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17th Century:

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Aula lucis, or, The House of Light.

Thomas Vaughan

Aula lucis, or, The House of Light: A discourse written in the year 1651... London, Printed by William Leake, 1652.
This transcription has been made from the A.E. Waite edition of the works of Thomas Vaughan, rather than from the original edition.

Aula Lucis

Thomas Vaughan

To Seleucus Abantiades

What you are I need not tell you: what I am you know already. Our Acquaintance began with my childhood, and now you see what you have purchased. I can partly refer my inclinations to yourself, and those only which I derive from the contemplative order; for the rest are beside your influence. I present you with the fruits of them, that you may see my light has water to play withal. Hence it is that I move in the sphere of generation and fall short of that test of Heraclitus: "Dry light is best soul." I need not expound this to you, for you are in the centre and see it. Howsoever, you may excuse me if I prefer conceptions to fancies. I could never affect anything that was barren, for sterility and love are inconsistent. Give me a knowledge that is fertile in performances, for theories without their effects are but nothings in the dress of things. How true this is you can tell me. If I but recite what is your own you must not therefore undervalue it, being in some sense a sacrifice; for men have nothing to give but what they receive. Suffer me then at the present to stand your censer and exhale that incense which your own hands have put in. I dare not say this is revelation, not can I boast with the prodigious artist you read of that I have lived three years "in the realm of light." It is enough that I have light, as the King of Persia had his Bride of the Sun; and truly, I think it happiness to have seen that candle lodged which our fathers judged to be wandering light, a light seeking habitation. But I grow absurd. I speak as if I would instruct you. Now — methinks — you ask me: Who reads this? It is I, Sir, that read the tactics here to Hannibal and teach him to break rocks with *vinacre*. I am indeed somewhat pedantic in this but the liberty you are still pleased to allow me has carried me beyond my cue. It is trespass you know that's very ordinary with me and some junior colleagues. Not can I omit those verses which you have been sometimes pleased to apply to this forwardness of mine.

Such was the steed in Grecian poets famed,
Proud Cyllarus, by Spartan Pollux tamed;
Such courses bore to fight the god of Thrace
And such Achilles, was thy warlike race.

It is my opinion, Sir, that truth cannot be urged with too much spirit, so that I have not sinned here as to the thing itself, for the danger's only in your person. I am afraid my boldness has been such I may be thought to fall short of that reverence which I owe you. This is indeed which I dare call a sin, and I am so far from it that it is my private wonder how I came to think of it. Suffer me then to be impertinent for once and give me leave to repent of an humour which I am confident you place not among my faults but among your own indulgences.

Your humble servant
S.N.
From Heliopolis, 1651

To the Present Readers

It will be questioned perhaps by the envious to what purpose these sheets are prostituted, and especially that drug wrapped in them — the Philosopher's Stone. To these it is answered by Solomon in *Ecclesiastes* III,5: "There is a time to cast away stones." And truly — I must confess — I cast away this Stone, for I misplace it. I contribute that to the fabric which the builders in all ages have refused. But less I seem to act *sine proposito*, I must tell you I do it not for this generation, for they are as far from fire as the author is from smoke. Understand me if you can, for I have told you an honest truth. I write books, as the old Roman planted trees, for the glory of God and the benefit of posterity. It is my design to make over my reputation to a better age, for in this I would not enjoy it, because I know not any from whom I would receive it. And here you see how ambitious I am grown; but if you judge the humour amiss tell me not of it, less I should laugh at you. I look indeed a step further than your lives, and if you think I may die before you I would have you know it is the way to go beyond you.

To be short — if you attempt this discourse, you do it without my advice, for it is not fitted to your fortunes. There is a white magic this book is enchanted withal: it is an adventure for *Knights of the Sun*, and the errants of this time may not finish it? I speak this to the university Quixotes, and to those only who are ill-disposed as well as undisciplined. There is among them a generation of wasps, things that will fight though never provoked. These buckle on their logic as proof, but it fares with them as with the famous Don: they mistake a basin for a helmet. For mine own part I am no reformer. I can well enough tolerate their positions, for they do not trouble mine. What I write is no rule for them, but is a legacy deferred to posterity; for the future times, wearied with the vanities of the

present, will perhaps seek after the truth and gladly entertain it. Thus you will see what readers I have predestined for myself; but if any present Mastix fastens on this discourse I wish him not to traduce it, less I should whip him for it. This is advice, which if be well observed, it is possible I may communicate more of this nature. I may stand up like a Pharos in a dark night and hold out that lamp which Philalethes has overcast with that envious phrase of the Rabbis. "Ofttimes the silence of wisdom."

AULA LUCIS

I have resolved with myself to discourse of Light, the powder of projection, and to deliver it over to the hands of posterity, a practice certainly very ancient and first used by those who were primordially wise. It was used then for charity, not for pomp, the designs of those authors having nothing in them of glory but much of benefit. It was not their intention to brag that they themselves did see but to lead those who in some sense were blind and did not see.

To effect this they proceeded not as some modern barbarians do — by clamorous, malicious disputes. A calm instruction was proposed and, that being once rejected, was never afterwards urged, so different and remote a path from the schoolroom did they walk in; and verily they might well do it, for their principles being once resisted they could not inflict a greater punishment on their adversaries than to conceal them. Had their doctrine been such as the universities profess now their silence indeed had been a virtue; but their positions were not mere noise and notion. They were most deep experimental secrets, and those of infinite use and benefit. Such a tradition then as theirs may wear the style of the noble Verulam and is most justly called a Tradition of the Lamp. But I observe that in their delivery of mysteries they have, as in all things else, imitated Nature, who dispenses not her light without her shadows. They have provided a veil for their art, not so much for obscurity as ornament: and yet I cannot deny that some of them have rather buried the truth than dressed it. For my own part, I shall observe a middle way, neither too obscure nor too open, but such as may serve posterity and add some splendor to the science itself.

And now, whosoever you are that in times to come shall cast your eyes on this book, if you are corrupted with the common philosophy, do not presently rage and take up the pen in defiance of what is here written. It may be you have studied these three questions *pro forma* and quick you are to dispute. But have you concocted the whole body of philosophy? Have you made Nature the only business of your life? And have you arrived at last to an infallible experimental knowledge? If none of these things, upon what foundation do you build? It is mere quackering to oppose the dead and such perhaps as your betters do not attempt in your own time of life. But as one said: that advantage breeds baseness. So some may insult because their adversary is out of the way, and tell me with that friendly stoic: "Dost you not hear this, Amphiatius, you who are hidden under the earth."

If any such tares spring above ground, when I am under it, I have already looked upon them as an idle, contemptible bundle. I have prepared them a convenient destiny and by my present scorn annihilated their future malice. It is a better and more serious generation I would service, a generation that seeks Nature in the simplicity thereof and follows her not only with the tongue but with the hand. If you are such then as this character speaks, let me advise you not to despair. Give me leave also to affirm to you, and that on my soul, that the consequences and treasures of this art are such and so great that your best and highest wishes fall short of them. Read then with diligence what I shall write, and to your diligence add patience, to your patience hope; for these are neither fables nor follies.

For thee old stores of fame and power I steal,
And holy springs audaciously unseal.

I tell you a truth as ancient as the fundamentals of the world. Now, less my preface should exceed in relation to the discourse itself, which must be but short, I will quit this preliminary, that I may bring thee within doors; and here will I show you the throne of light and the crystalline court thereof.

Light originally had no other birth than manifestation, for it was not made but discovered. It is properly the life of everything, and it is that which acts in all particulars; but the communion thereof with First Matter was celebrated by a general contract before any particulars were made. The matter of itself was a passive thin substance but apt to retain light, as smoke is to retain flame. After impregnation it was condensed to a crystalline moisture, unctuous and fiery, of nature hermaphroditic, and this in a double sense, in relation to a double centre — celestial and terrestrial. From the terrestrial center proceeded the earthly Venus, which is fiery and masculine, and the earthly Mercury, which is watery and feminine. These two are one against the other. From the celestial center proceeded two living images, namely, a white and a red light; and the white light settled in the water but the red went into the earth. Hence you may gather some infallible signs, whereby you may direct yourselves in the knowledge of the Matter and in the operation itself, when the Matter is known. For if you have the true sperm and know withal how to prepare it—which cannot be without our secret fire — you shall find that the matter no sooner feels the philosophical heat but the white light will lift himself above the water, and there will he swim in his glorious blue vestment like the

heavens.

But that I may speak something more concerning the chaos itself, I must tell you it is not rainwater nor dew, but it is a subtle mineral moisture, a water so extremely thin and spiritual, with such a transcendent, incredible brightness, there is not in all Nature any liquor like unto itself. In plain terms, it is the middle substance of the wise men's Mercury, a water that is coagulable and which may be hardened by a proper heat into stones and metals. Hence it was that the philosophers called it their Stone, or if it be lawful for me to reveal that which the devil out of envy would not discover to Illardus, I say they called it a Stone, to the end that no man might know what it was they called so. For there is nothing in the world so remote from the complexion of a stone, for it is water and no stone. Now what water it is I have told you already, and for your better instruction I shall tell you more. It is a water made by Nature, not extracted by the hands of man. Nor is it mere water but a spermatic, viscous composition of water, earth, air and fire. All these four natures unite in one crystalline, coagulable mass, in the form or appearance of water; and therefore I told you it was a water made by Nature. But if you ask me how Nature may be said to make any such water, I shall instruct you by an example that's obvious. Earth and water are the only materials whereupon Nature works, for these two, being passive, are compassed about with the active superior bodies, namely, with the air, heaven, sun and stars. Thus do they stand in the very fire, at least under the beams and ejaculations thereof so that the earth is subject to a continual torrefaction and the water to a continual coction. Hence it comes to pass that we are perpetually overcast, with clouds, and this by a physical extraction or sublimation of water, which Nature herself distills and rains down upon the earth. Now this water, through of a different complexion from the philosopher's mineral water, yet has it many circumstances that well deserve our observation. I shall not insist long upon any: I will only give you one or two instances and then return to my subject. First of all then, you are to consider that Nature distills not beyond the body, as the chemist does in the recipient. She draws the water up from the earth, and to the same earth does she return it; and hence it is that she generates by circular and reasonable imbibitions. Secondly, you must observe that she prepares her moisture before she imbibes the body therewith, and that by a most admirable preparation. Her method in this point is very obvious and open to all the world, so that if men were not blind I would not need to speak of it. Her water — we see — she rarefies into clouds, and by this means does she rack and tender-stretch the body, so that all the parts thereof are exposed to a searching, spiritual purgatory of wind and fire. For her wind passes quite through the clouds and cleanses them; and when they are well cleansed then comes Nature in with her fire and fixes it in *ente jure sapphirico*.

But this is not all. There are other circumstances, which Nature uses above ground in order to fecundate her vegetables. And now I would speak of her subterranean preparations, in order to mother her minerals: but that it is not lawful for me, as it was for the poet — "To discover things hidden in deep earth and fire." However, I shall not fail to tell you a considerable truth, whosoever you are that studies this difficult science. The preparation of our animal and mineral sperm- -I speak of the true preparation — is a secret upon which God has laid His seal, and you will not find it in books, for it was never entirely written. Your best course is to consider the way of Nature, for there it may be found, but not without reiterated, deep and searching meditations. If this attempt fails, you must pray for it, not that I hold it an easy or a common thing to attain to revelations, for we have none in England; but God may discover it to you by some ordinary and natural means. In a word, if you can not attain to it in this life, yet shall you know it in your own body, when you are past knowing of it in this subject. But because I will not deprive you of help which I may lawfully communicate, I tell you that our preparation is a purgation. Yet do not we purge by common and ridiculous sublimate or the more foolish filtrations, but by a secret, tangible, natural fire. He that knows this fire, and how to wash with it, knows the key of our Art, even our hidden Saturn, and the stupendous, infernal lavatory of Nature. Much more could I say concerning this fire and the proprieties thereof, it being one of the highest mysteries of the creation, a subject without question wherein I might be voluminous, and all the way mysterious, for it relates to the greatest effects of magic, being the first male of the Mercury and almost his mother. Consider then the generation of our Mercury and how he is made, for here lies the ground of all our secrets. It is plain that outwardly we see nothing but what is gross — for example, earth, water, metals, stones and, among the better creatures, man himself. All these things have a lumpish, ineffectual exterior, but inwardly they are full of a subtle, vital luminosity, impregnated with fire. This vitality Nature makes use of in generations, wherefore we call it the sperm. For instance, we know the body of man is not his sperm, but the sperm is a subtle extraction taken out of his body. Even so in the great world, the body or fabric itself is not the seed. It is not earth, air, fire or water; for these four — if they were put together — would be still four bodies of different forms and complexions. The seed then, or first matter, is a certain vitality extracted from these four, for each of them contributes from its every center a thin, slimy substance; and of their several slimes Nature makes the sperm by an ineffable union and mixture. This mixture and composition of slimy principles is that mass which we call the first matter. It is the minera of man, whereof God made him: in a double image did He make him in the day that he became a living soul. Hence a famous artist, speaking of the creation of Adam and alluding to the first matter, delivers himself in these terms:

"From the limosity of the elements did God create Adam, namely, from the limosity of earth, water, air and fire; and He gave unto him life from the Sun of the Holy Spirit, and from light, clarity and the light of the world." Have a care then that you mistake not any specified body for the sperm. Beware of quicksilver, antimony and all the metals — have nothing to do with ought that is extracted from metals. Beware of salts, vitriols and every minor mineral. Beware of animals and vegetables, and of everything that is particular, or takes place in the *classis* of any known species. The first matter is a miraculous substance, one of which you may affirm contraries without inconvenience. It is very weak and yet most strong. It is excessively soft and yet there is nothing so hard. It is one and all, spirit and body, fixed and volatile, male and female, visible and invisible, burns and burns not. It is water and wets not; it is earth that runs and air that stands still. In a word, it is Mercury, the laughter of fools and the wonder of the wise, nor has God made anything that is like him. He is born in the world, but was extant before the world. Hence that excellent riddle which he has somewhere proposed of himself: "I dwell" — saith he— "in the mountains and in the plains, a father before I was a son. I generated my mother, and my mother, carrying me in her womb, generated me, having no use for a nurse."

This is that substance which at present is the child of the sun and moon; but originally both his parents came out of his belly. He is placed between two fires, and therefore is ever restless. He grows out of the earth as all vegetables do, and in the darkest night that receives a light from the stars, and retains it. He is attractive at the first because of his horrible emptiness, and what he draws down is a prisoner forever. He has in him a thick fire, by which he captivates the thin and he is both artist and matter to himself. In his first appearance he is neither earth nor water, neither solid nor fluid, but a substance without all form but what is universal. He is visible but of no certain color, for chameleon-like puts on all colors. Nothing in the world has the same figure as him. When he is purged from his accidents, he is a water colored with fire, deep to the sight and — as it were — swollen; and he has something in him that resembles a commotion. In a vaporous heat he opens his belly and discovers an azure heaven he hides a little sun, a most powerful red fire, sparkling like a carbuncle, which is the red gold of the wise men. These are the treasures of our sealed fountain, and though many desire them yet none enters here but he that knows the key, and withal how to use it. In the bottom of this well lies an old dragon, stretched long and fast asleep. Awake her if you can, and make her drink; for by this means she will recover her youth and be serviceable to you forever. In a word, separate the eagle from the green lion; then clip his wings, and you have performed a miracle. But these, you will say, are blind terms, and no man knows what to make of them. True indeed, but they are such as are received from the philosophers. Howsoever, that I may deal plainly with you, the eagle is the water, for it is volatile and flies up in clouds, as an eagle does; but I speak not of any common water whatsoever. The green lion is the body, or magical earth, with which you must clip the wings of the eagle; that is to say, you must fix her, so that she may fly no more. By this we understand the opening and shutting of the chaos, and that cannot be done without our proper key- -I mean our secret fire, wherein consists the whole mystery of the preparation. Our fire then is a natural fire; it is vaporous, subtle and piercing. It is that which works all in all, if we look on physical digestion; nor is there an thing in the world that answers to the stomach and performs the effects thereof but this one thing. It is a substance of propriety solar and therefore sulphurous. It is prepared, as the philosophers tell us, from the old dragon and in plain terms it is the fume of Mercury—not crude, but cocted. This fume utterly destroys the first form of gold, introducing a second and more noble one. By Mercury I understand not quicksilver but Saturn philosophical, which devours the Moon and keeps her always in his belly. By gold I mean our spermatic, green gold — not the adored lump, which is dead and ineffectual. It would be well for the students of this noble Art if they resolved on some general positions before they attempted the books of the philosophers. For example, let them take along with them these few truths, and they will serve them for so many rules whereby they may censure and examine their authors. First, that the first matter of the Stone is the very same with the first matter of all things; secondly, that in this matter all the essential principles or ingredients of the Elixir are already shut up by Nature, and that we must not presume to add anything to this matter but what we have formerly drawn out of it; for the Stone excludes all extractions but what is distilled immediately from its own crystalline, universal minera; thirdly and lastly, that the philosophers have their peculiar secret metals, quite different from the metals of the vulgar, for where they name Mercury they mind not quicksilver, where Saturn not lead, where Venus and Mars not copper and iron, and where Sol or Luna not gold or silver. This Stone verily is not made of common gold and silver, but it is made, as one delivers it, "of gold and silver that are reputed base, that stink and withal smell sweetly; of green, living gold and silver to be found everywhere but known to very few." Away then with those mountebanks who tell you of antimony, salts, vitriols, marcasites, or any mineral whatsoever. Away also with such authors as prescribe or practice upon any of these bodies. You may be sure they were mere cheats and wrote only to gain a reputation of knowledge. There are indeed some uncharitable but knowing Christians who stick not to lead the blind out of his way. These are full of elaborate, studied deceits, and one of them who pretends to the Spirit of God has at the same mouth vented a slippery spirit, namely, that the Stone cannot be opened through all the grounds — as he calls them — under seven years. Truly I am of the opinion

that he never knew the Stone in this natural world; but how well acquainted he was with the tinctures in the spiritual world I will not determine. I must confess many brave and sublime truths have fallen from his pen; but when he descends from his inspirations and stoops to a physical practice, he is quite beside the butt.

I have ever admired the royal Gerber, whose religion — if you question — I can produce it is these few words: "The sublime, blessed and glorious God of natures." This is the title and the style he always bestows upon God, and it is enough to prove him no atheist. He, I say, has so freely and in truth so plainly discussed this secret that had he not mixed his many impertinences with it he had directly prostituted the mysteries. What I speak is apparent to all knowing artists, and hence it is that most masters have so honored this Arabian that in their books he is commonly called *Magister Magistrorum*. We are indeed more beholden to this prince — who did not know Christ — than to many professed Christians, for they have not only concealed the truth but they have published falsities and mere inconsistencies therewith. They have studiously and of mere purpose deceived the world, without any respect of their credit or conscience. It is a great question who was most envious, the devil in his *Recipe* to our Oxford doctor of Arnoldus in his *Accipe* to the King of Aragon. I know well enough what that gentleman *de Villa Nova* prescribes, and I know withal his instructions are so difficult that Count Trevor, when he was adept *suo modo*, could not understand them, For he has written most egregious nonsense, and this by endeavoring to confute greater mysteries than he did apprehend. Now, if any man thinks me too bold for censuring so great an artist as Arnoldus was, I am not so empty but I can reason for myself. I charge him not with want of knowledge but what of charity — a point wherein even the possessors of the Philosopher's Stone are commonly poor. I speak this because I pity the distractions of our modern alchemists, though Philalethes laughs in his sleeve and, like a young colt, kicks at that name.

For my own part I advise no man to attempt this Art without a master, for though you know the Matter yet are you far short of the Medicine. This is a truth you may be confident of, and if you will not believe my text, take it upon Raymund Lully's experience. He knew the Matter, it being the first thing his master taught him. Then he practiced upon it, in his own phrase, after many and multifarious roads, but all to no purpose. He had the Cabinet but not the Key. At last he found himself to be — what many doctors are — a confident quack, a broiler and nothing more — as it appears by his subsequent confession. "The Masters assure us in their goodness that the Great Work is one of solution and congelation, the same being performed by the circulatory way; but though ignorance hereupon many who were sound in scholarship have been deceived regarding the mastery. In their excess of confidence they assumed themselves to be proficient in the form and mode of circulation, and it is not our intent to conceal that we ourselves were of those who were stricken in this respect. With such presumption and temerity we took our understanding of this science for granted, yet we grasped it in no wise, till we came to be taught of the spirit by the mediation of Master Arnold de Villa Nova, who effectually imparted it unto us out of his great bounty."

Thus he; and now I shall advise the chemist to set a watch at his lips because of some invisible gentlemen that overhear. I myself have known some men to affirm they had seen and done such things which God and Nature cannot do, according to the present laws of creation. But had my young friend Eugenius Philalethes been present he would have laughed without mercy. Take heed then what you say, less you make sport for the wise, for they are something like the immortals:

"Laughter unquenchable arose among the blessed gods."

Many men there are who think it ordinary to be instructed in these secrets, but in this they are confidently mistaken. He must be a known, true friend, a friend of years, not of days; not a complemental thing, whose action is all hypocrite; not a severe dissembler, who gives you fair words but — if once tried — his heart is so far from his promises that, like a fly in a box, is scarce a part of his body. Raymund Lully has in a certain place delivered himself handsomely in relation to the practice, and this for his friend's sake. But how rigid then was he *in scriptis*. His disciple — if he could understand him — was to be accountable to him in the use of the mystery; and therefore he tells him plainly that he did it "by way of load only, looking for restitution at the judgment day." We must not expect then to be instructed because we are acquainted, and verily acquaintance with such persons is a thing not common. In ordinary favors it is supposed that men should deserve them before they receive them; but in this thing — which is a benefit incomparable — it falls out otherwise. We look for present discoveries; we believe the philosophers will teach us and in plain terms tell us all their Art; but we know not wherefore they should be so kind to us. Such impudent hopes have no more reason in them than if I should spend a compliment on a rich gentleman and then expect he should make me his heir in lieu of my phrase, and so pass his estate upon me. This is very absurd, but nothing more common; though I know there is another sort of well-wishers, but they are most miserable, for they cast about to fool those men whom they know to be wiser than themselves. But in this point the philosophers need no instructions. They can act many parts, and he that plots to over-reach them takes a course to break before he sets up. It remains then that we bestow our attempts on their books, and here we must consider the two universal natures, light and matter.

Matter — as I have formerly intimated — is the house of light. Here he dwells and builds for himself, and, to speak truth, he takes up his lodging in sight of all the world? When he first enters it, it is glorious, transparent room, a crystal castle, and he lives like a familiar in diamonds. He has then the liberty to look out at the windows; his love is all in his sight: I mean that liquid Venus which lures him in; but this continues not very long? He is busy — as all lovers are—and labors for a closer union, insinuates and conveys himself into the very substance of his love, so that his heat and action stir up her moist essences, by whose means he becomes an absolute prisoner. For at last the earth grows over him out of the water, so that he is quite shut up in darkness; and this is the secret of the eternal God, which He has been pleased to reveal to some of His servants, though mortal man was never worthy of it? I wish it were lawful for me to enlarge myself in this point for religion's sake, but it is not safe for convenient that all ears should hear even the mysteries of religion. This leprous earth — for such it is, if it be not purged — is the toad that eats up the eagle, or spirit, of which there is frequent mention in the philosopher's books. In this earth also have many of the wise men seated that tincture which we commonly call darkness. Truly they may as well bestow it on the water or the air, for it appears not in any one element but either in all four or else in two, and this last was that which deceived them. Now, the water has no blackness at all but a majestic, large clarity. The earth likewise, in her own nature, is a glorious crystallized body, bright as the heavens. The air also excels both these in complexion, for he has in him a most strange, inexpressible whiteness and serenity. As for the fire it is outwardly red and shining — like a jacinth — but inwardly in the spirit white as milk.

Now, if we put all these substances together, through purged and celified, yet when they stir and work for generation the black color overspreads them all — and such a black — so deep and horrid — that no common darkness can be compared to it. I desire to know then how this tincture arises, for the root of every other color is known. It is to be observed that in the separation of the elements this blackness appears nowhere but in that element which is under the fire; and this only while you are drawing out the fire — for the fire being separated the body is white. It is plain then that darkness belongs to the fire, for in truth fire is the manual of it; and this is one of the greatest mysteries, both in Divinity and philosophy. But those that would rightly understand it should first learn the difference between fire and light.

Trismegistus, in his vision of the creation, did first see a pleasing, gladsome light, but interminated. Afterwards appeared a horrible sad darkness, and this moved downwards, descending from the eye of the light, as if a cloud should come from the sun. This darkness — saith he — was condensed into a certain water, but not without a mournful, inexpressible voice or sound, as the vapors of the elements are resolved by thunder. After this — saith that great philosopher — the Holy Word came out of the light and did get upon the water, and out of the water He made all things. Let it be your study then — who would know all things — to seek out this secret water, which hath in itself all things. This is the physical and famous Pythagorean cube, which surprises all forms, and holds them prisoners. "If anywise," said my Capnion, "a form implanted in this ground remain thereon; if it enters therein and does abide in such solid receptacle, being laid up therein as in a material foundation; it is not received at random nor indifferently but permanently and specially, becoming inseparable and incommunicable, as something added to the soil, made subject to time and to place, and deprived — so to speak of its liberty in the bondage of matter." The consequences of this prison, which sometimes are sad, and the steps that lead to it, are most elegantly expressed in the oracles. "A steep descent extends beneath the earth, leading seven ways by stages and beneath which is the throne of a horrible necessity."

In a word, all things in the world — as well events as substances — flow out of this well. Hence come our fortunes and our misfortunes, our riches and our poverty, and this according to the scales of the Supreme Agent, in his dispensations of light and darkness. We see there is a certain face of light in all those things which are very dear or very precious to us. For example, in beauty, gold, silver, pearls, and in everything that is pleasant or carries with it any opinion of happiness — in all such things I say there is inherent a certain secret, concomitant lustre, and while they last the possessors also are subject to a clearness and serenity of mind. On the contrary, in all adversity there is a certain corroding, heavy sadness, for the spirit grieves because he is eclipsed and overcast with darkness. We know well enough that poverty is but obscurity, and certainly in all disasters there is a kind of cloud or something that answers to it. In people that are very unfortunate this darkness has a character, and especially in the forehead there lies a notable judgment; but there are few who can read in such books. Of this Vergil — who was a great poet but a greater philosopher — was not ignorant, for describing Marcellus in the Elysian fields he makes his sad countenance an argument of his short life.

Aeneas here beheld, of form divine:

A godlike youth in glittering armor shine,

With great Marcellus keeping equal pace:

But gloomy were his eyes, dejected was his face.

He saw, and wondering ask'd his airy guide

What and of whence was he who pressed the hero's side;
His son: or one of his illustrious name;
How like the former and almost the same.
Observe the crowd that compass him around:
All gaze and all admire, and raise a shouting sound.
But hovering mists around his brows are spread
And night with sable shades involves his head.

But these are things that ought not to be publicly discussed, and therefore I shall omit them. He that desires to be happy let him look after light, for it is the cause of happiness, both temporal and eternal. In the house thereof it may be found, and the house is not far off nor hard to find, for the light walks in before us and is the guide to his own habitation. It is the light that forms the gold and the ruby, the adamant and the silver, and he is the artist that shapes all things. He that has him has the mint of Nature and a treasure altogether inexhaustible. He is blessed with the elect substance of heaven and earth, and in the opinion of the *Turba* "deserves to be called blessed and is raised above the circle of the earth." Nor indeed without reason, for Nature herself dictates to us and tells us that our happiness consists in light. Hence it is that we naturally love the light and rejoice in it, as a thing agreeable and beneficial to us. On the contrary, we fear the darkness and are surprised in it with a certain horror and a timorous expectation of some hurt that may befall us. It is light then that we must look after, but of itself it is so thin and spiritual we cannot lay hands upon it and make it our possession. We cannot confine it to any one place, that it may no more rise and set with the sun. We cannot shut it up in a cabinet, that we may use it when we please, and in the dark night see a glorious illustration. We must look then for the mansion of light — that oily, ethereal substance that retains it — for by this means we may circumscribe and confine it. We may impart and communicate it to what bodies we please, give the basest things a most precious lustre and a complexion as lasting as the sun. This is that mystery which the philosophers have delivered hereunto in most envious and obscure terms; and though I do not arrogate to myself a greater knowledge than some of them had, yet I do affirm — and that knowingly — that this secret was never communicated to the world in a discourse so plain and positive as this is. It is true this script is short, and the body of magic has no proportion to these few lines. To write of it at large and discover its three scenes — elemental, celestial and spiritual — was sometimes the design of one that was able to perform? But he — and it was every the fortune of truth to be so served — was not only opposed but abused by a barbarous, malicious ignorant one. I should think that gentleman did set up for Bartholomew Fair — he has such contrivances in his *Second Lash*. The tutor dedicates to his pupil, and the same pupil versifies in commendation of his tutor? Here was a claw; there was never any so reciprocal: surely Rosinante and Dapple might learn of these two. But this is stuff to stop our noses at: let us leave it for Cambridge, whence it first came.

The coagulation of our water and the solution of our earth are the two greatest and most difficult operations of the Art, for these two are contrary keys: the water opens and the earth shuts. Be sure then to add nothing to the subject but what is of its own nature, for when it is prepared it is all-sufficient. He coagulates himself and dissolves himself, and passes all the color — and this by virtue of its own inward sulphur or fire, which wants nothing but excitation, or, to speak plainly, a simple, natural coction. Everybody knows how to boil water in fire; but if they knew how to boil fire in water their physic would reach beyond the kitchen. Study then and despair not; but study no curiosities. It is a plain, straight path that Nature walks in; and I call God to witness that I write not this to amaze men; but I write that which I know to be certainly true.

This is all I think fit to communicate at this time, neither had this fallen from me but that it was a command imposed by my superiors. They that desire experimental knowledge may study it as a sure guide; but he that rests at his lips and puts not his philosophy into his hands needs not these instructions. *Wit's Commonwealth* or a *Book of Apothegms* may serve his turn. I prescribe not here for any but such as look after these principles; and they must give me leave to inform them, if they be not perfect masters of the art. I am one that gives and takes, and this to avoid contentions. I can suffer the schoolman to follow his own placets, so long as he does not hinder me to follow mine. In a word, I can tolerate men's errors and pity them. I can propound the truth, and if it be not followed, it is satisfaction to me that what I did was well done.

A Postscript to the Reader

This small discourse was no sooner finished — though by command — but the same authorities recalled their commission; and now being somewhat transformed I must — as some mysteriously have done — live a tree. Yet the wise know that groves have their wood nymphs, and I remember I have read of an image whose *Hic fodias* placed

the substance in the shadow. To be plain, I am silenced, and though it be in my power to speak, yet I have laws as to this subject which I must not transgress. I have chosen therefore to oppose my present freedom to my future necessity, and to speak something at this time which I must never publicly speak hereafter. There is no defect in ought that I have written, if I but tell you one thing which the philosophers have omitted. It is that which some authors have called "the Vessel of Nature and the Green Vessel of Saturn"; and Miriam calls it the Vessel of Hermes. A menstrous substance it is; and — to speak the very truth — it is the matrix of Nature, wherein you must place the universal sperm as soon as it appears beyond its body. The heat of this matrix is sulphurous, and it is that which coagulates the sperm; but common fire — though it be most exactly regulated — will never do it; and in this opinion see that you be not deceived. This matrix is the life of the sperm, for it preserves and thickens it; but beyond the matrix it takes cold and dies, and nothing effectual can be generated thereof. In a word, without this matrix you will never coagulate the matter nor bring it to a mineral complexion. And herein also there is a certain measure to be observed, without which you will miscarry in the practice. Of this natural vessel speaks Miriam in the following words: "The key of the science is in all bodies, but owing to the shortness of life and the length of the work the Stoics concealed this one only thing. They discovered tinging elements, leaving instructions thereon, and these also the philosophers continue to teach, save only concerning the Vessel of Hermes, because the same is Divine, a thing hidden from the Gentiles by the wisdom of God; and those who are ignorant of it know not the regimen of truth for want of the Hermetic Vessel."

In the proportion and regimen of this thing which they call their vessel, and sometimes their fire, consists all the secret. And verily the performances thereof are so admirable and so speedy they are almost incredible. Had I known this at first it had not been with me as it has been; but every event has its time, and so had I. This one thing — to lay aside other reasons — does not only persuade but convince me that this Art was originally revealed to man. For this I am sure of — that man of himself could not possibly think of it; for it is invisible. It is removed from the eye, and this out of a certain reverence; and if by chance it comes into sight it withdraws again naturally. For it is the secret of Nature, even that which the philosophers call "the first copulation." This is enough to a wise artist; at least it is all I intend to publish. And now, reader, farewell.

Steganographic Collection

I have painstakingly translated the following text from the original sixteenth century French. It is contained in "Le Tableau des Riches Inventions Couvertes du voile des feintes Amoureuses, qui sont representees dans le Songe de Poliphile Desvoilees des ombres du Songe & subtilement exposees par Beroalde. A Paris Chez Matthieu Guillemot, au Palais en la galerie des prisonniers. Avec privilege du Roy. 1600 "

The duty of remaining completely faithful to the original text has compelled me to refrain from amending punctuation and modernizing the style to improve readability.

Stanislas Klossowski de Rola

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Steganographick Collection

Containing the intelligence of the frontispiece.

It is not disagreeable to good minds to depict to them that which they know, & there is no wish that solicits the heart as much as the desire to know: & because of this we shall tell of past fortunes, & what traverses befell us, while we were transported with the delights of our affections, tending to replenish our heart with profitable science, in order that you who have provided your soul with perfection, should be joyous to see that there are some who follow your allures, leading to blessings, & that those who sigh for Philosophical encounters should have their fantasy enticed with perfect contentment.

Our Druids have left us by a happy cabala, a little ray of truth, which still remains in the order of the reminiscence practiced in a certain place. Having heard of it from the learned Hamuel, we ventured to go forth, & above all for the love of the excellent Olocliree, who is so beautiful, that Love always has triumphed through her eyes, thus is she the loves of Love, who too many times has forgotten his Psyche, to live in search of her, & not in order to commit adultery, but to recognize in an excess of perfection, how much chaste affection is excellent at the expense of lascivious cupidity. This beauty still childlike easily steals all hearts; young, she softly ravishes them; old, she possesses them chastely, & always modest she satisfies the souls exalted on her behalf; even absent she spurs them

with vehement desires of seeing her; present she consumes them happily; disdainful she has always amiably consoled them; & favorable she has totally brought them to the sovereign degree of beatitude: Never has she caused jealousy between those who have sought her, but rather moving them by the impression of just & faithful thoughts of dissection, renders them united in the quest of her good graces. There is to be found a truth prophesized by the mouth of the wise oracle, & engraved in a southern Jasper which one sees in her dwelling, upon which are these words:

Olocliree, universal object of love, filling the world with her name, shall have such excellences, that even after she shall be withdrawn from mortals, still shall she be well beloved: so much so that several will come into this grotto, to have at least the good luck of breathing the same air as this miracle of Nature, this Marvel of the World.

Now our souls impassioned by her subject, enamoured by the report of that wise old man, venerable in presence, veritable in discourse, & profitable in conversation, we resolved to go and visit the place whence destinies had placed such perfect abundance. This place is precisely in the perfect temperature of that inferior globe (thus do we call the earth, although it rolls itself impetuously around the Sun, which seasons it according to its encounters with its heat) & this abode is found under the most felicitous climate in the world, at the place receiving in any given order all of heaven's precious gifts, which was established at the very time that the stellar harmonies made a part of century similar to the golden age. Having entered this holy Tabernacle, I think that it was the joy of obtaining our desires, we had our senses filled with an excellence which is not to be compared to any common delectation, & we no longer had any other care besides this meeting, so that our remembrance was ruled by the truth, that makes us judge that humans have memory, but very little in comparison with their hopes: Here is the point which must be called true, so that in order to judge of it exactly, & according to the truth of which we are votaries, which compels our innocence to declare it, I do not quite know what the instant was of this possible delectation, & to remove any diversity which might make one doubt of it, it was the hour when the delights of dreams are shaped, & that is where I lay claim to such felicity, as the least unhappy part of our life is that which is employed in necessary sleep, which is the image or perfect idea of the sweetness of sweetness itself: That if during the time of this blessed rest one enters into some difficult visions, & that the soul should be forced by unhappy apprehensions, one may easily withdraw, if by shaking loose this bad spot, one reintegrates oneself in the goodness of one's quietest respite: & if it should also happen, (as is most common as nature inclines to all contentment) the spirit is softly wrapped in the agreeable shades of the opportune sweetness of prosperous fantasies which conveniently relieve the heart, one diverts oneself, one dives therein, & dwelling prettily therein, one remains in this ease as long as one can, in order to savor at length the delicious pleasure which is perceived in such felicity. But before going further, I must pour forth my conceptions, & give vent to that fire which makes my soul boil. If I knew that any profaner should dare to extend his detestable hand toward this book in order to handle it, or that some unworthy person should come forth to peruse it, that some arrogant superstitious being gobbling the reputation of fair souls, should draw therefrom any pleasure, or that the clever spectator of sovereign profits with envy should seek therein the good that only belongs to the loving hearts, I would break the pen that traces such revolutions of fine mysteries, I would wish in forgetting myself to withdraw the whole memory there is to picture to oneself the contentment which is practiced in veiling prettily with the drapes of fine fictions, that which is rare, & sole expedient to wit to rise above all that is virtuous, & in frustrating myself of the life of my life, I would abstain from dealing with the fruitful baits that attract to sacred voluptuousness. It shall however occur according to the ordinance of the great Master.

Having reached the sacred precinct, & casting the glances of our eyes upon the marvels of the place, there appeared before us a Nymph so beautiful, that I believe she is the archetype of beauty, & the formal idea upon which nature fashions the sovereign artifices of her works, the bafflement caused me to remain with one foot suspended as if I had been some antique figure balanced upon a pedestal, & remaining thus arrested I beheld her, because never had any object filled with such delight the capacity of my sight, beside this one. This beauty did not present herself to us in the revealed fashion which is customary with several of our ladies, who take more pleasure & esteem themselves of better grace in donning themselves with presumption, than to fashion themselves modestly with humility. In a fashion without artifice, & as devoid of any strange intention, she behaved in this encounter with the required naivete which contents the spirits with affection. If all of this is a dream, oh blessed dream, I take thee back to the most beautiful of dreams, & if thou wert some divine substance, I would hang up for thee a painting or any other desirable votive offering, in recognition of thy favors. But would it not be better still, would it not be a naively reported truth, in proportion of a quite perfectly agreeable essence? For I still can picture to myself her beautiful eyes, bright sparks of affections causing infinite desires, I consign to the equitable term of my sight this beautiful mouth that proffered so many oracles, & in going over all the meetings of such beautiful gestures, I impress in my heart the same fashion of her who forever shall have all power upon my will. She was not the beautiful Olocliree, as she herself told us, but she was her dear friend the excellent Nephes, daughter of the great Archeus, the very one who converses with Olocliree, & who can cause her to be seen by the faithful Lovers of her beauties.

Having reached the first steps of the perron, which led to the interior conclave, she, while discoursing upon several topics continuing the thread of those with which she had kindly received us, led us into the hall telling us: It must be that your good destinies have prepared you for better than average fortunes, having met me to be received with primacy of gentle access, & familiar words, than you would have met on another occasion, because our servants rather rude & presumptuous, would not have had the regard to honor that one must show the wise inquirers, & what is all the more, is that you must take advantage of much good fortune in having found this place almost unknown to the world. I recognize that the sovereign Archeus (my father) has led you to it, after having introduced you into the legitimate paths, that make one find the way to reach this desirable den. And to speak truly, it is not easy to find oneself therein so propitiously, no matter how much care one takes. Thus truly holding propitious the will of my father, which I consent to strictly observe, I would communicate nothing to you without your most excellent fortune. Thus know that my father alone has given me the intelligence that I wish to communicate to you, & none may have access to the holy limits of the great secret, but by means of the ordinary tradition, which is now detained, as well as tied to the tongue of the wise Oboel, who today has his dwelling far remote from the countries where are to be found, & in which land the inquirers. He hides himself in the tortuous dens of the grotto of LITIE, & it is not easy to be able to accost him, & mainly in the mood that I know him to be in, being hard pressed by regret that malice reigns so much in the world that it has more credit & authority than goodness, which yesteryear was the nurse of fine hearts, who busied themselves with legitimate occupations.

For this cause which I consider a most unsettled misfortune about to befall, & to cause untold damage, is should Oboel persist in his disastrous opinion as it seems that he will, this fine chain of cabala would be broken, to the detriment of all good intentions. Forecasting which, the great Archeus, who takes pity upon benign souls, has remedied it, so that by means of a new link it should still remain for the relief & consolation of faithful courages. For this reason he has allowed me to surprise him while he slept, & to steal his memory, which I have extracted from himself, & have read therein as in a picture the whole of his doctrine & remembrance, in that which concerns the affairs of the excellent Olocliree, who is as I know, oh dear ally, the unique object of your affection: I have therefore applied this memory to my intelligence, which having received the entire impression of that which is contained in this abundant memory; I set it back in its place before the decease of his sleep. Such is the means to retribute that which was going to be lost, for he would with life have extinguished what science he possessed, which (possibly) could never have been withdrawn from the recesses where oblivion might perchance have kept it eternally wrapped up. Having completed this salutary discourse, she led us further to the Palace of Prudence, & made us behold several symbols of the mysteries most admired by the laborious ones, who day & night sigh for philosophick sweetness: as much for the eternal memory due to the Father of the wise, than to attract the hearts capable of instruction. The figures that we saw had been preserved, according to the statute of the first Doctors.



On the left side is the effigy of the Patriarch, who first among mortals practiced the occult encounters of the science of perfection: the appearance that we shall deduce will render possible the remainder & the progress of the same true subjects that we have in mind. The seat of this great Philosopher was depicted with a beautiful marble elaborated with Mosaic, & speckled with mosaic gold, which in olden days Jupiter King of Crete invented. We shall see it according to its full design in the hermitage of the Maiden, if God grants us the grace that we may lead you to it. Therein resided peacefully the venerable figure of a fine old man, having an elongated beard in the Nazarene style, the rest followed with as many lineaments as grace, from his mouth proceeded forth a crescent, whose horns pointed Heavenwards: below between his feet we noticed the figure of the Sun. His robe was here and there spread out, according to the majesty of the draperies that serve as ornaments to his magnificence. This representation holds in

his hands, upon his knees, the book of glory, sown with flames & tears, of which the whole book is written: & these Elements are the two exact intelligences, containing the two hieroglyphick designs of the fateful Bough, which naturally is the product of two substances. This mystery made us mindful to seek where the opening of the volume might be, which truly in this place was a real book, not portrayed as it is uniquely desirable. It was tied to the neck of the figure, hanging from a chain, made from the true golden blade of the foliated earth of the Wise: What incited us further in this first desire, is one of the principle Sophisms of the ancients, of which we were to learn a little, not quite enough however to be enlightened by truth, but to know that it was properly that such Sophisms, were by the good Nephtes interpreted for us, true Lies, or lying truths: & although we were mindful of those tears & flames, which we could not comprehend well, she told us this parable:

He who sometimes has seen the drop of putty change & by pressing it has caused a limpid tear to issue forth, should take care, & he will see at the time prescribed for the gentle pressure, fire proceeding from the philosophick subject, a similar substance: for as soon as its violet blackness shall be excited for the second time, it will give rise to something like a drop, or flower, or flame, or pearl, or other similitude of gem, which shall be diversified until it will flow as a whiteness most clear, which afterwards will be capable of dressing itself with the honor of beautiful rubies & ethereal stones which are the true fire of the soul & the light of the Philosophers. She still had those fine words upon her lips, when the great serpent Orthomandre darted from his water & causing a great noise compelled us to observe him, he was frolicking in his flowing waves, where we see him floating in the billows, & causing great tremors, with his flaming wings he was diversely mixing the contrary qualities, wherein we observed with pleasure the solace that he took in deducting his fiery tongue into the waters, a single object seemed to suffice, in as much as our root is unique, but accidents being in great number, & having the good luck & the convenience of seeing more, it would have been a criminal sin not to make use of such good fortune, & a testimony of wishing to wallow in ignorance, to refuse to our eyes the many delights that offered themselves in this Palace. And then as it behooved us to make a good provision of everything that might present itself, & to allow it to be garnered by the mind capable of it, we retraced all the places and spots where there were rarities. At the forefront of the hall below was the true naïve and correct prototype of the veritable Chaos, upon which depends the subject of our hopes: there were reported the lands thrown indifferently hither & thither, & without art, amidst the running waters, gold in waves, & distilling gold in drops in the air, not quite distinguished from fires borne everywhere at random in this unmixed mixture, confused with respect to its proportion without symmetry. In this distinct confusion were all the Planets, the Moon toward the East, Mercury in the North, the Sun in the West, with most of the others inclined upon this strip. One saw Venus rolling in the South. Mars was placed between the Sun & Mercury. And below the Sun Mercury shone forth, & Jupiter had a more westerly intention: & as much in appearance as it seemed that those were the Planets, however there was nothing of them, but their sole powers or souls, which are the occult virtues which must be made manifest by the operations. In the middle of the Chaos is a little globe fortunately distinguished, which is the eminent place of the relationship of everything that is useful to this research. This little place more capable than the whole, this part comprising its whole: this accessory more abundant than its principal, opening the point of its treasures causes the two substances, which are but one single one, to appear, whose Mercurial form is a drop, or tear, & the Sulphurous as flame. From these two is mixed the unique perfection, the abundant simple, the composed without parts, the only indivisible, known to the Wise, whence proceeds the Bough of Destiny, which spreads evenly even beyond the Chaos, from which it proceeds without disorder toward his legitimate end, & this according to its fine union of unity that surpasses any equality of any other desirable work; this branch of perfection proceeding from the monuments of the Chaos is accompanied by the heat of the continuous fire, which by the vigor of its good flame quite abundant in exquisite heat, nourished by humid abundance, caused by the antiperistasis of its nourishing effect, & occult virtue, gives birth to a fine tree rising growing quite tall, & more than three times higher than the rising flames that nourish themselves within its foot, at the expense that its fires lengthen. The Demon Armostose happens by suddenly cutting the ripe branches, & making them fall into the fire to continue it & nourish it with its permanent radical substance, until the fairy torch has been lit therein that shall guide the Lovers in the obscure alley that leads to the residence of the fair Olocliree. Beyond the fire is the Duel of the two antique snakes, newly born, & so well nourished that already they are quite perfect, & so full of strength, that the sliding one not wishing to yield to the winged one, nor he to the other, they are joined in cruel battle. Malicious were those who of yore suggested that they swallowed one another, the one seizing with his mouth the tail of the other, & that thus they mutually caused each other to die: for we have seen the real figure, & discovering what the truth is upon which quite another discourse has been cast about these snakes, & we have known that they strangle one another: & the one & the other squeezing each other so strongly by the tail, tying it to each other in a rage, that they extinguish one another, the flying one having spread his wings upon the earth to receive their bodies which will be united in them in their putrefaction, from which they must come out again, not as two, but as one, as they are born from a mother at the same time, & this rebirth will be the pure substance, that threading itself in the Bough by the blood of the dismembered Lion, shall graft the tree from

which will spring the worm from which shall be made the Phoenix, which growing perfectly, will become larger than his nest, & more widespread than the tree, which lacks a complexion of soul which in the Phoenix, is informed & informing, the Phoenix extends his wings upon all felicity, & grows by the hour in his perfection, those hours are determined by the animal nourished in Memphis, which unique in nature lets its waters flow two by two of our hours, which are the happy terms, comprising those of the wise. The perfect bird having become rare, because it is of pure qualities may fly to Heaven in the Planets, & even frolic at the center of the earth, & to him belongs a fine grandeur of strength : that is in being unique, he is by himself as strong as all the birds of a species, who might each be of the same size, & because of this, he holds in his claws on the left hand a magnificent horn of plenty, from which as a symbol of happiness falls a flowering rose, which blooms in perfumed petals, of which one falls upon an old tree stump, from which through its enlivening touch, & generative faculty, a little blade is born which becomes a light branch, from which drops a tear, which transforms itself into the fountain of youth, upon which presides Janus, become child, as he appears to us having two faces of plump children, joined inseparably above the point of the fountainhead. Here is one of the perfect goals of felicity, here is the beginning of rest after the terrible labors that one has suffered. For the one who will manage to recover one flowerlet from these flowers, shall obtain therefrom abundant fruits, & will have the sacred pledge & the holy deposit that must be offered to Olocliree to partake of her good graces. Who shall taste the liquor of this fountain, will be assured to be able to withstand all the ardent hardships, wherein one must be hardened following the tracks of love, & who from the ardent humor of this drop will be able to excite the lively flame that sometimes explodes from it like lightning, will be able to light his torch, that shall lead him into the secret cabinet wherein is received the contentment of the happy enjoyment of Olocliree. We were going ever forward, devouring with gluttonous eyes everything that had the appearance or similitude of beauty, hiding secrets, when the fair Nephes my gentle sister (by alliance & by fact as she declared when we were alone) came to interrupt us, by which she made a manifest demonstration of the truth of our kinship, which cannot lie. Thus speaking to us with a fine kind of artifice, she gave everyone some manner of occupation, thus it was easy for us to part from the group, therefore having crossed a small portico, which was not noticed at all by the others, who went seeking us here and there in this den, where infinite pleasures made them almost forget our absence, we entered into the inner courtyard, all in polished glass by a surrounding lake: I followed my intentions casting my sight everywhere, when suddenly I saw coming out of the East the apparition of a venerable man magnificent in greatness, & excellent in form, I shivered a little, although with ease, in as much as what I saw was agreeable, & the goodness of my heart made my soul gently swarm with this suspense. My good Nephes informed me about what I was seeing, this is (said she) the notable & great Philosophick PHECEL, who comes by the leave of the great Archeus, to instruct you & inquire of the desires of your heart. Had you attempted this adventure without communicating yourself to so many people, you would long ago have been enlightened. But, oh simple one in affections, where have you learnt that the loving practice must be hazarded in a group? Do you not know that Love being unique, wants subjects who have no other intentions beside themselves? Thus, one had to hold oneself apart to make the right encounter, following your trial others will be instituted, time has flown, & you have remained until this hour without a good resolution, still poor creature you could not comprehend me, you were dying to bring the others here with you, & I was almost compelled to abandon you to the vain pleasure that you took in being with them, to make as if you knew full well how to be a Lover: let that never be, thus rather from this moment be true to yourself, then the secrets will flock to you, for they do not love the wind: the honors of the world are to them but profanation, & the fruits of our loves are ashamed by the presence of commoners who are profane for the most part: do you want that which is unique to belong to any others but the single-hearted? By this several, perhaps even all the wise hearts shall understand whether they are worthy of Heaven's benefits. The terror that this unexpected specter had caused me, did not touch my heart as much as this remonstrance, by which I was as if drawn from the depths of an idle sleep that the shame of sadness can bring about, I did not know if this discourse was a sentence to reject my claims, & I almost abandoned my courage to let it flow unbecomingly, without remembering that Love diversely exercises hearts who have assurance, & that despising the degenerate he benefits only the valiant, I turned everything to good account, assuring myself that my good Nephtes remonstrated with me to instruct me, & not to estrange me. Therefore approaching the great PHECEL, I felt a little fearful emotion from this mock scarecrow, however I resolved, remembering that I had learnt in the past that he only got along with those who knew him, & only familiarized himself with those who knew how to handle him with good grace. And to be among the latter I observed him in profile, & his face seemed to me so austere, that had I not withdrawn into myself in order to vanquish the disgrace that pressed about me with fear & defiance, I would have been so wrapped up in stupor, that I would have lost the desire to go beyond. I looked at him from a third vantage point, & I found his face to be but threats of discomfort, presence of troubles, & loss of hopes. Finally looking at him I saw him full on, & then all the fears leaving my previously astonished soul, I had the leisure & occasion to observe his grace, his proportions, his air, & everything that he had that was remarkable, & I recognized him to be possessed of a serene forehead & so

gracious a gesture, that I was a lot more assured than when I had been afflicted before meeting him, which to me was an adventurous omen of prosperity, a happy assurance of consolation, & a sure certitude of constant felicity. Thus finding myself so well with the Prince of imaginations, I rendered myself attentive to notice him, & to hear the maxims that he proffered, as if in haste, all the more since he does not wish to communicate himself at length, considering it unworthy of his greatness to be prolix in discourse, & too much approaching profanation to volunteer a little more than very little; while speaking with grace he touched my hand, as if wishing to tell me that I might be welcome, & he left me with the debonair Nephes, who in an efficiency of prosperity, promised to rmake me happier than all the Lovers, servants of Olocliree, a name I cannot voice without all due reverence. It is to those who are well born, & have the state of felicity as their birth ascendant to rejoice. The great Phecel having retired in his vault, Nephes told me about several marvels of the place, of the ordinance of that which is practiced there, & of what is permitted to report thereof. I fancy that I still see this precious monument of disjointed coral whereby precious airs were gathered in distinguished forms, & this pleasure was so naïve, that I persuade myself to be at the same instant that I heard & saw her discoursing thus. Heaven being just, returning everything to us as the price of our labor, does not wish that fine souls should be incessantly frustrated of the fruits of their works, & for that reason allowing that love should impress his forces in fine hearts, causes desirable things to have a feeling of gratitude for the passions excited upon their occasion, & therefore our beautiful Olocliree is no less desirous to be sought, than her faithful Lovers are passionate about her: if it were otherwise, she would do wrong to her beauty, which is the fairest object of the affectionate courages. She takes pleasure in being loved, & all her desires inclines her to the soft solicitude of perfect Lovers: but she will admit only the one who can judge what perfectly legitimate love is. And because of this the intellective power animating the angel presiding over her affections, has set in curious souls all the pure intentions of love, to which any heart of desires reduces itself for all subjects. By which as is it evident, all the sages have practiced the art under the shadow of the most beautiful folds of love. Love has been, & still is the gracious brush that has traced all that is rare & destined, as much between the superior powers, than with the inferior ones, & that which is of their subject. That is why the Chaos of our ordinance rests upon the stem of Myrtle, which is the symbol of love, & as love spreads happily everywhere: one sees here, Myrtle, growing in infinite branches on all sides of this place, & this stem thus dilated, demonstrates that all our diligence lays claims to nothing other than love. Know, see, & hear, & you will prudently observe that all the most precious, magnificent & good mysteries, have been hidden & retraced under the beauties of love, for love is the soul happy with everything: there is in old French an equivocalness, containing the derivation of love, written in capital letters, L'AME-HEUR (Soul Fortune), as if one meant that love was the good fortune of the soul, & as the terms have changed, as formerly one said doulour for douleur (pain), one used to say AMEUR, & now AMOUR (love), & then for a correct intelligence of what it is, the love of every one is one's prettiest & most intimate desires, & to enjoy one's loves is properly speaking to abound in the fruition of hoped for excellence, not in effects that cause sadness by their perception, or danger by their accomplishment, or sin by their meeting; but permanent joy in finding them; accomplished security in receiving them; & durable glory with the advent of their legitimate end. The profane have set a veil upon the eyes of love, because they did not dare to cast their sight upon his divinities, whose rays they could not withstand: but the sages who live according to equity, & behave themselves according to the spirit of the sentences proposed by truth, represent him unbound, as he actually is: if some have left him with such a blindfold, it was to frustrate the unworthy: for in fact Love is brother to the light, & her true guide illuminating everything that is capable of so being: & there are but those who are in misery of ignorance to whom he is blind, not that he is, but it is they who believe they see, when they have no eyes, as opposed to the children of light, whom love guides by the paths of correct knowledge: or if by chance there should be darkness, then by the sincerity of his magnificent operations he removes all shadows, & dissipates the difficulties that would detour the intentions: & is also truly the torch of souls & the broom casting to the wind the straws of ignorance, thus ignorance in our subject is a manifest fault, & a notable sin: for this reason, so that you should not be among those who are rebellious to the order of innocence, to which all true Philosophers, & perfect Lovers belong, I shall equip you with certain maxims, which often ruminated in your heart, will render you capable of enjoying your blessed loves & of the enjoyment of your object: to attain which there is but one way in which he who finds himself therein encounters every felicity, as being the only one truly blessed: & I am often sad to hear that some whom I would like to help, ignore my advice & although they have one of my sisters as a guide, & sometimes either myself, or our great universal, they still hold this path in horror, & they disdain this way, as it seems vulgar to them, because it is quite frequented: but be advised that it is only chosen by those most in tune, & that those who are distracted thereby have troubles with their imaginations, not that they obtained them from the great Phecel, but from the trouble in their understanding, which judges without science. Then my brother, believe me, I beg thee, that what is easy is the most beautiful. Secrets wrapped in difficult returns, & that are coiled in devices of apparent excellences, are in reality so secret, that they remain so eternally, & in such a way, that never does one discover them: & the knowledge that they suppose remains so secretly dead in such

labyrinths that none is enlightened thereby: be advised that difficulties bring nothing but trouble, diversities corrupt the unique existence of the truth, which is simple & easy for those who know it, but infinitely far from those who ignore it, the smallest and most abject device practiced by the most ignorant of craftsmen, is extremely difficult for he who does not know it, even the wise admire trifles, despised by the lesser: If that is continuously seen, then how indeed will it be with our subject so much more admirable, useful & necessary? It is certain that God has not given the love of science to plunge the mind into trouble & perplexity, but the human spirit distrustful of the sovereign grace, iniquitously and without cause dives into subjects wherein he ought to have patience & humility, to intervene only to glorify his maker: that not being the case, hence thrusting himself often with impetuous desires for illegitimate causes, it so happens by the efficacy of error that one stumbles at the abyss of vanities, because one has voluntarily tripped against the obstacle [1] of presumption. Now the Saint having given the science to render the mind quite clear by the events, communicates its principles to his own to establish their souls in perfect habit, & in order to do so he grants the organ of mundane organs, not to all, but to those who by the happy encounter of the effects of wisdom arrive at this desirable point. But all eyes are not capable of seeing that beautiful secret, which has no other defined goal but perfection. And indeed as God has not given the love of science to plunge the mind into trouble & diversity of confusions, but rather to render it clear & susceptible of all agreeable & just forms, & the effects of it that he allows therefrom to the good souls, are but to establish them in their best subsistence, in order to reach which one must proceed with righteous & perfect means. Hold as a constant resolution that perfection is not obtained by a constrained order, leading to some goal forced by intolerable involutions, but by the necessary & legitimate one which is equitable, thereby one must not ruin anything to establish, in any way spoil the excellent to reconstitute it, in as much that it is not reasonable to trouble to enlighten, to kill to vivify, to reprove to tame: it behooves to develop in order to find, to excite to incite, & at least in appearance to resolve the most in truth: it is not the fruit that must be desolated but if it may be said, it is the seed that one must agitate and render corrupt, that it may rise thereafter in fruits much more desirable than it seemed capable of. If then you fancy faithfully accomplishing the desire of your effectuating affection, consider the perfect substances, & those which tend toward perfection, those unaltered by movement, & those that are alterable, even in a moment, & make election of that which is potentially alterable in this nature which requires to be moved, in order to be drawn out of its manifest privation, which it shows itself quite evidently desirous of. May this be to you a signal in the soul, in order that you should not be found defective before the eyes of Ocloiree, who cares only about accomplished spirits: And since she is the sole point of your desires, as she is the elect of your heart, have that heart full enough with valor to hear & practice. Do not think of going to her to be conducted by her to her own enjoyment, comprehend where she is, & whence you will be able to find the means to go to her, & from her you shall reach the most excellent point. And although she is that which is the unique excellence, thus is she known only by the King who will be born from her, & by the fair Queen whose mother she shall also be, if one takes the trouble thereof. She is truly their mother, in as much as she is their soul & perfect form in two of her terms: for as soon as she is at the commencement of her adolescence, she can be the mother of the Queen: then having reached the perfect age, & being in the truth of her greatest beauty, she will be able to give birth to the King, who is the little King of the world. Therefore to arrive to this Great Good, go by the dwelling of Ocloiree's mother, to see her first essence, & you will remark a notable point: children who are initially beautiful, whose beauty is so lauded, are nothing in the end, this beauty dries up, & perishes, & finally they are naught but figures of ugliness: It is quite otherwise with Ocloiree, her initial birth is ugly, she has but the rough features of that which she is to become: but if one excites & nourishes her with the external agent that amplifies the interior one, she will embellish by and by, until she shall be wholly beautiful. If this essence is once known to you, you will know that it perfects itself without dividing anything, for never does nature in effect lay claim to it, but formally, separating the ugly to adjoin the beautiful, to diminish the unpleasant, in order to augment the agreeable, conserving the whole & multiplying the virtue, through the effect of which nothing is disjoined, nothing is apart nor separated, although erased, & in fact the accidents are not separated but erased, as they fade without diminishing in anyway the quantity, of which they would have been set apart had they been separated, in as much as to separate signifies to set apart, & like disjoining, which is to be avoided, since through disjunction one unfastens the specific & natural ties, which can never be reconstituted, nor others be put in their place. That which once is cut may not be soldered again, to become as united as before, & that which is disjoined by nature cannot be comprised in such unity as nature contrives by its operations, in as much as the solution of continuity is never re-established in its first being, because of the retrenchment since the fissure occurred, there is no more balm that repairs it, although some speculators abounding more in imagination than in truth, propose butter, cheese & whey, as being able to be returned into perfect milk: although that is (by their leave) an impossibility of nature: that which is past may not return: the ripened fruit cannot grow green again: cream once escaped from the body that contained it does not ever return to mix itself into the minute parts whence it came, after the liver has distinguished into bodies the substances that are to be distributed everywhere, there is no means by which they could

again become what they were before their separation. Thus to speak truly, to separate when there is no need to do so is to insult love which only requires union. That is why I advise you if you are a faithful Lover of Olocliree, to bear in mind the comparisons that I have proposed to you, so that you might be discreet in her quest, which is according to the unique encounter of the truth, which is single, & which offers us a unique subject excitable by the unique one, acting in the capable one, at the time uniquely distinguished of the first & unique equal distinction. There is nothing so heavenly destined than the subjects of love, which are faithfully united, therefore for your own good be extremely discreet, & do not ever think of joining Apaxe with Olocliree, although it appears to be the duty. Flee, flee this thought, & mind that Olocliree knows that her father & her mother are but potentially herself, united immediately: thereby she flees what Heaven has disunited, & that nature has made separate. That which by nature is altogether separate, & even in appearance, being other by its distinction, will never be absolutely conjoined, nor mixed exactly. The substances divided by nature cannot either be conjoined to their very depth, nor concentrically. There is a certain fateful moment, & a sweet condition of encounter which joins the hearts, which must belong to one to another, that already they are united before their separation is estimated: if that is not the case, there will never be peace between those who dare to assemble themselves, & contentment shall not be found, in as much that there is difficulty in constraint. Above all, do not dare to undo that which is done. You would not know how to incline nor induce nature otherwise than for that to which it is destined, nothing can happen to it otherwise than that which is proper for it, as love, father of conformity, is so just that he rejects everything that is not at all in accordance with his decrees. For this reason know that what was united with the faithful tie of Nature & love, should it be violated, or undone, cannot be restituted anymore: the oath broken, then mended, is no longer that initial faithfulness: it is done for, one could not reunite the disjoined parts, thus no one knows the solder of nature, therefore one must not be obstinate in separating that which nature has conjoined, nor be obstinate in uniting that which Nature has not destined reciprocally one for the other, but one must conserve, maintain, augment, agitate, & substantiate that which Love, Heaven, Nature, or the Entelechy has conjoined, multiplying the good which is in the subject, one will obtain the goodness that is decreed therefrom. Such is the way & the preparation that one must adopt to please the beautiful Olocliree: whereas if one does not observe these maxims, one will never have any part of her, in as much as she holds in abomination everything that might bring trouble into loyal sympathies. I beg of you fair Friend if it should happen that what tied us should be undone, who could remake it, or again establish it in being, to unite us with the alliance which is between us? Being thus estranged, into what new reiterations of beginnings would we return, to be born from subjects that would cause us in the end to become that which we are?

What is cannot be reduced to such principle, that it could become in order to be what potentially it can by no means be. I shall tell you again, as must be done, because of the two pleasing adventures, & advise you in this vigor wherein you are, which if you persist in, possibly you will be satisfied, & to assure you further, because of the last & great secret that accidents may be erased, & others created: never is the accident separated but indeed the substance to which the subject belongs. It is true that there are substantial accidents which are separable, thereby one must be prudent, as such may subsist, & pure accidents are & can be extinguished & dissipated, & as it were transmuted, by which Love is excellent since he creates that which was not, & by the vivacity of his fire causes to become in complete excellence that which was simple & in appearance of very little value, to be in the end the excellent cause of that which is the price of everything under the Sun. And it is this beautiful Olocliree, desirable above all that is desirable for her abundant felicity. Now follow the delights of your designs, & if coming & going along this path that I am showing you between these two little rocks, you do not find the occasion to properly choose the place of the desired dwelling, to meet your intended Beauty: & if you are not instructed enough, come back to visit me in my tabernacle, & I shall show you the fine mirrors which will make the beautiful features of the Beauty known to you, after having faithfully guided you to where she resides in the patience of her perfection. To this effect awaiting our further communication, have your intelligence well circumspect, in order to precisely aim your intention toward that precious glass that cannot be annihilated, toward that fine glass which nature excites by the change caused by the principle of movement. That glass is the crystal of the wise, it is all their precious stones that transmute everything in their own perfection: it is this glass alone which is infinitely humid, & infinitely dry & of such nature that it unites with all subjects, if it is melted in molten glass it dyes it, with metal it does the same, it penetrates everything, & even melts into human moistures, having ingress everywhere to rectify all substances. This philosophick glass has power over all natures, which it brings to its own nature, accomplishing them with all perfections: such are the loves of Olocliree, & the grace of her gentle enjoyment, wherein she takes infinite pleasure, & beholding herself in her fine mirrors, she orders infinite delectations according to the species that the great Phecel has determined therein, as befits everything that the holy Archeus has allowed her to deal with. Those mirrors shall be the eternal symbol of your fidelities, & the unique guide of your loves. These little silk filaments that seem spun by the Nymphs of love, are those fine glass threads, admirable sources of the magnificent golden boughs, that shade the entrance of the arbor where Love rests, & wherein retreats our unique Olocliree. Be firm, & remember, or learn that the heart of wisdom

is in Constancy, do not go forth like a man of vanity, following the diverse detours of unchaste loves, easy to accost, & easy of fruition, but pursue that which is withdrawn little by little, & chaste may not be profaned: hold on tightly to the unique Bough of Destiny, which is the fateful & good branch, that multiplies felicities, substances, & delights without repentance. And if you should stop at some time to catch your breath, you should be attentive to the Xantisophilles upon the walls & paintings within, you will discover therein all the Steganography & delicate science, containing in itself all the most beautiful secrets of love, & the most delicious encounters that are practiced with the excellent Olocliree, with whom one finds & perceives all happiness without unpleasantness, all grace without boredom, & commodity without interval, & everything lies within a single point, a single subject, a single knowledge, & a single key, other than which none other brings profit. There is but a single means by which once informed, one may be capable of all that depends there upon, with a little intelligence one comprehends & knows almost everything. And should it happen that someone, either by adventure, or by solicitude, casts an eye upon the blessed polish of Olocliree's fine mirror, he enters into such perfect intelligence, through this faithful vision, that all obscurity withdraws from him, everything that is beholden to the human mind is imagined in the reflections of so perfect a glass, mother of the most beautiful of all sciences. That is to what must aspire all the faithful Lovers, who can see themselves again in this reflecting light, will read therein everything that is intelligible, & easily from one will get to the others, until at the end having beheld themselves in the seven mirrors, they shall be assured of their hopes, certain of the state of their desires, & content with the fruition of the good grace of Olocliree, who insures that her true Lovers by the good that she infuses into their spirits, are most often called prophets, in as much as they visibly perceive everything, & in such glorious habit their souls are called bodies, & their bodies souls, & the one is the other, & the other the one, their souls one single soul, the unique soul many souls, one body the bodies, the body many bodies. How pleasing it was for me to hear these fine Enigmas, these Sophisms of the wise, that my heart was dilated in apprehending such future delights proposed to good courage. There is no joy so abundant, there is no contentment so glorious, nor glory so magnificent, than to find oneself in such a state, & already I felt as if I was flying happily above all heartfelt gladness. Here is to be found the great stratagem of Ladies, & the secret of the secrets of love, which punishes those who do not know how to recognize the good, & who are so deluded by their good fortune, that forgetting whence came their advantage, they think only of satisfying their desires. Nephes saw me considering my good, & not the honor that caused it, in order to make me feel where duty lay, she played a trick upon me which in the event shall be an example to all inquirers. Certainly I must say so, as my nature (inclined toward courtesy) compels me more than anything else, & I venture forth to still repeat that there is nothing better under the Sun than fair Ladies, they are the happiness of the world, the masterpiece of God, & the abundance of the advice that must be followed, to never have to repent: but one must give oneself a stroke of prudence, it is that if one wishes to have the counsel of a Lady, one must make one's proposal quite simple, & tending a little to that which might touch her: why should I not say this, since the old proverb has good sons resembling their mothers, & wise daughters resembling their fathers: there should not be any controversy as to the dignity of Ladies, & above all here where they are the subject of our designs, & our felicity. And because they know it, they have an infinity of fine inventions to make us find it still better. Who is it that would debate this subject with us: is science not a Lady, are virtues not the same: And is it not also our intention to have these beautiful objects as our goal, under the agreeable similitudes of that which God has made for human recreation: This is how we wander in a quest for excellency, & Ladies who have judgment, & wish to remain in their acquired grandeur, know how to multiply their glory to the disadvantage of our heart, & by our own fault: & however for their own part they use it with such good grace, softened with the features & gentleness of beauty, that our reputation is not at stake. To be gently abused by a wise Lady, a Knight is all the worthier, it is his honor, it is the sign that he is in the good graces of the Fair Ones. For those to whom they give the most traverses without offence, are those whom they reserve the happy fruit that legitimate loves produce with true contentment: And never do they offend, should one be offended, his indiscretion shall be the cause, because the decent ones cannot hear, nor see that which goes against the goodness of their just opinion. I go on thus losing myself to flatter myself in my misfortune which occurred through lack of consideration. I believed I was already holding this flower, & had only to extend my hand to touch the odorous leaves while Nephes (happy in her enterprises) wanting with length of time to make me purchase that which otherwise I would have had too cheaply, set me back through my error further than I ever was, from what I looked upon as almost obtained. It is usual when one finds oneself at the instant of obtaining the coveted good, that one has no other thought, & one does not recognize whence came the advantage of such great good. And because of this in order to make me think about it, she set loose the Lion of loves, it is not a furious Lion, it is engendered at the same time, & by the same parents as the Matchore of the fairy Mountain. Who would not be terrified by the sudden encounter of what one has never seen, & which resembles that which may give a real fright? The Lion came noisily, I turned around to see what it was, I beheld it, & was surprised: there was neither love nor present consolation, neither acquired assurance, nor natural value that prevented me from quaking, & to be stricken with horror: & furthermore,

beholding Nephes darting from the path where we stood, as if she had been terrified, she took off on the right side, I advanced on the left, & retreated towards the hall, thinking that she had entered therein: it was her shadow which had deceived me: & although I might have been seized by an innocent fright, still is it that I was not so aghast, that I should not have known that it was fitting to oppose myself to the violence that the Lion might have caused the Beauty, therefore I hastened seeing the beast approaching: I fancied that it was by chance that it came from nearby forests, hence having nothing to defend myself with, I continued my retreat, & wanting to advance to pull Nephes by the dress, in order to draw her back into the hall whose door I would close, I found myself grasping but a vain shadow: thus having in that hall come back to my senses; I cast my eyes & ears on all sides hoping to be called. This hall was on a pivot which bore it easily, the tour of the pavilion being done, I found the door that I had wanted to close to the Lion to be on the opposite side of the place where previously it had been: I opened it, & saw my companions who were seeking me, they reproached me of having wanted to see the beautiful paintings of the hall alone, but they also claimed that they had seen the Fountain of Youth. They were mistaken, it was but the brook of the nearing Nymphs, which flows at the foot of the stairs leading to the pavilion wherein dwells Olocliree: that is what we were to learn from the paintings which are in this hall, & from the little mirror which faces Eastward, through which one sees the Fountain, whence proceed an infinity of figures who are the evil Spirits, which infect humans, & properly speaking the contagious & incurable diseases, which corrupt the felicity of life. These dissembling ones flee this holy liquor so much, that those who touch it with the tip of their lips, & who receive a little bit of it, are preserved from all infirmity, & delivered from those that torment them. This we shall see more openly, with all the other magnificences whose adventures to be undertaken, have been postponed until the next anniversary instituted by the fair Olocliree, who invites all her perfect Lovers to find themselves there, in order to see to whom she will deign to give the hand of fidelity, accepting thereby the unique happy one from among all the pursuers.

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[1.](#) The actual french word is "escot" a maritime term which refers to the aftmost lower corner of a lateen-sail.

Oswald Croll. Preface of Signatures.

A Treatise of Oswaldus Crollius of Signatures of Internal Things; or, a True and Lively Anatomy of the Greater and Lesser World. London, Printed for John Starkey at the Mitre in Fleet-Street, and Thomas Passenger at the Three Bibles upon London Bridge. 1669.

Transcribed by Sean Brooks.

Oswaldus Crollius, Physician and Hermetic Philosopher,
His Preface to the Reader
Of Signatures, or a true and lively Anatomy of the Greater and Lesser World.

It is greatly to be desired, that the herbalists of our time, who are ignorant of the internal form, knowing only the matter, substance, and corporiety of herbs, would employ as great diligence in enquiring into the signatures of plants, as they are accurate in various, and often very frivolous debates about their denominations; hereby far more abundant and fruitful utility would redound to the weal-publique of medicine. But since for the most part (as almost in all Arts is wont to be) leaving the sweet and pithy kernel of sciences, like plebeians destitute of internal eyes, and only considering the external face of things, they are at length wholly occupied about the exterior bitter rind: hence it is, that many nomenclatures of herbs are found, which magnificently describe the receptacles, habitations, and external vestments of plants (in which their virtues, as in domiciles, are hospited). [*The place in which God is said to exist, and from the sign God himself or his essence is known: for all creatures in their properties do as it were demonstrate the presence of God.*] But the foot-steps of the invisible God in the creatures, the shadow and image of the creator impressed in the creatures, or that internal force, and occult virtue of operation, (which as Natures gift is insited, and infused by the most high God, into the plant or anima, from the signature and mutual analogic sympathy and harmonious concordance of plants, with the members of the human body,) is by the prudent physician only inquired into : and thence by the industrious help of Vulcan or anatomic knife, is drawn out and applied to its proper use, not drowsily passed over in noxious silence, as is by vulgar herbalists too frequently done.

Although from the monuments of others, without any Foundation of Signature, or separation of the true from the

false, very many heteroclit virtues are described, and assigned to several herbs; yet experience, the alone and only mistress of things, testifies that they are insufficient to answer the desired expectation of physicians and patients. If experience, the mother of verity, may be credited, we need not infer many reasons for the proof hereof. There is required a higher ingenuity, and more subtle inquisition, than can be obtained by sight of the eyes only. [*Divers and manifold forms are the signs directing to find every singular mystery*]. If the plenary and intimate knowledge of plants (such as Nature hath reserved to be searched out, and subtly understood by the studious lovers and admirers of Natural things) we would as perfectly comprehend, as some hundreds of them, at first sight, without the knowledge of their internal virtue, may in the vulgar manner by their names be discerned: Yet names of herbs have not the virtues, therefore their bodies are to be examined, that we may know, what purges, what yields odour, what heals fevers, and what cures wounds. [*The qualities of simples are not to be considered; but their arcanum*]. Moreover, that fallacious and unjust censure of the four qualities viz. hot, cold, dry, and moist, cannot sufficiently manifest their virtues, such qualities being but the shadows of things, as colours, not having roots, or powerful operations. They will not run this hazard, who knowing the virtue from the root of the center, not from the superficies; and leaving the subtlety of fruitless names, do from things themselves, by intimate and profound speculation, more exquisitely search out the truth.

In things occult consider the manifest foot-steps of Nature divinely impressed, and diligently enquire after the hidden dowries of herbs, by inspecting their external form, and by taste perceiving what the difference is between the shell and the kernel, between the house and the inhabitant, unless unadvisedly to wood and stones, they give the denomination of true representations, or leaving colonies, institute a corporation with disjointed cottages. In all external things the exterior case is only the receptacle of innate and inherent virtues, infused by God, as the soul into the human body. That philosopher most rightly sought to understand the ingenuity and knowledge of the interior man, not by the name, but by expressions, (which are true characters and indications of the mind, and internal faculties,) who whilst a youth stood mute before him, thus compelled him; "Speak O thou young man, if thou meanest I shall know thee". Indeed, by the interpretation of the voice, the arcanums of the mind are opened. In like manner, herbs magically by their signature bespeak the physician's thorough introspection, and to him by similitude manifest their interiors, concealed in the occult silence of Nature. For there is (according to the words of the most excellent Baptista Porta) a way of demonstrating by similitude, wherein very often the chief artificer is wont to manifest divine and occult things, according to the supreme similitude of ideas; nor could he do these in a more excellent or admirable way.

If we now feign that plants do speak, and be willing to manifest their secret commodities wherein they excel, howsoever they express themselves, and in what manner soever they are about to speak, their language is not perceived by all, like as the speech, and characters of writing, to several nations, are proper and peculiar; whence it is needful, that either all be of one nation, or all be able to speak infinite languages, if all should alike understand; which by divine institution is not permitted. So the exquisite artifice of Nature in her similitudes of things, though briefly, and sufficiently perspicuous to all, yet is perceived only by few. All herbs, flowers, trees, and other things which proceed out of the Earth, are books, and magick signs, communicated to us, by the immense mercy of God, which signs are our medicine. But that by their knowledge we may come to the true and appointed medicine, I shall offer somewhat to the ingenuous. Who so desireth to be an expert physician, and to have knowledge of those things which point to medicine, by that art, which Nature externally proposeth by signs, he may understand what those internally signify: for every thing that is intrinsic, bares the external figure of its occult property, as well in insensible and sensible creatures.

Nature as it were by certain silent notes speaks to us, and reveals the ingenuity and manners of every individual; as is aptly declared in that metaphorical saying of Adamantius Polemon, [Greek] "and as our intimate manners, from external figures of the body may be found out; so from the exterior signatures of plants, man may be admonished of their interior virtues". For plants do as it were in occult words, manifest their excellency, and open the treasures of hidden things to sickly mortals; that man, of all creatures the most miserable, may learn in grievous diseases, where to find relief. And as externals lead to the knowledge, both of the internal man, and of diseases; so also by the like anatomy, are found out medicines necessary, and conducent to the human body; for these have affinity with astronomy and philosophy. But that which gives knowledge of the hidden virtue, is magick, which in the light of Nature is doctress [teacher], and of all natural philosophy the most perfect and consummate science: and indeed, nothing more increases piety, nothing, I say, more powerfully excites us to the veneration and love of God, than the true knowledge of him, than the incessant contemplation of the immense and wonderful works of the almighty, than that natural magick (always declaring and showing to us the internal kernel, or signated by the external rind, or signature) the offspring of Heaven, daughter of arts, and inventrix of arcanums, by which we are compelled to say, The whole Heaven, and all the Earth, are filled with thy majesty, and glory, O omnipotent creator! [*Chiromancy from the cabalistic art is said to be the inventrix of medicine.*]

We see among men, Nature is so esteemed by some, that what is peregrine and accidentally comes to their knowledge, they very much admire; but what they have nearer home, by reason of its familiar use, they despise: so also, for the most part it happens with the admirers of transmarine plants, that through desire of novelty, our own domestics, which our orb brings forth, they have in contempt; yet, than those outlandish they are far better, fresher, more choice and wholesome, because they grow under the influence of our part of Heaven, and to each of our natures are more convenient, may at home be gathered in due season, and with much less difficulty and cost be obtained, and by the father of mercies destined to our use in exigent necessity. [*Physicians, like virgins, ought to look at those things which are before their feet, not ambitiously hunt after foreign things. The production of our own region is sufficient.*]

What necessity therefore is there to use those foreign species, if our own Earth produce the same, and equivalent in virtue and efficacy? Physicians by use have found out a medicinal earth, which God has given to us in many places of Germany, in efficacy, goodness, and virtue not inferior to that of Turkey; I mean Terra Siletia of Strigensis, which the wise and experienced John Montanus discovered first of all; after him, in very many places of Germany, John Bertoldus Oschatiensis, a curious and diligent searcher of subterranean things, found it in the field of Solmensus, and divers other places of Haffia. Not far from the Lake Acromium in the Dominion of illustrious Maximilian, Marshal of Bappenheimium, near the Castle, which from a long stone takes its name, in a certain divided rock, great abundance was by Nature dug out, included in a shell, or matrix, like a kernel admirably purified, (the marks whereof are witnesses to this day) which in my physical practice I have used with good success. Our most noble Emperor Rhodolphus the Second, at Brundusium, in his own garden casued to be dug up, besides the Bolus, two Axungias, as Paracelsus calls them, of Sol, and Luna, part of which I received from his majesty as a gift and proving the goodness of them, I found it of the same nature as the true Lemnia is, and most efficacious, in virtue not at all inferior to the earth of Turkey. [*The virtue of many things are unknown to us, only through our own negligence of experimenting them.*]

So God is pleased bountifully to supply our wants in diverse manners. Whilst the true Unicorn's Horn by reason of its rarity is highly prized, there is another [Greek anprallomicon] which is called mineral, and sometimes is dug out of pools or mountains; As once in Moravia three miles from Brunna (about the time when I was preparing medicine with the most excellent Dr. John Bergerus of Pannonia) not far from the Territory of the Abbot of Abroviensis, under a most high rock, were dug out the bones of two unknown animals of unusual magnitude, together with two of the same likeness younger, which without doubt perished in that solitary place in the time of the Deluge of Waters; some relics of which bones, and wonderful teeth, certain months after coming unawares to the same place and being thereof advised, I caused to be dug up, and in Medicinal use found them not to want much of the efficacy that is attributed to Unicorn's Horn.

In the same region, not far off, is the stupendous Antrum, in the hollow of a mountain in Italy, in the village of Costozza, between Patavia and Vicentia, wherein strange and wonderful artifices of Nature is found, whilst from the superior part drops distill down into that cave, and by many intricate turnings and windings in their fall, they are immediately converted to a strong hardness, (by the mediating of Spirit of Salt) and by their high descent, diverse stony statues, and forms, are shaped. [*The Earth is God's Pharmacopolion, and much by the virtues of herbs may be effected, if we be not ignorant of the excellency of very many.*] Moreover, this stone reduced to fine powder, and one ounce of it given inwardly, is wont efficaciously to provoke sweat: and in bones broke, contracted and bruised limbs, being externally applied, mixed with convenient plasters, it is exceedingly helpful. If by the benefit of distilled vinegar, it be resolved into a salt, in the stone, and knotted podagrical affects; by reason of its signature, it efficaciously operates : for these two diseases, with the contracture, by reason of the cementous wines in Moravia, are very familiar; and therefore Nature has near at hand provided suitable connatural, and domestic remedies. Where evil or the distemper is, there, most near, by Nature is exhibited a seasonable remedy, that the means of recovering health may not be far from us. [*When with simples we may effect the cure, compounded medicines must not be adhibited.*] Therefore Ruellius not improperly saith; That no part of medicine is more uncertain, than that, which from another orb than our own is procured. And Paracelsus, the most diligent searcher into the light of Nature, worthily deriding the disingenious curiosity of many physicians, who (neglecting the knowledge of the internal virtues of plants, by their signature) desiring only to be acquainted with herbs by name, saith, that every plowman has the true Pharmacopolion before his door.

Those who with most simple herbs, and roots effect the cure, sanation [health-giving] therewith is best of all performed, as is witnessed by Carrichterus; for the medicinal essence, or magick gold, is as equally well contained in them, as in others more precious. As the Earth in every region exhibits food, and clothing, if not to answer voluptuous superfluity, yet sufficient for natural sustinence: so also Nature, the same mother and parent of all things, which provides abundantly for all, hath distributed a necessary sufficiency of medicaments. Every particular country has in itself the matrix of its own element, and to itself exhibits what is necessary. To all Earths, and regions, to

every nation, climate, heaven, or age, Nature hath produced, and tempered appropriate herbs, peculiar to every earth, region, nation, climate, etc. In which, as in all other creatures, the masculine and feminine kind is found, (as in things created, the divine providence hath not in vain distinguished the male, and female) which in use and application, must not confusedly, without distinction of sex, be adhibited: For as the man and woman in Nature are distinct, so also should their remedies be, and ought rather to be simple than hermaphroditic; yea, some only profit youth, others age, as we see in Hellebores. [*According to the climate of regions and its diversity, so are men, customs, and the virtues of plants varied.*]

So also Paracelsus adviseth physicians to be mindful of the distinction of herbs, age, medicines, diseases, and the moon: truly therefore Agrippa saith, "it is the part of fools to fetch that from India which we have at home", and to judge neither our own proper earth nor sea sufficient; and things of our own country, peregrine; things frugal, costly; and things easily acquired, difficult; and before them to prefer what is brought from the utmost parts of the earth. And as we see Turks, Indians, Ethiopians and Christians, are in manners, and nature different: so also vegetables according to the four parts of the world, and diversity of climates, undoubtedly differ, and very often; what to others is aliment, to us is medicine; as hath been sufficiently attested by most grave men, of which also infinite other testimonies might be given [*Galen Lib 2. Of the Faculties of Aliments.*]

Yet this one only example hereof I shall offer, touching the Root of Aron, which confirms the truth of the above said. The Root of Aron in our more cold climate, is so hot and biting, that it inflames the mouth and jaws of those that chew it; but that in Lydia, which grows near the city of Cyrene, in the exterior form plainly answering ours, is said to be sweet and pleasant to the taste, that men may use it like Rapes in their food without detriments. And although the foreign have greater virtues, as those who are negligent to inquire into our own, and always with a peregrine arrogance hunting after outlandish things, affirm; which seek not common health, but a compendium of their own business, persuading us, that none but precious things can profit: yet we judge those healthful only to men living in those climates, where they are created and produced. For if peregrine medicaments be so convenient to our bodies, without doubt Nature would have so ordered (which for all hath provided in abundance) that with us also the same should be brought forth. Therefore transmarine medicaments, and such as in our own country are not produced, by reason of the diversity of climates, and influence, they cannot be so friendly, and familiar, and also because they are either not in due time and place gathered (whence often great peril ensues) or else the worst and dead parts of them only are by barbarous merchants sent to us; or by age, corruption, putrefaction, longitude of the ways, and frauds of sophistications, the greatest part of all their invisible internal virtues are depraved, eaten out, consumed, corrupted, and adulterated. Domestic, which God hath in abundance furnished us with, begin to wax vile, both because in preparing they required the faith and proper diligence of silken physicians declining labour, and also because the greatest part of vulgar apothecaries, cited by the spurs of glory and avarice, neglect their proper duties often and more frequently intend evacuation of the wealth of the sick, than the refecation of the body. [*And although rewards are commendable, yet that which by physicians ought most to be aimed at, is the cure of the sick.*] Hence great detriment ensues to the whole commonwealth, and shipwreck is made of the lives of many, (withness those who buy their death for much money) whilst with us nothing almost is worthy of any acceptation or esteem, that is not believed to be brought from the Red Sea, as I may say, or from the farthest Gades, or Indians, or else of what the world, desirous and willing to be deceived, is so persuaded.

God hath created nothing in vain, but he hath endowed every creature, though never so abject, with peculiar virtues, according to his divine will and pleasure. [*No created thing in Nature is found, that may not be converted to medicinal use. Sirac. C.6. ver. 23.*] For which cause, they far otherwise understand, who observe Nature in the least and most abject creatures, to be most excellent, and where it seems to be deficient in body, to abound in virtues.

[*Oftentimes under a dirty coat great wisdom lies hid.*] The worm and juice of murex give the purple, the most sumptuous colour of kings. Bees of unimitable industry yield most sweet honey. The weak reed bares wheat, the most desireable staff of life. The vine of all wood the most abject, yields wine, which moderately taken, wonderfully cheers the heart of man. The intellectual soul hospited [situated] in the body of man, as in an earthen vessel, and frail test: all which not without great reason of the eternal sapience are so appointed. [*Levit. 26., Psal. 104 ver 15, Ezech. Cap 15. The faithful soul is the Sanctuary of God. The heavenly signature is not from the form, but from the heart : that is, it manifests men by their works and fruits. So our saviour reproveth the fox like the mind of Herod; and John Baptist taxeth the pharisees with viperine subtility.*]

Paracelsus, the searcher of secrets, in his writings, earnestly persuades the true physician, that is desirous to be instructed, both in the science and use of medicine, to be well acquainted with the signatures and hieroglyphic characters of things; and among other excellent services done to the republic of medicine, he declares, that there are three ways, by which Nature pretermitteth no notable thing, manifests man, and all created things. First by Chiromancy, which is the natural astrum of things, and comprehends the external parts of man, as hands, feet, lines, veins. Secondly by physiognomy, which compriseth the face and head. Thirdly by habit and proportion, manners,

and use of the whole body, denoting the senses of the mind and cogitations of the heart. After him John Baptista Porta of Naples, a famous phyropta, and most prudent emulator of Nature, in his [Greek- hysiognomonía], hath set for an excellent work for public profit. From these more perfect, I also thought it expedient to take occasion of this matter, to write of these high and accurate things. He which comes in Autumn, (to whom I hold a light) may taste the sweet cane, and eat more ripe fruits. These few observations of mine, consigned (for it is difficult to tread in unknown paths) to the students of signatures, who with me, are not ashamed to learn, I freely would have common, which both by reading Paracelsus and Porta, and also by my own experience, I have found conveniently and analogically harmonious: for it suffices to publish what we know, till greater light be manifested. It had been well, if that so much desired book of the most excellently learned Carrichterus, Of Plants and Signatures of Things, had been set forth to public view, wherein in a wonderful and harmonious manner, he conforms the Terrene stars of plants, to the stars of the firmament; the knowledge of which would indeed be gratefully received by the botanic public weal [good]. [*Many things by most learned men might be obtained, if through false ambition they do not persuade themselves to be sufficiently learned already.*]

Stars, according to Paracelsus, are the forms and matrices of all herbs and every star in heaven, is no other, but a herb prefigured in a spiritual and catholic manner, representing the like of every vegetable in the earth. So every herb is a Terrene star growing towards heaven; and every individual star, is a celestial herb in a spiritual form, in nothing differing from herbs growing in the earth, save only in the matter: therefore stars by their excrements, and nostoch [a Paracelsian term for a slime], prenunciate all future diseases. Likewise the celestial herbs tend downward toward the earth, and respect their proper herbs procreated by them. This foundation being known, known also will be the constellations and composition of celestial and terrestrial herbs, viz. this is the star of rosemary, wormwood, etc. and hath the virtues of them. Also in terrene herbs this will be observed, that as many colours of flowers, so many virtues of herbs. Nothing is placed in the family of plants either unadvisedly or in vain, but in a rare manner, from their seasonable ordained causes, are produced in exact number, time, and place. And as in things mute the gesture is instead of speech, by the motion of the body declare the affects of the their sense: so also God to every plant hath insited its discoverer, that the genuine virtues of herbs latently absconded by their external signatures, that is, by the similitude of their form and figure (as by indexes of their office, essence, and latent virtues) may by their aspect be known, discovered, and manifested: yea so as in the manner aforesaid, by their signatures they magically seem to speak to us. [*Syrac. Ch.30 ver.26 . All things created by God subsist in Order, Time, Measure and Weight. Wisdom II ver. 12 Every work manifests and declares its workman and builder, which in medicine is an arcanum and mystery. So the anatomy of forms, shows the nature of things.*]

For as men who in digging find a treasure, are wont to note the place by some certain sign: so also God himself hath signated very many things in Nature, which he hath not apparently manifested, by which only signature we may, through diligent inquisition find them out. We see Moses not to be mindful of gems, and metals, created in the hidden parts of the earth, although in them the greatest arcanums of Nature are contained; but he only mentions those which are created obvious to the sight of all. It pleased the almighty absconditely to create metals in the lowest places, that we might know, in them are inwardly hidden occult virtues of Nature. By which name in the occult sense of the sacred scriptures also, the spirit of God is prefigured by metals, and gems, created in the inmost and secret parts of the Earth. [*God knew things precious, with labour acquired, would be more acceptable, then such as are obvious to sight, which for the most part men are apt to despise.*]

But if this seem strange, why God should create some creatures openly, and abscond other of his creatures from sight; I shall offer these following, diligently to be considered by the true searcher of Hermetic Medicine. Those creatures which God created in the centre of the earth, as minerals and metals, (the sapience of hidden things, viz. Of the creature, or Nature) the most high made them for men only, as for the spirit of life, having its seat in the centre of the heart of man, by conserving and strengthening the natural balsom: as herbs existing in the superficies of the earth (a manifestation of wisdom, that is, of Nature or creature) are appointed to conserve and help the external mass of man's body, and likewise for all other living creatures.

For God hath placed the greatest good in the most secret place, and the lesser obvious to sight. In the centre he hath created all virtues collected together, which in the superficies are dispersed and diffused: and which is wonderful, all celestial stars, which in heaven are manifest in their corporeity, in the earth also with their spirits lie occultly closed: and as the celestial Sol by its spiritual heat generates all things in a terrestrial manner; so the terrestrial Sol by its spiritual heat, creates, and regenerates all things spiritually. By the celestial Sun, the spirit of the Lord in Nature operates in all naturally; in the terrestrial sun the same spirit effects all things, but spiritually. For the spirit operates by no other medium then by the Sun, because in the Sun only, and not elsewhere, he hath corporally placed the tabernacle of his habitation. [*Psal. 19: ver.6.*]

Like as the superior sun is in operation two-fold, viz. without all things corporally, and manifestly, and within all things occultly: so also is the other Sun biparted, sometimes without all things manifest, and corporal, sometimes

within all things occult, and spiritually: and as the supernal Sol is intrinsically spiritual in all things, and the natural heat of all; so the terrene Sol is internally the spiritual native heat in all things, the balsam, light, and oil of all things. [*By the Sun, that is, by the heart of the macrocosm the heart of the heart of the microcosm has its life.*] It is called the spirit of life latent in all things: this by its own proper and genuine name, is called Sulphur of Nature in all. If we derogate not from the faith of the most ancient philosophers and cabalists, (whose study was to ascend from the signs to the signated, from the creatures to the Creator, and by the angels to God, and with him be conjoined, and so according to Pythagoras, deified) who told to us the truth; Viz. That superiors are in inferiors, and all inferiors are in superiors; yet, not that they are so in themselves, but according to Nature, and manner of superiors. For as a whole tree comprised in its kernel, astrally is a tree, so the explicit sensible world is in God dealiter complicate. Which Hermes Ter Maximus, a king adorned with a triple diadem (or from a certain right of antiquity) father of all philosophers, has confirmed by an indubitate and most plentiful manifestation of truth, at the beginning of his most famous Table of Emeralds, which before all gems of the whole universe may deservedly be preferred: saying whatsoever are below, are also above, only in a more noble and perfect manner. [*From his treble virtue he is called thrice great, and because he was a king, philosopher, and prophet, monarch of triple philosophy.*] In the angelical, and intellectual world the same essences are, as are in this visible machine, but spiritually and invisibly: in the supreme divine [Greek], increate, infinite, incomprehensible, archetype world, both angels and the world are one, and together, in a most perfect divine manner. [*The world of the deity, or Paul's third heaven: above or without God there is no other world or heaven to be found.*] Therefore things here below manifest what are above, corporals declare intellectuals; by the natures and properties of inferiors and terrestrials, we ascend into the natures and properties of the superiors and celestials; for indeed these inferior, external things, are both visible exemplary notes of superiors, and symbols of internal invisible things, by which we are led from seductory temporals, to what are sempeternal and spiritually excellent. [*The creatures are full of God Psal.34 ver.4.*] Every creature, and this ample machine of the world, in which the invisible creator exhibits himself to us, to be seen, heard, tasted, smelled, and handled, is nothing else, but the shadow of God, and figure of internal paradise, [*This is the mirror in which the external artificer exhibits himself to be contemplated by his creatures.*] viz. that aspect with which creatures clearly see, and understand, the back-parts and effects of the creator, by the knowledge whereof, the creator is known to be the artificer, and first cause, acting all things: for every creature is created, that it may be testimony to the word of the creator, by which it was made: and whoso separates the knowledge of all things from their maker, he only has the shadow of universal things. [*The chief aspect of God is face to face; the other is that with which his back parts are seen. God is known in his works: therefore nothing is converted to evil, or joined to destruction.*]

But because all things of the archetype, which in this visible world corporeally appear, are contained in an invisible and spiritual manner; and because all things from within, flow into the compound, and nothing is taken from without, the light of Nature by ascending and descending, entering in, and passing out, is proved to manifest itself. [*Whatsoever is in all worlds together, that also is contained in each of them; nor is there any one of them in which all are not, that are in any or each of them, as is attested by Pythagoras, Anaxagoras, Piatone. Genesis 28 ver.12, 13.*]

There are numbered three worlds, and these three are one universe, whilst one world is within another, viz. God, angels, and the visible machine. Every inferior is governed by the superior, and receives the influx of its virtues, so as the archetype itself, and the supreme maker of all things, by angels, heavens, stars, elements, animals, plants, metals, and stones, infuses the virtues of his divine omnipotency upon us, for the service of whom, all these things were by him made, and created. Man is said to enter, or ascend, when by Jacobs Ladder, he is lifted up from the lowest to the highest; ascending from sensibles to intellectuals, from creatures to the creator himself. The cabalists of the Hebrews say, there are fifty gates of intelligencies; they are degrees or limits of all things gathered from the first chapter of Genesis, by which, as by symbols, or notes, we are led to the knowledge of all things visible, and invisible. But a man is said to go out, or descend, when he turns from God to the creatures, from intellectuals to external forms, from the centre to the circumference. As for example, with my sensual eye, I behold this kernel of an apple, but leaving the corporeity, I turn my self from the external form, to the internal invisible seed, and with the eye of my mind, I contemplate the whole tree, with the root, trunk, boughs, sprigs, leaves, flowers, and fruit, comprised in one, and in due time manifested to have received its proper body; but this seed takes nothing of these corporals from without, but of itself from its own penetrales [interior] sends forth all of them gradually.

When therefore the astrum, or seed of this kind, is the image or shadow of the angelic substance, and it comprehends in its inmost parts, the whole corporeal mole of the tree, without quantity, and quality, etc. certainly, one angel will comprise the seeds of all things spiritually in themselves, much more easily, excellently, higher, and better than Nature; for by how much the more simple, by so much the more perfect, absolute, and powerful; and whatsoever an inferior power can do, the same can a superior power perform, and much more excellently and efficaciously. An

angel therefore giving to man bread, wine, fruit, and other things, that grow out of the earth, he takes nothing at all from without himself, but from within, of his own penetrales, because he is the perfect image of God, he produces and encreases when he will, and as oft as he will, without diminution or decrease: for an angel bears all things about himself, and has them in a spiritual and angelical manner; [*Even as the fire from itself gives forth to infinity and always remains uniform*] yea he comprehends in himself the whole machine of the world, and is all inferior things: and whatsoever Nature, and Art, by nature, can do, that also the spirit, or angel constituted, and elevated above Nature, and arts, can much better, and more speedily perform.

Whoso with his intellect and perfect sight of the mind, doth diligently consider this central, or circular philosophy, it will not be difficult for him to believe, that an angel, either can include the whole great celestial firmament in Camaaea, or the whole world in his fist. Since that the angel is the perfect and absolute image of God, and in his own abyss compriseth, hath and possesseth all things, it cannot be denied that he is the first and supreme cause, existing of himself, independent, and complicates with himself all things invisibly, and spiritually, in his own abyss: yea, all things are in the fountain of unity most simply. For all created beings are produced from him, who is all in all, viz the first and the last, cause of all things: not from preajacent matter, nor from any other does he take any thing, nor without himself receives ought whatsoever. For, as is above said, whatsoever an inferiour power can do, and have, the same can a superior power do, and have, but much more excellently, and efficaciously, yea superexcellently.

There is no comparing of the finite with the infinite, of the creator with the creature. [*God is ineffable and innominable, in nature he is called, Trigrammus. In the law, Tetragrammus. In grace, Pentagrammus. The state of future happiness.*] God is the centre of the circle of himself, inhabiting in himself; that is, in the abyss of infinitude (the Hebrews call it Ensoph, incomprehensible infinity) where to all eternity no place, no beginning, or end, can be found out, or thought of. Nor was or is he made by any other, nor by himself; for by another he could not be made, because none was before him, otherwise he could not be the first cause: also himself he made not, for from nothing, nothing is produced; always therefore he is Jehovah [*yod heh vau heh*] (and this is an essential [Greek - Tetragrammaton], ineffable name, by reason of his dreadful majesty, and incomprehensibility [Schemhamphoras], the name of God is called great, and terrible, which is above every other name) that is, without a former cause, without time, place or end; receiving nothing from another, but in himself having all things sufficient, deficient in no one thing, and in all his lovers effecting an essential conformity to himself, that they also without them want nothing, but possess all things within them in his country, and this is the kingdom of God in believers, who dwell in God, and God in them to all eternity. [*God was before the production of things, from without naked and alone, until it pleased his divine goodness to go forth in production of things, and as it were in a manner to clothe himself.*] Therefore Jesus Christ, the Word, and son of God the father, and the deifying wisdom, the true master, was made a man like unto us, that he might make us sons of God, as he himself is, who is blessed for evermore. [*But wherefore God created not the world sooner, by reason of the humble obedience, reverence, and fear due to the creator, it is not permitted to the creature, (that sin may be avoided) to enquire.*]

God therefore is the unbegotten lord of all, the beginning, middle, and end of universals, wholly without any necessity of Nature, in his own will most free, and from his mere goodness, for his infinite glory, made all things from his own bosom, or from the most profound conceiving, and recess of the divinity, (Hermes saith, from the bowels of darkness) by his word; first he produced light, that is, angelical substances; saying fiat lux: from the light proceeded the angelic stars; from the stars bodies, or this visible machine of the world, compacted of four elements, and so all things are in all in their own manner; and one abides in another; as the seed in the tree, and the tree in the seed, these two, although distinct, yet are one. [*The Word of God is the first idea of all things; so this extrinsical world is made and formed according to the figure of the intrinsical, Viz. intelligible world by the most excellent builder of all things.*]

All bodies, or visible elements, are in the invisible stars, or spiritual elements, and the stars are in bodies: the stars are in angels, and the angels are in the stars: angels are in God, and God in the angels: yet always so, as the superior itself may be without the inferior, but not on the contrary. [*God is the Ens of all entities, that is, the place, original and comprisement of all things created: from which all are, and to which all endeavour to return.*] For the visible world, or no corporeals can consist without the presence of the stars; no stars have being without essences of angels being present; angels cannot subsist without the uncreate God, on whom all these have dependence. God being known, angels are known, for they are the perfect and absolute image of God: angels being known, known also are the stars; from the knowledge of the stars, all created things, and this visible world, are manifest. [*Angels are most certain mirrors obnoxious to no corruption, which manifest the divinity in them by continual contemplation.*]

This visible world being known, at length Man, the microcosmic son of the world, comes to be known; for such as is the son, such is the father through all things; as from visibles we understand such as are invisible. All things from within flow to inferiors, and externals: for on God depend the angelic substances; on angels the stars have

dependence, that is, the invisible virtues of things; and on the stars depend visible forms, that is, bodies. [*What are in superiors are also seen in inferiors, but degenerated in condition, and adulterated.*] Therefore as in God all are divinely, and in angels angelically; so in the world all things are corporally; or mundanely. [*All are God, as numbers in unity, and all lines of the circumference in the centre.*] As the light shineth in darkness, so the superior in the inferior manifests its brightness: on the other hand; whatsoever is in the visible world sensibly, the same is in elements, and stars astrally, that is, spiritually: and whatsoever is in the stars astrally, the same is in the angels angelically; what is angelically in angels, the same is in God divinely. By this chain, or golden twist, in a divine manner let down upon our frailty on Earth, our mind, or intellectual soul, by divine assistance, through the order of creatures, from the lowest to the middle, and through these ascends, and is lifted up to God himself, the only chief and supreme good, to which, as to the desired end, all creatures with strong endeavor and vehement earnestness aim to come. [*Rom. 8 Verse 21,22*]

The whole machine of the world in God, is nothing else but God and in angels is an angel, in stars a star, in the seed the whole tree is latent, viz. root, trunk, boughs, leaves, and fruit; from a barley corn proceeds root, reed, spike, other grains, and chaff: also these proceed from the seed, because in it they were all latently comprised. [*The supreme creator of Nature, hath created in one moment, without occupation of time, all which he determined to make, and of them hath made an admirable separation, or division as it pleased him.*] In like manner the whole machine of the world in the angel is angelically latent, but in God divinely. The seed is a tree complicate, the tree is a seed unfolded and explicated: an angel is a star complicate, stars are an angel unfolded. Unity is a complicate number, number is an unfolded unity. God is, in whom, or in the archetype, the world is complicate in a divine manner: the world (as I may say) is God unfolded. For the most excellent God containing in himself all light, by the rays of his majesty, that is, by his begotten son, he created angelic light, and imparted to them all things, by the angels this light flows into the four visible elements, or stars; from the four visible elements, or stars, it is instilled into corporities, the visible effects whereof in production of fruits we sensibly behold.

In the microcosm also it is manifest in like manner, that inferiors are in their superiors, the last in the first, and again the former likewise in the former, and another in another, even to the highest. For the five senses are in the imagination, the imagination is in reason, reason is in the mind, the mind is in God, God is in none, but himself, for he is the seat and habitation of himself, because he is all things, and is from himself, and by himself, from whom, as from a most plentiful and everlasting fountain of unity, all things flow; therefore all things derived from the chief good, ought to be returned unto God, as to the proper original from whence they proceeded. [The habitation of God is not distinct from his essence, which is divinely in all places, if distinguished from his divine essence, it is an argument of deficiency in God.] But since these things appertain not to this place, and there are very few, who in their weak cottages, and narrow bounds, can comprehend so great riches, and inexhaustible treasures, and a further manifestation hereof ought not to be so vulgarly communicated; I will please my genius with the quiet silence of Harpocrates: difficultly are these things comprehended by those, who have not drunk of the cabalistical bottomless fountains, and who have known no other than that shadowy, animal, and mundane sapience, which to the celestial is plainly foolishness. [James 3. Ver.15]

But to return to that from whence I am digressed. It is exceeding necessary in the republic of medicine, that this divine study of signatures (which some herbalists indeed mention, but they leave it to others to be learned and proved) should more and more be manifested. [*For as man is known by his fruits; so the herbs also by their fruits of signature.*] Paracelsus not without a solid cause judges him unworthy of the title of physician, who from the signated sign, that is, with chiromancy, and physiognomy, prepares not his medicines; whilst by reason of the admirable, essential, and harmonious anatomy of the greater and lesser world, the observers of ancient medicine, (without danger of the life of the sick) neither can, nor ought to be without the science.

For every disease (as we have discoursed thereabout before before in the preface of our former book) and its medicine, are of one physiognomy, chiromancy and anatomy. [*The anatomy and forms of herbs, must be agreeable to the anatomy and forms of diseases. For unless physiognomy, and chyromancy both of diseases and remedies, with the certain and essential anatomy, be known to the physician, he can hardly with good success perform their cure.*] And he, who wants the understanding of this foundation, and is destitute of the knowledge of the philosophic, and medicinal alphabet, cannot be an experienced physician. For the characters of Nature, and these natural signatures, which from the creation, not with ink, but with the very finger of God, are imprinted in all creatures (indeed every creature is a book of God) are the better part of true literature, by which all occult things are read and understood, the four qualities being of less value, serving only as the external rinds of internal virtues. For the invisible and internal things are always more noble, more excellent, and more powerful, than visible externals, which are less perfect and more impure than their internals. So the house with external things is built for the inhabiter; but the inhabitant is more noble than all the wood and stone, and the whole edifice, because he is a living and a rational creature: without physiognomy, and chiromancy, (by the service of which, not only the whole man,

whose interiors by some external indication are discovered, but also specifics, and occult virtues of all things, yea even all the secrets of Nature are manifested,) scarcely any arcanum of medicine can be obtained, which may sustain the trial of experience. For the creatures are instructors to the physician created by God. [*Signature in philosophy and medicine is the principle foundation. Rom. I. ver.19. Wis. Chap.15 psal.19 Therefore Hermes saith, every created thing discovers the majesty of God, and for that cause God was pleased to create all things, that through every of them we might discern him. For there is nothing found in the world which wants a spark of divine virtue. Chyromancy and physiognomy show the signs of all future members. This signated foundation drawn from the light of Nature, is obtained by magic science. This art, from the light of Nature, by divine grace was communicated to adam, Gen. 2 ver.19,20*]

Our first father Adam, in the state of innocency, from predestinated art, that is, from art signated, had absolute knowledge of natural things, and to every thing he gave a proper name, thereby also expressing its internal nature, for God, by the breathing of his divine spirit, taught that only one man the virtues and nature of all things. There may be some who hereafter may judge these labours of ours imperfect: those, for the public profits of all students in medicine, I would most lovingly entreat, that better than these, and in more commodious order, they should communicate to posterity. With as much ingenuity, study, and industry, with as much labour, and care, and also with the best of my judgement, I have endeavoured aptly to compile this. Therefore courteous and candid reader, because there hath not wanted a good will, though possibly of a more exquisite completing this necessary work, (in great things it is enough only to will, nor can every thing at all times be done) this my enterprised study of signatures, receive in good part, and enjoy this our Tyrocinium, until God shall stir up any one, who assisted by his infinite goodness, may set his helping hand to the further increase of this most laudable and plainly necessary study.

AMEN

Glauber

[This extract is taken from the English translation by Christopher Packe of *The Works...* of Johann Rudolph Glauber printed in London in 1689. Although historians often portray Glauber as a proto-scientific chemist (he is credited with the identification of Glauber's Salt now known as Sodium Sulphate), Glauber worked extensively with alchemical ideas as well as developing laboratory techniques for distillation and control of furnaces. This extract illustrates very well Glauber's reworking of the classic sequence of colour changes in the process of transmutation. - A. McLean].

A Short Book of Dialogues, or, (Certain Colloquies) of some Studious Searchers After the Hermetick Medicine and Universal Tincture.

The First Dialogue, or Conference, betwixt two Lovers of Hermetick Medicine, deciphered by the Letters, A. and B. the last of which hath had a prosperous Success on his Labours, the other not, and therefore craves of this last (viz. B.) a Manuduction to the Work, whereby he is rendred Master of his desire.

A: I have searched into Vegetables, Animals, and Minerals, because the Philosophers write, that their Stone is Vegetable, Animal, and Mineral; but I see, that I have not had under my hands the true Matter. For if there does appear in any [of these Matters] the Crow's head, yet the other Colours which the Philosophers make a description of (as the Dragon's Blood, the Peacock's Tail, Virgin's Milk, Coagulum, or curdling, and principally that Red and Fire-abiding Salamander) did never appear [to my view]. Or, if these [Signs] of Sanguis Draconis, or Lac Virginis appear to sight, in some other Matter, yet notwithstanding the other colours, and other signs, which the Philosophers make mention of, did never discover themselves [to my view]. Hereupon I did at last even most thoroughly persuade myself, that it was an impossible thing, that, out of one Matter, and by one and the same Labour, one Colour should orderly succeed another, and become visible to the sight, by the bare help of an external Fire, as for example, first of all, in the putrefaction, the Crow's head, then the Peacock's Tail, then the Dragon's Blood, Lac Virginis, Coagulum or cheese-like curdling, and at last the fixed Salamander...

B: Come then, on God's Name, a little nearer me, and heed well the things which shall be shewn unto you. We will here take half an ounce of common Gold, and put it into this Aqua Fortis, made of Vitriol and Saltpeter, whereto we will add the same weight as the Gold is of, or a little more, of our Salarmoniack, without which, the Aqua Fortis alone, and by itself, is not able to dissolve the Gold.

A: Pray, Sir, why do you say, Our Salarmoniack? Are their several and different kinds of it? For my part, when I dissolve Gold, I put it into the Aqua Fortis, that [common] Salarmoniack, which is everywhere to be had in the Merchants Warehouses, and is very fit to dissolve Gold into a Yellow water.

B: You speak very well after your own way; And I confess, that every Salarmoniack mixt with Aqua Fortis is very good to dissolve Gold; nor is this any new way, for 'tis in very much use amongst all the Chymists, who are wont on this wise to dissolve their Gold, but yet that which is thus dissolved, still remains Gold, and doth easily admit of being again precipitated out of the Aqua Fortis, and of being reduced by Fusion into the former Body, it had before its Solution. But if so be, that the Solution shall be made by the help of our Sal Armoniack, then is the case vastly altered, and your attempting its Reduction again will be in vain. For if Gold be but dissolved barely once with out Salarmoniack, it admits not any more of melting, nor doth it of itself return again into a malleable Metallick Body, but gets a Reddish Scarlet kind of Colour in the Tryal [or Crucible] and remains an unfulfil Powder. And if you add some Borax thereunto, and set it in the Fire then to melt, it will pass into a Red Glass, which is a sign of its being plainly destroyed, and of its being transmuted into another Body. And therefore I dare aver, that there is seated in our Salt Armoniack a power of inverting, and transmuting Gold, and of making it fit for the Philosophical putrefaction, which thing is impossible to be done by any other salts whatever they be, and what Name soever called by.

A: Certainly, this is a Divine miraculous thing, to subject Gold, so mightily constant in the Fire, unto Putrefaction, and to reduce it by Putrefaction, into a nothing: For I have read too and again, amongst the Philosophers Writings, that it is an easier thing to make Gold by Art, than to destroy Gold made by Nature. And therefore this salt must

needs be a wonderful one, which is able to effect these and other, the like almost incredible things.

B: Well may you term it a wonderful Salt, for so it is, the like of which, no Man will find in the whole World; though to such as know it, it is so vile and mean a thing; insomuch that scarce any one would think it likely, that such things could be done thereby, as are wont to be, should it be but named by its own proper Title. Does not, I pray, that Philosopher, Cosmopolita [or Sandivow] confess, that he hath oftentimes declared the Art, and Secret of the whole Philosophick work, word for word, sometimes to one, sometimes to another, and yet they would not at all believe him, by reason of the meanness, or vileness of the Work? And does not he make frequent mention of his own, and not the common Sal Armoniack? But that you may give more belief and credit to our salt, I would have you read the Turba of the Philosophers, wherein you will find all those things which they have published concerning their Salt: And amongst others, hearken to those few words, which the Rosary mentions: Our Salt dissolves Gold into a red Colour, and Silver into a white Colour, and transmutes them out of their Corporeity into a Spirituality, and with our Salt, are their Bodies calcined. And for this reason, Lumen Luminum, also says, that if the Omnipotent God had not created this Salt, the Elixir could not have been perfected, and the Study of Chymistry would have been in vain. Avicen saith, If thou hast a desire of getting Riches, prepare Salts, that they may be changed into a clear water, for by the Fire are Salts changed into Spirits: Salts are the Roots of thy work. Hermes saith: All Salts are Enemies to our Work, and to our Art, save the Salts of our Lune: Arnoldus saith: Every Salt that is well and rightly prepared, is of the Nature of Salt Armoniack, and the whole Mystery of our Art consists in the Preparation of common Salt: He therefore that knows Salt, and its Solution, to him is the Mystery of the ancient wise Men known. And therefore bend the utmost Meditations of thy Wit upon the Nature of that Salt only, in which the Wisdom of the ancient wise Men, and every Mystery, is found hidden and concealed. The Writings of the Philosophers are full of those and such like Sayings, and they so every where mightily insist upon Salt. And now, what think you of these Testimonies; what! do the things I have spoken, yet find any belief in your Breast?

A: Yes Verily, and now I am on your side; but yet do as yet desire, and heartily wish for this one thing, that you would for once let me see your Labour, whereby I may convince other incredulous Persons, and make them believe too.

B: Well, I am content; and come let us go to work, and let us put the Gold in its requisite Menstruum, and place it in warm Sand, thereby to hasten forward the Solution of the same; though there is strength sufficient in our Menstruum, to dissolve the Gold in the Cold without Fire. We shall in a short time see it of a yellow colour: And behold that very Colour, and the Gold itself is so changed, as it is never more reducible into its former golden Body. Thus you have now the entrance and beginning, which as yet is vastly distant from the wisht for end: And when you now see the beginning, know, that is the first day of our Philosophick Labour. Next, let us proceed to the Putrefaction of the dissolved Gold, without which no Colours present themselves to our view. Behold in this very moment, Sol begins to wax black, and in a little while after it will conceive such a thorough blackness, that it will be like to Ink, and may serve to write withal on Paper. This lackness, the Philosophers call the Head of the Crow, by that name pointing out unto us their Putrefaction; by which, the second day of our Philosophical Labour is finished. Our Ground [or Earth] therefore, being sufficiently enough moistned, we must beseech God to bestow upon us the hot shine of the Sun; for without the Sun's heat which stirs up the Life in all things, there cannot possibly be any increase and growth. Lend me therefore your best attention. As soon as the putrefied Body of our Sol shall feel the warming heat of the Sun, its blackness, which was the true Sign of its Putrefaction, will vanish away by little and little, and give way to the access and approach of many most delicate Colours, the which, the Philosophers have named the Peacock's Tail, and this finisheth the third day of our Philosophical Labour. And now, when the Fruit-producing Sun shall have thus illustrated our Field, or Ground with its warmer Rays, but for one day as yet, we may easily see, what is further likely to come to pass hereafter.

A: Huy da! what a wonderful thing is this, that I see here? in so short a time, and how speedily hath the Peacock's Tail changed itself into a thick Blood? Who could ever believe it, unless he had seen and beheld it with his own eyes?

B: I confess it is such a thing as may well cause in any one most exceeding admiration, seeing that there proceed from Art and Nature, Operations of such great moments: God hath made all things very well, and should he not permit such an admirable changing of Colours, to appear in the Operation, verily the Philosopher would be in doubt, whether or no he might hope for an happy success of all his Labour: An now upon the occasion of this Blood-like Colour, is arisen the Name of Dragon's Blood amongst the Philosophers, who say, that when this Colour appears in view, the fourth day of the Philosophical work or Labour is finished.

... For this Golden Blood may [probably] be the potable Gold of the Ancients, which never more suffers itself to be reduced into its former malleable Body. I have sundry ways attempted to reduce it, but never could effect the same. But this one Case I except, viz., a little of this dry Blood, being put upon molten Gold, hath ingressed into the same, and the residue swims at the top thereof like an Earth: but yet that little which adjoined itself to the Gold, is of so

great a Power as to make all that whole Body of Gold which it entred into, brittle, yea so brittle, as that it suffers itself to be beaten in a Morter into most fine Powder.

A: I Marry, Sir! these are Miracles indeed, which I see and hear; who will make any further doubt, but that the Universal Tincture which heals the Sicknesses, or distempers both of Men and Metals, may be prepared, out of this Golden Blood? For all the Philosophers do with one consent confess, that their Tincture, when quite perfected and cast in upon molten Gold, doth render the same brittle. And now seeing this Golden Blood of ours, being as yet immature, and not prepared, doth effect the same, would it not, I pray, perform the same much better, if it had but Ingress given unto it, by inceration, whereby it might flow the easier, and enter the more readily. I do not now at all doubt, but that this aureous Blood both can and in time will become an universal Tincture of Medicinal Virtues.

B: Although I am not minded publickly to disclose an Arcanum of such great moment, and so great a Mystery, and to throw such a precious Pearl afore swine; yet I am of the mind to prepare some quantity thereof, and to part with so much unto the sick that need it, and that shall desire the same from me, as is requisite for their use. And not only to the sick, but to others too, that are willing to apply it to other uses and experiments; but especially unto those who would fain try, whether or no, even this very Blood will turn itself (according to my description) into a white Milk, and then into a Red Stone, and, by a new reiteration of the work, pass through all colours. This desireousness, or inquiry after the Truth cannot at all prove any ways disadvantageous to me, or mine. For the Art itself will always remain an Art, unless it chance to hapopen that some one or other Searcher, which is of a more subtle Ingenuity, should, by his diligent and serious inquiry, search out the very foundation of the Art itself. Which if it should come to pass, he must then think, that God hath vouchsafed this gift unto him, and that he now considers, and well knows, what esteem he ought to set upon it, and by what means he ought to hide it... All these things which thou hast hitherto seen, are indeed very good; but we are as yet far off from the end. Have you not likewise read in the Philosopher's writings, that the White Swan doth also show itself in the Work? Now, if by but as yet One days shining, the Sun shall have illuminated by its brightness the Dragon's Blood, you shall see it turned into a white Milk, which milk the Philosophers have written off, and which at length goes into a Coagulum, or cheeselike curdling. Look therefore now upon that Milk, which you see to admit of Coagulation and Condensation, by little and little: And thus with this golden Cheese do we finish the Philosophical Labour of the Fifth day.

A: God be thanked, that this days Labour hath also succeeded, as we could wish, But forasmuch as those things which you mentioned, but now come in my mind, viz., that we are far off from the end of the work as yet, and yet tomorrow is the Sixth and last day of this our Philosophical week; and further, seeing you said presently after the beginning of this our Conference, that the whole Work would be finished in six days space, and that on the seventh Day we may cease from all our Work and Labours, and sanctify it, or keep it holy, and give God due thanks for all his benefits bestowed on us: Seeing (I say) that all these things come now in my mind, 'tis no wonder, if they likewise create in me a great deal of care and puzzling, to think, how this can be, that all those things that remain yet behind may be perfected, and brought to a full end in one day.

B: Cease your care, my friend, nor do you ought else this Sixth day, but hourly increase the Fire by degrees, and stir it up more and more, that so you may see, by what means our white Coagulated Milk will by little and little pass into a yellow Colour, and will at length be thoroughly Red, and abide most constant in the Fire. This fixed Redness, the Philosophers call their Salamander: The Poets tells us a tale, of a certain Worm that lives in the Fire, which cannot be burnt or consumed thereby. Therefore, after the Philosophers have brought their work through all the colours, and have at length attained so far, as that there appears no other, but a mere fixed Redness, they named it their Salamander, with which (if you except only Inceration and Multiplication) they ended their work, and so do we also finish these our present Labours.

A: Ah, my dearest friend... there are divers scruples and doubts.. that perplex my mind.. For I am yet as plainly ignorant, what use to put that Salamander to. As concerning those things which you have faithfully disclosed unto me hitherto, I trust, I shall not err in their operation, but as touching Inceration and Multiplication, in which the two Cardinal main points, the very pillar or hinge of the whole operation lies, as you said, I must needs confess myself more blind than Tiresias was...

B: Have you not read in the Philosophers, when they speak of Inceration, that the out-driven Soul is to be restored to the dead King, that the dead Body may be recalled back to Life, and that it, arising with a more glorious Body, and a more excellent Crown, may prove an helper to its meaner Brethren. The Philosophers words are as follows. Here the Soul lets itself down, and refresheth the dead body. For it is not sufficient, that the King be deprived of Life and so left dead: No, no, for necessity requires, that its Soul be restored unto it, which may restore its motion, and lost life, to the dead body. Now, by how much the oftener, the Soul and Life is taken away from the King, and that which is taken away be again restored thereunto, which so much the stronger and more active Body, and so much the magnificenter a Crown will he arise withal. By these few words have I laid open unto you, Inceration and Multiplication. But yet there are other ways of increasing our fixed Salamander, and rendring it fusible, viz. by the

addition of Mercurial things, which by their speedy Flux and penetrating Property, do pierce into this our destroyed Gold, dissolve it, and so bring to pass, that there is made of them both (viz. of the destroyed Gold, and which admits not of any reduction, and of the Volatile Mercury) a certain fusile middling Body, which said Body, thus conjoin'd of the two, is to be matured by the bare Regiment of the Fire. And by this maturation, is this universal Medicament rendred so fusible, as to have ingress into all the Metals, and to penetrate them.

A: But pray Sir, is not this way of giving a more easy ingress and flux to our destroyed, and irreducible Gold, by the Mercury of Metals, more facile, and a nearer one than that abovesaid way, which requires a great many operations, by the reiterating of Inceration and Multiplication?

B: Yes verily, it is a shorter and easier way, as being void of many tedious Labours, for it needs nothing else, but that the Mercury of some Metals be put into some good strong glass with the inverted Gold, and so be brought unto Fixation. But yet this medicament, that is on this wise wrought up with the Mercury to a constancy in the fire, cannot extend its colour so largely, as that, which is rendered fusible by so many reiterated Operations, because, in every reiteration, the Tincture is exalted and multiplied...

A: .. Only this one thing more would I gladly know, viz., where I ought to seek for the Soul of the King.

B: You must look, whither you have driven it, and there must you seek it, and having found it, you must restore it to the dead King, and so you will again begin your Work, and you shall again bring it through all, the variety of colours, like as you did at the first time. For when the Soul is restored to the Body, there is made a new Solution, which is to be again putrefied, that it may turn back [sic]; and then proceeding on according to the same way, as was done in the first operation, there will appear all the Colours, and they too far more delicate than in the foregoing Labour. The Crows head will be blacker, the Dragons Blood redder, the Lac virginis whiter, and the Salamander more subtle, than it was in the first operation. For by so much the oftener you shall repeat this Mortification and Vivification of the king, so much the more Magnificent, more precious, and more efficacious a Tincture, will you obtain. Believe it, and give God the thanks, and be mindful of the Poor, as soon as ever you are Master of your Desires...

Names of the Philosophers' Stone

The names of the Philosophers Stone, collected by William Gratacolle, included in *Five treatises of the Philosophers' Stone*, London 1652.

Gold, Sol, Sun, Brasse of Philosophers, the body of Magnesia, a pure body, clean, ferment of Elixir, Masculine, Argent vive fixt, Sulphur incombustible, Sulphur red, fixed, the rubibe stone, kybrik, a man, greene vitrioll, burnt brasse, red earth: the water that is distilled from these things, is named of the Philosophers, the taile of the Dragon, a pure wind, ayre, life, lightning, the house, the afternoone light, virgin's milke, sal armoniack, sal niter, the wind of the belly, white fume, red water of sulphur, tartar, saffron, water, the white compound, stinking water, the filthiness of the dead bloud, Argent vive, a Cucurbite with his Alimbeck, the vessell of the Philosophers, a high man with a Sallet, the belly of a man in the midst, but in the end it is called the fot, or the feet, or on the which feet, or earth is calcined, rosted, congealed, distilled, or made still and quiet: the shaddow of the Sun, a dead body, a crowne overcoming a cloud, the bark of the Sea, Magnesia, black, a Dragon which eateth his tayle, the dregs of the belly, earth found on the dunghill putrefied, or in horse dung, or in soft fire, Sulphur, Mercury, secondly in number, and one in essence, name, in name, a stone, body, spirit and soule; it is called earth, fire, aire, all things, because he contains in him foure Elements; it is called a man or beast, that hath soul, life, body, and spirit, and yet some Philosophers do not thinke the matter to have a soule.

But as it is a stone, it is called the water of Sulphur, the Water of the world, the spittle of Lune, the shadow of the Sun, a denne, Sol, Elephas, white Jayre, eyes of fishes, Beyia, Sulphur, vine sharpe, water, milke, vineger of life, tears, joyning water, Urine, the light of lights, a marvelous Father, Father of Minerals, a fruitfull tree, a living spirit, a fugitive servant, certore of the earth, venome, most strong vineger, white gumme, everlasting water, a woman, a feminine, a thing of vile price, Azot, menstruous, Brazill, in nature Azot, water, the first matter, the beginning of the world; and mark this, that Argent vive, Mercury, Azot, the fulle moone, Hypostasis, white lead, or red, do all of them signifie but one thing, our stone, our brasse, our water, Iron, Silver, Lime, whiteness, Jupiter, Vermilion white, after divers times and degrees of operation.

And note, that the Philosophers washing is to bring again the whole soule into his body, wherefore you may not understand thereby, the common white washing is convenient to be done with vineger, and salt, and such like. Also note, that when blackness doth appeare, then it is called dispensation of the man and woman between them, and that the body hath gotten a spirit, which is the tears of the vertues of the soule upon the body, and the body doth revive the action of the soule and spirit, and is made an Eagle and the meane of natures. And note, that white earth, white Sulphur, white fume, Auripigmentum Magnesia, and Ethell, do signifie all one thing.

Also the Stone is called Chaos, a Dragon, a Serpent, a Toad, the green Lion, the quintessence, our stone Lunare, Camelion, most vild black, blacker than black, Virgins milke, radicall humidity, unctuous moysture, liquor, seminall, Salarmoniack, our Sulphur, Naptha, a soule, a Basilisk, Adder, Secundine, Bloud, Sperme, Metteline, haire, urine, poyson, water of wise men, minerall water, Antimony, stinking menstrues, Lead of Philosophers, Sal, Mercury, our Gold, Lune, a bird, our ghost, dun Salt, Alome of Spaine, attrement, dew of heavenly grace, the stinking spirit, Borax, Mercury corporall, wine, dry water, water metelline, an Egge, old water, perminent, Hermes bird, the lesse world, Campher, water of life, Auripigment, a body cynaper, and almost with other infinite names of pleasure.

Atalanta fugiens

Michael Maier's alchemical emblem book *Atalanta fugiens* was first published in Latin in 1617. It was a most amazing book as it incorporated 50 emblems with epigrams and a discourse, but extended the concept of an emblem book by incorporating 50 pieces of music the 'fugues' or canons. In this sense it was an early example of multimedia. An English translation exists in the British Library MS. Sloane 3645. Clay Holden was kind enough to allow his transcription of emblems 1 to 10, and Hereward Tilton has transcribed 11 to 34, and Peter Branwin has completed the work by transcribing 35 to 50. Peter Branwin is currently working on a new translation of the discourses from the original Latin. [There is another English translation in Mellon MS. 48 at Yale in the USA.]

Atalanta fugiens emblems 1 - 5

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Atalanta Fugiens

The Flying Atalanta
or
Philosophical Emblems
of the
Secrets of Nature
by
Michael Majerus

Count of the Imperial Consistory

M...D... Eq: ex: &c

EPIGRAMMA AUTHORIS.

Hesperii precium juvenis tulit impiger horti
Dante Deá pomum Cypride tergeminum:
Idque sequens fugientis humo glomeravit adora
Virginis, hinc tardas contrahit illa moras:
Mox micat is, micat haec mox ante fugacior Eurus,
Alteratum spargens aurea dona solo,
Ille morabatur vestigia lenta puellae
Rursus at haec rursus dat sua terga fugae;
Tertia donec amans iterârit pondera, cessit
Victori merces hin ATALANTA suo.
Hippomenes virtus est sulphuris, illa fugacis
Mercurii, in cursu femina victa mare est.
Qui postquam cupido se complectuntur amore
In fano Cybeles corrigit ira Deam;
Pelle leonina vindex & vestiit ambos,
In de rubent posthac corpore, suntque feri.
Hujus ut exprimeret simulacra simillima cursus

Voce tibi ternâ dat mea Musa fugaes:
Una manet simplex pomûmque refert remorans vox,
Altera sed fugiens, tertia ritè sequens.
Auribus ista tuis, oculîsque Emblemata prostent,
At ratio arcanas expetat inde notas:
Sensibus haec objecta tuli, intellectus ut illis
Illicibus caparet, quae preciosa latent.
Orbis quic quid opum, vel habet Medicina salutis,
Omne Leo geminus suppeditare potest.

The Author's Epigram

Three Golden Apples from the Hesperian grove.
A present Worthy of the Queen of Love.
Gave wise Hippomenes Eternal Fame.
And Atalanta's cruel Speed O'ercame.
In Vain he follows 'till with Radiant Light, }
One Rolling Apple captivates her Sight. }
And by its glittering charms retards her flight. }
She Soon Outruns him but fresh rays of Gold,
Her Longing Eyes & Slackened Footsteps Hold,
'Till with disdain She all his Art defies,
And Swifter then an Eastern Tempest flies.
Then his despair throws his last Hope away,
For she must Yield whom Love & Gold betray.
What is Hippomenes, true Wisdom knows.
And whence the Speed of Atalanta Flows.
She with Mercurial Swiftness is Endued,
Which Yields by Sulphur's prudent Strength pursued.
But when in Cybel's temple they would prove
The utmost joys of their Excessive Love,
The Matron Goddess thought herself disdained,
Her rites Unhallowed & her shrine profaned.
Then her Revenge makes Roughness o'er them rise,
And Hideous feireennesse Sparkle from their Eyes.
Still more Amazed to see themselves look red,
Whilst both to Lions changed Each Other dread.
He that can Cybell's Mystic change Explain,
And those two Lions with true Redness stain,
Commands that treasure plenteous Nature gives
And free from Pain in Wisdom's Splendor lives.

Emblem 1

Portavit eum ventus in ventre suo.
(The Wind carried him in his belly)



Epigramma 1

Embryo ventosâ BOREAE qui clauditur alvo
 Vivus in hanc lucem si semel ortus erit;
 Unus is Heroum cunctos superare labores
 Arte, manu, forti corpore, mente, potest.
 Ne tibi sit Coeso, nec abortus inutilis ille,
 Non Agrippa, bono sydere sed genitus.

English'd thus:

If BOREAS can in his own Wind conceive
 An offspring that can bear this light & live;
 In art, Strength, Body, Mind He shall excell
 All wonders men of Ancient Heroes tell.
 Think him no Caeso nor Abortive brood,
 Nor yet Agrippa, for his Star is good.

Discourse 1

Hermes, the most industrious searcher into all the secrets of Nature, doth in his Smaragdine Table exquisitely thus succinctly describe the Natural Work when he says: 'Wind carried Him in his belly,' as if he should have said that He whose father is Sol & mother is Luna must, before he can be brought forth into the light, be carried by windy fumes, even as a Bird is carried in the Air when it flies.

Now from fumes or winds (which are nothing else but Air in Motion) being coagulated, Water is produced, & from Water mixed with earth all minerals & metals do proceed. And even these last are said to consist of & be immediately coagulated from fumes, so that whether He be placed in Water or fume the thing is the same; for one as well as the other is the master of Wind. The same the more remotely may be said of Minerals & Metals, but the Question is: Who is He that ought to be carried by Winds? I answer: Chymically it is Sulphur which is carried in Argent Vive (contained in quicksilver), as Lully in his Codicill cap. 32 & all other Authors attest. [Marginal note: "Lully ibid: 'The wind carries him in his belly;' That is, sulphur is carried by Argent Vive; & Ch. 47: 'The Stone is Fire carried in the Belly of Air.'"] Physically it is the Embryo, which in a little time ought to be borne into the light. I say also that Arithmetically it is the Root of a Cube; Musically it is the Disdiapason; Geometrically it is a point, the beginning of a continued running line; Astronomically it is the Center of the Planets Saturn, Jupiter & Mars. Now although these are different Subjects, Yet if they be well compared together they will easily demonstrate what the offspring of Wind must be. But this enquiry must be left to every man's own Industry, be it remembered. But I shall point out the matter more plainly thus: All Mercury is composed of fumes, that is of Water elevating Earth together with itself into an aerial rarity or thinness, & of Earth forcing Air to return into Watery Earth or Earthy Water; for when the Elements are in it altogether & mixed throughout & mutually blended, subdued & reduced to a certain Viscous Nature, they do not easily recede from one another, but either follow the Volatile flying upwards, or

remain below with those that are fixed.

Nor is it indeed without reason that Mercury is called the Messenger or Interpreter & as it were the running intermediate Minister of the other Gods & has Wings fitted to his head & feet; for He is Windy & flies through the air as wind itself, which many Persons are really & experimentally convinced of, to their great damage. But because he carries a Rod or Caduceus about which two serpents are twined across one the other, by which he can draw souls out of bodies & bring them back again & effect many such contrarities, He is a most Excellent figure or representation of the Philosophical Mercury. Mercury, therefore, is Wind, which takes Sulphur, or Dionysius, or (if You please so to call it) Asclepius, being yet an imperfect Embryo out of the Mother's belly or out of the Ashes of the Mother's body burned, & carries it thither where it may be brought to maturity.

And the Embryo is Sulphur, which by the celestial Sun is infused into the Wind of Boreas, that he may bring it forth in maturity. Who, after the complete time of his Teeming, does bring forth twins, one with white Hair, Called Calais, the other with Red, named Zethes. These Sons of Boreas (as Orpheus the Chymick Poet writes) were Companions to Jason amongst the set of the Argonauts when he went to fetch the Golden Fleece from Colchis, for Phineas the blind Prophet, being infested by the Harpies, could not be freed from them but by these Sons of Boreas, & for so great a benefit obtained by their means, He out of gratitude showed the whole course of their way to the Argonauts. These Harpies are nothing else but corrupting Sulphur which is driven away by the Sons of Boreas when they come to full age, & from a thing imperfect and molested with noxious and hurtful Volatiles becomes perfect & not subject to that Evil, & afterwards shows Jason its Physician the way how to obtain the Golden Fleece.

Basil [Valentine] as well as other Authors takes Notice of these Winds & in his sixth Key says thus: "For there ought to come a double Wind named Vulturinus & a single Wind called Notus which will blow impetuously from the East & the South, upon the cessation of whose motion so that Water is made of their Air. You may confidently believe that a Corporeal thing will be made of a Spiritual." & Ripley, Gate 8th, says that our infant ought to be born again in Air, that is, in the Belly of the Wind. In the same sense may that be taken which we find in Scala Philosophorum Degree the 6th: "You must know that the Son of the Wise is born in the Air," & Degree 8th: "Airy Spirits ascending together into the Air do love one another; as Hermes said, 'the Wind carried him in his Belly,' because the generation of our Son is made in the Air, & being born in the Air is born Wisely, for he ascends from Earth to Heaven, & again descends to Earth acquiring both the superiour & inferiour Virtue."

Emblem 2d

Nutrix ejus terra est.
(The Earth is his Nurse)



Epigram 2d

Romulus hirt a lupae pressisse, sed ubera caprae
Jupiter, & factis, fartur adesse fides:
Quid mirum, tener" SAPIENTIUM viscera PROLIS
Si ferimus TERRAM lacte nutrise suo?

Parvula si tantas Heroas bestia pavit,
QUANTUS, cui NUTRIX TERREUS ORBIS, erit?

Discourse 2d

It is determined by the Peripatetic & other Philosophers of sound Judgment that the thing nourishing must be converted into the substance of the nourished & made like to it, not before but after it has received an alteration, & this is admitted as an undoubted axiom. For how should the thing nourishing, supposing it beforehand to be like to, or the same with the thing nourished, have need of any change in its essence, which if it should happen would hinder it from remaining the same or alike. For how should those things be received for nourishment which cannot be converted into a like substance with the thing nourished, as wood, stones, &c. As therefore the first is vain so the second is contrary to Nature.

But for an infant newborn to be nourished with the Milk of Animals is a thing not repugnant to Nature, for milk will become of the like substance with it, but more easily if it be sucked from the Mother than any other Creature. Wherefore Physicians conclude that it conduces to the health & strength of an infant as likewise to the conformity of temper & manners if it is always fed & nourished by the milk of its own Mother, & that the contrary happens if it is done by that of a Stranger. This is the Universal Harmony of Nature: That Like delights in its Like & as far as it can possibly follows its footsteps in everything by a certain tacit consent & agreement. The same thing happens of course in the Natural work of the Philosophers, which is equally governed by Nature in its Formation as an Infant in its Mother's womb. And although as Father, Mother & even a Nurse be ascribed to it by way of similitude, Yet it is not more Artificial than the generation of every Animal.

Two seeds are by a pleasurable Artifice joined together by Animals & both the Human sexes which being united by successive Alteration produce an Embryo which grows & is increased, acquires life & motion, & then is nourished by Milk. But it is necessary for a Woman in the time of Conception & impregnation to be very temperate in heat, Food, drink, Motion, Rest & all things else; otherwise Abortion will follow & destruction of the conceived Embryo, which Observation in the six non-naturals because it is prescribed by the Physicians according to their Art is also Artificial. After the same manner, if the seeds be not joined together in the Philosophical Work, they ought to be joined, but if they could anywhere be found joined together as the seed of a Cock & Hen do subsist together & are contained in one Egg, then would the Philosophers' work be more natural than the generation of Animals.

But let us grant (as the Philosophers do assert) that one comes from the East & the other from the West & are made one: what more is as ministered to 'em than mixture in their own Vessel, Temperate Heat, and Nutriment. The Vessel is indeed Artificial, but in this there is no more difference than if the nest were made by the Hen herself or made for her by the Country Dame in some convenient place as commonly it is. The Generation of Eggs & Hatching of Chickens from them will be the same. Heat is a Natural thing, whether it proceed from the Temperate Heat of furnaces, putrefaction of Dung, from the Sun & Air, from the Bowels of the Mother, or otherwise. Thus the AEgyptian from his Furnaces does by Art Administer a Natural Heat for the Hatching of Eggs. The seeds of Silk worms & even Hens' Eggs are said to have been Hatched by the Warmth of a Virgin's breasts. Art, therefore, & Nature, do mutually join hands & officiate one for the other. Nevertheless, Nature is always the Mistress & art the Handmaid.

But a doubt may [be] raised how the Earth may be said to be the NURSE of the Philosophical Infant, seeing it is the Element which is most dry & void of Juice, insomuch that Dryness appertains to it as its proper quality. It may be answered that Earth Elemented is to be understood, & not the Element of Earth, whose Nature we have fully explained in the first day of our Philosophical Week. This Earth is the Nurse of Caelum or Heaven, not by opening, washing, or moistening the Infant, but by coagulating, fixing, coloring and converting it into more Juice & Blood. For Nutrition implies an Augmentation in length, breadth & Depth which extends itself through all the Dimensions of a Body, & seeing this can be afforded & administered to the Philosophical Infant by Earth only, it can in no wise be improper to call the Earth by the name of his NURSE. But this admirable Juice of Earth has a quality different from other kinds of Milk which are converted & do not convert for this by reason of its most efficacious Virtue does mightily alter the Nature of the thing Nourished, as the Milk of the Wolf is believed to have disposed the Body of Romulus to a Nature that was Magnanimous & preprone to War.

Emblem 3d

Vade ad mulierem lavantem pannos,
tu fac similiter.
(Go to the Woman Washing Clothes
& do after the same Manner.)



Epigram 3d

Abdita quisquis amas serutari dogmata, ne sis
 Deses, in exemplum, quod juvet, omni trahas:
 Anne vides, mulier, maculis abstergere pannos
 Ut soleat calidis, quas superaddit, aquis?
 Hanc imitare, tuâ nec sic frustraberis arte,
 Namque nigri faecem corporis lavat.

Discourse 3d

When Linen Clothes are soiled & made dirty by earthy Filth, they are cleaned by the next Element to it: Namely Water; & then clothes being exposed to the Air, the moisture together with the Faeces is drawn out by the heat of the Sun as by fire, which is the fourth Element, & if this be often repeated, they become clean & free from stains. This is the work of women which is taught them by Nature. For we see (as Isaac remarks) that the Bones of Beasts if they are often wet with Rain & as often dried by the heat of the Sun will be reduced to a perfect whiteness. The same is to be observed in the Philosophick Subject, for whatever faeces or Crudities are in it will be purged & taken away by the infusion of its proper Waters, & the whole body will be brought to a great perfection & cleanness. For all Chemical preparations, as Calcination, Sublimation, Solution, Distillation, Descension, Coagulation, Fixation, & the rest are performed by washing only. For whoever washes a thing unclean with waters does the same thing as He that runs through all these Operations. For, as the Rosary of the Philosophers [Rosarium Philosophorum] saith; "The Inner Clothes Prince Divinick, being soiled by sweat, are to be washed by Fire & burned in Waters, so that Fire & Water seem to have interchanged their mutual Qualities, or else the Philosophic Fire is not to be supposed of the same kind with the common Fire;" & the same thing is to be said of the Philosophic Water.

As for the Calc Vive or Quicklime & Ignis Graecus, we know that they are kindled by Water & cannot be extinguished by it contrary to the Nature of other things that will take Fire; so it is affirmed that Camphor over-kindled will burn in Water. And Ansel. de Bood says that the Stone Gagates being set on Fire is more easily quenched by Oil than Water, for Oil will mingle with it and choke the fiery body. Whereas Water not being able to mix with the fatness yields the the fire unless it totally covers & overwhelms it, which it cannot easily do, because although it be a Stone, it swims upon the top of the Water like Oil; so Naptha, Petroleum & the like are not easily quenched by Water. Some write that there are Subterranean Coals in the Country of Liege which, taking Fire under the earth, cannot be extinguished by water, by by Earth thrown in upon them. Cornelius Tacitus mentions such a sort of Fire which cannot be quenched but by Clubs & Clothes taken from the Body & thrown upon it.

There is, therefore, great diversity in Fires, both in their being kindled & extinguished, & there is no less in Liquors, for Milk, Vinegar, Spirits of Wine, aqua fortis, aqua Regia and Common Water differ very much when they are thrown upon Fire; sometimes the matter itself will endure Fire, as those fine Linen Clothes which were of great Esteem among the Ancients & were cleaned by Fire, their dirt being burned away. What is said of the Hairs of a

Salamander, that they will make the wick of a Lamp that shall be incombustible is not to be Credited. But there are persons who really affirm that there was a contexture prepared from Talc, Plumous Alumine & other materials by a Cunning Woman of Antwerp which she said to cleanse by Fire, but that she of envy suffered that Art to die with Her, & the Temperament could never be found out afterwards. We do not speak here of combustible matters. The Philosophical Subject, whenever it is prepared, must be considered under all these differences, for their Fire, Water & Matter itself is not Common. But their Fire is Water & their Water is Fire. Their Water at the same time washes & calcines, & so does their Fire.; & the Clothes which must be washed have the same nature with the Fine linen before mentioned or Talk prepared; but the Tempering of it & the Art in its preparation is not known to everyone. For the washing of this Linen, a Lye must be made, not of Oak ashes or their Salt, but from Metals, which is more durable than any other; and it must not be Common Water, but Water Congealed into Ice & snow under the sign Aquarius, for this has finer Particles than the standing Waters of Fens and Marshes, & consequently can better penetrate into the Recesses of the Philosophic Body to wash and purge it from filth & Blackness.

Emblem 4th

Conjunge fratrem cum sorore
& propina illis poculum amoris:
(Join the Brother & the Sister
& drink to 'em in the Bowl of Love.)



Epigram 4th

Non hominum foret in mundo nunc tanta propago,
Si fratri conjunx non data prima soror.
Ergo lubens conjunge duos ab utroque parente
Progenitos, ut sint faemina masque toro.
Praebibe nectareo Philothesia pōcla liquore
Utrisque, & faetus spem generabit amor.

Discourse 4th

Divine & Human Laws prohibit those Persons to intermarry who are joined by Nature in too near degrees of Blood, whether in a Line ascending, descending, or collateral, & that for very just reasons. But when Philosophers speak of the Marriage of a Mother with her Son, a Father with his Daughter, or a Brother with his Sister, these neither speak nor act against the Laws before mentioned, Because the Subjects distinguish the Attributes, & the Cause the Effects.

For the Persons of whom the Philosophers speak are as much at liberty as the Sons & Daughters of Adam, who intermarried without the Imputation of any Crime. The chiefest reason seems to be that the Human Race might be more strictly United & associated by affinity & friendship, & not be divided by enmities & Hereditary Factions of families. So nothing hindered the Sons & Daughters of Adam, though Brothers & Sisters, to be joined in marriage, for mankind did exist in them alone & their Parents, & therefore, although they were allied in blood, yet were they

to be joined in affinity.

But the number of men increasing & being distributed into innumerable families, the true & just Cause was found, why Brothers & Sisters should not marry. The Philosophers have a different reason why the Brother should marry the Sister, which is the similitude of their Substance, that Like may be joined to its Like. Of this kind, there are two which are alike in Specie but different in Sex. One of which is called the Brother, the other the Sister. These therefore being in the same liberty & Condition as the first kindred of men, are Lawfully indeed, & by an inevitable necessity to be joined together in Matrimony.

The Brother is hot & dry, & therefore very Choleric. The Sister is cold & moist, having much Phlegmatick matter in her. Which two Natures, so different in their Temper, agree best in fruitfulness, Love, & Propagation of Children. For as Fire will not easily be struck out of the hardest Bodies, Steel & Steel, nor out of those brittle Bodies, Flint & Flint, but from the hard & brittle, that is, Steel & Flint, so neither from a burning Male & Fiery Female, nor from both of 'em being cold (for cold is the unfruitfulness of the Male) can a living offspring be produced. But he must be hot & she more cold than he, for in Human Temperament, the hottest Woman is colder than the coldest Man, supposing him to be in Health, as Levinus Semnius, in his book of the Hidden Miracles of Nature affirms. The Sister, therefore, & Brother are rightly joined by the Philosophers.

If a man desire offspring from a Hen, Bitch, or Ewe, or other animal, He joins it to a Cock, Dog, or Ram, every animal to that species to which it is most like, & so he obtains his End. For he does not regard the Consanguinity of these Brutes, but the generosity of each & agreement of their Natures. The same may be said of the body of a Tree & the Hip that is to be ingrafted into it. So the Metallic Nature, which above all things has a likeness or Homogeneity of Substance, desires its like when any thing is to be joined to it. But the Brother & Sister being married will not be fruitful or long persist in their Love, unless a Philthesium or Cup of Love be drunk to 'em as a Philtre. For by this, their minds being composed & united, they become drunk, & (like Lot) all shame being banished, they are joined & produce an offspring that is Spurious but Legitimate.

Who can be ignorant that Mankind is very much obliged to Medicine, & that there are thousands of persons in the World who had not existed unless their Parents had been freed from Barrenness, either by removing the Cause, or taking away the impediment, either near or remote, and preserving the Mother from Abortion. Therefore the Cup of Love is given to the new-married Pair for these reasons which are three: the Constancy of Love, the Removal of Barrenness, & the Hindrance of Abortion.

Emblem 5th

Appone mulieri super mammas bufonem,
ut ablactet eum, & moriatur mulier,
sitque bufo grossus de lacte.

(Put a Toad to the Woman's breast,
that she may suckle him 'till she die,
& he become gross with her milk.)



Epigram 5th

Foemineo gelidus ponatur pectore Bufo,
Instar ut infantis lactea pocla bibat.
Crescat & in magnum vacuata per ubera tuber,
Et mulier vitam liquerit aegra suam.
Inde tibi facies medicamen nobile, virus
Quod fuget humano corde, levétque luem.

Discourse 5th

The whole body of Philosophers agree in this, that their work is nothing else but male & female; the man's part is to generate, & govern the wife, & Her part is to conceive, impregnate, bring forth, suckle & educate the offspring, & be subject to the Commands of her Husband. For, as she nourishes the conceived Embryo before it is brought forth with her blood, so she does afterwards with her milk. Hence, Nature has prepared for the tender Infant a Digestible & well proportioned Nutrient in the mother's Breasts, which waits for his coming as his first provision & sustenance in his Course of Life. By milk therefore He is nourished, grows, & is increased 'till he be furnished with teeth, his fit instruments to eat bread withal. Then He is properly weaned, because Nature has provided him more solid food. But here the Philosophers say that a Toad must be put to the Woman's breasts, that she may Nourish him as an infant with her Milk. This is a miserable & horrid spectacle, & indeed, an impious thing, that milk designed for an infant should be given to a Toad, being a Venomous beast & contrary to the Nature of Man. We have heard & read of serpents and Dragons sucking the Teats of Cows, & Toads perhaps might do the like if they could gain an opportunity.

There is a noted story of a Toad that fixed himself upon the mouth & outside of the lips of a Country man that was asleep, & could not be removed by any contrivance unless by Violence, which could not be attempted without the hazard of the man's life, for he would then have spit his poison, which he uses as his offensive & defensive weapon. A Remedy was found for this miserable man, from that Antipathy which the Spider bears for the Toad, for they hate one the other mortally. He was carried to the place where an overgrown Spider had made his web, who, as soon as he saw the Toad, he let himself down upon his back & pinched him with his sting; but this doing no hurt, the Spider came down the second time, & struck him more violently, upon which the Toad immediately swelled & fell dead from the man's mouth without any harm to him.

But here the contrary happens, because the Toad does not seize the mouth, but the Breast of the Woman, by whose milk he increases so much that he becomes of an extraordinary strength & bigness; but the woman, having her spirits exhausted, consumes & dies, for poison is easily communicated to the Heart by the pectoral Veins, & infects & destroys it, as it is evident in Cleopatra, who applied vipers to her breasts, that by a Voluntary death she might prevent her coming into the hands of her enemies & being led in Triumph by them. [In margin: 'Theophilus in Turba makes mention of a Dragon joined to a woman.']

But, lest any man should think the Philosophers so cruel as to fasten a Venomous reptile to a woman's breast, it must be known that this Toad is the offspring or Son of this woman, brought forth by a monstrous birth, & therefore by Natural Right must be fed with his Mother's Milk, & that it is not the Son's desire that his mother should die; for he could not infect his mother, seeing he was formed in her Bowels & nourished with her blood 'till the time of his birth. It is indeed a thing ominous for a Toad to be born of Woman, which in our knowledge hath happened otherwise: William of Newberry, an English writer, saith (how truly let others judge) that in a certain Quarry in the Diocese of Vintonia, a great stone being split, there was a living Toad found in it, with a golden Chain, & it was by the Bishop's command, hidden in the same place & buried in perpetual darkness, lest it might bear an ill omen with it. Such also is this Toad, for it is embellished, although not outwardly, with an artificial chain, but inwardly with natural Gold, to wit: that of the Stone which some call Borax, Chelonitus, Batrachites, Crapaudina, & Garatronium, for this far excels Gold in Virtue against the poison of all animals, & is commonly set in Gold as a case or Cover, that it may not be hurt or lost. Regularly it ought to be had out of an Animal.

But if the Stone be taken out of subterranean Caverns, as it is commonly, it may be neatly contrived in that shape & used instead of it, being chosen from the best minerals & most relevant to the Heart. For in these the Philosophical Toad is really found, not in the Quarry (as that fabulous author asserts), & has Gold in itself, though its pomp does not outwardly appear. For to what end should a Toad adorn himself, seeing he lurks in darkness & secret places? Perhaps that he might be very magnificently accosted by the Beetle, if by chance he should meet him in the Twilight. What Subterranean Goldsmith should make him that Golden Chain? Perhaps that Father of the Green children, that came out of the Land of St. Martin, or rather from the Earth itself, as the two Dogs came out of a

Quarry, according to the same Author.

Atalanta fugiens emblems 6 - 10

Emblem 6th:

Seminate aurum vestrum in terram albam foliatam
[Sow Your Gold in the white foliate Earth.]



Epigram 6th:

Ruricolae pingui mandant sua femina terrae,
Cum fuerit rastris haec foliata suis.
Philosophi niveos aurum docuere per agros
Spargere, wui folii se levis instar habent:
Hoc ut agas, illus bene respice, namque quod aurum
Germinet, ex tritico videris, ut speculo.

Discourse 6th:

Plato says that a City does not consist of a Physician & a Physician, but of a Physician & a Husbandman; that is, of men of diverse Crafts & Professions, & he mentions then two more, especially because their Labors are more visible in the Imitation, Improvement, & Perfection of Nature. For they both take a Natural Subject to which, according to their Art, they either add something that is necessarily wanting or remove those things which are superfluous. So

that both their Arts may (as medicine is by Hippocrates) be defined to be the addition of what is wanting or Subtraction of superfluity. For the Husbandman does no more than add ploughing, furrowing, Harrowing, dunging or manuring, & lastly sowing to the Land that is left in its Original State.

But as for the increase & produce of it he leaves that to Nature which administers Rain to the Heat of the Sun, & by these two Multiplies the seeds & improves them into standing Corn fit for reaping. While the blade is growing he weeds out the thistles & throws out all other impediments. He reaps the Corn when it is ripe & cleans it when reaped from its straw & Chaff. So the Physician (likewise the Chemist in a different respect) administers preventing Physick to the Patient as well as Restorative, removes the Cause, Cures the malady, assuages symptoms, takes away superfluous blood by opening a vein & if low restores it by a Regulation of Diet, evacuates ill humors by purging, & so by a thousand methods imitates, supplies & corrects Nature with the operations of Art & Understanding. Our present Considerations are not concerning these things which are commonly known, but of matters merely Chemical.

For Chemistry shows its Affinity to Husbandry even in its secret Terms & courses of Operation. The Husbandmen have their Earth into which they sow their seed & so have the Chemists. They have their Dung with which they

enrich their ground, so have these without which nothing can be accomplished nor any fruit expected. They have seed from which they hope for an increase, & unless the Chemists had so too, they would be like a Painter (as Lully says) endeavoring to draw the face of a Man of whom he had never seen so much as the least resemblance. The Country man expects Rain & Sunshine & so indeed the Chemists must supply their work with such & Heat & Rain as is proper & convenient. What need of many words?

Chemistry runs entirely Parallel with Agriculture as its Deputy, & represents it in all things, but under a most compleat Allegory. From hence the Ancients produced their Cerereus, Triptolemus, Osirideus, Dionysius, Golden Gods, or such as had Relation to Chemistry, but at the same time represented them as teaching mortals to cast their seed into the Earth & showing them Husbandry & the planting & Cultivation of Vines & the use of Wine. All which things the Ignorant falsely applied to their Countries' Employment. For these abstruse Mysteries of Nature under these Veils are at the same time explained to the Wise, whilst they are concealed from the Vulgar.

Hence the Philosophers affirm it to be sowed in White foliated Earth, as if they would have said that the sowing of Wheat must be looked upon as an example & consequently imitated. Which the Author of Tractatus de tritico & Jodoc Greverus have most excellently performed in their Descriptions for they have very elegantly adapted each Operation of Husbandry in the production of Corn to the Semination of Gold & the generation of the Tincture.

White Earth as being Sandy yields little fruit to the Countrymen who esteem that which is black as being fattest. But the other is of most Value to the Philosophers if it be foliated, that is, well prepared. For they know how to improve it with their Dung, which the others do not. For semination is the propagation of the world by which Care is taken that what cannot last in the individual may be continued in the species. This is in Men, Animals & Plants; in the first, Hermaphroditically, in the two last under different sexes, but in Metals it is far otherwise, for in them a Line is made from the flux of a Point, a Superficies from the flux of a Line, a body from the flux of a Superficies.

But the Stars produce that point before either the line, the superficies, or the Body, because it is the Principle of them all. Nature added the flux a long time afterwards; that is, the Caelestial Phoebus generated a Son underneath the Earth, which Mercury committed to Vulcan to be Educated, & to Chiron, that is, to Manual operation, to be instructed, as it is reported of Achilles that he was detained & Hardened in Fires by his Mother Thetis. Among other things He learned Music & the Art of playing on the Harp from his Master Chiron. Achilles is nothing else but the Philosophic subject, whose Son is Pyrrhus, with red Hair, without which two, Troy could not be subdued, as we have demonstrated in the sixth Book of our Hieroglyphics.

Emblem 7th

Fit pullus à nido volans, qui iterùm cadit in nidum.
(A young eaglet attempts to fly out of its own nest
& falls into it again.)



Epigram 7th

Rupe cavâ nidum Jovis ALES struxerat, in quo
Delituit, pullos enutriitque suos:

Horum unus levibus voluit se tollere pennis,
At fuit implumi fratre retentus ave.
Inde volans redit in nidum, quem liquerat, illis
Junge caput caudae, tum nec inanis eris.

Discourse 7th

That which Hippocrates, the standard of all Physick, affirms concerning Humors, that they are different & many in the Body of Man, & not one only, otherwise various diseases would not arise, is found by us to be true likewise in the Elements of the World. For if there was but one Element, there could be no change of that into another, no generation nor corruption would happen, but all would be one immutable thing, and no meteors, minerals, plants or animals could be naturally produced from it. Therefore the supreme creator composed the whole system of this whole world of diverse & contrary natures, namely of light & heavy, hot & cold, moist & dry, that one might by affinity pass into the other, & so a composition be made of bodies which should be very different one from another in Essence, Qualities, Virtues & Effects. For in things perfectly mixed are the light Elements, as Fire & Air, & likewise the Heavy, as Earth & Water, which are to be poised and tempered together, that one flies not from the other.

But the neighboring Elements easily suffer themselves to be taken & detained by their Neighbors. Earth & Air are contrary one to the other, & so are Fire & Water, & Yet Fire maintains friendship with Air by heat common to both, & does so with Earth by reason of dryness, & so Air with Water & Water with the Earth. By which means they are joined in bonds of Affinity, or rather consanguinity, & remain together in one composition, which, if it abound with the light Elements, elevates the Heavy with it; if with the heavy it presses down the light. This is illustrated by two Eagles, one with Wings, the other without; the first of which, endeavoring to fly, is restrained by the second. There is a plain Example of this Matter in the fight between the Falcon & Heron, for the Falcon, soaring higher in the Air by his speedy Flying & swift wings, takes & tears the Heron with his Talons, by whose weight, both fall to the ground. The contrary appeared in the Artificial Dove which was an Automata or self-moving piece of Workmanship made by Architas, whose heavy things were carried upwards by light, that is, its wooden body was lifted into the Air by the Spirit that was enclosed within it.

In the Philosophical Subject, the light things are first predominant over the Heavy as to their quantity, but they are overcome by virtue of the heavy, 7 in process of time, the eagle's wings are cut off, & one very great Bird (namely an Ostrich) is made of two, which Bird can consume Iron, & being hindered by its own weight, seems rather to run upon the Earth than to fly in the Air, although it has goodly wings. Concerning this or one like it, Hermes (as the Author of Aurora, ch. 5th affirms) writes thus: 'I have considered a Bird Venerable to the Wise, which flies when it is in Aries, Cancer, Libra or Capricorn,' & 'You will acquire it Perpetually to yourself out of mere minerals & Rocks of Mountainous places.' Senior in Tabula relates to the same thing, where two birds are seen, one flying, the other without wings, whereof the one holds the other's Tail by its beak, that they cannot easily be separated. For this is the machination or device of Universal Nature, always to raise heavy things by light, & to depress light ones by heavy, as the Author of Perfectum Magisterius declares: 'Who constitutes seven Mineral Spirits, as it were erratic or Wandering Stars, & so many Metallic Bodies & Fixed Stars, and enjoins these to be married to the others.' And thence Aristotle the Chemist says: 'The Spirit having dissolved the Body & Soul so that they may exist in their form, does not remain unless You Occupy it.'

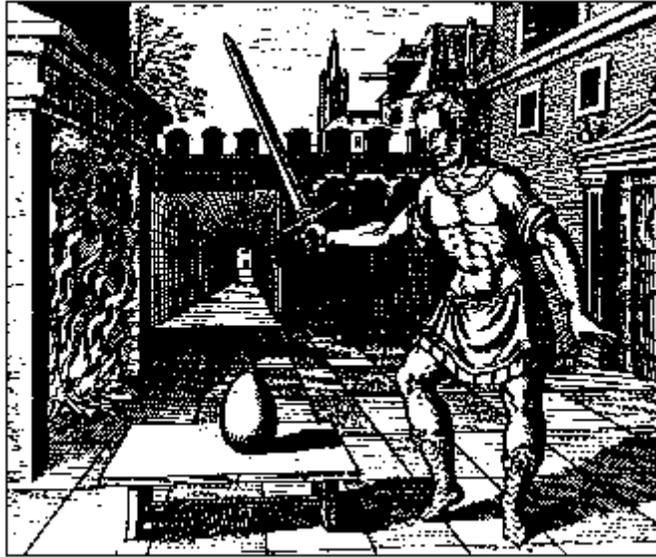
Now this Occupation is that You join it with the Body from whence you prepared it in the beginning. Because in that the Spirit at the superexistences of the Body is Occupied from flight. In Camphora, as Bonus observes, the light Elements, that is, Air & Fire, prevail over the Heavy, & therefore it is said wholly to exhale & evaporate into Air. In Argent Vive, the Flowers of Sulphur, Antimony, the salt of Heart's blood, Sal Armoniac & such other things, the Earth flies with the Alembic, & is not separated from it. In Gold, Glass, Diamonds, the Stone Smiris, Granite, & the like, the Elements remain joined a long time notwithstanding the fire, without any detriment. For the Earth retains the other Elements with itself. In other Combustibles, a separation or division of one from another is effected, so that the Ashes are left in the Bottom, & the Water, Air & Fire fly upwards.

We must not therefore have respect to the unequal Composition of these last, being not so strongly mixed, nor to the Commixture of the first, which is more desirable, though composed of Volatiles. But to the solidity, Constancy & Fixity of the middle ones. For so the Bird without wings will detain that which hath, and the Fixed Substances will Fix the Volatiles, which is the thing that of necessity must be Effected.

Emblem 8th

Accipe ovum & igneo percute gladio.

(Take an Egg & smite it with a fiery sword.)



Epigram 8th

Est avis in mundo sublimior omnibus, Ovum
Cujus ut inquiras, cura sit una tibi.
Albumen luteum circumdat molle vitellum,
Ignito (ceu mos) cautus id ense petas:
Vulcano Mars addat opem: pullaster & inde
Exortus, ferri victor & ignis erit.

Discourse 8th

There are many & diverse kinds of Birds whose number is uncertain & their Names unknown to Us. Story tells us of a very great Bird named Ruc [Roc?], that appears at certain seasons of the Year in a small Island of the Ocean, which can bear an Elephant up with it into the Air. India & America send us Crows & Parrots of diverse Colors. But it is not the Philosophical intention to enquire after the Eggs of these birds. The AEGyptians yearly persecute the Crocodiles' Eggs with weapons of Iron & destroy them. The Philosophers do indeed smite their Eggs with fire, but it is not with an intent to mortify it, but that it may live & grow up. For, seeing that an animate & living chicken is thence produced, it cannot be said to be Corruption, but generation. It ceases to be an Egg by the privation of the Oval form, & begins to be a two-footed & volatile Animal by the introduction of a more noble Form, for in the Egg are the seeds of both male & female joined together under one Shell or Cover.

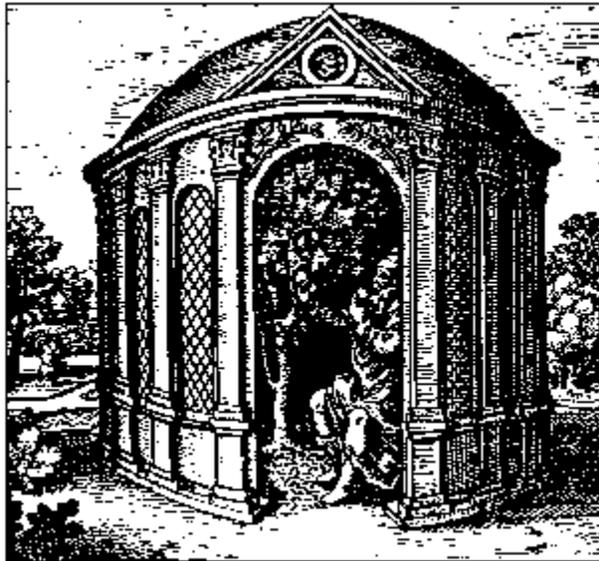
The Yolk constitutes the Chicken with its radical parts & Bowels, the seed of the male forming it & becoming the internal Efficient, whereas the White... [***"Albumen materiam seu subtegmen & incrementum dat rudimento seu stamini pulli."] The external heat is the first mover which by a certain Circulation of the Elements & change of one into the other, introduces a new form by the instinct & guidance of Nature. For Water passes into Air, Air into Fire, Fire into Earth, which being joined together, & a specific being transmitted by the stars, an individual Bird is made of that kind whose Egg it was & whose seed was infused into it. This is said to be smitten with a fiery sword when Vulcan performing the office of a Midwife as he did to Pallas coming from the brain of Jupiter, does by his ax make a passage for the newborn Chicken. This is what Basil Valentine affirms, that Mercury was imprisoned by Vulcan at the command of Mars, & could not be released before he was wholly purified & dead. But this death is to him the beginning of a New life, as the Corruption or death of the Egg brings new generation & life to the Chicken. So an Embryo being freed from that human vegetable life which alone it enjoyed in the Mother's womb, obtains another, more perfect one, by his birth & coming into the light of the world. So when we shall pass from this present life, there remains for us another that is most perfect & Eternal. Lully in many places calls this fiery sword a sharp Lance, because fire as a Lance or sharp sword perforates bodies & makes them porous & pervious [?], so that they may be penetrated by waters & be dissolved & being reduced from hardness become soft & Tractable. In the Stomach of a Cormorant, which is the most voracious of all Birds, there are found long & round worms which serve it as the instruments of Heat, & as we have sometimes observed, seize upon those Eels & other fish which she has

swallowed & Pierce them like sharp needles, & so consume them in a short time by a wonderful operation of Nature. As, therefore, Heat pierces, so that which pierces will sometimes supply the absence of Heat. Upon which Consideration, that wherewith the Philosophical Egg ought to be smitten may not undeservedly be called a fiery sword.

But the Philosophers had rather have it understood of Temperate Heat, whereby the Egg is cherished, as Morfoleus in Turba declares: 'It is necessary [that a] wise man's moisture be burned up with a slow fire, as is shown us in the Example of the generation of a Chicken, & where the fire is increased, the Vessel must be stopped on all sides, that the body of the Air (or brass)['aeris' in original] & the fugitive spirit of it may not be extracted.' But what Bird's Egg must it be? Moscus tells us in the same place: 'Now I say that no instruments are made except of our white starry splendid powder, & of the white Stone, of which powder are made fit instruments for the Egg. But they have not named the Egg, nor what Bird's Egg it must be.'

Emblem 9th

Arborem cum fene concludein rorida domo,
 & comedens de fructu ejus fiet juvenis.
 (Shut up the Tree with the Old Man in a
 House of Dew, & eating the fruit thereat
 He will become Young.)



Epigram 9th

Arbor inest hortis Sophiae dans aurea mala,
 Haec tibi cum nostro sit capienda sene;
 Inque domo vitrea claudantur, roréque plenâ,
 Et sine per multos haec duo juncta dies:
 Tum fructu (mirum!) satiabitur arboris ille
 Ut fiat juvenis qui fuit ante senex.

Discourse 9th

All things that grow in length, breadth & Depth, that is, are Born, nourished, augmented, brought to maturity, & propagated, the same things likewise decrease, that is, have their strength diminished, dice, fall away, as we see in all Vegetables & Animals. Wherefore man also, when he arrives at full growth, admits of decay, which is the same thing as old age, whereby his strength is sensibly diminished 'till he die. For the cause of old Age is the same with that of a Lamp that burns dim for want of Oil, for as there are three things in a Lamp: the wick, fatness & flame, so in a man the wick is the Vital members, the Bowels & Limbs. The fatness is the radical moisture, & the flame is the Natural Hat. The only difference is, the flame of a Lamp shines bright, but the Natural Heat does not, it not being fire but only Heat, & whereas that fatness is oily, the Radical moisture is viscous, being of a seminal principle. As,

therefore, a Lamp is extinguished for want of oil, so man by old age, without any other disease, falls into atrophy ["marasmus," lit. 'dying away,' from the Greek] & aged consumption, & lastly into his grave. It is reported of the Eagle, that when he grows old, his beak becomes so crooked that he would die with Hunger, unless he could cast it. So Deer seem to grow young again by throwing off their horns, Serpents their skins, & Crabs their shells; not that they really do so, for their radical moisture is not restored to them, but only in appearance.

There is nothing that can restore Youth to man but death itself, which is the beginning of Eternal life that follows it. However, there are some that say as to his external Form & the restoring of his strength in some measure, together with the taking away of wrinkles, & changing of grey Hair, a proper remedy may be found out, as Lully affirms of his Quintessence, & Arnold of prepared Gold. But here the Philosophers say that if the Old Man would become Young, he must be shut up in a House of Dew, & then he will eat of the fruit of the Tree, & so recover Youth. It is scarce believed by the Vulgar that such Trees can be in Nature. The Physicians write wonders of Myrobalanis [literally: 'miracle fruit'], the Fruit of a certain Tree, that they restore grey Hair to blackness, purify the blood & prolong life. But this is scarce credited.

Marsilio Ficino, in his book of preserving the health of students, recommends sucking the milk of a beautiful young woman, others recommend the eating of Vipers' flesh, but these remedies are more troublesome than Old Age itself, & could not be obtained by one in a thousand, although their effect should be certain. Paracelsus, in his book of Long life, says a sick man may attract to himself the Health of another by imagination only, & so an Old Man may gather Youth. But in this he seems rather to be guided by his fancy than experience. It is certain that the people called Psyllis, with their double pupils, & witches by their very aspect bewitch Cattle & Children, according to Virgil: "Nescio quis teneros oculus mihi fascinet agnos." These things are done without contact. But as for the Tree which is to restore the Old Man, the fruit of it is sweet, red & full ripe, turning into the best blood, as being easy of digestion, & affording the best Nutriment, leaving nothing in the body that is faecal or superfluous. But the Old Man abound with white Phlegm, has white Hair & Complexion, which Humours, Color, & Hair are changed into that Red which appears in Youth & Vigor.

Therefore the Philosophers say their Stone is first an Old Man that is white, & then a Young man, which is Red. And they say further that the Old Man must be placed together with the Tree, not in the open air, but in a House, & that not dry, but moist, with Dew. It may seem strange that Trees should spring & grow in a close place, but if it be moist, there is no doubt of their continuance. For the Nutriment of a Tree is moisture & Airy Earth that is fat, which can ascend into the body & Bough, & these produce leaves, blossoms & fruit. In which Natural work then is the concurrence of all the Elements.

Fire gives the First Motion as the efficient, Air gives Tenuity & Penetrability, Water Lubricity, & Earth Coagulation. For when any of their superfluities ascend, Air turns into Water, & Water into Earth. By Fire, I understand the Native Heat, which being propagated with the seed, does by the Power of the Stars as if it were a Smith, forge out & form such fruits as are like to those things from whence the seed ariseth. But a Dewy Evaporation is not only Expedient, to moisten the Tree so as to make it yield fruit, but likewise the Old Man, that he may the more easily be made Young again by that fruit. For the Dewy Vapors will mollify, fill up, & restore his dry & wrinkled skin with temperate heat & moisture. Wherefore Physicians very rationally & with good success prescribe Warm Baths for the atrophy ["marasmo"] or Consumption of Old Age.

But if the thing be well considered, that Tree is the Daughter of the Old Man, which as Daphne is changed into a Vegetable of the like sort, & therefore the Old Man may not unjustly expect Youth from it, seeing He himself was the cause of their being.

Emblem 10th

Da ignem igni, Mercurium Mercurio,
et sufficit tibi.

[Give Fire to fire, Mercury to Mercury,
and you have enough.]



Epigram 10th

Machina pendet ab hac mundi connexa catena
 Tota, SUO QUOD PAR GAUDEAT OMNE PARI:
 Mercurius sic Mercurio, sic jungitur igni
 Ignis & haec arti sit data meta tuae.
 Hermetem Vulcanus agit, sed penniger Hermes,
 Cynthia, te solvit, te sed, Apollo, soror.

Discourse 10th

If this saying be taken literally, it only increaseth the quantity of Fire & Mercury, but introduceth no new quality into the subject. For every like added to its like, makes it become more like. Hence Physicians affirm that contraries are healed & removed by contraries. So we see Fire is extinguished by Water, but fomented by the addition of Fire. As the Poet says: "Venus in wine, as fire in Fire, does rage." ["Et Venus in vinis, ignis in igne furit."] But it may be answered that Fire differs very much from Fire, & Mercury from Mercury, for there are several sorts of Fire & Mercury amongst the Philosophers. Moreover, the same heat & cold, being distant only in place & situation, differs from another of its own kind, so as to attract to it that which is like to itself.

So we see that Heat fixed in any part is drawn forth by the same Heat. Limbs benumbed & almost dead with Frost & cold water will be restored by putting them into cold Water rather than by the application of external heat. For as the greater light obscures the lesser, so also greater heat or cold has power over the lesser, so it is necessary that the Cold or Heat that is outwardly applied should be less than that which was before imprinted or fixed in the joints, otherwise the same impression would be made as before, & the like would rather be much more increased than drawn forth by the like.

This drawing out of cold by cold water, & of fiery heat by heat, is agreeable to Nature, for all sudden changes in contraries are dangerous & less acceptable to it, but that which comes by degrees can more easily be endured. So we say there is one internal Fire which is essentially infixed in the Philosophical subject, & another external. The same may likewise be said of Mercury. The internal Fire is Equivocally so cold because of its fiery qualities, virtue, & operation, but the External Fire is Univocally so. Therefore, External Fire & Mercury must be given to the internal Fire & Mercury, that so the intention of the Work may be completed. For in boiling we use Fire & Water to Mollify & mature any thing that has crudities & hardness. For Water penetrates into & dissolves the parts contracted, whilst the heat adds strength & motion to it. Thus we see in the common coction of Pulse ["pulté"], which, being hard in themselves, yet well are broken and reduced to a pulp in Water, the heat of the Fire rarifying the Water by ebullition & reducing to almost an aerial substance, so the heat of Fire resolves the crude parts of Fruit or Flesh into water, & makes them Vanish into Air together with it.

After the same manner, Fire & Mercury here are Fire & Water, & the same Fire & Mercury are the Mature & Crude parts, of which the crude are to be matured by Coction, or the mature to be purged from superfluities by the assistance of Water. But we shall in short demonstrate that these two Fires & these two Mercuries are principally &

solely necessary to the completion of the Art. Empedocles was of opinion that the Principles of all things were Friendship & Discord. That corruptions were made by Variance, and generations by Love. This Discord is manifestly apparent in Fire & Water, Fire making Water evaporate & Water extinguishing Fire when applied to it. But it is likewise plain that generations will proceed from these same things by a certain Friendship. For by heat is made new generation of Air, & by the same Heat that induration of Water into the Stone is performed, & so from these two as the first Elements are made the other two, & consequently from thence the production of all things. Water was the Matter of Heaven & all Corporeal things. Fire as the Form moves & informs this matter, so this Water or Mercury yields the Matter & Fire or Sulphur the Form. That these two may operate & mutually move themselves by Solution, Coagulation, Alteration, Tinction & Perfection, there will be a Necessity of external Helps, as instruments without which, no effect can follow. For as a Smith cannot Work without Hammers & Fire, so neither can the Philosopher without his instruments, which are Water & Fire.

This Water is by some called the Water of Clouds, as this Fire is called Occasioned Fire. It is without doubt called the Water of Clouds because it is distilled as May Dew, & consists of most thin parts. For as it is affirmed that May Dew being enclosed in the Shell of a Egg will raise it up by the Heat of the Sun, so this Water of the Clouds, or Dew, makes the Philosopher's Egg ascend, that is, Sublimes, Exalts & Perfects it. The same Water is also most sharp Vinegar, which makes the body a mere Spirit. For as Vinegar has different qualities & can penetrate to the bottom & bind, so this Water dissolves & coagulates, but is not coagulated, because it is not of a proper Subject. The Water is had from the Fountain of Parnassus, which, contrary to the Nature of other fountains, is upon the Top of the Hill made the Hoof of the flying Horse Pegasus.

There must also be actual Fire, which, notwithstanding, must be governed & qualified by its degrees as with Bridles. For as the Sun proceeding from Aries into Leo, & so approaching nearer, gradually increaseth heat to things growing, so it is here necessary to be done, for the Philosophical Infant must be nourished by Fire as with Milk, & the more plentiful that is, the more he grows.

Emblem XI.

Whiten Latona and tear your books.



The Discourse:

There are such great differences amongst authors that such persons as search after Truth despair of finding any end of this Art. For Allegorical discourses being in themselves hard to understand are the Cause of many Errors, especially as the same words are applied to different things and different words to the same things. Whoever would free himself from these difficultyes must either have a divine Genius to perceive Truth through much darknesse, or he must have inexhaustible wealth and patience to find through experiment what is True and what is not.

But according to the Philosophers one will not do without the other; ingenuity will do nothing without labour, and vice versa. For no man can have understanding enough to avoid a hundred thousand errors, obscurities, digressions,

ambiguities, and yet still persist in the true part of Nature. Wherefore the Philosophers say, he that hath not yet Erred hath not yet begun, and that Errors teach us what to do and what not. And they likewise affirm that a man may spend his whole life (though if it were possible he should live a thousand years) in distilling and redistilling before he could attain to truth by experiments only. The Corrector of Fools intimates that no progress can be made without study and reading of Authors, for he says study removes ignorance and brings human understanding to the true Knowledge of everything. It is therefore necessary in this work to quicken the ingenuity by naturall Philosophie, the knowledge of Truth being contained in it. Let not therefore operators despise study. But as for those who are averse to it yet willing to operate, let them take care that their Art be the Imitation of Nature itself, which Art desires to amend because it is impossible for Her to prepare the Philosophickal secrets to a perfect End. The wise say of these men that they run to practice as an Ass to Hay, not knowing what he puts his nose to, led to his food by his sight and taste, to wit his exterior senses, without any understanding. And so far goes this Author.

But least a man should vex himself with overmuch study, which is an immense and profound Sea, and would bring every word (which perhaps may relate to quite another thing) into practice thereby wasting and consuming his strength, time, reputation, and riches, the Philosophers use this Emblematicall speech, That Latona must be whitened and their books must be torn lest their Hearts be broken. For most books are so obscurely written that they can only be understood by their Authors; indeed, severall of them are left out of Envy to seduce others, or rather to retard them in their Course, that they may not attain to their end without difficulty, or to obscure those things which they themselves had written before.

But the chief work and labour is how to whiten Latona. The book called Clangor Buccinæ defines Latona as an Imperfect Body of Sol and Luna. The most Ancient Poets and writers affirm Latona to be the Mother of Apollo and Diana; others call her their Nurse, and state that Diana was brought forth first (for Luna and whitenesse do first appear), who afterwards but the same day performed the office of a Midwife in bringing forth Apollo her brother. For Latona was one of the twelve Hieroglyphicall Gods of the Ægyptians by whom these and other Allegories were propagated among other Nations. Very few even of their Ægyptian Priests knew the true sense and meaning of them, the remainder of the People applying them to other Subjects that were not in the Nature of things, namely Gods, Goddesses and the like. Wherefore Latona had the most sumptuous Temple next to Vulcan adorned with gold because she was the mother of the Philosophickal Apollo and Diana.

But this Latona is brown and blackish, and hath many moles in her Face, which must be taken away by Dealbation or blanching. Some make their dealbations of Ceruse, Sublimate Mercury, Talc reduced to Oyle and the like, by which they encrust, cover and so would whiten the outside of her skin. But the whitening encrustations fall off by every wind or liquor, because they do not penetrate the inward parts, and so deceiving only their eyes by their false Colours are not regarded well by the Philosophers. For the Philosophers would have Latona's face made white by penetration and by altering the skin itself, that is truly and not superficially or by colouring alone. You may ask how this can be done? I answer, Latona must first be sought out and known, which though she be drawn from a Vile place, yet she must be sublimed to one more worthy. But if she be taken from a more worthy place, she is to be submersed in a place more vile- that is, into Dung. For there indeed she grows white and becomes white lead, which being obtained there is no doubt of success; for from White Lead proceeds the Red Lead, which is the beginning and End of the Work.

Emblem XII.

The Stone which Saturn vomited up, being devoured instead of his Son Jupiter, is placed on the Helicon as a Monument to Men.



The Discourse:

We find the Allegorye of Saturn to be taken diverse ways, for the Astronomers reputed him the Highest of the Planets, and the students of chemistry the basest of metall, namely lead. The Heathen Poets say he was the Father of Jupiter, the Son of Heaven. The Mythologists explain him by the notion of Time. But though all these may seem to have a probable opinion according to their own sense, yet they will never be able to explain certain things which are elsewhere spoken of Saturn; such as why he should devour his Sons and Vomit up a Stone instead of Jupiter. Or why he should be the Finder Out or Discoverer of Truth; why he should be remarkable for his Scythe and Serpent, or his Blacknesse, moroseness and distorted feet. The Mythologists think they give the best interpretation when they say Time reveals and manifests Truth out of Darknesse, that it rolls itself around and glides away like a Serpent, and that it cuts all things down with Death as with a Scythe. That he devours his Sons, to wit all beings that he ever begot, but that he cannot consume or digest hard Stones, and therefore may be said to Vomit them up again.

These may in part have some resemblance to the Truth, but they do not agree in the Truth of the things in all its Circumstances. But the experienced Philosophers say that Saturn is first in their work, and that if he be really present they cannot Err, for Truth is discovered in darknesse, and nothing comes into existence without blacknesse.

Wherefore they say in the Turba Philosophorum, whatever Colour comes after blacknesse is praiseworthy, because it is the beginning of the Work. And the Rosary out of Arnoldus says, when it first glows black we say it is the Key of the Work, because that cannot be made without blacknesse. And out of the Speculum when you are working see that in the beginning you obtain a black colour, for then you will be certain that you cause putrefaction and proceed in the right method. And again, that blacknesse is cold Earth which is made by a light decoction and is often reiterated till blacknesse be most eminent. Hence they say that Saturn possessed the Earth, Mercury the Water, Jupiter the Air, Sol the Fire- Blacknesse therefore is Saturn, the Discoverer of Truth who devours a Stone instead of Jupiter. For Blacknesse is a dark cloud covering the Stone at first so that it cannot be seen.

Thence Morienus says each body that wants a Soul is dark and obscure. And Hermes prescribes thus, Take his brain and wear or rub it with Sharpest Vinegar or Urine of Boys till it becomes dark. This being performed he lives in putrefaction, and the dark clouds that were upon him and in his Body before he died are returned. This Stone is again cast up by Saturn when he becomes White, and then it is placed upon the Top of Helicon as a Monument to Mortals, as Hesiod writes. For Whitenesse is really hid in blacknesse, which is extracted out of his belly, that is, out of the Stomach of Saturn. Therefore saith Democritus, Cleanse Tin with a speciall absolution, extract from it its blacknesse and obscurity, and the whitenesse of it will appear. And in the Turba it is said join the Dry with the moist, that is the black earth with its water, and decoct it till it becomes white. Arnold in his work called Novum Lumen, chapter 4, very well expresses the same thinge when he says, That moisture therefore which cured the blacknesse in the decoction shows itself to be dried up when the white Colour begins to appear. And a little after: And my Master said to me that Brownesse ascended because the whitenesse was drawn out of the Belly of the Blacknesse, as is said in the Turba. For when you see it black, know that whitenesse is hid in the belly of the blacknesse first appearing.

As this blacknesse is called Saturn, so it is likewise called Lead. Thence Agadimon in the Turba says decoct the æs or brasse till the blacknesse which they call money comes forth, and mix well the materials of our Art, and then you

will presently find blacknesse, which is the Lead of the Philosophers so much spoken of in their books. Emigamus has relation to this when he says that the Splendour of Saturn when he ascends into the Air appears no otherwise then Darkened. And so Plato in the Rosary: The first Regimen of Saturn is to putrefye and put it upon Sol. From all of which it is evident that the sense of the Philosophers when they speak of Saturn is quite different from the Vulgar acceptation. This Saturn generates Jupiter which is an obscure Whitenesse, and Jupiter begets upon Latona first Diana which is perfect Whitenesse, and then Apollo which is Rednesse. And this is the successive permutation of perfect Colours. This Stone cast up by Saturn is said to be placed upon the Top of a mountein as a monument for men, which is a thinge most True.

Emblem XIII.

The Philosophers' Brasse is Dropsicall and desires to be washed seven times in a River, as Naaman the Leper was in Jordan.



The Discourse:

That Namaan the Syrian should at the Prophet's command take a journey into Judea to wash himself seven times in the River of Jordan is to be ascribed to the confidence he placed in the Prophet's words. But that he was freed from Leprosy by that washing is a miracle of the Divine Omnipotence. For the Leprosy, being seated in the blood and radical parts of a man's body, is as it were an universall Canker, which cannot be taken away or cured by any externall washing, much lesse by cold water such as that of the Jordan.

So likewise that the Philosophers' Brasse, labouring under the disease of a Dropsie, should be freed from it by washings of water, and that even an imperfect thinge should be made perfect and a sick thinge healthy, and that to so great a degree as to be able to impart its health to sick bodyes, must be next to a Miracle. For such an example is not elsewhere extant in Nature; nor is it indeed the ordinary course of Nature to produce the Philosophers' most absolute Tincture unless it be governed by Art, and fit subjects be administered to it with the externall efficient. So the restitution of luxations, that is, thinges dislocated or out of Joint, is not peculiar to Nature but to Art. Neverthelesse, the Os Sacrum opens itself miraculously at the birth of a Child, that the Infant may come forth thereby as through a door, and in this the most great and mercifull God operates by Nature above Nature.

So that the Stone should be perfected seems a thinge supernaturall though it really be Naturall. From whence the Rosary: You must know, says he, that our Airy and Volatile Stone, according to that which is manifest and apparent, is cold and moist, but according to that which is occult and hidden, is hot and dry. And that coldnesse and moisture which is manifest and is a Watery Fume, corrupting, blackening, and destroying itself, flees from it by the Fire. But the Heat and drynesse which is occult is Hot and dry Gold and a most pure Oile able to penetrate bodyes, and is in no way Fugitive, because the Heat and drynesse of Alchemy tingeth, and no other thinge whatever. See therefore that the coldnesse and moisture which is manifest be equall to the heat and drynesse which is in the Occult, so that they may both agree and be joined together, being at once made one penetrating, Tingeing and Fixing Body.

But these moistures must be destroyed by Fire and degrees of Fire with a soft Temperament and an agreeable and

moderate Digestion. If this be True, how shall it be from waters? It may be answered, there are certain Waters of Hot and dry qualities, such as are many Baths, in which it must be Philosophically washed. For this is the meaning of what they say, wash with fire and burn with water, for that Fire which washes and that water which burns differ in Name only, but agree in effect and operation. Therefore with this water or this Fire the Philosophickal Æs or Brasse must be washed from its superfluous Humors: that is, it must be dried.

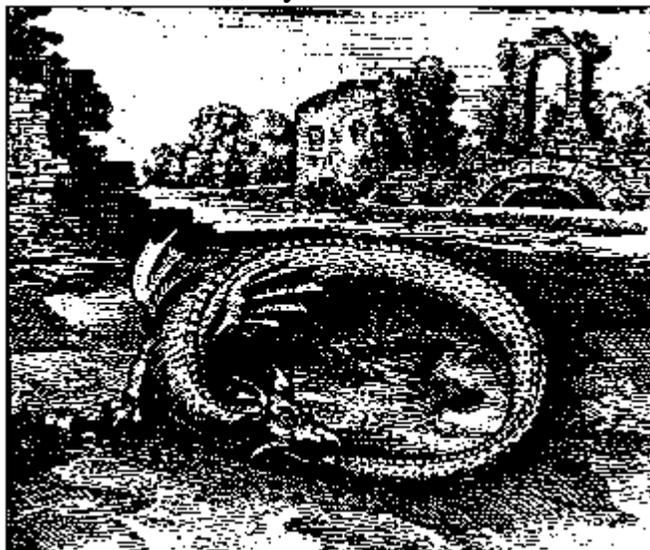
We have known Experiments of Dropsicall Bodyes cured by six months abstention from all manner of Drink; or by burying them in Hot sand and Cow dung, or by putting them into a Hot Furnace and letting them sweat, and innumerable other helps as likewise by drying Baths such as those of Carlsbad or Wiesbaden. By the same methods must this patient be cured; sometimes by waters, sometimes by the Hot Air of Furnaces; now with Cow dung, then with Sand and Abstinence from Drinking. For these are the most effectuall Remedyes in both Cases, some at one time are to be used and some at another. But in all these things Heat is the Operator which, by the Emunctoria or pores of the Body, draws out the superfluous waters. For the outward heat quickens the inward, that is the Vitall spirits, that they may expell that moisture which is hurtfull to them as an unprofitable excrement, by which the Naturall Heat was before suppressed as by an Enemy.

In this Cure there is need of great diligence and precaution, least whilst one bowell is relieved another may be hurt. In a Quartan (which according to the Platonists will try the skill of a Physitian) we have experienced that thick Viscous humor, like the Gum or Glue of Trees, being gathered together from all the veins or Masse of blood, and descending through the Vena Cava or great Vein even to the bottom of the back, where it obstructs the emulgent Veins which draw the serous matter out of the blood or the passages of them. Thus they are lesse able to operate, and more of the serous matter remains in the Body, and so in a short time if care be not taken a Dropsie may happen, the other Bowell being in no way hurt at the first. Here Diuretica do little or no good, Purgatives yet lesse unlesse Diminution or eduction be made in some certain series of time. Sudorificks manifestly do harm because they draw out the more subtile parts and leave the thicker, and if they are continued will weaken the body, for Nature's custom is to find that way of evacuating the serous matter through the Pores only when she is obstructed about the Bladder. One therefore is Scylla, the other is Charybdis, both of which he that shall hath a mind to preserve himself ought to avoid.

That Dropsie which proceeds from an impaired Liver or spleen is the most difficult to be cured; but in the Philosophickal Brasse the Cure is not impossible, the distemper being rather by Accident and secondary than Essentiall and primary. This is provided it be undertaken cautiously, as we have said concerning the plenty of Serum in a Quartan, to wit that it may not by too much excitation fall into a Consumption or by too much moisture fall into such a Dropsie as may be difficult to be Cured.

Emblem XIV.

This is the Dragon that devours his Tayle.



The Discourse:

It is the saying of the Ancients that a Serpent that has devoured a Serpent becomes a Dragon, for like a Thief or a

Murderer it preys upon its own kind. There were such Serpents in Africa, of a vast bignesse and in great numbers, which devoured part of Alexander's Army- the larger are bred among the Aschæans, a people of Ethiopia, which being placed together after the manner of herds do with their heads erected make their way to better Pastures. It is reported that the Kings of India nourished two Dragons, one of eighty the other of ninety Cubits in bignesse. It is remarked by the observations of later writers of these times that there are serpents found near Angola which equall the main mast of ships. So there is a report that in some mounteins of India and Africa there is greatnesse of gold, but that it is kept by Dragons least any person should come and take it away. For at the founteins or Rivulets which fall from the mounteins the Dragons meet, and so by Accident are said to keep watch over the gold enclosed in them.

For this reason do the Philosophers assign so many Dragons to their Treasury, as to the Golden Fleece, the Garden of the Hesperides, and the others persons or chymicall subjects such as Cadmus, Saturn, Æsculapius and Mercury, whose Caduceum is bound with two serpents, a male and female. For they mean nothing else by Dragons but Chymicall subjects. Hence they say, Dant Rebis montes dracones terraque fontes: Dragons to Rebis do give mounteins, And the earth does give him Founteins. And they denote his extreme hunger by his devouring his Tayle, which though some may interpret this as the year returning into itself and resembling a Circle, yet it was first applied to their work by the Philosophers, who by this Dragon would have such a Serpent understood as devours another of its own kind, and which is properly called Sulphur, as all of them Attest in innumerable places.

Thus Lully says in his Codicillus, chapter 31: This my son (saith he) is Sulphur, and this the Serpent and Dragon devouring his Tayle, the rearing Lyon and sharp sword cutting, mortifying and tearing all thinges. And the Rosary says the Dragon does not dye unlesse he be killed with his Brother and Sister. And a little after: the Dragon is Argent Vive, extracted out of Bodyes, having in itself a Body, Soul and Spirit. This in the same place by another Name is called Stinking Water, which is to be had after the separation of the Elements. Now the Dragon is said to devour his Tayle when he consumes the Voluble, Venomous and moist part, so that afterwards being without a Tayle he may seem more corpulent and slower, as if his Motion and Volubility had in a great measure consisted in his Tayle.

Other animalls move upon their Feet, but Serpents, Dragons and such like Vermine use the constriction and explication of their bodyes instead of feet, and like flowing water incline themselves sometimes this way, sometimes that, as may be seen in most Rivers which run obliquely in Circuits and turn their courses like Serpents. The Philosophers therefore did not without reason call Argent Vive by the Name of a Serpent and give Serpents to Mercury, seeing that also does as it were draw its Tayle and run sometimes this way and sometimes another with a Voluble Weight. For as a Serpent moves so also does Mercury, who therefore has Wings upon his feet and Head. It is reported that in Africa there are flying Serpents which would depopulate all places if they were not destroyed by the Bird called Ibis. Wherefore Ibis is placed among the sacred Images of the Ægyptians, as much for the manifest good that it does to the whole Country as for a secret reason which very few of them understand.

This Dragon having devoured his Tayle and cast his Old Skin is said to acquire both a new skin and new youthfulness; thus Nature has granted longer life not only to Crows, Ravens, Eagles and Larks but likewise to the Race of Serpents. The Ant when it grows old has wings; so have many other Worms. Man growing old is put into the Earth, but brought upward from the Earth is consecrated to Eternall Life.

There is a powder made of Every Serpent when it is burnt which is safely taken against all poisons, and that with very good Effect. Such an Alexipharmacum ought also to be made of this Dragon when he hath devoured his Tayle (which is likewise usually cut off in Vipers) and it will prove a most effectuall and present Remedy against the adversities of Body and Fortune.

Emblem XV.

Let the work of the Potter, consisting of drynesse and moisture, instruct you.



The Discourse:

As this terrestrial Orb is made into one Round Body by a complication of Earth and Water, so likewise the Potter's work seems to be compounded of the same particular Elements; that is, the Dry and the Moist, so that one may temper the other. For if the Earth should be without Water and no Ocean, Sea, Lake, River or Fountein should be near it, the earth could bring forth nothing of itself but must perpetually remain unfruitfull. So if water should not be received into the cavities of the Earth but stand round about it, it would easily cover the whole face of it and so it would remain uninhabitable. But one entering amicably into the other, and water moderating the drynesse of the Earth and Earth the moisture of the Water, by a mutual commixture the Fruitfulnesse and advantages of both Elements do very speedily appear.

In like manner the Potter mixes Clay with Water, and that so he may make the masse tractable which he shapes upon his wheel, and he sets it in warm Air so it may drye leisurely. Then he adds the Violence of Fire, that his vessells may be well hardened and condensed into a durable Stone which can resist both Water and Fire. So the Philosophers say we must proceed in the naturall work, and they therefore set the Potter before us as an example; for it is certain as to the dry and moist, that is the Earth and Water, that they have a very great Affinity. But there is also no doubt they have many differences in their way of Coction and in the matter and form of the Elements that are to be compounded. For the Potter's Vessells have a Form that's artificiall, but the Philosophick Tincture has one that is altogether Naturall and so much Nobler than Theirs, as also the matter of it is more excellent than theirs. Each of them is indeed the Work of Earth, but there is nothing said to be in the Philosophickal which hath not ascended and attained to the Heaven of Air, whereas in the other a thick and foeculent Earth is predominant. The effect of both is a Stone- this a Common, that a Philosophickal one.

By which similarities a certain Person being seduced put a great Number of Artificiall Stones or Tiles into one chest and the whiter sort of flints into another, using diabolicall conjurations over them that one might be turned into Silver, the other into pure Gold. But when these were imagined to be the Stones of the Philosophers, and after a great sum of money has been expended in purchasing severall things, the new gold and silver which were expected at a certain time did not appear, and none of the Stones as it was hoped received conversion. Death came very opportunely to put an end to his shame and Folly; for Gold and Silver is not to be sought for in the thing wherein they are not implanted by Nature, and Diabolicall magick is so far from having any place in these works that it is as distant from them as the Author of such acts is from a devout and pious man, or as Hell from Heaven.

So although a man should have the True Philosophickal Stone, yet let not any one imagine that impossibilities can be performed by it, as Isaac admonishes us: no man by Law of Nature or Policy can be bound to things impossible. As for the Transmutation of Gems and making Glasse able to endure the Hammer, any man may know whether they are possible by investigating if they are agreeable to Nature. Geber affirms concerning the Philosophers that they speak many things by allegories; and he says of himself, that when he has spoken clearly he has said nothing, but when under a figure, there he has hid the Truth as Wheat under Chaff.

Those things which a man sows, the same he shall reap, which saying takes place in vegetables and Animalls, though different species may sometimes proceed from the things sowed. But whether these things ought to be

applied to Mettalls, which are not propagated by seed, is worthy of consideration. In these the parts are only Homogenous, as Sulphur and Argent Vive; in those they are Heterogeneous or organicall. In these are no receptacles of seed; in those there are. In these is found no Nutrition, Augmentation or Extension into all Dimensions; but those have them all to the greatest degree. Lastly, these are Elemented Weights admitting nothing else but mixture: whereas they besides Mixture have also a Vegetative or sensitive Soul. Neverthelesse it is True without doubt that there is something in places under the Earth which as yet is not Gold, but by nature will become gold after a thousand years. And who will deny this to be the Analogicall Seed of Gold? Both Gold and the Aurifick Nature are of one originall, though the latter be of the more Noble form; and therefore the seed of Gold being known, the seed of the other will likewise be known. The Philosophers affirm that it is the Dry and Moist that is Sulphur and Argent Vive, and that it is to be extracted out of two Mounteins in the greatest Purity.

Atalanta fugiens emblems 16 - 20

Emblem XVI.

One Lyon hath wings and the other hath none.



The Discourse:

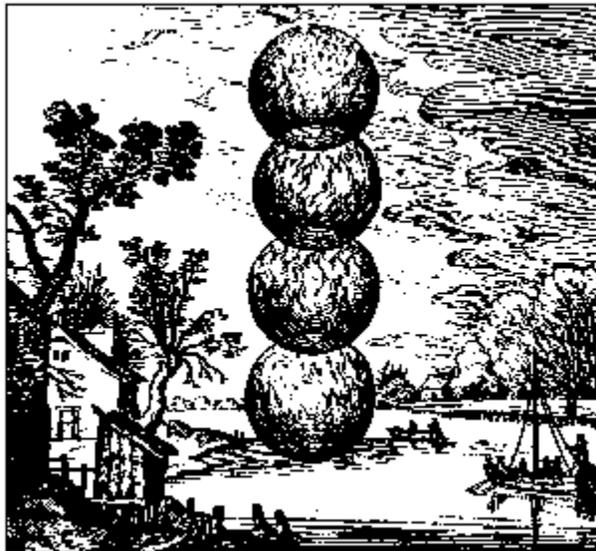
It is a thing known by experience that a Lyon does not so much excell other animalls either in bignesse and strength of body as in the generousnesse of his Nature. When he is hunted, being ashamed to run away, he makes his retreat leisurely if he finds himself oppressed by multitudes; when he is out of the view of his Pursuers he makes haste away, thinking the basenesse of his flight is atoned for by his endeavour to conceal it. He leaps upon the Prey that He follows, but He never uses that motion in his retreat. His bones are solid, without any vacuity, and are said to be so hard that Fire will be struck out of two of them as from a Steel and Flint. He fears Fire above all things. He seems to derive his Substance from the Nature of the Sun, for in force and heat he excells other animalls as the Sun doth the Starrs. He always appears with fiery and open Eyes, as the Sun beholds the Earth with an open fiery Eye. A Lyonesse fighting for her whelps fixes her Eyes upon the Ground, least she should be afrighted at the Hunter's spear. When the Lyon perceives the coition of the Panther he takes revenge upon the Lyonesse for Adultery and inflicts severe punishment. She therefore washes away the scent in a River, or being conscious of her offence doth follow the Adulterer flying for fear of the Mate.

The Philosophers therefore observing the wonderfull Nature of this Beast have made diverse Allegories from Him, which they use as so many Hieroglyphicall writings relating to their secret work. And finding the Lyon to be a firm and constant animall void of deceit himself- and consequently of suspicion of others- they resemble the best part of their Philosophickal work to so noble a Character. For as he flyes not, so neither does that; as his bones are solid, so that is fixed and knows no Conqueror. But as the Lyonesse is not always innocent and free from Adultery, so neither is Luna or Mercury without some spot or blemish, but by the Ignorant is joined sometimes to one sometimes to another sort of Matter, from whence an adulterous conjunction of thinges different in Nature may be said to proceed, rather than a true Matrimony to be contracted. For the products of the Lyonesse and the Leopard have no comely Manes about their Neck and shoulders, which is the signall Ornament of the Lyon's legitimate offspring. Therefore let the Philosophickal Lyonesse be joined to her proper Male, and there will be born a whelp that is genuine and generous, which may easily be known by his paw. But this should not be any sort of Lyonesse, but one that has wings, which may be able to fight and contest with the Lyon as relying upon the swiftnesse of her plumes that she may not be suppressed by the violence of his wrath, but may be prepared for flight if at any time he become furious without just reason. For when she is about to flye away and He retards her, He is incited with a greater Love towards her, and a firmer friendship is contracted after such a Variance.

But you will ask, whoever saw a Lyonesse with wings? Or what use can be made of her plumes? There is a deep Valley near the Mountein Cythæronem in which are seen none but flying Lyonessees. But to the Top of that Mountein there resorts a Red Lyon, of the same kind as that which was slain by Hercules. The Lyon therefore must be taken and brought into the valley, and then immediately He will be coupled with the winged Lyonesse. She also will easily suffer herself to be overcome, because like will be seduced by like. Afterwards they must both be advanced out the said Valley to the Top of the Mountein, and henceforth they will never desert one another but will always remain together in inviolable wedlock. The taking of these Lyons I confesse is not easy, but Lyable to many dangers. But neverthelesse it must be attempted. A Lyon feeds not with the Lyonesse, but wanders apart as Tradition relates; therefore they are to be sought and hunted for in different places. But if these two Lyons can be taken when they are Whelps, when their Claws first appear and they begin to walke which is two months after their Birth, then afterwards they may be joined upon their coming to riper Age, and the whole matter will be effected without any danger. But they are born in the Spring time, which requires the closest observation; seeing the Lyons after whelping use crosse and winding wayes least their Den should be found out, great Care and diligence must be used to seek them and deprive them of their whelps.

Emblem XVII.

Four Orbs govern this work of fire.



The Discourse:

The Philosophers in many places make mention of four sorts of fire necessary to the Naturall work, namely Lully, the Author of the Scala, Ripley, and many others. The Scala says that Raymund speaks thus of fires: It is to be remarked that here lye contrary operations, because as the fire contrary to Nature doth dissolve the spirit of a fixed body into the water of a Cloud, and binds the body of a volatile Spirit into a congealed Earth, so contrarywise the fire of Nature congeals the dissolved spirit of a fixed body into a Globular Earth, and resolves the body of the volatile Spirit fixed by the fire contrary to Nature, not into the water of a Cloud, but into Philosophickal water. Ripley speaks more clearly of these fires.

Gate 3, Stanza 15:

Foure Fyers there be whych you must understand,
 Naturall, Innaturall, against Nature, alsoe
 Elementall whych doth bren the brond.
 These foure Fyers use we and no mo:
 Fyre against Nature must doe thy bodyes wo;
 That ys our Dragon as I thee tell,
 Fersely brennyng as Fyre of Hell.

16. Fyre of Nature ys the thyrd Menstruall,

That Fyre ys naturally in every thyng;
But Fyre occasionat we call Innaturall,
And hete of Askys and balnys for putrefying:
Wythout these Fyres thou may not bryng
To Putrefaccyon for to be seperat,
Thy matters togeather proprotyonat.

17. Therefore make Fyre thy Glasse wythin,
Whych brennyth the Bodyes more then Fyre
Elementall; yf thou wylt wyn
Our Secret accordyng to thy desyre
Then shall thy seeds both roote and spyre,
By help of Fyre Occasionat,
That kyndly after they may separat.

They are called Fires because they have a Fiery Virtue; the Naturall in coagulating, the Unnatural in Dissolving, The Fire against Nature in corrupting and the Elementary in administering heat and the first motion. And there is an order observed in them like that of a Chain, that the second may be incited to action by the first, the third by the second, and the fourth by the third and first, so that one be both Agent and Patient in a different respect. That which is observed of Iron rings held together by a Magnet and joined by mutuall contact may be seen likewise in these Fires. For the Elementary like a magnet doth send forth its virtue through the second and third even into the fourth, and joins one to the other by mutuall operations, and causes them to cohere together till internall action be effected amongst the uppermost. The first is Elementary Fire both in Name and substance, the second is æriall or volatile, the third is watery or of the Nature of Luna, the fourth is Earthy. There is no need of speaking of the first because it is present to every man's sight and feeling. The other three are the Dragons, Menstruums, Waters, Sulphurs or Mercuryes. Dragons because partaking of venom they devour Serpents of their own race and alter whatever bodyes are mixed with them, that is, dissolve and coagulate them. They are called Menstruums because the Philosophers' Infant is produced and nourished from them till the time of his Birth. Lully in his book of Quinta Essentia, verse 3, has a double menstruum, a Vegetable and a Minerall. Ripley in the preface to his Gates has three which agree and are but one in reality. For the generation of the Infant is made from them all, and white water precedes its birth which is not of the substance but of the superfluity of the Infant, and therefore is to be separated.

They are waters because in Fire they show a watery Nature, that is they flow and are liquid which are propertyes of water. It is certain that the propertyes of Water are diverse and wonderfull, some whereof do petrifye, being coagulated into hard stones suitable for building. Not unlike these are the minerall waters of the Philosophers, which grow harder and turn into a stony resistance.

They are likewise called Sulphur from the Sulphurous virtue which they have in them. For the Sulphur of Nature is mixed and made one with the other Sulphur, and the two Sulphurs are dissolved by one, and one is separated by two and the Sulphurs are contained by the Sulphurs, as Yximidius says in the Turba. Now what Sulphurs are Dardaris in the same place declares in these words: Sulphurs are souls hidden in the four Elements, which being extracted by Art do naturally contain one another and are joined together. But if you can by water govern and well purifye that which is hidden in the Belly of the Sulphur, that hidden thinge meeting with its own Nature rejoineth it, even as water with its like. Mosius also sayeth: I will now tell you what it is. One indeed is Argent Vive and that Fiery, the second is a Body compounded in it, the third is the water of Sulphur by which it is first washed, corroded and governed till the whole work is perfected. What has been said of Sulphurs, the same must be understood of so many Mercuryes, for so says the same Mosius: Argent Vive, Cambar, is Magnesia, but Argent Vive or Orpiment is Sulphur, which ascends from a mixed compound. But I shall produce no more Testimonyes because they are infinite. These four Fires are included in four Orbs or Spheres; that is, each has its particular Centre from which and to which their motions tend. But neverthesse they are kept so bound together, partly by Nature and partly by Art, that the one can operate little or nothing without the other, so that the Action of the one is the Passion of the other, and so the contrary.

Emblem XVIII.

Fire loves making thinges fiery, but unlike gold, it does not make gold.



The Discourse:

Nature's way of working in all individualls of the universe is to use one single processe to complete and perfect one single motion. As appears in the Anatomy of man's body, in which one Muscle only serves for one motion, that is the Attractive, but another opposite to the first for the Expansive, so that if any member is to be brought into a bending motion it must be effected by various muscles put into a Circle. So the operation of fire is one and single, that is, to make hot or be fiery and to Assimilate to itself and burn all things to which it is applied if they be combustible.

Hence Avicenna says in his book of Congelation of Stones, What falls into salt pits becomes salt, and what falls into fire becomes fire, but some things sooner, some more slowly according to the Power of the Actives and resistance of the Passives. And there is a place in Arabia which coloureth all bodyes which exist in it of its own colour. So each Naturall thing possesses a virtue infused into it by Nature by which it acts upon those things which are mixed or applied to it by assimilating or altering their Nature and form. That which in Vegetables and Animalls is generation by the propagation of seeds, the same processe in simple and simply mixed bodyes is the infusion of Virtue and Assimilation.

Thus the Sun, the light of heaven, casts its rayes upon the Earth which, when collected into concaves or burning glasses, demonstrate themselves to be produced from such a cause and to seem as if they were the projectible forms of the Sun. From whence it is evident that the Rayes of the Sun are nothing else but a fiery flame extended and dispersed into an ample latitude, which being collected and condensed again into itself by concavous, Diaphanous, circular and repercussive instruments such as Concavous and Steel mirrors, do shine forth as a flame and burn all that approaches it.

In the same manner there is a certain Virtue dispersed as a Vapor throughout every Elemented body which, if it be gathered together and attracted into one, turns into water, and from that water into earth. Hence Avicenna in the place quoted before says that water becomes Earth when the Qualities of Earth overcome it, and so on the contrary. But there is a certain matter which some ingenious men use when they would coagulate to form a thing that is Dry; this matter is compounded of two waters and is call Lac Virginis. So far that Author. There are some who think themselves able to double or further multiply the Virtues of the Loadstone, one of which kind we have seen set in Silver of scarce a pound weight which attracted and held up an Iron Anchor of eight and twenty pound; which it was impossible for it to have done if its force had not been increased and strengthened, which undoubtedly was effected by the revocation of the dispersed virtues into one point, or by the attraction of them from a greater body into a lesse.

There are others who affirm that a Leadmaking Stone may be made of the Sulphurous breath of Saturn, infused and retained by common Mercury, till it be coagulated; which immediately turns Common Mercury into Lead. Some boast that they can from Antimony or its Stellated Regulus make Copper from the Fume of Copper in as short a space as a man can eat an Egge; and further, that they have made all metalls in such a way. I will not detract from their reputations, though to me it does not seem probable. I know not whether they are more confident or successfull who endeavour to deduce gold from gold, according to the saying of the Porta Aureus: He that desires Barley sowes only Barley, In Gold are the seeds of Gold. Every naturall thing hath indeed a virtue of multiplying itself, but this is

brought into action in vegetables and Animalls only, not in Metalls, Mineralls, Earthy Fossils or meteors. Some plants sprung from a small grain of seed do often times yield a thousand seeds or more, and so multiply and propagate themselves; and so yearly Animalls also have their product in greater or lesser Number, according to each of their Natures. But Gold, Silver, Lead, Tin, Iron, Copper or Argent Vive are never known to multiply themselves or their kind after that manner, although it is often found that one may be commuted into another and made more noble. Nevertheless the Philosophers affirm that the principle of ignifying is in fire, and so that of Aurifying is in Gold. But the tincture must be sought for by whose Intermediation Gold is to be made. You must search for this in its own proper principles and generations and not in things of another Nature; for if Fire produceth Fire, a Pear a Pear, a Horse a Horse, then Lead will generate Lead and not Silver, Gold will Generate Gold and not the Tincture. But besides all this the Philosophers have a peculiar Gold which they do not deny must be added to the Aurifick Stone as a Ferment at the End of the Work, seeing it leads the thinge fermented into its own Nature, without which the whole composition would never return to Perfection.

Emblem XIX.

If you kill one of the four, they will all suddenly dye.



The Discourse:

The Poets feign that Geryon, King of Spain, consisted of three bodyes, and that he had Oxen of a Purple Colour and that a Dogg with two heads and a Dragon with seven were set over them to watch them. The same Geryon is reported to be the Son of Chrysaor, sprung from the blood of Medusa as the Dragon was from that of Typhon and Echidna. But since all these agree neither with History nor the Truth, and yet fall in exactly with the Chymicall Allegories, we think we have reduced them to that proper head by applying them to that Subject. For by the threefold body of Geryon we understand three Faces beheld in one Father according to the sense of Hermes, or as others would have it four Faces, they having regard to the four Elements, for a Triangle must be made of a Quadrangle as that was made of a Circle, and so this must return into a Circle. Now there is so great a consanguinity and naturall conjunction of the Bodyes of Geryon or the Elements that one being overcome and slain, the rest also dye of themselves and putrefye without the application of any Manuall Force.

As to things with two bodyes, it is well known that one being dead the other Wastes and consumes, as we saw in Italy of a boy of four years old who had two bodyes: the head of one Brother was hid within the body of the other, and was fixed to him just at the Navel, and so hung down from thence, and being much lesse than him was carried about by him. If you pressed the hands or feet of the lesser more hard than ordinary, the bigger felt the pain; nay, and hunger too, when the belly of the latter was Empty for want of Sustenance. And this is the Combination and Sympathy of Nature, whereby the members and parts of one and the same body, or of a body joined and born with another, are mutually moved and affected together, whereof if one be sound and unhurt it is not necessary that the others should so remain. But if one be grievously hurt, the rest do also sympathise and perish by the same malady. So if one Neighbour gains much money, yet no profit accrues thereby to another of his Neighbours, but if he suffers

losse by Fire his neighbour receives much damage- for your affairs are in danger when the next house has taken fire. Therefore it is in no way repugnant to Truth that from the death of one of these brothers, the destruction of the rest should happen. This may come to passe by diverse means, either because they were born at the same birth from one father and mother, and therefore as they had the same beginning, so likewise they have the same period of their dayes- which thinge (as we have read) has happened to some persons. Or perhaps by the inclination of the Starrs, or by being joined together not only in their Souls but also in the Ligaments of their bodyes, or by a consternation of mind such as strong imagination in time of pestilence, or by the Vow of a League.

In the Indies, under the Dominions of the great Mogul (he that now reigns being the ninth successor from Tamerlane), there are certain Gentiles who go by the Name of Pythagoreans, among whom this Ancient custom is observed: that if the Husband dye, the wife is burnt with fire, or lives in perpetuall infamy deserted by all and esteemed as a Dead woman. Which was therefore ordained that wives might be afraid of poisoning their Husbands unlesse they also are resolved to dye with them.

So in the Philosophickal Work when one brother is dead, the others perish by Fires, not compelled but Voluntarily, that they may not survive in infamy and sorrow. Or if one be assaulted with a Club, Sword or Stone he will raise a Civil war with his brethren, as in those Gyants sprung out of the Earth who were born from Dragons' Teeth to oppose Jason, and who at another time and place rose up to resist Cadmus. In this manner will all of them fall by a mutuall destruction of one another. For touch or hurt him that carries Air, and he will rise up against two together that are nearest him, namely against him which carries Water and him that carries Fire. And these will on both sides oppose themselves against him that carries Earth and him that first promoted the quarrell, till they have received mutuall wounds of which they will dye. For it is thus resolved among the brothers that the more earnestly and vehemently they love one another, so if once they begin to hate their anger shall be more implacable and not be appeased but by death. This can be compared to the sweetest honey which, in a Stomach too hot or Liver corrupted, is turned into the most bitter Gall.

Kill him therefore that is alive, but so that you may bring him to life again when he is dead, otherwise his death will not avail you. For his death will be an advantage to him after his resurrection, and Death and darknesse and the Sea will fly from him as Hermes testifies in Capitulum 3 of the Tractatus Aureus, verse IX: And the Dragon which observed the Holes will fly from the rayes of the Sun, and our dead son liveth and the King cometh from the Fire. Belinus in his Metaphor in the Rosary mentions the same thinge: And let this be done when you have drawn me partly from my Nature, and my wife partly from her Nature- you must then also kill the Natures, and we are raised up with a new incorporeall resurrection so that afterwards we cannot dye.

Emblem XX.

Nature teaches Nature how to subdue Fire.



The Discourse:

The common token and symbol by which the Philosophers may know one another is: That Nature is guided, taught,

governed and subdued by Nature, as a Schollar by a Mistresse, a Waiting Maid by her Lady, a Subject by a Queen, a Daughter by a Mother or a Kinswoman by a Kinswoman. The truth of this appears by daily experience in the Education of Youth amongst men, the Institutions of Learning, Government and the like. Pliny writes of Nightingales that one teaches, attends, observes, imitates and overcomes another in singing, or being overcome laments, and that sometimes being Vanquished in the conflict and her throat torn with her notes she perishes and falls down dead in the midst of her singing. We see also how all sorts of birds begin to instruct and accustom their young ones, being yet tender and not quite fledged, how to flye. So it is not only Nature but Art and Use that brings them to the habit of flying, though Nature alone gave power and organs for the exercising of that Action, without which no Art or Institution can find place or Foundation. So Colts are taught to run by the Mare, Whelps to bark by the Bitch, and young Foxes to be cunning by their Den. Nor is there any animated or sensitive Nature or species of Nature which does not guide, instruct and govern another Nature, which is its offspring, or else suffer itself to be overcome by another Nature as a Parent.

We do not find such discipline in Vegetables, but the use and handywork of Man is observed to prevail much upon them. For whilst the Corn is in the blade it may be cleansed from Tares and unprofitable Thistles; whilst a tree is yet a Twig it may be bent and made to grow as you please; and so in Metalls and Philosophickal subjects, one nature keeps, preserves and defends another Nature in Fire, as is known to Founders and Refiners but especially to Masters of Naturall things. Iron added to silver or gold, being yet very tender and spirituall, mixed in its mines with Cadmia, Arsenick or depredating, devouring Antimony, becomes very helpfull and performs the part of a midwife if it be cast upon the minerals to be burnt in the Fire of Furnaces. After the same manner, when Iron itself is to be changed into Steel, it is saved from burning by some white Stones that are found upon the Seashore. Some do cast the powders of Chrystall glasse or the gall of glasse upon metallick powder to be dissolved, that they may not perish by overmuch Fire. For this purpose the Philosophers use Eudica, which Morienus Romanus says is the gall of glasse and to be had in glasse vessels. For the heat of Fire consumes the body with hasty burning, but when Eudica is applied it will cure bodyes changed into Earth from any burning. For when bodyes do no longer retein their souls they are soon burnt. Eudica (the Faex of Glasse) is indeed agreeable to all bodyes, for it revives and prepares them and defends them from all burning. This therefore is the nature which teaches another Nature to fight against Fire and to be inured to Fire; this is the Mistresse that instructs the Schollar, and if you consider well, the Queen governing the Subject and the Daughter giving Honour to her Mother. This is the Red servant which is joined in Matrimony with his Odoriferous Mother, and of her begets a progeny far more noble than its Parents. This is Pyrrhus son of Achilles, the young man with Red Hair, golden vestments, Black Eyes and white feet. This is the Knight that has the Torque or Collar about him, armed with a sword and shield against the dragon that he may rescue from his jaws the pure and unviolated Virgin named Albifica, Beya or Blanca. This is the monster-killing Hercules who freed Hesione the Daughter of Laomedon from that monstrous whale which she was exposed to. This is that Perseus who, by showing the Head of Medusa, defended Andromedes the Daughter of Cassiope and Cepheus King of the Ethiopians from a sea monster, and having freed her from her chains afterwards married her. This is He that may be compared with those Ancient Romans, the Restorers and Deliverers of their Country: M. Curtio, L. Scævola, Horatio Coclite, Manlio Capitolino and the rest, who can free a city as well as his mother from Dangers. For this is the way and method of Nature, tending to the perfection of any work. She deduces one thing from another and a more perfect thing from an imperfect, making an Act out of a Power; but she does not finish all in a moment, but by doing one thinge after another at last arrives at her End. Nor does she do this alone, but she likewise in the first place constitutes herself a Deputy to whom she leaves the Power of life and death, that is the power of Forming other things. For example, in the generation of a man she uses a long processe of ten months. But according to Aristotle she first frames the Heart as her Deputy and the Principall organ, and then the Heart delineates forms and perfects the other members which are necessary to nutrition, life, sense and the generating power, and imparts to them life and vivifying spirits by its Systole and Diastole; that is, by the dilating and compressing of Arteries, so long as it is not hindered by diseases and violence. And so one nature teaches another, which you must remark and follow as the most clear example of the Philosophickal Work.

Atalanta fugiens emblems 21 - 25

Emblem XXI.

Make of the man and woman a Circle, of that a Quadrangle, of this a Triangle, of the same a Circle and you will have the Stone of the Philosophers.



The Discourse:

Plato that most Excellent Philosopher was of the Opinion that those notions or Ideas which are the Foundations of Arts and Sciences are as it were actually engraved and imprinted upon the mind of Man, and that by the Repetition and remembrance of them he can apprehend and know all manner of learning. To prove this he introduced a young Lad, rude and uninstructed, and asked him such Geometricall Questions that the Youth might be perceived to answer right whether he will or no, and although before he understood nothing of the matter, yet by these answers seemed to have penetrated into the Depths of so abstruse a Science. From whence he concluded that in children all Discipline and Doctrine is not at first taken in and learnt, but called to mind and brought by the memory, alluding by this to his Annus Magnus or Great Year, of which he says that forty eight thousand solar Years agoe, before the Revolution of the Heaven, the same persons, things and actions were then in being which are at the present time, whensoever that is. But every person may perceive that these things have no more foundations of truth in them than mere dreams. We do not deny that there are some sparks of notions and mere powers imprinted in us, which must be reduced into act by institution, but we utterly deny that they are such or so great as to be the Summaries of Arts and Sciences without any precedent instruction.

It will then be asked from whence Arts and Sciences have proceeded if men have not invented them, or whether they were not at first delivered from Heaven by the God of the Nations. I answer by saying that burning Coals may lye hid under Ashes in so great a quantity that if the Ashes were but removed they would be sufficient for the dressing of meat or warming oneself; but this is a different thinge from affirming that only some small spark lyes there, which before it can be of use and administer a sufficient heat must be cherished and nourished with fresh fewell by human Act, Care and Industry, or otherwise it would be easily extinguished. The Aristotelicks assert the latter as the Platonicks do the former. Reason and Experience seem to agree with this latter, whereas the first depends only upon Imagination and Phansy. Here it may be asked why Plato wrote over the Door of his school that no one ignorant of Geometry was there to be admitted, seeing he affirmed that little boys did actually know it. Are men more unlearned than boys? Or when they grow up, do they forget what they knew when children? That cannot be supposed, for we see that Brutes do by the instinct of Nature as soon as they are brought forth abhor and avoid the danger of Fire, Water, Precipices and the like. Yet an infant neither knows nor shuns such things. Why do not the Bee, Fly and Gnatt precipitate themselves into the Fire, seeing that they cannot know by experience that danger will arise from it?

Because nature has taught them, but she has not done so by man when he is newly born. If Geometry is so easy and naturall to children, how comes it to passe that Plato did not know the Quadrature of a Circle, so that Aristotle who was his schollar affirms that it might be known but was not yet known?

But that this was not unknown to the Philosophers of Nature is apparent from this: That they command a Circle to be turned into a Quadrangle, and this by a Triangle to be reduced again to a Circle. By a circle they understand the most simple body without angles, as by the Quadrangle they do the four Elements. It is as if they should say: The most simple corporeal Figure that can be found is to be taken and divided into four Elementall Colours, becoming an Equilaterall Quadrangle. Now every man understands that this Quadration is Physicall and agreeable to Nature, by which far more benefit accrues to the Publick, and more light appears to the mind of Man, than by any meere Theory of Mathematicks when abstracted from Matter. To learn this perfectly a Geometrician acting upon solid bodies must enquire what is the depth of solid Figures, as for example the Profundity of Sphere and Cube must be knowne and transferred to manuell use and practice. If the Capacity or Circumference of the sphere be 32 foot, how much will one of the sides of the Cube be to Equalize the Capacity of this Sphere? On the contrary, one might look back from the Measures which the Cube contains to the feet of each Circumference.

In like manner the Philosophers would have the Quadrangle reduced into a Triangle, that is, into a Body, Spirit and Soul, which three appear in the three previous colours before Rednesse: that is, the Body or earth in the Blacknesse of Saturn, the Spirit in the Lunar whitenesse as water, and the Soul or air in the Solar Citrinity. Then the Triangle will be perfect, but this again must be changed into a Circle; that is, into an invariable rednesse, by which operation the woman is converted into the man and made one with him, and six the first of the perfect numbers is absolved by one, two having returned again to an unity in which there is Rest and eternall peace.

Emblem XXII.

Having acquired White Lead, do the work of women, that is: Cook.



The Discourse:

As the statues of Mercury used to be erected where three ways met, with inscriptions upon them to guide dubious Travellers into the true way, so there are severall remarkable sentences delivered by the Philosophers (although they be scattered up and down in their obscure books and allegorical writings) which will direct the Inquirers after Truth and lead them as it were by the hand into the right path. The present Emblematicall inscription is one of these. The meaning whereof is that Lead must be made of the Philosophickal Brasse, and Tin of that Lead which by Geber is called White Lead, who likewise teaches us how, by washing, Saturn together with Mercury may passe into Jupiter. Wherefore credit is to be given to this Index or direction, although it is spoken by Battus: if at any time thou wouldst discover the Philosophickal Oxen and what place they frequent, they are in the mounteins and under the mounteins. For many men affirm this, as Arnold in his *Novum Lumen*, Capitulum 1: That Persons wandering in the mounteins know not these Animalls, but they are openly sold at a very small price. In the Highest mounteins Snow and Clouds are most commonly found even in Summer, by which as it were by vapour and water, black lead is washed and turned into whitenesse. But in the lowest Valleys and their mines their Chrystalls are found congealed and hardened

out of ice, i.e. the Lapis Specularis, which with Talc is commended for making the Face white and beautifull if an Oyle be made thereof.

But chiefly there is to be found clear and running Mercury, which being well prepared mends the Blemishes of Saturn and advanceth Him into the Throne of Jupiter. However, this is not to be understood of Saturn and Jupiter as they are commonly found (for common Mettalls do not enter into the Physicall work). But it is said of them, when purged by a long preparation and made Physicall, that Saturn is the Father of all the Gentiles or rather of all searchers after the Golden Work and the first Gate of Secrets. By him (says Rhasis in his Epistle) the Gates of Sciences are opened, to him succeeds his son Jupiter who expelled his Father out of his Kingdom and dismembered him least he should begett more Sons, and from that member cut off and thrown into the Sea Venus the most Beautifull of females is born. From Jupiter, who is White Lead prepared, the rest of the planets are produced; as Mars from Juno, Mercury from Maia the daughter of Atlas (a mountein in Mauritania), Luna and Sol from Latona.

Which four are brought into the Light by Coction only, which is the work of women.

By Coction is understood the Maturation and Dispersion of the more Crude parts, which is performed by Vulcan in the Vessells of Philosophye. For it is not to be supposed that it is common boyling which is the method of operation; it agrees with that only as to its end or intent. For as a woman Matures Fish in waters- that is, by resolving all superfluous moisture from them into Waters and Air, softens, boyles and seethes them- so the philosopher handles his subject in proper water which is stronger than the Sharpest Vinegar by Macerating, Liquifying, Solving, Coagulating and Mixing it in the Vessell of Hermes, the joints of which as it is requisite are most strictly closed, least the water exhale and that which is in the Vessell be burnt. This is that Vessell above the Vessell, and the Philosophers' Pott- the Balneum Laconicum or Vaporous Bath- in which the old man sweats.

Some there are who Boyle Fish, Lobsters, Crabs and Green Peas in a double Pott, so that the things before mentioned are placed in the upper Pott, Water being only in the Lower, and the Potts placed one above the other with orbs least the vapour should come forth. By which means the Vapour of the Water ascending only penetrates and matures the things contained, and makes them much more perfectly soft and tender than if they had been boyled in water. This is the most Laudable way of the Philosophers, whereby they soften that which is hard, dissolve that which is compact and rarifye that which is Thick. For it is Air or an insensible Vapour which matures, decocts and perfects the fruit of Trees, and not water Crude and Cold as it is. It is Air also which Tinges and Colours the Golden Apples in the Garden of the Hesperides. For if it is well considered, the Ebullition of Water whereby raw flesh is boyled till it be fit to eat is nothing else but rarefaction of waters; which bubbles easily vanish away, the Air betaking itself from the Waters to its own Sphere, and the Water subsiding into its own Centre.

Emblem XXIII.

When Pallas was born and Sol was in Conjunction with Venus it rained gold at Rhodes.



The Discourse:

Unlesse it were to be understood Allegorically it would be madnesse to affirm that Gold ever rained upon the Earth. For there are no Gold-bearing Rivers, nor Mines in the Clouds that it may possibly be said to be produced there; nor is gold of so little a weight that it may be thought to be attracted thither by Vapours. But a Trope admitts and excuses all these thinges. For so truly as Pallas actually sprang from the brain of Jupiter and Sol was joined in Adultery with Venus, so truly also fell Golden Showers- not as if we any ways doubt that both these have happened, but that we may remove the literal and vulgar sense from thinges that are spoken Allegorically. For if we follow the plain words of this Emblem there is nothing more absurd, but if we attend to the meaning there can be nothing more true. Now Rhodes is an island, at first called Ophiusa from the Multitude of Serpents, then Rhodes from the Gardens of Roses which flourished there, and lastly Colossicola from the Colossus of the Sun, which being there was esteemed one of the seven wonders of the world. Hence the Ancient Philosophers, seeing that their Mercuriall matter when it is Crude has the resemblance of a serpent, but after it is prepared and decocted assumes to itself the purple colour of a Rose, have taken severall of their Similitudes from this Island of Rhodes, and for the same reason ascribed to it that Golden shower which fell upon Apollo's conjunction with Venus.

This being at first spoken figuratively gave the Rhodeians a pretence to grow Naughty upon their imagination that such great Deities should desire to have an offspring conceived upon their Island, and therefore they erected an Idol to the Sun of a most Stupendous Value and Magnitude. For that Colossus as History relates was seventy Cubits high, and so placed that ships under full sail might passe between the legs. Its fingers were as big as ordinary Statues, and few men could embrace its thumb. The Artist was Chares Lyndius the Disciple of Lysippus who was twelve years in the finishing of it. After it had stood fifty and six years it was overthrown by an Earthquake, and yet as it lay prostrate was still thought wonderous. When the Soldan of Ægypt conquered Rhodes he is reported to have laden nine hundred Camells with the Brasse of this Statue.

What Sol is among the Planets, say the Philosophers, that is gold among the Metalls; and this is chiefly appropriated to the Sun in the respect of its Heat, Colour, Virtue and Essence. Hence a golden rain is ascribed to the generation of the Sun, and little Suns are conceived by Venus. For Venus has a Rosy colour in her Face, which if it be infused into the seed of Sol the offspring which is hence produced must really be born at Rhodes. For the Son of the Philosophers is beautifull, and like Roses He draws and allures the Eyes and minds of all men. He deserves love, therefore it is not strange that at his birth Miracles should happen, for he is afterwards to be miraculous in all his works and to raise up a shower of Gold. He is brother of Augias the Son of Sol who had oxen for his patrimony, the Dung of whom in one dayes time was purged away by Hercules. He is also the Brother of Æetes who possessed the Golden Fleece later obtained by Jason.

It is reported of Pallas that she was born from the Brain of Jupiter without a Mother, and that she was called Tritonia because she was brought forth near the River Triton. She is feigned to be the Goddess of Wisdom and is not undeservedly so esteemed, seeing she springs from the Brain which is the Seat of it. Golden showers did likewise signifye her birth day at Rhodes, that so the time of her coming into this Light might remain in the memory of mankind. For as at the time of a publick rejoycing, whether it be the Coronation of a King or the Birth of a Prince, there are gold medalls thrown among the people, so the same was done at the birth of Pallas. For Pallas is Sophia or Wisdom, who carries health in her right hand and riches in her left, providing at the same time both for man's ease and plenty. To Her Perseus brought the head of Medusa which turned all thinges into Stone, and was horrid in its appearance with serpents and vipers instead of Hairs; which she afterwards placed in her shield to use it against her Enemies, that is to say Rude and Barbarous people who are therefore to be turned into Stones. And in truth Wisdom or Naturall Philosophie renders its incredulous and envious condemners quite stupid and void of sense and understanding by the means of that same thinge, from whence Chrysaor was borne who was the father of Geryon who had three bodyes. That is by the means of the Lapiditick Gorgonian blood, which is nothing else but the Tincture of the Philosophick Stone.

Emblem XXIV.

A wolf devoured the King, and being burnt it restored him to life again.



The Discourse:

The Hunger and Voracity of a wolf is remarkably knowne to be very great, insomuch that when his prey is wanting he will feed even upon the Earth; with which he is likewise said to fill his belly when he is about to set upon large herds of Cattle, that so being made heavier by that burden he may resist more strongly and not easily be shaken off from his hold. When he enters a fold he doth not only kill enough to satisfye his hunger but through greedinesse destroys the whole flock. He is Sacred to Apollo and Latona because he stood by her when she was in Labour, for Latona could not have delivered young unlesse he had been present. Hence likewise the wolf is thought acceptable to Apollo because he celebrated his birthday, as also because his Eyes shine and cast forth light in the midst of the night. Therefore the breathlesse body of the King is thrown to the wolf when he is ravenously hungry, not to the end that the wolf should wholly consume and annihilate the King, but that by his own death the wolf should restore strength and life to him. For there is a certain amatorious Virtue in the Tayle of the Wolf which is infused into the half dead King which makes him very desirable to all men upon the recovery of His former Health and Beauty. The Hyrcanians nourished Doggs for no other Use but that they might cast their Dead Bodyes to be devoured by them, as Cicero tells us. And so the Massagetes give men that dye of diseases as a prey to doggs. But the Philosophers give their King to a Wolf, nor indeed are they pleased with the Custom of the Sabeans, who carryed out their dead in the same manner as dung and threw their King upon the Dunghills; nor that of the Troglodytes of the Red Sea, who tyed the Necks of their dead men to their feet and hurried them along with Jest and Laughter, and so put them into the ground without any Consideration of the place of Buriall. But the Philosophers chose to follow the Custom of the Magi, who did not bury their dead bodyes till they had first been torn to pieces by wild beasts; or of the Indians, who being Crowned and singing the praises of the Gods commanded themselves to be burnt alive, least old age should come upon them.

But these customs were imposed upon them all without any hopes of Resurrection or Renewall of Life. Things are far otherwise disposed among the Philosophers. For they certainly know that from their King devoured by a wolf there will appear one that is Alive, Strong and Young, and that the wolf must be burnt in his stead. For when the belly of the wolf is so gorged he will easily be slain, but although the King be dead he hath a Martiall or Cygnean Virtue that he can neither be wounded nor consumed.

But where is this Wolf to be hunted, or whence this King to be taken? The Philosophers answer that the wolf wanders up and down in the Mouneteins and Valleys that he may seize his prey, which must be drawn out of their dens and preserved for Use. But the King being fatigued with the long journey he has taken from the East at length falls down, and his death is then hastened by his grief seeing himself among Strangers, deprived of all his Honours and so little esteemed as for a small price to be sold into slavery. But it is necessary that the Wolf must be taken out of a Cold Region, for those that are bred in Cold COUNTRYES are more fierce than in Libya or Egypt by reason of their greater hunger occasioned by the externall cold. Hence the devoured King revives with the heart of a Lyon and is able afterwards to conquer all beasts. And although he is the meanest in Aspect among his six brothers, being the Youngest of them all, yet after many miseries and tribulations he shall at last come to the most powerfull Kingdom. Hereupon Gratianus in the Rosary saith: In Alchymy there is a certain noble body which moved from Master to Master, in whose beginning there shall be Misery with Vinegar, but in the End Joy with Gladnesse. And Alanus in

the same place says: There is one thing to be chosen out of all, which is of a Livid Colour, having a clear liquid metallick Species, and is a thinge Hot and Moist, Watery and Combustible, and is a Living Oyle and Living Tincture, a Minerall Stone and Water of Life of wonderfull efficacy.

It is not always safe for Kings to travell out of the Confines of their Kingdoms, for if they endeavour to conceal themselves and yet happen to be known by their Adversaries, they are taken for Spyes and imprisoned; if being known they would proceed without an Army they are in the same manner of danger. And so it has happened to this Indian King, or if he had not been prevented by death it would so have happened. This capture is the first Sublimation, Lotion and Nobilitation which the Philosophers use, that the second and third may be performed with more happy success. For the second and third without the first are of no moment, the King being as yet Pusillanimous, Drowsy and Sick. For He must first require Subsidies and Tributes of his Subjects by which he may purchase himself garments and other necessaryes, and afterwards he will be rich enough and able to new clothe all his Subjects as often as He pleases. For great thinges being generally sprung from small beginnings can afterwards raise up small thinges, or even suppress great ones if such their pleasure be. As appears by some Cities, which at first were small but were governed by mighty Kings, and so from Villages became populous and Magnificent Towns.

Emblem XXV.

The Dragon does not dye unlesse he be slain by a Brother and a Sister, which are Sol and Luna.



The Discourse:

In the acquisition of the Golden Fleece the Dragon was first to be killed, which Labour having been in vain attempted by many men, they were overcome by the Dragon and destroyed with his deadly poison. The reason was because they were not sufficiently armed against his Venom, nor instructed by what device he might be slain. But Jason the Physitian neglected no manner of Remedies, severall of which he received from Medea (the counsel of his mind) and among them the Images of Sol and Luna, by the true use of which he obtained the victory which was the Golden Fleece. Therefore the Dragon was slain by Sol and Luna, or by their Images, as the Philosophers often observe.

So the Author of the Rosary out of other Writers as Hermes says: The Dragon dyes not unlesse he be killed by the Brother and Sister; not by one alone but by two together, to wit by the Sun and Moon. The Philosophickal Mercury never dyes unlesse it be killed with his sister; that is, it is necessary to congeal him with the Moon or Sun. Note the Dragon is Argent Vive extracted from bodyes, having in it Body Soul and Spirit; whereupon he saith the Dragon dyes not unlesse with his Brother and Sister, that is Sol and Luna, that is Sulphur extracted, having in itself the Nature of Moisture and Coldnesse by reason of the Moon. With these the Dragon dyes, that is Argent Vive extracted from the same bodyes at first, which is the Aqua Permanens of the Philosophers, which is made after putrefaction and after separation of the Elements, and that water by another Name is called Aqua Foetida. So far he goes, with

whom all the rest do agree, and therefore I think it unnecessary to quote them.

The People of Epyrus worshipped a Dragon in the Temple of Apollo in memory of Python that was slain by him. There is by Nature a continuall war between the Dragon and the Elephant, at whose eyes and throat he always strikes, till the Elephant falling upon the ground kills the Dragon with his Weight, from whence by many is said to come that Dragon's Blood which is imported into these parts. The Dragon's Eyes are of equall Value with Jewells. His sight is very sharp and clear, and therefore he is placed as a guard over Treasures, as to the Garden of the Hesperides and the Golden Fleece at Colchis. The Ancients also joined him to Æsculapius as a Hieroglyphick. But the chemists appropriate Dragons to their Work not in reality but as an Allegorye. For a Dragon always denotes Mercury, whether he be fixed or volatile. Hence Mercury has two serpents about his Caduceus (for a dragon is a great serpent), and Saturn has but one which devours his Tayle, as also has Janus. A Serpent is dedicated to Æsculapius, the son of Apollo and the Inventor of Medicine (the Philosophick Medicine), and it is believed that he was carryed in that shape from Epidaurus to Rome, and there always worshipped for the cessation of the pestilence which (as they thought) was effected by him.

Now the Philosophick Dragon is always most Vigilant and Lively, not easily to be wounded both by reason of the thicknesse of his skin and sharpnesse of his teeth and Venom with which he is armed: for although the common Dragons are said to be without poison, yet this is not without it, venting it upon any one that comes near unlesse he be managed warily. He therefore can rarely be overcome by Force, unlesse the Craft of those who are related to him by consanguinity be added to it. For it is truly observed by an Author that it is a safe and usuall way to deceive under the name of a Friend; but how safe or usuall soever it may be, it carries a Crime along with it. It may be so in other affairs, but it is not so in this. Jugglers and mountebanks are said to kill worms and drive them out of children by a powder made of such worms, that is to kill brothers with their brothers and sisters: so here the Dragon is to be killed with the Brother and Sister, which is Sol and Luna. Whence it appears that the Dragon is also one of the Planets, to wit (as before showed out of the Rosary) Mercury extracted out of Bodyes.

Some of the Grecians have told us that in the Reign of Herod King of Judea a Dragon fell in love with a beautifull maid who was marriageable, and lay with her in bed; and that Tiberius the Emperor delighted in another which he commonly fed with his own hand. So also the Philosophickal Dragon if he be rightly handled leaves his fiercenesse and becomes a friend to man, but he is dangerous if used otherwise. Xanthus the historian as Pliny relates it, tells us that a Dragon's young one being killed was by his parent brought to life again with the Herb called Balin, which notwithstanding I ascribe to a Philosophickal Allegorye rather then a true History. For only in Chymicall processe Death happens to the live Dragon and life returns to the dead one, and that by turns alternately.

But it may be enquired where and how the Dragon may be taken. The Philosophers answer: The Mouneteins give Dragons to Rebis and the Earth Founteins. But in Tacitus may be seen the way of taking him, and with what Care and Industry many men watched to seize a very great Dragon which had been observed in Africa, that so he might be carryed to Tiberius. For they found his accustomed path among Stones; this they enclosed, and having seduced it to a narrow compasse they then included him in bands and netts, and tamed him by Clubs and Stripes till at last by the help of many Land Carriages He was brought to the ship which conveyed him to Rome.

Emblem XXVI.

The Tree of Life is the fruit of Human Wisdom.



The Discourse:

Tullius has excellently described the Essentiall difference of Man whereby he is distinguished from all other animalls after this manner: As a Bird for flying, a Horse for running, so a Man is born for Reasoning. For as Lyons, Bears and Tigers do exercise and delight themselves in fiercenesse, Elephants and Bulls in strength of body, Eagles, Falcons and other Hawks in preying upon birds and swiftnesse of wings, so Man excells them and all other Creatures in Reason, Inferences and Understanding. So there is no fiercenesse, no strength of body, no swiftnesse in Brutes so great, as not to be tamed, subdued and outdone by Man's Reason only. For reason is not a thing humane or proceeding from the Earth, but as the Poet saith a particle of divine breath sent from heaven into Man. It is sometimes called memory, sometimes the intellectuall virtue to which, if use or experience be added, Wisdom springs from thence; which is the most precious thing that a man can obtain. For use is said to be as the Father and Memory as the Mother of so generous an offspring. But the Question is, what is true wisdom? and most worthy of man's enquiry, since the opinions concerning it are infinite, every man transferring it to their own imaginations? It may be answered that Wisdom (exception being always made of that which in divine things relates to the Welfare of the Soul) in human things does not consist in Sophisticall Arguments, Rhetoricall Speeches, Poeticall Sound of Verses, Criticall Subtillity of the Grammarians. Nor in the craft of heaping up Riches by violence, lyes, deceit, perjuryes, oppression without any regard to the cryes and labour of the Poor. For wisdom is nothing else but the true knowledge of Alchymie joined with practice, which is of the greatest benefit to mankind. This is the Wisdom surpassing all things, which with her right hand penetrates the East, with her left hand the West, and Embraceth the whole Earth.

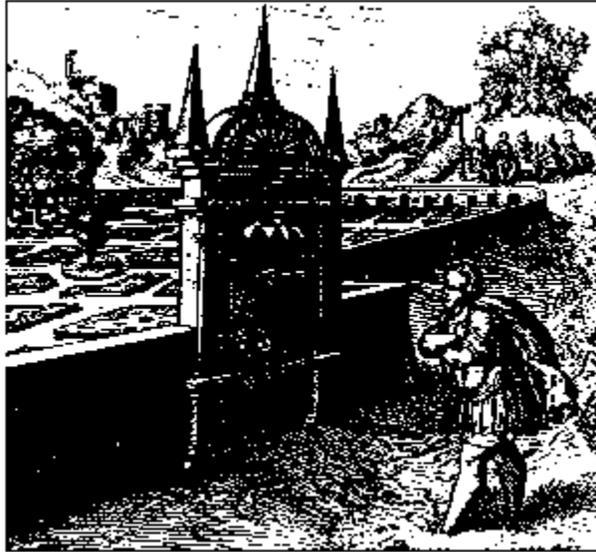
'Tis of this Wisdom that Solomon discourses so excellently in his Book of Wisdom and shows us how They that are acquainted have Eternall perseverance, and Her friends partake of sincere pleasures. And he that diligently enquireth after Her shall receive much Joy, for there is no tediousnesse in her conversation, but to be present with Her is mirth and gladnesse. And though wine and musick cheer the heart of Man, yet Wisdom is pleasanter than both, for she is the Tree of Life to all that lay hold upon Her, and happy is every one that reteineth her. Lactantius therefore calleth her the food of the Soul. The wise shall inherit Glory, and He that esteems wisdom shall be exalted and honoured by Her. She is more powerfull then all things and comforts a wise man more then ten mighty Princes that are in the city. And to this worldly wisdom may be applied what is said by the Prophet Baruch: Where is Wisdom, Where is strength and Where is understanding that thou maist know also Where is length of dayes and Life, where is the light of the Eyes and peace. And as Solomon affirms in the Book of Wisdom, Great Pleasure it is to have Her Friendship, and in the works of Her hands are infinite Riches, and in the exercise of conference with Her is prudence, and in talking with her a good report.

Morienus the Philosopher speaking of it says: This is knowledge which draws him that possesses it from the misery of this world and brings him to the knowledge of those good things that are to come. And he Affirms it to be the Gift of God: For this is nothing but the Gift of God most High who committs and reveals it to such of his servants and faithfull as He pleases. They therefore ought to be Humble and subject in all things to the Omnipotent God. And in another place: For it is convenient for you to know, O King, that this Magistry is nothing else but the

Arcanum and secret of secrets of the most High and Great God, for he hath recommended this secret to his Prophets whose Souls he hath placed in his Paradise. It is also called the Tree of Life; not that it hath Eternall Life in it, but because it doth as it were show the way to it, and bears fruit profitable for this Life which it cannot be without, such as Health and the Goods of Fortune and Mind. For without these a Man living is as if he were dead, and not unlike to a Brute, although outwardly he represents him that he ought to be, but is not in his better part.

Emblem XXVII.

He that endeavours to enter into the Philosophers' Rosary without a key, is like him who would walk without feet.



The Discourse:

They write of Erichthonius that He sprang out of the Earth whilst Vulcan wrestled with Pallas the Goddess of Wisdom, and was born not with the feet of a man but formed like a serpent. Such are those Persons who by the means of Vulcan alone, without the Wisdom of Pallas, do beget Offspring that are monstrous, without feet and abortive, which can neither profit others nor benefit themselves. It is a miserable thing for men to go upon all four, that is upon his hands and feet; but worse altogether are those destitute of feet who use Arms instead of them, for they seem to have degenerated into the Nature of Worms who go after the manner of reptiles.

But the two legs are the two organick members of man, without which there can be no true walking, no more then seeing without eyes or grasping things tangible without hands. So likewise medicine and every operative Art are supposed to have two legs, namely Experience and Reason, upon which they are to stand and without either of which their Art is lame and imperfect in its Traditions and Precepts, nor can it arrive at the End it proposes. But Chemistry chiefly has two subjects as its two legs, one of which is the key, the other is the bolt. With these the Philosophick Rosary although locked on every side may be opened, and free admittance given to such as have a Right to enter. But if one of these be wanting to him that is about to enter therein, it will be the same thing as if a Cripple should endeavour to outrun a Hare. He that without a key enters into the Garden which is every way enclosed is like a Thief who coming in the dark night can discern nothing that grows in the Garden, nor enjoy what he steals thence.

But the Key is a thing of the meanest Value which properly is called a Stone, known in the Chapter X as the Root of Rhodes, without which no Twig is put forth, nor doth a Budd swell, nor a Rose spring and send forth leaves in a thousand fold. But it may be asked where this Key is to be sought for? I answer with the Oracle: it is there to be looked for where the Bones of Orestes are said to be found, to wit Where THE WINDS, THE STRIKER, THE REPERCUTIENT AND THE DESTRUCTION OF MEN may be found together. That is, as Lychas interpreted it, in a Brasier's Workhouse. For by the Winds is meant his Bellows, by the Striker the Hammer, by the Striker Back the Anvill, and by the Destruction of Men, Iron seems to have been meant by the Oracle. If a man knows how to number well and distinguish the signs he will certainly find this Key in the Northern Hemisphere of the Zodiack, and the bolt in the Southern; and being Master of these it will be easy to open the Door and enter.

And in the very entrance he will see Venus and her beloved Adonis, for she hath tinged the White Rose of a Purple Colour with her Blood. In the same place a Dragon also is observable- as in the Hesperian Gardens- who watches over these Roses. And the scent of the Roses is said to be increased by Garlick planted near them, and that by reason of the exceeding degree of Heat which is in Garlick whereby it resists cold poisons, for the Roses want the Heat of the Sun and Earth before they can acquire a colour and smell that is most Gratefull to the Eyes and Nostrills. Moreover the Fume of Common Sulphur makes Red Roses White if it touch them, and so on the contrary the Spirit of Vitriol and Aqua Fortis refreshes them with a deep or full Red Colour which endureth. For common Sulphur is an Enemy to the Philosophickal Sulphur though it cannot destroy it, but the solutive water is friendly to it and preserves its Colour.

The Rose is sacred to Venus in regard of that Beauty in which it surpasseth all Flowers; for it is a Virgin which Nature hath Armed that it might not be violated without revenge and punishment. Violets are unarmed and trod under feet, but Roses lye among Prickles and have Yellow Hairs hidden within and a Garment of Green without. No man can pluck them and separate them from the Prickles but he that is Wise; if otherwise, he shall feel a Sting in his fingers. So none but the most Wary Philosophers will crop their Flowers, least in the Hives He should find Stings as well as Bees and Gall instead of Honey. Many have secretly and like Thieves entered the Rosary but have reaped nothing from thence but Misery and Losse of Time and Labour. Whereupon Bacusser saith in the Turba: Our Books seem very injurious to those who read them only once or twice or perhaps thrice, for they will be frustrated in their Understanding and whole Study. What is worse they will also lose all their money, pains and time which they have spent in this Art, and a little afterwards, when a man thinks he has perfected and has the World, he will find nothing in his hands.

Emblem XXVIII.

The King is sitting in a Vaporious Bath, and is freed from the Black Gall by the Physitian Pharut.



The Discourse:

As there are three concoctions in man, the first in the Stomach, the second in the Liver, the third in the Veins, there are likewise as many universall Evacuations of Excrements which are correspondent to them and daily carry of their superfluities; namely, the first by stool which is proper to the first concoction, the second by Urine which belongs to the second, the third by Expiration through the pores of the Whole Body or by sweat which is peculiar to the third. In the first the Chylus, in the next Chymus, in the third a Dew or dewy substance is Elaborated and applied to every part of the Body. The Excrements or Faeces of the first are Thick, Bilious and Fat, which are carryed through the Bowells backward, and if they be at any time obstructed they are gently, moderately or strongly expelled by purgations. The Excrements of the second are liquid, more thin, bilious and saltish, which are brought out of the Veins by the Kidneys and Bladders as Aqueducts.

The superfluities of the third are yet more thin and therefore do for the most part expire of themselves through the

smallest pores, or are carryed out together with the Serum of the Humors as sweat. These are helped by Sudorificks, as the former are by Diureticks. The Ancient Greeks and Romans took a great deal of pains for the evacuating of this latter sort of Faeces, and to this End did so many sports and exercises, such as the Chafing of all parts in the morning, Anointing with oyle and Wrestling, Fencing, Running, Hand-ball, Tennis, daily Washing and Bathing in Rivers or Artificiall Baths. And for the convenience of these things so many Magnificent structures were built at Rome, which we may rather admire than imitate; such as were the Baths of Dioclesian, which are for the most part still remaining (and unlesse I am mistaken dedicated to the Arch Angels), an Aspiring, Superb and Splendid Work. The same kinds of concoction as we have before mentioned are likewise in the Elaboration of Metalls. For the first is made after its manner in the Magnus Annus or great year, that is in the Revolution of the Highest Sphere, the second in the Revolution of the lowest sphere, the third in that of the middle one. But that the Philosophers may by the help of Art more Easily draw forth this masse of Excrements and Superfluities, they invent severall methods such as Washings, Purgations, Bathings and Laconica or Vaporous Baths, by which they perform that in the Philosophickal Work which Physicians do in human Bodyes. Duenech therefore is by Pharut introduced into his Laconicum that there He may sweat and evacuate through his Pores the Faeces of the third concoction; for this King's distemper is melancholick or atrabilious by which he is in lesse Authority and Esteem than all the other Princes, as being charged with the morosnesse of Saturn and the Choler and Fury of Mars. He therefore has a desire to dye or be cured if it be possible. Amongst many Physicians one is found who undertakes this charge, being induced to it by rewards and entreatyes. This Allegorye is very frequent in the writings of the Philosophers, as of Bernhardus, Alanus in the Treatise of Duenech, and innumerable others.

Therefore we don't add severall other Circumstances which may be found in them, but would here observe only what Excrement and of which Concoction it is that ought to be evacuated by Bathing, for hereupon the whole matter will turn. In Stoves or Hot Baths that Heat which is included in the Body is usually, together with the Blood, brought to the superficies of the skin whereby a Beautyfull complexion is made in the Face and whole Body; and if this appears it will be a sign that the Melanchollye Blacknesse which infects the skin may insensibly be evacuated, and all the humors corrected so that a pure and Rosy blood may afterwards be generated. For it is necessary that the whole temperament of his body be amended, because being Cold and Dry it is repugnant to the bittering of his blood, whereas He on the contrary is Hot and Moist; and whether this can be done or no it is necessary for the Philosopher to foreknow and foretell by Prognosticks.

There have been some men who have taken a Cobbler for a great Prince or King's Son, but they have at length from certain signs perceived what he was in his Descent and Education. Least this should happen the Artist in the first place must be carefull to choose the true offspring of the King, who although he does not appear splendid with golden Attire, but is despicable and mean in his clothing as likewise of a Livid and Melanchollye complexion, yet let him not reject him or take another in his stead. For if he be very well washed his Royall Genius will soon appear, as in Cyrus, Paris and Romulus who were educated among Rusticks. But it is further to be observed that the Bath must be a Laconicum, that is Vaporous and Sudorifick, least the water should parch his Tender flesh or obstruct the Pores, from whence would proceed more Harm than Advantage, nor could the Effect of it be remedied. Let no person be sollicitory what clothes the King should put on after his bathing; for as the Daughter of King Alcinoi presented Garments to Ulysses who was shipwrecked and naked, so there shall be one who will send him those which are most precious, whereby he may be acknowledged deservedly to be the offspring of the Sun.

Emblem XXIX.

As the Salamander lives in fire, so also the Stone.



The Discourse:

There are two Elements in which Animalls live, Air and Water, and as many in which nothing that is Animated can remain, to wit, Earth and Fire; for as the former are of a temperate and middle Complexion in the first and second qualitiyes, so these latter are of an extreme one, or are bodyes either too thick or too subtile, so that the thicknesse does not admitt some bodyes, and the subtility does indeed admitt some but then it penetrates and burns them. But that men can live in Subterraneous Caves is occasioned by the Air descending thither and filling those places least there should be any Vacuum. But here we speak of every Element apart. In the Water Fishes live in incredible numbers, variety and fruitfulness, and even the biggest of all Animalls. In the Air live Men, fourfooted Beasts, Birds, Worms and Insects. Whatsoever is said of Spirits wandering in the secret parts of the Earth is another thinge, for they are not Animalls.

But as for the Fire, there are no Animalls said to live in it except the Salamander. Now the Salamander is a creeping worm not much unlike a Lizard, but of a slower pace, bigger head and different Colour, such as I remember seeing in the Alps under the mountein Spulga coming out of the Rocks after Thunder and Rain and lying in the way. And a Country man of the place told me it was called Ein Molch; it had round about it a clammy and viscous moistnesse, by the Virtue of which it freely passes though the Fire without Harm.

But the Salamander of the Philosophers is very different from this, although it be likened to it. For that of the Philosophers is born in Fire. This is not so with the common Salamander, but if it falls into the Fire by reason of its extreme coldnesse and moisture it is not presently burnt, but can freely passe through the Flame that is Hot and Dry. This common Salamander is Cold and Moist, for every thinge participates of the Nature of the Mother's womb and resembles the place and country of its production. Fire produces nothing but what is Hot and Dry as being like to itself; on the contrary, the Moist and Cold Caverns of Rocks being full of water send forth this moist and cold Vermin. The Philosophickal Salamander by the Similitude of its Nature rejoyces in Fire; the common Salamander by the Contrariety of Nature extinguishes it or for some time repells its force.

They say that the Fly Pyraustes is generated in Fire and flyes out of the Brass Furnaces in Cyprus. But no man has believed this to be true but in an Allegorye. For Fire if it be continued destroys and corrupts the bodyes of any Animalls whatsoever, seeing it can burn Earth into Glasse and the most solid Timber and all other compounded things into Ashes, some few excepted to wit such as are Mercuriall, which either wholly remain or wholly fly away out of the fire without any separation being made of their parts. For Vulcan is a most cruell Executioner who calls all things that are mixed and compounded of Elements to his Tryall and Judgement. Some few only are excepted from his Tribunall by the speciall Privilege and Indulgence of Nature, who is Empresse of all things. Over these he has no right by himself alone, unlesse he joins to him the Areopagites as other assistant Judges. And Salamanders are such as are above his Violence, which they do not fear.

Avicenna in his Porta reckons up the various Temperaments of bodyes which are all unequall and therefore corruptible by Fire and other injuries. But He affirms that there is one exactly equall which has as much Heat as Cold and as much Drynesse as Moisture, not according to Weight but Justice as the Physitians term it; and this is that which is more Patient then Agent, in which if Fire endeavours to resolve Water its adversary into Air which is its Familiar, the Earth does not admitt this Resolution because it is incorporated with Water. And the Internall Fire of the Compound doth by its suffrage approve this pretence of the Earth, because he is the intimate Friend of the

Earth. Therefore Vulcan's Judgement ceases, and he uses yet another Intrigue by endeavouring to burn the Earth into cinders as he is accustomed to do. But Water adhering to Earth brings exceptions against him and shows that she is united to the Earth and the Air, as the Fire by one side is to the Earth. Therefore he that would reduce the Earth to Ashes would likewise reduce the other Elements, and so Vulcan being disappointed suspends his Judgement least He should become ridiculous.

This Body is like the Truest Salamander, in which the Elements are Equalled by the Balance of their Powers.

Concerning this Rosarius out of Geber saith: Likewise the Philosopher would have the Substances of Mercury mortified, but naturally his Mercury is in that Venerable Stone as is plain to all men. And a little further on: Also the Philosopher would have the Substances of Mercury Fixed, as is evident because he teacheth the ways of Fixing with many Cautions and Devices. But who can doubt the Substance of that Precious Stone to be most Fixed? Certainly no man that knows it. By which it appears that the Stone is by Fixation to be reduced to the Nature of the Salamander, that is to the greatest Fixednesse which neither declines nor refuses Fire. For it is no Salamander till it has learnt to endure Fire with the utmost patience, which must of necessity be effected in long processe of time.

Hereafter in the 35th Emblematicall discourse it will be showne how Achilles and Triptolemus were by night placed under embers of Fire till they could endure the most Vehement Heat, thus by use and custom attaining to the propertyes of a Salamander. For Custom is a second Nature. But unless Nature communicates the Power and as a Mistresse begins the Alteration, Custom will be able to do little or nothing. And thence it is impossible to fix Ice at the Fire, but to fix Christall is possible because Nature has begun it. The same must be thought of Watery and Volatile Mercury, which in its own Nature cannot be Fixed but by the Marriage and Coition of Sulphur, which is the Philosophickal Tincture and Fixes all flying Spirits.

Emblem XXX.

Luna is as requisite to Sol as a Hen is to a Cock.



The Discourse:

Avicenna in his Book de Anima does severall times offer us this admonition: That no Eggs should be taken by the Artist unlesse they were of such Hens as had been trod by a Cock. That is that the Female subject is of no Value without the virtue of the Male, and so on the contrary that the Cock is of no use without the Hen. For these two sexes are to be joined in the Philosophickal Coop, and that so multiplication may from thence proceed. But the Philosophers do more especially use this similitude of a Cock because he has a nearer correspondence with the Power of the Sulphur than the Male of any other kind of Bird, seeing one Cock can preside over many Hens and does not easily endure any Rivall upon the Territories of his own Dunghill, for He knows and esteems himself to be sufficient for all his mates. He is the Bird of Mars, made as the Poets feign by the transformation of the boy Gallus, whose businesse it was to watch the Sun least he should espye the Adultery which Mars committed with Venus; and He is very Martiall in war, for He will fight with his Enemy even till death. In the Philosophickal work he represents the Sun, as the Hen does the Moon For there is the same necessitye of joining Sol with Luna as the Cock with the

Hen. The Cock is likewise raised to the Sun, with whom He both rises and goes to sleep. He often looks up to Heaven and erects his Tayle on high, which falls in the shape of a sickle. He fights for his Hens against Serpents, He is the forerunner of Light and is Loved by Latona because he was present at her delivery. For Latona brought forth Sol and Luna, from whence the Cock is appropriated both to the Mother and the Son.

But Sol, Luna and Latona agree with Chymicall subjects and so do the Cock and Hen, for these two came out of Eggs and do likewise produce eggs, from whence their Chickens may be Hatched. So likewise the Philosophers have their Eggs, which will passe into birds of the same kind if they are nourished with a temperate heat such as the heat of a Hen that setts, remaining upon them continually. For whereas among other Birds the male setts upon the Eggs, the Cock only shows himself to be free from that Office and Burden, and all the care and labour of hatching the Chickens and breeding them up must lye upon the Hen. Wherein her Diligence and Industry is very remarkable; with what haste she eats and drinks and performs all the necessaryes of Nature, that she may run back to her Eggs least they should grow cold. Then with Force and Eagernesse she defends her Chickens; with how loud a voice like that of a Bell she calls and clucks them together; with what Endeavour she Bruises and Cutts with her Bill as with a Knife the harder crumbs or grains which she administers to them. All of which is the work of Nature, and worthy of our admiration. And all this is done least Eggs should be wanting for the food of mankind or the production of Chickens.

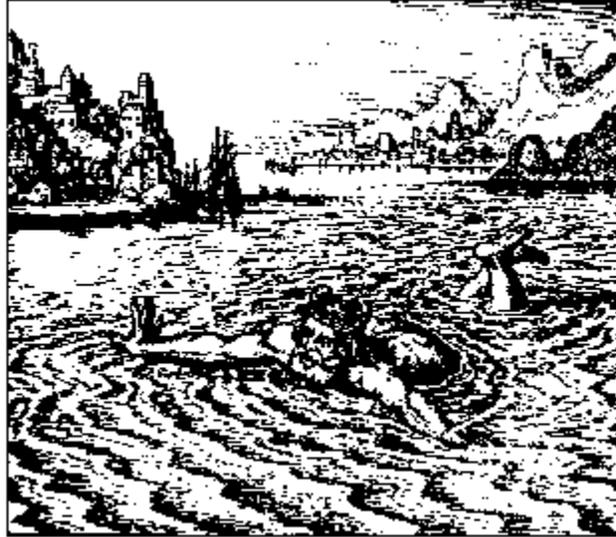
After the same manner the Philosopher or Artist makes like provision for all his operations. For he gathers his Eggs from such places where a Cock has been treading and diligently searches least there be joined eggs; after that he cleanses, separates and disposes them in his Vessels, as in Nests; he administers proper heat to them by which from day to day the subjects commixed among themselves do mutually Act and Suffer, till after a long time passing through various colours they at last arrive at one Colour and Essence. In which work Solution, Coagulation, Sublimation, Ascension, Descension, Distillation, Calcination and Fixion must be performed as intermediate operations. For what is hard and compact cannot be altered, therefore Solution must precede and that so it may grow soft and liquid. But when a thinge is dissolved then it must be Coagulated not to its former Hardnesse but to a Tractablenesse proportionate to that of Honey. Then Sublimation separates the Pure from the Impure and makes what was Vile become Honourable, advancing inferiour to a superiour. Whence this cannot be wanting, but is like the mistresse and governesse of all the rest. While this Sublimation is performed some parts mount upwards, which is Ascension, and others fall downwards which is Descension: afterwards, Distillation being often repeated clarifies the whole, and that which remains at the bottom is Calcined. Then both are fixed and the work is perfected. But a man may in truth reduce all these speciall operations to one generall, which is Coction. For as severall Chickens which run about are clucked together under one Hen who is their Mother and Nurse, so these various courses and methods of operation run all into one, which is the work of the woman: that is, Coction.

It is the Moon that must be exalted to the Sublimenesse of the Sun, and all these thinges are transacted for her sake. That is the finall intent: a durable Marriage between the Sun and Moon, and when that is accomplished all embassies, contracts, congresses, mistrusts shall have an End. There will be one bed and one flesh, the love mutuall and constant, the league indissolvable, the peace eternall. The Sun without the Moon is of no great Esteem, and the Moon without the Sun is of an abject condition and Vile Originall. But it is from her Husband the Sun that she receives Splendour, Dignity and Strength or Firmenesse both of Mind and Body. And the Sun obtains from the Moon the Multiplication of his Offspring and the Propagation of his Kind. Hence Rosarius says, if there were only one of them in our Stone the Medicine would never flow easily nor give the Tincture; nor if it did give it, it would not Tinge but for as much as was in it, and the remainder and Mercury would Fly away in Smoak, because a Receptacle of the Tincture would not be in it. And Geber in Libro Examinum proves that if Sol and Luna are incorporated together with Art they are not easily to be separated.

Atalanta fugiens emblems 31 - 35

Emblem XXXI.

The King swimming in the Sea cries out with a Loud Voice: He that delivers me shall have a great reward.



The Discourse:

The first Rudiments of all Discipline were anciently the knowledge of swimming and the institution of letters; and from thence it used to be said of a rude unpolished man that he could neither swim nor read. For the Ancients considered that swimming would of ten times prove a means to save and deliver the Body from the dangers of the Water, as the knowledge of letters would the mind amidst all the waves of Fortune. Swimming is as necessary in War as Learning is at home in times of peace. And as we observe that Brutes have their Weapons in readinesse and provided by Nature, but that Man instead thereof has his wit and hands given him against all externall Force, that as one contrives his Arms so the others may use them, so the same beasts have the faculty of swimming naturally implanted in them, which man has not. For the very Young often will escape from those waters in which the strongest and most skillfull man will be drowned. It was therefore needfull to enjoin the exercise of swimming to children, it being usefull towards the preservation of their lives, so that what was wanting by Nature might be supplied by the Use of Art.

The same Exercise has been used by Noblemen, Princes and Kings for the safeguard of their Persons, for they who are descended from Noble blood are not wholly Exempted from the chances of fortune, but exposed to them as well as other Men. If Dionysius had neither understood swimming nor letters when he was driven out of his Kingdom of Sicily as a Tyrant, he would have perished in the waves of the Sea when he was shipwrecked in the Corinthian gulf. Neither could he have come to Corinth, there to set up a School to teach boyes and profess humane learning. From a King being made a Schoolmaster and wielding a rod instead of a Scepter, the proverb originated: 'Dionysius of Corinth'. In like manner, if the Royall Son of the Philosophers had not been able to swim, no man would have heard his Voice nor retrieved him, he being long since drowned in the Waters. Swimming therefore is necessary and usefull to all degrees of men, for altho' it cannot presently deliver a man from the surges of the Vast Ocean, yet it gives him time of Life whereby he may be saved by others.

But this King of whom we speak sustains himself the longest time of all and cries out even to this day, tho' he be seen or heard by a very Few, by reason of the Vastnesse of the Sea and his remotenesse. For by chance in swimming he hath touched upon a Rock or a Very great Stone where he may remain if the Waves prevail. But it may be asked what kind of Sea this is? I answer it is the Erythraean or the Red Sea, subject to the Tropick of Cancer, in whose Bottom there lies the most abundant Quantity of Magnets. It is not safe for ships compacted of or laden with Iron to

sail in it, for they may easily be drawn to the bottom by the Force of the Magnets. Which the King before mentioned being ignorant of, and the rest perishing when their ship sank, he alone escaped by swimming. A Crown still remained upon him, shining like Glorious Rubies, by which he might easily be known and restored to his Kingdom. But what are these good things which this Royall Son is able and willing to bestow on him by whom he should be restored to his own Kingdom? Certainly not such rewards as Ptolemy the last King of Egypt bestowed on Pompey, by whom his Father was restored to that Kingdom; to wit, Perfidiousness and Death. Rather, he bestows Health, the removall of diseases, the preservation of life free from the burden of things necessary, and the Horn of Plenty with Love and Honour- which being things not mean and ordinary, but the chief Vitalicks and ornaments of this Life. Who, except he be stupid would not desire them? Who would not swim to Him? Who would not stretch forth his hand and draw him into the Boat? But care must be taken least in rescuing this Prince his Diadem should fall into the Sea. For then He would scarce be acknowledged for the King or received by his Subjects, because then would perish the Pyropus Venerabili, and the Bezoar Stone assuring Health to all men would Vanish quite away. Hence the Rosary quotes Aristotle in these Words: Choose Thyself a Stone, that by which Kings are revered in their Diadems, and by which Physicians can cure their Patients, because it is near to the Fire. For without a Medicinall Virtue a Crown would be of no Value.

But what is to be done to the King when he is so delivered? First from those Waters he had received in He must be relieved by Sudorificks, from Cold by the Heat of Fire, from the Numbnesse of his Limbs by Baths moderately Hot, from Hunger and want of food by the Administration of a convenient Diet and from other externall maladies by their contraries and Health-restoring Remedies. Then must a Royall match be provided, from which in due time there shall arise from him an offspring most desirable, most beloved by all men, most beautifull and most fruitfull, who shall excell all his Ancestors in Strength, Kingdom, Dominions, People, Riches and Wealth, and shall subdue his Enemyes not by War but Gentlenesse, not by Tyranny but Clemency, which is genuine and peculiar to Him.

Emblem XXXII.

As Corall grows under Water and is hardened by the Air, so also is the Stone.



The Discourse:

The Philosophers call their Stone a Vegetable because it Vegetates, grows and is increased and multiplies like a plant. This indeed to the ignorant seems strange and contrary to the Truth, it being as they think manifest that Stones do neither Vegetate nor grow after this manner, nor that this can any ways appertain to such Metalls as may be liquefied or melted. But they are deceived in their Judgements; for whatever is unknown to them, that they believe not to be in Nature, measuring the immensity of the Universe by their own Capacities. For who would ever have believed that a Stone should grow under waters or a plant there generated should become a Stone, unlesse Experience and the credible testimony of Writers had confirmed it? Where does that petrifying, where does that tingeing Virtue which hardeneth and tingeth Corall, Exist? Whether in that Water or in the Air? We may reasonably believe it to be as they affirme a soft and flexible plant whilst it is under the Waters, yet of a Very earthy Nature, which when it is cut and exposed to the cold winds becomes hard and may be broken like a Stone. For the watery

parts which abound are dried up by a cold and dry Air (for Northern Winds bring drynesse along with them), and the Earthy body which remains, having cold and drynesse as its qualities, is congealed. For constriction or the binding faculty is the Earth's alone; it does not exist in the Water or Air, as each element has its genuine or proper qualities.

The Sea likewise in other places produces three Medicinall Stones, taken partly from the Vegetable kind, partly from the Animal, or rather from the hidden Secrets of Nature, as Pearl, Amber and Amber Gryse. The Production of Pearls and the way of taking them is known to Us, but not of the rest. Amber is gathered upon the Sea Coasts of Scandinavia after a most Vehement north-westerly wind has blown, which without doubt drives it through the Waters to the Shore after it has boyled out of the Earth into the Veins of the Sea. For we have seen some Veins of Iron and Silver growing in the Amber, which thing could not be done but in the Earth. But that Flies, Gnatts, Spiders, Butterflies, Frogs and Serpents should be seen in some pieces of it (we ourselves having had 120 beads turned out of Amber, which did every one contain some Flies, Gnatts, Spiders and Butterflies; and one of them, not without a singular miracle of Nature, had nine of them together) happens by the influence and imagination of the Heavens, as we have elsewhere demonstrated. That Amber Gryse is found after the same manner upon the Shores of the East and West Indies cannot be denied, and tho' some declare it to be the Juice or Gum of Trees (as they do the Amber before mentioned) yet they who conceive it to be produced out of the Veins of the Earth do judge more probably. For Trees that bear Amber or Amber Gryse have not been seen in any place, although if such Trees be they must certainly grow in open Air, and not under water. We therefore ascribe both sorts of Amber to Subterraneous Veins or Stones, as we do Pearls to Zoophyra or Plant-animals, and Corall to the Vegetables.

The Stone of the Philosophers is likened to these, and especially to Corall. For as Corall grows in the Waters and draws Nutriment from the Earth, so also the Philosophick Stone is concreted out of Mercuriall water and has taken thence whatever is worthy in it towards its own Augmentation, the Superfluous Moisture having expired. The Red Colour likewise is raised upon the Corall by the coagulation which the Ancients call the Tincture of Coralls, and so it is in the Physicall Stone, which becomes red in the last Congelation and appears like the red Corall which is the Tincture. But the Corall grows hard by the Cold and drye, the Stone by the Hot and drye, which being augmented it likewise dissolves: contrary to the Nature of other Stones, which do indeed dissolve, but run into glasse, which thinge is in no wise agreeable to this.

And as Corall is prepared into severall Medicines of great Virtue, so also hath the Philosophickal Corall transferred into itself the virtues of all Herbs, and can alone performe as much as the medicines of all Vegetables. For the Celestiall Sun who infuses a medicinall Virtue of Efficacy to Vegetables has given more to this Son of his than to all others. This is the Philosophickal Corall, vegetable, animall, and minerall, which lyes hid in the Vast Ocean and is not known, unlesse it be put into the hands and exposed to the Eyes of the Ignorant. But it must be cut off whilst it is under the Waters, and that with Very Great Caution least it lose its juice and blood and nothing remain but a Terrestriall Chaos without its True Forme. For herein consists all the difficulty of gathering Corall. By these Waters I understand the Superfluous humidity which kills the Stone, which does not suffer the Coralline Rednesse to appear and which admitts of no Coagulation, unlesse it be separated.

Emblem XXXIII.

The Hermaphrodite, lying like a dead man in darknesse, wants Fire.



The Discourse:

It is remarkable in Nature that at the coming on of Winter Frogs and Leaches lye under Water as if they were dead, and in the Spring by the Operation of the Sun's heat recover sense and motion so as to be able to perform the Actions of a sensible life. But if in the Winter time they be found in the Waters and brought into Warm Air or a Stove, immediately they begin to move as in Summer. From whence it appears that nothing is wanting to them but Externall Heat to excite the Naturall Internall heat and bring it to Action.

After the same manner do the Philosophers speak of their Hermaphrodite. For if he appears dead as he lyes in darknesse he then requires the Heat of Fire. But he is said to lye in darknesse as being left in a dark and most cold Winter's night, that is he remains in Blacknesse, which is a sign of Cold, from which he ought by a greater intensity of Fire to be brought to Whitenesse and by a greater still to Rednesse. For without Heat, as Bodillus in the Turba says, nothing is generated. And a Bath of intense heat causeth a Body to perish, but if it be cold it drives it away. But if it be temperate it becomes agreeable and pleasant to the Body. Bonellus likewise says: "All things that live do also die according to God's pleasure. Therefore that Nature from whom moisture is taken, when it is exposed by night, seems like a dead man; and then that Nature wants fire till the Body and Spirit of it be turned into Earth, and then it becomes dust like a dead man in his Tomb. These things being accomplished God restores the Spirit and Soul to it, and all infirmity being taken away our Nature is comforted and amended. It is requisite therefore to burn that Matter without fear." Fire therefore, which destroys all other things, repairs this and is its life as it is their Death.

One only Phoenix there is, which is restored by Fire, renewed by Flames and revived out of Ashes; and this, being known only to the Philosophers, is burnt and restored to life, whatever others fabulously may report of a certain Bird that never yet was seen or had any Being. Likewise, the Hermaphrodite of which the Philosophers speak is of a mixed Nature, Male and Female, one of which passes into the other by the Operation of Heat. For from a female it becomes a male, which ought not to seem strange in the Work of the Philosophers, since if History may be Credited severall examples of it may be found. The Poets mention the sex changes of Cenea, Iphin and Tiresiam, as described by Pontanus and Ausonius. Likewise, when Licinius Crassus and C. Cassius Longinus were Consuls a boy was made of a Virgin, and Licinius Mutianus as he is quoted by Pliny relates that he had seen one Aristontem whose name had been Aristusae and that she had been marryed, but that she soon after had a beard, and manhood appearing the same person became a Husband. Pliny himself says that in Africa he saw Lucius Cossicius, a Citizen of Tisdritanum, changed into a man upon the day of his marriage.

These things are true and might be proved by many other Examples if there were occasion, for it is certain that by the increase of heat the genitall parts are thrust out of the Body: for seeing a Woman is much colder than a male, and has those parts hidden within which a man has outwardly, hereupon Nature being dubious whether she should generate a man or a woman expresses a woman outwardly, tho' inwardly she intended a man. For which reason as heat and motion increase with Age the hidden parts break forth and become apparent. After the same manner it is with the Philosophers, for by the increase of heat their woman becomes a man; that is, their Hermaphrodite loses the female sex and becomes a man stout and grave, having nothing in him of Effeminate Softnesse and Levity. So we sometime since saw a noble youth that was an Hermaphrodite changed, or rather promoted into a perfect man not uncappable (as it was hoped) of getting Children, for a New Passage was made through the Yard which wanted one,

and the other appertaining to the Woman was stopped. And this piece of Surgery was performed by Caspar Tagliacotio, that famous Surgeon of Bologna.

The Philosophers are not without these manuell operations, for when the coldnesse and the moistnesse of the Moon appears, that they call the Woman; and when the heat and drynesse of the Sun appears, that is the Man. When all these four qualities are present together that is their Rebis or Hermaphrodite, and thus conversion of the Woman- that is, of coldnesse and moisture- may Easily be made into the Man, which is done by the Sole Heat of Fire, as hath been said. For Heat sequesters and separates the superfluityes of Moisture and will Establish the Idea of the Philosophickal Subject, which is the Tincture.

Emblem XXXIV.

He is conceived in Baths, born in the Air, and being made Red he walks upon the Waters.



The Discourse:

The Opinion or Flattery of men has attributed severall wonderfull Births or Originalls to some persons above others, but they are certainly fabulous. So it is said that Alexander the Great was not begot by Philip King of Macedonia but by Jupiter Hammon, Romulus and Remus were begot by Mars, and Plato sprang from the Virgin Perictio, who conceived by a Phantasme of Apollo. So the Heathens would demonstrate themselves to be born from the Gods, as also Thessalus the Son of Hippocrates the Physician would among other things persuade the Athenians that he was born from Apollo. But we give no credit to these things, for we know that they from whom they would deduce their Originall were neither men nor Gods, and if there were any Heroes among Mortalls who might have been reputed Divine we think it to have proceeded from the flattery of their subjects or disciples, speaking and writing great things of them however false to gain a reputation of them in the world.

But it is a different thing that the Philosophers ascribe an unusuall Conception and Nativity to their Son, for he hath something above all other things born in the World; for he is conceived in Baths, and born in the Air. We know that Women being barren by reason of too much coldnesse and drynesse are much helped by hot baths, so as to be made able and fit for conception, but that such conception ought to be or can be in such Baths is a thing unheard of that seems to be peculiar to him alone from the wonderfull power of Nature, which is far different from all others. In other places they say that his conception ought to be in the bottom of the Vessell and his birth in the Alembeck: which opinion is still more clear. For the waters of the Baths, if there be any, will neither be in the top nor in the middle but in the bottom of the vessell, and in the Alembeck will be vapours that are aeriall.

Therefore when conception is made he ascends into the Alembeck and his Birth appears in a White Colour.

Blacknesse rules in the bottom, of this saith the Rosary: "It is conception when the Earth is dissolved into a black powder and begins to retain somewhat of the Mercury, for then the male acts upon the female, that is, Azoth upon the Earth." And a little after: "Conception and Dispensation is made in Putrefaction in the bottom of the Vessell, and the generation of things is made in the Air, to wit, in the Head of the Vessell that is the Alembeck." And conception in Baths is nothing but putrefaction in Dung, for the same Rosary proceeds, "The Body does nothing unlesse it be

putrefied, and it cannot be putrefied but with Mercury"; and again, "Let putrefaction be made with the most gentle heat of warm and moist dung, and by no other thing so that no thing ascend, for if any thing doth ascend there would be a separation of the parts, which ought not to be till the male and female be perfectly joined together and one receives the other, whose sign of perfect solution is blacknesse in the superficies." His birth is white, which is made on the Top of mountains, that is, in the Air or the Alembeck. This is explained by Rosinus ad Euthiciam: "After this manner the wise man said, take things out of their mines and exalt them to higher places, and send them from the Top of their Mountains and reduce them to their roots. By Mountains he signifies Cucurbites, and by the Tops of Mountains Alembecks, and to send after that way of speaking is to receive the Waters of them through an Alembeck in a Receiver, and to reduce to their roots is to carry back to that from which they proceed. And he calls Cucurbites mountains because Sol and Luna are found in mountains; so also in their Mountains, which are Cucurbites, their Sol and Luna is generated." And so far this Author. Afterwards: "The Son of the Philosophers becomes red and begins to go upon the Waters, that is upon Metalls melted by Fire which stand in the form of a Mercuriall Water. For he is the Lord of Waters, upon which he exercises Authority as Neptune is King of the Sea and possessor of Mountains." Stories tell us of Xerxes King of Persia, who being upon an expedition into Greece sent an Embassy to the Sea and to the Mountain Athos, so that they would do him no wrong, either that by its waves or this by the force of Fire, otherwise he would be revenged upon them both. But the Tale was told to them that were deaf, for the sea drowned some of his Ships, and Athos destroyed not a few of them by Fire. Hereupon the King being angry did as Lord of the Sea and Mountains command a certain number of Stripes to be inflicted upon the first, and a great part of the mountain to be cast into the Sea. But these things demonstrate rather the rashnesse than prudence of so great a King. But he concerning whom we speak purgeth all Waters from Obstacles and Impurities, not only by his Command but by his Actions, and freely passes through them; and what is still more wondrous congeals them, that the same Waters in which Ships sailed before may by their hardnesse endure his charriot wheels. He levels Mountains with Valleys and fears not the flames of Fire, and therefore marches without opposition from the Columns of Hercules to the utmost coasts of India, where are seated the Columns of Dionysus.

Emblem XXXV.

As Ceres accustomed Triptolemus and Thetis accustomed Achilles to abide Fire,
so also doth the Artist the Stone.



The Discourse:

Lycurgus that Famous Lawgiver of Sparta explained to the people in the Theater by a familiar instance how prevalent Custom will be, whether it is good or bad. He brought two whelps, both from one litter, and between them placed a pot full of pulse and a Hare. One immediately left his Food to follow the Hare because that had been his Custom as well as Nature, the other fell on and dispatched his porridge because that was what he had been bred to do. Behold, said he, what Education and early Custom from youth upwards can effect in those whom Nature hath produced both Equall and alike.

After this manner, therefore, it is convenient to amend and direct Nature to the best things, for she is pliable as Wax

either to Vice or Virtue. What they demonstrated to be true in Politicks, the Philosophers do agree to be true also in Physicks. The Examples of the whole world show how custom prevails over Man and Beast, and severall occur likewise in Vegetables, but in Mineralls and Metallick bodyes we have not so much experience. Neverthelesse it is by much Use and Custom that the Philosophers fix their Stone in Fire proper for it, and this they declare in abundance of their Writings. For it must be nourished by fire as a child by milk upon its mother's breasts. Hence Emiganus says, "Behold the Infant sucking and hinder him not". And Bodillus says, "The babe being born is nourished by Milk and Fire alone, and by little and little whilst he is Very Young, and the more he is burnt his bones are strengthened untill he is brought to Youth, and having attained to that he is able to provide for himselfe." Arnold in the Rosary, Book 2 Chapter 7 says, "Yet the Medicine must be long time roasted by Fire and nourished as a child by the breast."

The Ancient Philosophers would demonstrate these very things by the Allegories of Triptolemus and Achilles, and their lyeing under Fires to be hardened by them, since each of them denote nothing Else but the Chemicall Subject, for otherwise it would be an insipid fable unfit to be applied to morality and not worthy of the consideration of the learned. Ceres as a Nurse nourished Triptolemus all day with her milk and at night placed him in the Fires, by which means the boy being very well grown his Father Eleusius at a certain season took notice of it. Hence Ceres killed Eleusius and gave the boy Triptolemus a charriot drawn by Serpents, in which he passed through the Air into all parts of the world and taught Mankind how to sow Corn. Now this Triptolemus is the Philosophick Tincture nourished by Fire after the same manner, which being carried by serpents, that is Mercury, taught men how the Philosophers should cast their seeds into the Earth.

These same things are ascribed to Osiris, who went round the Earth for the same reason as we have demonstrated in another place, and to Dionysus who travelled through the world to teach men the Use of Wine. For these three, Triptolemus, Dionysus, and Osiris have one design and office and indeed are one thing, as is likewise Achilles, who was the strongest man that was sent to the Trojan War. His Father was Peleus, that is the Earth or the Mountain Peleus. His mother was Thetis or the Goddess of the Sea or Waters, and from these Achilles was born. But at their Nuptialls the Apple of Eris or discord was produced which was the first cause of the Trojan War. Achilles therefore being sprung from such a marriage, no wonder if he be the chief Instrument of that war. Achilles is likewise said to be hardened by his Mother after the same manner as Triptolemus was before, and of this we have treated at large in the sixth book of our Hieroglyphicks.

Therefore the Nutriment of the Stone is Fire, but it is not from thence as some Vainly think that it is extended into length, breadth, and depth, nor receives increase in weight, for it acquires only Virtue, Maturity and Colour from the Fire. All other things are Vitalicks and Provision that it brings along with itself. For when from diverse places its parts are gathered, purged and conjoined, it has all things requisite for it in itself. Whence this verse of the Philosopher in the Rosary: "This stinking water contains everything it needs". For from the Beginning to the Very End nothing that is foreign is added to it, unlesse it be Homogeneous, and nothing is separated but what is Heterogeneous. But every man ought to take care that he be very well acquainted with those Dragons that are to be joined to the Charriot of Triptolemus before he undertake any thing, for they are Winged and Volatile, and if you desire to know them you will find them in the Philosophickal Dung. For they are Dung and generated from Dung, and are that Vessel which Maria affirms not to be Necromantick but that Regiment of your Fire without which You will effect nothing. I have disclosed the Truth to You which I have gathered out of the monuments of the Ancients by incredible labour and the expense of many years.

Atalanta fugiens emblems 36 - 40

Emblem XXXVI.



Epigram 36:

The Stone that is Mercury, is cast upon the Earth, exalted on Mountains, resides in the Air, and is nourished in the Waters.

Discourse 36:

All persons that have once heard of the name or power of the Stone, unless they are altogether incredulous, ask presently where it may be found, that so they may run directly to it. The Philosophers answer is twofold: First Adam brought it with him out of Paradise, that is, in you and in me, and in every man that, birds flying, bring it with them out of far countries. Secondly, it may be found in the Earth, Mountain, Air and Rivers. Which path therefore must be taken? I say, both, but in a different respect, although the last pleases us best, and seems most safe.

It is said to be thrown upon the Earth, because the Element of Earth does first appear in an obscure and black body. Then, because it is vile and of small price, is trod upon in the path of the Traveller, and in the very dung itself.

Hence Rosarius says, " Although I should name it by its Name, the fools would not believe it to be the Thing. " And Morienus, in his answer to Calis,

" Whither is much of it to be found? " " If this: It is not there unless, as the wise man says, it be both to the Poor and Rich, to the Liberal and the Covetous, to him that goeth as well as sitteth. For this is thrown in the way and is trampled on in it's dunghills, that they might extract it to themselves, but they have been deceived. "

Mundus likewise in the Turba says, " If they who sell it but did know it, they would not sell it so cheaply. " And Arnoldus affirms that the Stone may be had gratis, in as great plenty as any man can desire, neither will he be forced to ask for it. All which things are true; for who but a Churl will deny Earth and Water to him that asks for it? The ancient Cimbri, as history tells us, when they were denied the benefit of these two things by the Romans, entered Italy with large Armies, and slew several thousands of the Romans, together with the Consuls. For the Earth as the Mother of all things, is most precious as it is. The last Matter of things putrefied, is most vile; for nothing can be viler than mud or dirt, which yet is nothing else but Earth mixed with Water. What is more common than a Clod of Earth?

But Euripylus, the son of Neptune, offered it to the Argonautical Heroes as a Present, and they not refusing it, but accepting it gratefully, and Medea having dissolved it in water, divined many good things by it; for it is necessary that Earth be dissolved in water, otherwise neither one nor the other will be of any value.

After this manner, the Stone is said to be cast upon the Earth, in which notwithstanding, it does not remain as a thing

abject, but is exalted into the Mountains, such as Athos, Vesuvius, Aetna and others, that send forth Flames, many whereof are to be seen in diverse parts of the World; for in these burns a perpetual Fire, which sublimes the Stone and exalts it to the highest dignity. As it grows in mountains in a rude form, from Sulphur and Argent Vive, so it is perfected and brought to maturity upon the tops of mountains, where also grows that Herb without which the Fire cannot be tempered, because this, being cold and moist, and so thrown into the Fire, repels the vehemence of it by its contrary nature. From the mountains it passes into the Air, where it finds a habitation. For the Air is its house that encloses it, which is nothing else then that it is carried in the belly of the wind, and is born in the Air, which ways of speaking we have explained before.

At last he is fed in Rivers, that is: Mercury is fed in waters; and then, as the Athenians celebrated certain Feasts in his honour, which they called Hydrophoria. For the matter of the Philosophical Stone is water, as the Rosary saith, and is understood by the waters of those three; for which reason Mercury is said to have three heads, as being Marine, Celestial, and Terrestrial, because he is present in the Water, Earth and Air.

He is said to be educated by Vulcan, and given to thievery because Mercury is taught to be accustomed to Fire, which is volatile and carry away whatever is mixed with it. He gave Laws and Discipline to the Egyptians, and anciently instituted the religion of the Theban priests, and the great part of the world besides. For the Egyptians had this policy and sacred rites from Chemical Institutions, from them the Grecians received them, and lastly the Romans, as we have in other places abundantly demonstrated.

He slew Argus with a piece of a rock or Stone, and turned Battus into a Touchstone. What need of many words? All the volumes of the Chemists are nothing else but repetitions concerning Mercury, and they sufficiently confirm his power by this one verse: IN MERCURIO EST QUICQUID QUAERUNT SAPIENTES: What wisemen seek in Mercury is found.

Here therefore he must be sought, for ill he may be found, whether he remain in the Air, the Fire, the Water, or the Earth. For he is wandering, now running hither, now thither, to perform the Services of the Chemick Gods:

He is their Footman, which is declared to be his proper Office, hence some men ascribe to him a Daughter called Anglia.

Emblem XXXVII.



Epigram 37:

Three things are sufficient for the Magistry: The White Fume that is Water;
The Green Lion that is the Brass of Hermes; and Aqua Faetida.

Discourse 37:

As there are three things essentially necessary to the building of a Fabric, so that either of them be absent, there can be no perfection in it, and these are the Foundation, the Walls, and the Roof, so the same number is requisite for the compounding of the Philosophic compound, which are here named by their proper names. The author of Aurora, speaking of the separation of the Elements in his 20th Chapter says, " The Earth is left there that the other three Elements may be rooted in it. For if that were not there, they would have no foundation whereupon they might build a new repository for their Treasures."

This Foundation is here called Aqua Faetida, which is the mother of all Elements, as Rosarius declares, from which,

by which, and with which the Philosophers prepare It, that is their Elixir, both in the beginning and in the End. Their water is called Faetida, because it sends forth a Sulphurous Stink, like that of Sepulchres. This is the water which Pegasus struck out of Parnassus with his hoof (which Nonacris, a mountain of Arcadia, produces gushing out of a Rock at the Top of it) and can be perceived as nothing but by the hoof of a Horse, by reason of its most excessive Strength.

This is the water of the Dragon (as Rosarius calls it) which ought to be made by an Alembic, without adding any other thing, in the making wherof there is an extraordinary stink. Some persons, misunderstanding these words, have betook themselves to the distillation of the Dung of Man, or other animals, in which operation they perceived a very vehement Stink, but found nothing else but dung in their dung.

But do not suppose the Philosophers to be Beetles that work in Dunghills, for you must know that the stink, if it be any, is presently changed into a great Fragrancy, as Lully asserts of his Quintessence, to which, if it be rightly made, he ascribes so sweet a savour that, being placed on the top of a house, it allures to it Birds that are upon the wing, and causes them to stay there.

But he places his Quintessence in Dung, by whose temperate Heat the Fragrancy follows. Some men have tried this with wine, but in Vain, and therefore have accused Lully of vanity, whereas they were rather to be reproved for their Folly, that never talked of this wine of Lully. But the Aureus Poeta understood Lully much better when, in the eleventh book of his Chrysopae, he sings thus, " Give after the Aqua Faetida comes, the Green Lion. " Concerning which, Rosarius says, " You have sought after Greenness supposing that Brass was a Leprous body, because of that greenness which it hath, and therefore I declare to you, that whatsoever is perfect in Brass, is that greenness alone which is in it, because that Greenness is, by our Magistery, suddenly turned into our most true Gold, and this we have experienced. "

But you can no way prepare the Stone without Duenech, green and liquid, which is seen to spring in our mines. O Blessed Green that dost generate all Things! For as you know that no Vegetable or Fruit appears in its Bud without a green Colour, so in like manner the generation of this thing is Green, wherefore the Philosophers call it the Bud, and so far Rosarius, " This the Philosopher's Gold and Brass and Stone. " noted in Chapters, " A Fume Vapour and Water "; the Spittle of Luna, which, joined to the Light of Sol, this Green Lion fights with the Dragon, but is overcome, and in process of time devoured by him; and the Lion being putrefied, Sweetness is expected to proceed out of his mouth (as if had been slain by Samson), the Dragon getting the upper hand, to fill himself with the Lion's flesh, and a while afterwards to burst of himself and Die. From which, seeing the Lion's Fat can daily, by itself, cure Fevers, and make Grace and Favour mutually spring up between King and People that are anointed therewith, there may be made of it a most excellent Medicine, which will be most healing in many Maladies.

In the third place follows the White Fume, which if it be coagulated, becomes Water, and performs the Office of Water, in washing, dissolving, and taking away spots, like Soap. This, the Fire Against Nature, which take care that you find out, is so called because it is contrary to Nature, undoing and destroying that which She, with her diligent Care, hath compounded.

This is a Fire not kindled from a spirit of wine, or oil, but from an incombustible matter of Equal duration and Heat, and is a Fire without Light and combustion, of great Virtue and Efficacy, which seeing it does not shine, cannot without difficulty be found in the Dark, but it is still more hard to apply it rightly to the work, whose circumstances and properties we have sufficiently described in divers places.

Emblem XXXVIII.



Epigram 38:

Rebis is a Hermaphrodite produced from the two mountains of Mercury and Venus.

Discourse 38:

Socrates being asked what Countryman he was, answered that he was Cosmopolite, or a Citizen of the World, by which his intention was to signify that, though he was born at Athens as to person, yet in his mind he could freely run through the whole world, all things contained in it, and look upon that as his Country. For the wise man that lives well is at home everywhere.

So if any man ask the Philosophers what Countryman their Hermaphrodite is, they answer that he belongs to the World, or is in all the Corners of the World where the Elements can be found as being the Sons of the Wise, and consequently has a Country common with them.

But in as one man is not born twice or oftener, nor enters into this light in diverse places, but in one only, as Socrates the Athenian is acknowledged to have done, so Rebis is thought to be the Inhabitant of Two mountains, to wit, of Mercury and Venus, from whence the Name of Hermaphrodite is derived to him, from both his Parents.

His house is Mountainous, and his Country is high, and therefore he exists by things got in a High place. A Noble and large Country are no small helps towards the performance of great Actions, for these men are promoted to public offices and need not lie in obscurity, as it happens to Persons born in mean places, where it is difficult by their proper merit and Virtue, to arise from a small fortune to be a glory to their Country.

In this manner these mountains, unknown to many men, acquire fame from the Hermaphrodite, by reason of his Illustrious actions and Name, famous throughout all the world. For who, though never so little versed in the Books of the Philosophers, hath not heard of the name of Rebis? Who hath not seen and considered Angrogynus with two heads? His fame has been known even amongst the Indians, and is dispersed farther than that of Alexander. Many go from far Countries to see and discourse with a learned man, or one particularly famous for War, or any other Art or Science. But many more would travel to the Mountains of Rebis if they could know where they may be found. Morienus testifies in his book, with what Care and Study he departed from Rome, to make diligent search after Adfesus Alexandrinus, and at last found him, and is therefore to be accounted more happy and acceptable to God, in that he had a Living Teacher, and not Dumb Masters, whereby he might learn and behold this thing which is the Native place of Rebis.

Nor must they use less diligence and assiduity who by themselves, through Reason, and out of books, would seek for this Country. For though there seem to be some clearness in them sometimes, yet are they so Veiled and clouded with intricacy and Obscurity, that it is very difficult to distinguish one thing from another. Wherefore we must cautiously proceed with them, lest they which are prepared for remedies, may be used for poisons.

They are an immense Ocean, in which expert mariners, sailing by Astronomical Instruments, may know the Latitude or the Elevation of the Equator above the Horizon, the Magnet showing the North Pole. But as for the Longitude, or how many degrees they are distant from the first meridian which is next to the Fortunate Islands, they cannot discover. From whence they are uncertain in what place they are between East and West. What is therefore to be done?

That which the same Mariners used to do: consult Experience with Reason, and thereby learn how to determine a long Voyage by particular Signs, Promontorious Islands, and other things that they may not, for want of

consideration, fall upon Sands and Rocks.

But here is less danger if the thing do not prosper, but if it does, these are hopes of greater gain, than those whose goods and life are all lost in an hour.

Now this mountain of the Philosophical Mercury is not Nonacris, nor Atlas, where sometimes it is reported to be brought forth, but Parnassus with two Tops, in one of which Hermes, and in the other Venus. Here also is Apollo and the Muses, and Hippocrene the Fountain of Pegasus, and Laurels that are always green. It is one mountain in Name, but in reality it is two, as Hermaphroditus is beheld with two heads and two members in one Body. But what Man of a Thousand persists in the ascending to the Top of this Mountain? Who does not stop at the bottom being hindered by variety of Obstacles? Who is there almost that attains to the Middle of it?

Wherefore it is no strange thing if one in Ten thousand undertake these Herculean Labours, so as to set their Foot on the Top of the Mountain, and enjoy the immortal reward of a Laurel garland.

Which all those that are upright, ducible, and addicted to Learning and Virtue, may receive with Joy; but that those that are [not] may be deprived thereof, is also much to be hoped for and desired.

Emblem XXXIX.



Epigram 39:

Oedipus having overcome Sphinx and killed his father Laius, married his mother.

Discourse 39:

Bacasser the Philosopher in the Turba, " That which you seek for, " says he, " is of no small value, for you seek the greatest Treasure and most excellent gift of God. And learn ye, Students, that which the Philosophers have longtimes intimated, saying that Truth is not discerned but by Error, and that nothing begets more grief to the Heart than Error in this work, for when a man thinks he has done and hath the World, he shall find nothing in his hands. " The Ancient Philosophers would intimate the same things, under the Emblem of Sphinx, and her propositions whereby the might set forth the Obscurity and intricacy of this Art. Hence the Egyptians, in their Sacra Isiaca, which were celebrated in Honour of Osiris, by mitred Priests with their heads and all parts of their body shaved, and clothes with a white and linen garment down to their heels, that these solemnities might not be known or discovered to the common people, they erected a Statue of Silence, which was called Sigalion, in the front of the Altar, the assistants being enjoined to keep silence and turn their eyes to that Image. And for the same reason they added the Effigies of Sphinx at the Corner, which did represent the physical knowledge of sacred things, as Boissardus does from Ancient writers demonstrate.

For Sphinx is a kind of monster, proposing the most obscure Riddles to the Thebans, and not only to them, but as she had done before to the Egyptians.

So afterwards to others that aspire to Art, she lies watching in the Philosophical books, as she did before the gates of Thebes: If anyone pass by the monster, he suffers no harm by it, but if through the presumption of his Wit and Courage he endeavour to resolve its riddles, and cannot perform it, he acquires his own destruction which is grief to his heart, and damage to his affairs by his error in this work.

He that refers the Allegories to true History is utterly mistaken, for they will seem to be childish and Foolish tales if they be taken literally, but otherwise they are signs and Tokens of profound learning. (There are said to be in Africa

certain wild beasts that have the name of Sphinx, but our discourse is not concerning them, though the enigmatical denomination of this fiction seems to be derived from them.)

The Sphinx of the Philosophers both used and understood human speech, namely the Greek, and otherwise proposed subtle sentences and enigmatical questions, in which appears a singular sharpness of understanding and learning, and such as are uncommon to men, from which consequently, Brutes must be very far distant.

All that are conversant in the assertions of the Philosophers, will easily discover them to be of this nature. For where one thing is spoken and another thing is meant, there Equivocation will beget Error, and this not only familiar to the Philosophers, but likewise the City of Thebes, having been long perplexed with the Riddles of Sphinx, at last one Oedipus appeared, who gave such answers that Sphinx could not restrain from throwing herself down from a Rock. But who is this Oedipus? The son of the King of Thebes, who was foretold by an Oracle that he should be slain by his son, and therefore when Oedipus was born he commanded him to be killed, who having a Cord run through his feet and hung upon a tree and there left, was freed from thence and educated by a Countryman. He therefore growing to man's estate, had swollen feet, but sufficiently declared the quickness of his wit before other men by resolving this riddle which Sphinx had proposed. Sphinx is indeed reported to have had many Riddles, but this offered to Oedipus was the chief,

"What is that which in the morning goeth upon four feet; upon two feet in the afternoon; and in the Evening upon three? "

What was answered by Oedipus is not known. But they who interpret concerning the Ages of Man are deceived. For a Quadrangle of Four Elements are of all things first to be considered, from thence we come to the Hemisphere having two lines, a Right and a Curve, that is, to the White Luna; from thence to the Triangle which consists of Body, Soul and Spirit, or Sol, Luna and Mercury. Hence Rhasis in his Epistles, " The Stone " says he, " is a Triangle in its essence, a Quadrangle in its quality. " (And our 21st Emblem and its Exposition relate to the same matter.)

But Oedipus moreover, notorious for Parricide and Incest, which are two of the most detestable Vices that can ever be thought of, nevertheless they promoted him to a Kingdom otherwise due to him, he having unawares killed his Father refusing to give way to him, and married the Queen, the wife of Laius, his own Mother.

But this is not written for History or Example, it being only feigned and Allegorically introduced by the Philosophers, to discover the secrets of their doctrine. For in this work both these things happen: For the first Efficient the Father is killed, and thrown out by his effect that is his son, and afterwards the same Effect couples second Efficient to himself, so long till it becomes one with him. Thus the Son is joined to his Mother by Matrimony, and enjoys his Father's Kingdom, as it were by a Triple Right of Arms, Wedlock and Succession.

He has swollen because he cannot run, and is like a Bear as having the Greatest Secret, or a Toad going with a Slow Pace because it is Fixed, fixing Another, and not flying or dreading the Fire, which though it be a medium of a Mean repute, yet the Philosophers can by no means be without it.

Emblem XL.



Epigram 40:

Out of two Waters make One, and that will be the Water of Sanctity

Discourse 40:

The miracles of water are so great and so many that they can scarce be comprehended in a large volume, concerning which several Authors have treated up and down in their writings. But above all there are Two Philosophical waters, which are celebrated with that name, because they do not only Rival, but also exceed the Virtues and properties of all the rest.

The Rivers Sybaris, Axus of Macedonia, and Melas of Boetia make cattle Black if they drink of them. But the Rivers Crathis Clitumnus of Mevaenia, and Cephissus, make black cattle White. The waters of Sinuessa in Campania take away barrenness from both Sexes. The River Aphrodisius makes women barren. Cabiera, a Fountain of Mesopotamia, hath a Sweet smell. The water of Anyger, in the Peloponnesus, Stinks very much. The Fountain of Jupiter Ammon is cold in the Day time, hot in the Night, in the evening and morning lukewarm by Turns; not to mention many more.

All things although they be contrary one to the other, are performed by the waters of the Philosophers. Lully speaks of them in his book, " De Quinta Essentia distin: 3 de Inarratione . " And so there is, saith he, a double consideration in Art, that is, from one Nature of one metal, to make two contrary liquors in composition: One that has a fixing, congealing and hardening quality, the other that is Volatile, unfixed and soft. But the second liquor is hardened, fixed and congealed by the first. From both which liquors there results one Stone, congealed, fixed and hardened, which hath the Virtue of congealing that which is not congealed, of hardening what is mollified, of mollifying what is hard. From whence it appears what these two waters are, and why they are to be reduced to One water. For the Stone is said to be Water because it is fusible, and on the contrary the water is called a Stone because it is frangible. But these waters are drawn out of different places, sometimes by a long tract, as may be seen in Rome, by the Aqua Virginis, and other Artificial Fountains, and then they are to be mixed by the confluence of their water, that from two may be made one. For if one be of a hot, and the other be of a cold Virtue, when these are mixed together they will acquire mixed Virtues, and will temper themselves after a wonderful manner. From hence will arise the most excellent Baths and medicinal Water, which will dispell all sorts of Maladies and diseases, and restore sound health to mankind.

Nature does indeed by her hidden Artifice of Composition, confound and mingle many waters with the Virtues of diverse minerals in the bowels of the Earth, which are beneficial to many sick and infirm persons. But if Art be added to with due Rules, so that not only the Evacuations of Nature that have been before, but those of Art which are to come before, are totally effected so that those things which should be mixed are mixed among themselves, the composition will become far more efficacious. Which although it may seem Artificial, yet is merely Natural because one simple Homogenous thing is made out of divers, which can never be effected by Art.

Art may cause a mixed use and confusion, but without the help of Nature there can be no true and natural Union, for that is made by Nature only. In Treacle there is an Artificial mixture of Various simples, which is made by contrition and fermentation, but no man will affirm it to be a Natural composition, much less to be an Homogenous Medicine. As to the Artificial mixture of Substances, it is manifest that the least particles do not enter one into the other, which cannot be divided and separated again by the Industry of any man whatsoever.

But as to the mixture of all Qualities, we must enquire whether the first Treacles of all simples may pass into one Quintessence, or whether they remain still in their first substances or powders, as they did before as Accidents in their Subjects, or Colours upon a wall. And then what must be said of the second, third, and fourth Qualities?

It is probable that all Qualities do still adhere to their proper Subjects, and that they are not compounded among themselves with a true and natural mixture; otherwise if the qualities should leave their bodies, there would be four Quintessences in every Artificial compound, according to the number of the Order of the Qualities first, second and etc., that must be without their bodies, and separable, which thing is not so.

They write of the Coagulation of the Hare's Blood, that in a flux occasioned by thinness of blood it do stop, and as it were, coagulate, but in coagulation and commixtion it cuts and dissolves the same, so there are contrary operations of Vinegar, and Lead, and many other things, according as their Use is diverse, because Nature has mixed them so wonderfully. And thus the Philosophical water has diverse and contrary Virtues, because Nature by the help of Art, has out of contraries mixed it into one indivisible Substance, which is nothing else but a Quintessence, in respect of other things that are to be mingled with it.

Atalanta fugiens emblems 41 - 45

Emblem XLI.



Epigraph 41:

Adonis is killed by a Boar, to whom Venus hasting, tinges the Roses with her Blood.

Discourse 41:

Some of the Mythologists, when they would explain the Allegory of Adonis, say that He is the Sun, and that the Boar by whom he is slain is the Winter season, Hairy with Frost. Others say that He is the seed of the Corn, which is six months under the Earth with Proserpine, and six months above the ground with Venus. But how improperly this is done has been sufficiently shown by us in other places. For we affirm, and that by universal consent, that by Adonis is to be understood the Sol of the Philosophers, according to this verse:

OMNIA SUNT IDEM DIONYSUS SOL DYONYSE ADONIS

Dionysus, Sol and Adonis are the same.

And Orpheus:

QUI VARIE CATARIS NOMINE ADONI

Adonis Honoured by a Various name,

GERMINUM ET IDEM AUTHOR PARITER PUER A--- PUELLA

Author of Buds thou art both Maid and Boy.

Now all these things cannot be understood of the Celestial Sun, but may be understood of the Philosophical one: For this expresses both Sexes, whereas that does not, and so these Mythologists attribute the same thing to Dionysus and Sol, as they do to Adonis; and on the contrary and so likewise, to Osiris.

But Adonis is slain by the Boar, (that is, by the sharpness of Vinegar, or dissolving water, which hath terrible teeth like a Boar) and has his members loosened and cut off. But Venus endeavours to help her Lover; and when He was dead, laid out and preserved him among Lettuces. In the same manner Osiris is slain by Typhon and cut into several pieces, which Isis the wife of Osiris gathered up, and having joined them together, buried them. The same Mourning which Yearly followed the Death of Osiris in Egypt, was also celebrated after the Death of Adonis, in Syria and neighbouring Kingdoms when, after Weeping and Lamenting for several days together, there were great expressions of Joy, with Dancing and other Ceremonies, as if he had been Conveyed into Heaven. From hence arose the Vanity of the Heathen Religion, or Superstition, which was vastly increased by the Devils who thence took occasion to promote it and to procure false Miracles.

Adonis was born of Cinyras (according to the Fable of the King of Cyprus and his Daughter Myrrha.) He is said to be sprung from a detestable Incest, if we look upon the History; but if we regard the Allegories, it was so far from

being unlawful that in fact it was absolutely Necessary. For in this Art nothing can be perfected unless it be born from a conjunction between the Mother and the Son, and the Father and his Daughter. For here, by how much nearer in blood, whether in the First or Second degree of Consanguinity, the married couple may be so much more fruitful they will prove; and on the Contrary, the farther remote, so much the more barren, which if taken literally is not to be suffered.

Hence Oedipus married his mother; Jupiter his sister; and so did Osiris, Saturn, Sol, Servus Rubeus or the Red Servant, and Gabritius.

Sol speaks thus of Adonis, that is concerning himself, in the Metaphor of Belinus, in the Rosary: " Know ye " says he, " that my Father Sol hath given me Power above all Powers, and Clothed me with new garments of Glory, for I am his Only Son, and more like my Father, and I divest my servants from their power and Nature, and clothe them with my Beautiful splendour and Light which my Father gave me. For I am excellent and do Exalt and Depress all, and none of my servants is above me, but One, who is permitted to be repugnant and Contrary to me, and to Destroy me, yet he does not destroy my Nature: He is Saturn, who separates all my parts; afterwards I go to my Mother who gathers together all my divided and separated members. I Illuminate all those things that appertain to One, and cause Light to appear openly in the way from my Father Saturn, and also from my mother who is an Enemy to me. "

These words are so clear that they may dispel any Darkness that is before the mind of a person, never so little versed in Reading, who may behold the agreement that there is between Things and Persons. For truths, although hid under the Veils of Allegories have a wonderful consent among themselves, whereas those things which are false are repugnant and inconsistent, both in themselves and in others.

Emblem XLII.



Epigraph 42:

Nature, Reason, Experience and Reading must be the Guide, Staff, Spectacles and Lamp to him that is employed in Chemical Affairs.

Discourse 42:

There are innumerable accidents which may happen to Travellers, especially if they are to walk in the night time through dangerous and slippery places. But besides Provisions and Strength of Body, there are four things that are extremely necessary: In the first place a Skilful Guide or Companion, for if the ignorant lead the ignorant it may happen either as to the Blind that they may both fall into the Ditch, or at least they both may run into difficulties and Errors. In the next place, a Staff, by which a Remedy may be provided against the slipperiness of the way. Thirdly, good eyes, for else the way is almost as dangerous to those that are dim-sighted as to the blind. Fourthly, a Lamp or lighted Torch, by which several obstacles may be avoided, so that if any Person applies himself to the search of the Philosophical Medicine, besides strength of Body, and Money sufficient for his expenses, there are four other things requisite, to wit: Nature, Reason, Experience and Reading; for if any of these are wanting the others will be of little prevalence. For these are the four Wheels of the Philosophical Chariot, for which one of them cannot be wanting, and if it be left out it avails nothing.

Nature presupposes Natural Bodies; and Spirits as the Subjects; first ministered by Nature, upon which Art may afterwards exert itself by Preparing, Purifying, and rendering them Capable of having that produced from them,

which Art proposes for its end. So the Potter takes Earth and Water; the Glassmaker ashes and Sand; a Smith Iron, Brass, Lead, Tin, Copper, Silver and Gold; a Tanner raw Hides; and so other Artists take other things. The Chemist has regard to his Materials; theirs are known to them the very first day, but when he Begins, his are utterly unknown to him for many years, and perhaps for his whole life. Nature does indeed lay its finger upon the matters; but there are many things which obscure the impression of Nature, that it cannot be known. Therefore the first intention must be to intimately contemplate Nature and to see how she proceeds in her operations, to this end that the natural Subjects of Chemistry, without defect or superfluity may be attained to. From whence let Nature be thy Guide and Companion of so great a journey, and follow her Footsteps. In the next place, let Reason be like a Staff which may keep the feet steady and Firm, that they may not slip nor Waver; for without reasoning, any person will be apt to fall into Error. Whence the Philosophers say, " Whatever you hear, reason upon it, whether it can be so or no. "

For no man is forced to believe or Act Impossibilities, unless he be of a Weak memory, Dull genius, and foolish Imagination to impose upon himself by taking false thing for True, and rejecting true things as False. They say likewise that they take no care of the Words that are said, but rather of the Things as they may be Understood; and that words are for Things, and not things for Words. As for example, if any man should ask if Glass may be made malleable by the Philosophical Tincture? Well, why should I not believe it, provided reason vitiates it?

Thirdly, Experience will be as spectacles by which things may be seen at a distance. These are Optic instruments invented and made by Art, to help and amend the weakness of men's eyes. Not unlike these are all Experiments of every kind, that have been tried about the Mineral matter, whether seen or truly related, and the more these remain in the Memory the more will be drawn from thence by a man of Reason, who will compare them with themselves, and other things, that he may see what is truth, and what is not.

Fourthly, Reading does as it were, kindle a clear Lamp in the Understanding, without which there will everywhere be darkness and Thick Clouds. But the reading of Good Authors ought to be often repeated, otherwise it will not be profitable.

Kenar Bacassar in the Turba saith, " He therefore that is of an even Temper and exercises Patience without regret, will go in the right path of this Art. But he that thinks himself able sooner to reap benefit from our Books, is deceived, and it had been better for him not to have looked into or touched them.

Emblem XLIII.



Epigraph 43:

Give ear to the Vulture's words, which are in no wise false.

Discourse 43:

We daily in many places hear Birds such as Parrots, Ravens, Daws and Pyes that prattle and imitate a Human Voice. Pliny writes that at the same time that he published his History, Agrippina the wife of Claudius Caesar had a Thrush that could speak, and that the young Caesars had a Starling and Nightingales that were accustomed to the Greek and Latin tongues, and daily spoke new things in a long thread of words or sentences. But in as at this time such Birds are more frequently to be met with, they are now less wondered at, for use and Custom will make any Birds capable of speaking, if their Tongues are more broad than ordinary.

But that Vulture which the Philosophers mention, has not learnt his words if he utters any by use: His own Nature expresses them tacitly. But the Philosophers say that he continually cries out with a loud voice, who and What he is, in which he imitates great Princes, who in the beginning of their public pronouncements will always make known what are their inheritances and Titles; not out of Pride, but that others, (as well as themselves) may know what Principalities they govern (or what rights of Inheritance they pretend to.) So it is very necessary to know what colours as Ensigns of Arms and Titles the Philosophic Bird enjoys, and wherein he excels all others.

" I " saith he (as the Rosary hath it from Hermes), " am the Black of white and the Citrine of Red. " And such he really is: For though he doth not as yet actually possess these last Colours, yet he expects the Inheritance of them. Hereupon saith Rosinus in his book Divinarum Interpretationum, " Take " saith he, " the Stone which is Black, white, Red Citrine: That admirable Bird which flies without wings in the Darkness of the night, and in the Clearness of the day. " For Colouration is taken from bitterness existing in his Throat; but more water is taken from his Blood, as Alexander saith, " Take O my Son the Stone of four Colours. " The books of the Philosophers do abundantly declare that the Stone has all these colours, which are Principations in a successive order.

But it may not be improper to declare why the Philosophical Subject is called a Vulture: Those vultures which are Black, have most Force and are rapacious, but they fly slowly because of the bulk of their bodies. They say this Bird conceives without the help of the Male, and generates without coition, and their offspring arrive to a great age; even an hundred years. They build in high Rocks, and no man has touched their nests. Seldom more than two of their Young ones are seen. They are an assistance against Serpents. They conceive by the East Wind. When they begin to lay Eggs, they bring a thing out of the Indies, which as a Nut has something within it that may be moved, and forthwith yields a Sound, which when they have applied it to themselves they produce many young ones, but one only remains, which is called IMMUSULUS. We have the testimony of Hermodorus Ponticus in Calius, that Vultures are the most innocent of all Animals because they touch nothing that Mankind sows, plants or feeds; besides, they kill no living creature. They abstain from birds, though dead, by a certain instinct of Affinity. For this reason they were accounted the Signs in Divination, as the Foundation of the City of Rome may declare. The Philosophical Bird, expressing almost all these Qualities of the Vulture, is therefore not undeservedly called a Vulture by Hermes and others. He is slow in flight and of Colour Black. He conceives from himself (for so Rosarius towards the End .) And he is the Dragon who marries himself and impregnates himself and brings forth in his own Season. And Rosarius to Sarratanta, " And that is the Serpent, Luxuriant in itself, impregnating itself, and bringing forth in one day. " It lives and endures a very long time, and multiplies itself. For what Virgil writes concerning the Phoenix agrees likewise to this, for it is the same Bird.

It is very difficult to climb the nest of this Bird. It fights with the Mercurial Serpent, and overcomes it, that is Sol. With Luna it is conceived by the wind and carried in its belly, and born in the Air. The Stone Aetites, containing within it the little stone sounding, is by many men called Totium. One only IMMUSULUS is found in the nest of the Philosophers. The Philosophic Bird is also most Innocent because it hurts no body; it is beneficial to all that know it, and most excellent in Divinations.

But does he make a Nest on the mountains and sitting there cry out? Rosinus according to Rhasis, gives this answer, " Contemplate the Highest mountains, both those on the Right hand and those on the Left, and climb up thither. There our Stone is found, and in another mountain which produces all sorts of Printer's colours, and Spirits or species, there it is likewise. " Likewise Morienus says, " Ascend the High mountains covered with Trees, because there our Stone is found and hidden. " And Hermes says, " Take you the Blessed Stone and break it to small pieces, and wash the Red Stone from which is extracted that which is found in Mountains, and Especially in old Sinks or Shores. "

Emblem XLIV.



Epigraph 44:

Typhon kills Osiris by deceit, and disperses his limbs. But the famous Isis gathered them together.

Discourse 44:

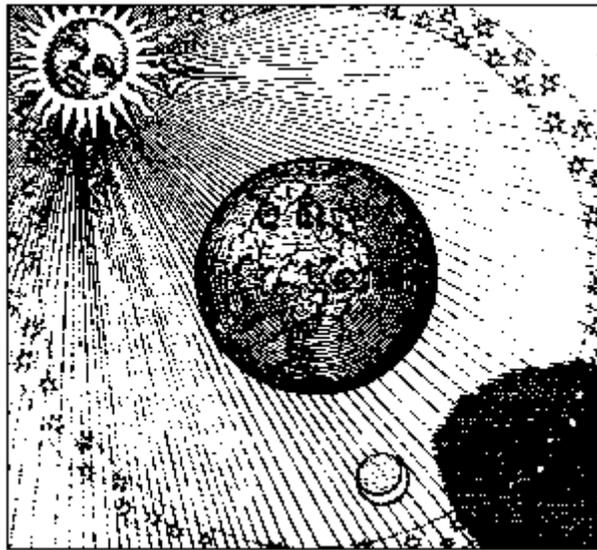
In the first book of our Hieroglyphics we have fully explained and reduced the Allegory of Osiris to its true Original, which is Chemical. And though we shall not repeat that, yet we shall make a discourse parallel to it, whereby we may retain Osiris within the bounds of Ancient Chemistry, all which has been so often sung of and figured out by the Ancient Poets. For you can never possibly persuade me that Osiris was a God, or a King of Egypt. For to me the contrary to both seems apparent from several circumstances. He is indeed the Sun, but it is the Philosophical one. Now that name being often attributed to him, the Vulgar who read it, and knew of no other Sun but that which gives light to the World, interpreted it in that sense.

The Sun of the Philosophers has its denomination from the sun of the World, because it contains those properties of Nature which descend from the celestial Sun, or are agreeable to it. Therefore Sol is Osiris, Dionysus, Bacchus, Jupiter, Mars, Adonis, Oedipus, Perseus, Achilles, Triptolemus, Pelops, Hippomanes, Pollux. And Luna is Isis, Juno, Venus the Mother of Oedipus, Danae, Deidaneira, Atalanta, Helena; as also Latona, Semele, Leda, Antiope, Thalia. These are the parts of that compound which before the Operation is called the Stone; and by the Name of every metal, Magnesia.

After operation it is called Orcus, Pyrrhus, Apollo, Aesculapius. The Adjuncts are Typhon, Python, the Boar. The Artists are Hercules, Ulysses, Jason, Perithous. And the labours and dangers which those Artists underwent were innumerable. We may see the Labours of Hercules, the Errors of Ulysses, the Dangers of Jason, the Endeavours of Theseus, the Remorse of Perithous. This is the great volume of Matter and Doctrine, through which in every page, Saturn, Mercury and Vulcan do often occur: The first as Father of all, the Cause without which nothing can be effected; the second as the matter or form; the third as the Efficient. Sol takes Luna his Sister to be his wife, Jupiter takes Juno, as Saturn Rhea, and Osiris does Isis. Dionysus is snatched out of his mother Semele, who was burnt by the thunder of Jupiter, that so he may come to maturity in the thigh of his Father Jupiter. Aesculapius from his Mother Coronis; Dionysus being grown up shows men the Use of Wine, making an Expedition as far as the Indies; Osiris and Triptolemus that of Corn, and how to sow it; and Aesculapius that of Medicine. The Greeks call him Dionysus, the Latins Bacchus, the Egyptians Osiris, and the Syrians Adonis. Oedipus killed his Father and married his Mother. Perseus slew his Grandfather; Typhon his brother Osiris; and the Boar, Adonis; Ceres the Nurse of Triptolemus, his Father Eleusiris. Hippomanes overcame Atalanta by a Golden Apple; Tantalus the father of Pelops, obtained Hippodamia by overcoming her in a race of Chariots. Osiris being cut in pieces, was joined together again by Isis, his mother, sister and wife. The child Pelops was boiled and dressed, his shoulder eaten by Ceres and again returned to life, an Ivory shoulder being added to him. Achilles and Triptolemus were put under coals of fire by Night, and in the Day time nourished by milk; one by Ceres his nurse, the other by his mother Thetis. Achilles and Helena were the Causes of the Trojan War: She as the Impulsive, he as the Efficient cause. Helena was hatched from an Egg, and at the Nuptials of Peleus and Thetis from whom Achilles descended, that apple of Eris [Discord] which was the the first cause of the Rape of Helena, was thrown about. Pollux was assisting to the Argonauts, who are supposed (if ever they lived at all) to have lived at least fifty Years before the Trojan War began, and both he and Helena were produced out of one Egg, therefore Helena was an old woman when she was ravished by Paris. Medea

when an old woman, and without a tooth in her Head, was married to Achilles in the Elysian Fields (unless she restored youth to herself, as she did to Aeson the father of Jason, and as Ceres did to Pelops, for which reason he is said to have been twice Young.) Perseus received a flying Horse from Pallas, and in recompense brought the head of Medusa to Her to whom Mercury gave a Scymiter, and the rest of the gods other Weapons. Ceres gave Triptolemus a Chariot with flying Dragons. When Pallas was born of the Brain of Jupiter, and Sol was in conjunction with Venus, it rained gold at Rhodes. And Jupiter in the form of a golden Shower lay with Danae, as a Swan with Leda; as a Cuckoo with his Sister Juno; as a Bull with Europa; as a Satyr with Antiope. And so there is a concord in them all.

Emblem XLV.



Epigraph 45:

The Work is perfected by Sol and his Shade

Discourse 45:

As a light kindled in a Round or Spherical Palace enlightens all the wall above or below, except where some Table or utensil in the middle obstructs its influences, so likewise the Sun being placed in the vast Arch of Heaven illuminates with its Rays all the concavity of Heaven, and those Bodies which are contained in it that are Diaphanous and capable of receiving light; that is all the Stars, both the Wandering and the fixed, except where the Thickness of the intermediate Earth prohibits it. For there a black shade or Darkness, which is called Night, remains so long till it is driven away by the Sun, and light is poured out and beheld in its stead. Shade therefore, or Night, is the Privation or absence of Solar Light, and Day on the contrary is the irradiation and Circumfusion of it. Shade is that which cannot endure the aspect of the Sun, and therefore absconds itself, and avoids it, sometimes in this, sometimes in another part of the Earth, according as the Sun is in opposition to it. The Sun and Shade never yet saw one another, although if Nature would admit it they might do it every moment. But the Sun considering her as an Enemy to himself, always pursues her whilst she flies so that he can never weary her so as to overtake her, as Buchanan says in his Book of the Sphere. After the Image and example of that great Sun and his shade, the Philosophers have observed that their Sun likewise has a black cloudy flying shadow. Hence Hermes saith, " My son, extract its shadow from the Ray. " That is, see that you bring your Sun round about by the Primum Mobile over which Vulcan presides, that that part of the earth which is now covered with a shady night may enjoy the clear light of the Sun. For if the whole Firmament of Heaven, with all that is contained in it, were not carried round in each Natural day, that is in the space of four and twenty hours by its first motion, but the Sun should move by its proper motion, which is called the second or annual one, those Antipodes who are below us would have night for almost the space of six months, and we in the meantime should have daylight, and so on the contrary so that the whole Year would consist of One day and One night, as it is now under both the poles as Reason and experience shows us. But it hath pleased Divine Providence to order it otherwise, which therefore ordered Two motions of the Planets: The first and second, and so distributed the Year into many days.

Now the Shade and the Sun do together make a day and night, which the Sun by itself alone could not do. It is its property to Illuminate all Bodies and places that are opposite to it, but it is by accident only that its absence makes a Shade. So also the Philosophical Sun with its shade make a day that is Light, and Darkness or night. To wit, Latona

or Magnesia, whose shade (as Democritus says in the beginning of the 3 books of his Mensa Aurea) must be semeted and burnt up by a Fiery Medicine.

The use of Shadows in Astronomy is so great that without them that Science can scarce be accomplished. It is to shade likewise that the Chemist ascribes the perfection of his Art. For what is this Sun without a Shadow? The same as a Clapper without a Bell, that indeed makes the first motion to a sound; that is the Quill, this the Instrument of Music; that the Tongue, this the great Mouth . A Shade is the most contemptible thing, and next to having no Being. So also the Philosophers shade is a thing Black; blacker than Black as they call it, or viler than a Weed, (not in respect of itself, but in the opinion of men and the plenty of it.) What more useful than Fire? More precious than Water? More amiable than Earth? Which yields flowers and all things that are lovely? What more delightful than Air? Which if it once be obstructed will make all things cease to be pleasant, but because in their Vast spheres they are exposed to the common use of mankind by a preposterous imagination, they are thought to be of no value. In like manner both the common and Philosophical shade are disesteemed. They who have lived long in subterranean shades, lose their eyesight if they are brought suddenly to the clear light of the Sun; so they who remain and work only in the Philosophical shade, and do not join the Sun to it are deprived of their judgement, which is the guide of their mind, and so can bring nothing to effect.

When the Celestial Sun is elevated to the Height of Noon, the Heat is greater and the Shadows less, so here when the heat is mirrored the shade is less, and likewise on the contrary. We must therefore begin when the Sun from the Meridian call side bends itself again to the Top of our Head in Capricorn, and the first operation even to Aries will be finished. There begins the work of Women even to Leo, and afterwards Labour proceeds from Labour, till the Year as a Serpent takes hold of the Tail with the Head; that is to say, is completed.

Atalanta fugiens emblems 46 - 50

Emblem XLVI.



Epigraph 46:

Two Eagles come together: One from the East, and the other from the West

Discourse 46:

Ciaro, in his book of the Nature of the Gods, declares the most Ancient Apollo to be the Son of Vulcan, the Defender of Athens; which opinion is very true, when as it ought to be, it is transferred to an Allegory. For Vulcan produces the Philosophical Sun which is Apollo. But the opinion of his being the son of Jupiter has prevailed. For when Latona has twins in her womb, that is Apollo and Diana, which she had conceived by Jupiter, Juno being jealous, sent Python, a Serpent of a Vast magnitude, to persecute and Vex her whilst she was with child. The miserable woman, after many and tedious wanderings, was at length carried by a ship into the Island of Ortygia, to her sister Asteria, who governed these and that Island, being almost wholly overflown with the Sea; yet afforded place for Latona whilst she was in Travail; from whence it was called Delos or, " Manifest ", which before was, [here a word in Greek] or " Not manifest. "

There she brought forth her children: The first that came forth was Diana, and she did the office of a Midwife to her Mother, who laboured in the birth of her brother Apollo. From whence it came to pass women in Travail call upon her Deity by the names of Diana, or Ilithyia, because she shows Light to Infants newly born, their Eyes being opened. Apollo therefore being born and grown up, slew Python the Tormentor of his Mother, with his Arrows. He likewise slew the Cyclops, because they made Thunder for Jupiter to destroy his Son, Aesculapius: For it was with Thunder that Jupiter struck him down to Hell because he had restored Hippolitas to life, that had been torn in pieces by Horses.

That these things are merely Chemical we have demonstrated in many places. For Latona, Cynthia, Apollo and Python are requisites of this Art, which have such relations one to another, as have been declared before. For these same things, being divulged in the Writings of the most Ancient Poets, as Orpheus, Linus, Museus and Homer, they gave occasion to the Ignorant to ascribe religious worship and Veneration to Apollo, and to erect Innumerable Temples to him, both in Europe and Asia. But that which was most celebrated was at Delos, where there was a Vast number of Statues made of Solid gold and silver, of great weight and Artifice, being there espoused by many Kings and Princes, with other most precious gifts [which had been] presented by all sorts of persons out of their peculiar devotion.

Pausanius relates that there was a Bronze Skeleton of admirable workmanship hung up at the Top of the Temple by Hippocrates. There was likewise that famous Tripod, which Mulciber made and gave to Pelops, that was afterwards

consecrated to Apollo by Pelops, when he married Hippodamia, the Daughter of Onomeus, King of Elis. This was erected in the middle of the Temple where Pythia, sitting upon it, received the Inspiration of the Devil breaking forth from a profound Hollow, and being filled with it, prophesied and gave answers to those who enquired after the events of things to come. Delphos was seated near the foot of Parnassus in Boetia; not far from the Temple was the Divining Fountain named Cassietis, which extinguished such burning Torches as were brought near it, but if they were removed afar of, they suddenly took fire and were rekindled. The water of the same fountain gave a power of prophesying to such as drank of it, but then their lives were shortened by it. There being a concourse therefore from all parts of Europe and Asia to the Delphic Oracles, the Poets feigned that Parnassus was in the middle of the Earth, and that they proved by an example of Jupiter, who had made experiment of it by sending forth two Eagles. But this thing not being supported by the Credit of any History it may not be repugnant to the Truth to ascribe it to Chemical matters, especially in as Apollo, in all his Circumstances and his Original, has before been declared to be Chemical; although afterwards the Devil confirmed the superstition of men, and under that Name gave forth Prophesies. The two Eagles are two Stones, one of which comes from the East, the other from the West, as the Philosophers have many ways demonstrated. Jupiter has sent them forth as his Ensign-bearers. The Eagle seems indeed to be the Friend of Apollo, or Sol, because she proves her young ones by the Sunbeams, and disowns those as illegitimate who cannot endure them. Its feathers are reputed not to putrefy, although mixed with other things, and that they devour the feathers of other birds, and that they easily admire of being gilded. It does not die of old Age or sickness, but of Hunger. For the upper part of his Beak grows so crooked that he cannot feed himself, which having cast off, he plunges himself three times in a fountain, and is said by these means to be restored to Youth again. Hence the Psalmist says, " Thy Youth shall be renewed like that of an Eagle. "

This of all birds is never affected with Thunder. It has war with the Dragon who therefore hunts after its Eggs. All these endorsements of its Nature have given occasion to the Philosophers in their Art, to extol the Eagle and liken their Stone to it. There are innumerable Examples of this Kind in their Books, which at present we Shall not Mention.

Emblem XLVII.



[From 47 - 50 no epigraphs given]

Discourse 47:

The Philosophers in many places make mention of two Stones that are freely given to us, as Arnoldus, Isaick, and others. Avicenna amongst the rest affirms that they are thrown out in the Dung, neglected by the Vulgar, but if they be joined together, they perfect the magistery. Some extol the Occidental Mercury, which hath proffered itself before Gold, and overcome it. But the author of the Consilium Conjugi Solis and Luna, out of the Epistle of Aristotle, does best of all describe the two Stones, when he saith there are Two Stones, principals of this Art, white and red, of wonderful nature. At the Setting of the Sun the white begins to appear upon the surface of the Waters, hiding itself till Midnight, and afterwards descends to the Bottom. But the red Operates otherwise, for it begins to arise upon the Waters at the rising of the Sun till noon, and afterwards descends to the bottom. These Stones therefore are the two, Sent by Jupiter out of Delphos, as we said before. Those also are the Wolf and Dog coming

from different parts of the Earth, which Bite and worry one another, and both become Mad. As Rhasis declares in his Epistles, " Those Stones are the most true Bezoar, which comes from the East Indies, taken out of the Bellies of wild Bests. The West Indies yield another, but of less Efficacy, and is called That of Peru, and taken out of Tame animals. " So, the East affords a most fierce Wolf, the West a Dog Familiar to man. That is: Sulphur comes from the Eastern as Mercury does from the Western Regions; of which the one is soft and tractable, the Other is Choleric and fierce. As soon they meet they fall upon one another. But the Dog, being of a remarkable Size, obtains the first Victory by Prostrating the wolf, and almost killing him. Then the wolf recovering his strength, Overthrows the Dog and never Suffers him to rise again, but kills him in the main. The Wolf receives such wounds from the Dog, that are not less mortal than those he gave him, and so they are wounded to death by one another.

Rosinus to Euthicia says, concerning the Wolf, that, " He is a Stout Soldier, Conqueror of Two, and of much Esteem and most intense Strength, that can perforate Bodies when he meets with them, and is white in Appearance, red by Experiment, and is the male that took Luna to wife (which some men suppose to be Gold of a most precious Connection, whose Congelation is never dissolved, nor footsteps or Imperfections ever defaced) which God has bestowed upon the holy and Elect Philosophers. You must know that Nature has taken an Equal as an Enemy. " And a little after he says, that, " Sulphur is most Strong, and fights against fire that it contains and is contained; for a most precious Colour proceeds from the two conjoined together, and that Sulphur, which is Naturally Volatile, can never afterwards fly away, because the Soul hath Perforated it. And in like manner, the Tincture of the soul hath perforated and Mixed with the Body, and the Body hath contained the Soul and refrains the Natural flying of it. " And then to one demanding which of the two Stones was Strongest, he answers, " That stone which is No stone, is stronger than the Other Enemy. But if Red is Stronger than that which hath Strengthened his Companions by his Fortitude, the Oriental Wolf is therefore Stronger than the Occidental Dog, although he does not obtain the Effect of his Victory but by falling Together with his Enemy. "

For the tingeing poison is produced from both. The Differences therefore between the Wolf and the Dog is but small, for a Mastiff or dog may appear with the form or kind of a Wolf, so as to seem to have been a wolf Originally, but to have become tame running through many Generations. After the same manner, Sulphur and Mercury differ but little from one another, because That proceeds from This, and This from That: Mercury indeed begat Sulphur, but Sulphur Purged Mercury, and rendered it to itself.

The same Rosinus asks these questions,

" Whence comes its Colour? "

And answers, " From its Most intense bitterness. "

" Whence comes its bitterness and Intention? "

Answer, " From the impurity of the Metal. "

" Is its red Colour never Supreminent? "

He answers, " Yes. "

And again he asks, " Is it never hotter than fire? "

Answer, " Fire in respect of it is as water in respect of fire. "

Again, Question, " Is it not stronger then fire? "

He answers, " Not, when then do you assert it to be stronger than fire.

He answers, " Because Fires meeting together do destroy one another. "

It is therefore manifest that one is the food and alimnt of the other. And so much as the one Increases, the other Decreases, till that which increases, Prevails, and the Dragon devours the Serpent.

In great Battles it Often happens that they who undergo the greatest Slaughter, win the field and Victory. So also, though the Dog lie Prostrate, yet he was not so Overcome at his death but that he could [not] hold his Enemy so fast, that as the other could not live without Him, so neither could he without the Other.

Emblem XLVIII.



Discourse 48:

Xerxes, that most powerful King of Persia, Leading his Army through dry and uninhabited Countries, in the midst of Extreme heat, being very thirsty did not refuse a draught of Muddy water Offered him by a Soldier, but drank most plentifully and gave a Very large reward to him that brought it. And indeed if a man at this time (as some of our Latest Historians affirm) should travel through the Domains of Persia, he would seldom meet with fountains of Fresh Water, for their Standing Waters are Brackish, and the Soil itself upon the surface has a very great Saltiness. After the same manner, the King of the Philosophers, being tormented with thirst, Commands his servants to bring him plenty of fresh Water, which being brought him, he drinks till he is Satiated, as appears by the Allegory of Merlin: Divers Physicians undertook the cure of the King that was Sick and discoloured. The Egyptians administering their Medicine, stirred the Humours whilst they were yet crude; whereas Hippocrates says they must be concocted before they be purged, unless [they] be stirring and fluxible, for then they must Immediately be Expelled, lest they make an Effort and fall upon the more Noble parts: Hereupon [are] dangerous Symptoms as Happen to the King.

But the Physicians of Alexandria coming afterwards, and being Esteemed more Successful in Chronic diseases, restored the King to his former health.

(It is very well worthwhile to cure so great a King, who being made healthy, Extends a Liberal hand, and a Serene aspect to his physician. We have read how many men's cures have been Nobly rewarded by several Kings, as that of Demonides by Policrates; Tyrant of Samos with two talents Erasistrati, who as Pliny writes, was the disciple of Chrysippus and the son of Aristotle's Daughter; as likewise Jacop Coeterius, physician to Louis the 2nd. King of France, from whence he received a Salary of four Thousand crowns a Month; not to mention more Modern instances.)

But the cure of this King is accompanied with a reward that is still far greater. For as Hermes and Geber in the Rosary, " He that can once complete this Art, if he should live a thousand Thousand Years, and Every day should feed four Thousand men, he could not want. " And Senior confirms this by saying, " He that has this Stone from which the Elixir is made, is so rich that he can, like the man that has fire, give to whom he will, and when he will, and as much as he will, without his own Danger, or the want of it. "

The Father of Democritus was so Rich that he gave a Feast to the Army of Xerxes; and Pitheus, a man Exceedingly wealthy, offered the same prince that he would pay his whole Army and find them provision for five Months, provided that the Youngest of his five Sons, who was the Comfort of his Old age, might Stay at home with him and not be forced to go into the King's Army. But the Barbarous, Basely rejecting his petition, commanded the Youth to be cut in two pieces and impaled on Either side of the Highway through which the whole army was to pass, as Sabellicus relates in the Second Book of his Enneads-

But the wealth of these Men are Nothing to the Riches of this King, which are without Number or Dimension. Being cured and freed from the waters all the Kings and potentates of Other Regions have Honoured and feared him, and when they would see any of his wonderful works, they put one ounce of Mercury, well washed, in a Crucible, and cast thereupon as it were, one grain of Millet seed of his Nails or his Hair or his Blood, and blowing gently with coals, they let it cool with them, and found such a Stone as I know.

This is he of whom Count Bernard makes mention, that he can give to his six courtiers as much of his Kingdom as he himself possesses, provided they wait till he recovers his Youth, in the Bath, and be adorned with various Garments, to wit: a Black breastplate, a White Shirt, and Purple Blood. For then he promises to give some of his blood to Every One of them, and make them partakers of his riches.

Emblem XLIX.



Discourse 49:

Women that keep Company with many Men, Seldom conceive Living Children, for Nature Very seldom admits of a Superfaetation; Hence whatever Offspring is born, whether it be one or More individuals, they proceed from one Father and Mother.

There is a Remarkable instance in History, of Margaret the wife of Herman, Earl of Henneberg, who in the Year 1276, bore 365 children, which were all Christened; the males by the name of John, the females yet of Elizabeth. All died and were buried in the Church of Lausden in Holland, about a mile from the Hague, towards the sea. And in the same place may still be seen the Brazen basin in which they were baptised, with an inscription of the whole story. The reason given for it is that the Countess, seeing a poor woman with twins in her arms, called her an Adultrous, as if it were impossible for more than one [child] to be conceived at one birth from one man. But yet they Necessarily spring from Divers; whereupon the poor woman, knowing herself clear from any guilt, made this imprecation: that the Countess herself might at one time by one man conceive as many Children as there were Days in the Year. This is a Miracle; but [yet] a Natural work, which happened by the Divine Vengeance.

But in the Philosophical work, that which is Otherwise contrary to Nature, is Easily admitted under the Veil of an Allegory. For here One offspring is said to have Three Fathers, and likewise so many Mothers. Hence Raymond, as cited by the Rosary, says, " Our infant has two Fathers and two Mothers, and because he with his whole Substance is tenderly Nourished in fire, therefore he never dies: So Dionysus or Bacchus is called " Bimatur ": as having two Mothers; who when his Mother was burnt, before the time of his Maturity was taken out of her belly and sowed into his Father's thigh, who thereupon became Father and Mother, too.

But these things are better declared in the Conception of Orion, who is said to have been produced by the seeds of Apollo, Vulcan and Mercury mixed together, and preserved in the hide of an Ox for ten Months. Now all this would not Only be fabulous, but Monstrous, unless the Secret of Nature, that is not Obvious to all men, lay hid under it. Lully in his Theoretica Testamenti, attributes as many and almost the same Fathers to his Philosophic birth, to wit: Sol who is Apollo or the Celestial Sun, the first Author of this Generation, who by his unspeakable Occult and Astral power, works upon a Contained Matter known to the Philosophers, as upon the Matrix of a Woman, and in that produces a Son or Offspring like himself, to whom afterwards he will lease and resign his Arms and Ensigns of Virtue as belonging to him of by right of Inheritance, that is: the Faculty of Maturating things immature, and the Energy of Tingeing and purging things Not tinged or purged. For whatsoever Sol perfects in a Thousand Year, his Son can perform in half an Hour.

Therefore that his Virtue may be 1000 times Stronger then that of Sol, his father delivers him to Vulcan, and the Artist for Education, that his generous disposition may be improved and multiplied in Strength by their Means and

Assistance. For it is Manifest to be very Advantageous to be accustomed to a thing from [the time of] a child. So Achilles, Jason, and Hercules were for the same intent committed to Chiron to be instructed. For Milo the Crotonian, who carried a Calf when he was a boy, by custom came to be able to carry an Ox when he grew to be a Man. Therefore, tis not without reason that Vulcan and the Artist are said to be the Fathers of this Child, as well as Sol. For as he was the cause of his Being at first, so these Make him such as he is and so great as he appears to be. No Equivalent Reward can be made to Masters for Institution, no more than to parents for Generation. These dispose the Body; they the Mind. And so no less recompense is due to one than to the Other of them.

In the production of Orion, Mercury contributes matter; Apollo the form; and Vulcan the Heat or Efficient cause. And so it is likewise necessary in the Philosophic work that these Three Fathers should seem to Conspire together for the Birth of one offspring, that is to be the Darling of the Philosophers.

Emblem L.



Discourse 50:

The Mansion of Dragons is in Caverns of the Earth; but of Men upon the Earth, in the Immediate Air; which two Elements are contrary and yet are appointed by the Philosopher to be joined together, that one may act upon the Other. But by the Woman, Others understand the Eagle, as Basil in his Second Key, for tis not convenient (says he) for an Eagle to place her nest upon the Alps, because her Young ones would die by the coldness of the Snow upon the top of the Mountains, but if you add to the Eagle a cold Dragon, that hath a long time had his Habitation in the rocks, and is crept out of the caverns of the Earth, and put them both into an infernal Cell, then will Pluto blow, and by his last, draw a Fiery Volatile Spirit from the cold Dragon, which with its great Heat will burn the Eagle's Feathers and Excite a Sudorifick Bath, as will melt the Snow upon the top of the Mountains, and turn it into Water, from whence a Mineral Bath may be well prepared, to contribute health and Fortune to the King.

This reward is wonderful, that a cold Dragon should Yield a fiery Spirit, yet Experience declares it to be true: in Burnt Serpents that send forth a venomous flame, poisoning those that stand by it. Nor is it without reason that preservers of the Chemical treasures should be called " Flaming Dragons "; and " Keepers of the Golden Fleece "; [of] " The Garden of the Hesperides "; and that of Cadmus and others.

For this Dragon lives in Strait places of Subterranean Rocks, which you must take [of or from] there, and join it to the Eagle, or Woman to her in her grave, or to the Other (if you would rather have it so) in her nest. For tis the Nature of the Dragon sometimes to lie in wait for the Eagle's Eggs, and wage Mortal war with the Eagle. There are Some Greek writers that Report that in times past, a Dragon fell in love with a Maid, and lay with her. What wonder then if the Philosophers would have their Dragon Shut up in the same cavern with the woman? Greverus joins Red and Black Dragons together in the Deep gulf of the mountains, and burns them with fire, and the black ones perishing he saith, " The Keeper of the mountain Searcheth for them everywhere, and he brings them to the Mountain. " Merlin, in his Vision, if it be not Suppositious, makes Mention of a White and Red Dragon. These Dragons, whatsoever they be, whether one be a Woman, or female Dragon, do act Mutually until they both die, and Emit blood from their wounds wherewith they are both Embued.

But hereby the Dragon is understood [to be] the Element of Earth and Fire; and by the Woman those of Air and

Water. Whence the Clangor Buccine saith, " The Dragon is the Matter remaining in the Bottom, after the water is distilled from it. " And according to Hermes, " The water of the Air, being between Heaven and Earth, is the Life of Every thing, for that water dissolves a body into a Spirit, and makes a live thing of a dead thing, and constitutes Marriage between Man and Woman, for it makes the whole Benefit of the Art. " And of the Earth he says thus, " And moreover, understand that the particular earth which we tread upon is not the true Element: Yea, it is Elemented from its true fifth Element. Nor doth the fifth Elemental Substance recede from its Elemented Body from which the Earth is formed. " And a little after, " But the Virgin and true Element, which Fire cannot burn, is in the Center of the earth. This is the Dragon whereof we speak, insinuating itself, even into the Center of the earth, where the heat being great, it conceives within itself a Flaming heat, wherewith it burns the woman or Eagle. " But the woman or Eagle is an airy water, which some call the white or Celestial Eagle, and Endeavour to make it the Common Mercury or Sublimed Salt, for there Men that feign themselves as Quick Sighted as Lineus, [are] but indeed blind in this Art. But Count Bernard says in his Epistle, " Verily I say unto You, that No water will dissolve a Metallic Species by Natural reduction, but that which continues with it in matter and form, and which the Metals themselves can recongeal, and a little after. Nor doth that water pertain to bodies in Solutions which doth not remain with them in congelation. " And not far after, " Verily I say unto you, that the Oil which Naturally incerates and joins Natures together, and Naturally introduces the Medicine into Other bodies that are to be tinged, is not compounded of any Other Extraneous thing, but only of the Bowels of the Body that is to be dissolved. " The Eagle therefore and the Woman, as likewise the Dragon with almost all the Severals of the whole Art, are Understood by these precepts; which by opening the Bosom of Nature We have perhaps so far Explained and declared to the Sons of Learning, that so Glory might be given to God.

Amen.

Extract from *Alchymie et le Songe Verde*

An extract from Bernard of Trevisan, *Le Texte d'Alchymie et le Songe-Verd*, Paris, 1695. (pages 87-92.)

Therefore, my child, you see very well that I have declared all to you when I have made you understand in what manner our Sulfur is contained in the belly of the Mercury, and that it is correct to call it internal Sulfur or hidden Spirit, which is no other thing than heat and dryness, acting on the cold and the moisture, acting on the patient, the pure mercurial substance of which Sulfur is the Soul, since it is it which vivifies and sustains the Mercury which would be, without our Sulfur, only a dead, unfruitful, and sterile earth. There is then good reason to say that Sulfur and Mercury are the proper and true substances of the metals, because it is very certain that this Sulfur cannot be without Mercury and that our Mercury cannot be without this Sulfur which is intimately united and incorporated with it, as the soul is with the body.

These two names of Mercury and of Sulfur are only names for one single substance which we know under the names of Quicksilver or Mercury...

Therefore make manifest that which is hidden and make occult that which is manifest. I tell you, in that alone consists the work of the sages. Our gum curdles our milk, and our milk dissolves our gum, and they grow in the Stone of Paradise, which Stone is of two contrary natures, that is to say, of the natures of Fire and of Water.

All that I have written above ought to have opened your understanding to the intelligence of the philosophers - for what I have explained to you altogether well and have given you to understand what our Sulphur is, that the philosophers have also called Gum, Oil, Sun, Fixity, Red Stone, Curd, Safran, Poppy, Red Brass, Tincture, Dry, Fire, Spirit, Agent, Soul, Blood, Burned Brass, Red Man, and Quick Earth. I have also given you a clear and concise explanation of that which the philosophers name Water, Milk, White Wrapper, White Manna, White Urine, Cold, Moisture which does not dampen, Body, Womb, Moon, White Woman, Changing Habit, volatile, patient, Virginal Milk, Lead, Glass, White Flower, Flower of Salt, Fleece, Veil, Venom, Alum, Vitriol, Air, Wind, Rainbow, Naked Woman, and so many other names which are only for the purpose of making us conceive the qualities, properties, and the two natures of male and female contained in our substance, which is nothing else but animated Quicksilver. It is this viscous moisture mixed with its earthy part, our Mercury, and the true foundation of all our science. It is in this great number of terms that the wise men have taken pleasure in writing their sentiment relative to our science. All these names ought to convince you of the truth of our science, for all of them have only one meaning and all of them have for their purpose only to expose the hermaphroditic Mercury to us. It is feminine if it is considered as separated from the Sulfur which it contains within it and of which it is the substance; but it is masculine if it is considered according to its Sulfur with which it is united so intimately that it cannot be separated from it; and it can be said of their marriage that they are both of them in the same flesh.

The Work of Dickinson

A 17th century allegorical alchemical poem by Edmund Dickinson, transcribed from MS Ferguson 91 in Glasgow University Library.

The worck of Dickinson.

When Phoebus with his rayes bright
Through the Raine takes his flight
His heate is then soe nourishinge
To the Earth and every other thinge
That sapp and roote doth then revive
By Phoebus heate attractive
Drawing by branches of the vine
Water mingled with Earth fine
Containeinge also fier and Ayre
Which liquor on Earth hath noe peere
CHAOS veterum some doe it call
Confused in it the Elements all
Wherefore draw thou a water bright
Contayneng in it the fiers might
And in the residence thou shalt finde
An Earth black as man of Inde
Which into Luna looke thou throwe
Till it be whiter then the snowe
That Earth put in a glasse faire
And put thereto of his water cleere
But close the mouth well of the Glasse
That the Spirit doe not out passe
A dayes space then lett them stand
To be buried in could sand
Then doe it in a bath of lent heate
That faint water it maye out sweate
So weake water thou shalt up still
But fier beneath with Earth will dwell
When all the fainte water is drew
And fier left in the Earth belowe
Then of this water put on more
And do as earst thou didst before
But often times thou must doe this
To gett much store of fier I wisse
So when thy fier is multiplied
Which still belowe in Earth will bide
Then hast thou gott a burning fire
That draw forth at thy owne desier
For Earth with his attractive might
Keepes downe with him the fire bright
First hide the fire the Earth within
And afterward looke thou them twinne
Thus Raymund ment when he did say
Absconde ignem in intimis terrae
Then set thy glass in dry fire
Till the white fumes doe appeare

Receive the same cloudes bright
Which tourne the water greate of might
This water if thou doest not knowe
Some thinge thereof I will the shewe
Of which Philosophers meane
From bowels of the Earth updrawe
By Phoebus might as earst was shewne
Mercury vegetable it is without doubt
That causeth Cropp and roote to sproute
Ignis humidus forsooth it is
The comfort of our life I wis
Mercury vegetable that men of clatter
That reduceth Gold to his first matter
This is the key that all must done
To open the bodies of Sonne and Moone
Also the menstrue vegetative
The metalline body that doth revive
The menstrue resolutive is the thinge
Which the menstruum resolved forth doth bringe
Then rectifie this water of might
And doe in it obryson bright
Which thou that tourne to his first matter
As doth Ice in warme water
And so together thou must convert
That never asunder they shall depart
Then circulate them so thou shall
To heale in man diseases all
For then thou has Electrum right
The first essence of the Sonne bright
This is the Philosophers Sulphur vive
Theire Tinctur, lead, their Gold of life
Likewise Luna thou maist reduce
To serve the to an other use
If thou hast grace then mayst thou finde
A water of an other kinde
Which faster to the metall doth cleave
Ingendred in the Earth beneath
Reduce him rightly into water
Which of metalls is first matter
Whose partes so divide thou shall
Into Earth and water minerall
That after they may conjoynd be
To cure in metalls leprosy
And for the order of true workenge
In figures is satt downe every thinge
To make white stone and the redd
Elixir vitae to putt away dread
To shew the order I meane truly
For workes in Bookes disordred bee
And keepe this secret I the praye
As thou wilt answer it at doomes day
And keepe it out of wicked hands
Which in no feare of God stands
And keepe it well in safety
To guide thy bretheren eke and thee
The key of all is heere in briefe

Which erst by none was ere so reife
And looke that aye thou live aright
And serve the Lord in Truth and Spight
And dooe good deedes unto the poore
So shalt thou live for ever more.

153 Chymical Aphorisms

These 153 alchemical aphorisms were published, together with the 157 alchemical canons, in Franciscus Mercurius van Helmont, *One hundred fifty three chymical aphorisms. Briefly containing whatsoever belongs to the chymical science. Done by the labour and study of Eremita Suburbanus. Printed in Latin at Amsterdam, Octob. 1687. To which are added, some other phylosophick canons or rules pertaining to the Hermetick science. Made English and published for the sake of the sedulous labourers in true chymistry...* by Chr. Packe. London: for the author, sold by W. Cooper. 1688.

To all the Lovers of the CHYMICAL ART.

Gentlemen,

About a Month since, I received among some other things, those 153 Chymical Aphorisms, from Amsterdam, where they had been newly printed in Latin, for which end they had been lately transmitted from Vienna, as appears by the Author's Epistle to his Friend. When I had perused and well weigher them, with that little Judgement I could, I thought that I could do nothing more grateful to the Sons of Art, than to Publish them in English, which I have done with all the care and exactness I could.

The other 157 Phylosophick Canons I have taken from Bernardus G. Penotus a portu Aquitano; where they are inserted with 115 famous Cures of Paracelsus, together with Pontanus his Epistle, and some other Phylosophick things, and printed in the Year 1582. Which together make up a Compendium of the Chymical Art, and may serve the Studios for a vade mecum, or small Pocket Companion, with which he man converse in his retirements. That it may be both pleasant and profitable to the Disciples of Hermes, is the only desire of,

Gentlemen,

Your ready Servant,

Chr. Packe

From my House, at the Sign of the Globe and Chymical Furnaces in the Postern Street, near Moorgate. Decemb. the 8th. 1687.

The AUTHOR TO HIS FRIEND.

You see here, my highly-esteemed Friend, part of a certain Excellent Writing, digested into brief Aphorisms, as a Compendium of all those things which Phylosopher's are wont to observe, about the great Work of their Stone: Not that all things are here expounded which belong to the Compleat Description of the Physical Tincture; for there are more things yet behind, with which the Author intends to adorn it; in as much as he hath determined to fortifie these

Aphorisms which he hath here emitted, from the Authority of the Principle Phylosophers: in which Work he will accurately explain the Similitudes, Figures, and other obscure and confused manners of speaking, which every where occur in the Writings of the Phylosophers. That so at length those things which hitherto have been delivered too intricately, and confusedly by most writers, may appear in some Methodical Order. Nevertheless, the principle scope of this Author, is not so much to expose or set forth his own Inventions, as to reduce the valuable Sayings of others into order; which he willingly submitteth to the Judgement and Examination of those, who have made a greater Progress in the Art than himself.

But although I know this to be the purpose of the Learned Author, nevertheless I chuse rather to transmit this little work to you, imperfect as it is, that you may weigh it, and cause it to be printed, then that the Sons of Art should any longer want this small help; that it may give a light to those who err and go astray in the midst of darkness.

And that the Author may judge from the event of this his labour, whether it will be worth his Pains to emit the whole Work to the World. Farewell my good Friend, and let me continue to have a place in your favour.

Dated at Vienna, the
2d. of Septemb. 1687.

CLII
Chymical Aphorisms;
To Which

May be Commodiosly reffered whatsoever belongs to the Chymical Science.

- Aphorism I. Alchemy is the perfect knowledge of whole Nature and Art, about the Kingdom of Metals.
- Aph. 2. Which by reason of its Excellency, is called by many other Names.
- Aph. 3. And was first invented by one Alchemus, as some think.
- Aph. 4. And in all times hath been so highly esteemed by Philosophers by reason of its great Utility.
- Aph. 5. That the Adepti being moved with Pity, would not altogether conceal it.
- Aph. 6. Nevertheless, they have delivered it but confusedly, enigmatically, and under Allegories.
- Aph. 7. Lest it should fall into the hands of the unworthy.
- Aph. 8. But that it should be known to its own Sons only.
- Aph. 9. With which Sophister should have no Commerce.
- Aph. 10. Wherefore this Science is the Gift of God, which he bestoweth on whom he pleaseth.
- Aph. 11. Either by the Revelation of a faithful Friend; or by illuminating the Understanding of the Enquirer.
- Aph. 12. Who seeketh it by Prayer, diligent Reading, profound Meditation, and assiduous Labour.
- Aph. 13. Therefore it behoveth the Studios of this Art, to be of a pure heart, intire manners, steadfast to his purpose, and a Religious keeper of Secrets.
- Aph. 14. And moreover, that he be indowed with a good Wit, health of Body, and a plentiful Fortune.
- Aph. 15. Because this Art requireth the whole Man, being found out, possesseth him, and once possessed, freeth him from every long and serious business, causing him to disregard all other things, and to repute them as being foreign and strange.
- Aph. 16. The parts of Alchymy are two, viz. The Theory, and the Practice.
- Aph. 17. For, seein that Art can do nothing about Metals, except it imitate Nature,
- Aph. 18. It is necessary that the Knowledge of Nature should precede the Knowledge of Art.
- Aph. 19. Alchymy therefore, in respect of the Theory, is a Science whereby the Beginnings, Causes, Properties and Passions of all the Metals, are radically known; that those which are imperfect, incompleat, mixt and corrupt, may be transmuted into true Gold.
- Aph. 20. Seeing that the final cause in Physick co-incideth with the form, the Principles and Causes of Metals are their matter, form, and efficient cause.
- Aph. 21. The Matter of Metals is either remote or proximate.
- Aph. 22. The Remote is the Rayes of the Sun and Moon, by whose Concourse all Natural Compounds are produced.
- Aph. 23. The Proximate is Sulfur and Argent-vive, or the Rayes of the Sun and the Moon determined to a Metallick Production, under the form of certain humid, unctious, and viscous Substance.
- Aph. 24. In the Union of this Sulfur, and Argent-vive, consisteth the form of Metals.
- Aph. 25. The which, seeing that it is various, according to the various manner of the mixture, and the degree of Decoction, hence arise various Metals.
- Aph. 26. Nature only effecteth this Union in the bowels of the Earth, by a temperate heat.
- Aph. 27. The Union of this Water immediatly flow forth two Properties of Passions, common to all the Metals, viz. Fusibility and Extensibility.
- Aph. 28. The Causes of a Metallick Fusibility are, Argent-vive, as well fixed as volatile; and a volatile Sulphur not fixed.
- Aph. 29. The cause of Extensibility is the viscosity or toughnes of Argent-vive, whether fixed or volatile.
- Aph. 30. Metals therefore are Mineral Bodies, of a close and compact substance, and of a very strong Composition; fusible, and extensible under the Hammer, from every Dimension.
- Aph. 31. Which are commonly reckoned fix, viz. Gold, Silver, Tin, Lead, Copper, and Iron.
- Aph. 32. Of these, two are perfect; viz. Gold and Silver.
- Aph. 33. The other four are imperfect.
- Aph. 34. Of which, two are soft; viz. Tin and Lead.
- Aph. 35. And two hard; viz. Copper and Iron.
- Aph. 36. The Perfection of Metals consisteth in the abundance of Argent-vive, and the Uniformity of the Substance, or perfect union of the principles, which is performed by a long and temperate Decoction.
- Aph. 37. Hence flow various Properties or Passions, by which the perfect Metals are distinguished from the imperfect.

Aph. 38. Of which, the first is, That the perfect Metals easily receive Argent-vive, but refuse Sulphur.

Aph. 39. The second is that they are not burnt, nor inflamed, but suffer the Examen of the Cupel, and of the Cement; or, at least, of the former.

Aph. 40. The third is, that the parts of which the consist, to wit, the moist and dry, cannot be dissipated, severed, or broken by the Fire, which dissolveth all things.

Aph. 41. The fourth is, that they suffer the greatest Extension of all the Metals.

Aph. 42. The fifth is, that are the heaviest of all the Metals, Lead only excepted, in respect of Silver.

Aph. 43. The sixth is, that being heat firey hot, they send forth a Sky-colour or Coelestial Splendor; neither are they melted before they have been some time fiery hot.

Aph. 44. The seventh is, that they never contract Rust.

Aph. 45. The Imperfection of Metals consisteth in the abundance of Sulphur, and the nonconformity of the Substance of the Substance; or in the imperfect mixture of the Principles, by too short, or a sudden and intemperate Decoction.

Aph. 46. By so many Properties or Passions as flow from the Water, the form of the imperfect Metals is plainly diverse from the Properties of the perfect Metals.

Aph. 47. The first of which is, that the imperfect Metals easily admit Sulphur by not Mercury; except so far as they differ but little from it, by reason of their imperfect Coagulation; of which sort are Tin and Lead.

Aph. 48. The second is, that they are burnt and inflamed: Nor do they endure the tryal of the Cupell and Cement.

Aph. 49. The third is, that their Essential parts (viz. the moist and the dry) are dissipated and separated by the Fire.

Aph. 50. The fourth is, that they are less extensible than the perfect Metals.

Aph. 51. The fifth is, that they are lighter than the perfect Metals, Lead only in excepted in respect of Silver.

Aph. 52. The sixth is, that being heat firey hot, they either contract a blackness, or a shining whiteness; and are either melted before they come to be red hot, or afterwards flower than the perfect Metals.

Aph. 53. The seventh is, that they contract Rust.

Aph. 54. Gold is a Metal most perfectly digested, of a yellow colour, mute, and shining; the heaviest of all the Metals, sustaining the tryal of the Cupel and Cement.

Aph. 55. Silver is a Metal less perfect than Gold, but more perfect than all the rest of the Metals, digested, of a pure whiteness, clean, sounding, and abiding the Cupel.

Aph. 56. Tin is a soft Metal, imperfectly digested, white, shining with a certain Blewness, somewhat founding, and is the lightest of all the Metals.

Aph. 57. Lead is a soft Metal, imperfectly digested, livid, mute, and heavy.

Aph. 58. Copper is a hard Metal imperfectly digested, of an obscure redness, livid, and sounding.

Aph. 59. Iron is a hard Metal, imperfectly digested, of an impure whiteness, livid, and growing black, and sounding much.

Aph. 60. All the Metals therefore of the same Original, and arise from the same Principles.

Aph. 61. Neither do they differ among themselves, except in their quantity and quality of their Principles, and their mixture, according to the various degree of their Coction.

Aph. 62. Whence it followeth, that the imperfect Metals have a Disposition of recieving the form of the perfect metals.

Aph. 63. Provided they be freed from their Sulphurous and Heterogeneous parts, which are the causes of their imperfection, by a perfect Decoction.

Aph. 64. Either by Nature alone, in the bowels of the Earth, in process of time.

Aph. 65. Or by the same Nature, in an Instant above the Earth, by the help of Art.

Aph. 66. By the projecting of a Medicine, which in a moment penetrateth and tingeth, the imperfect Metals being melted, and Argent-vive being made hot.

Aph. 67. Which transmutation of the imperfect Metals, into perfect; that it is not only possible,

Aph. 68. But also true;

Aph. 69. Is confirmed by the common opinion of Philosophers, and by Experience.

Aph. 70. And therefore the Stone or Medicine of Philosophers, by which this Transmutation is made, ought to have in it self the form of common Gold or Silver.

Aph. 71. For if it should want that, it could not actually introduce it.

Aph. 72. Every natural Compound is distinguished from other natural Compounds, by its own particular form, being really and actually distinct from all other forms of divers natural Compounds.

Aph. 73. Hence, among all Substances which are determined in one of the three Families of Nature, to wit, the Vegetable, Animal, and Mineral; there is nothing found but common Gold, which actually containeth in it self the form, qualities, accidents, signatures and properties of common Gold.

Aph. 74. Wherefore common Gold only will be the only Subject, from which the form of Gold ought to be taken, for the Composition of the Stone of the Phylosophers.

Aph. 75. Common Gold is only simply perfected by Nature; that is, it hath no greater perfection than it self wanteth, as it is Gold.

Aph. 76. And therefore cannot communicate its perfection to other imperfect Metals.

Aph. 77. Therefore if we labour in that, that common Gold should introduce the form of common Gold into the imperfect Metals, for their perfection, it is altogether necessary, that the common Gold should be made more than perfect; that is, that it aquire more Aureity and Vertue, than is required for the single perfection of common Gold.

Aph. 78. No natural Compound can be made more perfect, unless it be again subjected to the Operations of Nature.

Aph. 79. And as often as it is subjected to those, so often it acquireth a more perfect form in its Species.

Aph. 80. Which, that it may be done, it is necessary, to resolve it into a matter like to that, of which Nature hath most nearly produced it.

Aph. 81. For naturally, there is no new Generation made, without a previous Corruption.

Aph. 82. And seeing that common Gold, as we said above, hath its nearest rise from an unctious and viscus Humidity,

Aph. 83. It is manifest, that it cannot be made more than perfect, except it be first resolved into such its first matter.

Aph. 84. Every natural Agent assimilateth to it self the Patient, either in substance, or in quality.

Aph. 85. Therefore, to resolve common Gold into a humid, unctious and viscus substance, there is required an humid, unctious, and viscus Agent.

Aph. 86. Not any one, but one that is homogeneous, and of the same Nature with Gold:

Aph. 87. Such a one as hath eminently the form of Gold, or may obtain it by a new Specification and Determination, when it particularly insinuateth it self into common Gold.

Aph. 88. For, seeing that it ought naturally and radically to mix it self with the Principles of Gold, and to penetrate the Gold through every the least part of it, so that after the mixation, no separation can ever be made;

Aph. 89. After which manner, things heterogeneous can never unite themselves.

Aph. 90. And moreover, that it be more subtile, more active and spiritual than common Gold; and therefore the first matter of Gold;

Aph. 91. Seeing that nothing can be naturally dissolved, but in that, and by that, of which it is compounded.

Aph. 92. Whence we conclude, that no Vegetable, Animal, or Mineral Substances, which are not of a Metallick Nature, (such are Stones and Salts) by any Artifice of Depuration, or Preparation, or Subtility whatsoever, can make Common Gold more than Perfect.

Aph. 93. Neither also Metallick Spirits, which are not of the nature of Gold; such are Sulphur, and Arsnick, and other lesser or middle Minerals, which are any way compounded of those, although they are more subtile, and more active than Gold.

Aph. 94. For, seeing that it is spoyled of every Sulphur, therefore it doth not admit the said Spirits.

Aph. 95. Although the Vertue and Efficacy of Mineral Spirits to be so great in the Kingdom of Metals, that they cannot be altered, but by those only.

Aph. 96. Therefore that common Gold, by its resolution, may be made more than perfect, to the end, that it may bring the imperfect Metals to perfection; it is highly necessary to have recourse to a Metallick Spirit which is of the same nature with Gold, and therefore can unite it self with it.

Aph. 97. But seeing that, from what hath already been said, that common Gold is nothing else but a pure Argent-vive, perfectly digested by Nature in the Mines of the Earth.

Aph. 98. It followeth, that it is to be dissolved and rendered more than perfect, by nos Spirit, but by Argent-vive alone, crude and indigested.

Aph. 99. But not the common Argent-vive, nor that of Bodies, which is drawn from Metals,

Aph. 100. Although Gold hath a great friendship this those Argent-vives.

Aph. 101. [For those, seeing that they come very near to the Nature of Gold,

Aph. 102. They are only Subject of a Passive Transmutation.

Aph. 103. In which Nature hath ceased to operate equally as in Gold.

Aph. 104. Therefore seeing they are not in the first matter of Gold,

Aph. 105. They cannot act upon it.]

Aph. 106. But by the Argent-vive of Phylosophers; to wit, that unctious and viscus natural Humidity only, which is the root of all the Metals.

Aph. 107. Which Metallick seed, seeing that it is no where obvious to our Senses in Mines;

Aph. 108. And to create a Seed is not in the power of man, but of God only:

Aph. 109. From what hath been said, it is necessarily inferred, that there ought to be some Mineral afforded, which

may furnish us with this Mercury of Phylosophers.

Aph. 110. Which, seeing that according to the Premises, it ought to augment the Tincture, Fusibility, and Penetration of Gold;

Aph. 111. And among Minerals there is none found which can perfect the colour of pale Gold, and facilitate its Flux, and render it more penetrating, but Antimony only.

Aph. 112. Therefore that appeareth to be the only Mineral, of which, and by which, the said Mercury may be obtained.

Aph. 113. For, seeing that Antimony cannot communicate more Tincture to Gold, than the natural perfection of Gold requireth,

Aph. 114. And Gold, as hath been already said, ought to be more perfectly Tinged by the Mercury of Phylosophers.

Aph. 115. This Mercury cannot be had of Antimony alone;

Aph. 116. But by it, as a Medium, from other imperfect Metallick Bodies, which abound with the Tincture of Gold;

Aph. 117. Of which sort there are found only two, to wit, Mars and Venus.

Aph. 118. Whence we conclude, That of Antimony, and by its help, of Mars also, and Venus, our Royal Menstruum is to be elicited, by the work of Art and Nature.

Aph. 119. Antimony, Mars and Venus, consist of Sulphur and Mercury.

Aph. 120. Sulphur, as we have said, is avers to the Nature of Gold, by reason of its unctiosity, adustive and impure terrestreity.

Aph. 121. Wherefore the said matter of our Menstruum, before all things, is to be purged from its combustibile Sulphur,

Aph. 122. That only its Mercury may serve for our intention.

Aph. 123. This Mercury, without further Preparation, being projected upon Gold, doth not adhere to it with profit, but like other Mineral Spirits flyeth the force of the Fire, and leaveth the Gold unaltered, and unclean, or carrieth it up with it self.

Aph. 124. By reason of its earthy, feculent and fugitive aquosity, which is yet in it.

Aph. 125. Therefore, that of this Mercury, the Mercury of Phylosophers, may be made, which can unite it self with Gold, and render it more than perfect; it is altogether necessary, that it should be depurated, and freed from its Feces.

Aph. 126. No natural Compound can be perfectly purged without its dissolution.

Aph. 127. And every Dissolution of a natural Compound, is terminated in the moisture of which it was made.

Aph. 128. Therefore, seeing that the matter of our Menstruum is Metallick;

Aph. 129. And therefore, as is manifest above, ariseth from an unctious and viscous humidity.

Aph. 130. It is required for its perfect Purgation, that it be resolved into such an unctious and viscous humidity.

Aph. 131. This dissolution of the matter, requireth its previous Calcination.

Aph. 132. For seeing that naturally no dry thing is dissolved into a moist, except Salt, or that which by the force of fire hath contracted the like nature.

Aph. 133. Our matter is first to be calcined, that it may be rendered fit for solution.

Aph. 134. The total Dissolution of no dry Body already dissolved into a Liqour, can be perfected, or a disunion of its Essential parts be made, without its putrefaction.

Aph. 135. Wherefore this ought to be done to the matter of our Menstruum, for its compleat Depuration, equally as to Gold, for its plusquam perfection; as we have said before.

Aph. 136. But every moist body is corrupted and putrified in a light or gentile heat.

Aph. 137. Hence our matter being resolved into a moist, viscous, and unctous Substance, is to be farther promoted and disjoyned by digestion.

Aph. 138. That the subtile parts may be elevated from the gross, and the Pure from the Impure, by Sublimation.

Aph. 139. For the perfecting those Operations, Nature affordeth us only two Mediums, viz. Fire and Water.

Aph. 140. The Combustible and Volatile parts are Separated by Fire.

Aph. 141. But the Earthy and Feculent by Water.

Aph. 142. In the said Phylosophick Sublimation of the Mercury, and its union with Gold, by various Solutions and Coagulations, the Practice of Alchymy consisteth;

Aph. 143. That thence may result a Catholick Medicine, most potent in perfecting the imperfect Metals, and in restoring of all diseasy bodies whatsoever.

Aph. 144. Which Medicine is commonly called the Stone of Phylosophers, because it resisteth the Fire.

Aph. 145. And for other reasons it is also called by other various Names.

Aph. 146. From the Premises, the Chymical Excellency is rightly defined, to consist of Metallick Principles, exalted by various Phylosophick Solutions and Coagulations, unto the highest degree of Perfection.

Aph. 147. For seeing that Nature alone in the Mineral Kingdom, proceedeth no further than the perfection of

common Gold,

Aph. 148. It is to be assisted by Art, that it may render it more than perfect.

Aph. 149. Therefore the Practice of Alchymy in general consisteth of two Operations; to wit, the preparation of the Mercury of Phylosophers; and the Composition of the Elixir or Medicine.

Aph. 150. Which although they are not very difficult,

Aph. 151. Nevertheless, they are not alwaies without their perils and ill success.

Aph. 152. Not to be avoided, but by Industry, and an expert, couragious, and prudent Artist.

Aph. 153. Nor do the said Operations require any great Charge or Cost.

157 Canons

These 157 alchemical canons were published, together with the 153 alchemical aphorisms, in Franciscus Mercurius van Helmont, *One hundred fifty three chymical aphorisms. Briefly containing whatsoever belongs to the chymical science. Done by the labour and study of Eremita Suburbanus. Printed in Latin at Amsterdam, Octob. 1687. To which are added, some other phylosophick canons or rules pertaining to the Hermetick science. Made English and published for the sake of the sedulous labourers in true chymistry...* by Chr. Packe. London: for the author, sold by W. Cooper. 1688.

This was included in the earlier compendium by Benedictus Figulus, *Pandora magnalium naturalium...*, Strassburg, 1608.

To the Lovers of Hermetick Studies.

ALL the Books of Phylosophers, which treat of the abstruse Hermetick Medicine, are of nothing but a Spagyricall Labyrinth, in which, for the most part, the Disciples of Art fall into various Ambages and Deceits; so that even to this day, there are but very few who have found a true end. for if in this Labyrinth some easie Way hath shewed itself to the Erring and Straying, which seemed to extricate and lead them out, presently some impassable corners have occured, which keep them in a perpetual Imprisonment. So, if in the Writings of Phylosophers, manifest and easie Ways sometimes offer themselves, which at the first sight seem to the Searchers to be plain according to the Letter, presently unwary Operators, being decieved by the open words of Phylosopers, are involved in innumerable

Deceits. To this may be added, That many Pseudochymists deceive many by their specious Frauds and Cheats, dispersing and selling up and down lying Operations and Processies, in which they promise Golden Mountains to the Credulous; sowing Tares and bidding them expect Wheat. Wherefore I being moved with Compassion, have offered these Rules, which are full of Physical Reasons and Truth; in which you have the whole Art perspicuously depicted, as on a Writing-Table. Examin and weigh them throughly, fence your Opinion with firm arguments, and then you cannoy err. For he that without judgement beieveth every Sophism, is willing to be deceived.-The true Art is hidden under many Coverings, by which the unwary are easily confounded. Therefore, before you begin to work, weigh well, and prudently consider the natural Causes of things; or else enter not upon the matter. It is better to employ your time in diligent Meditation and profound Judgement, than to undergo the Punishment of a foolish and inconsiderate Temerity.- Farewell.

B.D.P.

Some Phylosophic Rules or Cannons, Concerning the Stone of Phylosophers.

What we seek, is either here, or no where.

Cannon I. That which is nearest to Perfection, is the more easily brought to Perfection.

2. Things Imperfect cannot by any Art put on Perfection, except they be first purged from their feculent Sulphur and earthly Grossness, which is mixed with their Sulphur and Mercury; the which a perfect Medicine performeth.
3. To render the Imperfect fixt, without the Spirit and Sulphur of the Perfect, is altogether impossible.
4. The Heaven of Phylosophers resolveth all the Metals into their first matter; that is, into Mercury.
5. He that endeavoureth to reduce Metals into Mercury, without the Philosophick Heaven, or Metallick Aqua-vita, or their Tartar, will be greatly mistaken, because the Impurity abounding in Mercury, from other Dissolutions, is even discernable to the Eye.
6. Nothing is perfectly fixt, which cannot be inseparably joyned with that which is fixed.
7. Fusible Gold may be changed and turned into Blood.
8. To render Silver fixt, is neither to be resolved into Powder, of Water, for that is radically to destroy it; but it ought

necessarily to be reduced into Mercury.

9. Luna cannot be transmuted into Sol, except it return into running Mercury (but by the physical Tincture) the same is to be judged of the other Metals.

10. The imperfect Bodies together with Luna are brought to perfection, and converted into pure Gold, if they be first reduced into Mercury; and that by a white or red Sulphur, by the vertue of an appropriate Fire.

11. Every imperfect Body is brought to perfection by its reduction into Mercury; and afterwards, by decocting with Sulphurs in an appropriate Fire: For of those are generated Gold and Silver; and they are deceived, and labour in vain, who endeavor to make Gold and Silver after another manner.

12. The Sulphur of Mars is the best, which being joyned to the Sulphur of Gold, bringeth forth a certain Medicine.

13. No Gold is generated, but what was first Silver.

14. Nature compoundeth and cocteth her Minerals by a gradual process; and so from one Root only procreateth all the Metals, even to the Ultimate end of Metals, which is Gold.

15. Mercury corrupteth Gold, resolveth it into Mercury, and maketh it volatile.

16. The Stone is compounded of Sulphur and Mercury.

17. If the preparation of Mercuries be not taught by some skillful Artist, it is not to be learned by the reading of Books.

18. The preparation of Mercury for the Philosophick Menstruum, is called Mortification.

19. The Praxis of this great Work exceedeth the highest Arcanum of Nature; and except it be shewed by Divine Revelation, or the Work it self, by an Artist, it is never obtained from Books.

20. Sulphur & Mercury are the matter of the Stone: therefore the knowledge of Mercuries is necessary, that a good Mercury may be taken, by which the Stone may be the sooner perfected

21. Indeed there is a certain mercury hidden in every Body, being fitted without other preparation; but the Art of Extracting it is very difficult.

22. Mercury cannot be converted into Sol or Luna, and fixed, but by a Compendium of the Abreviation of the great Work.

23. To congeal, to fix, is one Work; of one thing only, in the Vessel.

24. That which congealeth and fixeth Mercury, that also tingeth the same, in one and the same Praxis.

25. The degrees of Fire to be observed in the Work, are four: In the first, the Mercury dissolveth its own Body; in the second, the Sulphur dryeth up the Mercury; in the third and fourth, the Mercury is fixed.

26. The matters being radically permixed in their profundity, through their most minute parts, are afterwards made inseparable, as Snow mix'd with Water.

27. Divers Simples being put into putrefaction, proauce divers others.

28. It is necessary, that the form and the matter be of the same Species.

29. An homogeneous Sulphur is of the same Mercurial nature, which produceth Gold and Silver; and this pure Sulphur is gold and silver, although not discernable to the Eye, in that form, but inasmuch as it is dissolved into Mercury.

30. There may be a certain fixed Unctuousity extracted from gold, with out a Philosophick Dissolution of the Gold into Mercury, which serveth instead of a ferment generating Sol and Luna; and that is performed by way of abbreviating the Work, which Geber calleth Rebis.

31. The metals being resolved into Mercury, are again reduced into a body, a small quantity of the Ferment being admixed, otherwise they alwaies retain the form of Mercury.

32. The Heaven or Tartar of Philosophers, which reduceth all the metals into Mercury, is the metalline Aqua-vita of Phylosophers, which they also call their dissolute Feces.

33. Sulphur and Mercury consist in the same homogeneous nature.

34. The Stone of Phylosophers is nothing but gold and silver, endow'd with an Excellency and more than perfect Tincture.

35. Sol and Luna, in their own proper species, have no more than what is sufficient for themselves, which it behoveth to reduce into the nature and power of a Ferment, by preparation, and to gigest, whereby the mass may be multiplied.

36. The chief Extremities in Mercury are two, viz. too much Crudity, and too exquisite a Decoction. [The words in the Original are nimis exquisita; but the word nimis, I judge, should have been minus; forasmuch as that agrees well with Crudity, no Crude subjected being well decocted.]

37. Phylosophers observe this for a maxime; that every dry thing whatsoever quickly drinketh up a moisture of its own species.

38. The Calx of Luna being altered, hastily drinketh up its own Mercury; the Phylosophers Foundation of Minerals.

39. Sulphur is the Anima, but Mercury the matter.

40. Mercury is stayed or detained by the Sulphur of imperfect Bodies, and is coagulated into an imperfect Body, and passeth into the same metallick species of the imperfect Body, by whose sulphur it was congealed and concreted.
41. To make Sol and Luna of the imperfect bodies, by sulphur, is altogether impossible; for nothing can give or afford more than it hath.
42. The Mercury of all the Metals is their Feminine seed, and their Menstruum, being brought so far by the Art of a good Operator: For by the projection of the great Work, it receiveth and passeth through the qualities of all the Metals, even unto Gold.
43. That a red Tincture may be elicited, the Mercury is to be animated with the Ferment of Sol only; but for the white, with the Ferment of Luna only.
44. The Work of Phylosophers is perfected by a very easie Labour, and performed without great Costs, and that at any time, and in any place whatsoever, and by all men, provided they have the true and sufficient matter.
45. The Sulphurs of Sol and Luna stay or retain the spirits of their own species.
46. Sol and Luna are the true sulphurs, sperms, or Masculine feeds of the Stone.
47. Every thing which has a power of retaining and fixing, ought necessarily to be stable and permanent.
48. The Tincture which giveth perfection to the imperfect Metals, floweth from the Fountain of Sol and Luna.
49. Whosoever take the Sulphur of Venus, are deceived.
50. There is nothing given to Venus by Nature, which is necessary to the great Spagyrick Work, or that can serve for the making of Sol and Luna.
51. Note, the Gold converted into Mercury, before it Conjunction with the Menstruum, can be neither Anima, nor Ferment, nor Sulphur, nor doth it any way profit.
52. The Work being brought to the end, may be rendred fiery, by Reiteration.
53. In the Abreviation of the Work, the perfect bodies ought to be reduced into running Mercury, and a dry Water, whereby they may rightly receive a Ferment.
54. The Preparation of Mercury, which is performed by sublimation, (being adhibited after revisication) is better than that which is done by Amalgamation.
55. The Anima cannot impress the form, except the spirit Intervene, which is nothing else but the Sol turned into Mercury.
56. Mercury receiveth the form of Gold by the mediation of the Spirit.
57. Sol being resolved into Mercury, is the spirit and anima.
58. The Sulphur and Tincture of Phylosophers design one and the same (F?)erment.
59. The Mercury of the vulgar is rendred equal to all the Mercuries of bodies, and cometh very near to their likeness and nature.
60. A Ferment rendreth Mercury more ponderous.
61. If the common Mercury be not animated, or wanteth an anima, it affords nothing of moment, either to the universal or particular Work.
62. Mercury being rightly mortified, is then impressed with an anima.
63. Sol may be prepared into a Ferment, so that one part may animate ten parts of common Mercury; but this Work hath no end.
64. The Mercury of the imperfect bodies stand in a medium between the common Mercury, and the Mercury of the perfect bodies; but the Art of extracting it, is very difficult.
65. Seeing that the common Mercury, by projection of the Stone, is changed into Sol or Luna, therefore it may ascend higher, be exalted, and rendred equal to all the Mercuries of bodies.
66. Common Mercury animated, is a very great Arcanum.
67. The Mercuries of all Bodies are changed into Gold or Silver, by an Abreviation of the Work.
68. A moist and gentle heat is called by the Name of the AEGyptian Fire.
69. It is worthy to be noted, that Luna is not the mother of common silver, but a certain Mercury, endowed with the quantity of the Coelestial Luna.
70. Metallick Luna is of a masculine nature.
71. The Mercury of the vulgar, through coldness, putteth on the nature of a barren Woman.
72. The Mercuries of Semi-minerals resemble the nature of Luna in likeness.
73. All things whatsoever are produced of Sol and Luna; to wit, of two substances,
74. Male and Female; that is Sol and Mercury grow together into one.
75. Common Mercury without Preparation, is remote from the Work.
76. Four of Mercury, and one of Sol; that is, of the ferment, Constitute a true matrimony of male and female.
77. The Solution is performed, when the Sol is resolved into Mercury.
78. Without Putrefaction no Solution is perfected.

79. Putrefaction endureth, and extendeth it self even to whiteness.
80. So the great Secret is the mundification of the Spirit, whereby the Menstruum is prepared, for by it the Gold is resolved.
81. Mercury resolveth Gold into a Water of its own form; that is, into a running Mercury, as it self is.
82. Dissolution is the beginning of Congelation.
83. Sol being converted into a running Mercury, remaineth in the same form for a little time.
84. The Ferment dryeth up the Mercury, and rendreth it more ponderous, retaineth and fixeth it.
85. The Sol of Phylosophers is called their Fountain.
86. The matter is converted by the power of Putrefaction, into a Pultis or Lute, which is the beginning of Coagulation.
87. There is a certain Compendious, by which the Sulphur is taken from Sol and Luna, whereby every Mercury may be fixed into gold and silver.
88. The matter ought never to be removed from the fire, nor suffered to cool, otherwise the work will be destroyed.
89. When the matter attaineth the colour of blackness, then it is necessary to give the second degree of fire.
90. The lotion or washing of Philosophers, is a similitude; for the fire alone performeth and perfecteth all things.
91. The Venome and Fetor is taken away, without the addition of anything, by the force of the Fire, which alone performeth all things.
92. The Fire, by its acute and penetrating Vertue, purgeth and cleanseth an hundred times more than any whatsoever.
93. In the generation and vegetation of any thing whatsoever, the heat being extinct, death presently invadeth the growing matter.
94. The Spirit is heat.
95. The matter being brought to whiteness, cannot be corrupted and destroyed.
96. Every Corruption of matter is impressed with a deadly Venome.
97. The Glass or Vessel is called the Mother.
98. The vertue of Sulphur is not extensive beyond the term or limit of a certain proportion, neither can it exceed unto an infinite weight.
99. This question is to be observed, Wherefore the Phylosophers call their Menstruum the matter of the stone?
100. Sulphur meriteth the name of the form, but the Menstruum, of the matter.
101. The Menstruum representeth the lesser and lower Elements, viz. Of Earth and Water; but Sulphur the two superiours, to wit, Fire and Air, as a masculine Agent.
102. If you should break an Eggshell, so that the Chicken should come out, it could never be hatched, nor if you open the Vessel, and the matter shall seel the Air, you can perform nothing.
103. The Calcination which is made with Mercury, in a Furnace of Reverberation, is better than others.
104. The Physlosophers manners of speaking are studiously to be noted, for by sublimation they understand the dissolutions of Bodies into Mercury by the first degree of Fire; the second Operation followeth, which is the Inspissation of the Mercury with the Sulphur; the third is the Fixation of the Mercury into a perfect and absolute body.
105. The number of those which err, is infinite, who do not allow Mercury as it is in its own form, and amalgamated with the Calx of the per fect bodies, to be the subject and matter of the stone.
106. The white Medicine is brought to perfection in the third degree of Fire; and this degree is not to be exceeded in the preparation of the white Medicine; for if you do otherwise, you will destroy the work for the white.
107. The fourth degree of Fire bringeth forth the matter Red, where appeareth also divers colours.
108. The work after it hath attained the degree of whiteness, not being carried on to a perfect redness, remaineth imperfect, not only for the white, but also for the red Tincture; therefore it is left dead till it endeth in a perfect redness.
109. After the fifth degree of Fire to perfect it, the matter acquireth new Virtues.
110. The Work hath not attained perfection, except the Medicine shall be incerated, and rendred subtile, like Wax.
111. The Work of Inceration is perfected by a double or triple quantity of Mercury, to that which gave the Stone its Original.
112. The Inceration of the white Medicine is performed by the white water, without the animation of the Mercury by Luna, but the Inceration of the red Tincture is done with Mercury animated with Sol.
113. It sufficeth, that the matter after Inceration remain like a Pultis or Paste.
114. Repeat the Inceration till it will bear a perfect Proof.
115. If the Mercury with which the Medicine is incerated being converted to a Fume, shall fly away, it avaieth nothing; wherefore do not manage it ill, for the matter by that means will go backward.
116. The medicine being rightly incerated, will explain to thee that Enigma, of the King returning from the Fountain.

117. Sol being reduced into his first Water or Mercury, if he shall be refrigerated or cooled by the help of common Mercury, the work perisheth.
118. Phylosophers take the matter prepared and cocted by Nature, and reduce it into its Prima materia; foreasmuch as every thing it hath its Original, even as snow is resolved inseparably in water.
119. The wise men reduce years into months, months into weeks, and weeks into days.
120. The first decoction of Mercury which Nature performeth, is the only Cause of its own single perfection, beyond which it cannot ascend of it self; for it behoveth to help its simplicity, by sowing Gold in its proper Earth, which is nothing else but a pure Mercury, which Nature hath a little, but not perfectly digested.
121. But in the second decoction of Mercury, besides the first of Nature, the vertue of the Mercury is multiplied ten-fold.
122. And the Stone is made of Mercury by reiterating the Decoction, Sol being admixed, for by this means the male as well as the female are twice decocted.
123. Sol ought to be put to Mercury, that he may be dissolved into Sulphur, and then cocted into the stone of Phylosophers.
124. Every Phylosopher in all times contemplated Mercury, when nevertheless he neither knew nor understood it.
125. Every Mercury of whatsoever Original, being rightly taken in a due manner, exhibiteth the matter of the stone.
126. Everything from which Mercury may be elicited, is the subject of the Phylosophic medicine.
127. Whosoever taketh or understandeth the writings of Phylosophers, according to the Letter, is grievously decieved, when they affirm their Mercury to be one.
128. One Mercury exceedeth another, in a greater heat, dryness, decoction, purity and perfection, which ought to be prepared without the corruption and loss of its form, and to be purged from all its superfluities, in which the treasure and secret of the stone consisteth.
129. If the preparation of common Mercury were known to the Notastudious of Phylosophy, they would have no need to search after any bene.other Mercury of Phylosophers, nor another metallick and mercurial Aqua-vita, nor another Water of the stone; because the preparation of vulgar Mercury containeth all those in it self.
130. Every Mercury of Metals and Minerals may by successive degrees be cocted and exalted unto the quality of the Mercuries of all the other bodies, even to a solar body, and therefore be deduced to the degree and vertue of what metallick body you please.
131. Common Mercury before a Legitimate Preparation, is not the Mercury of Phylosophers, but after preparation, it is called by the name of the Mercury of Phylosophers; containing in it self the true way and method of extracting the Mercury from the other Metals: And it is the beginning of the greater Work.
132. Common Mercury being prepared, is taken for a metallick Aqua-vita.
133. The passive Mercury and Menstruum ought by no means to lose the External form of Mercury.
134. Whosoever useth sublimate, or calcined, or precipitated Powder, instead of running Mercury, (for the Compleating the Work of Phylosophers) erreth, and is wholly deceived.
135. Whosoever resolveth Mercury into a clear water, for the perfecting of the Phylosophick Work, erreth grievously.
136. To compose or make Mercury of a Limpid water, is in the power of none but Nature.
137. In the great Physical Work, it is necessarily required, that the crude Mercury should resolve the Gold into Mercury.
138. If the Mercury be reduced into water, it dissolveth the Gold into water: And in the work of the Stone it is highly necessary, that the Gold should be dissovled into Mercury.
139. The Sperm and the Menstruum ought to have the same external form.
140. It is the Doctrine of the Phylosophers, that it is necessary for us to irritate or stir up Nature; therefore if the Menstruum be dry, it will be in vain to hope for a solution.
141. The seed of the Stone ought to be taken in a form like and near to the metals, and which cometh very near to metals.
142. It is highly necessary to take a seed of the Phylosophick Medicine, which resembleth common Mercury.
143. It is the secret of all secrets, to know the Mercury and matter to be the Menstruum of the Stone, and the Mercury of the perfect Bodies to be the form.
144. Mercury by it self only, affords nothing of moment to generation.
145. Mercury is the Element of Earth, in which the Grain of Gold ought to be sowed.
146. The seed of Gold is not only put into a multiplication of its quantity, but also of its vertue.
147. A perfect Mercury requireth a female for the work of generation.
148. Every Mercury ariseth from and partaketh of two Elements; the crude of Water and Earth, that which is concocted of Fire and Air.

149. If any man would prepare and exalt Mercury into a Metal, let him add a little Ferment to it, that it may be exalted to such a metallick degree as he would have it.
150. The great Arcanum of the whole Work is the Physical Dissolution into Mercury, and reduction into the first matter.
151. The Dissolution of Sol ought to be perfected by Nature, not by the work of hands.
152. When Sol is conjoynd or married to its Mercury, it will be in the form of Sol, but the greater Preparation will be in the Calx.
153. It is a Question among the wise, Whether the Mercury of Luna, being conjoynd with the Mercury of the Sol, may be taken instead of the Phylosophick Menstruum.
154. The Mercury of Luna is of masculine nature, but two males can no more generate than two females.
155. The Elixir consisteth in this, that it be elicited and chosen from a most pure Mercury.
156. He that desireth to operate, let him work in the Solution and Sublimation of the two Luminaries.
157. Gold giveth a golden colour; Silver a Silver colour; but he knoweth how to tinge Mercury with Sol or Luna, hath arrived to a great Arcanum.

FINIS.

Here thou hast (friendly Reader) those Phylosophick Cannons without which, whosoever thou art, thou wilt hardly attain thy willed end: If thou receive these Hermetick Fundamentals with a grateful mind, and exercise thy Self in this Theory with a pious Meditation, time may hereafter bring forth the Praxis of those Rules, not that imperfect or mained one, which I have schewed to some, but Intire and Compleat, confirmed by many Arguments, and solid Reasons. In the mean time,

Farewel.

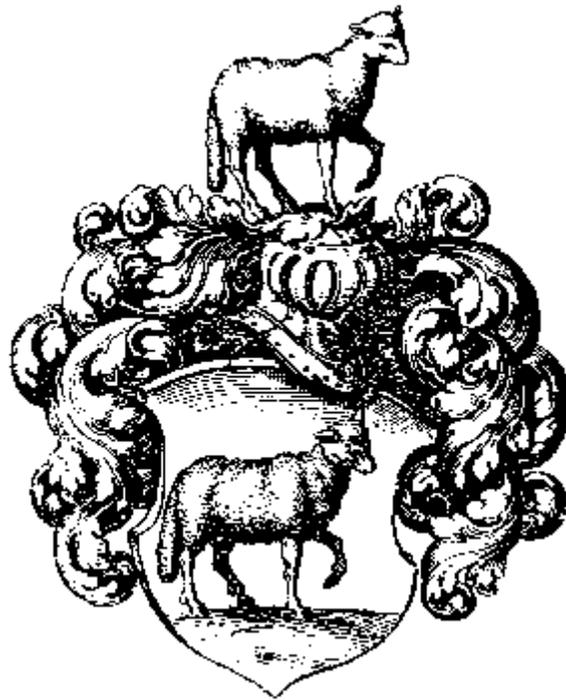
Book of Lambspring

See article by Adam McLean [A threefold alchemical journey through the Book of Lambspring](#)

**The Book of Lambspring,
A Noble Ancient Philosopher,
Concerning the Philosophical Stone;
Rendered into Latin Verse by
Nicholas Barnaud Delphinus,
Doctor of Medicine, a zealous Student of this Art.**

PREFACE

I am called Lambspring, born of a Noble Family, and this Crest I bear
with Glory and Justice.



Philosophy I have read, and thoroughly understood,
The utmost depth of my teachers' knowledge have I sounded.
This God graciously granted to me,
Giving me a heart to understand wisdom.
Thus I became the Author of this Book,
And I have clearly set forth the whole matter,

That Rich and Poor might understand.
There is nothing like it upon earth;
Nor (God be praised) have I therein forgotten my humble self.
I am acquainted with the only true foundation:
Therefore preserve this Book with care,
And take heed that you study it again and again.
Thus shall you receive and learn the truth,
And use this great gift of God for good ends.
O God the Father, which art of all the beginning and end,
We beseech thee for the sake of our Lord Jesus Christ
To enlighten our minds and thoughts,
That we may praise Thee without ceasing,
And accomplish this Book according to Thy will!
Direct Thou everything to a good end,
And preserve us through Thy great mercy. -
With the help of God I will shew you this Art,
And will not hide or veil the truth from you.
After that you understand me aright,
You will soon be free from the bonds of error.
For there is only one substance,
In which all the rest is hidden;
Therefore, keep a good heart.
Coction, time, and patience are what you need;
If you would enjoy the precious reward,
You must cheerfully give both time and labour.
For you must subject to gentle coction the seeds and the metals,
Day by day, during several weeks;
Thus in this one vile thing
You will discover and bring to perfection the whole work of Philosophy,
Which to most men appears impossible,
Though it is a convenient and easy task.
If we were to shew it to the outer world
We should be derided by men, women, and children.
Therefore be modest and secret,
And you will be left in peace and security.
Remember your duty towards your neighbour and your God,
Who gives this Art, and would have it concealed.
Now we will conclude the Preface,
That we may begin to describe the very Art,
And truly and plainly set it forth in figures,
Rendering thanks to the Creator of every creature.
Hereunto follows the First Figure,

Figure I

BE WARNED AND UNDERSTAND TRULY THAT TWO FISHES ARE SWIMMING IN OUR SEA.

The Sea is the Body, the two Fishes are Soul and Spirit.



The Sages will tell you
That two fishes are in our sea
Without any flesh or bones.
Let them be cooked in their own water;
Then they also will become a vast sea,
The vastness of which no man can describe.
Moreover, the Sages say
That the two fishes are only one, not two;
They are two, and nevertheless they are one,
Body, Spirit, and Soul.
Now, I tell you most truly,
Cook these three together,
That there may be a very large sea.
Cook the sulphur well with the sulphur,
And hold your tongue about it:
Conceal your knowledge to your own advantage,
And you shall be free from poverty.
Only let your discovery remain a close secret.

Figure II

HERE YOU STRAIGHTWAY BEHOLD A BLACK BEAST IN THE FOREST.

Putrefaction.



The Sage says
That a wild beast is in the forest,
Whose skin is of the blackest dye.
If any man cut off his head,
His blackness will disappear,
And give place to a snowy white.
Understand well the meaning of this head:
The blackness is called the head of the Raven;
As soon as it disappears,
A white colour is straightway manifested;
It is given this name, despoiled of its head.
When the Beast's black hue has vanished in a black smoke,
The Sages rejoice
From the bottom of their hearts;
But they keep it a close secret,
That no foolish man may know it.
Yet unto their Sons, in kindness of heart,
They partly reveal it in their writings;
And therefore let those who receive the gift
Enjoy it also in silence,
Since God would have it concealed.

Figure III

HEAR WITHOUT TERROR THAT IN THE FOREST ARE HIDDEN A DEER AND AN UNICORN.

In the Body there is Soul and Spirit.



The Sages say truly
That two animals are in this forest:
One glorious, beautiful, and swift,
A great and strong deer;
The other an unicorn.
They are concealed in the forest,
But happy shall that man be called
Who shall snare and capture them.
The Masters shew you here clearly
That in all places
These two animals wander about in forests
(But know that the forest is but one).
If we apply the parable to our Art,
We shall call the forest the Body.
That will be rightly and truly said.
The unicorn will be the Spirit at all times.
The deer desires no other name
But that of the Soul; which name no man shall take away from it.
He that knows how to tame and master them by Art,
To couple them together,
And to lead them in and out of the forest,
May justly be called a Master.
For we rightly judge
That he has attained the golden flesh,
And may triumph everywhere;
Nay, he may bear rule over great Augustus.

Figure IV

HERE YOU BEHOLD A GREAT MARVEL - TWO LIONS ARE JOINED INTO ONE.



The Spirit and Soul must be united in their Body.

The Sages do faithfully teach us
That two strong lions, to wit, male and female,
Lurk in a dark and rugged valley.
These the Master must catch,
Though they are swift and fierce,
And of terrible and savage aspect.
He who, by wisdom and cunning,
Can snare and bind them,
And lead them into the same forest,
Of him it may be said with justice and truth
That he has merited the meed of praise before all others,
And that his wisdom transcends that of the worldly wise.

Figure V

A WOLF AND A DOG ARE IN ONE HOUSE, AND ARE AFTERWARDS CHANGED INTO ONE.



The Body is mortified and rendered white, then joined to Soul and Spirit by being saturated with them.

Alexander writes from Persia
That a wolf and a dog are in this field,
Which, as the Sages say,
Are descended from the same stock,
But the wolf comes from the east,
And the dog from the west.
They are full of jealousy,
Fury, rage, and madness;
One kills the other,
And from them comes a great poison.
But when they are restored to life,
They are clearly shewn to be
The Great and Precious Medicine,
The most glorious Remedy upon earth,
Which refreshes and restores the Sages,
Who render thanks to God, and do praise Him.

Figure VI

THIS SURELY IS A GREAT MIRACLE AND WITHOUT ANY DECEPTION -
THAT IN A VENOMOUS DRAGON THERE SHOULD BE THE GREAT MEDICINE.



The Mercury is precipitated or sublimed, dissolved in its own proper water,
and then once more coagulated.

A savage Dragon lives in the forest,
Most venomous he is, yet lacking nothing:
When he sees the rays of the Sun and its bright fire,
He scatters abroad his poison,
And flies upward so fiercely
That no living creature can stand before him,
Nor is even the Basilisk equal to him.
He who hath skill to slay him, wisely
Hath escaped from all dangers.
Yet all venom, and colours, are multiplied
In the hour of his death.
His venom becomes the great Medicine.
He quickly consumes his venom,
For he devours his poisonous tail.

All this is performed on his own body,
From which flows forth glorious Balm,
With all its miraculous virtues.
Hereat all the Sages do loudly rejoice.

Figure VII

WE HEAR TWO BIRDS IN THE FOREST, YET WE MUST UNDERSTAND THEM TO BE ONLY ONE.



The Mercury having been often sublimed, is at length fixed, and becomes capable of resisting fire: the sublimation must be repeated until at length the fixation is attained.

A nest is found in the forest,
In which Hermes has his brood;
One fledgling always strives to fly upward,
The other rejoices to sit quietly in the nest;
Yet neither can get away from the other.
The one that is below holds the one that is above,
And will not let it get away from the nest,
As a husband in a house with his wife,
Bound together in closest bonds of wedlock.
So also do we rejoice at all times,
That we hold the female eagle fast in this way,
And we render thanks to God the Father.

Figure VIII

HERE ARE TWO BIRDS, GREAT AND STRONG - THE BODY AND SPIRIT; ONE DEVOURS THE OTHER.



Let the Body be placed in horse-dung, or a warm bath, the Spirit having been extracted from it. The Body has become white by the process, the Spirit red by our Art. All that exists tends towards perfection, and thus is the Philosopher's Stone prepared.

In India there is a most pleasant wood,
In which two birds are bound together.
One is of a snowy white; the other is red.
They bite each other, and one is slain
And devoured by the other.
Then both are changed into white doves,
And of the Dove is born a Phoenix,
Which has left behind blackness and foul death,
And has regained a more glorious life.
This power was given it by God Himself,
That it might live eternally, and never die.
It gives us wealth, it preserves our life,
And with it we may work great miracles,
As also the true Philosophers do plainly inform us.

Figure IX

THE LORD OF THE FORESTS HAS RECOVERED HIS KINGDOM, AND MOUNTED FROM THE LOWEST TO THE HIGHEST DEGREE. IF FORTUNE SMILE, YOU MAY FROM A RHETOR BECOME A CONSUL; IF FORTUNE FROWN, THE CONSUL MAY BECOME A RHETOR.



Thus you may know that the Tincture has truly attained the first degree.

Now hear of a wonderful deed,
For I will teach you great things,
How the King rises high above all his race;
And hear also what the noble lord of the forest says:
I have overcome and vanquished my foes,
I have trodden the venomous Dragon under foot,
I am a great and glorious King in the earth.
There is none greater than I,
Child either of the Artist or of Nature,
Among all living creatures.
I do all that man can desire,
I give power and lasting health,
Also gold, silver, gems, and precious stones,
And the panacea for great and small diseases.
Yet at first I was of ignoble birth,
Till I was set in a high place.
To reach this lofty summit
Was given me by God and Nature.
Thence from the meanest I became the highest,
And mounted to the most glorious throne,
And to the state of royal sovereignty:
Therefore Hermes has called me the Lord of the Forests.

Figure X

A SALAMANDER LIVES IN THE FIRE, WHICH IMPARTS TO IT A MOST GLORIOUS HUE.



This is the reiteration, gradation, and amelioration of the Tincture, or Philosopher's Stone; and the whole is called its Augmentation.

In all fables we are told
 That the Salamander is born in the fire;
 In the fire it has that food and life
 Which Nature herself has assigned to it.
 It dwells in a great mountain
 Which is encompassed by many flames,
 And one of these is ever smaller than another -
 Herein the Salamander bathes.
 The third is greater, the fourth brighter than the rest -
 In all these the Salamander washes, and is purified.
 Then he hies him to his cave,
 But on the way is caught and pierced
 So that it dies, and yields up its life with its blood.
 But this, too, happens for its good:
 For from its blood it wins immortal life,
 And then death has no more power over it.
 Its blood is the most precious Medicine upon earth,
 The same has not its like in the world.
 For this blood drives away all disease
 In the bodies of metals,
 Of men, and of beasts.
 From it the Sages derive their science,
 And through it they attain the Heavenly Gift,
 Which is called the Philosopher's Stone,
 Possessing the power of the whole world.
 This gift the Sages impart to us with loving hearts,
 That we may remember them for ever.

Figure XI

THE FATHER AND THE SON HAVE LINKED THEIR HANDS WITH THOSE OF THE GUIDE: KNOW THAT
 THE THREE ARE BODY, SOUL, AND SPIRIT.



Here is an old father of Israel,
Who has an only Son,
A Son whom he loves with all his heart.
With sorrow he prescribes sorrow to him.
He commits him to a guide,
Who is to conduct him whithersoever he will.
The Guide addresses the Son in these words:
Come hither! I will conduct thee everywhere,
To the summit of the loftiest mountain,
That thou mayest understand all wisdom,
That thou mayest behold the greatness of the earth, and of the sea,
And then derive true pleasure.
I will bear thee through the air
To the gates of highest heaven.
The Son hearkened to the words of the Guide,
And ascended upward with him;
There saw he the heavenly throne,
That was beyond measure glorious.
When he had beheld these things,
He remembered his Father with sighing,
Pitied the great sorrow of his Father,
And said: I will return to his breast.

Figure XII

ANOTHER MOUNTAIN OF INDIA LIES IN THE VESSEL, WHICH THE SPIRIT AND THE SOUL - THAT IS,
THE SON AND THE GUIDE - HAVE CLIMBED.



Says the Son to the Guide:
I will go down to my Father,
For he cannot live without me.
He sighs and calls aloud for me.
And the Guide makes answer to the Son:
I will not let thee go alone;
From thy Father's bosom I brought thee forth,
I will also take thee back again,
That he may rejoice again and live.
This strength will we give unto him.
So both arose without delay,
And returned to the Father's house.
When the Father saw his Son coming,
He cried aloud, and said: -

Figure XIII

HERE THE FATHER DEVOURS THE SON; THE SOUL AND SPIRIT FLOW FORTH FROM THE BODY.



My Son, I was dead without thee,
And lived in great danger of my life.

I revive at thy return,
And it fills my breast with joy.
But when the Son entered the Father's house,
The Father took him to his heart,
And swallowed him out of excessive joy,
And that with his own mouth.
The great exertion makes the Father sweat.

Figure XIV

HERE THE FATHER SWEATS PROFUSELY, WHILE OIL AND THE TRUE TINCTURE OF THE SAGES
FLOW FORTH FROM HIM.



Here the Father sweats on account of the Son,
And earnestly beseeches God,
Who has created everything in His hands,
Who creates, and has created all things,
To bring forth his Son from his body,
And to restore him to his former life.
God hearkens to his prayers,
And bids the Father lie down and sleep.
Then God sends down rain from heaven
To the earth from the shining stars.
It was a fertilizing, silver rain,
Which bedewed and softened the Father's Body.
Succour us, Lord, at the end,
That we may obtain Thy gracious Gift!

Figure XV

HERE FATHER AND SON ARE JOINED IN ONE SO TO REMAIN FOR EVER.



The sleeping Father is here changed
Entirely into limpid water,
And by virtue of this water alone
The good work is accomplished.
There is now a glorified and beautiful Father,
And he brings forth a new Son.
The Son ever remains in the Father,
And the Father in the Son.
Thus in divers things
They produce untold, precious fruit.
They perish never more,
And laugh at death.
By the grace of God they abide for ever,
The Father and the Son, triumphing gloriously
In the splendour of their new Kingdom.
Upon one throne they sit,
And the face of the Ancient Master
Is straightway seen between them:
He is arrayed in a crimson robe.

TO THE INVISIBLE KING
OF THE WORLD,
TO THE ONLY TRUE AND IMMORTAL GOD
BE PRAISE AND GLORY
NOW AND EVERMORE.
AMEN.

The Theatre of Terrestrial Astronomy

This is ascribed to Edward Kelly and included in *Tractatus duo egregii, de Lapide Philosophorum, una cum Theatro astronomiæ terrestri, cum Figuris, in gratiam filiorum Hermetis nunc primum in lucem editi, curante J. L.M.C.* [Johanne Lange Medicin Candidato]., Hamburg, 1676.

Edward Kelly

The Theatre of Terrestrial Astronomy

Many books have been written on the art of Alchemy, which, by the multiplicity of their allegories, riddles, and parables, bewilder and confound all earnest students; and the cause of this confusion is the vast number and variety of names, which all signify and do set forth one and the same thing. For this reason I have resolved in my own mind to loosen and untie all the difficult knots of the ancient Sages.

I will speak first of the inventors and restorers of the Art;

secondly, of the mutual conversion of elements, and how through the predominance of one element the substance of metals is generated;

thirdly, I will shew the affinity and homogeneity of metals, procreated in the bowels of the earth, their sympathies and antipathies, according to the purity and impurity of their Sulphur and Mercury; and that as metals consist of Sulphur and Mercury, they can furnish us with the first matter of the Elixir;

4thly, the preparation of Mercurial water;

5thly, the conversion of prepared Mercury into Mercurial earth;

6thly, the exaltation of Mercurial water;

7thly, the solution of gold by Mercurial water;

8thly, the preparation of the water or Moon of the Sages;

9thly, the conjunction of sun and moon;

10thly, the blackness, or Raven's Head, by means of which the solution and copulation of Sun and Moon do both take place;

11thly, the peacock's tail;

12thly, the white Tincture;

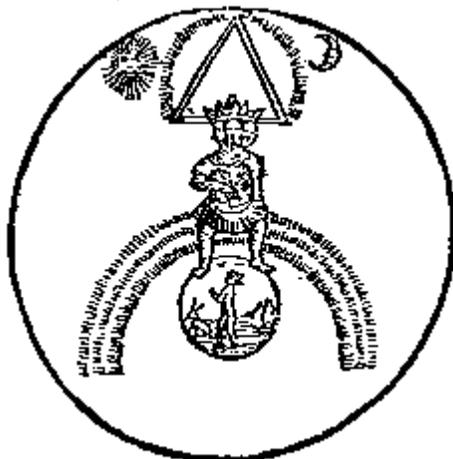
13thly, the perfect red Elixir.

This Art being given by Divine inspiration, and as a secret revealed from above, we implore God's help for every part of our work, the small as well as the great, for He alone hath the power to give or to withhold this knowledge from whomsoever He will. No one taketh this honour to himself, but God alone can enlighten the eyes and lift the cloud of natural mysteries, so that albeit you cannot understand the plainest things without Him, yet will you apprehend the most difficult arcana if He give you light. I will now speak of the illustrious men who, before and after the Flood, have discovered and established the chemical Art.

Of the Inventors and Restorers of this Art

All Sages agree that the knowledge of this Art was first imparted to Adam by the Holy Spirit, and He prophesied, both before and after the Fall, that the world must be renewed, or, rather, purged with water. Therefore his successors erected two stone tables, on which they engraved a summary of all physical arts, in order that this arcanum might become known to posterity. After the Flood, Noah found one of these tables at the foot of Mount Ararat. Others say that the knowledge of the Art was restored by Hermes Trismegistus, whose mind was a treasury of all arts and sciences; and alchemists are still called sons of Hermes. Bernard of Trevisa states that the said Hermes came to the valley of Hebron, and there found seven stone tables, on which a summary of the seven liberal Arts had been inscribed before the Flood; for this same Hermes flourished both before and after the Flood, and is identified with Noah. Then this Art found its way into Persia, Egypt, and Chaldaea. The Hebrews called it the Cabbala, the Persians Magia, and the Egyptians Sophia, and it was taught in the schools together with Theology; it was known to Moses, Abraham, Solomon, and the Magi who came to Christ from the East. Magia derived its origin from the doctrine of the Divine Ternary and the Trinity of God. For God has stamped and sealed all created things with this

character of Trinity, as a kind of hieroglyphical writing, whereby His own nature might be known. For the number 3 and the magic number 4 make up the perfect number 7, the seat of many mysteries. And seeing that the Quaternary rests in the Ternary, it is a number which stands on the horizon of eternity, and doth exhibit everything bound with God in us, thus including God, men, and all created things, with all their mysterious powers. Adding three, you get ten, which marks the return to unity. In this arcanum is concluded all knowledge of hidden things which God, by His word, has made known to the men of His good pleasure, so that they might have a true conception of Him. And this is the figure which is called the sphere of Heaven. The said sphere consists of a circle, which circle represents the Trinity of the Deity in unity, God with three heads and one crown, surmounted by a triangle, encircled with a rainbow, and above the sun and moon.



The first colour of the rainbow, on which God sits, is black; with the sign of Saturn; the second, dark brown, with the sign of Jupiter; the third, red, with the sign of Mars; the fourth, green and yellow, with the Sign of the Sun; the fifth, green, with the sign of Venus; the sixth, yellow, green, white, and red, with the sign of Mercury; the seventh, a silver grey, with the sign of the Moon, and yellow beneath.

His feet are placed on the terrestrial globe, in which are animals and hills, with a white and brown man, whose eyes are bandaged, and an egg is between his feet.

Of the Mutual Conversion of Elements; How One Element Predominates Over Another; Whence the Substance of the Metals is Generated.

Geber, Morienus, and other Sages have pronounced the conversion of one element into another a very necessary process in the composition of the Stone: convert the elements, and you have what you seek. There are four elements, air, water, fire, earth, with their four qualities, hot, cold, moist, dry. Two are active, air and fire, and two passive, water and earth. Two are light, and two heavy. Contradictory qualities are united only by means of a third. Hot and dry are not contradictory, and therefore form the element of air; cold and dry are not contradictory, and become earth; nor are cold and moist, which constitute water: but hot and cold are united only by means of a medium, viz., dry, as otherwise they would destroy each other. Hence hot and cold are united and separated by dissolving and coagulating the homogeneous quality. Moist and dry, on the other hand, are united and separated by constriction and humectation; simple generation and natural transmutation are by the operation of the elements. For those elements which conquer cold generate that which is hot. It is clear that all things are generated by heat and cold; and all elements must belong to the same genus, or else they could not act on each other. After creating the matter of the metals, namely, living Mercury, Nature added to it an active quality. For Mercury, the substance, could not of itself manifest its effects, and Nature wisely joined to it an active kind of mineral earth, unctuous and fat, thickened by long digestion in the mineral caverns of the earth, which is commonly called Sulphur. This Mercury is, however, not the common metal, but the principle and origin of metals. Mercury is the matter, Sulphur the form of metals, natural heat acting on the matter of Mercury, as upon a fit and well adapted subject.

The picture represents a black rock, on the summit of which stand black Saturn; Jupiter, the white kind; Mars, the red soldier; Sol, with a golden head and ruddy neck; Venus, in a green robe; Mercury, with helmet, and red, green,

purple, white, yellow, ochre, black gown, and yellow, red, blue wings; the Moon white and black.



On the black plain stands Mercury of many colours, the Moon with the sign [of the crescent] on her head, and Sulphur on both sides of Mercury is signified by the term Hermaphrodite; the four elements from the four corners blow upon the place where Mercury and the Moon are.

**Of the Homogeneous Affinity of Metals generated in the bowels of the Earth;
Harmony and Antipathy of Metallic Qualities.**

**Metals consist of Mercury and Sulphur, and furnish us with the first substance of the
Elixir.**

The various conversions of the elements which produce the first matter of metals have been now described. We must next treat of the nature of the said metals. It is clearer than daylight that there are seven planets, seven days, seven metals, and seven operations. The metals are called after the planets, because of their influence and their mutual relations. The mineral principles are living Mercury and Sulphur. From these are generated all metals and minerals, of which there are many species, possessing diverse natures, according to the purity and impurity of the Mercury and Sulphur, resulting in the purity or impurity of the generated metal. Gold is a perfect body, of pure, clear, red Mercury, and pure, fixed, red, incombustible Sulphur. Silver is a pure body, nearly approaching perfection, of pure, clear, fixed white Mercury, and Sulphur of the same kind; it is a little wanting in fixation, colour, and weight. Tin is a pure, imperfect body, of pure, fixed and unfixed, clear, white Mercury outside, and red Mercury inside, with Sulphur of the same kind. Lead is an impure, imperfect body, of impure, unfixed, earthy, white, fetid Mercury and Sulphur outside, and red Mercury inside, with Sulphur of the same quality. Copper is an impure and imperfect body, of impure, unfixed, dirty, combustible, red Sulphur and Mercury. It is deficient in fixation, purity, and weight, while it abounds in impure colour and combustible terrestreity. Iron is of impure, imperfect, excessively fixed, earthy, burning, white and red Sulphur and Mercury, is wanting in fusion, purity, and weight, abounding in fixed, impure Sulphur and combustible terrestreity. Nature transmutes the elements into Mercury, just as Sulphur transmutes the first matter. The nature of all metals must be the same, because their first substance is the same, and Nature cannot develop anything out of a substance that is not in it.



The picture represents a black rock, on which stand, hand in hand, the planets:

- 1, Black Saturn, falling down;
- 2, Jupiter;
- 3, Mars;
- 4, Mercury of many colours;
- 5, Venus, with green robe, and the Sun and Moon.

Lower down, on the black rock, stands an old man with a pick-axe, cutting a piece out of the rock, whence Saturn falls, and near him lie, as if dead, Jupiter and Saturn.

Of the Preparation of Mercurial Earth

Know that out of all metals a perfect Medicine can be made, which can transmute the remaining metals into gold and silver; for out of the perfect metals you get, by proper separation of elements, the Salt of Nature, otherwise Ore of the Philosophers, by some called Philosophical Lili, without which the work of the Sages cannot be accomplished. For Art presupposes a substance created by Nature alone, in which Art assists Nature and Nature assists art.



A vessel like an urinal stands, encircled at its base by a ring of twisted straw; within it are Mercury, Mars, and Saturn, lying on their backs, and an old man is on the point of throwing in Venus and Jupiter. Behind the old man, on the black rock, stand the Sun and Moon.

Of the Conversion of Prepared Mercury into Mercurial earth

Metals, as above stated, contain a salt, out of which fire and the sagacity of the artist can educe a water, which the Sages call Mercurial water, the Virgin's milk, Lunaria, May dew, the Green Lion, the Dragon, the Fire of the Sages. This Mercurial water they have compared to corrosive aqua fortis, because just as those waters which are composed out of atrament, alum, copperas, Armenian salt, etc., corrode metals, and break them up, so this Mercurial spirit, or water, dissolved its body, and separates from it the Tincture.



The picture represents a hill, on which stand many trees; at the foot of the hill is a yellow lion suckling a green lion. There is a furnace in which is a pumpkin-shaped vessel (cucurbit), from which blue serpents ascend into the alembic, and are collected into a receptacle by an old man who seems on the point of carrying it away.

Of the Exaltation of Mercurial Water

The ancient Sages have spoken of the composition of the Green Lion or Dragon, emanating from the seven planets, in a style saturated with the darkness of night itself; but instead of vainly endeavouring to untie their Gordian knots, I will try to sketch its composition with a few strokes of my pen. It is generated by the subtle influences descending into the elements; then its substance is scattered abroad in the heavens, its workshop is in the clouds, and again it descends into its earth, with rain water and a white vapour, thus receiving the strength of things above and things below; it is nourished by its own body, eating its wings and tail with its teeth, the whole body being swallowed by the head, and remaining in it for ever. This is the hidden and incomparable treasure of all the Sages, which none can obtain except through the teaching of a Master, or by revelation of God, who, in His goodness makes it known to whom He will.



An old man stands near a vessel, like an urinal, in which a Green Dragon is devouring blue serpents. Above the Dragon is the yellow, green, blue, black, red sign of Mercury. Above the urinal is a Green Dragon biting its tail.

Wear the urinal a Green Lion bites a piece out of the back of a Red Lion, so that the blood flows down. In the background are forests and hills.

Of the Solution of the Sun with Mercurial Water

It should be noted at this point that the Tincture is not found otherwise than in gold. This may be understood from the parable of Bernard, who says that the Sun, on entering the bath, first of all puts off his golden robe. For what the eagle is among birds, the lion among beasts, the salmon among fishes, the Sun among planets, such gold is among metals. In it are the red and white tincture, because it tinges, transforms, and illumines all bodies. For gold is made out of the substance of the most subtle living Mercury, and out of pure, red, fixed, self-cleansed Sulphur, which tinges, and contains in itself, the soul, which is called the form of gold, and by some Sages the Ferment of Philosophers. This soul of gold with its heat digests and tinges its substance, and imparts to it its form, so that through its mediation the day begins to dawn. To corrupt the gold, to dissolve and volatize it while still preserving its form is our great object, as it is also our grand labour.



The Sun, encircled by a red rainbow, shines among the clouds, and a Green Lion is biting the Sun in the face, so that the blood flows. An old man is holding in his hand an urinal, in which is red water; and in this water a winged man stands up to his navel. Out of the urinal is flying a Green Dragon, which bites the face of the Sun as he stands with the Moon on a rock, so that the blood flows under the dragon into the urinal. Under the black rock is a Green Dragon, whose tail is cut off, and the same is gnawing his wings.

Of the Preparation of the Earth, or Moon of the Sages

When the soul of gold has been separated from its body, or when the body, in other words, has been dissolved, the body of the Moon should be watered with its proper menstruum, and reverberated, the operation being repeated as often as necessary, i.e., until the body becomes subtle, broken up, pure, dissolved, coagulated. This is done, not with common fire, but with that of the Sages, and at last you must see clearly that nothing remains undissolved. For unless the Moon or Earth is properly prepared and entirely emptied of its soul, it will not be fit to receive the Solar Seed; but the more thoroughly the earth is cleansed of its impurity and earthiness, the more vigorous it will be in the fixation of its ferment. This earth or Moon of the Sages is the trunk upon which the solar branch of the Sages is engrafted. This earth, with its water, putrefies and is cleansed; for heat, acting on a dry substance, causes whiteness. Azot and fire wash Laton, or earth, and remove its opacity.



A fire is laid under the Sun, which is burning, and much smoke is ascending. An old man has in his hands an urinal, in which is the Moon lying on her back in blackish water. Out of the vessel is flying a green Dragon, holding the Moon in its mouth by the navel, and placing its fore feet on a black rock. Beneath the rock a green Dragon lies dead on his back.

The Conjunction of Sun and Moon

The ancient philosophers have enumerated several kinds of conjunction, but to avoid a vain prolixity I will affirm, upon the testimony of Marsilius Ficinus, that conjunction is union of separate qualities, or an equation of principles, viz., Mercury and Sulphur, Sun and Moon, agent and patient, matter and form. When the virgin or feminine, earth is thoroughly purified and purged from all superfluity, you must give it a husband meet for it; for when the male and the female are joined together by means of the sperm, a generation must take place in the menstruum. The substance of Mercury is known to the Sages as the earth and matter in which the Sulphur of Nature is sown, that it may thereby putrefy, the earth being its womb. Here the female seed awaits that of the male, by means of which they are inseparably united, the one being hot and dry, and the other cold and moist; the heat and dryness of the male are tempered with the cold and moisture of the female, and, in due time, the matter will assume a specific form. For all action tends to the production of a form, being, as it is, an efficient principle.

Opposition

A very red Sun is pouring blood into an urinal. An old man is pouring blood out of another urinal, together with a winged child, into a third urinal, which stands on straw and contains the Moon lying on her back in blackish water. Near the Sun a jug is pouring white rays, or drops, into an urinal. On the hill stands a Phoenix, biting its breast, out of which drops blood, the same being drunk by its young. Beneath the rock a husbandman is scattering seed in his field.



Of the Blackness or Raven's Head by means of which the copulation of Sun and Moon takes place

The second conjunction is of three, viz., body, soul, and spirit; and these three we must make one. For as the soul is the bond of the spirit, so the body must also join to itself the soul, which can only be after putrefaction; for nothing can be improved if its form has not previously been utterly destroyed. The signs of this are a black colour and a fetid smell. For heat, acting on moisture, produces blackness, which is the sign of the perfect mingling of the substance with a specific form. For solution and putrefaction begin with a fetid smell, and the process gradually develops, and therefore the Raven's Head is called a deadly poison. The odour is rather intellectually than sensuously perceptible. The blackness must precede whiteness. For putrefaction begins with solution, but does not end with it. The second solution of the more perfect stone is better than the first, because the more it develops, the more the stone is subtilized. Our whole magistry, then, is based on putrefaction; for it can come to nothing, unless it is putrefied.

Conjunction



Black Sun Black Moon

An old man with a book in his hand stands by the furnace.
 A black Sun in the vessel.
 Behind the furnace is a field of green barley springing up out of the earth.
 The Pavement, on which the furnace stands, is black.

Of the Peacock's Tail

Our substance, according to the Sages, has a red head, white feet, and black eyes. The beginning of our work is the Black Raven, which, like all things that are to grow and receive life, must first putrefy. For putrefaction is a necessary condition of solution, as solution is of birth and regeneration. This putrefaction is not impure, but a commixtion, in their smallest parts, of earth with water, and water with earth, till the whole body becomes one. The red male must be digested in union with his white wife, till both become dry - for otherwise no colours will appear.

When the dry principle acts on the moist, flowers of all the colours of a Peacock's Tail begin to spring up in the Sage's vessel. Sometimes the vessel will seem inwardly covered with gold, which is a sign of the action of the male seed, of Sulphur, on the female menstruum, or Mercury, one mingling with the other as the result of their conflict.

As the moisture is gradually dried up, these shifting colours give place to a settled whiteness.



An old man stands near the furnace, both towers are open, the urinal constantly changes its colour; behind the furnace is barley producing ears.

Of the White Tincture

Having treated of the matter, the mode of procedure, and of the regimen of the fire, I proceed now to the description of the composition of the white and the red Stone. The blackness becomes whiteness very slowly; the operation must be gradual, as a fierce fire would burst the vessel, and mar our work. As the Mercury becomes white, our white Sulphur becomes incombustible, containing the poison, whose whiteness is like the whiteness of alabaster. The whole magistery takes place in one vessel, and with one fire, viz., the dry and moist elementary fire of the matter, till it is all dissolved again and again, and conagulated and thickened into a mass of a clear snow-white colour, which, when cool, becomes like a hard gum. The decoction, however, must be continued till the Eagle is revived (or vitrified), and becomes a crystalline stone which melts, tinges, and coagulates Mercury and other imperfect metals into pure silver. This white tincture, or elixir, is also called the Virgin's milk, the everlasting water, and water of life, because it is as brilliant as white marble; it is also called the White Queen, who by increasing the fire becomes the Mighty King, the white transforming into yellow and saffron, and at last into a deep ruby colour.



A white King sits on the throne, having at his feet the Moon, and the five Planets on their knees. Near at hand is a field, with yellow, ripening ears of barley. Behind the furnace is an old man inspecting the coals, and in the urinal is the full Moon.

Of the Perfect Red Elixir

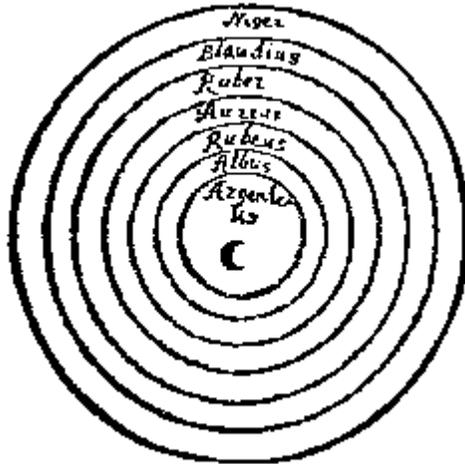
Xiphilinus and the rest of the philosophers agree in this, that the white colour must precede the red. As you can have no red colour where the substance has not first been white, so the black cannot become orange unless it first become white. In like manner, the Rosary says that nothing can become gold that has not first been silver. He who knows how to convert gold into silver, also knows how to convert silver into gold. Gold, to become silver, must first be corrupted and made black, and there is no method of becoming yellow except by way of white; in the same way the white must become red by way of yellow. Heat, acting on moisture, causes blackness; acting on dryness, especially if it be continued carefully and unceasingly, there is developed true whiteness; out of white comes yellow, and out of yellow a permanent and tinging ruby colour.



An old man in a tunic stands by a furnace, one tower of which is open, and in the urinal of the other is a purple Sun.

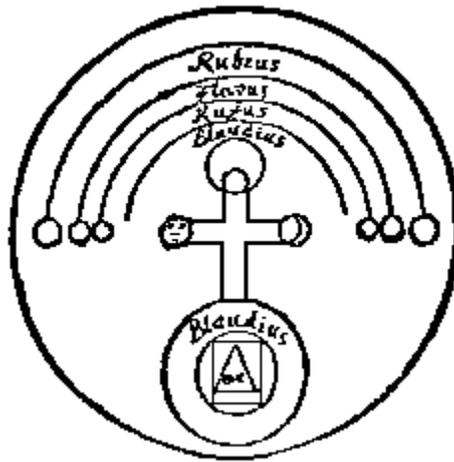


A King, like a Pontiff, in a purple robe, sits on the throne, and at his feet kneel the Sun and Moon, with the five planets; behind the King stands an old man with uncovered head.



The Circles are:

1. Black,
2. Blue,
3. Red,
4. Golden,
5. Ruddy,
6. White,
7. Argentine, with the sign of the Moon.



The Circle is black, white, blue, red, yellow, tawny, blue; in the Cross are the Sun and Moon. The lower Circle is blue, and contains a quadrangle of red, blue, black, and white. The triangle is black, blue and red, and in its centre are the Sun and Moon.

The Stone of the Philosophers by Edward Kelly

This is ascribed to Edward Kelly and included in *Tractatus duo egregii, de Lapide Philosophorum, una cum Theatro astronomiæ terrestri, cum Figuris, in gratiam filiorum Hermetis nunc primum in lucem editi, curante J. L.M.C.* [Johanne Lange Medicin Candidato]., Hamburg, 1676.
This version has been transcribed by L. Roberts.

The Stone of the Philosophers

Edward Kelly

Though I have already twice suffered chains and imprisonment in Bohemia, an indignity which has been offered to me in no other part of the world, yet my mind, remaining unbound, has all this time exercised itself in the study of that philosophy which is despised only by the wicked and foolish, but is praised and admired by the wise. Nay, the saying that none but fools and lawyers hate and despise Alchemy has passed into a proverb. Furthermore, as during the preceding three years I have used great labour, expense, and care in order to discover for your Majesty that which might afford you much profit and pleasure, so during my imprisonment - a calamity which has befallen me through the action of your Majesty - I am utterly incapable of remaining idle. Hence I have written a treatise, by means of which your imperial mind may be guided into all the truth of the more ancient philosophy, whence, as from a lofty eminence, it may contemplate and distinguish the fertile tracts from the barren and stony wilderness. But if my teaching displease you, know that you are still altogether wandering astray from the true scope and aim of this matter, and are utterly wasting your money, time, labour, and hope. A familiar acquaintance with the different branches of knowledge has taught me this one thing, that nothing is more ancient, excellent, or more desirable than truth, and whoever neglects it must pass his whole life in the shade. Nevertheless, it always was, and always will be, the way of mankind to release Barabbas and to crucify Christ. This I have - for my good, no doubt - experienced in my own case. I venture to hope, however, that my life and character will so become known to posterity that I may be counted among those who have suffered much for the sake of truth. The full certainty of the present treatise time is powerless to abrogate. If your Majesty will deign to peruse it at your leisure, you will easily perceive that my mind is profoundly versed in this study.

(1) All genuine and judicious philosophers have traced back things to their first principles, that is to say, those comprehended in the threefold division of Nature. The generation of animals they have attributed to a mingling of the male and female in sexual union; that of vegetables to their own proper seed; while as the principle of minerals they have assigned earth and viscous water.

(2) All specific and individual things which fall under a certain class, obey the general laws and are referable to the first principles of the class to which they belong.

(3) Thus, every animal is the product of sexual union; every plant, of its proper seed; every mineral, of the mixture of its generic earth and water.

(4) Hence, an unchangeable law of Nature regulates the generation of everything within the limits of its own particular genus.

(5) It follows that, with reference to their origin, animals are generically distinct from vegetables and minerals; the same difference exists respectively between vegetables and minerals and the two other natural kingdoms.

(6) The common and universal matter of these three principles is called Chaos.

(7) Chaos contains within itself the four elements of all that is, viz., fire, air, water, and earth, by the mixture and motion of which the forms of all earthly things are impressed upon their subjects.

(8) These elements have four qualities: heat, coldness, humidity, dryness. The first inheres in fire, the second in water, the third in air, the fourth in earth.

(9) By means of these qualities, the elements act upon each other, and motion takes place.

(10) Elements either act upon each other, or are acted on, and are called either active or passive.

(11) Active elements are those which, in a compound, impress upon the passive a certain specific character, according to the strength and extent of their motion. These are water and fire.

(12) The passive elements - earth and air - are those which by their inactive qualities readily receive the impressions of the aforesaid active elements.

(13) The four elements are distinguished, not only by their activity and passivity, but also by the priority and posteriority of their motions.

(14) Priority and posteriority are here predicated either with references to the position of the whole sphere, or the importance of the result or aim of the motion.

(15) In space, heavy objects tend downwards, and light objects upwards; those which are neither light nor heavy hold an intermediate position.

(16) In this way, even among the passive elements, earth holds a higher place than air, because it delights more in rest; for the less motion, the more passivity.

(17) The excellence of result has reference to perfection and imperfection, the mature being more perfect than the immature. Now, maturity is altogether due to the heat of fire. Hence fire holds the highest place among active elements.

(18) Among the passive elements, the first place belongs to that which is most passive, i.e., which is most quickly and easily influenced. In a compound, earth is first passively affected, then air.

(19) Similarly, in every compound, the perfecting element acts last; for perfection is a transition from immaturity to maturity.

(20) Maturity being caused by heat, cold is the cause of immaturity.

(21) It is clear, then, that the elements, or remote first principles of animals, vegetables, and minerals, in Chaos, are susceptible of active movements in fire and water, and of passive movements in earth and air. Water acts on earth, and transmutes it into its own nature; fire heats air, and also changes it into its own likeness.

(22) The active elements may be called male, while the passive elements represent the female principle.

(23) Any compound belonging to any of these three kingdoms - animal, vegetable, mineral - is female in so far as it is earth and air, and male in so far as it is fire and water.

(24) Only that which has consistency is sensuously perceptible. Elementary fire and air, being naturally subtle, cannot be seen.

(25) Only two elements, water and earth, are visible, and earth is called the hiding-place of fire, water the abode of air.

(26) In these two elements we have the broad law of limitation which divides the male from the female.

(27) The first matter of vegetables is the water and earth hidden in its seed, these being more water than earth.

- (28) The first matter of animals is the mixture of the male and female sperm, which embodies more moisture than dryness.
- (29) The first matter of minerals is a kind of viscous water, mingled with pure and impure earth.
- (30) Impure earth is combustible sulphur, which hinders all fusion, and superficially matures the water joined to it, as we see in the minor minerals, marcasite, magnesia, antimony, etc.
- (31) Pure earth is that which so unites the smallest parts of its aforesaid water that they cannot be separated by the fiercest fire, so that either both remain fixed or are volatilized.
- (32) Of this viscous water and fusible earth, or sulphur, is composed that which is called quicksilver, the first matter of the metals.
- (33) Metals are nothing but Mercury digested by different degrees of heat.
- (34) Different modifications of heat cause, in the metallic compound, either maturity or immaturity.
- (35) The mature is that which has exactly attained all the activities and properties of fire. Such is gold.
- (36) The immature is that which is dominated by the element of water, and is never acted on by fire. Such are lead, tin, copper, iron, and silver.
- (37) Only one metal, viz., gold, is absolutely perfect and mature. Hence it is called the perfect male body.
- (38) The rest are immature and, therefore, imperfect.
- (39) The limit of immaturity is the beginning of maturity; for the end of the first is the beginning of the last.
- (40) Silver is less bounded by aqueous immaturity than the rest of the metals, though it may indeed be regarded as to a certain extent impure, still its water is already covered with the congealing vesture of its earth, and it thus tends to perfection.
- (41) This condition is the reason why silver is everywhere called by the Sages the perfect female body.
- (42) All other metals differ only in the degree of their imperfection, according as they are more or less bounded by the said immaturity; nevertheless, all have a certain tendency towards perfection, though they lack the aforesaid congealing vesture of their earth.
- (43) This congealing force is the effect of earthy coldness, balancing its own proper humidity, and causing fixation in the fluid matter.
- (44) The lesser metals are fusible in a fierce fire, and therefore lack this perfect congealing force. If they become solid when cool, this is due to the arrangement of their aforesaid earthy particles.
- (45) According to the different ways in which this viscous water and pure earth are joined together, so as to produce quicksilver by coagulation, with the mediation of natural heat, we have different metals, some of which are called perfect, like gold and silver, while the rest are regarded as imperfect.
- (46) Whoever would imitate Nature in any particular operation must first be sure that he has the same matter, and, secondly, that this substance is acted on in a way similar to that of Nature. For Nature rejoices in natural method, and like purifies like.
- (47) Hence they are mistaken who strive to elicit the medicine for the tinging of metals from animals or vegetables. The tincture and the metal tinged must belong to the same root or genus; and as it is the imperfect metals upon

which the Philosopher's Stone is to be projected, it follows that the powder of the Stone must be essentially Mercury. The Stone is the metallic matter which changes the forms of imperfect metals into gold, as we may learn from the first chapter of "The Code of Truth": "The Philosophical Stone is the metallic matter converting the substances and forms of imperfect metals"; and all Sages agree that it can have this effect only by being like them.

(48) That Mercury is the first matter of metals, I will attempt to prove by the saying of some Sages.

In the Turba Philosophorum, chapter i., we find the following words: "In the estimation of all Sages, Mercury is the first principle of all metals."

And a little further on: "As flesh is generated from coagulated blood, so gold is generated out of coagulated Mercury."

Again, towards the end of the chapter: "All pure and impure metallic bodies are Mercury, because they are generated from the same."

Arnold writes thus to the King of Aragon: "Know that the matter and sperm of all metals are Mercury, digested and thickened in the womb of the earth; they are digested by sulphureous heat, and according to the quality and quantity of the sulphur different metals are generated. Their matter is essentially the same, though there may be some accidental differences, such as a greater or less degree of digestion, etc. All things are made of that into which they may be resolved, e.g., ice or snow, which may be resolved into water; and so all metals may be resolved into quicksilver; hence they are made out of quicksilver."

The same view is set forth by Bernard of Trevisa, in his book on the "Transmutation of Metals": "Similarly, quicksilver is the substance of all metals; it is as a water by reason of the homogeneity which it possesses with vegetables and animals, and it receives the virtues of those things which adhere to it in decoction." A little further on the same Trevisan affirms that "Gold is nothing but quicksilver congealed by its sulphur."

And, in another place, he writes as follows: "The solvent differs from the soluble only in proportion and degree of digestion, but not in matter, since Nature has formed the one out of the other without any addition, even as by a process equally simple and wonderful she evolves gold out of quicksilver."

Again: "The Sages have it that gold is nothing but quicksilver perfectly digested in the bowels of the earth, and they have signified that this is brought about by sulphur, which coagulates the Mercury, and digests it by its own heat. Hence the Sages have said that gold is nothing but mature quicksilver."

Such also is the concensus of other authorities. "The Sounding of the Trumpet" gives forth no uncertain note: "Extract quicksilver from the bodies, and you have above the ground quicksilver and sulphur of the same substance of which gold and silver are made in the earth."

The "Way of Ways" leads to the same conclusion: "Reverend Father, incline thy venerable ears, and understand that quicksilver is the sperm of all metals, perfect and imperfect, digested in the bowels of the earth by the heat of sulphur, the variety of metals being due to the diversity of their sulphur."

We find in the same tract a similar canon: "All metals in the earth are generated in Mercury, and thus Mercury is the first matter of metals."

To these words Avicenna signifies his assent in chapter iii.: "As ice, which by heat is dissolved into water, is clearly generated out of water, so all metals may be resolved into Mercury, whence it is clear that they are generated out of it."

This reasoning is confirmed by "The Sounding of the Trumpet": "Every passive body is reduced to its first matter by operations contrary to its nature; the first matter is quicksilver, being itself the oil of all liquid and ductile things."

So also the third chapter of the "Correction of Fools": "The nature of all fusible things is that of Mercury coagulated out of a vapour, or the heat of red or white incumbustible sulphur."

In chapter i. of the "Art of Alchemy" we read: "All Sages agree that the metals are generated from the vapour of sulphur and quicksilver."

Again, a passage in the Turba Philosophorum runs thus: "It is certain that every subject derives from that into which it can be resolved. All metals may be resolved into quicksilver, hence they were once quicksilver."

If it were worth while, I might adduce hundreds of other passages from the writings of the Sages, but as they would serve no good purpose, I will let these suffice.

Those persons make a great mistake who suppose that the thick water of Antimony, or that viscous substance which is extracted from sublimed Mercury, or from Mercury and Jupiter dissolved together in a damp spot, can in any case be the first substance of metals.

Antimony can never assume metallic qualities, because its water and moisture are not tempered with dry, subtle, earth, and want, moreover, that unctuousity which is characteristic of malleable metals. But, as Chambar well says in the "Code of Truth": "It is only through jealousy that Sages have called the Stone Antimony."

In the same way, those who destroy the natural composition of Mercury, in order to resolve it into a thick or limpid

water, which they call the first matter of metals, fight against Nature in the dark, like blinded gladiators.

As soon as Mercury loses its specific form, it becomes something else, which cannot thenceforth mingle with metals in their smallest parts, and is made void for the work of the Philosophers. Whoever is taken up with such childish experiments, should listen to the Sage of Trevisa in his "Transmutation of Metals":

"Who can find truth that destroys the humid nature of Mercury? Some foolish persons change its specific metallic arrangement, corrupt its natural humidity by dissolution, and disproportionate quicksilver from its original mineral quality, which wanted nothing but purification and simple digestion. By means of salts, vitriol, and alum, they destroy the seed which Nature has been at pains to develop. For seed in human and sensitive things is formed by Nature and not by art, but by art it is united and mixed. Seed needs no addition, and brooks no diminution. If it is to produce a new thing of the same genus, it must remain the very same thing that was formed by Nature. All teaching that changes Mercury is false and vain, for this is the original sperm of metals, and its moisture must not be dried up, for otherwise it will not dissolve. Too much fire will cause a morbid heat, like that of a fever, and change the passive into active elements, thus the balance of forces is destroyed, and the whole work marred. Yet these fools extract from the lesser minerals corrosive waters, into which they project the different species of metals, and thus corrode them.

"The only natural solution is that by which out of the solvent and the soluble, or male and female, there results a new species. No water can naturally dissolve metals except that which abides with them in substance and form, which also the dissolved metals can again congeal; this is not the case with aqua fortis, seeing that it only destroys the specific arrangement. Only that water can rightly dissolve metals which is inseparable from them in fixation, and such a water is Mercury, but not aqua fortis, or any thing else which those fools are pleased to call Mercurial Water." Thus far Trevisan.

Persons who have fallen into this fatal error may also derive benefit from the teaching of Avicenna on this point: "Quicksilver is cold and humid, and of it, or with it, God had created all metals. It is aerial, and becomes volatile by the action of fire, but when it has withstood the fire a little time, it accomplishes great marvels, and is itself only a living spirit of unexampled potency. It enters and penetrates all bodies, passes through them, and is their ferment. It is then the White and the Red Elixir and is an everlasting water, the water of life, the Virgin's milk, the spring, and that Alum of which whosoever drinks cannot die, etc. It is the wanton serpent that conceives of its own seed, and brings forth on the same day. With its poison it destroys all things. It is volatile, but the wise make it to abide the fire, and then it transmutes as it has been transmuted, and tinges as it has been tinged, and coagulates as it has been coagulated. Therefore is the generation of quicksilver to be preferred before all minerals; it is found in all ores, and has its sign with all. Quicksilver is that which saves metals from combustion, and renders them fusible. It is the Red Tincture which enters into the most intimate union with metals, because it is of their own nature, mingles with them indissolubly in all their smallest parts, and, being homogeneous, naturally adheres to them. Mercury receives all homogeneous substances, but rejects all that is heterogeneous, because it delights in its own nature, but recoils from whatsoever is strange. How foolish, then, to spoil and destroy that which Nature made the seed of all metallic virtue by elaborate chemical operations!"

The "Rosary" bids us be particularly careful, lest in purifying the quicksilver we dissipate its virtue, and impair its active force. A grain of wheat, or any other seed, will not grow if its generative virtue be destroyed by excessive external heat. Therefore, purify your quicksilver by distillation over a gentle fire.

Says the Sage of Trevisa: "If the quicksilver be robbed of its due metallic proportion, how can other substances of the same metallic genus be generated from it? It is a mistake to suppose that you can work miracles with a clear limpid water extracted from quicksilver. Even if we could get such a water, it would not be of use, either as to form or proportion, nor could it restore or build up a perfect metallic species. For as soon as the quicksilver is changed from its first nature, it is rendered unfit for our operation, since it loses its spermatric and metallic quality. I do, indeed, approve of impure and gross Mercury being sublimed and purified once or twice with simple salt, according to the proper method of the Sages, so long as the fluxibility or radical humour of such Mercury remains unimpaired, that is to say, so long as its specific mercurial nature is not destroyed, and so long as its outward appearance does not become that of a dry powder."

In the "Ladder of the Sages" we are told to beware of vitrification in the solution of bodies, with the odour and taste of imperfect substances, and also of the generative virtue of their form being in any way scorched and destroyed by corrosive waters.

If you have been trying to do any of these things, you may see how grievous your mistake has been. For the water of the Sages adheres to nothing except homogeneous substances. It does not wet your hands if you touch it, but scorches your skin, and frets and corrodes every substance with which it comes in contact, except gold and silver (it would not affect these until they have been dissipated and dissolved by spirits and strong waters), and with these it combines most intimately. But the other mixture is most childish, it is condemned by the concert of the Sages, and

by my own experience.

I now propose to shew that quicksilver is the water with which, and in which, the solution of the Sages takes place, by putting before the reader the opinions of many Philosophers living in different countries and ages.

Says Menalates in the Turba: "Whoever joins quicksilver to the body of magnesia, and the woman to the man, extracts the hidden nature by which bodies are coloured. Know that quicksilver is a consuming fire which mortifies bodies by its contact."

Another Sage, in the Turba, says: "Divide the elements by fire, unite them through the mediation of Mercury, which is the greatest arcanum, and so the magistry is complete, the whole difficulty consisting in the solution and conjunction. The solution, or separation, takes place through the mediation of Mercury, which first dissolves the bodies, and these are again united by ferment and Mercury."

Rosinus makes Gold address Mercury as follows: "Dost thou dispute with me, Mercury? I am the Lord, the Stone which abides the fire." Says Mercury: "Thou sayest true; but I have begotten thee, and one part of me quickens many of thee, since thou art grudging in comparison with me. Whoever will join me to my brother or sister shall live and rejoice, and make me sufficient for thee."

In the 5th chapter of the "Book of Three Words," we read: "I tell thee that in Mercury are the works of the planets, and all their imaginations in its pages."

Aristotle says that the first mode of preparation is that the Stone shall become Mercury; he calls Mercury the first body, which acts on gross substances and changes them into its own likeness. "If Mercury did nothing else than render bodies subtle and like itself, it would suffice us."

Senior: "Our Stone, then, is congealed water, that is to say, Mercury congealed in gold and silver, and, when fixed, resistant to the fire."

"The Sounding of the Trumpet": "Mercury contains all that the Sages seek, and destroys all flaky gold. It dissolves, softens, and extracts the soul from the body."

"The Book on the Art of Alchemy": "The Sages were first put upon attempting to clothe inferior bodies in the glory and splendour of the perfect body when they discovered that metals differ only according to the greater or smaller degree of their digestion, and are all generated from Mercury, with which they extracted gold and reduced it to its first nature."

The "Correction of Fools": "Observe that crude Mercury dissolves bodies and reduces them to their first matter or nature. Being made of clear water, it always strives to corrode the crude, and especially that which is nearest to its own nature, viz., gold and silver." The same book observes: "You can make use of crude Mercury as follows - to seal up and open natures, since similar things are helpful one to another." Once more: "Quicksilver is the root in the Art of Alchemy, for the Sages say that all metals are of it, and through it, and in it - it follows that the metals must first be reduced to Mercury, the matter and sperm of all metals."

Again: "The reason why all metals must be reduced to the nature of vapour is because we see that all are generated of quicksilver, though the mediation of which they came into being."

Gratianus: "Purify Laton, i.e., copper(ore), with Mercury, for Laton is of gold and silver, a compound, yellow, imperfect body."

"The Sounding of the Trumpet": "Common Mercury is called a spirit. If you do not resolve the body into Mercury, with Mercury, you cannot obtain its hidden virtue."

"Art of Alchemy," chapter vi.: "The second part of the Stone we call living Mercury, which, being living and crude, is said to dissolve bodies, because it adheres to them in their innermost being. This is the Stone without which Nature does nothing."

"Rosary": "Mercury never dies, except with its brother and sister. When Mercury mortifies the matter of the Sun and Moon, there remains a matter like ashes."

The Sage of Trevisa: "Add nothing above ground for digesting and thickening Mercury into the nature of gold or of metals." Again: "This solution is possible and natural, that is to say, by Art as handmaid to Nature, and is unique and necessary in the work; but it is brought about only by quicksilver, in such proportions as commend themselves to a good workman who knows the inmost properties of Nature."

"Art of Alchemy": "Who can sufficiently extol Mercury, for Mercury alone has power to reduce gold to its first nature?"

From these quotations it is clear what the Sages meant by their water, and what they thought of this wonderful liquid, viz., Mercury, to which they ascribed all power in the Magistry, for nothing can be perfected outside its own genus. Men digest vegetables, not in the blood of animals, but in water which is their first principle, nor are minerals affected by the vegetable liquid. In the words of the "Sounding of the Trumpet": "The whole Magistry consists in dividing the elements from the metals, and purifying them, and in separating the sulphur of Nature from the metals." Furthermore, as Hermes says, only homogeneous substances cohere, and only they can produce offspring after their

own kind, i.e., if you want a medicine which is to generate metals, its origin must be metallic, since "species are tinged by their genus," as the philosopher testifies.

In short, our Magistry consists in the union of the male and female, or active and passive, elements through the mediation of our metallic water and a proper degree of heat. Now, the male and female are two metallic bodies, and this I will again prove by irrefragable quotations from the Sages:

Dantius bids us prepare the bodies and dissolve them.

Rhasis: "Change the bodies into water, and the water into earth: then all is done."

Galienus: "Prepare the bodies, and purify them of the blackness in which is corruption, till the white becomes white and red, then dissolve both, etc."

Calid (chapter i.): "If you do not make the bodies subtle, so that they may be impalpable to touch, you will not gain your end. If they have not been ground, repeat your operation, and see that they are ground and subtilized. If you do this, you will be directed to your desired goal."

Aristotle: "Bodies cannot be changes except by reduction into their first matter."

Calid (chapter v.): "Similarly, the Sages have commanded us to dissolve the bodies so that heat adheres to their inmost parts; then we proceed to coagulation after a second dissolution with a substance which most nearly approaches them."

Menabadus: "Make bodies not bodies, and incorporeal things bodies, for this is the whole process by which the hidden virtue of Nature is extracted."

Ascanius: "The conjunction of the two is like the union of husband and wife, from whose embrace results golden water."

"Anthology of Secrets": "Wed the red man to the white woman, and you have the whole Magistry."

"The Sounding of the Trumpet": "There is another quicksilver and permanent tincture which is extracted from perfect bodies by dissolution, distillation, sublimation, and subtilization."

Hermes: "Join the male to the female in their own proper humidity, because there is no birth without union of male and female."

Plato: "Nature follows a kindred nature, contains it, and teaches it to resist the fire. Wed the man to the woman, and you have the whole Magistry."

Avicenna: "Purify husband and wife separately, in order that they may unite more intimately; for if you do not purify them, they cannot love each other. By conjunction of the two natures you get a clear and lucid nature, which, when it ascends, becomes bright and serviceable."

"Art of Alchemy": "Two bodies provide us with everything in our water."

Trevisanus: "Only that water which is of the same species, and can be thickened by bodies, can dissolve bodies."

Hermes: "Let the stones of mixture be taken in the beginning of the first work, and let them be equally mixed into earth."

"Mirror": "Our Stone must be extracted from the nature of two bodies, before it can become a perfect Elixir."

Democritus: "You should first dissolve the bodies over white hot ashes, and not grind them except only with water."

"Rosary" of Arnold: "Extract the Medicine from the most homogeneous bodies in Nature."

I have thus proved the number of the bodies from which the Elixir is obtained. I will now shew by quotations what these bodies are.

"Exposition of the Letter of King Alexander": "In this art you must wed the Sun and the Moon."

"The Sounding of the Trumpet": "The Sun only heats the earth and imparts to it his virtue through the mediation of the Moon, which, of all stars, most readily receives his light and heat."

"The Correction of Fools": "Sow gold and silver, and they will yield to your labour a thousandfold, through the mediation of that thing which alone has what you seek. The Tincture of gold and silver exhibits the same metallic proportions as the imperfect metals, because they have a common first matter in Mercury."

Again: "Tinge with gold and silver, because gold gives the golden and silver the silver colour and nature. Reject all things that have not naturally or virtually the power of tinging, as in them is no fruit, but only waste of money and gnashing of teeth."

Senior: "I, the Sun, am hot and dry, and thou, the Moon, art cold and moist; when we are wedded together in a closed chamber, I will gently steal away thy soul."

Rosinus to Saratant: "From the living water we obtain earth, a homogeneous dead body, composed of two natures, that of the Sun and that of the Moon."

Again: "When the Sun, my brother, for the love of me (silver) pours his sperm (i.e. his solar fatness) into the chamber (i.e. my Lunar body), namely, when we become one in a strong and complete complexion and union, the child of our wedded love will be born."

Hermes: "Its humidity is of the empire of the Moon, and its fatness of the empire of the Sun, and these two are its

coagulum and pure seed."

Astratus says: "Whoever would attain the truth, let him take the humour of the Sun and the Spirit of the Moon."

Turba Philosophorum: "Both bodies in their perfection should be taken for the composition of the Elixir, whether orange or white, for neither becomes liquid without the other."

Again, Gold says: "No one kills me but my sister."

Aristotle: "If I did not see gold and silver, I should certainly say that Alchemy was not true."

The Sage: "The foundation of our Art is gold and its shadow."

"Art of Alchemy": "We have already said that gold and silver must be united."

"Rosary": "There is an addition of orange colour by which the Medicine is perfected from the substance of fixed sulphur, i.e., both medicines are obtained from gold and silver."

The Sage: "Whoever knows how to tinge sulphur and quicksilver has reached the great arcanum. Gold and silver must be in the Tincture, and also the ferment of the spirit."

"Rosary": "The ferment of the Sun is the sperm of the man, the ferment of the Moon, the sperm of the woman. Of both we get a chaste union and a true generation."

"The Sounding of the Trumpet": "You want silver to subtilize your gold, and make it volatile by removing its impurity, since the silver has a greater need of the light of gold. Therefore Hermes, as also Aristotle in his treatise on Plants, says that gold is its father, and silver its mother; nothing else is needed for our Stone. Silver is the field in which the seed of gold is sown." And a little further on: "In my sister, the Moon, grows your wisdom, and not in any other of my servants, saith the Lord Sun. I am like seed sown in good and pure soil, which sprouts and grows and multiplies and yields great gain to the sower. I, the Sun, give to thee, the Moon, my beauty, the light of the Sun, when we are united in our smallest parts." And the Moon says to the Sun: "Thou hast need of me, as the cock has need of the hen, and I need thy operation, who art perfect in morals, the father of lights, a great and mighty lord, hot and dry, and I am the waxing Moon, cold and moist, but I receive thy nature by our union."

Avicenna: "In order to obtain the red and the white Elixir, the two bodies must be united. For though gold is the most fixed and perfect of the metals, yet if it be dissolved into its smallest parts, it becomes spiritual and volatile, like quicksilver, and that because of its heat. This tincture, which is without number, is called the hot male seed. But if silver be dissolved in warm water, it remains fixed as before, and has little or no tincture, yet it readily receives the tincture in a temperament of hot and cold, and is called the cold, dry, female seed. Gold or silver by themselves are not easily fusible, but a mixture of the two melts readily, as is well known to goldsmiths. Hence if our Stone did not contain both gold and silver, it would not be liquid, and would yield no medicine through any magistry, nor tincture, for if it yielded tincture it would still have no tinging power."

And a little further on: "Take heed, then, and operate only on gold, silver, and quicksilver, since all the profit of our Art is derived from these three."

I may add that crude Mercury is the water which the Sages have used for the purpose of solution. I have proved that two bodies must be dissolved, and that they are no other than gold and silver. Now I will describe the conjunction of these two bodies by means of the crude Mercury of the Sages.

"The Light of Lights": "Know that it is gold, silver, and Mercury that whiten and redden within and without. The Dragon does not die, unless he be killed with his brother and sister, and it must be not by one, but by both together."

"The Ladder of the Sages": "Others say that a true body must be added to these two, to strengthen and shorten the operation."

"Treasury of the Sages": "Our Stone has body, soul, and spirit, the imperfect body is the body, the ferment the soul, and the water the spirit."

"The Way of Ways": "The water is called the spirit, because it gives life to the imperfect and mortified body, and imparts to it a better form; the ferment is the soul, because it gives life to the body, and changes it into its own nature."

Again: "The whole Magistry is accomplished with our water, and of it. For it dissolves the bodies, calcines and reduces them to earth, transforms them into ashes, whitens and purifies them, as Morienus says: "Azoth and fire purify Laton, that is to say, wash it and thoroughly remove its obscurity; Laton is the impure body, Azoth is quicksilver."

"The Sounding of the Trumpet": "As without the ferment there is no perfect tincture, as the Sages say, so without leaven there is no good bread. In our Stone the ferment is like the soul, which gives life to the dead body through the mediation of the spirit, or Mercury."

"The Rosary" and Peter of Zalenum say: "If the ferment, which is the medium of conjunction, be placed in the beginning, or in the middle, the work is more quickly perfected."

"The Sounding of the Trumpet": "The Elixir of the Sages is composed of three things, viz., the Lunar, the Solar, and the Mercurial Stone. In the Lunar Stone is white sulphur, in the Solar Stone red sulphur, and the Mercurial Stone

embraces both, which is the strength of the whole Magistry."

Eximenus: "The water, with its adjuncts, being placed in the vessel, preserves them from combustion. The substances being ground with water, there follows the ascension of the Ethelia and the imbibition of water is sufficient by itself to complete the work."

Plato: "Take fixed bodies, join them together, wash the body in the bodily substance, and let it be strengthened with the incorporeal body, till you change it into a real body."

Pandulphus: "The fixed water is pure water of life, and no tinging poison is generated without gold and its shadow. Whoever tinges the poison of the Sages with the Sun and its shadow, has attained the highest wisdom."

Again: "Separate the elements with fire, unite them by means of Mercury, and the Magistry is complete."

Exercit, 14: "The spirit guards the body and preserves it from fire, the clarified body keeps the spirit from evaporating over the fire, the body being fixed and the spirit incombustible. Hence the body cannot be burnt, because the body and spirit are one through the soul. The soul prevents them from being separated by the fire. Hence the three together can defy the fire and anything else in the world."

Rhasis("Book of Lights"): "Our Stone is named after the creation of the world, being three and yet one. Nowhere is our Mercury found purer than in gold, silver and common Mercury."

When bodies and spirits are dissolved, they are resolved into the four elements, which become a firm and fixed substance. But when they are not both dissolved, there is a particular mixture which the fire can still separate."

Rosinus: "In our Magistry are a spirit and bodies, whence it is said: It rejoices being sown in the three associated substances."

Calid: "Prepare the strome bodies with the dissolves humidity, till either shall be reduced to its subtle form. If you do not subtilize and grind the bodies till they become impalpable, you will not find what you seek."

Rosinus: "The Stone consists of body, soul, and spirit, or water, as the Philosophers say, and is digested in one vessel. Our whole Magistry is of, and by, our water, which dissolves the bodies, not into water, but by a true philosophical solution into the water whence metals are extracted, and is calcined and reduced to earth. It makes yellow as wax those bodies into whose nature it is transformed; it substantialises, whitens, and purifies the Laton, according to the word of Morienus."

Aristotle: "Take your beloved son, and wed him to his sister, his white sister, in equal marriage, and give them the cup of love, for it is a food which prompts them to union. All pure things must be united to pure things, or they will have sons unlike themselves. Therefore, first of all, even as Avicenna advises, sublime the Mercury, and purify in it impure bodies. Then pound and dissolve. Repeat this operation again and again."

Ascanius: "Stir up war between copper and Mercury till they destroy each other and devour each other. Then the copper coagulates the quicksilver, the quicksilver congeals the copper, and both bodies become a powder by means of diligent imbibition and digestion. Join together the red man and the white woman till they become Ethelia, that is, quicksilver. Whoever changes them into a spirit by means of quicksilver, and then makes them red, can tinge every body."

As to the nature of this copper, Gratianus instructs us in the following words: "Make Laton white, i.e., whiten copper with Mercury, because Laton is an orange imperfect body, composed of gold and silver."

I advise all and sundry to follow my teaching, as to the correctness of which my quotations from the ancients can leave no doubt, which also has received further confirmation from my own experiments. Any deviation from this course leads to deception, except only the work of Saturn, which must be performed by the subtilization of principles. The Sages say that homogeneous things only combine with each other, make each other white and red, and permit of common generation. The important point is that Mercury should act upon our earth. This is the union of male and female, of which the Sages say so much. After the water, or quicksilver, has once appeared, it grows and increases, because the earth becomes white, and this is called the impregnation. Then the ferment is coagulated, i.e., joined to the imperfect prepared body, till they become one in colour and appearance: this is termed the birth of our Stone, which the Sages call the King. Of this substance it is said in the "Art of Alchemy" that if any one scorches this flower, and separates the elements, the generative germ is destroyed.

I conclude with the words of Avicenna: "The true principle of our work is the dissolution of the Stone, because solved bodies have assumed the nature of spirits, i.e., because their quality is drier. For the solution of the body is attended with the coagulation of the spirit. Be patient, therefore, digest, pound, make yellow as wax, and never be weary of repeating these processes till they are quite perfect. For things saturated with water are thereby softened. The more you pound the substance, the more you soften it, and subtilize its gross parts, till they are thoroughly penetrated with the spirit and thus dissolved. For by pounding, roasting, and fire, the tough and viscous parts of bodies are separated."

Finally, I do you to wit, sons of knowledge, that in the work of the Sages there are three solutions.

The first is that of the crude body.

The second is that of the earth of the Sages.

The third is that which takes place during the augmentation of the substance. If you diligently consider all that I have said, this Magistry will become known to you. As for me, how much I have endured on account of this Art, history will reveal to future ages.

Crasselame - The Light coming out of the Darkness

This work, *La Lumière sortant par soi-même des Ténèbres*, consists of a "poem" written by Crasselame, with extensive contemporary comments (over 200 pages) by Bruno de Lansac. The translation below has been made by Peter van den Bossche.

THE LIGHT COMING OUT OF THE DARKNESS BY ITS OWN

First Song

I

The dark Chaos had come out as a confused mass from the depth of the Nothing, on the first sound of the almighty Word, and one would have said that disorder made it, and that it could not be the work of a God, formless as it was. All things in it were in a deep rest, and the elements in it were confused, because the divine Spirit did not yet distinguish them.

II

Who could now tell in which way the Heavens, the Earth and the Sea have been formed so light in themselves, and so vast, taking into account their wide spread? Who could explain how the Sun and the Moon have received the movement and the light, and how everything we see down here, has its form and its being?

Who could eventually understand how every thing has received its own denomination, has been animated by its proper spirit, and while coming out of the impure and unordered mass of the Chaos, has been regulated by a law, a quantity and a measure?

III

O you, children and imitators of the divine Hermes, to whom the science of your father showed the nature discovered, only you, only you know how this immortal hand has formed the Earth and the Heavens out of this formless mass of the Chaos; since your Great Work shows clearly that God has created all things in the same way that your Philosophical Elixir is made.

IV

But it does not belong to my weak pen to draw such a great picture; I am only a puny child of the Art, without any experience. It is not that your savant writings didn't make me perceive the real goal one should go for, nor that I don't know this Ilias, which has in it all we need, as well as this admirable composite through which you could bring the virtue of the elements from power to act.

V

It's not that I do not know your secret Mercury, which is no other than a living, universal and innate spirit, which, in the form of airy vapour, comes down ceaselessly from heaven to earth in order to fill its porous belly, which then is born in the middle of impure sulphurs, and while growing, changes nature from volatile to fixed, giving itself the form of a radical fluid.

VI

It is not that I do not know yet, that if our oval Vessel is not sealed by Winter, it will never be able to keep the precious vapour, and that our beautiful child will die at birth, if it is not promptly rescued by an industrious hand and by the eyes of a lynx, since otherwise it will not be able to feed on its first humour, to the example of man, who, after feeding on impure blood in the mother's womb, lives on milk when he comes on earth.

VII

Even if I know all these things, I do not dare yet to prove them to you, the errors of others always making me uncertain. But if you are more touched by pity than by envy, dare to remove from my mind all doubts which embarrass it, and if I can be happy enough to explain distinctly in my books all which concerns your magistracy, make, I conjure you, that I have from you as an answer: Work hard, since you know what has to be known.

Second Song

I

How much are men, who are not advanced in Hermes's School, wrong, when, with a greedy spirit, they attach to the sound of the words. It is ordinarily believing those vulgar names of Quicksilver and Gold they go to work, and it is with common gold that they imagine, through a slow fire, to eventually fix this fugitive Silver.

II

But if they could open the eyes of their mind to understand well the hidden sense of the authors, they could clearly see that the Gold and the Quicksilver of the vulgar are destitute of this universal fire, which is the real agent; this agent or spirit leaves the metals when they are in the furnace, exposed to the violence of the flames; this makes that the metal, outside of its mine and with this spirit removed, is only a dead and immobile corpse.

III

It is another Mercury and another Gold that Hermes heard about: a humid and warm Mercury, always constant in the fire. A Gold which is all fire and all life. Such a difference allows easily to distinguish them from those of the vulgar, which are dead and mindless corpses, while ours are bodily spirits, always alive.

IV

O great Mercury of the philosopher! it is in you that Gold and Silver are together, after they have been pulled from power to act. Mercury, all Sun and all Moon, triple substance in one, and one substance in three. O admirable thing! Mercury, Sulphur and Salt make me see three substances in one only substance.

V

But where is that gold-making Mercury, which, dissolved in Salt and Sulphur, becomes the humid radical of metals, and their animated seed? It is locked up in a prison so strong that even Nature itself could not remove it, if the industrious art would not ease its means.

VI

But what does the art? Ingenious minister of the diligent nature, it purifies, through a vaporous flame, the paths leading to the prison, not having a better guide nor a more sure means than a soft and continuous heat to help nature, and to allow it to cut the threads which tie our Mercury.

VII

Yes, yes, it is the only Mercury you have to seek, unsubmitive minds! because only in this Mercury you can find everything the Sages need. In it are united in forthcoming power the Moon and the Sun, who, put together, without vulgar Gold and Silver, make the real seed of the Silver and the Gold.

VIII

But every seed is useless if it remains as it is, if it does not decay and becomes black; because corruption always precedes generation. It is this way that Nature proceeds in all its operations, and when we want to imitate it, we must also blacken before whitening, without which we will only produce rejects.

Third Song

I

O you! who, to make Gold by art, are always in the middle of the flames of your glowing coals; you who freeze and solve your various mixtures in so many ways, sometimes dissolving them entirely, sometimes coagulating them only partially, how comes that, like smoky moths, you spend days and nights roving around your furnaces?

II

Stop from now on to exhaust yourself in vain, fearing that a crazy hope makes all your thoughts to go in smoke. Your works only involve useless sweat, which marks on your front the unhappy hours you spend in your dirty

retreats. What are these violent flames good for, since the sages do not use glowing coal nor burning wood to perform the hermetic Work?

III

It is with the same fire that nature uses underground, that the art should work, and that is the way that art should imitate nature. A vaporous fire, which is not light however, a fire which nourishes and does not consume, a natural fire, made by art however; dry, but which brings rain; humid, but which dries. A water which extinguishes, a water which washes the bodies but does not wet the hands.

IV

It is with such a fire that the art, which wants to imitate nature, must work, and which one has to supply when the other is lacking. Nature starts, art finishes, and only art purifies what nature could not purify. Art encompasses industry, and nature simplicity; so if the one clears the road the other stops immediately.

V

What's the use of so many different substances in retorts or pot-stills, if the matter is unique, just like the fire? Yes, matter is unique, it is everywhere, and the poor can have it as well as the rich. It is unknown to everybody, and everybody has it before the eyes; it is despised like mud by the vulgar ignorant, and is sold at a cheap price; but it is precious to the philosopher who knows its real value.

VI

It's this matter, disdained so much by the ignorants, that the savants look after with care, because in it is all they can desire. In this matter are together the Sun and the Moon, not the vulgar ones, not the dead ones. In this matter is enclosed the fire, from which these metals get life; it is this matter which gives the fiery water, which also gives the fixed earth; it is finally this matter which gives all what's necessary for an enlightened spirit.

VII

But instead of considering that one only compound is sufficient for the philosopher, you enjoy yourself, stupid chemists, to put several products together, and instead of the philosopher, who boils, with a gentle and solar heat, in a single vessel, a single vapour which thickens slowly, you put one thousand different ingredients together, and instead of God, who made all things from nothing, you debase everything to nothing.

VIII

It is not with the soft gums, nor with the hard excrements, it is not with blood or human semen, it is not with green raisins nor with herbal quintessences, strong waters, corrosive salts, nor with Roman vitriol, not with arid talcum, nor impure antimony, not with sulphur or mercury, not even with the vulgar metals themselves that an able artist will work at our great Work.

IX

What! the use of all those mixtures? Because our science encloses the whole Magistry in one root, which I made you know already, and perhaps more than I had to. This root contains two substances, which have only one essence however, and these substances, which are initially only Gold and Silver in power, become eventually Gold and Silver in act, provided we can well equalise their weights.

X

Yes, these substances make actual Gold and Silver, and through the equality of their weights, the volatile is fixed in Golden sulphur. O luminous Sulphur! o real animated Gold! I adore in you all marvels and all virtues of the Sun. Because your sulphur is a treasure, and the real foundation of the art, which ripens in elixir what nature only brings to the perfection of the Gold.

Verse on the Threefold Sophic Fire

This poem in praise of the threefold sophic fire is included in William Y-Worth, *The Compleat Distiller...*, London 1705.

In Laudem Trium Sophicorum Ignium.

Heat, that produces many things, must prepare
Their Bodies, and disclose what Forms they wear,
By Fire, the Sovereign Element, we thence
A Vinegar derive, no Friend to Sence,
Nor flatt'r'er of the Palate, 'tis compos'd
Of Earth and Water, amicably clos'd;
Thence it dissolves to Water, and the white
Sublimate Sal-Armoniack, which unite
Into Earths White and red, and Mercur,
To form the Prior Body does comply,
And Tripple Vessel of Philosophy:
The Blood, that fiery Dragon qualifies,
And makes the the Mercurial Vessel rise;
And thence the Female Dragon does proceed,
Who to the Male must afterwards recede:
As Nature in the Orb does circulate
By sending (order'd by the Laws of Fate)
The Spermy Doses to the Earth, which sink,
And thence the Sun does rising moisture drink;
And leaves the multiplying Sperm, which does
Proceed on Bodies; 'tis the way that's chose
By Nature, and her Circulation shows.
Three Eagles do resemble it, and shew
The Compound Vinegar's free Medium there,
By which the Blood and Body strengthen'd are;
The one its Central Spirit does allow,
The other does its vital Life bestow;
And both combine together to produce
Our Second Fire of Philosophick use;
Thence the Third Fire, the Mountain's Floody sperm
Is freed; and this we Artfully affirm;
Unvail'd, unbound, from Earthly Chains set free,
This third most sacred Fire the Sophi see;
Which Azoth some, but others do it name
The Lyon Green, well known in Rolls of Fame;
By which they do their Sun and Moon conjoyn,
And Nature thus with Nature do Combine:
By this are clip'd the swift Cyllenian Wings;
The Body this to Dissolution brings;
By this moist Heat the Sun and Moon descend,
And all their Vertues downward it attend;
These downward drawn afford a lovely sight,
While in the Blood and Body they unite;
And under these two Forms when they come near,
Far stronger than before they then appear;
Since in the Triune Fountain we behold

What e'er in Mystick Fable we are told,
Of that fierce fiery Colchian Beast,
Within whose Bowels Treasures hid do rest;
Who doth the Magi's Chalybs there conceal,
Which worthy is of Wisdom to reveal:
Th' Elixir gives our Second Fire compleat,
The Volatile is fixed by its Heat;
Nor of Addition is here any need,
Besides it can produce a living Seed;
The living Seed of Metals here does lye,
Not dead, discover'd by the Artists Eye;
This is that Gur, that noble Lunar Oyl,
For which so many vainly rove and toyl;
This Fire it is which made Pontanus wise,
The Fire, which made Artephius so to rise.
In Years, and all the living Weights excel;
For nothing can its mighty force repel:
From Sulphur is its Birth; but make not hast,
If you wou'd not your Time and Labour wast;
Since from the Matter this you must not take,
For it's a Sulphur of another make:
But when the Blood and Mercury you have found,
And it by dextrous hidden Art have bound;
Then Nature learn sweetly to imitate,
As she will teach you how to circulate;
In her Circulations your Pattern see
Always; and from this Pattern never flee:
This now to animate and fortifie,
Eagles, be sure, you must seven more let fly;
By every flight the Light begets a day,
While Darkness from the Light makes hast away;
In every one a Separation's made,
The vanquish'd Darkness now can't make afraid;
For see, behold the Splendour that appears;
See the bright Nymph, that here her Head uprears;
A living Splendent Fountain now doth run,
With a Transcendent Brightness, as the Sun,
Shining and streaming Vertue all a-round,
By which it penetrates whole Nature's Ground;
This, as the Azoth true, our living Spring,
The Body to Perfection soon will bring:
Here Laton, melted, open'd and calcin'd,
By this Mercurial Fire is refin'd;
Laton, our Gold, here many times baptize,
We do imbibe and wash, till to its size
And Standard true, it do at last arrive,
For which it will be worth our while to strive;
Nor is there loss of any other part,
But all remains, not touch'd, nor chang'd by Art:
For this Immortal Fiery Liquor's such,
As nought can ever change, or ever touch;
This with the Matter cannot alter'd be;
By it the Matter alter'd we shall see;
So as thereby to be transparent quite,
And thus made almost of a radiant white;
Which to the Nature of a Spirit turns,

While it in Spirit unconsumed burns:
The Spirit with the Body thus conjoyn'd,
We thence a most excelling Creature find;
In which a Trine of Principles doth lye,
Pure Salt, pure Sulphur and pure Mercury;
These Art can separate, and then unite;
That Art of which the hidden Sophi write,
But none besides, none but Dame Nature's Art,
This wondrous Secret ever did impart:
Within this Mine two Stones of old were found,
Whence this the Antients called Holy Ground;
Who knew their Value, Power and Extent,
And Nature how with Nature to Ferment
For these if you Ferment with Nat'ral Gold
Or Silver, their hid Treasures they unfold,
According to their Natures then proceed,
And take care properly each one to feed;
Imbibe, Multiply, and when you project,
Then shall be seen the wonderful Effect;
Which may indeed the ignorant amaze,
Not so the Wise, who will not vainly gaze;
But falling prostrate down will God adore
And joyful offer up to him their Store.

The Tomb of Semiramis.

This appears to have first been published in Latin in 1674, H.V.D. *Tumba Semiramidis hermeticè sigillata...*, and shortly after in English printed in London. A third edition was included in Franz Gassman [Pantaleon], *Disceptatio de lapide physico*, Hamburg, 1678. A second English version was included in William Cooper's alchemical compendium, *Collectanea Chymica*, London 1683 (translated into Dutch and printed as *Eenige philosophische en medicinale tractaatjes* in Amsterdam in 1688). Latin versions were included in *Miscellanea Curiosa Acadamiae Naturae Curiosorum*, Frankfurt, 1678, Manget's compendium, *Bibliotheca Chemica Curiosa*, Geneva 1702, and issued under the name Abderita Democritus, *De rebus sacris naturalibus et mysticis*, Nurnberg, 1717.

This book claims to reveal the secrets of the physical work of the philosophers stone, however, though it stays close to its theme it uses metaphorical and philosophical allusions to the process, rather than approaching it directly in physical terms. The author indicates in the preface the reason for the title of his book "We therefore... do raise this knowledge, buried and obscured under the pretext of the Tomb of the most wise Semiramis, formerly Queen of Babylon..."

THE TOMB OF SEMIRAMIS

Hermetically Sealed,

Which if a Wise-man open (not the Ambitious Covetous Cyrus) he shall find the Treasures of Kings, inexhaustible Riches to his content.

H. V. D.

The Epistle Dedicatory.

Most Noble and most Famous, S.R.F. curious in the inspection of Nature, and my most honoured Patrons. NOt only in former times, but also in this old also in this old Age of the World, nothing hath been deeper buried, nor hitherto more desired by all, especially the lovers of Art, than the knowledge of that great Mystery of the Philosophers, which by a known word is called the Philosophers-Stone; We therefore preserving the Inscription of the Monument, do raise this Knowledge, buried and obscured under the pretext of the Tomb of the most wise Seminramis, formerly Queen of Babylon, out of its Grave, and present it to the view of the Learned, which if (not an ambitious covetous Cyrus, but) a wise man open, he will to his satisfaction find Royal and inexhaustible Treasures: I may also add constant Health: which two, you will say, are the principal supporters of an happy life. But some haply of no small ingenuity will imagin that this Tomb may be opened by Women's work, or Children's sport: but let them know that this Knowledge is a most deep River, wherein the Lamb wades, that is, the upright profiteth; and the Elephant swims, that is, the most Learned do fluctuate, yea are drowned in their opinions, errors and doubts; whilst one is yet doubtful concerning the true subject of the Great work, yea generally a stranger to it; another very solicitous in acquiring the sophical Mercury. wearyeth himself with unsuccessful labours, not knowing what it is, or of what form; Another tortures himself with vain perplexity to know what the Philosophers Fire is, what the magical Elements, the Key, or dissolving Menstruum, whence it is to be drawn, whether sweet, or corrosive? cold or fiery? it hath troubled me often to see such men so concerned, and in vain laborious in those things, wherein they at length could find nothing but vanity and affliction of mind; wherefore commiserating them by the impulse of Charity, I do freely impart (though many will accuse me as guilty of violated silence) the Light mercifully communicated to me, that they may use the same as a Key to the Sanctuary of that sacred Knowledge. But the curious Industry, and indefatigable Curiosity of you, being most excellent in the exact Arcana's and Work of Polydaedalus nature, having invited all the Learned men of the World by your most sweet incitements, to communicate the most secret things, enjoyneth and obligeth me to make you (the genuine Sons of all sorts of Knowledge) Heirs of this, which in my judgment is the most exact and curious Work of all Nature. But who I am, inquire not. I am a man that makes it my study to profit others, your Friend, and an admirer of your Vertues, known to many, at least by name. Farewell therefore, ye Students of Nature, and High-Priests of Art, the lofty Stars of Germany, God be with you, and with his Power strengthen your Works and Thoughts, that they may be highly advantageous to the whole Commonwealth of Learning, for the increase of the Publick-good, and the immortal Glory of your own Names.

From my Study, Jan.1. 1674.

THE TOMB of SEMIRAMIS

Hermetically Sealed.

CHAP. I.

Of the Physical subject of the Philosophers Stone.

THE Fear of the Lord is the beginning of our Work, and the end Charity, and love of our Neighbor. Entering therefore with the assistance of our good God upon so divine a Work, it must be first inquired, what the subject thereof is. For as a Plough-man in vain prepares his Ground for Harvest, unless he be assured of the Seed; so also he prepares the Chymical Ground without any recompense, if he knows not what he sows therein: and herein at this day many do perplex themselves, and are hurried into different opinions. But this is not a place to discuss all these things, whilst some do seek it in the Animal Kingdom in Blood, Sperm, Sweat, Urine, Hair, Dung, Eggs, Serpents, Toads, Spiders, etc. Others are with great diligence employ'd in the vegetable Kingdom, especially in wine for the unprofitable Magistry. For thought it be manifest to us, that the supreme Medicine of our health may be obtained in either Kingdom, and indeed in Man, (especially in his heart) as also in Wine: for as Gold contains the virtues of all Minerals, so do these two comprehend the powers of all Animals and Vegetables as contracted into one; yet that the great work of Philosophers could be made from them, was never in the thought of any Adept, it is therefore requisite to be sought in the Mineral Kingdom. But there is also here a great company of Dissenters, so that we have need of an Oepidus. For some there be that think to extract it out of the middle Minerals, as they call them, namely, Salt, Nitre, Alom, and such other, but all in vain, because they have in them no Argent vive, into which they may be resolved, in which error even we in our primitive ignorance were also involved. It remains therefore to be supposed, that Metals are the Physical subject of our blessed Stone. But here also the matter is in suspense, because Metals are some perfect and some imperfect. But in fine we say, that all fused Metals, but especially the not fused, though imperfect, may by the intimate depuration of their original pollution (which yet is very difficult, and by outward appearance scarce possible) be the subject of the Stone, whereof, saith Flamel, some have operated in Jupiter, others in Saturn, but I (saith he) have operated and found it out in Sol: and in Exercit. ad Turbam it is read, That all Metals clean and unclean are internally Sol, and Luna, and Mercury, but there is one true Sol, which is drawn from them. And the Author of the secret work of the Hermetick Philosophy, Can. 16. saith, He that seeks the Art of multiplying and perfecting imperfect Metals but by the nature of Metals, deviates from the truth; for Metals must be expected from Metals, as the species of Man from Man, of Beast from Beast. And Can. 18. He proceeds thus: Perfect Bodies are endowed with a more perfect Seed, under the hard shell therefore of the perfect Metals lieth the perfect Seed, which be that knoweth how to extract by Philosophical Resolution, is entred into the Royal Path. So also that Anonymous Philalethes in his Introduction into the King's Sacred palace, Chap. 19. concerning the progress of the Work in the first forty days; There is indeed in all (even in the common) Metals, Gold, but nearer Gold and Silver, though (as the same Adept speaks well) there is yet one thing in the Metallick Kingdom of an admirable off-spring, in which our Gold is nearer than in common Gold and Silver, if you seek it in the hour of its nativity, which melts in our Mercury, as Ice in warm Water, etc. But leaving not these more imperfect Metals, at present we declare those two great and more perfect luminaries Sol and Luna, to wit, Gold and Silver, to be the Physical subject of the Stone, which way a great part of the Philosophers have followed, and came to their desired end. Which same thing Augurellus shews, 2 Chrysop. when he saith, Take a Metal pure, and purged of all its dross, whose Spirit recedes in its secret part, and being pressed with a great weight, lives privily, and desires to be released from bands, and to be sent out of prison to Heaven, being spread into thin plates. The same in Chrys. lib. 1. Seek not the principles of Gold and where else: for in Gold is the seed of Gold; though being close shut up, it retires further, and is to be sought by us with tedious labour. And concerning the dignity of both the Luminaries, Lully, that Star of Spagyrick Philosophy, in his Book, P. M. 28 saith, Two 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, and out of these two bodies prepared with their Sulphur or Arsenick, our Medicine may be extracted, and cannot be had without them. And Clangor Buccine saith, You must operate prudently and expressly, because neither Sol nor Luna can be without ferment, and any other seed or ferment is not proper and useful, but Gold to the red, and silver to the white, which bodies being first subtiliated under weight, must then be sowed, that they may putrefy and be corrupted, where one form being destroyed, another more noble is put on, and this is done by the means of our Water alone. From hence a certain Anonymous in his Answer excellently concludes, As Fire is the principle of Fire, so Gold is the principle of Gold, such as the Cause is, such is the Effect, such as the Father, such the son, such as the Seed is, such is the Fruit, Man generates Man, and a Lion a Lion. But you will say, The Philosophers affirm, that the matter ought to be such, that the Poor as well as the Rich may obtain it; from whence that saying is, God hath granted this treasure to be sought by all men, nor doth he deny that great Good to any man, except to him that makes himself unworthy by the depraved affections of his heart. And Gerber, You ought not to consume your goods because of mean price: if you understand the principles of Art, which we shall deliver to you, you will attain to the complete Magistry. For if it were Gold, or any such costly thing, the Poor would be constrained to postpone this

glorious Work. And whereas an Artist may often-times happen to erre, a poor man could not repeat the work after an error committed, which must absolutely be done, if there be no other remedy. And Lilius, This Stone is openly sold at the meane rate, which if the Sellers knew, they would keep it in their hands, and by no means sell it. And another Anonymous, Our expenses exceed not the price of two Florins: which Arnoldus thus confirms: Hold fast, because the charge of our most noble Art exceed not the price of two pieces of Gold in its emption, that is, in the operation. And Geber saith, If in operations you lose your money, reflect not injuriously on us, but impute it to your own imprudence; for our Art requires no great expenses. To which we answer; That we never denied, that besides Gold and Silver there is not also granted another subject of meaner value, where we excluded not imperfect Metals, as we mentioned before out of an Anonymous Philosopher in these words; There is yet one thing in the Metallick Kingdom of an admirable beginning, etc. though many Philosophers would have this vile price to be understood of our dissolving Menstruum. Moreover, you will say out of Sendivogius Track. 11. in your Operations take not common Gold and Silver, for these are dead things. We answer, by granting that the Stone is not made of common Gold and Silver, as such, and so long as they are dead, but when resuscitated, and reduced into their first seminal nature, and made like unto the Philosophers Gold, then do they not only express their seed, but also do serve instead of ferment: which a certain Philosopher confirms in these words, saying; Neither the ancient nor the modern Philosophers have ever made anything but Gold of Gold, and Silver of Silver, yet that was not common Gold or Silver. By which it appears, that the Philosophers Gold is not common Gold, neither in colour nor in substance, but that which is extracted from them is the white and red tincture.

CHAP. II.

What the Physical or Philosopher's Gold is.

The Philosophers Gold or Silver, is a metallick body, resolved into the last matter, to wit, into Mercury, which is the first matter of the Stone, and is thus proved: Everything is from that into which it is resolved: But all Metals are reduced into Argent vive; ergo, they were Argent vive. For, according to the common opinions of Philosophers, that which the wise men seek is in Mercury. Moreover, Mercury is the radix in Alchymy, because from it, by it, and in it are all Metals. And Theophrastus (that most profound Sea of the Spagyrick-Philosophy) thus speaks concerning the first matter of Metals: To extract Mercury from metallick bodies, is nothing else but to resolve or reduce them into their first matter, that is, running Mercury, even such as it was in the center of the Earth, before the generation of Metals, to wit, a moist and viscous vapour, which is the Philosophers Gold or Silver, containing in it invisibly the Mercury and Sulphur of Nature, the principles of all Metals, which Mercury is of ineffable virtue and efficacy, and contains divine secrets.

CHAP. III.

Of the preparation of Bodies for the Philosophers Mercury.

AVicen saith, If you desire to operate, you must necessarily begin your Work in the solution or sublimation of the two Luminaries; because the first degree of the Work is, that Argent vive may be made from thence; but because these, as the more perfect Bodies, are closer bound, and have an harder coagulation, that they may be reduced into Mercury, they do in the first place require preparation, and physical calcination, which indeed is not so necessary in Silver; for by reason of the cleanness and softness thereof, our Water easily acts upon it; which is not done in Gold, and the other Metals, which do all require Calcination, on which our Water then more easily acts, especially if those which are impure be depurated for the similitude of substance. Concerning the Calcination of Bodies out of the secret Work of the Doctor and Bishop of Trent for the Philosophers Stone: Metals to be dissolved ought to be first calcined or purged in Lac virginis, and Luna being most fine and subtly filed, must be dissolved in Aqua-fortis, and distilled rain-water in which SalArmoniack, or common Salt hath been dissolved; then it must be precipitated into a most white Calx, and washed in decanted water, and the Calx must be edulcorated in other rain-water hot, that all the saltines and acrimony may be taken away, then must it be dried, and it will be a most pure Calx. But Gold must be calcined after this manner: Make an Amalgam with Gold (which must be first depurated by the Body of the black Eagle, that it may be made beautiful and glorious above measure) and Mercury very well purged with Salt and Vinegar, and strained through Leather, put it in purified Aquafortis, that all the Mercury may be dissolved, decant the Aquafortis from the Calx of Sol, wash the Calx as aforesaid in warm water, and dry it with a gentle heat, that Calx (if artificially and lightly reverberated, yet so that it flow not) will be converted into a most beautiful Crocus. Gold that it may be reduced into the first Matter, or Mercury of Philosophers, is thus otherwise calcined, whereof Paracelsus, in his 7th Book of Metamorphosis concerning resuscitation, declares, namely; that Metal must be calcined with revived Mercury, by putting Mercury with the Metal into a Sublimatory, digesting them together, till an Amalgame be made, then sublime the Mercury with a moderate Fire, and bruise it with the metallick Calx, and as before, repeat the digestion and sublimation, and that so often till the Calx being put to a burning Candle will melt

like ice, or wax. This Metal so prepared, put to digestion in Horse-dung or in Bal.Marie, moderately hot, digesting it for a month, and the Metal will be converted into living Mercury, that is, into the first matter, which is called the Philosophers Mercury; and the Mercury of metals, which many have sought, but few have found. Joachimus Poleman of the Mystery of the Philosophers Sulphur, by help of his duplicated and satiated Corrosive, divides a Metal into the least Atomes, and dilacerates it to be delivered to the fiery Menstruum, dissolving it to a tingeing Soul. It is calcined by us another and better way, which Calcination we rather call the first solution, and it is done by pouring the Wine of Life to the Calxes of Sol or Luna aforesaid, put into a Phial, (which is our Menstruum, of which hereafter in Chap. 6.) to the height of a fingers breadth, and putting to an Head or Alembick, they must be digested in Ashes, or also in Sand, and coagulated; being coagulated, you must pour on new Menstruum, as before, and coagulate, and that three or four times, or till the metallick Calx melt at the fire like Wax or Ice, which is a sign of sufficient Philosophical calcination; and this is done with the preservation of the Metal in its primitive virtue; and this is that which Aristotle saith in the Rosary, joyn your Son Gabricius dearer to you then all your Children) with his Sister Beja, who is a tender sweet and splendid Virgin.

CHAP. IV.

Of the second and true Philosophical Solution of Bodies, and their reduction into Mercury.

HAVING performed Calcination, or the first Solution, whereof we have spoken in the preceding Chapter, and which (as the anonymous Philosopher in his Golden Treatise of the Philosophers Stone in his Answer hath it) ought to be sweet and fully natural; that is, which should without noise dissolve the Subject with the preservation of its radical moisture, then the Bodies so calcined must be put into a Phial hermetically sealed, and in a gentle heat of Bal.Mar. or Dew, be digested, or putrefied the space of a Philosophical Month: for a voluntary Solution is better than a violent; a temperate, than a speedy; as the Philosopher hath it. And thus is made the second and true Solution of a Metal into viscous water, or a certain Olyity with the preservation of the radical moisture, in which is the true metallick Sulphur, together with the true and most noble Mercury: for one of them is always the Magnet, and remains solving with the solved, and desires to continue inseparably, and that because of the similitude of substance. Wherefore the Ancients said, Nature rejoyceth in Nature, Nature overcometh and altereth Nature, whereby the essential or formal Solution is distinguished from the corrosive Solution. But you must know that from Luna is obtained a liquor, or green tincture, which is the true Elixir of Luna, and the highest Arcanum to comfort the Brain. But from Sol by equal putrefaction is produced a Liquor of the highest redness, which is the true Elixir of Sol, and the quintessence of Metal. Whereof, saith Geber, we make sanguine Gold better than that produced by Nature, which Nature no wise makes. Concerning this Viscosity, Geber further speaks briefly: We have most exactly tried all things, and that by approved Reasons, but we could never find anything permanent in Fire, except the viscous Moisture, the sole radix of all Metals, when as all the other moistures being not well united in homogeneity do easily flee from Fire, and the Elements are easily separated from one another, but the viscous Moisture, to wit, Mercury is never consumed with Fire, nor is the Water separated from the Earth, but they either remain altogether, or go altogether away. The Author of Novum Lumen at the end of his Book breaks forth into these words; There ought to be ten parts of Water to one part of Body: and by this way we make Mercury without common Mercury, by taking ten parts of our Mercurial Water (that is, the Mercurial oyl of Salt putrefied and alembicated) which is an unctuous vapour, to one part of the body of Gold, and being included in a Vessel by continual coction, the Gold is made Mercury, that is, an unctuous vapour, and not common Mercury, as some falsely do imagine.

CHAP. V.

What a Quintessence properly is.

PARACELSUS in his third Book of long Life, Chap.2. discourseth thus: A Quintessence is nothing else but the goodness of Nature, so that all Nature passeth into a spagyrick mixture and temperament, in which no corruptible thing, and nothing contrary is to be found. He also in his fourth Book Archidox. of the Quintessence saith, A Quintessence is a matter which is corporally extracted out of all Crescitives, and out of all things that have life, being separated from all impurity and mortality, most purely subtiliated, and divided from all the Elements thereof. And a little after in the same place; You ought to know concerning the Quintessence, that it is a matter little and small, lodged and harboured in some Tree, Herb, Stone, or the like; the rest is a pure body, from which we learn the separation of the Elements. Rupescissa concerning the Quintessence, in chap15. about the end, saith, The Quintessence which we seek is therefore a thing ingeniated by divine breath, which by continual ascensions and descensions is separated from the corruptible body of the four Elements; and the reason is, because ht which is a second time, and often sublimed, is more subtle, glorified and separated from the corruption of the four Elements, then when it ascends only once; and so that which is sublimed even to a thousand times, and by continual ascension and decision comes to so great a virtue of glorification, that it is a compound almost incorruptible, as the Heavens,

and of the matter of the Heavens, and therefore called Quintessence; because 'tis in respect of the Body, as the Heavens are in respect of the whole World, almost after the same way: by which Art can imitate Nature, as by a certain like, very near and connatural way.

CHAP. VI.

Of the Philosophical Fire, or Dissolving Menstruum, or our Liquor Alkahest.

THE preparation of this Water, or most noble Juice, (which is the Kings true Bath) the philosophers always held occult, so that Bernard Count Tresne and Neigen, Book 2. said, he had made a vow to God, to Philosophers, and to Equity, not plainly to explain himself to any man, because it is the most secret Arcanum of the whole Work, and is so indeed; for if this Liquor were manifested to every man, Boys would then deride our Wisdom, and Fools would be equal to the Wise, and the whole World would rush hither with a blind impulse, and run themselves headlong without any regard to Equity or Piety, to the bottom of Hell. Augurellus calls this Menstruum Mercury in these

words:

Tu quoq, nec captis Cylleni andacibus unquam Defueris Argentum vulgo quod vivere dicunt Sufficit, etc tantis prestant primordia rebus.

Nor is Argent vive ever wanting to the bold undertaking of Cylenus, it yeelds principles to great things. The same doth George Ripley judge in his Preface of the twelve Gates: I will teach you truly, that these are the Mercuries that are the keys of Knowledge, which Raymund calls his Menstrua's, without which is nothing done. Geber names it otherwise, saying, by the most high God, this is that Water, which lighteth Candles, gives light to houses, and yeelds abundance of Riches, Oh the Water of our Sea! Oh our Sal Nitre appertaining to the Sea of the World! Oh our Vegetable! Oh our fixt and volatile Sulphur! O the Caput mortuum, or faces of our Sea! Tridensine in his secret work of the Philosophers Stone, saith: The Water which Philosophers used for the complement of the Work, they called Lac Virginis, Coagulum, the Morning-dew, the Quintessence, Aqua-vite, the Philosophers Daughter, etc. Paracelsus variously also, Azoth, Spirit of Wine temper'd and circulated, Mercurial-Water, Sendivogius, Chalibs; Rupescissa, Vinegar most nobly distilled. Van-Helmont (that most profound Philosopher by Fire) called it, the Liquor Alkahest, and thus describ'd it: The Liquor Alkahest resolves every visible and tangible body into its first matter, preserving the power of the Seed, concerning which the Chymists say, the Vulgar burn by Fire, but we by Water. We, by the Philosophers leave, are those that can at will give names to their products, do call it the Mercurial Oyl of Salt putrefied and alembicated: for Oyl is exalted to an higher degree of a fiery quality, as it is the foundation of the whole metallick solution, (which is to be well observed) without which nothing can be advantageous in the Art, and it acts the part of a Woman in our Work, and is deservedly called the Wife of Sol, and the Matrix; and it is the hidden Key to open the close Gates of Metals; for it dissolves calcined Metals, it calcines and putrefies the volatile and spiritual, it tingeth into all colours, and is the beginning, middle and end of Tinctures; and is of one nature with Gold, as Arn.deVilla Nova affirms, unless that the nature of Gold is complete, digested and fixed: but the nature of the Water is incomplete, undigested and volatile. in a work, it is the Philosophers Fire, by which the Tree of Hermes is burnt to ashes. Concerning this Fire Johannes Pontanus in his Epistle saith, The Philosophers Fire is not the Fire of Balneo, nor of Dung, nor of any thing of that kind, which the Philosopher have published in their Writings; it is mineral, it is equal, it is continual, it evaporates not, unless it be too much incensed; it participates of Sulphur; it is taken elsewhere than from the matter; it divide, dissolves calcines and congeals all things; and it is a Fire with moderate burning; it is a compendium without any great charge, because the whole work is perfected therewith. Study therefore therein: for I had found this at first, I had not erred two hundred times before I attained to practice: wherefore men do err, have erred, and will err, because the Philosophers have not constituted a proper Agent in their Books, except one, namely Artephius. But he speaks according to his judgment; and unless I had read Artephius, and perceived his scope, I had never attained to the complement of the Work, etc. Do you consult him, and ye shall know what our Menstruum is. I have said enough.

CHAP. VII.

Whether the dissolving Menstruum be corrosive.

GEBER de Sum. perfect. Cap. 52 seems to be of this opinion, whist he saith, Every thing that is solved must necessarily have the nature of Salt, Alums, and the like. And Paracelsus in his fourth Book Archidox. of the Quintessence, a little after the beginning, saith thus: It is difficult, and scarce credible, to extract a Quintessence without a Corrosive out of Metals, but especially out of Gold, which cannot be overcome but by a Corrosive, by which the Quintessence and Body are one separated from the other; which Corrosive may again be taken from it. And Chap.3. of Long Life, Tom. 6. Book 3. he thus speaks: Resolve Gold together with all the substance of Gold by a Corrosive, etc. and that so long till it be made the same with the Corrosive: nor be you dismayed because of this way of operation; for a Corrosive is commodious for Gold, if it be Gold, and without a Corrosive it is dead. Yet you

must know, that our Menstruum being poured upon Gold, ought not properly be said to be corrosive, but rather fiery; the strength and virtue of which Arcanum overcomes all Poisons. For every Realgar, that is, Mercury vive and sublimate, as also precipitate, ought to dye in the Elixirium of Sol, and come to a singular and excellent tincture; because also violent solution is not made by our Menstruum, such as by the Resuscitatives, Aquafortis and Regia, and others of this form; but (as was said before in the fourth Chapter) it is done gently, sweetly, without any noise, and with the preservation of its radical moisture, with the spirits of which (as Lully hath it in his Vade mecum) a vivified virtue is infused in the matters.

CHAP. VIII

Of the practice of the Stone.

When you have acquired the tinging Soul of the Planet, or the true Quintessence thereof by previous putrefaction, in which the true Mercury, and the Philosophers true Sulphur are contained: then is your matter prepared, fit to make thereby our blessed Stone. Take therefore (in the name of Him that said, and all things were done) of this most pure matter a sufficient quantity, put it into a fixing Vessel, or Phial, or Philosopher Egg, hermetically sealed; place it in an Athanor, as you know, and proceed with a convenient, viz. a digesting heat, continual, (for that failing it must needs dye, or become abortive) sweet, subtle, altering, and not burning (that I may use the Counts own words) from the first conjunction, even to perfect ablation, government of the Fire, concerning which the anonymous Philalethes may be further consulted, who by the government of every Planet clearly describes the diversities of colours, coagulating and fixing it into the white or red Stone: for (as Raymond Lully advertiseth) he that hath not power and patience in the work, will corrupt it with too much haste. The sign of the Work perfected will be this: If the Stone being projected upon an hot plate of Venus, doth melt like Wax, and not smoke, but penetrate and tinge, then is the Oriental King born, fitting in his Kingdom with greater power than all the Princes of the World. Hence a Philosopher crys out, Come forth out of hell, arise from the Grave, awake out of darkness; for thou hast put on Brightness and Spirituality, because the voice of Resurrection is heard, and the Soul of Life is entred into thee, praised be the Most High; and let his Gifts redound to the Glory of his most holy Name, and to the good and benefit of our neighbour.

CHAP. IX

Of the augmentation of the blessed Stone.

When by the help of God you have now obtained the aforesaid incombustible Sulphur, red with Purple, that you may by the repeated inversion of the Wheel (as the Philosophers term it) know how to augment it; in which no small mystery of Art is contained, we may the same way and method augment it; whereby we made it; yet you must know that the oftener our Sulphur, which is our Stone, is moisten or nourished by its proper Milk, dissolved in a moist Balneo, and again coagulated and fixed, as in the first work, the tinging virtue of it will be always greater; so that indeed after the first absolute work, one part will tinge an hundred of purged Mercury, or any other imperfect Metal, in the second solution by Lac Virginis, and the coagulation and fixation thereof, one part will tinge a thousand. And thus time after time is our Medicine augmented and multiplied in quantity and quality, in virtue and weight. Take therefore one part of our Stone, and pour it upon two parts of Lac Virginis, or the Mercurial Oyl of Salt putrefied and alembicated; solve and coagulate as you did in the first work, and our Water which before was only a Mineral potentially, is actually made a Metal more precious than Gold. And thus is the Stone mortified by sublimation's, and revived by imbibitions, which is the chief universal way. These things being brought to a desired end, Projections may at pleasure be made upon this or that Metal prepared, and decently mundified and fused, as you have obtained the tincture either for white or red; the true use of this Art, and all the Philosophers Books, (especially our Philalethes) will abundantly shew.

CHAP. X

Of the physical use of the Stone both internal and external.

YOU must know concerning this blessed Stone, that it is an universal Medicine containing in it the perfect Cure of all Diseases, as well hot, as cold, so far as they are known to be curable by Nature, and are permitted by God to be cured. If you inquire, how this most perfect Medicine, and Celestial Tincture, and such other Universal Curatives do act, and operate, by curing contrary things in Man's Body. We answer; They perform all this by heating, illuminating, and irradiating the Archeus, as our Philosopher Van Helmont hath it in a Treatise, entitled, There is in Herbs, Words and Stones a great Virtue, that they do certainly act without their dissolution or destruction, without their penetration, intro-admission, commixture, and commutation, also afar off upon the drowsie or inflamed Archeus, as it were by the sight alone, by the irradiation or ejaculation of their virtues produced and exposed, their former weight and properties being yet retained, and not changed. After which manner, as Joachimus Poleman

excellently faith, They transmute the spirits of darkness, to wit, diseases, (which are all nothing else but the properties of the seat of death, or the forerunners of dark and obscure death) into good spirits, such as they were when the man was found in perfect health, and by this renovation of the defective powers, strength is withal universally restored. The dose of it is from one grain to two, according to the age and strength of the Patient in a draught of warm Wine, or in a spoonful of the same Quintessence dissolved, and taken every third day. In external Diseases, Wounds, Cacoetheck and Phagedenick Ulcers, Fiftules, Gangreen, Cancer, etc. one grain is taken in Wine every day, or once in two days; but the part externally affected is washed in Wine, wherein a portion of our Stone hath been dissolved; or if necessity require, it is injected by a Syringe, putting a plate of Lead, and a convenient Ligature thereupon. And this is the internal and external use of this great Mystery consummated, for the acquisition of which invoke the light of Light, and with a pure heart pray for the illumination of your understanding, and you shall receive it: then operate prudently, give relief to the Poor, abuse not the blessings of God, believe the Gospel, and exercise your self in Piety. Amen.

FINIS.

On the Philosophers' Stone

From A.E. Waite's *Collectanea Chemica*, London, 1893.

CHAPTER I. The Introduction.

Because many have written of the Philosopher's Stone without any knowledge of the art; and the few books extant, written by our learned predecessors and true masters hereupon, are either lost or concealed in the collections of such (however despised) as are lovers and seekers of natural secrets, we have taken a resolution to communicate our knowledge in this matter, to the intent that those who are convinced the Philosophical Work is no fiction, but grounded in the possibility of Nature, may be faithfully directed in their studies, and have an undoubted criterion to distinguish between such authors as are genuine sons of science and those who are spurious, as writing by hearsay only.

We shall not on this occasion give a summary of their names who are undoubted masters in the art, but shall take occasion to introduce them, as it may be necessary, in the following chapters; and as their sense is often concealed under a studied ambiguity of expression, we shall, out of the gift which the Almighty hath dispensed to us, declare plainly, and without any reserve, the first matter of the Philosopher's Stone, the manner of proceeding through the whole process, both in the Vegetable and Metallic Tinctures, beginning with the Vegetable process first, as the most easy and simple, yet well worthy the attention of all ingenious persons, particularly the practical chemists and preparers of medicines.

CHAPTER II. Of the Vegetable Tincture, or the Process called the Lesser Circulation.

Very few of the true philosophers have touched upon this subject, for it seemed trifling in respect to the great work, as the process in metals is generally termed; but there is a modern publication in English, a small thin duodecimo, without any author's name, having for its title: *Aphorismi, seu Circulus majus et Circulus minus*, wherein the whole process is plainly laid down.

This book is written by an undoubted master in the art; and no treatise, ancient or modern, is so explicit in the directions for conducting the great work. The directions are very short, but much to the purpose, provided the reader has an idea what part of the work is alluded to. The author, agreeable to his title, delivers his doctrine by way of aphorisms. But to return from this digression.

We proposed in this chapter to lay open the vegetable process, as a clue to the more important work in the mineral kingdom. A certain person, who is now living, and advertises balsam of honey, tincture of sage, etc, has turned his studies this way; and from his great abilities as a professed physician and botanist, has convinced all unprejudiced persons that noble tinctures may be extracted from vegetables. We hope this gentleman will not despise our free communication, both to him and the public, if we show the insufficiency of his method, though it is ingenious, while we establish the rationale of ours on the never-failing ground of truth and philosophy.

He observes, with a precision which can only result from numerous trials, that different herbs impart their tinctures in such proportions of alcohol as he has found out. It is allowed that the volatile spirit and balsamic sulphur are thus extracted; but there are the essential, or fixed, salt and sulphur of the herb yet left in the process. These require another management to extract, which he is either ignorant of, or is so disingenuous as to conceal from the public; but that so noble a secret may lie open to all for a general advantage, here follows a plain account of the vegetable work.

Take any herb which is potent in medicine, and either extract the tincture with spirit of wine, or distil in the common way; reserve the distilled water, or tincture, when separated from the feces, for use. Then take the feces, or *Caput Mortuum*, and calcine it to a calx. Grind this to powder.

That done, take the water, or tincture, and mix them together; distil again, and calcine, forcing the moisture over by a retort, in a wary process, calcining and cohobating the spirit on the salt till it attains a perfect whiteness and oily nature, like the finest alkali, commonly called Flemish.

As your salt requires it in the process, have in readiness more of the extracted tincture, or distilled spirit, that you may not work it, viz., the salt, too dry; and yet proceed cautiously, not adding too much of the moisture, so that the dealbating, or whitening, may keep visibly heightening at every repetition of the process. Frequent experiments may enable you to push it on to a redness, but a fine yellow is the best of all; for the process tends, in its perfection at this period, to a state of dryness, and must be managed with a strong fire. By following these directions, you have here the two tinctures in the Vegetable Kingdom, answering to the white and red tinctures in the mineral.

CHAPTER III.

Of the Uses of the Vegetable Tinctures, with some general remarks on their great efficacy in medicine.

You have, by carefully following our directions above, procured the tinctures, white or yellow, in the Vegetable Kingdom. The yellow is more efficacious if the work is well performed; either of them, by being exposed in the air, will soon run into a thick, essential oil, smelling very strong of the plant, and the virtues of any quantity may be concentrated by often repeating the circulation. But you have no need of this, unless for curiosity, there being in your tinctures a real permanent power to extract the essential virtues of any herb you may require on immersion only, where the essential salt and volatile spirit, together with the sulphureous oil, are all conjoined, floating on the top of your tincture, and the terrestrial feces precipitated to the bottom; not as in distillation, or extraction of the tincture with alcohol, while the stalk and texture of the plant are entire; no, this Vegetable Tincture devours the whole substance of the plant, and precipitates only the earthy particles acquired in its vegetation, which no degree of calcination could push to an alkali, without its essential salt.

Such is the virtue of our Vegetable Tincture; and if the operation be never so often repeated with different herbs, it loses nothing of its virtue, or quantity or quality, casting up the virtues of whatever herb is immersed, and precipitating the earth as before when both are easily separated and the medicine preserved for use.

Let a medicine, thus prepared, be examined, and the principles by which it is extracted, with the general methods of preparation; if the distilled water for instance, of any aromatical or balsamic herb, be took, common experience will convince us that nothing but its volatile parts come over the head; but take the Caput Mortuum, and it will calcine after this process, and afford an alkali, which proves itself to be an essential salt by its pungency, and will, in the air, run to an oil, which is its essential sulphur. If you take the tincture extracted with alcohol, it is the same, only the more resinous parts of some herbs may enrich the extract, and the volatile sulphur giving the color and scent, be retained, which escapes in distillation; but the potent virtue or soul of the herb, if we may be allowed the expression, goes to the dunghill. It is the same if the expressed juice of the herb is used; and if taken in powder, or substance, as it is sometimes prescribed, but little of its virtue, beyond its nourishing quality, can be communicated to the patient, except as a bitter or a vermifuge, in which cases, perhaps, it is best by way of infusion.

Let none despise the operation above laid down, because it is not to be found in the ordinary books of chemistry; but consider the possibility of Nature, who brings about wonderful effects by the most simple causes: neither let any imagine this process so easy as to perform it without some trials, patiently attending to her operations and endeavoring to account for any deficiency in the course of his work. For this reason it will be proper that the artist forms to himself an idea what the intention is to procure, how far Nature has prepared his matter to work upon, in what state she has left it, and how far it may be exalted above the ordinary point of virtue, which it could attain in the crude air, and this by the Philosophic Art assisting Nature, as a handmaid, with an administration of due heat, which is nutritive and not corrosive.

A recapitulation of the foregoing process, with some remarks on the different stages, will be sufficient here to explain our meaning above, and prepare the reader for what follows concerning the metallic tincture, or Stone of the Philosophers.

The virtues of herbs and simples are confessedly great and manifold; among these, some are poisonous and narcotic, yet of great use in medicine; none of them but want some preparation or correction. Now the common ways of doing this are defective; neither preserving the virtue entire, nor furnishing any menstruum capable of doing it with expedition and certainty. Alcohol, as was before observed, will extract a tincture and distillation a spirit. We reject neither of these methods in our work, as they are useful to decompose the subject; but we are not content with a part of its virtues.

To speak philosophically, we would have its soul, which is in its Essential Salt, and its spirit, which is in the Inflammable Sulphur. The body in which these resided we are not concerned for; it is mere earth, and must return from whence it came: whereas the soul and spirit are paradisiacal, if the artist can free them from their earthy prison without loss; but this can only be done by death. Understand us aright. Philosophically speaking, no more is meant than decomposition of the subject into its first principles, as the uniting them more permanently with an increase of virtue is most emphatically called a resurrection and regeneration. Now this decomposing is to be done with judgment, so as not to corrode or destroy, but divide the matter into its integral parts. At this period of the work the artist will consider what is further intended, keeping Nature in view, who, if she is properly assisted in her operations, produces from the dissolution of any subject something more excellent, as in a grain of corn, or any vegetable seed, which by cultivation may be pushed to a surprising produce; but then it must die first, as our Blessed Saviour very emphatically observes: and let this saying dwell upon the artist's imagination, that he may know what he generally intends; for the whole philosophical work, both in vegetables and minerals, is only a mortifying of the subject, and reviving it again to a more excellent life.

Now if the intention in the foregoing process was to increase simply any vegetable in its kind, the destruction and revivification must follow the ordinary course of vegetation by the medium of seed; and Nature can only be assisted by fertilizing the soil, together with a proper distribution of heat and moisture. Yet there are not wanting authors, and particularly Paracelsus, who boldly describe processes wherein the vital quality of the seed has been destroyed by calcination, and yet brought to life again at the pleasure of an artist. Such reveries are a scandal to philosophy, and a snare to the superficial reader, who is generally more struck with impossibilities, roundly asserted, than the modesty of true artists. These confess their operations are within the bounds of Nature, whose limits they cannot surpass.

The reader, then, will consider that our intention here is not to increase the seminal quality, but to concenter, in a little compass, the medicinal virtues of a herb. Nature is desirous of this in all her productions, but can only rise to such a point of perfection, in her ordinary course, through the crudity of the air and fixing power of the elements. Now if we take the vegetables at that point of perfection to which she has pushed them, and farther assist her in decomposing, purifying, uniting, and reviving the subject, we obtain, what she could not otherwise produce, a real permanent tincture, the quintessence, as it is called, or such a harmonious mixture of the four elementary qualities as constitutes a fifth, from thenceforth indissoluble, and not to be debased with any impurity.

But the virtue of this Vegetable Tincture is capable of improvement ad infinitum, in its own kind, by adding more of its spirit or extracted tincture, and repeating the circulation, which is every time more speedily finished, as there is a magnetical quality in the fixed salt, and essential oil, which assimilates to itself all the real virtues of what is added, only rejecting the feculent, earthy qualities; so that in a grain of the tincture much virtue may be concentered, not at all corrosive or ardent, but friendly to the animal life, and most powerful as a medicine for disorders which the herb is appropriated to cure. Nay, something of this nature was still sought for by the distillers of ardent spirits, when phlegm has been drawn away from the volatile sulphur, till it becomes proof spirit, as it is termed, which will burn dry, a plain indication that it contained nothing essential in it from the subject out of which it was extracted: for that which is essential cannot be destroyed by the fire, but is reddened to an alkaline salt, having in its center an Incombustible Sulphur, which, on exposing to the air, manifests itself both to the sight and touch. Now, if this Salt and Sulphur are purified, and the distilled spirit, or extracted tincture, added, Nature finds a subject wherein she can carry her operations to the highest limit, if an artist furnishes her with proper vessels, and a degree of heat suitable to her intentions.

CHAPTER IV.

Of the Metallic Tincture.

When we undertook a description of the vegetable process, it was chiefly with a view to familiarize the reader to a general idea of the Philosophic Work in metals, as both proceed upon the same principles, only the mercuries of metals are more difficult to extract, and stronger degrees of heat are required, as well as more of the artist's time and patience; neither can he succeed in the operation without frequent trials, and a constant consideration within his mind as to what is within the possibility of Nature.

For this purpose it is necessary to know the composition of metals, that he may know how to decompose and reduce them to their first principles, which is treated of very mysteriously by the philosophers, and purposely concealed, as the right key to unlock all the secrets of Nature. We shall be more explicit on this head, for the time draws near when, as Sendivogius has observed, the confection of the Stone will be discovered as plainly as the making of cheese from rennet. But we warn the reader not to imitate Midas in the fable, by seeking the noble tincture in metals out of covetousness; for the true wise men seek only a medicine for human infirmities, and esteem gold but as it furnishes them with the means of independence and the exercise of universal beneficence. They communicate their talents, without vain glory or ostentation, to such as are worthy searchers of Nature, but concealing their names as much as possible, while living, as well as their knowledge of the mystery from the world. We shall herein follow their example, and yet write more plainly of the Metallic Process than any of them has hitherto done, knowing that the providence of the Most High will effectually guard this Arcanum from falling into the hands of covetous gold seekers and knavish pretenders to the Art of Transmutation; because the first sort of men will, from their impatience, soon leave the simplicity of Nature for processes of more subtlety invented by the latter, and adapted to such avaricious views as the other have formed, who, judging of things by their own griping dispositions, know not the noble liberality of Nature, but imagine some gold must be advanced before she will replenish their heaps. This is well foreseen by those smoke sellers, who receive what they can catch, as if they were her proper agents; and, having no conscience to put a stop to their imposition, the deception is kept up till all vanishes in smoke.

Let it be observed, then, that all who have written on the art, from undoubted principles, assert that the genuine process is not expensive; time and fuel, with manual labour, being all allowed for. Besides, the matter to be wrought

upon is easy to procure by the consent of all. A small quantity of gold and silver is, indeed, necessary when the stone is made, as a medium for its tinging either in the white or red tinctures, which such pretenders have urged from books of philosophers as a plausible pretence to rob the avaricious both of their time and money; but their pretences are so gross that none can be sufferers in this respect, if they have not justly deserved it.

The reader may then rest assured that this process is not expensive, and reject all authors or practitioners who advance anything contrary to this established verity, remembering the simplicity of Nature in her operations, observing her frugal method in the production, and consummate wisdom in the dissolution of things; always endeavoring at something perfect in a new production. And because we are here proposing to help her in a metallic process, as before in the vegetable, let us consider a little how she forms the metals, in what state she has left them, and what need there is of the artist's skill to assist her in pushing them to that degree of perfection they are capable of attaining.

All true philosophers agree that the First Matter of metals is a moist vapor, raised by the action of the central fire in the bowels of the earth, which, circulating through its pores, meets with the crude air, and is coagulated by it into an unctuous water, adhering to the earth, which serves it for a receptacle, where it is joined to a sulphur more or less pure, and a salt more or less fixing, which it attracts from the air, and, receiving a certain degree of concoction from the central and solar heat, is formed into stones and rocks, minerals, and metals. These were all formed of the same moist vapor originally, but are thus varied from the different impregnations of the sperm, the quality of salt and sulphur with which it is fixed, and the purity of the earth which serves it for a matrix; for whatever portion of this moist vapor is taking along its impurities, is soon deprived of heat, both solar and central, and the grosser parts, forming a mucilaginous substance, furnish the matter of common rocks and stones. But when this moist vapor is sublimed, very slowly, through a fine earth, not partaking of a sulphureous unctuously, pebbles are formed; for the sperm of these beautiful, variegated stones, with marbles, alabasters, etc., separates this depurated vapor, both for their first formation and continual growth. Gems are in like manner formed of this moist vapor when it meets with pure salt water, with which it is fixed in a cold place. But if it is sublimed leisurely through places which are hot and pure, where the fatness of sulphur adheres to it, this vapor, which the philosophers call their Mercury, is joined to that fatness and becomes an unctuous matter, which coming afterwards to other places, cleansed by the afore-named vapors, where the earth is subtle, pure, and moist, fills the pores of it, and so gold is made.

But if the unctuous matter comes into places cold and impure, lead, or Saturn, is produced; if the earth be cold and pure, mixed with sulphur, the result is copper. Silver also is formed of this vapor, where it abounds in purity, but mixed with a lesser degree of sulphur and not sufficiently concocted. In tin, or Jupiter, as it is called, it abounds, but in less purity. In Mars, or iron, it is in a lesser proportion impure, and mixed with an adjust sulphur.

Hence it appears that the First Matter of metals is one thing, and not many, homogeneous, but altered by the diversity of places and sulphurs with which it is combined. The philosophers frequently describe this matter. Sendivogius calls it heavenly water, not wetting the hands; not vulgar, but almost like rain water. When Hermes calls it a bird without wings, figuring thereby its vaporous nature, is it well described. When he calls the sun its father and the moon its mother, he signifies that it is produced by the action of heat upon moisture. When he says the wind carries it in its belly, he only means that the air is its receptacle. When he affirms that which is inferior is like that which is superior, he teaches that the same vapor on the surface of the earth furnishes the matter of rain and dew, wherewith all things are nourished in the vegetable and animal kingdoms. This now is what the philosophers call their Mercury and affirm it to be found in all things, as it is in fact. This makes some suppose it to be in the human body, others in the dunghill, which has often bewildered such as are fond of philosophical subtleties, and fly from one thing to another, without any fixed theory about what they would seek, expecting to find in the Vegetable or Animal Kingdoms the utmost perfection of the Mineral. To this mistake of theirs, without doubt, the philosophers have contributed with an intention of hiding their First Matter from the unworthy; in which they were, perhaps, more cautious than is necessary, for Sendivogius declares that occasionally, in discourse, he had intimated the art plainly word by word to some who accounted themselves very accurate philosophers; but they conceived such subtle notions, far beyond the simplicity of Nature, that they could not, to any purpose, understand his meaning.

Wherefore, he professes little fear of its being discovered but to those who have it according to the good pleasure and providence of the Most High.

This benevolent disposition has induced him to declare more openly the First Matter, and fix the artist in his search of it to the mineral kingdom; for, quoting Albertus Magnus, who wrote that, in his time, grains of gold were found betwixt the teeth of a dead man in his grave, he observes that Albertus could not account for this miracle, but judged it to be by reason of the mineral virtue in man, being confirmed by that saying of Morien: "And this matter, O King, is extracted from thee." But this is erroneous, for Morien understood those things philosophically, the mineral virtue residing in its own kingdom, distinct from the animal. It is true, indeed, in the animal kingdom mercury, or humidity, is as the matter, and sulphur, or marrow in the bones, as the virtue; but the animal is not mineral, and vice

versa. If the virtue of the animal sulphur were not in man, the blood, or mercury, could not be coagulated into flesh and bones; so if there were not a vegetable sulphur in the vegetable kingdom, it could not coagulate water, or the vegetable mercury, into herbs, etc. The same is to be understood in the mineral kingdom.

These three kingdoms do not, indeed, differ in their virtue, nor the three sulphurs, as every sulphur has a power to coagulate its own mercury; and every mercury has a power of being coagulated by its own proper sulphur, and by no other which is a stranger to it.

Now the reason why gold was found betwixt the teeth of a dead man is this: because in his lifetime mercury had been administered to him, either by unction, turbid, or some other way; and it is the nature of this metal to ascend to the mouth, forming itself an outlet there, to be evacuated with the spittle. If, then, in the time of such treatment, the sick man died, the mercury, not finding an egress, remained in his mouth between his teeth, and the carcass becoming a natural matrix to ripen the mercury, it was shut up for a long time, till it was congealed into gold by its own proper sulphur, being purified by the corrosive phlegm of the man's body; but this would never have happened if mineral mercury had not been administered to him.

CHAPTER V.

Of the Second Matter, or Seed in Metals.

All philosophers affirm, with one consent, that metals have a seed by which they are increased, and that this seminal quality is the same in all of them; but it is perfectly ripened in gold only, where the bond of union is so fixed that it is most difficult to decompound the subject, and procure it for the Philosophical Work. But some, who were adepts in the art, have by painful processes taken gold for their male, and the mercury, which they knew how to extract from the less compacted metals, for a female: not as an easier process, but to find out the possibility of making the stone this way; and have succeeded, giving this method more openly to conceal the true confection, which is most easy and simple. We shall, therefore, set before the reader a landmark, to keep him from tripping on this difficulty, by considering what is the seed wherein the metals are increased, that the artist may be no longer at a loss where to seek for it, keeping in view the writings of our learned predecessors on this subject.

The seed of metals is what the Sons of Wisdom have called their mercury, to distinguish it from quicksilver, which it nearly resembles, being the radical moisture of metals. This, when judiciously extracted, without corrosives, or fluxing, contains in it a seminal quality whose perfect ripeness is only in gold; in the other metals it is crude, like fruits which are yet green, not being sufficiently digested by the heat of the sun and action of the elements. We observed that the radical moisture contains the seed, which is true: yet it is not the seed, but the sperm only, in which the vital principle floats, being invisible to the eye. But the mind perceives it, and in a true artist, as a central point of condensed air, wherein Nature, according to the will of God, has included the first principles of life in everything, as well animal and vegetable as mineral; for in animals the sperm may be seen, but not the included principle of impregnation: this is a concentered point, to which the sperm serves only as a vehicle, till, by the action and ferment of the matrix, the point wherein Nature has included a vital principle expands itself, and then it is perceivable in the rudiments of an animal. So in any seculent fruit (as, for instance, in an apple), the pulp or sperm is much more in proportion than the seed included; and even that which appears to be seed is only a finer concoction of sperm, including the vital stamina; as also in a grain of wheat the flour is only the sperm, the point of vegetation is an included air, which is kept by its sperm from the extremes of cold and heat, till it finds a proper matrix, where the husk being softened with moisture, and warmed by the heat, the surrounding sperm putrefies, making the seed, or concentered air, to expand and to burst the husk carrying along in its motion a milky substance, assimilated to itself from the putrefied sperm. This the condensing quality of the air includes in a film and hardens into a germ, all according to the purpose of Nature.

"If this whole process of Nature, most wonderful in her operations, was not constantly repeated before our eyes, the simple process of vegetation would be equally problematical with that of the philosophers; yet how can the metals increase, nay, how can anything be multiplied without seed? The true artists never pretend to multiply metals without it, and can it be denied that Nature still follows her first appointment? She always fructifies the seed when it is put into a proper matrix. Does not she obey an ingenious artist, who knows her operations, with her possibilities, and attempts nothing beyond them? A husbandman meliorates his ground with compost, burns the weeds, and makes use of other operations. He steeps his seed in various preparations, only taking care not to destroy its vital principle; indeed, it never comes into his head to roast it, or to boil it, in which he shows more knowledge of Nature than some would-be philosophers do. Nature, like a liberal mother, rewards him with a more plentiful harvest, in proportion as he has meliorated her seed and furnished a more suitable matrix for its increase.

"The intelligent gardener goes farther; he knows how to shorten the process of vegetation, or retard it. He gathers roses, cuts salads, and pulls green peas in winter. Are the curious inclined to admire plants and fruit of other climates? He can produce them in his stoves to perfection. Nature follows his directions unconstrained, always

willing to obtain her end, viz., the perfection of her offspring.

"Open your eyes here, yet studious searchers of Nature! Is she so liberal in her perishing productions, how much more in those which are permanent, and can subsist in the fire? Attend, then, to her operations; if you procure the metallic seed, and ripen that by art which she is many ages in perfecting, it cannot fail but she will regard you with an increase proportioned to the excellency of your subject.

"The reader will be apt to exclaim here: "Very fine! All this is well; but how shall the seed of metals be procured, and whence comes it that so few know how to gather it?" To this it is answered that the philosophers have hitherto industriously kept that a profound secret; some out of selfish disposition, though otherwise good men. Others, who wished only for worthy persons to whom they might impart it, could not write of it openly, because covetousness and vanity have been governing principles in the world: and, being wise men, they knew that it was not the will of the most High to inflame and cherish such odious tempers, the genuine offspring of pride and self-love, but to banish them out of the earth, wherefore they have been withheld hitherto. But we, finding no restraint on our mind in that respect, shall declare what we know: and the rather because we judge the time is come to demolish the golden calf, so long had in veneration by all ranks of men, insomuch that worth is estimated by the money a man possesses; and such is the inequality of possessions that mankind are almost reducible to the rich, who are rioting in extravagance, and the poor, who are in extreme want, smarting under the iron hand of oppression. Now the measure of inequality among the rich hastens to its limit, and the cry of the poor is come before the Lord: 'Who will give them to eat till they shall be satisfied?'"

Hereafter the rich shall see the vanity of their possessions when compared with the treasures communicated by this secret; for the riches it bestows are a blessing from God, and not the squeezing of oppression. Besides, its chief excellence consists in making a medicine capable of healing all diseases to which the human body is liable, and prolonging life to the utmost limits ordained by the Creator of all things.

There want not other reasons for the manifestation of the process; for skepticism has gone hand in hand with luxury and oppression, insomuch that the fundamental truths of all revealed religion are disputed. These were always held in veneration by the possessors of this art, as may be seen from what they have left upon record in their books: and, indeed, the first principles of revealed religion are demonstrated from the whole process, for the seed of metals is shown in corruption, and raised in incorruption; it is sown a natural body, and raised a spiritual body; it is known to partake of the curse which came upon the earth for man's sake, having in its composition a deadly poison, which can only be separated by regeneration in water and fire; it can, when it is thoroughly purified and exalted, immediately tinge imperfect metals and raise them to a state of perfection, being in this respect a lively emblem of that seed of the woman, the Serpent Bruiser, who, through His sufferings and death, hath entered into glory, having thenceforth power and authority to redeem, purify, and glorify all those who come unto Him as a mediator between God and mankind.

Such being our motives, we can no longer be silent concerning the seed of metals, but declare that it is contained in the ores of metals, as wheat is in the grain; and the sottish folly of alchemists has hindered them from adverting to this, so that they have always sought it in the vulgar metals, which are factitious and not a natural production, therein acting as foolishly as if a man should sow bread and expect corn from it, or from an egg which is boiled hope to produce a chicken. Nay, though the philosophers have said many times the vulgar metals are dead, not excepting gold, which passes the fire, they could never imagine a thing so simple as that the seed of metals was contained in their ores, where alone it ought to be expected; so bewildered is human ingenuity, when it leaves the beaten track of truth and Nature, to entangle itself in a multiplicity of fine-spun inventions.

The searcher of Nature will rejoice greatly in this discovery, as grounded in reason and sound philosophy, but to fools it would be in vain, should even wisdom herself cry out in the streets. Wherefore, leaving such persons to hug themselves in their own imaginary importance, we shall go on to observe that the ores of metals are our First Matter, or sperm, wherein the seed is contained, and the key of this art consists in a right dissolution of the ores into a water, which the philosophers call their mercury, or water of life, and an earthy substance, which they have denominated their sulphur.

The first is called their woman, wife, Luna, and other names, signifying that it is the feminine quality in their seed; and the other they have designated their man, husband, Sol, etc., to point out its masculine quality.

In the separation and due conjunction of these with heat, and careful management, there is generated a noble offspring, which they have for its excellency called the quintessence or a subject wherein the four elements are so completely harmonized as to produce a fifth subsisting in the fire, without waste of substance, or diminution of its virtue, wherefore they have given it the titles of Salamander, Phoenix, and Son of the Sun.

CHAPTER VI.

Of the Dissolution and Extraction of the Seed in Metals.

The true Sons of Science have always accounted the dissolution of metals as the master key to this art, and have been particular in giving directions concerning it, only keeping their readers in the dark as to the subject, whether ores, or factitious metals, were to be chosen: nay, when they say most to the purpose, then they make mention of metals rather than the ores, with an intention to perplex those whom they thought unworthy of the art. Thus the author of the "Philosophical Duet," or a dialogue between the stone, gold, and mercury, says: "By the omnipotent God, and on the salvation of my soul, I here declare to you earnest seekers, in pity to your earnest searching, the whole Philosophical Work, which is only taken from one subject and perfected in one thing. For we take this copper, and destroy it crude and gross body; we draw out its pure spirit, and after we have purified the earthy parts, we join them together, thus making a Medicine of a Poison. It is remarkable that he avoids mentioning the ore, but calls his subject copper, which is what they call a metal of the vulgar, being indeed factitious, and not fit for the confection of our Stone, having lost its seminal quality in the fire; but in other respects it is the plainest discovery extant, and is accounted to be so by Sendivogius. Yet the reader is not to suppose that the ore of copper is to be chosen in consequence of that assertion, as preferable to others. No, the mercury, which is the metallic seed, is attainable from all, and is easier to be extracted from lead, which is confirmed by the true adepts, advising us to seek for the noble child where it lies in a despised form, shut up under the seal of Saturn; and, indeed, let it be supposed, for an illustration of this subject, that any one would propose to make malt, he may effect his purpose in the other grains, but barley is generally chosen, because its germ is made to sprout by a less tedious process, which is to all intents and purposes what we want in the extraction of our mercury: neither are the proceeding different in both cases, if regard is had to the fixity of ores, and the ease with which barley gives forth its seminal virtue from the slight cohesion of its parts. Let the artist remark how a maltster manages his grain by wetting, to loosen the cohesion of its parts, and leaves the rest to Nature, knowing that she will soon furnish the necessary heat for his purpose, if he does not suffer it to escape by mismanagement in his laying of his heap too thin, or raising the fermentation too high by a contrary proceeding, as it is well known actual fire may be kindled from the fermentation of vegetable juices when crude; and ripe corn, under such treatment, would soon be fit for nothing but hogs, or the dunghill. Now the intention is to raise such a fermentation only as will draw out the vegetable mercury without spoiling it, either for the earth, if it was cast there to fructify, or the kiln, if it is to be fixed at that precise point, by exhaling the Adventitious moisture, and thus preserving the whole strength of its seminal quality for the purposes of brewing, or making malt spirits. Suppose, then, an artist would extract a mineral mercury from the ores, and chooses an ore for his subject. He can only assist Nature in the process by stirring up a central heat, which she includes in everything not already putrefied, as a root of its life, in which it is increased. The medium by which this central heat is put in motion is known to be putrefaction; but the ores of every kind are found to resist putrefaction in all known processes extant. They may, indeed, when they have been fluxed in the fire, contract a rust from the air, which is a gradual decomposition of their substance, but this is only the natural decay of a dead body, not the putrefaction of its sperm for the purposes of propagation; and we are sensible from the heat of furnaces which is required to flux the ores, and the slowness of their decay when deprived of their seminal qualities, by fluxation, that a heat which would destroy the seed in vegetables may be necessary in the first stages of putrefaction for the ores, as they will bear a red fire without being fluxed or losing anything but their sulphureous and arsenical impurities; in short, a matter in itself as much extraneous to the seed of metals, as the chaff to the wheat; wherefore, a careful separation of these by roasting, or otherwise, is deservedly reckoned among the first operations for the putrefaction of ores, and the rather because that which has been calcined, by having its pores opened, is rendered attractive, both of the air and other menstruums proper for its decomposition. Let the artist, therefore, by fire and manual operation, separate the impure qualities from his subject, pounding, washing, and calcining, till no more blackness is communicated to his menstruum, for which pure rain water is sufficient. It will be seen on every repetition of this process, that what fouls the water is extraneous and the ore yet exists in its individual metallic nature, except it is fluxed by a too intense heat, in which case it is no longer fit for our purpose; therefore fresh ore is to be used. The matter being thus prepared, its central fire will be awakened, if it is treated properly, according to the process for extracting quicksilver from its ores, by keeping it in a close heat, which is continued without admission of the crude air, till the radical moisture is elevated in the form of a vapor, and again condensed into a metallic water, analogous to quicksilver. This is the true mercury of the Philosophers, and fit for all their operations in the Hermetic Art.

CHAPTER VII.

Of the Separation and Further Treatment of our Philosophical Seed.

The Putrefaction of our subject being thus completed, it exists under two forms; the moisture which was extracted,

and the residuum, being our Philosophical Earth. The water contains its seminal virtue, and the earth is a proper receptacle, wherein it may fructify. Let the water, then, be separated and kept for use; calcine the earth, for an impurity adheres to it which can only be taken away by fire, and that, too, of the strongest degree; for here there is no danger of destroying the seminal quality, and our earth must be highly purified before it can ripen the seed. This is what Sendivogius means when he says: Burn the sulphur till it becomes Sulphur incombustible. Many lose in the preparation what is of most use in the art; for our mercury is corrected (healed) by the sulphur, else it would be of no use. Let, therefore, the earthy part be well calcined, and return the mercury on the calcined earth; afterwards draw it off by distillation; then calcine, cohere, and distill, repeating the process till the mercury is well corrected by the sulphur, and the sulphur is purified to a whiteness, and goes on to red, a sign of its complete purification, where you have the Philosophical Male and Female ready for conjunction. This must now be managed with judgment, as the noble child may be yet strangled in the birth; but all things are easy to an ingenious artist, who knows the proportion of mixture required and accommodates his operations to the intention of Nature, for which purpose we shall faithfully conduct him according to our ability.

CHAPTER VIII.

Of the Union or Mystical Marriage in the Philosophical Process.

The seed and its earth being thus prepared, nothing remains but a judicious conjunction of them together; for it too much moisture prevails, the philosophical egg may burst before it can go through the heat necessary for its hatching. To speak without a figure. Our subject must now be enclosed in a small glass vial, made strong enough to bear a due heat, which is to be raised gradually to the highest degree: the best form for this vessel being that of an oil flask, with a long neck; but these are much too thin in substance for this operation. In such a vessel the mixture is to be sealed hermetically, and digested so long till it is fixed into a dry concretion; but, if, as we observed, the moisture should predominate, there is great danger of the vessel bursting, with a vapor which cannot be concentrated by the fixing quality in the matter. The intention is, nevertheless, to fix our subject in the heat, and so render its future destruction impossible.

On the other hand, if the dry, fixing quality of the sulphur exceeds so as not to suffer an alternate resolution of its substance into vapors, and a re-manifestation of its fixing quality, by causing the whole to subside in the bottom of the vessel till the matter again liquefies and sublimes (which Ripley has well described), there is danger of the whole vitrifying; and thus you shall have only glass instead of the noble tincture. To avoid these two extremes it is very proper that the purified earth be reduced by manual operation to an impalpable fineness, and then its corrected mercury must be added, incorporating both together till the earth will imbibe no more. This operation will require time, with some degree of the artist's patience; for however the humidity may seem disproportionate, on letting it rest awhile, a dryness on the surface of your matter will show that it is capable of imbibing more, so that the operation is to be repeated till it is fully saturated, which may be known from its bearing the air without any remarkable change of surface from dry to humid; or, on the contrary, if so, the conjunction is well made, which is farther confirmed if a small portion be spread upon a thin plate of iron, heated till it flows gently like wax, casting forth the moisture with heat and again absorbing it when cold, so as to return to the former consistence; but if a clamminess ensures it is a sign you have exceeded in the quantity of humidity, which must be extracted by distilling again and repeating the process till it is right.

Your sulphur and mercury being thus united, put them into a glass vial, before described, in such a quantity as to take up one-third of its contents, leaving two-thirds, including the neck, for the circulation of your matter. Secure the neck of your vial with a temporary luting at the first, and give a gentle heat, observing whether it sublimes and fixes alternately. If it easily sublimes and shows a disposition, at intervals, to subside at the bottom of the vessel, all is well conducted hitherto; for the moisture will first be predominant, which the sulphur can only perfectly absorb as the heat is increased for the perfect ripening of our Paradisiacal Fruit. Therefore, if it manifests a too early disposition for fixing, add more of the corrected mercury till Luna rises resplendent in her season; she will give place to the Sun in his turn. This would be the language of an adept on this occasion, only suggesting that the female quality in our prepared seed is first active, while the male is passive, and that it is afterwards passive while the male is active, such being the case in all vegetation; for every germ which is the first rudiments of a herb or tree, is predominant in moisture, and then only becomes fixed when it is fully concocted in the seed.

CHAPTER IX.

Of the Further Treatment and Ripening of our Seed.

This is deservedly called the Great Work of the Philosophers; and the artist having done his part hitherto, must seal up his glass hermetically, an operation which every maker of barometers knows how to perform. The glass is then to be put into a furnace with a proper nest contrived for its reception, so as to give a continual heat

from the first to the fourth degree, and to afford the artist an opportunity, from time to time, of inspecting every change which his matter assumes during the process, without danger of damping the heat and putting a stop to its perfect circulation. A heat of the first degree is sufficient at the first, for some months, in which method much time may be lost by a young practitioner, till he knows how to handle his matter from experience; but then he is not so liable to be disappointed with the bursting of his vessel or the matter vitrifying.

Thus you have arrived at the desired seed-time in our Philosophical Work, which, though it may appear in the artist's power to ripen, depends no less on the Divine blessing than the harvest, which a painful husbandman has not the presumption to expect otherwise than from God's beneficence.

There are many requisites to entitle anyone to the possession of our philosophical harvest, and the true laborers in it have sought for such persons to whom they might communicate it, by evident testimony of the senses, after which they account the confection of our Stone an easy process, manageable by women and children; but without such a communication, there is a necessity that those who would undertake it are endowed by Nature with an ingenious mind, patient to observe and accurate to investigate her ordinary appearances which, from their commonness, are less noticed than such phenomena as are more curious though of less importance; yet these for the most part employ the precious time of those egregious triflers, the modern virtuosi. These smatterers in discovery of a shell or butterfly differently streaked from those of the same kind: and all the while water, air, earth, fire, with their continual changes and resolutions into one another, by the medium of our atmosphere, through the efficacy of the central and solar heat, are unstudied by these would-be philosophers; so that a sensible rustic has more real knowledge, in this respect, than a collector of natural rarities, and makes a much wiser use of the experiences he has acquired.

CHAPTER X.

Of the Further Process to the Ripening of our Noble Seed.

Supposing such dispositions in the artist as have been previously laid down, and the work well performed hitherto, for his direction herein we shall describe the changes which our subject undergoes during the second part of the process, commonly called the Great Work of the Philosophers.

Our vessel being warily heated at the first for fear of its cracking, an ebullition of the contained matter is brought on, so that the moisture is alternately circulated in white fumes above, and condensed below, which may continue for a month or two, nay longer, increasing the heat gradually to another degree, as your matter discovers a disposition for fixing, by the vapor continuing at longer intervals condensed, and rising in a lesser quantity, of an ash color, or other dark shades, which it will assume as a medium to perfect blackness, the first desirable stage in our harvest. Other colors may be exhibited in this part of the work without danger, if they pass transiently; but if a faint redness, like that of the corn poppy, continues, the matter is in danger of vitrifying, either from an impatient urging of the fire, or the moisture not being sufficiently predominant. An ingenious artist can remedy this by opening his vessel and adding more of the corrected mercury, sealing it up as before; but a novice would do much better to prevent it by governing his fire according to the appearances of his matter, with judgment and patience, increasing it if the moisture manifests its predominancy too long, and slacking if the dry prevails, till such time as the vapors become dark; and after they have continued for some time at rest, a pellicle or film on the matter shows its disposition for fixing, retaining the vapor captive for some time, till it breaks through at different places on its surface (much like the bituminous substance of coal in a soldering fire), with darker clouds, but quickly dissipated, and growing less in quantity, till the whole substance resembles molten pitch, or the aforesaid bituminous substance, bubbling less and less, resting in one entire black substance at the bottom of your glass. This is called the blackness of black, the head of the crow, etc., and is esteemed a desirable stage in our philosophical generation, being the perfect putrefaction of our seed, which will ere long show its vital principle by a glorious manifestation of Seminal Virtue.

CHAPTER XI

A Further Description of the Process.

When the putrefaction of our seed has been thus completed, the fire may be increased till glorious colors appear, which the Sons of Art have called *Cauda Pavonis*, or the Peacock's Tail. These colors come and go, as heat is administered approaching to the third degree, till all is of a beautiful green, and as it ripens assumes a perfect whiteness, which is the White Tincture, transmuting the inferior metals into silver, and very powerful as a medicine.

But as the artist well knows it is capable of a higher concoction, he goes on increasing his fire till it assumes a yellow, then an orange or citron color; and then boldly gives a heat of the fourth degree, till it acquires a redness like blood taken from a sound person, which is a manifest sign of its thorough concoction and fitness for the uses intended.

CHAPTER XII.

Of the Stone and its Uses.

Having thus completed the operation, let the vessel cool, and on opening it you will perceive your matter to be fixed into a ponderous mass, thoroughly of a scarlet color, which is easily reducible to powder by scraping, or otherwise, and in being heated in the fire flows like wax, without smoking, flaming, or loss of substance, returning when cold to its former fixity, heavier than gold, bulk for bulk, yet easy to be dissolved in any liquid, in which a few grains being taken its operation most wonderfully pervades the human body, to the extirpation of all disorders, prolonging life by its use to its utmost period; and hence it has obtained the appellation of "Panacea," or a Universal Remedy. Therefore, be thankful to the Most High for the possession of such an inestimable jewel, and account the possession of it not as the result of your own ingenuity, but a gift bestowed, of God's mere bounty, for the relief of human infirmities, in which your neighbor ought to share jointly with you, without any grudging or sinister views, according to the charge delivered to the Apostles: Freely have you received, freely communicate, remembering at the same time not to cast your pearls before swine; in a word, to withhold the manifestations of Nature you are enabled to exhibit, by the possession of our Stone, from the vicious and unworthy.

CHAPTER XIII.

Of the Transmutation.

It is much to be lamented that the seekers of natural knowledge in this art propose, principally, the Science of Transmutation as their ultimate view, and overlooking the chief excellency of our Stone as a medicine. Notwithstanding this grovelling spirit, we shall commit the issue to His Providence, and declare the Transmutation (which, indeed, the philosophers do) openly, after which we shall describe the further circulation of our Stone for an increase of its virtues, and then make an end of our treatise. When the artist would transmute any metal- for instance, lead- let a quantity be melted in a clean crucible, to which let a few grains of gold in filings be cast; and when the whole is melted, let him have in readiness a little of the powder, which will easily scrape off from his "stone," the quantity inconsiderable, and cast it on the metal while in fusion. Immediately there will arise a thick fume, which carries off with it the impurities contained in the lead, with a crackling noise, and leaves the substance of the lead transmuted into most pure gold, without any kind of sophistication; the small quantity of gold added, previous to projection, serves only as a medium to facilitate the transmutation, and the quantity of your tincture is best ascertained by experience, as its virtue is proportioned to the number of circulations you have given after the first has been completed. For instance: when you have finished the stone, dissolve it in our mercury again, wherein you have previously dissolved a few grains of pure gold. This operation is done without trouble, both substances readily liquefying. Put it into your vessel, as before, and go through the process. There is no danger in the management, but breaking your vessel; and every time it is thus treated its virtues are increased, in a ratio of ten to one hundred, a thousand, ten thousand, etc., both in medicinal and transmuting qualities; so that a small quantity may suffice for the purposes of an artist during the remaining term of his life.

Astrology Theologised"

Valentin Weigel (1553-1588)

THE SPIRITUAL HERMENEUTICS

of

Astrology and Holy Writ

A TREATISE UPON THE INFLUENCE OF THE STARS ON MAN AND ON THE ART OF RULING THEM BY THE LAW OF GRACE:

Wherein is set forth, what Astrology, and the Light of Nature is. What influence the Stars naturally have on Man, and how the same may be diverted, and avoided.

As also

*That **the Outward Man**, how eminent soever in all Natural and Political Sciences, **is to be denied**, and **die in us**; and, that **the Inward Man by the Light of Grace**, through profession and practice of a holy life, **is to be acknowledged and live in us**: Which is the only means to keep the true Sabbath in inward Holiness, and free from outward Pollution.*

By

Valentine Weigelius.

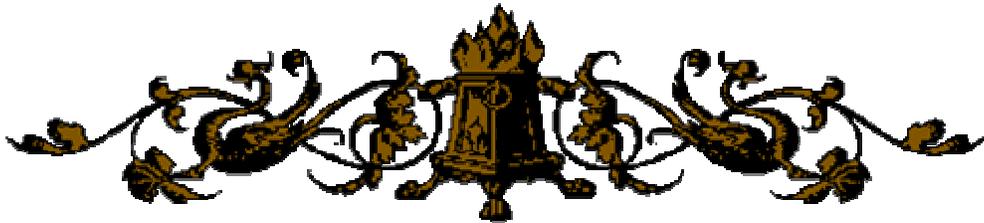
SAPIENS DOMINABITUR ASTRIS

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CHAPTER I.

*What Astrology is, and what Theology;
and how they have reference one to another.*

THE Kingdom of Nature. — Astrology is Philosophy itself, or it is the whole light of Nature, from whence ariseth the universal natural Wisdom, or a solid, sincere, and exquisite knowledge of natural things: which light of Nature is twofold, external and internal: external in the Macrocosm, internal in the Microcosm. Or, Astrology is the very knowledge of good and evil, which is, and bears rule in Things subject to Nature; which Science flourishing in man, unless it be ruled and governed by Theology, that is Divine Wisdom, as the handmaid by her mistress, is vicious. And by her specious appearance and concupiscible jocundity, Man seduceth himself and, as it were by eating of the forbidden tree, or by whoring with the Creatures, he maketh his soul the Babylonian Harlot sitting upon the Beast, having seven heads and ten horns, and being sweetly deceived of himself, obtains eternal Death to himself.

THE *Kingdom of Grace*. — But Theology is the whole light of Grace happening to man from the Holy Spirit effused from above, which is the universal Wisdom of the Kingdom of Heaven, and the saving knowledge of divine and supernatural things, making chaste and purging the soul from every defilement of sin abiding in the mortal body in respect whereof that natural Wisdom is but a shadow, which, when the world is blotted out and removed, will together with it be blotted out and removed, and then Theology alone shall reign.

Astrology is so called because it ariseth from the stars; as Theology is so called because it flows from God. To live astrologically is, with a pleasing concupiscence, to eat of the Tree of the knowledge of good and evil, and to bring death to himself. To live theologically is to eat of the wood and Tree of Life by an intimate abnegation of oneself, and thence to attain to oneself, Life and Salvation.

The Light of Nature in Astrology, with its incitative fruits, is the probatory instrument whereby Man, placed in the midst, that is, between God and the Creature, is proved which way he would direct or convert his free will, desire, love and appetite; whether to God his Creator, by loving Him above all things, with his whole heart, with his whole mind, with his whole soul, and with his whole strength; which should be the Theological life. Or, whether, casting God behind, he would reflect to himself and to the Creature by love of himself, and arrogating of good things received, which was the Astrological Life at the Babylonish fornication, as will appear by that which followeth.

Astrology possesseth our soul with the eternal body, wherein the Light of Nature dwells and shines forth, in some more excellently, in others less. And it contains in itself two things.

1st. All kind of Sciences, Arts, Tongues, Faculties, and natural Studies: all the Gifts, as well of the mind, as of the body, and also all Negotiations, Occupations, Actions, and Labours of Men, how many soever of them are found, exercised and used in all times upon the whole Earth, everywhere amongst men, as well gross as subtle, as well old as new, serving as well to good as to bad uses.

2nd. Under Astrology, are referred all Orders, States, and Degrees of men, Distinctions of Persons, Dignities, Gifts, Offices, and every Kind of Life as well naturally ordained by God Himself, as thought of and invented by human wit, and found out in the whole world from the highest and most honourable to the lowest and most base.

All these are the fruits of the Stars, and have their original from Astrology, and pertain to the body and soul, and may be as well good as bad, according to the divers pleasures of the users and abusers.

But Theology possesseth our Spirit, which we have from God, which alone is *Theologus*, that is the Speech of God, the Breath of God, the Word of God, being and inhabiting in the Temple of our heart, from which alone according to sacred letters, true Theology is to be drawn forth; that is, the knowledge of God, of things divine and celestial and

supernatural, arising from within, from the illumination of the holy Spirit Itself dwelling within us. According to Whose beck, will and command we ought to institute, direct and finish all our Sciences, Arts, Studies, Actions, Offices, Vocations, Industries, Labours and Kinds of Life, invented and drawn forth on Earth from the Light of Nature; so as whatsoever we think, say or do in the World, in all Arts, Sciences and Labours, it all proceeds from the Will of God, and seems, as it were, to be done and governed by God Himself in us, as by His fit instruments.

For every astrological gift, coming from the Light of Nature ought to be ruled and subjected. to the Divine Will by the Theological Spirit dwelling in us, that so the Will of the Lord be done, *as in Heaven, so also in earth*. For all Wisdom, both Natural and Supernatural, is from the Lord.

Astrology is the Science of Tilling and Perlustrating (PURIFYING or CLARIFYING) of the inferior terrestrial earth, ground, garden, Paradise, from which man was taken and made, as to his body and his soul, in the labour and culture whereof *six* days were ordained and appointed. But because this science of itself confers not salvation and eternal beatitude, but alone belongs to this present life; it is necessary the Lady and Mistress of all Sciences and Arts — Theology — be added, which seeing it is Wisdom from above, it hath in itself the science of tilling and perlustrating the celestial earth, ground, garden, Paradise, from whence also man was taken, created according to the similitude and image of God, which garden man also hath in himself, to the culture whereof, the *seventh* Day alone, which is the Sabbath day, is appointed.

For so it was ordained between God and man from all eternity, that Man should be God, and God, Man, neither without the other; that is, as God Himself is, and will be, the Paradise, garden, tabernacle, mansion, house, temple, and Jerusalem of man, so also was Man created for the same end, that he should be the Paradise, garden, tabernacle, mansion, house, temple, and Jerusalem of God; that by this mutual union and friendship of God with Man, and of Man with God, all the wisdom, power, virtue and glory eternally hidden in God should be opened and multiplied. For, God once made all things for Man, but Man for Himself.

CHAPTER II. *Concerning the Subject of Astrology.*

THE study of Astrology or Philosophy is conversant about the universal knowledge of all the wonderful and secret things of God, infused and put into natural things from above in the first Creation.

The exercise therefore of the Light of Nature is the most sagacious perscrutation (INTENSE SCRUTINY) and enucleation (TO PEEL OUT or EXTRACT) of the abstruse, internal and invisible virtues, lying hid in external, corporal and visible things; to wit,

What should be the first matter of this great world whereof it was made.

What the Elements should be, and those things which are bred of the Elements, and consist in them; of what kind is their creation, essence, nature, propriety and operation as well within as without.

What might be in the stars of heaven, what their operation.

What in volatiles, what in fishes, metals, minerals, gems; what in every species of sprigs and vegetables.

What in animals, beasts, creeping things, and in the whole frame of the world.

Lastly, what is in Man, who was made and created of all these; to wit,

What is that mass, or slime, or dust whereof the body of the first man was formed, and whence he received his soul, and what it is; and whence he hath the Spirit, and what he is: And so the Light of Nature, or Astrology comprehends in itself all the wisdom and knowledge of the whole universe; that is, all these are hid and learned in the School of the Light of Nature, and are referred to as Astrology, or are rather Astrology itself; to wit,

The Subject of Astrology is therefore double; the Macrocosm and the Microcosm, the greater world and the lesser world.

The greater world is this very frame and great House, or this huge Tabernacle wherein we inhabit and live; and it consists of the four elements, Fire, Air, Water and Earth; and is twofold, visible according to the body, invisible according to the soul or spirit.

The lesser world is Man, the offspring or sum of the greater world, extracted and composed out of the whole greater world, who also in himself is twofold, visible according to the body, invisible according to the soul or spirit.

And as Man is made of nothing else but the world, so also is he placed and put nowhere else but within the world, to wit, that he might live, dwell, and walk therein, yet so as that he should take heed of that subtle Serpent, and should not eat of the Tree of the knowledge of good and evil, lest he die; that is, that he serve not the soul of the world, and creatures subject to vanity: but as a wise man rule the stars, and resist the devil tempting him, by the concupiscence of the flesh, of the eyes and pride of life; and suppress sinful nature, living and walking in wisdom and simplicity of the Divine Godhead inspired into him, not in the Subtlety of the Serpent by arrogancy and love of himself.

For it is most certain, of what anything is born and procreated, from thence also it seeks, desires and receives its nourishment, convenient to its essence and nature, for the sustentation of itself.

Now Man was taken from, and composed of the Macrocosm, and placed in the same: Therefore also necessarily he is nourished, cherished, receives his meat and drink, is clothed and sustained according to that. (Gen. iii, 19. Thou art taken from the earth, and thou shalt eat thereof in labour all the days of thy life, and shalt eat the herbs of the field until thou shalt return unto the earth, for from it thou art taken.)

Seeing therefore, Man, as to his body, is composed of the elements, and as to his soul, of the stars, and each part is fed and sustained from that from which it was taken; the food or aliment of the body, whereby the body grows to a due stature, comes to a man from the elements, the earth, the water, air and fire; not that man should take to himself for food the crude bodies of the elements, but the fruits growing from the elements: they are for nutriment. But the food of the soul inhabiting in the Microcosmical body, are all kinds of sciences, arts, faculties, and industries, with which she tincts and makes herself perfect.

Moreover; all aliment passeth into the substance of the user, and is made the same that he himself is; that is, whatsoever a man eats and drinks, the same thing is essentially transmitted into the substance, nature, propriety and form of man, by the digestion of *Archeus* in the ventricle (STOMACH). I say, the food passeth and is converted into the nature of the eater, and drink into the substance of the drinker, and is made one and the same with him.

And in the first place, let these things be understood concerning the body without wonder: because man is made of that which he eats and drinks. So also whatsoever a man learns, studies, knows in things that are placed without himself, that knowledge and intelligence passeth into the very essence, nature and propriety of a man, and is made one with him.

The Light of Nature is made man in man, and by a man's diligent searching, man is made light both in light and by light; and by the benefit of that light, he finds out all things, whatsoever he seeks and desires; but one more and another less, because all do not seek with the like study.

Every knowledge, science, art, industry and faculty passeth into the nature of man, penetrates him, occupies him, possesseth him, tincts him, is agglutinated to him, united with him, and perfected in him, and he in it. For, whatsoever kind of aliment man useth, and whatsoever he endeavours to study, inquire, know and understand, this is not strange or different from his essence and nature.

The reason is, because whatsoever is without a man, the same is also within him, for that man is made of all these Things which are without him, that is, of the whole universe of things.

Therefore whatsoever man takes from without from the elements and stars by meat, drink, knowledge, study and intelligence, this is the same that man is, and is made the same with man. So man eating bread, and drinking water, wine, etc., from the Macrocosm, he eats and drinks himself; and learning — arts, tongues, faculties, and sciences of external things, he learns and knows himself.

And as he tincts his body by meat and drink, which pass into the substance of flesh and blood, so also his soul is tincted with whatsoever kind of sciences, arts, etc., eating and drinking, he is united essentially with that which he eats and drinks. And learning and knowing, he is united essentially with that which he studies, learns and knows. Wherefore this is a most certain rule; — *Whatsoever is without us, is also within us.* Which in this place, we, philosophizing of the soul and body, do thus declare.

This whole world visible as to the body, invisible as to its soul, is without us. From this we are all essentially in and with the first man complicitly made and created, and incontinently after the creation, were put and placed into it. And seeing it is manifest that everything that is derived, retains the essence, nature and propriety of its original; that although the Macrocosm is without us, yet nevertheless it may also be found truly within us; I say the World is in us, and we are in it, and yet this is, as that is without us, and we without that. For indeed we have no existence or original from anything else, but from that which is without us, and which was before us; nor are we, nor do we inhabit, walk and live in anything else, save in that whereof we are made. Neither do we seek and draw forth meat and drink from any other, either for the body or the soul, but from that into which we are placed, and which is placed in us.

As to the Spirit, we are of God, move in God, and live in God, and are nourished of God. Hence God is in us and we are in God; God hath put and placed Himself in us, and we are put and placed in God.

As to the Soul, we are from the Firmament and Stars, we move and live therein, and are nourished thereof. Hence the firmament with its astralic virtues and operations is in us, and we in it. The Firmament is put and placed in us, and we are put and placed in the Firmament.

As to the Body, we are of the elements, we move and live in them, and are nourished of them: — hence the elements are in us, and we in them. The elements, by the slime (SOFT, MOIST EARTH), are put and placed in us, and we are put and placed in them.

So God is whole without us, and also whole within us, by the being of inspiration, that is, by His Spirit communicated to us.

So the World is whole without Adam, and also the whole world is within Adam, by the being of extracted slime.

So Adam is whole without us, and also whole within us, by the being of seed.

And so we bear God within us, and God bears us in Himself. God hath us with Himself, and is nearer to us than we are to ourselves. We have God everywhere with us, whether we know it, or know it not.

We bear the world in us, and the world bears us in itself. Therefore whatsoever we perceive, feel, touch, taste, smell, hear, see, imagine, think, speculate, learn, understand, savour, know, eat, and drink, and wheresoever we walk, this is the very same from whence we have drawn our original. We are always conversant in those things of which we are made. For Man is the centre of the whole universe. So we learn nothing else, but the very same thing that was before us, and whereof we are made, and which before we begin to learn, lies hid in us. Yea, we learn, search and know nothing else than our *selves*; to wit, learning, searching and knowing that whereof we come, and whence we have received our being. So we eat and drink nothing else but ourselves, to wit eating and drinking that whereof we are made.

So our Body hath its hunger and thirst in itself from within, and desires the perfection of itself, by meat and drink taken from the elements from without.

See "Paracelsus" of the 'Lodestone of Nature in the Macrocosm and Microcosm'— So the soul hath its hunger and thirst in itself, and desires the perfection of itself, by meat and drink from the stars, which is the wisdom and knowledge of natural things; by arts, tongues, sciences, etc. Hence spring the artificers and wise men of this world.

Moreover, as in meat and drink taken from the elements, there is always pure and impure conjoined, which when they come into the stomach to the fire of digestion, are by the internal Vulcan or Archeus of Nature separated from one another after a spagirical (TO SEPARATE, THEN REASSEMBLE) manner, and that which is pure is retained and abides in us, that is the essence extracted from meat and drink, the pure is separated from the impure which passeth into flesh and blood. For it penetrates the body like unto leaven, and is made one with it, and causeth it to increase, that it may become greater and more solid in its strength and nerves; but the impure, differing from nutriment, is cast forth into the draught, and that by the operation of Archeus labouring in the ventricle. By like reason the matter is even in all sciences arising from the Light of Nature, where always good and evil are joined together. For in Nature all things are convertible, as well to good as to evil. Wherefore unless Astrology be Theologized, that is, unless that which is good be retained, and that which is evil rejected, Man from thence acquires to himself eternal death. And this is the probation of Man.

CHAPTER III.

Of the three parts of Man; Spirit, Soul and Body, from whence every one is taken, and how one is in the other.

THE parts of the Universe, of which the whole man is made, are three; — the World of Eternity, the Eviol World, and the World of Time. The parts of man are three, Spirit, Soul and Body; and these three parts spring and are taken from these three parts of the whole Universe.

The Spirit of man comes from the Spirit of God, and participates with Eternity and *Ævo* (AEvo).

The Soul in man is extracted from the soul of the World, and participates with *Ævo* (AEvo) and Time.

The Body of Man is formed and composed from the body of the World, as elements, and participates with Time only.

The Body extracted from the elements, and constituted into this form, is the House, the Tabernacle, the seat of the Soul, and resident chiefly in the heart.

The Soul of Man extracted from the Soul of the world, and delivered over to the heart, is the habitation of the Divine Spirit, and hath the Divine Spirit in itself.

So one exists in the other, and dwells in the other, abides in the other, and operates in the other.

The Spirit in the Soul, and by the Soul.

The Soul in the Body, and by the Body.

The Body in and by external subjects.

Everything which is without is as that which is within, but the internal always excels the external in essence, virtue, and operation.

For by how much any thing is more inward, by so much the more it is more noble, potent and capacious.

Great virtue is in the Body, if it be excited.

Greater in the Soul of the firmament, if it be excited.

Greatest in the Divine Spirit, if it be excited.

By excitation all things are laid open, which are hidden and placed in Ignorance. For both Divine and Natural Wisdom sleep in us, and each light shines in darkness, and without excitation, man wants the having.

Great and excellent is the knowledge of the human body, extracted from the elements, and disposed into this form.

Greater and more excellent is the knowledge of the Soul, taken from the firmament, and inserted into the body.

Greatest and most excellent is the knowledge of the Spirit inspired from the Mouth of God into the first man, and by the mysteries of multiplication equally communicated to every one of us.

Wherefore is the knowledge of the human body great? By reason of its wonderful composition, that is, because all the four Elements are essentially composed in it. And moreover I say, the essence, nature, and propriety of all the Creatures of the whole *invisible* world which are in the earth, water, air and fire, are incorporated and situate in man. But seeing all things generally are conjoined and included into one skin, they are not altogether and at once discovered, nor can be revealed, but at least come forth and are known in *specie*, as they are drawn forth and excited.

Wherefore is the knowledge of the Soul which is in the heart of Man greater? Because the whole firmament, with all the essences, nature, virtue, propriety, inclination, operation and effect of all the Stars is therein conjoined and complicated, so as there is nothing in the whole power of the Spirit of the firmament or Soul of the World, which the soul of man also hath not in himself, and in the exaltation of itself, can give it of itself.

Yea, the whole Light of Nature is in the soul of the Microcosm, which is the wisdom and power and vigour of all things of the whole world throughout all the elements and things

procreated of the elements. For she is the Astrological Spirit, containing in herself all kind of sciences, magic, Cabalistic, astronomic, with all their species, chemistry, medicine, Physic, all arts, tongues, all workmanships and all studies existent throughout the whole shop of Nature.

But because all these things are collected in one, and generally comprehended in the soul, they do not all lie open, or can they be in act together, although they are in power; but are let out and produced one species after another.

Wheresoever, therefore, these kinds of divers sciences flourish and are exercised amongst men, there shines the Light of Nature, and the soul of the Microcosm is in her exaltation, that is, the firmament of the Microcosm is in its ascendants.

But why is the knowledge of the Spirit of God greatest in us? Because He from Whom we receive this Spirit is greatest and most eminent above all. For in this same Spirit all the divine wisdom and power from whence that saving knowledge flows forth, that is, Theology, treating of supernatural, celestial and divine things, and is conversant in the Magnalia and mysteries of God placed above Nature, and tends even to the inexhausted and unspeakable profundity of the Deity, in which profundity, the very original matter, cause and end of all the works of God, and of things acted in time from the beginning of the creation even to the end of the consummation of the world, eternally and essentially lay hid. For all things came forth from Him; all things were made by Him, and all things consist in Him.

By how much anything is most inward, by so much it is more noble and excellent. This visible world is a body compacted of fire, air, water and earth, which is without, and hath in itself the spirit of Nature which is the soul of the world, which is within, to which soul this external body belongeth; because it is inhabited, possessed and governed by it. Hence the soul of the world is more noble than the body.

This soul of the world hath in it the Spirit of God, which comprehendeth and possesseth it. For nothing is beyond God or the Spirit of God. Hence the Spirit is more noble than the soul. *The more noble always exists in the more ignoble, and internals prevail over externals, as in essence as in power.* So our external body is indeed great in its stature and quantity, and a wonderful creature.

Yet the soul dwelling in the body is far greater, and more wonderful, not in corporeal quantity, but in essence, virtue and power.

But the Spirit is the greatest of all, not in the lump or corporeal quantity, but in essence, virtue and power; and therefore most wonderful.

There is nothing greater than that in which are all things. And there is nothing less than that which is in all smallest things Therefore let us observe this rule well:

By how much anything is more inward and more hidden from the external senses, by so much the more it is more worthy, noble and potent in its essence, nature and propriety.

Which we will demonstrate by examples. There is not any house built for itself, but for the inhabitant. Now the edifice is an external thing, and the inhabitant an internal thing. The house is for the guest, and not the guest for the house. Therefore the inhabitant is far more noble, worthy and excellent in his essence than every edifice, although sumptuous. For what is the house profitable, the guest being absent?

So garments are made and prepared for the body, that it might be and walk in them. Garments are external things; the body is internal. Therefore the body in its essence is far more noble and worthy than all garments, although precious. For, what need is there of garments, if they are wanting that which should put them on? Therefore garments are for the body, and not the body for garments.

So the body, raiment, house and habitation is a certain external thing to the soul, but the soul is internal.

And the body is for the soul, and not the soul for the body. Therefore the soul in her essence is a far more noble and worthy creature than the body, although most comely and most excellently proportioned. For, what availeth the body, the soul being wanting? It is but a carcase.

So the Soul, made and created for an habitation of the Divine Spirit, is external; but the Spirit is internal. And the soul is for the Spirit, and not the Spirit for the soul. Therefore the Spirit of God is found far more noble and excellent, and worthy in His original essence, virtue, nature, power and propriety.

So God is and abides the most inward, chief, great, potent, noble and worthy above all things; and contains all things in Himself, and He Himself is contained of none.

Everything that is most Inward is most precious and most noble. — Moreover, by how much anything is more inward, by so much it is more nigh and near to us, but also so much the harder to be found and known. Because of the too much aversion and alienation of our soul from divine and heavenly things; and by reason of the too much tenacity and adherency of our love to the creatures of the world.

And on the contrary; — *by how much anything is more exterior, by so much the more it is remote from us, and by so much the more strange.* For example sake; — the Spirit of the Lord truly is and inhabiteth in my soul, whose seat is in the captula of my heart: But, seeing every inhabitant is within, and its habitation without, it followeth; that the Spirit of the Lord is more near to me than I am to myself. And so it most evidently appears; — That the Kingdom of God is not to be sought without us, here or there, but within us; — witness Christ himself who saith (Luke xvii), being asked of the Pharisees when the kingdom of God should come: *The kingdom of God shall not come with observation; neither shall they say, lo here, or lo there; for behold the kingdom of God is within you.* And the Apostle Paul (Rom. xiv), *The kingdom of God is not meat and drink, but righteousness and peace, and joy in the holy Spirit.* For by these he which doth service to Christ is accepted of God and approved by men.

The soul is and dwells in the heart, and the heart is in my body, therefore the soul is more near to me than the body.

My body is clothed with garments: hence the body is nearer to me than garments, and the soul nearer to me than the body: and the Spirit nearer than the soul: and therefore more noble, more worthy, and of more moment.

And because it is true, — that every internal is more noble and more worthy than his external, in which it is and dwells; that even all of us do witness, nilling or willing, knowing or not knowing. For behold, if we are in danger of life by fire, by water, by pestilence, or wars, etc., these being imminent upon us, then indeed in the first place, we leave behind us all our edifices, as well sumptuous as vile, with our external goods: and with a few things, if there be any we can carry with us, we betake ourselves to flight; so that the body being clad, might be preserved safe and unhurt, with the life and soul. By which very thing we testify, that the internals are more desirable than externals. For who would be so foolish that he would neglect, lose and destroy his body for the retaining of his edifices and external goods, when, the body being lost and destroyed, edifices and external goods are much more lost and destroyed. Furthermore, danger pressing, and necessity and straights urging us, and overwhelming us, with John the Disciple of Christ, we even leave and cast off our garments, with which we are covered, and whatsoever else is abounding to us of our substance, and naked and poor we commit ourselves to flight, that the body only with the life and soul may be preserved, and kept safe and sure. Do we not by this very thing point out and show that internals are better and greater than externals? — seeing that the body and life are internal, but vestments external. And who would be of so perverse a mind that he should embrace vestments with greater love than the body and life, and would in that mind persist in danger, that he would retain and keep his garments although he were compelled to lose and to destroy his body and life?

Moreover, in persecutions for the name of Christ, or for the truth, putting our body and life in danger, we even leave these and give them up to our enemies, to tyrants, etc., with patience, like the Lamb of God, whom all sheep imitate, only that the soul may be kept entire, strong, safe and uncorrupt, in the faith and knowledge of God and truth. Do we not signify by this, that internals prevail over externals? — because the soul is internal, the body external; and who would be of so foolish a mind, that he had rather neglect and lose his soul, with faith in God, and knowledge of the truth, only that he might keep his external mortal body, and temporal life? For faith and the knowledge of the truth being destroyed and lost, the body with the temporal life is of no moment.

Finally, in extreme torments, anguish and infernal dolours (DISTRESS) of our conscience for sins committed, even with David we leave and execrate (ABHOR) the very soul itself, and we bring to nought, and empty ourselves of all the solace both of God and the creatures, and we are left unto ourselves, crying out with the Son of God, "My God, my God, why hast thou forsaken me?" So that God only, and alone, might be, and remain in us, unhurt, unviolated, just and perfect in all things that He doth with us, both sweet and bitter. So, by adverse things, we are always reduced to internals, and make a regression to ourselves, and unto God which is in us. Do we not therefore after this manner testify the truth of this rule: — that every internal is more noble and more worthy than his exterior?

Wherefore, seeing there is nothing in us so near and intimate as God is, it follows that any other thing is not to be so esteemed, sought and loved as God alone, Who hath put and hid in us, the most excellent Treasure of His divine Wisdom, Light, Life, Truth, and

Virtue, taken from His own Self, and hath commanded to ask Him, seek, and knock in the hidden place of our heart, in Spirit, and in Truth, having given a testimony, that the kingdom of God, first of all, to be sought, is not here or there without us, but is to be found most inward in us, as a Treasure hid in a Field.

From all these things it clearly appears to me that God is not at all more remote or nearer to me in this life whilst I am in this world, and in this mortal body, than He will to me be in life eternal. But I have and feel my God equally now present and intimate to me, even as I shall have Him in the other world, in a new body. For He is in me and I in Him, whether I am in a mortal body in this world, or without this body in that world. This alone makes the difference, that this thing even hitherto is hidden: but then it shall be manifest and open.

But that I am not so nigh and near to Him as He is to me, this is not to be imputed to Him, but to my aversion, who do not *sabbathize* in my God Who is with me, that is, who by running up and down with my unquiet and vagabond soul through the creatures, am more delighted to be and to be busied in my proper will out of my internal Country; and I suffer that ever hissing Serpent to creep on to the creatures in the multifarious concupiscence and delectation of the flesh, of the eyes, and pride of life, or self-love: neither am I less frequent in the various discourse of my thoughts, ever and anon, day and night, ascending out of my heart, now desiring this, now that, speculating, willing, nilling, now this, now that; where, moreover I weary and burden myself with all kind of care, and vex myself with various affections. All of which things are the Astrological operation and revolution of the internal stars in our soul.

But if I could Theologize my Astrology, that is, if I could desist sometimes from all these things, and study to be at rest in my God Who dwells with me, that is, if I could accustom my mind to quiet and spiritual tranquillity, that it should cease to wander in the variety of thoughts, cares, and affections, that it might be at leisure from the external things and creatures of this world, and chiefly from the love of myself; that I might wholly die, and as it were be annihilated in my self, that I could come into a loathing and oblivion, not alone of all the things of the whole world placed without me, and of mundane friendship, which I have with men, but also into a plenary dereliction of myself, that is, of my will, of mine — if there be any — wisdom, knowledge, science, art, industry, prudence; of mine — if there be any — dignity, praise, honour, authority, estimation in the world amongst men; of mine — if there be any — office, state, degree, order; and, in brief, into an absolute forgetfulness of all my negotiations and occupations, and of myself as well within as without, which is nothing else than to Theologize Astrology.

Then, at length should I begin: more and more to see and know the most present habitation of God in me, and so I should taste and eat of the Tree of Life, which is in the midst of Paradise, which Paradise *I myself am*, as a Guest with whom God is, and ought to be, and I in like manner with God.

This, I say, should be the exercise of my soul, the Theologization of Astrology, and a regression from Externals to Internals; from Nature to Grace; from the Creature to God; from the friendship of the world, to the friendship of God; from the tree of Death, to the Tree of Life; from terrene things to Celestial.

So should I go again to my first original, from whence I went forth, by arrogating to myself a liberty of willing, desiring, coveting, thinking, speaking and doing what pleased me, God in the meantime being neglected, without Whom I ought not to do any thing.

Whatsoever therefore we have from the Light of Nature, all this with most humble self-denial once in the week is to be laid down at the feet of the best and greatest God, whether it be magic, or cabalistic, or astronomic, or chemic, or medicinal, or physical science. Also liberal arts, and mechanic work, and whatsoever study, office, state, order, dignity, kind of life, also wealth, riches, houses, and all kind of natural gifts. All these appertain to this our Astrology, and ought so to be Theologised, by the exercise of sanctifying the Sabbath, which is an universal forgetfulness of all things and of ourselves, and the rest to our soul from all disquiet, in a sacred silence, a cessation from all will, thought, desire, affection, discourse, operation, etc., as well within as without. And this is that only and principle cause of the Sabbaths being divinely commanded to Man: —to wit, that man should not eat death and perish to himself by the eating of the forbidden Tree.

To eat is to be delighted in himself, and in the creatures, rather than in the Creator Himself.

Rom. 1. I. Cor. 2. I. John 2. Matt. 6. Gen. 2. Exod. 20.

To kiss himself in the gift received, neglecting the Giver.

To love the world, and things which are in the world, neglecting God.

To serve Mammon, neglecting God.

To use all things after his pleasure and will, despising the Law of the Lord. Thou shalt not covet, thou shalt not eat, thou shalt not desire to turn from God to the creatures; and to thyself; to commit whoredom with the creatures; to depend on thyself and on things created: to languish in love of terrene things, and temporal good things, setting God aside; which may be described a thousand ways.

Hence the Doctrine of Christ, who came from above, and brings celestial and divine wisdom from the Light of Grace, sounds altogether contrary, to wit: —

That a man ought to be converted into a child, and to have so much of the knowledge of good and evil to live in him, as he had when he was but a child, or infant newly born.

I say the Doctrine of Christ commands a man to eat of the Tree of Life, to live by the inspiration of the internal Godhead, which is, —

To fall off again from the creatures, and from himself to God.

To adhere to God, Mammon being left.

To be united with God, the love of the creatures being left.

To believe in God, to offer and give up himself to God, to pray - "Thy will be done."

To put off the old Man, and to put on the new Man.

To fly evil and adhere to good, which in like Sort may be explicated by a thousand manners of speaking and phrases from the very writings of the Apostles.

But in what manner all and singular kinds of sciences, and natural gifts, and those vain studies, actions, businesses and differences of men, etc., arise from the Light of Nature, or the Stars; and in what order they are referred to the Seven Governors of the world and how a man ought to use them; also how every one of us ought to Theologize his own Astrology flourishing in himself, and to erect to himself a new Nativity, from the heaven of the new Creature, and to institute and assume a new kind of life; and chiefly, what is the solid and the most certain cause of all the holy Sabbath, that is, after what manner a man ought to labour six days and on the seventh day to sanctify the Sabbath rightly; — all these things are most evidently set forth and propounded in the following chapters of this book.

CHAPTER IV.

Of the composition of the Microcosm, that is Man, from the Macrocosm, the great World.

ADAM, the first parent of the whole human kind, was produced and formed by the admirable wisdom, and workmanship of God, as to his Soul and body of the slime or dust of the earth; which slime or dust was such a mass or matter, which had conjoined and composed in itself the universal essence, nature, virtue and propriety of the whole greater world, and of all things which were therein. I say that mass, slime or dust, was a mere quintessence, extracted from every part, from the whole frame of the whole world; from which slime or mass was made such a creature, with its form excepted, being one and the same with the great world, of which it was produced. Hence that creature was called Man, who afterwards, his admirable creation and formation being revealed amongst the wise, was wont most fitly to be called the Microcosm, that is, the little, or less world.

The absolute description, and essential explication of this slime, dust or mass, extracted from the whole macrocosm, we shall find everywhere abundantly and wonderfully declared, alone by *Theophrastus Paracelsus* in his most excellent writings.

Seeing therefore it is manifest, that every produced and composed thing can take or assume its essence, nature and propriety from nothing else but from that whereof it is made and produced; which even that first Man, *as another and later world*, made of the former world, by the *Ens* of that slime, is made partaker of the same essence, nature and propriety, as the Macrocosm had in itself. For the whole great world existing and being compact in that quintessence of extracted slime, forthwith it followed that the whole Macrocosm was complicitly collected and transposed into man, by divine formation, the substance and nature of the Macrocosm remaining nevertheless safe and entire. For such is the condition in the universal production and generation of things, that every like, of itself produceth his like, and that without destruction of its essence and nature.

John 3. That which is born of the Spirit is Spirit. That which is born of the flesh is flesh.
— Hence that which hath its original and derivation from God, is the same that God is,
— the Spirit or breath of God which is in man immediately proceeds from God: therefore
God is of a truth in man by the *Ens* of inspiration.

That which hath its original and derivation from the world, is the same that the world is.
The soul and body of man are immediately taken, extracted, and composed of the world,
therefore the world is of a truth in man, by the *Ens* of slime.

So the first man, made of the Macrocosm, bears in himself the Macrocosm, with the
essence and nature of all creatures complicated, collected, and compacted together: yet,
nevertheless, he was formed as to his body of the elements and things elementated; as to
his soul, of the soul of the Macrocosm, or the Spirit of Nature which contains and
comprehends in himself the whole Firmament, with all its stars, and astralic virtues and
operations. So it comes to pass that *there is nothing without a man in the whole heaven of
Nature and in all the elements, with which Man in his composition doth not participate,
and is endued with its nature.*

But there are two things in which the Microcosm and the Macrocosm differ, and appear
to be contrary, to wit, — *the form of the person, and the complication of things.*

As to the form, it seemed good to divine wisdom, to convert that mass extracted from the
Macrocosm, and to be converted into a man, not to put and set it into the form of the
Macrocosm, which is round and circular; nor according to the animal form. But it pleased
him to erect and apply it to the form of His own Image and similitude; man nevertheless,
in the meantime, remaining the Microcosm.

Therefore, this difference does not touch his essence. The form doth not take away the
truth of the subject, that man may not be believed to be the Microcosm. *See, concerning
this, the 'Foundation of Wisdom' by Paracelsus.*

As to the complication or composition of all natural things into one body, or into one
person, all things cannot be apparent and distinctly known together in a man; one Thing
after another, as it is excited and provoked, is manifest and flourisheth in the species,
other things in the meantime remaining hidden in the Macrocosm; all things are explicitly
existing, living and operating in the species. But in the Microcosm all things are compact
and conjoined together.

Moreover, after that Man, the Microcosm was, and held all things now in himself, out of
which he was taken, behold the whole plenitude of Nature, as well corporally as
spiritually, was conjoined in him, and as a most rich Treasure collected and laid up in one
Centre, yet so as Man should be all Things complicitly; and yet none of them all
explicitly.

Adam, Protoplastos. — And from this Protoplast, or first formed Man and begetter of all
(Adam,) even in like manner are we constituted and formed: not of the same slime or
mass as that was in the beginning, whereof Adam was made; but by a mass extracted
from the substance of the Microcosm, which we, with Paracelsus, call the *Ens of seed*,
which seed hath and bears in itself complicitly the whole Microcosm, that is, Man, and

thence the human offspring, as to the essence, nature and propriety, in all things alike grows and comes forth to its begetter, as a most lively image, which truly could not be done if all these things did not lie hid and extant in the *Ens* of the seed. Hence every one of us hath the same in himself essentially delivered over to himself by the *Ens of the seed* from his parent, which the first Man received and had from the extracted Macrocosm by the *Ens of Slime*, to wit — an elemental body from the Elements, and a soul or Siderean Spirit from the Firmament.

CHAPTER V.

That all kinds of Sciences, Studies, Actions and Lives, flourishing amongst Men on the Earth and Sea do testify that all Astrology, that is, natural wisdom with all its species, is and is to be really found in every Man . And so all things, whatsoever men act on earth, are produced, moved, governed, and acted from the inward heaven. And what are the Stars which a wise man ought to rule.

IT is manifest therefore by the above-said, how man appeareth to be made at length as to his creation and formation of slime, that is, from the Macrocosm.

Because Man the Microcosm, placed in the Macrocosm, agreeth altogether as well with the whole Firmament, as with all the Elements, and is one and the same (his form only excepted) as we see redness to be altogether one and the same in wine and with wine, and whiteness in snow and with snow.

Then it followeth: — Seeing Man for himself and in himself is the whole world, as he which hath his proper Heaven, his proper Firmament, and Spirit of Nature, with the Sun, Moon, Planets, and all the Stars with him in himself, of which — *from within*— is constellated, inclined, directed, moves, excited, drawn, turned, governed, taught, illuminated, made joyful, made sad, is fortunate, and affected ; — it is manifest that he is in no wise forced and compelled by the *external* Firmament of the Macrocosm, or Soul of the World, that he should assume and take a mind and affections of willing, doing and operating this or that, from without, from the revolution and inclination, or constellation of the celestial stars in the Macrocosm.

For their opinion is of no moment, who, not rightly knowing the Macrocosm, are fallen into that error that they doubt not to determine that man, by the external influence of the stars, by a certain natural necessity is conditioned, predestinated, constellated, directed, compelled, and driven to this or that good or evil. Hence those false proverbs, — " the stars incline " — " the stars rule men," — which is in no sort so, if, according to their opinion, it be understood of the external Stars.

But we must know that all things whatsoever that are done by men, as well in soul as in body, arise and proceed *from within*, from their own proper inclination and nature.

Within, I say, in Man, is that Heaven, that Planet, that Sidus or Star, by which he is inclined, constituted, predestinated and signed to this or that ; and not from without, by the constitution of the external Heaven.

A wise man shall rule the stars. — And that saying— "*A wise man shall rule the Stars,*" is not to be understood of the external stars, in the Heaven or Firmament of the great world, but of the internal stars, bearing sway and running, up and down in man himself; which will more and more appear by that which followeth. But this we premise for the beginning to be noted: —

That the external Heaven with its continual revolution, hath a most convenient correspondency with the inward Heaven in the Microcosm, and this with that; which you may thus understand : —

Whatsoever the figure of the external Heaven is, *in the point of conception of any man,* which happens in the matrix of the woman by the *Ens* of seed, even now sent forth from Man ; that man which is born and grows from that seed, receiveth from within, such a constitution of his nature, and life to be performed on earth.

Yet that constitution lies so long hid and unknown, that is, without act, in a naked power, until a man born into the world and educated to the use of free-will and reason, putting forth itself, begins to be moved and incited. For then, and not before, that constitution of his Heaven begins, by little and little, to roll, bring forth, move, and shew forth itself, when the Ascendants of that figure, by the imagination and fantasy, newly sprung up in the will and reason. arise and proceed to the motion of the mind and operation of the body. And so the internal Heaven in the Microcosm begins its motion and course, that a man, from within, from the guidance of his own Nature, begins to imagine, think, desire, hear, speak, do the same thing which before was signified, from the position of the external Heaven, *while he was conceived.*

Therefore the external Heaven in the Macrocosm, as it hath respect to Man, is, at least, a looking-glass and *perludium*, by which the Astrologer may look into, search, know, and describe what, and what kind of nature and propriety shall happen, and rule in him from the beginning of his nativity, to the end of his life— as he shall live Astrologically and not Theologically; — what, and what manner his imagination shall be, what his affections, what his cupidities, what his desires, what his manners, what his study, what his kind of life and death, with what he shall be adverse, and all things whatsoever seem to belong to the condition of human life. This, I say, may, from the position or erected figure of the external Heaven, be prognosticated and foretold ; not that those things are so done by necessity or coactive force, but only that those things are presignified, and, as it were, preludiated, and are, indeed, a certain picture of human life, as in like sort, a certain living man is painted by a painter, on the wall, from which picture his species and proportion, with all his habit, is exhibited and declared to be known. So also we men, living according to the course of nature, and not Theologizing our Astrology. are known, described and discovered, by an Astrologer from the Table-figure, face and concordance of the superior Firmament, as by a looking-glass.

For, living naturally, we have from the figure of Heaven, a natural description of our life, whether it be honest or dishonest, whether virtuous or vicious. Yet so as the impulsive or efficient cause of living thus may not be thought to proceed and be impressed on man from the external Heaven, but from within, from our internal Heaven, which is in our soul, delighted with this or that manner of living. For neither God nor the Macrocosm doth compel or force man, (placed in the midst,) from without, to this or that good or evil kind of life, by a certain natural necessity; but that very thing which is put into us by God, and by the Macrocosm, that is it whereby we are led, whereby we are constellated, moved, instigated, stirred up, invited, governed and inclined.

Rom. 6, Galat.5 — The one is the Spirit of God, the breath of God, the Deity and Heavenly Light, the holy Spirit, the Mind of God.

The other is the Spirit of Nature, the breath of the World, the Light of Nature, the affections of the flesh, terrene Wisdom, the animal man, the Siderean Spirit, the reason of Man.

Both lead to their Original, and shew what are theirs.

Our Nature instigates, moves, and leads to our naturals ; but the Spirit of God, which we have in us from God, instigates, moves, urges and leads us to supernaturals; that is, thither whence He Himself is.

There are, I say, two Inspirers, two Governors, two Captains, two Lords in us, to whom none of us can equally serve. The one tends to the straight way, to inherit and possess the Kingdom of Heaven, by contempt of the World, and denial of ourselves ; the other, neglecting the Kingdom of God, to enter into the broad way. The one is of God, which is the Theological Spirit, propounding and persuading the Theological life to man; the other is from Nature, from the World, which is the Astrological Spirit, propounding, and persuading the Astrological life to man.

The Theological Spirit being endued with supernatural Light and Wisdom, shews the Kingdom of God, and eternal life.

But the Astrological Spirit, endowed with natural wisdom and light, shews the shop of Nature, and the glory of this world ; therefore those which are acted by the Spirit of God, these are the Sons of God, that is, who live Theologically. But they which are acted and led by the Spirit of Nature, (caring nothing, for the Kingdom of God, and the eternal country,) these are the sons of Nature, the sons of this world, animal men, not doing the will of God, but the will of the flesh: in which, with all their glory and magnificence, they, whosoever they are, how great soever they are, and wheresoever they are, must perish. For without the Theologization of Astrology, no mortal man can attain eternal salvation and beatitude. We must die once to flesh and blood, and to the whole animal man, and we must live to God; which life is altogether contrary to the worldly life. Of which more largely in the Epistles of Paul, and other Apostles.

But the stars, which a wise man is commanded to rule, are not those celestial stars extant in the Firmament of the Macrocosm, which are set before the Creatures of the Elements, that they might illuminate the earth, and be for signs and seasons, and rule over the day

and the night; those have their peculiar Regent, Lord and Governor, to wit, the Spirit or Soul of the world, diffused into the seven Planets, and the rest of the Stars of the whole Zodiac, by which he exerciseth his rule and hath his influx into inferior things; therefore there is no cause that any should, through simplicity, think the dominion which a wise man hath over the stars, belongs to the moderation of the external Firmament ; as if a wise man ought to rule the course of the celestial stars and signs, and to reduce the frame of the Macrocosm under his power; to direct and govern the Sun, Moon, Planets and Stars according to his pleasure; and to make calm and tempestuous weather according to his will. Not so; but the Stars over which we ought to rule, if we will be true wise men, are all the cogitations, speculations, cupidities, affections, etc., ascending, by imagination, out of our hearts, respecting the things and creatures of the world, and tending by free-will and reason to abuse and pleasure. To them we ought not to be too much addicted, or overmuch to connive and indulge. For in these, that deadly and infernal Snake or Serpent lieth hid, seducing man by all sorts of concupiscences into an unlawful love, honour and worship of the creatures, and thereof makes a Babylonish harlot; as in the subsequent matter will be demonstrated.

CHAPTER VI.

Touching a double Firmament and Star in every man ; and that, by the benefit of Regeneration in the exercise of the Sabbath, a man may be transposed from a worse Nature into a better.

FROM the above-said, there appears a most elegant doctrine, to wit ; although some of us by constitution and concordance of the external and internal Heaven, in the point of his conception and nativity, should haply have attained the most wicked constellation and nature, ready and prone to commit any kind of maliciousness, so as he should even bear in his face, in his countenance, in his hands, and in his whole body, an evident signature or physiognomy to every most wicked crime, all which should shew most certain tokens that he should act only a most miserable and most wicked kind of life; but also should expect on himself the most cruel punishment and destruction. Yet, nevertheless, we must not altogether despair of such a man's correction and salvation. The reason is, because besides the natural Heaven, and Astralic Firmament which is in our soul, we have another Heaven, another Sidus, another star, another Light, another Constellation, which is the Spirit of God, by whose power being supported, we may shake off and drive away all the provocations of the evil ascendants of natural stars, as an ass is wont to shake off and drive away flies and gnats stinging him on his back.

Sibi Velit— Therefore although Nature is potent and strong in herself in inciting and forcing a man in his proper will and reason by her divers and delectable concupiscences to any kind of crime; yet the Spirit of the Lord in his virtue, power and fortitude, is far superior, and exceeds Nature in as great a measure as the Sun is seen to excel the Moon. Let a man then at length learn, and do his endeavor that he may know what that most profitable precept of God, touching the sanctification of the Sabbath to be exercised every seventh day requires of him, in which exercise, nevertheless, the worst of things may be

corrected, and also transformed into the best things. For such a medicine lieth hid in the holy exercise of the Sabbath, as whole Nature, with her universal virtue is not able to exhibit to a man ; for which medicine's sake, this book is written.

A man, therefore, inclined naturally to this or that vice, by occasion of his generation, ought not to connive at himself, or to frame any excuse, as if he could by right accuse the external heaven that it is the cause, wherefore he cannot live honestly and do that which is good, nor by any means can overcome, chance, break, correct his sinful nature, or convert it into better; and so under the pretext of human imbecility, as it were, defend his spontaneous malice, avarice, lust, pride and intemperance, etc., and to go forward in a vicious life.

O opinion most worthy of refutation, and to be accursed! I pray, what should the cry of Christ, the Prophets and Apostles avail ? Repent, repent, be ye converted unto me, and I will be converted unto you; put off the old man, and put on the new man; and fly evil, and cleave to that which is good; and lay aside the works of darkness, and walk in the light! I say, to what end should these things be spoken and commanded, if our defence or excuse should have place in the divine Judgment ?

Let such a man, therefore, so wickedly deceived of himself, suffer himself to be instructed and taught by this our most profitable Theologization of Astrology, wherein we have found and tried, not without the greatest joy of the mind, that besides the shop and operation of Nature, there is always present in us something far more great and excellent, with the knowledge and virtue whereof we being fraught, have power of resisting not only one, but all vices, as well the greatest as the least, whatsoever lie hid and are manifest in us. Yea, power not only of casting down, and drowning one stone, but also the whole mountain of the Microcosm being in us, in the Sea of divine Power; or extirpating utterly, not only one leaf, but even the whole tree of the knowledge of good and evil extant in us, and of transplanting it into the garden of the celestial Paradise.

Mark this.— For so all these things are manifest in Theological Mysteries to those that understand these things. *Truly, it is evident, all things are Essentially to be transferred unto Man, which are divinely written for Man.*

See the Scripture, of Regeneration and New Birth. — I say, we have a power lying hid in us of over-ruling whole Nature, of stopping the Serpent, and overcoming all his force, and of instituting in us a new, and that a good— a better— the best Nativity ; of erecting and instituting in us, from a new Heaven, a new kind of Life, and a far more happy figure, and that by the sole benefit of the Sabbath; by which, from day to day we may put off the old man, and put on the new man; fall back from vices, and pass on to virtues, that is, to shake off from us all the ascendant stars or flames of divers concupiscences and desires to all kind of pleasures of this world, ever and anon provoking, drawing, and seducing, us.

John 17. — By this means we go forth safe and free from the House of Egypt; from the Babylonian Captivity ; and we escape from the power of the great Creature ; we overcome sinful Nature, we resist the Serpent, we chase away the Devil. And by how much the more frequent we are in this exercise of the Sabbath, or in this Theologization

of Astrology, by so much the more are we made strangers to Nature, that we are scarce any more known or touched by her, neither doth any Astrologer, Physiognomist, Signator, Divinator, artist how industrious soever, know any more to erect any certain nativity, or to prognosticate any thing, to come. Because they which are frequent in familiarity with God, these are more and more alienated from the world, that they are not any more said to be of the world, but of heaven, although as to the body, they are as yet conversant in the world. And whatsoever any one doth by the Sabbath, in the introversion of his mind, he acts and orders with God, and God with him, in the hidden place of his heart; this cannot be seen or known by any spirit, much less by man.

Rom 12. — In brief, by the Sabbath alone, the Phoenix of our Soul is renewed, who, altogether denying, deposing, refusing and accompting for nothing all the vanity of this world, and itself from within and without, plainly dies in the forgetfulness and contempt of all things, and of itself, and offers itself a living and pleasing sacrifice to God and, being regenerate anew, becomes a new creature, a new offspring from the seed of the Woman, by conception from the holy Spirit, is made a Son of God, a new man, an imitator of Christ, following his steps; is made a hater of evil, and a follower of good ; a new plant, a new tree that is good, which brings forth good fruits. This is true repentance, true penitence, the true putting off the old man.

Here some Astrologers are to be admonished of their want of knowledge, who have not doubted to subject even the whole man, with all things which are in him, to the dominion of the world and stars, in erecting their nativities as if a man were or had no more in himself than a brute or beast, through ignorance passing by the constitution of Man in three parts — Spirit, Soul, and Body; whose soul arising from the firmamental zodiac, and whose body from the elements, are altogether subject to the dominion of Nature. But not the Spirit, which we have from God; and listening, nothing, to that, which every disciple of Christ and friend of God, regenerate from above, by faith and the death of sin in the most holy Sabbath, hath within himself, a most present medicine in his heart, against all the poisonous and deadly wounds of nature, and the Serpent; and also the divine commandment of deposing, overcoming, and conquering, the old heaven, with its inclinations of divers concupiscences, and of walking in the newness of the Spirit, in the Light of Grace.

The exercise of the Sabbath, or Theologization of Astrology, is to die to thyself and the whole creature; to offer thyself wholly to God, with all things which are within and without. Hither belong all the Scriptures, and all books speaking of the mortification of Man. — To wise men, therefore, that is, to those that know both God and themselves rightly, the matter is far better to be looked into, for they know both are in us: —

God, and Nature.

The Kingdom of Heaven, and the Kingdom of the world.

The Tree of Life, and the Tree of Death.

The greater Light, and the lesser Light.

The seed of the Woman, and the seed of the Serpent.

And also that Man is placed between these two, to be exercised in this world in a perpetual war, whether of these should overcome ; thence shall man have his reward, for God will render to every one— all crafty excuse and imbecility being laid aside — according to his works, whether they be good or evil.

Here you shall observe an example, touching the change of man from an inferior and worse nature into a superior and better nature. If you take a certain stone, lying, by chance in a sunny place, and very much heated by the too much parching heat of the sun, and put it into water or some river, then the sun can no more make it so hot, or penetrate it with his heat; in like manner the case is in the Theologization of Astrology. Take or gather, and apprehend all thy evil nature, and thy insincere affections, and unlawful lusts, too much operating and flourishing in thee; I say, take and put them by the Sabbath, into the mind, or spirit of thy mind, which thou hast from God, who is the everlasting fountain and water of life; and sabbathize in a solid and constant abnegation of thyself, and of all things known unto thee, which are within thee, as well as without thee, that thou mayest almost wholly die there; then will thy soul with all her adherent stores of concupiscences, fall down and be drowned in the depth of the supernal water, which is the Spirit of God infused in us; and the firmamental operation will more and more cease and be wearied in thee, and the ascendant stars of thy concupiscences will no more afflict, urge, drive, carry thee as before ; but, from day to day, thou shalt ease thyself from that most hard yoke of the Zodiac, and of all the Planets; thy youth shall be renewed as an Eagle. and thou shalt be like an infant new-born, and shalt perceive in thyself new virtues, and affections to work and move in thee, arising, inclining, occupying, leading and governing thee from the celestial Star, and influence of the divine Spirit. So as where, heretofore, thou hast been the servant of sin, and hast given thy members weapons of unrighteousness and malice, now with trembling thou abhorrest the performances of thy fore-past life, and fraught with a new mind, heart, affections and desire, from the exercise of the Sabbath, by the Spirit of God, hereafter thou shalt serve God, and give up thy members weapons of justice, piety, charity, mercy, meekness, temperance, modesty, chastity, and so thou shalt rightly Theologize thy Astrology, so shalt thou best overcome, correct, amend thy nature, so shalt thou rightly tread the head of the Serpent under thy feet, so shalt thou well silence in thyself the assaults of the devil.

Hence the true Sabbath instituted and commanded of God, is the best cure and medicine against all kind of evil, — which quickly brings death eternal to the soul, and temporal to the body, by which we may put off, bear and take off that great and most grievous yoke and mountain of so great a Zodiac, of so great a Firmament, of so great Governors. I say, to take away the Kingdom of Rule, and to precipitate into the immense Sea of eternal water, and ever and anon get new strength, and come out more vivacious, as was well known and used by the Patriarchs in the first age, whence also they could yet to themselves the Enochian long life upon earth, by the exercise of this kind of mental Sabbath, which, indeed, is altogether obliterated, abrogated in this our age, and seems to be a thing unknown.

But how every one of us ought, and may know, and try in himself, what and what kind truly is his Astrology or firmamental action or operation of the Light of Nature; and how

he may and can Theologize the same, that is, overcome Nature and be made the Son of God, this the following Chapters will illustrate, and teach more clearly than the Sun.

CHAPTER VII.

Touching the Distribution of all Astrology into the Seven Governors of the World, and their Operations and Offices, as well in the Macrocosm as in the Microcosm.

THE whole shop of Nature, with all her sorts of sciences and actions, is ordained and distributed into Seven chief members, Kingdoms or Dominions according to the Seven Astras of the Planets; of the Sun, of the Moon, of Mercury, of Venus, of Mars, of Jupiter, of Saturn. who are the Governors of all natural things extant in the whole frame of the World by the four Elements.

But the Light of Nature, which we call Astrology, is nothing else than the very life, vigour, virtue, action and operation of the whole world, in things, which proceed and come forth from the Soul of the World, or the Spirit of the Firmament; whose seat is in the body of the Sun. For there the Soul of the World, or the Spirit of the Macrocosm dwells, as the Soul of the Microcosm in the heart, and in the sun it is most potent, whence it diffuseth his virtues, actions and powers, out of itself ever and anon into the other six Planets,— the Moon, Mercury, Venus, Mars, Jupiter and Saturn. And, moreover, in all the other Stars, being throughout the whole stelliferous chaos.

By this only Soul the whole World lives, is governed, agitated and moved, as a body by its spirit.

The Sun is the heart and light of the World. In this heart, I say the Soul inhabits, which illuminates all and every the Planets and Stars upwards above itself, and downwards beneath itself, as well in the day as in the night time, and disperses its power into all and singular bodies, as well the superior things to the utmost superficies of the frame, as also the inferior things even to the inward centre in the earth.

Yea, the Sun by his virtue passeth through all corporeals like unto glass, and operates in them without any impediment.

The power and working of the Sun. — So his force penetrates the whole body of the sea as glass, without any obstacle, even to the lowest bottom thereof; so the whole body of the earth, full of pores on every side, is passable to the Sun, even to the inward point of its Circle. So the Sun fills the sphere of Air; also the spheres of Heaven, and enters into views, and possesseth with his power all the Angels of all the regions and parts of the World, as the Soul doth the body of the Microcosm; and not only the Chaos and the bodies of Elements, but also all the generations and substances of all things whencesoever existing, as well subtle as gross, as well light as heavy, as well soft as hard; metals, mountains, hills, gems, rocks, stones, wood, and whatsoever is, everywhere, so as it reacheth to the very centre of the earth; neither is his force and operation wanting, or deficient there. For all bodies though never so great, gross, thick, are altogether as

glass to the penetrative power of the Sun, and although our eyes do not so expressly know and see this present ingressive, penetrating, subtle and active power of the Sun in all things, but the gross bodies always are and remain in our eyes gross, dark and shady, yet in respect of the Sun, and to the virtue of the Sun, after their manner, all things are diaphanous and perspicuous, and penetrable. Which solar virtue thrusts forth and produces all things hid in the earth: and, also, the air is such, that with the very virtue of the Sun, it doth essentially enter into all bodies, penetrate and fill all things. *Life is Fire.*—For fire is the life of things; no fire can burn, that is, live without air, wheresoever therefore there is life, or fire, or the virtue of the Sun, there also is air. *The World a great Creature*—Now the whole greater World, as to its soul and body, with all the creatures that are therein, is one Creature by itself, and one animal, and lives like an animal, having in itself its vital Spirit, endued with a Sevenfold operation, or diffused into the seven Planets, into all the Stars, and into all the elements, and all vegetables, minerals and animals generated of elements. The element of Fire hath his shop or seat in the body of the Sun, Planets and all the Stars; in that fire the Phoenix of the world, or Soul of the world, dwells, which operates all things, and is the Light of Nature, the Vulcan of Heaven, the Archeus of Nature.

The Air is its respiration and balsam, the Water is its blood, the Earth is its flesh. In like manner also it is in the Minor World, or Man, who, as to his soul and body (the form excepted) in all things answers to the Major World, as a son to his father, because taken out of him, and placed in him.

In the heart, is the seat or habitation of the soul of the little world, or the Siderian Spirit, whose virtue, life, motion, nature, force, operation, ever and anon by going forth, diffuseth itself into the other six principal members of the Microcosm, — the Brain, the Liver, the Lungs, the Gall, the Spleen, the Reins, and from thence into the whole body, and all the muscles, veins, nerves, parts and extremities of the whole Microcosm ; and so, that only Soul, resident in the Heart, carries, governs, agitates, leads, moves the whole body, according to the nature and propriety of these Seven principal members; by which the body performs all his works, as well artificial and subtle, as simple and rude.

As the soul of the Macrocosm, labouring in the Seven Governors of his body, and the rest of the stars, produceth all created things.

Therefore, as to the concordance of these seven Governors, Planets, Stars, or Virtues in



the Major and Minor Worlds, it is certain that

1. The Heart		1. The Sun	
2. The Brain	In the	2. The Moon	
3. The Lungs	Microcosm is	3. Mercury	In the
4. The Reins	the same, and	4. Venus	Macrocosm.
5. The Gall	hath the same	5. Mars	
6. The Liver	force ,	6. Jupiter	
7. The Spleen	as hath	7. Saturn	

And as to the Elements,

1. The Flesh		1. Earth	
2. The Blood	Hath each its	2. Water	Of the
3. The Respiration	anatomy	3. Air	Macrocosm.
4. The Heat	of the Microcosm	4. Fire	

For in the Flesh of the Microcosm lieth hid the essence, nature and propriety of all vegetables springing out of the Earth, compacted and dispersed throughout the whole body.

In the Blood doth exist the essence, nature and propriety of all minerals and metals bred of Water, dispersed throughout the whole region of the blood.

In the Respiration, whose seat is in the Lungs, the Bowels, and the Veins, and all pores, muscles, etc., is the essence, nature and propriety of all the airy creatures, dispersed through the whole body.

In the Heat dwells the essence, nature, force, operation, and propriety of all the Stars, and constellations of stars, dispersed through the whole body.

Moreover, as to the concordance of either Light, as well in the Major as in the Minor World, thus it is.

Also, the fruit of the Tree of knowledge of good and evil, which is evident only to Magians. —Whatsoever things man living on earth hath found out, first theoretically, by speculating, meditating, searching and inquiring,, excogitating, from within in his heart and after by his free Will or desire produceth, endeavours, attempts, institutes, handles, operates and transfers to practice in whatsoever kind of Sciences, Arts, Faculties, (Theology excepted, which is not a human invention) studies, handy works, labours and negotiations, whether they be referred to good or evil, —all these comprehended under one name, are called the *Light of Nature, or Astrology, or Natural Wisdom*, arising from the Natural Heaven, or Firmament and Stars. That wisdom and that light are in the Soul of Man, dwelling and working in the heart, which, if it be exalted in its power given to it, and created in it, can do the same, and more, than the soul of Nature in the Macrocosm, whose seat is in the Sun; because Man the Microcosm is the quintessence, extracted from the Macrocosm.

But, seeing all and singular Sciences, Arts, Faculties, Orders, States, kinds of Life and Studies flourishing amongst men on the earth, arise and proceed from an internal invisible Heaven, Firmament, Star and Light of Nature, in the Microcosm, which is extracted from the Light, Heaven, Firmament, and Star of the Macrocosm, and hath its singular anatomy, distribution and conveniency to the offices and operations of the Seven Governors of the World without, we, as the order of those Governors extant in the Firmament of Heaven is exposed to our eyes, will first of all handle *Saturn*, occupying the supreme sphere; to wit, what is the theory and practice of his Heaven, Star, or constellation, with his adjunct stars in the Macrocosm; that is, what is his condition, nature, propriety, virtue and inclination, what Science, what Art, and Industry, what Order, what Study, what Fortune, what good and what evil men draw and handle from him on the earth.

Whereby it will appear that Saturn is not only without a man in the Major World, but also in man, with all the legion and inclination of the adjunct stars.

Then, how the whole Astrology, —that is, the nature, propriety and operation of this Planet—ought to be Theologized, by the exercise of the Sabbath.

CHAPTER VIII.

Touching the Astrology of Saturn, of what kind it is, and how it ought to be Theologized.

SATURN, as to the description of his substance and nature in the Macrocosm, is one of the chief of those seven stars, which we call Planets, or Governors of the World walking next of all in the aerial region under the Firmament or Zodiac, and ordained in a certain Sphere or Circle, or Mansion; the circuit of circle he finisheth he passeth over once in the space of thirty years time, through the twelve celestial signs extent in the Zodiac. His body arising from the element of Fire, and illuminating, that is cherishing, and governing the earth, and what are in and on the earth, — his body is fiery and globulous, his astralic force, which is the firmamental or Siderian Spirit, is invisible.

Now Saturn is conditioned with that nature and propriety from the first creation, that he may send forth and exercise the virtue and operation of his splendor and light in his subjects existing here and there in the four elements, as are vegetables, minerals, animals, properly, and in species, pertaining to him, wherein he effects and frames such a nature and virtue, as he hath in himself. Now Saturn hath his subjects appropriate to himself in every kind of creature; amongst vegetables he hath his young twigs, his herbs, his plants, his flowers, his trees, on which he operates by his influence after his manner. So amongst minerals and metals, also amongst animals, creeping, going, cattle, beasts, watery and volatile creatures.

For the whole university of the creatures of this world, with us men, is divided into seven kinds or assemblies, and dispersed into every region, which answer to these seven Governors, in their natural virtues and proprieties, as well internal as external.

But, touching the Astronomical condition of Saturn, and the rest of the Planets, to wit, what kind of motion, position, course, quantity, distance, opposition, conjunction, and other dimensions of this kind they have amongst themselves ; also touching, the difference of their weights in metals, etc., it is not our purpose here to handle them; concerning such kind of things, consult Astronomical books, and Chemical books and the like, publicly extant abroad; but we rather handle and shew this :—How all the studies and offices and kinds of life of all men have their original from the stars, and to which Planet every thing is to be referred. Then, how the whole Astrology ought to be Theologized, that is, how every one of us ought to know, discern, hate, put off, lay aside, and deny the old man made of Astrology, with all his Wisdom, science, knowledge, prudence, industry, art, and whatsoever a man hath, occupies and possesses of the gifts of Nature ; and in the denial of himself and all that he hath, as well within as without, altogether to grow a child again, to be made an infant, yea a fool; and to put on the new

Man, which is created according to God, to walk in newness of life, to die to sin, and to live to justice; to know that Babylonian harlot and her Beast, and to preserve himself from her; to know the forbidden Tree, and to eat of the Tree of Life, and to pass over from nature into grace, to be made a new creature, to be born again, to transplant himself from the terrene Paradise into the Heavenly; to labour six days, and rightly to sanctify the seventh, and the like. This is the intention, end and scope of this our work.

Therefore, Saturnists, or the worshippers of Saturn, whose minds, desires, wills, inclinations, affections, concupiscences, pleasures, cogitations, speculations, inventions, actions, and labours are ascribed to Saturn, as to their study, and kind of life, are men in whom is and flourisheth all kind of science and industry.

1. *Cain was a husbandman; Abel a keeper of sheep.* — Of all Agriculture; as are husbandmen, countrymen, farmers, tillers of the ground; also mowers, threshers, herdsmen, swineherds, pastors of cattle, purveyors of corn, or those who exercise merchandise, with corn and pulse; also dressers of vineyards, that purge wines, gardeners, and briefly, all agriculture, with all its species.

2. *Jubal was the father of inhabitants in tents, and feeders of sheep. Tubal Cain found out every artifice of brass and iron.* — The whole art and science, edificatory, as under; with all kind of artificers, and workmen, comprehended, as rough masons, stone-cutters, carpenters, joiners, and in brief, the whole administration of *economy*, or household affairs, joined with parsimony and frugality.

3. The whole art and metallic science, which teacheth the manner of searching and trying the bowels of the earth, and of digging minerals, metals and riches, the provocations of evils; also *Treasurers*, and whosoever seem to seek and take their livelihood from the earth by the the labours of their hands, as are potters, tile-makers, bearers of dead bodies, fishmongers, root-sellers, colliers, and others of this kind ; and also clothiers, linen-weavers, shoemakers, cobblers, cardmakers, etc. Also solitary men, as monks, hermits, and like to these.

As touching the mind, and vices, Saturnists are avaricious men, covetous of gain, usurers, lenders for gain, Jews, toll-gatherers or publicans, tenacious, livers sparingly, Mammonists, altogether watching for their proper commodities. Also thieves, robbers, makers of false money, sergeants, false judges, hangmen, enchanters, evildoers ; also men austere by nature, froward, more sad than joyful, thoughtful, melancholic, fantastic, very silent, tedious, infidels, sacrilegious, and what kinds of life soever of this sort.

Likewise, *philoponoi*, laborious, full of business, tumbling, macerating and wearing themselves in continual cares, and furthermore in whatsoever appears like to these.

As to the quality of the body, and external manners, Saturnists are men worn with years and age as well men as women, covered with gray hairs, with a slender and lean body, thin beard, eyes lying deep in the head, with a neglected form, and not amiable, always looking grimly *agelasoi*, halting, beggars, often sick, etc.

All these studies, and all and singular kinds of life of men, as they are formed and seen abroad amongst all nations, people, kindreds, etc., of the whole compass of the earth, are referred to the heaven, region, dominion, nature and inclination of Saturn.

I say, all these kinds of men, with all their studies and kinds of life, as well honest as dishonest, as well good as bad, as well private as public, are worshippers of Saturn, for that in the handling of Saturn, that is, in the drawing forth of the nature of the Saturnine light, they spend their labour and time; and by diligent study and inquisition they draw forth, search, produce and manifest those things of Saturn which are in natural things.

All the industries, inventions, arts, actions and labours of these men in every season, have proceeded and as yet do proceed, *from the internal invisible heaven*, which is in the Microcosm ; and are part of the Light of Nature, in which man walketh, whether well or ill, honestly or filthily, according to the diversity of his flexible will and desire, as well to good as to evil ; and men are busied about the external subjects of the Macrocosm, without which, vain were the vigour and endeavour of the Light of Nature in man. For every action of the Microcosm from within, tends to the subjects of the Macrocosm without; because there the works of man are perfected or performed. For indeed man hath from the Light of Nature in himself, the science of ploughing and tilling the earth, and fields, building houses, of seeking and handling metals, etc., but he hath not in himself the subjects, matter and instruments ; therefore he takes them from the Macrocosm, and perfects his work, found out and excogitated by the Light of Nature. Thus, seeing all the external works of men arise from within, from the invisible revolution of the internal stars, ever and anon ascending and shining forth by cogitations and imaginations, and are perfected by external operations and labours, we may from every work of man, see and know the constitution of the internal heaven, what kind of position, what ascendants, what motions, constellations and inclinations every artificer hath; where it is wonderful to behold the variety of the Natural Light. Hence, by how much the more the artificer doth appear in external works, by so much the more and more perfect, hath the constitution and influence of the internal heaven, been with the workman.

Therefore we must know that every species, of whatsoever science, art and faculty, is a singular constellation, star, inclination and influence, ascending from the inward heaven, and shining, acting and operating one by one in man ; therefore all the cogitations, imaginations, inventions, desires, studies and intentions of Saturnists bent or inclined to good or evil, are the Astras or stars ascending from the inward heaven, and are the operation of the Saturn, of the Microcosm. in the soul, with his stars agreeable to himself, in which cogitations and operations that crafty Serpent, which almost none in this our age seems to know, is powerful and rageth, by leave permitted to him by God, to tempt and prove man, (placed in the midst,) by these delights of the Light of Nature, and of the things of this world, and to bend the will, love, desire, and concupiscence thereof from good to evil, from God to the creature, whereunto man, (O grievous!) is too ready and prompt.

Truly innumerable and infinite are the multitudes of men living on the earth which are found in this kind or practice of Astrology. For it is, (which we would have mystically spoken) one of those seven congregations or generations of the World, or people worshipping the Queen of Heaven, or venerating, and worshipping the Babylonian harlot,

and adoring the Beast endowed with seven heads and ten horns. And this is the sense which sleeps with wisdom, which will appear better by the following things.

Now, as the external heaven in the Macrocosm, always and ever and anon is rolled and turned about with a perpetual motion; and always other and other stars are seen to appear ascending and always descending, so as there is a perpetual mutation and vicissitude of the actions of Nature, labouring in the greater World, where now it is winter, now spring, now summer, now autumn, now day, now night, now fair weather, now tempest, now snow, now rain, now winds, now storms, now this, now that, etc., which are all the Astralic operations of the heaven of the Macrocosm : —so also in like sort is the course, vicissitude, motion and revolution of the stars, ever and anon ascending. and descending in the heaven or Soul of the lesser world ; that is, the soul, or our siderean Spirit, is an unjust spirit, wherein the ascendant cogitations, new concupiscences, various desires, are always moved, excited and felt, now willing this, now willing that, now so, now thus, now we rejoice, now we sorrow, now we are beaten and agitated with these, and now those affections, now we are occupied with these, now with those businesses and labours, all which are nothing else than the Astrology of the Microcosm, to be Theologized in all of us that are willing to use them piously.

But how and wherefore ought the Astrology of Saturn to be Theologized in Man ? If thou askest me, wherefore and how all the natural sciences appertaining to the Astrology of Saturn, together with all the kinds of the Saturnine life, ought to be and may be Theologized, I again ask thee, that thou tell me the cause wherefore, according to that great precept of God, we ought to labour and finish our work in six days, but the Seventh day to sanctify the Sabbath ? Or wherefore we cannot enter into the Kingdom of God, and possess beatitude in eternal life unless we shall be converted and be made as infants ? For these have one and the same reason and cause, tend to one, will one, and belong to one.

The answer therefore is ; —Therefore we ought to Theologize Astrology, therefore we ought to labour six days and sanctify the seventh, therefore we ought to be converted and become as infants, because nothing at all but the New Creature, the new Man from Heaven, he that is regenerate from above, he that is born again of immortal seed, is required to the possession or acquisition of the Kingdom of Heaven. Not the old man from the earth, seeking earthly things, gazing after earthly things, rejoicing in earthly things, occupied and delighted in earthly things, loving, possessing, favouring earthly things. I say, not such, but as we have now said, the man born again from above, seeking those things which are above, and not those things which are below, not arising from the will of the flesh; and not of the will of man, but of God.

But to the end that we may be the better understood of the ruder sort, first we will handle a few things in general.

What is the Theologization of Astrology?

Afterwards we will set upon our Saturn, with his professions and faculties, where we shall demonstrate to the eye, that in the sole Theologization of Astrology is to be sought and found the gate of Paradise, to eat of the Tree or wood of life, which is in the midst of

Paradise, etc. Also, what is that strait gate that leads to life, which few find ; and what the broad way which leads to hell, which many walk. Also, what is that Babylonish harlot, with whom all the people of the world commit fornication; and many, and those the greatest Theological Mysteries are here shewn to the intelligent, which otherwise are and abide hidden from the eyes of all mortals.

Therefore to Theologize Astrology is nothing else than to labour six days, and to sanctify the Seventh that is to rest and desist from labour, and to keep holy day in God, with the spirit, soul and body, which God the Father seriously commanded to his people by the Law, in the Old Testament in these words : —

Exod. 20 —Remember the Sabbath day that ye may sanctify it. Six days shalt thou labour, and do all thy work ; but the seventh day shall be a Sabbath to the Lord thy God ; thou shalt not do any work, neither thou, nor thy son, nor thy daughter, nor thy servant, nor thy maid, nor thy beast, nor the stranger which is in thy gates ; for in six days the Lord made heaven and earth, the sea and whatsoever is in them, and rested the seventh day ; therefore the Lord blessed the Sabbath day and sanctified it. *Exod 23*. —Also, in six days thou shalt do thy works, but the seventh day thou shalt rest, that thy ox and thy ass may rest together, and the son of thy hand-maid, and the stranger may be refreshed. And in all that I have said to you, you shall be wary, (to wit, *because of the Serpent.*) *Deut. 5*. — Also, observe the Sabbath day, that ye may, sanctify, it, even as the Lord thy God hath commanded thee ; six days shalt thou labour and do all thy work, but on the seventh day shall be the Sabbath of the Lord thy God.

But although the divine commandment, amongst the vulgar, hath seemed, and yet doth seem to be spoken only, touching the corporal and external labour and rest for repairing the strength of the body; yet those to whom it is given, (as well amongst the Jews as Christians) to know and understand the mysteries of the Mind of God, and of his Kingdom. they, I say, have known a far more profound and better cause and reason of this precept, of sanctifying the Sabbath.

In the New Testament, to Theologize Astrology is, according to the doctrine of Christ and the Apostles, to receive the *Kingdom of God*, as a child or infant, to be born again from above, having, renounced and left all things to deny oneself and seek the Kingdom of God *which lieth hidden in us*, as a Treasure in a field.

The labours of the six days are all the actions, operations, studies, offices, businesses and occupations of all men in the whole earth, and in all islands and in every sea, amongst all orders, states and kinds of life, whatsoever all men everywhere, every time they act, study, handle, operate; this they do by the Light of Nature, according to their divers Sciences. Now the Seventh part of those labours, studies and actions of men is referred unto Saturn, to wit, the several kinds whereof we have before recited.

Moreover, the sanctification of the Sabbath, divinely ordained and commanded to man on the Seventh day, is to cease once in a week from all labour and handling of natural things, and actual studies, to desist from the Astrological life, that is, to lay aside every motion and action, as well of the mind as of the body, by an absolute abnegation and oblivion of the whole creature and of oneself, as well within as without ; to give and offer oneself

wholly to God, with all that we are, within the six days we have known, studied, gotten and gained by our labours, as well in the internal gifts of wisdom, as in the getting of external things. Hither, hither and to this Centre tends that divine Commandment touching the sanctifying of the Sabbath, as by the following things will most pleasantly be laid open.

CHAPTER IX.

A Specific Declaration, how the Astrology of Saturn in Man ought to be and may be Theologized.

FORASMUCH as hitherto we have heard that all the sciences, actions, studies, and states of life of all men, by a certain inevitable necessity ought to be Theologized, or by the exercise or sanctification of the Mental Sabbath be laid aside, denied, put off and accounted for nothing; now we would particularly see how the Astrology of Saturn is to be Theologized in us. For, because infinite is the multitude of men, only handling and exercising this Saturnine Astrology. And we do set down first of all in a certain paradoxical sense, that is above the common intellect of the vulgar; that no husbandman, countryman, farmer, gardener, herb-seller, vine-dresser, steward, builder, metal-man, potter, weaver, cobbler, shoemaker, etc., can ever enter into the Kingdom of God, or come to the possession of a heavenly life, unless he learn to drive away, to subject this power, his Saturnine Heaven, with all its ascendant stars, and resist every inclination thereof, tending to evil, through the instinct of the Serpent ; reign over it, and overcome it.

" Good God," here will some ignorant say, from the instinct of the Serpent, "of what kind is this your Theologization of Astrology, which you here handle? What mortal can believe that a husbandman, a farmer, a steward, a vine-dresser, a porter, a metal-man, a mechanic, a carpenter, etc., cannot be made an heir and possessor of the kingdom of heaven? What, is the Light of Nature to be contemned and altogether rejected, and must we cease from all labour? What, ought we not at all to act, work, study, learn, search, but to be plainly idle? Whence shall we receive food and raiment and other necessaries to the sustentation of life, seeing no man, whosoever is busied in the studies, labours and works above said, can from them attain eternal salvation? The sentence of this book seems to be wonderful indeed and estranged from the truth."

I answer, these things do not seem strange or obscure but to the ignorant, nor are they indeed a hair's breadth estranged from truth, so that they be rightly received and understood. For nothing can be so truly spoken or written that by the ruder and less intelligent may not be called into doubt, or be esteemed even for a lie.

But a lesson read which pleaseth, being repeated ten times it will please.

Lo, this our sense. If thou art a husbandman, a countryman, a farmer, a steward, a gardener, a seller of herbs, a vine-dresser, a potter, a metal-man, a carpenter, a builder, etc., or busied in some other like kind of life, then thou art constituted and walkest in the sphere of Saturn, and art governed by the Saturnine stars which are in thee, ever and anon

ascending in thy imagination, cogitation and senses ; ruling thee, inclining thee hither and thither, even as thy pleasure draweth thee by free will, and the inward Serpent persuadeth thee.

Now, unless thou as a wise man, shalt be cautious and attent, and shalt over-rule thy stars running up and down, flourishing and operating in thee, or shalt Theologize thy Astrology; that is unless thou shalt learn to Sabbathize, and to cease from all thy work, and keep holy the Lord's Day, according to the mind and sense of the divine precept, it altogether is and abides impossible to thee, by any means, to enter into the kingdom of God, and come to the possession of eternal salvation. For I will make it clear by a most manifest demonstration that never any husbandman, farmer, countryman, steward, metal-man, etc., could enter into the kingdom of God, who, neglecting and omitting the sanctification of the Sabbath, departed out of this world. But I would thou shouldst take these things rightly.

My judgment is, that no Saturnist, such as are before recited, can enter into the Kingdom of Heaven, but that he ought to be thoroughly converted, and made as an infant then at length he is fit to take, enter and possess the Kingdom of God, not indeed *as* a husbandman, a farmer, a steward, a builder, a vine-dresser, a seller of herbs, a metal-man, a potter, etc., because there is no such thing, to be done there, for such workmen. But see thou be as a child and infant, as a new creature, as the Son of God. ' For no man hath ascended to heaven, but he which descended from heaven, *the Son of God, which is Christ*, and as many as received him, he gave them power to be made the sons of God.' Now to receive Christ requires an inevitable putting off and mortification, yea, destruction of the old creature, of the old man created of earth, and the new birth of the same from above, from whence also, Christ is arisen.

Therefore the reasons and causes, for which the Saturnist cannot come into heaven, are these; *First*, because in the celestial Paradise, or the country of the Heavens, there are no grounds, nor oxen, nor ploughs, for husbandman; nor farms or lands for farmers; nor houses nor granaries for stewards; nor stones nor wood for builders nor vineyards nor forks for vine-dressers; nor gardens, herbs, plants, seeds for herb-sellers; nor mountains fertile in metals for metal-men; nor loam nor clay for potters; nor flax nor wool for weavers ; and therefore there is not any need of any such, neither shall those which inhabit there want such kind of science and industry. For all these things are, and are only to be found under the Zodiac in this corruptible world, where in the last day at one time together and at once, they shall be taken away and cease with the world.

So far therefore, my husbandman, as thy field, thy ox and thy plough shall be transported after the last day to the Kingdom of Heaven; so far also shalt thou thyself, with thy rustic science and industry, after this life enter into the Kingdom of Heaven,- that is, never. Therefore put off the old earthly and natural man with all his science, prudence, craftiness, which thou usest in the handling of natural things, and put on the new man which alone savours and desires heavenly things, and leadeth thee to heavenly things, by the exercise of the true Sabbath, to be had in the spirit of thy mind every week.

And, so far, my vine-dresser, as thy vine and thy fork shall be found after the last day, in the Kingdom of Heaven ; so far also shalt thou appear there with thy vinitory science and industry,— that is, never. For then all old things are passed away.

And, so far, my steward, as thy household-stuff and granaries shall be found out in the Kingdom of Heaven, after the world is blotted out, so far also shalt thou thyself be there with thy science and industry of domestic parsimony,— that is, never. For we do not act those things there which we are wont here.

And, so far as my gardener, my potter, etc., thy colworts, herbs, plants, trees, with thy garden, and thy loam and clay shall, after the world is defaced, remain and be transferred into the perpetual heaven, so far also shalt thou thyself. with all thy plantatory and pot-making science, be promoted to the heavenly mansion, — that is, never. For the subjects and matter being wanting, what can thy science profit thee ?

So also it is with all the rest of the kinds, and sciences and arts appertaining to the Astrology of Saturn; all these have their matter and subjects about which they are conversant and with which they are occupied, *without* them in the Macrocosm, which, being taken away and withdrawn, all things will be taken away and withdrawn with them; and they have within themselves in their soul, in which the light of Nature is, the wisdom, industry, art and understanding rightly to handle and perform their works which soul, and which light are nothing, else than the Astralic Heaven and Firmament in the Microcosm, where every science, art, and work hath its peculiar star with the ascendants convenient to itself.

Therefore this science and operation is once a week to be laid aside and put off; and we must sabbathize in God, that God may act and operate his work in us, to wit, the work of our conversion, repentance, amendment, new birth, and of the new creation, that we may be made fit to enter into his kingdom after death and the resurrection.

Furthermore, also for this cause none of the aforesaid can see, enter, possess, the Kingdom of Heaven, because such a workman is only born of flesh and blood, is the old creature of the earth of this world, and is the son of the firmament, the offspring of Nature; and although he excels in the knowledge of natural things, yet all his science and knowledge is to take an end with the life of time. He that would be capable of heaven, ought to be the new Man born again of God, regenerate; the new creature. For nothing that is earthly can take or possess heaven ; therefore none of those which we have hitherto recited, and shall recite in the following things shall come thither, unless they be converted, and become as an infant, who knows none of these things. "There shall be a new Heaven and a new earth, old things are passed away," saith he which doth it, " all things are made new."

A new heaven, therefore, requires new inhabitants, fit for it and capable of it, for as man at first was created of the old heaven and of the old earth, and was born of mortal seed, in which earth he now temporally dwelleth; so it also behoveth him to be created of that new heaven and of that new birth, and to be born again, to be regenerated of the immortal seed, in which earth he would be and inhabit eternally.

The *third* reason is because the Light of Nature, with all kinds of Sciences, is given to man, for this life only, to till the earth, for the labour of his hands, to eat his bread in the sweat of his countenance, etc.; and belongs only to the sustentation of the natural and temporal life, living in the mortal body; and the body being dead and the world blotted out, no such thing remaineth; therefore we have no need of corn, vines, buildings, tents, houses, garments, meat, etc.; therefore neither knowledge nor desire of getting, or labouring for such things; the cause ceasing, the effect ceaseth.

The *fourth* reason is, because man was not made of God finally for this world, or for those things which are in this world; but chiefly for the kingdom of God, where none of these things is found or is in use, which in this life are everywhere agitated and handled with men, throughout the divers shops of the Light of Nature.

The *fifth* is, because man was therefore constituted for a time only in this world, that he might ascend from the inferior things, and seek after the superior things; that is, that by natural light and wisdom, as it were from a looking glass or shadow, he might learn to know and apprehend the heavenly Light and Wisdom, at whose majesty and glory, all natural things, although glorious, might plainly vanish and be annihilated: and so, leaving the inferior and lesser light, he should suddenly betake himself to and follow the greater and superior Light; and departing from this transitory world, forsaking and accompting all things for nothing which he receiveth, hath, and possesseth in this time from the world; and having denied himself, as a naked and new-born infant, depart into that eternal mansion and region of the eternal country, and so come thither, fasting and empty from the possession of all natural science, as if he had never at all been in this world, or had not known any the least state of this world.

But these things are not propounded and written to that end that they should happen in contempt of philosophy, or of natural sciences, arts and faculties, which are and flourish amongst men, and which in this life cannot but be; but rather that we, being fraught with the sagacity, of the Light of Nature, may be led further, may go forward and be excited to the knowledge of the greater Light, which may confer upon us a new birth, eternal life and salvation.

For to all that covet and desire the kingdom of God, is the old man made of Nature, to be put off and laid down; yea, to be buried in an absolute abnegation and oblivion, as well of himself as of all those things which he hath, possesseth, studieth, knoweth, learneth; and the new man is to be put on, which is created according to God, where " there is neither Jew nor Greek, neither male nor female, neither bond nor free, but the new creature."

I say, the new creature is required to possess the kingdom of God, wherein there is nothing, left of the old leaven. The old leaven is the knowledge of good and evil, beginning to spring in man from the forbidden tree, and is the prudence or subtilty of the Serpent. But the new leaven is the heavenly wisdom, the simplicity of the Dove, from whom alone true life and beatitude flow, and which also only shall bear rule in the elect heirs of the kingdom of God, the natural and terrene wisdom being then utterly together and at once swallowed up, blotted out, and extinct.

Matt. 18, John 3 - For the kingdom of God is of such only who are converted from the old creature into the new, and become as children, who never knew neither good nor evil.

FINIS.

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Thomas Vaughan - Coelum Terrae

This work was originally published under Vaughan's pseudonym 'Eugenius Philalethes' as *Magia Adamica: or the antiquitie of magic, and the descent thereof from Adam downwards, proved. Whereunto is added a... full discoverie of the true coelum terræ...* By Eugenius Philalethes. London: T.W. for H.B, 1650.

The text below is taken from A.E. Waite's edition.

COELUM TERRAE

Or The Magician's Heavenly Chaos.

By Thomas Vaughan.

I have now, Reader, performed my promise and -- according to my *posse* -- proved the antiquity of magic. I am not so much a fool as to expect a general subscription to my endeavours. Every man's *placet* is not the same with mine; but "the die is cast". I have done this much, and he that will overthrow it must know, in the first place, it is his task to do more. There is just one point I can justly bind an adversary to -- that he shall not oppose man to God, heathen romances to Divine Scriptures. He that would foil me must use such weapons as I do, for I have not fed my readers with straw, neither will I be confuted with stubble. In the next place, it is my design to speak something of the Art itself, and this I shall do in rational terms, a form different from the ancients; for I will not stuff my discourse like a wilderness with lions and dragons. To common philosophers that fault is very proper which Quintilian observed in some orators: "The summits of their structures are in evidence; the foundations are hidden." The spires of their Babel are in the clouds, its fundamentals nowhere. They talk indeed of fine things but tell us not upon what grounds. To avoid these flights, I shall in this my *olla* -- for I care not much what I shall call it -- observe this composition. First, I shall speak of that one only thing which is the subject of this Art and the mother of all things. Secondly, I will discourse of that most admirable and more than natural Medicine which is generated out of this one thing. Lastly -- though with some disorder -- I will discover the means how and by which this Art works upon the subject; but these being the keys which lead to the very *estrado* of Nature, where she sits in full solemnity and receives the visits of the philosophers, I must scatter them in several parts of the discourse. This is all, and here thou must not consider how long or short I shall be but how full the discovery; and truly it shall be such and so much that thou canst not in modesty expect more.

Now then, you that would be what the ancient physicians were, "the health-giving hands of the gods", not quacks and salvos of the pipkin; you that would perform what you publicly profess and make your callings honest and conscionable: attend to the truth without spleen. Remember that prejudice is no religion and by consequence hath no reward. If this Art were damnable you might safely study it notwithstanding, for you have a precept to "prove all things" but to "hold fast that which is good". It is your duty not to be wanting to yourselves; and for my part -- that I may be wanting to none -- thus I begin.

Said the Kabalist: "The building of the Sanctuary which is here below is framed according to that of the Sanctuary which is above." Here we have two worlds, visible and invisible, and two universal Natures, visible and invisible, out of which both those worlds proceeded. The passive universal Nature was made in the image of the active universal one, and the conformity of both worlds or Sanctuaries consists in the original conformity of their principles. There are many Platonics -- and this last century hath afforded them some apish disciples -- who discourse very boldly of the similitudes of inferiors and superiors; but if we thoroughly search their trash it is a pack of small conspiracies -- namely, of the heliotrope and the sun, iron and the lodestone, the wound and the weapon. It is excellent sport to hear how they crow, being roosted on these pitiful particulars, as if they knew the universal magnet which binds this great frame and moves all the members of it to a mutual compassion. This is an humour much like that of Don Quixote, who knew Dulcinea but never saw her. Those students then who would be better instructed must first know there is an universal agent, Who when He was disposed to create had no other pattern or exemplar whereby to frame and mould His creatures but Himself. But having infinite inward ideas or conceptions in Himself, as He conceived so He created: that is to say, He created an outward form answerable to the inward conception or figure of His mind. In the second place, they ought to know there is an universal patient, and this passive Nature was created by the Universal Agent. This general patient is the immediate catholic character of God Himself in His Unity and trinity. In plain terms it is that substance which we commonly call the First Matter. But verily it is to no purpose to know this notion (or) Matter unless we know the thing itself to which the notion relates.

We must see it, handle it and by experimental ocular demonstration know the very central invisible essences and properties of it. But of these things hear the most excellent Capnion, who informs his Jew and his Epicure of two catholic natures -- material and spiritual.

One nature (saith he) is such it may be seen with the eyes and felt with the hands, and it is subject to alteration almost in every moment.

You must pardon -- as Apuleius saith -- this strange expression, because it makes for the obscurity of the thing. This very nature -- since she may not continue one and the same -- is notwithstanding apprehended of the mind under her such qualification more rightly as she is than as she is not, namely, as the thing itself is in truth -- that is to say, changeable. The other nature or principle of substances is incorruptible, immutable, constant, one and the same for ever, and always existent.

Thus he. Now, this changeable nature whereof he speaks is the first, visible, tangible substance that ever God made: it is white in appearance and Paracelsus gives you the reason why: "All things," saith he, "when they first proceed from God are white, but He colours them afterwards according to His pleasure." An example we have in this very matter, which the philosophers call sometimes their Red Magnesia, sometimes their white, by which descriptions they have deceived many men. For in the first preparation the chaos is blood-red, because the Central Sulphur is stirred up and discovered by the Philosophical Fire. In the second it is exceeding white and transparent like the heavens. It is in truth somewhat like common quicksilver, but of a celestial, transcendent brightness, for there is nothing upon earth like it. This fine substance is the child of the elements and it is a most pure sweet virgin, for nothing as yet hath been generated out of her. But if at any time she breeds it is by the fire of Nature, for that is her husband. She is no animal, no vegetable, no mineral, neither is she extracted out of animals, vegetables or minerals, but she is pre-existent to them all, for she is the mother of them. Yet one thing I must say: she is not much short of life, for she is almost animal. Her composition is miraculous and different from all other compounds whatsoever. Gold is not so compact but every sophister concludes it is no simple; but she is so much one that no man believes she is more. She yields to nothing but love, for her end is generation and that was never yet performed by violence. He that knows how to wanton and toy with her, the same shall receive all her treasures. First, she sheds at her nipples a thick, heavy water, but white as any snow: the philosophers call it Virgin's Milk. Secondly, she gives him blood from her very heart: it is a quick, heavenly fire; some improperly call it their sulphur. Thirdly and lastly, she presents him with a secret crystal, of more worth and lustre than the white rock and all her rosials. This is she, and these are her favours: catch her, if you can.

To this character and discovery of my own I shall add some more descriptions, as I find her limned and dressed by her other lovers. Some few -- but such as knew her very well -- have written that she is not only one and three but withal four and five, and this truth is essential. The titles they have bestowed on her are diverse. They call her their Catholic Magnesia and the Sperm of the World out of which all natural things are generated. Her birth -- say they -- is singular and not without a miracle, her complexion heavenly and different from her parents. her body also in some sense is incorruptible and the common elements cannot destroy it, neither will she mix with them essentially. In the outward shape or figure she resembles a stone and yet is no stone, for they call her their White Gum and Water of the Sea, Water of Life, Most Pure and Blessed Water; and yet they mind not water of the clouds or rain water, nor water of the well, nor dew, but a certain thick, permanent, saltish water, that is dry and wets not the hands, a viscous, slimy water generated out of the fatness of the earth. They call her also their twofold Mercury and Azoth, begotten by the influences of two globes, celestial and terrestrial. Moreover, they affirm her to be of that nature that no fire can destroy her, which of all other descriptions is most true, for she is fire herself, having in her a portion of the universal fire of Nature and a secret celestial spirit, which spirit is animated and quickened by God Himself, wherefore also they call her their Most Blessed Stone. Lastly, they say she is a middle nature between thick and thin, neither altogether earthy nor altogether fiery but a mean aerial substance -- to be found everywhere and every time of the year.

This is enough. But that I may speak something myself in plain terms, I say she is a very salt, but extreme soft and somewhat thin and fluid, not so hard, not so thick as common extracted salts, for she is none of them, nor any kind of salt whatsoever that man can make. She is a sperm that Nature herself draws out of the elements without the help of art. Man may find it where Nature leaves it; it is not of his office to make the sperm, nor to extract it. It is already made and wants nothing but a matrix and heat convenient for generation. Now should you consider with yourselves where Nature leaves the seed, and yet many are so dull they know not how to work when they are told what they must do. We see in animal generations the sperm parts not from both the parents, for it remains with the female, where it is perfected. In the great world, though all the elements contribute to the composure of the sperm yet the sperm parts not from all the elements but remains with the earth or with the water though more immediately with the

one than with the other. Let not your thoughts feed now on the phlegmatic, indigested vomits of Aristotle; look on the green, youthful and flowery bosom of the earth. Consider what a vast universal receptacle this element is. The stars and planets overlook her and -- though they may not descend hither themselves -- they shed down their golden locks, like so many bracelets and tokens of love. The sun is perpetually busy, brings his fire round her, as if he would sublime something from her bosom and rob her of some secret, enclosed jewel. Is there anything lost since the creation? Wouldst thou know his very bed and his pillow? It is the earth. How many cities, dost thou think, have perished with the sword? How many by earthquakes? And how many by the deluge? Thou dost perhaps desire to know where they are at this present: believe it, they have one common sepulchre. What was once their mother is now their tomb. All things return to that place from whence they came, and that very place is earth. If thou hast but leisure, run over the alphabet of Nature; examine every letter -- I mean every particular creature -- in her book. What becomes of her grass, her corn, her herbs, her flowers? True it is, both man and beast do use them, but this only by the way, for they rest not till they come to earth again. In this element they had their first and in this will they have their last station. Think -- if other vanities will give thee leave -- on all those generations that went before thee and anticipate all those that shall come after thee. Where are those beauties the times past have produced and what will become of those that shall appear in future ages? They will all to the same dust; they have one common house; and there is no family so numerous as that of the grave. Do but look on the daily sports of Nature, her clouds and mists, the scene and pageantry of the air. Even these momentary things retreat to the closet of the earth. If the sun makes her dry she can drink as fast; what gets up in clouds comes down in water; the earth swallows up all and like that philosophical dragon eats her own tail. The wise poets saw this and in their mystical language called the earth Saturn, telling us withal she did feed on her own children. Verily, there is more truth in their stately verse than in Aristotle's dull prose, for he was a blind beast and malice made him so.

But to proceed a little further with you, I wish you to concoct what you read, to dwell a little upon earth, not to fly up presently and admire the meteors of your own brains. The earth, you know, in the winter-time is a dull, dark, dead thing -- a contemptible, frozen, phlegmatic lump. But towards the spring and fomentations of the sun what rare pearls are there in this dung-hill, what glorious colours and tinctures doth she discover! A pure, eternal green overspreads her, and this attended with innumerable other beauties -- roses red and white, golden lilies, azure violets, the bleeding hyacinths, with their several celestial odours and spices. If you will be advised by me, learn from whence the earth hath these invisible treasures, this annual flora, which appears not without the compliments of the sun. Behold, I will tell you as plainly as I may. There are in the world two extremes -- matter and spirit. One of these, I can assure you, is earth. The influences of the spirit animate and quicken the matter, and in the material extreme the seed of the spirit is to be found. In middle natures -- as fire, air, and water -- this seed stays not, for they are but *dispenseros* or *media*, which convey it from one extreme to the other, from the spirit to the matter -- that is, the earth. But stay, my friend; this intelligence hath somewhat stirred you, and how you come on so furiously, as if you would rifle the cabinet. Give me leave to put you back. I mind not this common, feculent, impure earth; that falls not within my discourse, but as it makes for your manuduction. That which I speak of is a mystery: it is *coelum terrae* and *terrae coeli*, not this dirt and dust but a most secret, celestial, invisible earth.

Raymund Lully, in his *Compendium of Alchemy*, calls the principles of art magic "certain fugitive spirits, condensed in the air, in the shape of diverse monsters, beasts and men, which move like clouds hither and thither". As for the sense of our Spaniard, I refer it to his readers; let them make the most of it.

This is true; as the air and all the volatile substances in it are restless, even so is it with the First Matter. The eye of man never saw her twice under one and the same shape; but as clouds driven by the wind are forced to this and that figure -- but cannot possibly retain one constant form -- so is she persecuted by the fire of Nature. For this fire and this water are like two lovers: they no sooner meet but presently they play and toy, and this game will not over till some new baby is generated. I have oftentimes admired their subtle perpetual motion, for at all time and in all places these two are busy, which occasioned that notable sentence of Trismegistus', that action was the life of God. But most excellent and magisterial is that oracle of Marcus Antoninus, who in his discourse to himself speaks indeed things worthy of himself. "The nature," saith he, "of the universe delights not in anything so much as to alter all things and then to make the like again." This is her tick-tack: she plays one game, to begin another. The Matter is placed before her like a piece of wax, and she shapes it to all forms and figures. Now she makes a bird, now a beast, now a flower, then a frog, and she is pleased with her own magical performances as men are with their own fancies. Hence she is called of Orpheus "the mother that makes many things and ordains strange shapes or figures". Neither doth she as some sinful parents do, who -- having their pleasure -- care not for their child. She loves them still after she hath made them, hath an eye over them all and provides even for her sparrows. 'Tis strange to consider that she works as well privately as publicly, not only in gardens, where ladies may smell her perfumes, but in remote solitudes and deserts. The truth is she seeks not to please others so much as herself, wherefore many of her works -- and those the choicest -- never come to light.

We see little children, who are newly come from under her hand, will be dabbling in dirt and water, and other idle sports affected by none but themselves. The reason is they are not as yet captivated, which makes them seek their own pleasures. But when they come to age then love or profit makes them square their actions according to other men's desires. Some cockney claps his revenue on his back, but his gallantry is spoiled if his mistress doth not observe it. Another fights, but this victory is lost if it be not printed; it is the world must hear of his valour. Now, Nature is a free spirit that seeks no applause; she observes none more than herself but is pleased with her own magic, as philosophers are with their secret philosophy. Hence it is that we find her busy not only in the pots of the balconies but in wildernesses and ruinous places, where no eyes observe her but the stars and planets. In a word, wheresoever the fire of Nature finds the Virgin Mercury there hath he found his love, and there will they both fall to their husbandry, a pleasure not subject to surfeits, for it still presents new varieties.

It is reported of Mark Antony, a famous but unfortunate Roman, how he sent his agent over the world to copy all the handsome faces, that amongst so many excellent features he might select for himself the most pleasing piece. Truly Nature is much of this strain, for she hath infinite beauteous patterns in herself, and all these she would gladly see beyond herself, which she cannot do without the Matter -- for that is her glass. This makes her generate perpetually and imprint her conceptions in the Matter, communicating life to it and figuring it according to her imagination. By this practice she placeth her fancy or idea beyond herself, or, as the Peripatetics say, beyond the Divine Mind, namely, in the Matter. But the ideas being innumerable and withal different, the pleasures of the agent are maintained by their variety or -- to speak more properly -- by his own fruitfulness, for amongst all the beauties the world affords there are not two that are altogether the same.

Much might be spoken in this place concerning beauty, what it is, from whence it came, and how it may be defaced, not only in the outward figure but in the inward idea and lost for ever in both worlds. But these pretty shuttles I am no way acquainted with: I have no mistress but Nature, wherefore I shall leave the fine ladies to fine lads and speak of my simple

AElia Laelia

It was scarce day when all alone
I saw Hyanthe and her throne.
In fresh green damask she was dressed
And o'er a sapphire globe did rest.
This slippery sphere when I did see,
Fortune, I thought it had been thee.
But when I saw she did present
A majesty more permanent
I thought my cares not lost if I
Should finish my discovery.

Sleepy she look'd to my first sight,
As if she had watch'd all the night,
And underneath her hand was spread
The white supporter of her head.
But at my second, studied view
I could perceive a silent dew
Steal down her cheeks, lest it should stain
Those cheeks where only smiles should reign.
The tears stream'd down for haste and all
In chains of liquid pearl did fall.
Fair sorrows -- and more dear than joys,
Which are but empty airs and noise --
Your drops present a richer prize,
For they are something like her eyes.

Pretty white fool, why hast thou been
Sullied with tears and not with sin?
'Tis true thy tears, like polished skies,
Are the bright rosials of thy eyes;
But such strange fates do them attend

As if thy woes would never end.
From drops to sighs they turn and then
Those sighs return to drops again;
But whiles the silver torrent seeks
Those flowers that watch it in thy cheeks
The white and red Hyanthe wears
Turn to rose-water all her tears.

Have you beheld a flame that springs
From incense when sweet curled rings
Of smoke attend her last weak fires,
And she all in perfumes expires?
So did Hyanthe. Here -- said she --
Let not this vial part from thee.
It holds my heart, though now 'tis spill'd
And into waters all distill'd.
'Tis constant still. Trust not false smiles:
Who smiles and weeps not she beguiles.
Nay, trust not tears: false are the few;
Those tears are many that are true.
Trust me and take the better choice:
Who hath my tears can want no joys.

I know some sophisters of the Heptarchy -- I mean those whose learning is all noise, in which sense even pyannets and paraquitoes are philosophical -- will conclude this all bait and poetry; that we are pleasing, not positive, and cheat even the reader's discretion. To prevent such impotent calumnies, and to spend a little more of our secret light upon the well-disposed student, I shall in this place produce the testimonies of some able philosophers concerning the First Matter itself, as it is naturally found before any alteration by art. And here verily the reader may discover the mark. It is most easily done, if he will but eye the flights of my verse or follow the more grave pace of their prose. The first I shall cite is Arnoldus de Nova, an absolute perfect master of the Art. He describes the Philosophical Chaos in these plain terms:

It is (saith he) a stone and no stone, spirit, soul, and body; which if thou dissolvest, it will be dissolved; and if thou dost coagulate it, it will be coagulated; and if thou dost make it fly, it will fly; for it is volatile or flying and clear as a tear. Afterwards it is made citrine, then saltish; but without shoots or crystals, and no man may touch it with his tongue. Behold, I have described it truly to thee, but I have not named it. Now I will name it; and I say that if thou sayest it is water thou dost say the truth; and if thou sayest it is not water thou dost lie. Be not therefore deceived with manifold descriptions and operations, for it is but one thing, to which nothing extraneous may be added.

Thus Arnoldus, and he borrowed this from the Turba. Let us now hear his disciple Raymund Lully, who, speaking very enviously and obscurely of seven metallic principles, describes the third -- wherein four of the seven are included -- in these words. Saith he:

The third principle is a clear, compounded water, and it is the next substance in complexion to quicksilver. It is found running and flowing upon the earth. This quicksilver is generated in every compound out of the substance of the air, and therefore the moisture of it is extreme heavy.

To these I will add Albertus Magnus, whose suffrage in this kind of learning is like the stylanx to gold, for he had thoroughly searched it and knew very well what part of it would abide the test. In plain English saith he:

The Mercury of the wise men is a watery element cold and moist. This is their Permanent Water, the spirit of the body, the unctuous vapour, the blessed water, the virtuous water, the water of the wise men, the philosopher's vinegar, the mineral water, the dew of heavenly grace, the virgin's milk, the bodily Mercury; and with other numberless names it is named in the books of the philosophers; which names truly -- though they

are divers notwithstanding -- always signify one and the same thing, namely, the Mercury of the wise men. Out of this Mercury alone all the virtue of the Art is extracted and -- according to its nature -- the Tincture, both red and white.

To this agrees Rachaidibi, the Persian. "The sperm or First Matter," saith he, "of the stone is outwardly cold and moist but inwardly hot and dry." All which is confirmed by Rhodian, another instructor, it seems, of Kanid, King of Persia. His words are these:

The sperm is white and liquid, afterwards red. This sperm is the Flying Stone, and it is aerial and volatile, cold and moist, hot and dry.

To these subscribes the author of that excellent tract entitled *The Book of the Three Words*.

This (saith he) is the Book of Three Words, meaning thereby Three Principles; the Book of the Precious Stone, which is a body aerial and volatile, cold and moist, watery and adustive; and in it is heat and drought, coldness and moisture, one virtue inwardly, the other outwardly.

Belus the philosopher, in that famous and most classic Synod of Arisleus, inverts the order to conceal the practice; but if rightly understood he speaks to the same purpose.

Amongst all great philosophers (saith he) it is magisterial that our Stone is no stone; but amongst ignorants it is ridiculous and incredible. For who will believe that water can be made a stone and a stone water, nothing being more different than these two? And yet in very truth it is so. For this very Permanent Water is the Stone; but whiles it is water it is no stone.

But in this sense the ancient Hermes abounds and almost discovers too much.

Know (saith he), you that are children of the wise: the separation of the ancient philosophers was performed upon water, which separation divides the water into four other substances.

There is extant a very learned author who hath written something to this purpose, and that more openly than any whom we have formerly cited.

As the world (saith he) was generated out of that Water upon which the Spirit of God did move, all things proceeding thence, both celestial and terrestrial, so this chaos is generated out of a certain Water that is not common, not out of dew nor air condensed in the caverns of the earth, or artificially in the receiver; not out of water drawn out of the sea, fountains, pits, or rivers; but out of a certain tortured water that hath suffered some alteration. Obvious it is to all but known to very few. This water hath all in it that is necessary to the perfection of the work, without any extrinsical addition.

I could produce a thousand authors more, but that were tedious. I shall conclude with one of the Rosy Brothers, whose testimony is equivalent to the best of these, but his instruction far more excellent. His discourse of the First Matter is somewhat large, and to avoid prolixity I shall forbear the Latin, but I will give thee his sense in punctual, plain English.

I am a goddess (saith he, speaking in the person of Nature), for beauty and extraction famous, born out of our own proper sea which compasseth the whole earth and is ever restless. Out of my breasts I pour forth milk and blood: boil these two till they are turned into silver and gold. O most excellent subject, out of which all things in this world are generated, though at the first sight thou art poison, adorned with the name of the Flying Eagle. Thou art the First Matter, the seed of Divine Benediction, in whose body there is heat and rain, which notwithstanding are hidden from the wicked, because of thy habit and virgin vestures which are scattered over all the world. Thy parents are the sun and moon; in thee there is water and wine, gold also and silver upon earth, that mortal man may rejoice. After this matter God sends us His blessing and wisdom with rain and the beams of the sun, to the eternal glory of His Name. But consider, O man, what things God bestows upon thee

by this means. Torture the Eagle till she weeps and the Lion be weakened and bleed to death. The blood of this Lion, incorporated with the tears of the Eagle, is the treasure of the earth. These creatures use to devour and kill one another, but notwithstanding their love is mutual, and they put on the property and nature of a Salamander, which if it remains in the fire without any detriment it cures all the diseases of men, beasts, and metals. After that the ancient philosophers had perfectly understood this subject they diligently sought in this mystery for the centre of the middlemost tree in the Terrestrial Paradise, entering in by five litigious gates. The first gate was the knowledge of the True Matter, and here arose the first and that a most bitter conflict. The second was the preparation by which this Matter was to be prepared, that they might obtain the embers of the Eagle and the blood of the Lion. At this gate there is a most sharp fight, for it produceth water and blood and a spiritual, bright body. The third gate is the fire which conduceth to the maturity of the Medicine. The fourth gate is that of multiplication and augmentation, in which proportions and weight are necessary. The fifth and last gate is projection. But most glorious, full rich and high is he who attains to the fourth gate, for he hath got an universal Medicine for all diseases. This is that great character of the Book of Nature out of which her whole alphabet doth arise. The fifth gate serves only for metals. This mystery, existing from the foundation of the world and the creation of Adam, is of all others the most ancient, a knowledge which God Almighty -- by His Word -- breathed into Nature, a miraculous power, the blessed fire of life, the transparent carbuncle and red gold of the wise men, and the Divine Benediction of this life. But his mystery, because of the malice and wickedness of men, is given only to few, notwithstanding it lives and moves every day in the sight of the whole world, as it appears by the following parable.

I am a poisonous dragon, present everywhere and to be had for nothing. My water and my fire dissolve and compound. Out of my body thou shalt draw the Green and the Red Lion; but if thou dost not exactly know me thou wilt -- with my fire -- destroy thy five senses. A most pernicious, quick poison comes out of my nostrils which hath been the destruction of many. Separate therefore the thick from the thin artificially, unless thou dost delight in extreme poverty. I give thee faculties both male and female and the powers both of heaven and earth. The mysteries of my art are to be performed magnanimously and with great courage if thou wouldst have me overcome the violence of the fire, in which attempt many have lost both their labour and their substance. I am the egg of Nature known only to the wise such as are pious and modest, who make of me a little world. Ordained I was by the Almighty God for men, but -- though many desire me -- I am given only to few that they may relieve the poor with my treasures and not set their minds on gold that perisheth. I am called of the philosophers Mercury: my husband is gold philosophical. I am the old dragon that is present everywhere on the face of the earth. I am father and mother, youthful and ancient, weak and yet most strong, life and death, visible and invisible, hard and soft, descending to the earth and ascending to the heavens, most high and most low, light and heavy. In me the order of Nature is oftentimes inverted -- in colour, number, weight, and measure. I have in me the light of Nature; I am dark and bright; I spring from the earth and I come out of heaven; I am well known and yet a mere nothing; all colours shine in me and all metals by the beams of the sun. I am the Carbuncle of the Sun, a most noble, clarified earth, by which thou mayst turn copper, iron, tin, and lead into most pure gold.

Now, gentlemen, you may see which way the philosophers move: they commend their Secret Water and I admire the tears of Hyanthe. There is something in the fancy besides poetry, for my mistress is very philosophical and in her love a pure platonic. But now I think upon it, how many rivals shall I procure by this discourse? Every reader will fall to and some fine thing may break her heart with nonsense. This love indeed were mere luck; but for my part I dare trust her, and lest any man should mistake her for some things formerly named I will tell you truly what she is. She is not any known water whatsoever but a secret spermatic moisture, or rather the Venus that yields that moisture. Therefore do not you imagine that she is any crude, phlegmatic, thin water, for she is a fat, thick, heavy, slimy humidity. But let you should think I am grown jealous and would not trust you with my mistress, Arnoldus de Villa Nova shall speak for me: hear him.

I tell thee further (saith he) that we could not possibly find, neither could the philosophers find before us, anything that would persist in the fire but only the unctuous humidity. A watery humidity we see will easily vapour away, and the earth remains behind, and the parts are therefore separated because their composition is not natural. But if we consider those humidities which are hardly separated from those parts which are natural to them, we find not any such but the unctuous, viscous humidities.

It will be expected perhaps by some flint and antimony doctors -- who make their philosophical contrition with a hammer -- that I should discover thing outright and not suffer this strange bird-lime to hold their pride by the plumes. To these I say it is Water of Silver, which some have called Water of the Moon; but 'tis Mercury of the Sun, and partly of Saturn, for it is extracted from these three metals and without them it can never be made. Now they may unriddle and tell me what it is, for it is truth -- if they can understand it.

To the ingenuous and modest reader I have something else to reply, and I believe it will sufficiently excuse me. Raymund Lully -- a man who had been in the centre of Nature and without all question understood a great part of the Divine Will -- gives me a most terrible charge not to prostitute these principles. Saith he:

I swear to thee upon my soul that thou art damned if thou shouldst reveal these things. For every good thing proceeds from God and to Him only is due. Wherefore thou shalt reserve and keep that secret which God only should reveal, and thou shalt affirm thou dost justly keep back those things whose revelation belongs to His honour. For if thou shouldst reveal that in a few words which God hath been forming a long time, thou shouldst be condemned in the great day of judgement as a traitor to the majesty of God, neither should thy treason be forgiven thee. For the revelation of such things belongs to God and not to man.

So said the wise Raymund.

Now, for my part, I have always honoured the magicians, their philosophy being both rational and majestic, dwelling not upon notions but effects, and those such as confirm both the wisdom and the power of the Creator. When I was a mere errant in their books, and understood them not, I did believe them. Time rewarded my faith and paid my credulity with knowledge. In the interim I suffered many bitter calumnies, and this by some envious adversaries who had nothing of a scholar but their gowns and a little language for vent to their nonsense. But these could not remove me; with a Spartan patience I concocted my injuries and found at last that Nature was magical, not peripatetical. I have no reason then to distrust them in spiritual things, whom I have found so orthodox and faithful even in natural mysteries. I do believe Raymund, and in order to that faith I provide for my salvation. I will not discover, that I may not be condemned. But if this will not satisfy thee -- whoever thou art -- let me whisper thee a word in the ear, and afterwards do thou proclaim it on the housetop. Dost thou know from whom and how that sperm or seed which men for want of a better name call the First Matter proceeded? A certain illuminatee -- and in his days a member of that Society which some painted buzzard use to laugh at -- writes thus:

God (saith he), incomparably good and great, out of nothing created something; but that something was made one thing, in which all things were contained, creatures both celestial and terrestrial.

nihil quo ad nos -- nothing that we perfectly know. It is nothing, as Dionysius saith: it is nothing that was created or of those things that are and nothing of that which thou dost call nothing -- that is, of those things that are not, in thy empty, destructive sense.

But, by your leave, it is the True Thing, of Whom we can affirm nothing. It is that Transcendent Essence Whose theology is negative and was known to the primitive Church but is lost in these our days. That is that nothing of Cornelius Agrippa, and in this nothing when he was tired with human things -- I mean human sciences -- he did at

last rest. "To know nothing is the happiest life." True indeed, for to know this nothing is life eternal. Learn, then, to understand that magical axiom "the visible was formed from the invisible", for all visibles came out of the invisible God, for He is the well-spring whence all things flow, and the creation was a certain stupendous birth or delivery. This fine Virgin Water, or chaos, was the Second Nature from God Himself and -- if I may say so -- the child of the Blessed Trinity. What doctor, then, is he whose hands are fit to touch that subject upon which God Himself, when He works, lays His own Spirit? For verily so we read: "The Spirit of God moved upon the face of the water." And can it be expected, then, that I should prostitute this mystery to all hands whatsoever, that I should proclaim it and cry it as they cry oysters? Verily these considerations, with some other which I will not for all the world put to paper, have made me almost displeas'd my dearest friends, to whom, notwithstanding, I owe a better satisfaction. Had it been my fortune barely to know this Matter, as most men do, I had perhaps been less careful of it; but I have been instructed in all the secret circumstances thereof, which few upon earth understand. I speak not for any ostentation, but I speak a truth which my conscience knows very well. Let me, then, Reader, request thy patience, for I shall leave this discovery to God, Who -- if it be His blessed will -- can call unto thee and say: Here it is and thus I work it.

I had not spoken all this in my own defence had I not been assaulted -- as it were -- in this very point and told to my face I was bound to discover all that I knew, for this age looks for dreams and revelations as the train to their invisible righteousness. I have now sufficiently discoursed of the Matter, and if it be not thy fortune to find it by what is here written, yet thou canst not be deceived by what I have said, for I have purposely avoided all those terms which might make thee mistake any common salts, stones, or minerals for it. I advise thee withal to beware of all vegetables and animals: avoid them and every part of them whatsoever. I speak this because some ignorant, sluttish broilers are of opinion that man's blood is the true subject. But, alas, is man's blood in the bowels of the earth, that metals should be generated out of it? Or was the world and all that is therein made out of man's blood as of their first matter? Surely no such thing. The First Matter was existent before man and all other creatures whatsoever, for she is the mother of them all. They were made of the First Matter, and not the First Matter of them. Take heed, then: let not any man deceive thee. It is totally impossible to reduce any particular to the First Matter or to a sperm without our Mercury, and being so reduced it is not universal but the particular sperm of its own species, and works not any effects but what are agreeable to the nature of that species: for God hath sealed it with a particular idea. Let them alone, then, who practise upon man's blood in their chemical stoves and athanors, or, as Sendivogius hath it, *in fornaculis mirabilibus*. They will deplore their error at last and sit without sackcloth in the ashes of their compositions.

But I have done. I will now speak something of generation and the ways of it, that the process of the philosophers upon this matter may be the better understood. You must know that Nature hath two extremes and between them a middle substance, which elsewhere we have called the middle nature. Example enough we have in creation. The first extreme was that cloud or darkness whereof we have spoken formerly. Some call it the remote matter and the invisible chaos, but very improperly, for it was not invisible. This is the Jewish *Soph* outwardly, and it is the same with that Orphic night:

"O Night, thou black nurse of the golden stars."

Out of this darkness all things that are in this world came, as out of their fountain or matrix. Hence that position of all famous poets and philosophers -- that "all things were brought forth out of night". The middle substance is the Water into which that night or darkness was condensed, and the creatures framed out of the water made up the other extreme. But the magicians, when they speak strictly, will not allow of this other extreme, because Nature does not stay here: wherefore their philosophy runs thus. Man -- say they -- in his natural state is in the mean creation, from which he must recede to one of two extremes -- either to corruption, as commonly all men do, for they die and moulder away in their graves; or else to a spiritual, glorified condition, like Enoch and Elijah, who were translated. And this -- they say -- is a true extreme, for after it there is no alteration. Now, the magicians, reasoning with themselves why the mean creation should be subject to corruption, concluded the cause and original of this disease to be in the chaos itself, for even that was corrupted and cursed upon the Fall of man. But examining things further they found that Nature in her generations did only concoct the chaos with a gentle heat. She did not separate the parts and purify each of them by itself; but the purities and impurities of the sperm remained together in all her productions, and this domestic enemy prevailing at last occasioned the death of the compound. Hence they wisely gathered that to minister vegetables, animals or minerals for physic was a mere madness, for even these also had their own impurities and diseases, and required some medicine to cleanse them. Upon this *adviso* they resolved -- God without all question being their guide -- to practice on the chaos itself. They opened it, purified it, united what they had formerly separated and fed it with a twofold fire, thick and thin, till they brought it to the immortal extreme and made it a spiritual, heavenly body. This was their physic, this was their magic. In this performance they saw the image of that face which Zoroaster calls the pre-existent countenance of the Triad. They perfectly knew the *Secunda*

which contains all things in her naturally, as God contains all things in Himself spiritually. They saw that the life of all things here below was a thick fire, or fire imprisoned and incorporated in a certain incombustible, aerial moisture. They found, moreover, that this moisture was originally derived from heaven, and in this sense heaven is styled in Oracles: "Fire, derivation of fire and food of fire."

In a word, they saw with their eyes that Nature was male and female, as the Kabalists express it: a certain fire of a most deep red colour, working on a most white, heavy, salacious water, which water also is fire inwardly, but outwardly very cold. By this practice it was manifested unto them that God Himself was Fire, according to that of Eximidius in *Turba*: "The beginning of all things," saith he, "is a certain nature, and that eternal and infinite, cherishing and heating all things". The truth is, life -- which is nothing else but light -- proceeded originally from God and did apply to the chaos, which is elegantly called by Zoroaster "the fountain of fountains and of all fountains, the matrix containing all things." We see by experience that all individuals live not only by their heat, but they are preserved by the outward universal heat which is the life of the great world. Even so truly the great world itself lives not altogether by that heat which God hath enclosed in the parts thereof, but it is preserved by the circumfused, influent heat of the Deity. For above the heavens God is manifested like an infinite burning world of light and fire, so that He overlooks all that He hath made and the whole fabric stands in His heat and light, as a man stands here on earth in the sunshine. I say then that the God of Nature employs Himself in a perpetual coction, and this not only to generate but to preserve that which hath been generated; for His spirit and heat coagulate that which is thin, rarefy that which is too gross, quicken the dead parts and cherish the cold. There is indeed one operation of heat whose method is vital and far more mysterious than the rest; they that have use for it must study it.

I have for my part spoken all that I intend to speak, and though my book may prove fruitless to many, because not understood, yet some few may be of that spirit as to comprehend it. "Spacious flame of spacious mind," said the great Chaldean. But because I will not leave thee without some satisfaction, I advise thee to take the Moon of the firmament, which is a middle nature, and place her so that every part of her may be in two elements at one and the same time. These elements also must equally attend the body, not one further off, not one nearer than the other. In the regulating of these two there is a twofold geometry to be observed -- natural and artificial. But I may speak no more.

The true furnace is a little simple shell; thou mayest easily carry it in one of thy hands. The glass is one and no more; but some philosophers have used two, and so mayst thou. As for the work itself, it is no way troublesome; a lady may read the *Arcadia* and at the same time attend this philosophy without disturbing her fancy. For my part, I think women are fitter for it than men, for in such things they are more neat and patient, being used to a small chemistry of sack-posses and other finical sugar-sops. Concerning the effects of this medicine I shall not speak anything at this time. He that desires to know them let him read the *Revelation* of Paracelsus, a discourse altogether incomparable and in very truth miraculous. And here without any partiality I shall give my judgment of honest Hohenheim. I find in the rest of his works, and especially where he falls on the Stone, a great many false processes, but his doctrine of it in general is very sound. The truth is he had some pride to the justice of his spleen, and in many places he hath erred of purpose, not caring what bones he threw before the schoolmen, for he was a pilot of Guadalcanar and sailed sometimes in his *rio de la recreation*.

But I had almost forgot to tell thee that which is all in all, and it is the greatest difficulty in all the art -- namely, the fire. It is a close, airy, circular, bright fire: the philosophers call it their sun and the glass must stand in the shade. It makes not the Matter to vapour -- no, not so much as to sweat. It digests only with a still, piercing, vital heat. It is continual and therefore at last alters the chaos and corrupts it. The proportion and regimen of it is very scrupulous, but the best rule to know it by is that of the *Synod*: "Let not the bird fly before the fowler." Make it sit while you give fire, and then you are sure of your prey. For a close I must tell thee the philosophers call this fire their bath, but it is a bath of Nature, not an artificial one; for it is not any kind of water but a certain subtle, temperate moisture which compasseth the glass and feeds their sun or fire. In a word, without this bath nothing in the world is generated. Now, that thou mayst the better understand what degree of fire is requisite for the work, consider the generation of man, or any other creature whatsoever. It is not kitchen fire nor fever that works upon the sperm in the womb, but a most temperate, moist, natural heat which proceeds from the very life of the mother. It is just so here. Our Matter is a most delicate substance and tender, like the animal sperm, for it is almost a living thing. Nay, in very truth, it hath some small portion of life, for Nature doth produce some animals out of it. For this very reason the least violence destroys it and prevents all generation; for if it be overheated but for some few minutes the white and red sulphurs will never essentially unite and coagulate. On the contrary, if it takes cold but for half an hour -- the work being once well begun -- it will never sort to any good purpose. I speak out of my own experience, for I have -- as they phrase it -- given myself a box on the ear, and that twice or thrice, out of a certain confident negligence, expecting that which I knew well enough could never be.

Nature moves not by the theory of men but by their practice, and surely wit and reason can perform no miracles

unless the hands supply them. Be sure then to know this fire in the first place, and accordingly be sure to make use of it. But for thy better security I will describe it to thee once more. It is a dry, vaporous, humid fire; it goes round about the glass and is both equal and continual. It is restless, and some have called it the white philosophical coal. It is in itself natural, but the preparation of it is artificial. It is a heat of the dead, wherefore some call it their unnatural, necromantic fire. It is no part of the matter, neither is it taken out of it; but it is an external fire and serves only to stir up and strengthen the inward oppressed fire of the chaos. But let us hear Nature herself, for thus she speaks in the serious romance of Mehung.

After putrefaction succeeds generation and that because of the inward, incombustible Sulphur that heats or thickens the coldness and crudities of the Quicksilver, which suffers so much thereby that at last it is united to the Sulphur and made one body therewith. All this -- namely, fire, air, and water -- is contained in one vessel. In their earthly vessel -- that is, in their gross body or composition -- I take them, and then I leave them in one alembic, where I concoct, dissolve and sublime them without the help of hammer, tongs or fire; without coals, smoke, fire or bath; or the alembics of the sophisters. For I have my heavenly fire, which excites or stirs up the elemental one, according as the matter desires a becoming agreeable form.

Now, Nature everywhere is one and the same, wherefore she reads the same lesson to Madathan, who, thinking in his ignorance to make the Stone without dissolution, receives from her this check. "Dost thou think," says she, "to eat oysters, shells and all? Ought they not first to be opened and prepared by the most ancient cook of the planets?" With these agrees the excellent Flamel, who, speaking of the solar and lunar Mercury -- and the plantation of the one in the other, hath these words: "Take them therefore," saith he, "and cherish them over a fire in thy alembic. But it must not be a fire of coals, nor of any wood, but a bright shining fire, like the Sun itself, whose heat must never be excessive but always of one and the same degree." This is enough and too much, for the secret in itself is not great but the consequences of it are so -- which made the philosophers hide it. Thus, Reader, thou hast the outward agent most fully and faithfully described. It is in truth a very simple mystery and -- if I should tell it openly -- ridiculous. Howsoever, by this and not without it did the magicians unlock the chaos; and certainly it is no news that an iron key should open a treasury of gold.

In this universal subject they found the natures of all particulars, and this is signified to us by that maxim: "Let him who is not familiar with Proteus have recourse to Pan." This Pan is their chaos or Mercury, which expounds Proteus -- namely, the particular creatures, commonly called individuals. For Pan transforms himself into a Proteus, that is, into all varieties of species, into animals, vegetables, and minerals. For out of the Universal Nature or First Matter all these are made and Pan hath their properties in himself. Hence it is that Mercury is called the Interpreter or Expositor of inferiors and superiors, under which notion the ancient Orpheus invokes him: "Hear me, O Mercury, thou messenger of Jove and son of Maia, the Expositor of all things." Now, for the birth of this Mercury and the place of it I find but few philosophers that mention it. Zoroaster points at it, and that very obscurely, where he speaks of his Lynges or the Ideas in these words: "Their multitudes leap upward, ascending to those shining worlds wherein are the three heights, and beneath these there lies the chief pasture. This *pratumSummary*, where he describes it most learnedly, for he was instructed by a Jew -- is a certain secret but universal region. One calls it the Region of Light, but to the Kabalist it is Night of the Body, a term extremely apposite and significant. It is in few words the rendezvous of all spirits, for in this place the ideas -- when they descend from the bright world to the dark one -- are incorporated. For thy better intelligence thou must know that spirits whiles they move in heaven, which is the fire-world, contract no impurities at all, according to that of Stellatus: "All," saith he, "that is above the moon is eternal and good, and there is no corruption of heavenly things." On the contrary, when spirits descend to the elemental matrix and reside in her kingdom they are blurred with the original leprosy of the matter, for here the curse raves and rules; but in heaven it is not predominant. To put an end to this point, let us hear the admirable Agrippa state it. This is he between whose lips the truth did breath and knew no other oracle.

The heavenly powers or spiritual essences, whiles they are in themselves, or before they are united to the Matter and are showered down from the Father of Lights through the holy intelligences and the heavens, until they come to the moon -- their influence is good, as in the first degree. But when it is received in a corrupt subject the influence also is corrupted.

Thus he. Now, the astronomers pretend to a strange familiarity with the stars; the natural philosophers talk as much; and truly an ignorant man might well think they had been in heaven and conversed -- like Lucian's Menippus -- with

Jove himself. But in good earnest these men are no more eagles than Sancho; their fancies are like his flights in the blanket and every way as short of the skies. Ask them but where the influences are received and how; bid them by fair experience prove they are present in the elements, and you have undone them. If you will trust the four corners of a figure or the three legs of a syllogism you may: this is all their evidence. Well fare the magicians, then, whose Art can demonstrate these things and put the very influences in our hands. Let us be thy study to know their Region of Light and to enter into the treasures thereof, for then thou mayst converse with spirits and understand the nature of invisible things. Then will appear unto thee the universal subject and the two mineral sperms -- white and red, of which I must speak somewhat before I make an end.

In the *PYTHAGORICAL SYNOD* which consisted of three score and ten philosophers, all Masters of the Art, it is thus written:

The thickness or sperm of the fire falls into the air. The thickness or spermatic part of the air, and in it the sperm of the fire, falls into the water. The thickness or spermatic substance of the water, and in it the two sperms of fire and air, fall into the earth, and there they rest and are conjoined. Therefore the earth itself is thicker than the other elements, as it openly appears and to the eye is manifest.

Remember now what I have told thee formerly concerning the earth, what a general hospital it is, how it receives all things, not only beasts and vegetables but proud and glorious man. When death hath ruined him, his coarse parts stay here and know no other home. This earth to earth is just the doctrine of the Magi. Metals -- say they -- and all things may be reduced into that whereof they were made. They speak the very truth: it is God's own principle and He first taught it Adam. "Dust thou art and unto dust shalt thou return." But lest any man should be deceived by us, I think it just to inform you there are two reductions. One is violent and destructive, reducing bodies to their extremes; and properly it is death, or the calcination of the common chemist. The other is vital and generative, resolving bodies into their sperm or middle substance, out of which Nature made them; for Nature makes not bodies immediately of the elements but of a sperm which she draws out of the elements. I shall explain myself to you by an example. An egg is the sperm or middle substance out of which a chick is engendered, and the moisture of it is viscous and slimy, a water and no water, for such a sperm ought to be. Suppose Doctor Coal -- I mean some broiler -- had a mind to generate something out of this egg: questionless, he would first distil it, and that with a fire able to roast the hen that laid it. Then would he calcine the *caput mortuum* and finally produce his nothing.

Here you are to observe that bodies are nothing else but sperm coagulated, and he that destroys the body by consequence destroys the sperm. Now, to reduce bodies into elements of earth and water -- as we have instanced in the egg -- is to reduce them into extremes beyond their sperm, for elements are not the sperm but the sperm is a compound made of the elements and containing in itself all that is requisite to the frame of the body. Wherefore be well advised before you distil and quarter any particular bodies, for having once separated their elements you may never generate unless you can make a sperm of those elements. But that is impossible for man to do: it is the power of God and Nature. Labour then, you that would be accounted wise, to find out our Mercury: so shall you reduce things to their mean spermatical chaos. But avoid the broiling destruction. This doctrine will spare you the vain task of distillation, if you will but remember this truth -- that sperms are not made by separation but by composition of elements; and to bring a body into sperm is not to distil it but to reduce the whole into one thick water, keeping all the parts thereof in their first natural union.

But that I may return at last to my former citation of the *Synod*. All those influences of the elements being united in one mass make our sperm or our earth -- which is earth and no earth. Take it, if thou doest know it, and divide the essences thereof, not by violence but by natural putrefaction, such as may occasion a genuine dissolution of the compound. Here thou shalt find a miraculous White Water, an influence of the moon, which is the mother of our chaos. It rules in two elements -- earth and water. After this appears the sperm or influx of the sun, which is the father of it. It is a quick celestial fire, incorporated in a thin, oleous, aerial moisture. It is incombustible, for it is fire itself and feeds upon fire; and the longer it stays in the fire the more glorious it grows. These are the two mineral sperms -- masculine and feminine. If thou dost place them both on their crystalline basis, thou hast the philosophers's flying Fire-Drake, which at the first sight of the sun breaths such a poison that nothing can stand before him. I know not what to tell thee more unless -- in the vogue of some authors -- I should give thee a phlegmatic description of the whole process, and that I can despatch in two words. It is nothing else but a continual coction, the volatile essences ascending and descending, till at last they are fixed according to that excellent *prosopopoeia* of the Stone:

I am not dead, although my spirit's gone,

For it returns, and is both off and on:

Now I have life enough, now I have none.

I suffer'd more than one could justly do;
Three souls I had and all my own, but two
Are fled: the third had almost left me too.

"What I have written, I have written." And now give me leave to look about me. Is there no powder-plot or practice? What is become of Aristotle and Galen? Where are the scribe and pharisee, the disputers of this world? If they suffer all this and believe it too, I shall think the general conversion is come about, and I may sing:

The Virgin's sign returns, comes Saturn's reign.

But come what will come, I have once more spoken for the truth and shall for conclusion speak this much again. I have elsewhere called this subject "a celestial slime" and the middle nature. The philosophers call it the venerable nature; but amongst all the pretenders I have not yet found one that could tell me why. Hear me then, that whensoever thou dost attempt this work it may be with reverence -- not like some proud, ignorant doctor, but with less confidence and more care. This chaos hath in it the four elements, which of themselves are contrary natures; but the wisdom of God hath so placed them that their very order reconciles them. For example, air and earth are adversaries; for one is hot and moist, the other cold and dry. Now to reconcile these two God placed the water between them, which is a middle nature, or of a mean complexion between both extremes. For she is cold and moist; and as she is cold she partakes of the nature of the earth, which is cold and dry; but as she is moist she partakes of the nature of the air, which is hot and moist. Hence it is that air and earth, which are contraries in themselves, agree and embrace one another in the water, as in a middle nature which is proportionate to them both and tempers their extremities. But verily this salvo makes not up the breach, for though the water reconciles two elements like a friendly third, yet she herself fights with a fourth -- namely, with the fire. For the fire is hot and dry but the water is cold and moist, which are clear contraries. To prevent the distempers of these two God placed the air between them, which is a substance hot and moist; and as it is hot it agrees with the fire, which is hot and dry; but as it is moist it agrees with the water, which is cold and moist; so that by mediation of the air the other two extremes, namely, fire and water, are made friends and reconciled. Thus you see -- as I told you at first -- that contrary elements are united by that order and texture wherein the Wise God hath placed them.

You must now give me leave to tell you that this agreement or friendship is but partial -- a very weak love, cold and skittish. For whereas these principles agree in one quality they differ in two, as your selves may easily compute. Much need therefore have they of a more strong and able mediator to confirm and preserve their weak unity; for upon it depends the very eternity and incorruption of the creature. This blessed cement and balsam is the Spirit of the Living God, which some ignorant scribblers have called a quintessence. For this very Spirit is in the chaos and to speak plainly the fire is His throne, for in the fire He is seated, as we have sufficiently told you elsewhere. This was the reason why the Magi called the First Matter their Venerable Nature and their Blessed Stone. And in good earnest, what think you? Is it not so? This Blessed Spirit fortifies and perfects that weak disposition which the elements already have to union and peace -- for God works with Nature, not against her -- and brings them at last to a beauteous specific fabric.

Now if you will ask me where is the soul or -- as the schoolmen abuse her -- the form all this while? What doth she do? To this I answer that she is, as all instrumentals ought to be, subject and obedient to the will of God, expecting the perfection of her body. For it is God that unites her to the body and the body to her. Soul and body are the work of God -- the one as well as the other. The soul is not the artificer of her house, for that which can make a body can also repair it and hinder death; but the soul cannot do this; it is the power and wisdom of God. In a word, to say that the soul formed the body because she is in the body is to say that the jewel made the cabinet because the jewel is in the cabinet; or that the sun made the world because the sun is in the world and cherisheth every part thereof. Learn therefore to distinguish between agents and their instruments, for if you attribute that to the creature which belongs to the Creator you bring yourselves in danger of hell-fire. For God is a jealous God and will not give His glory to another. I advise my doctors therefore, both divines and physicians, not to be too rash in their censures, nor so magisterial in their discourse as I have known some professors of physic to be -- who would correct and undervalue the rest of their brethren when in truth they themselves were most shamefully ignorant. It is not ten or twelve years' experience in drugs and sops can acquaint a man with the mysteries of God's creation. "Take this and make a world" -- "Take I know not what and make a pill or clyster" -- are different receipts. We should therefore consult with our judgements before we venture our tongues and never speak but when we are sure we understand.

I knew a gentleman who, meeting with a philosopher adept, and receiving so much courtesy as to be admitted to discourse, attended his first instructions passing well. But when this magician quitted my friend's known road and began to touch and drive round the great wheel of Nature, presently my gentleman takes up the cudgels, and, urging all the authorities which in his vain judgment made for him, oppressed this noble philosopher with a most clamorous, insipid ribaldry. A goodly sight it was and worthy our imitation to see with what an admirable patience

the other received him. But this errant concluded at last that lead or quicksilver must be the subject and that Nature worked upon one or both. To this the *Adeptus* replied: "Sir, it may be so at this time, but if hereafter I find Nature in those old elements where I have sometimes seen her very busy, I shall at our next meeting confute your opinion." This was all he said and it was something more than he did. Their next meeting was referred to the Greek Kalends, for he could never be seen afterwards, notwithstanding a thousand solicitations.

Such talkative, babbling people as this gentleman was, who run to every doctor for his opinion and follow like a spaniel every bird they spring, are not fit to receive these secrets. They must be serious, silent men, faithful to the Art and most faithful to their teachers. We should always remember that doctrine of Zeno: "Nature," said he, "gave us one tongue but two ears, that we might hear much and speak little." Let not any man therefore be ready to vomit forth his own shame and ignorance. Let him first examine his knowledge and especially his practice, lest upon the experience of a few violent knacks he presume to judge Nature in her very sobrieties.

To make an end: if thou dost know the First Matter, know also for certain thou hast discovered the Sanctuary of Nature. There is nothing between thee and her treasures but the door. That indeed must be opened. Now if thy desire leads thee on to the practice, consider well with thyself what manner of man thou art and what it is that thou wouldst do; for it is no small matter. Thou hast resolved with thyself to be a co-operator with the Spirit of the Living God and to minister to Him in His work of generation. Have a care therefore that thou dost not hinder His work; for if thy heat exceeds the natural proportion thou hast stirred the wrath of the moist natures and they will stand up against the central fire, and the central fire against them; and there will be a terrible division in the chaos. But the sweet Spirit of Peace, the true eternal quintessence, will depart from the elements, leaving both them and thee to confusion. Neither will he apply Himself to that Matter as long as it is in thy violent, destroying hands. Take heed therefore lest thou turn partner with the devil, for it is the devil's design from the beginning of the world to set Nature at variance with herself that he may totally corrupt and destroy her. "Do not thou further his designs." I make no question but many men will laugh at this; but on my soul I speak nothing but what I have known by very good experience: therefore believe me. For my own part, it was ever my desire to bury these things in silence, or to paint them out in shadows. But I have spoken thus clearly and openly out of affection I bear to some who have deserved much more at my hands. True it is I intended sometimes to expose a greater work to the world which I promised in my *Anthroposophia*; but I have been since acquainted with that world and I found it base and unworthy; wherefore I shall keep in my first happy solitudes, for noise is nothing to me. I seek not any man's applause. If it be the will of my God to call me forth and that it may make for the honour of His Name, in that respect I may write again; for I fear not the judgement of man. But in the interim, here shall be an end.

FINIS

Aesch-Mezareph

According to Raphael Patai and Gershom Scholem, the Aesch-Mezareph dates from the 16th or early 17th centuries. The original Hebrew text, if there was one, does not appear to have survived. The work was published in first published in Latin in Knorr von Rosenroth's *Kabbala denudata*, Sulzbach, 1677-1684. A translation into English was issued in W. Wynn Wescott's 'Collectanea Hermetica' series at the end of the 19th century. I have here edited the text from this volume.

Aesch-Mezareph OR Purifying Fire.

CHAPTER I

Elisha was a most notable prophet, an example of natural wisdom, a despiser of riches, (as the history of the healing of Naaman showeth, 2 Kings, c.5, v.16) and therefore truly rich. According to what is said in Pirke Aboth, viz., Who is rich ? He that rejoiceth in his portion, cap. 4. For so the true physician of impure metals hath not an outward show of riches, but is rather like the Tohu of the first Nature, empty and void. Which word is of equal number with the word Elisha, viz., 411. For it is a very true saying in Baba Kama, fol. 71. col. 2. The thing which causeth riches, (such as natural wisdom) is supplied instead of riches.

Learn therefore to purify Naaman, coming from the north, out of Syria, and acknowledge the power of Jordan: Which is as it were Jar-din that is the River of Judgment flowing out of the north.

And remember that which is said in Baba Bathra, fol. 25, col. 2. He that will become wise, let him live in the South; and he that will grow rich, let him turn himself toward the north, etc. Although in the same place Rabbi Joshua Ben Levi says, let him live always in the south, for whilst he becomes wise, at the same time he becomes rich. "Length of Days is in her right hand, and in her left, Riches and Honour." Prov., c.3, v.16. So thou wilt not desire other riches. But know, that the mysteries of this wisdom, differ not from the superior mysteries of the Kabbalah. For such as is the consideration of the predicaments in holiness, the same is also in impurity; and the same Sephiroth which are in Atziluth, the same are in Assiah, yea, the same in that kingdom, which is commonly called the mineral kingdom; although their excellency is always greater upon the spiritual plane. Therefore the metallic root here possesseth the place of Kether, which hath an occult nature, involved in great obscurity, and from which all metals have their origin; even as the nature of Kether is hidden, and the other Sephiroth flow from thence.

Lead hath the place of Chokmah, because Chokmah immediately proceeds from Kether, as it immediately comes from the metallic root, and in enigmatic similes, it is called the "father" of the following natures.

Tin possesseth the place of Binah, shewing age, by its greyness, and shadowing forth severity and judicial rigour, by its crackling.

Silver is placed under the Classis of Chesed, by all the masters of the Kabbalah, chiefly for its colour and use.

Thus far the white natures. Now follow the red.

Gold is placed under Geburah, according to the most common opinion of the Kabbalists; Job in c.37, v.22, also tells us that gold cometh from the north, not only for its colour, but for the sake of its heat and sulphur.

Iron is referred to Tiphereth, for he is like a man of war, according to Exod., c.15, v.2, and hath the name of "Seir Anpin", from his swift anger, according to Psalm 2, v.ult., "kiss the son lest he be angry."

Netzach and Hod are the two median places of the body, and the seminal receptacles, and refer to the hermaphroditic brass. So also the two pillars of the Temple of Solomon (referring to these two Sephiroth) were made of brass, I Kings, c.7, v.15.

Jesod is argent vive. For to this, the name "living" is characteristically given; and this living water is in every case the foundation of all Nature and of the metallic art.

But the true medicine of metals is referred to Malkuth, for many reasons; because it represents the rest of the natures under the metamorphoses of Gold and Silver, right and left, judgment and mercy, concerning which we will speak more largely elsewhere.

Thus I have delivered to thee the key to unlock many secret gates, and have opened the door to the inmost adyta of Nature. But if anyone hath placed those things in another order, I shall not contend with him, inasmuch as all systems tend to the one truth.

For it may be said, the three supernals are the three fountains of metallic things. The thick water is Kether, salt is Chokmah, and sulphur is Binah; for known reasons. And so the seven inferior will represent the seven metals, viz., Gedulah and Geburah, Silver and Gold; Tiphereth, Iron; Netzach and Hod, Tin and Copper; Jesod, Lead; and Malkuth will be the metallic woman, and the Luna of the wise men; and the field into which the seeds of secret minerals ought to be cast, that is the water of Gold, as this name (Mezahab) occurs, Genesis, c.36, v.39.

But know, my Son, that such mysteries are hid in these things as no tongue may be permitted to utter. But I will not offend any more with my tongue, but will keep my mouth with a bridle, Psalm 39, v.2.

Gehazi the Servant of Elisha, is the type of the vulgar students of Nature, who contemplate the valley and depths of Nature, but do not penetrate into her secrets.

Hence they labour in vain, and remain servants for ever. They give counsel about procuring the son of the wise men whose generation exceeds the power of Nature, but they can add nothing to assist in his generation, 2 Kings, c.4, v.14 (for which purpose a man like Elisha is required). For Nature doth not open her secrets to them, v.26, but contemns them, v.30, and the raising of the dead is impossible to them, v.31. They are covetous, cap. 5, v.20; liars, v.22; deceivers, v.25; prattlers of other men's deeds, 2 Kings, c.8, v.4-5, and instead of riches, contract a leprosy themselves, that is disease, contempt and poverty, v.27. For the word Gehazi, and the word Chol, profane or common, have both the same number.

Aesch-Mezareph or Purifying Fire.

CHAPTER II

In metallic things, Geburah is of the class to which Gold is referred; which has again its decad ; (i.e., ten orders or degrees). So that,

1. Chethem, that is, pure fine Gold, is referred to the Kether thereof; which, Canticles, c.5, v.II, is referred to the head.
2. Batar, Gold, is referred to Chokmah, as though laid up in strongholds, Job, c.22, v.24, 25, and c.36, v.19.
3. Charutz, Prov., c.8, v.10, is referred to Binah, from the digging of it; which name belongs to the feminine gender.
4. Zahab Shachut, that is, fine and drawn Gold, 2 Chron., c.9, v.15, because it hath the analogy to the thread of Chesed.
5. Zahab, alone, is referred to Geburah, because gold cometh from the north, Job, c.37, v.22.
6. Paz, and Zahab Muphaz, are referred to Tiphereth, I Kings, c.10, v.18; Psalm, c.21, v.4, and 19, v.11 ; and Daniel, c.10, v.5. For so Tiphereth and Malkuth are compounded in the golden throne, I Kings, c.10, v.18; also when it is called a vessel of Gold, Job, c.28, v.17; a crown of Gold, Psalm 21, v.3; bases of Gold, Cant., c.5, v.75.
7. Zahab Sagur, is referred to Netzach, that is Gold shut up, I Kings, c.4, v.20, 21, Job, c.28, v.15, to wit, to bring forth seed.
8. Zahab Parvajim, is referred to Hod; 2 Chron., c.3, v.6, I Kings, c.6, v.20, from its likeness to the blood of young bullocks, for this kind is red at the left hand.
9. Zahab Tob, is referred to Jesod, that is good Gold, Gen., c.2, v.12, for this kind is called good, after the manner of a good man.
10. But Zahab Ophir, is referred to Malkuth, Job, c.22, v.24, for it is the name of a land (or earth) as called so from ashes. See also I Chronicles, c.29, v.4.

And now concerning the name Zahab, I will lead thee into the cave of the hidden matter, and will show thee the treasures of Solomon mentioned in Nehemiah, c.13, v.13, viz., the Perfection of Stones, Exodus, c.26, v.6.

Come see! There are many places, to which Gold is referred, viz., Geburah and Binah, and other special places, where the species of Gold are disposed by one thus, by another other ways. But now I represent to thee the nature of Gold in Tiphereth.

Neither can you object out of the Zohar or Tikkunim. For know, that in this place ought to be understood Tiphereth, of the measure or degree of Geburah. And it is a great mystery, because Tiphereth commonly contains Iron under it, from whence we seek Gold.

This is the Sol or Sun of nature and art, whose lesser number is ten, the symbol of all perfection which number by Gematria also shows you the lesser number of Tiphereth likewise the word Atah belonging to the same in its lesser computation.

Mingle therefore Iron and Clay, Daniel, c.2, v.33, and thou shalt have the foundation of Gold.

This is that Gold, to which is attributed the notion of Tetragrammaton, Exodus, c.32, v.5, in the history of the calf, which was to be ground to powder, and thrown upon the waters, v.20, whence you shall see seven kinds of Gold immediately following one another in the work.

First, simple Gold, which is called Zahab barely; for it is truly Gold though not digged out of the earth; nor destroyed by the violence of the fire, but living, rising out of the waters ; sometimes of a black, sometimes of a yellowish, and often like a peacock's colour; going back of its own accord into the waters, and this may be called Zahab Saba, as though you should say, Sabi, the Gold of captivity, because it is newly captured, and shut up in its prison; where it keeps a fast of forty days and nights, that you know not what is become of it, Exodus, c.32, v.1 ; for there is then no external appearance, even as Moses was hidden and they knew not what had become of him.

Secondly, it becomes Zahab Shacuth as though killed and slain, for it dies and its corpse putrefies and grows black: then it is under judgment and the shells rule it, and the powers of the name of 42 letters fulfil their time upon it.

Thirdly, but then follows Zahab Ophir, as though you should say Apher, for it is of the colour of ashes; which time the twenty-two letters of the alphabet will determine for you.

Fourthly, it becomes Zahab Tob, because it is good to colour, though not of the colour of Gold, but Silver. This may be called Chethem. For it may be so called, according to Lam., c.4, v.1. How shall Gold be coloured with redness, and Hacchethem Hattob, i.e., good Silver be changed? And thence is referred that text in Job, c.22, v.24, and put it upon Opher, he would have said Opheret, Lead, Batsar, Silver, that is this white Gold. For from hence you shall have Silver. And to Silver when it shall be in the state of a stone, add Nachlim, rivers of metallic waters; from whence you shall have Ophir, that is Gold of Ophir, which was accounted the best. Now you shall have the number of the great name Ehejeh; for thou shalt possess, after twenty-one days, these things. If thou wilt now open thy treasure, open it ; but it shalt yet only give Silver as stones, I Kings, c.10, v.27.

But if thou desire more, let thy Gold be,

Fifthly, Zahab Sagur, i.e., shut-up Gold : Let it remain in the prison, in the place of its maturation, in the bowels of the earth of the wise men all the time of the Decumbiture of Ezekiel, c.4, v.6. And thy Gold shall become the Sixth, Jarak Rak, i.e. yellow Gold, like Zahab Parvajim. These are the thirty men, Judges, c.14, v.19, whom Samson slew. For this being done,

Seventhly, your Gold will be Paz and Muphaz and Uphaz; being strengthened to conquer and colour all imperfect metals.

This is that Charutz, that sharp pointed (or penetrating) thing; which Job, c.41, v.30, says ought to be cast upon clay, i.e., imperfect metals, that hath Cohach, power to produce Gold: for Tit and Cohach are of equal numbers. And make it to boil like a deep pot, a sea of thick metallic waters ; and it shall become like a vessel of paint : But after that it shall make the path to shine, v.31-32. Blessed be the name of the glory of his kingdom for ever and ever.

I write these things, I the insignificant one, according to my slender knowledge, who have earnestly sought out secret things, to the healing of all creatures. But that which moved me thereto is spoken in Sohar Heaesinu, fol. 145, cap. 580, concerning the office of a physician, that I should not desist from the good and right way until I should find the best medicine : And the words are these;

It is written, Deut., c.32, v.10, "He found him in desert land and in the waste howling wilderness; he led him to find the causes, and made him understand and kept him as the apple of his eye. And rightly because he hath compelled all the cortices to serve him." Thus far was it written in the book of Kartanaeus the physician. And then he drew from this text various observations necessary to a wise physician about the cure of the patient, lying in the chamber of sickness, Genesis, c.39, v.20, where the captives of the king may worship the lord of the world. For when a prudent physician comes, he finds him in the land of the desert, and in the wilderness of the howling solitude, which are as the diseases afflicting him, and finds him in the captivity of the king.

Here it may be objected that it is not lawful to cure him, because the Holy One, who is blessed for ever, hath caused him to be ill and as if a captive. But this is not so ; for David says, Psalm 41, v.2, "Blessed is he who considereth (the curing of) the poor ; the Lord will preserve him and keep him alive." For he is poor who lies in the house of sickness ; and if the physician be wise that Holy One, who is blessed for ever, loads him with blessings, in reference to him, whom he cures. That physician finds him in the land of the desert, that is ill, etc. And what is to be done for him ; Rabbi Eleasar hath told us : Hitherto we have heard nothing of that physician, nor of his book; except that once a certain merchant told me that he heard his father say, that in his time there was a certain physician, who having seen a patient, presently said, "this one will live and that one will die" ; and that it was reported of him, that he was a just and true man fearing sin; and that, if any man could not procure those things he needed, he would buy them for him, and freely supply his necessities ; and that it was said, there was not so nice a man in the whole world, and that he did more with his prayers, than with his hands. And when we supposed this man to be the very same physician, the merchant made reply, "Certainly his book is in my hands, having been left to me as an inheritance by my father; and all the sayings of that book are hidden in the mystery of the law: And in it we do find profound secrets, and many medicines ; which notwithstanding, is not lawful to apply to any, except to him that feared Sin, etc." Rabbi Eleasar said, "lend it to me". He replied, "I will, so as to show to you the power of the sacred light." "And you have heard" (said Rabbi Eleasar) "that Book was in my hands twelve months, and we found in it sublime and precious

lights, etc., and we have found in it various sorts of medicines, ordered according to the prescriptions of the law, and the profound secrets, etc. And we said, blessed be the holy and merciful one, who bestoweth a share of wisdom upon men from the supernal wisdom." Thus far here.

These things moved me to seek the like good and secret books ; and from the good hand of my God I found that which I now teach to thee. And the camea of this metal is altogether wonderful, for it consists of six times six partitions, everywhere wonderfully showing the virtue of the letter Vau, related to Tiphereth. And all the columns and lines, as well from the bottom to the top, as from the right to the left, and from one angle to another, give the same sum and thou mayest vary the same ad infinitum. And the various totals always observe this principle, that their lesser number is always 3, 9, or 6 ; and again, 3, 9 or 6 and so on. Concerning which I could reveal many things to thee.

Now I add this example, which shows as the total of a line the number 216 of Arjeh our wonderful lion, 14 times, which is the name Zahab, Gold. Compute and be rich.

11	63	5	67	69	1
13	21	53	55	15	59
37	27	31	29	45	47
35	39	43	41	33	25
49	57	19	17	51	23
71	9	65	7	3	61

Aesch-Mezareph OR Purifying Fire.

CHAPTER III

CHESEPH, Silver is referred to Gedulah on account of its whiteness which denotes Mercy and Pity. In Raja Meh. it is said that by 50 silver shekels, Deut., c. 22, v. 29, is understood Binah, Understanding, but when from 50 portals it inclines to the side of Gedulah--see the book Pardes Rimmonim, tract 23, c. 11.

Cheseph, Silver, in Metallic things Rabbi Mordechai writes thus:

Let the Red Minera of Silver be taken, let it be ground very finely; add an Ounce and a half of the Calx of Luna to six Ounces of it. Let it be placed in a Sand bath in a Vial sealed. Let there be given a small Fire for the first Eight Days, lest its Radical Humidity be burnt up. The second Week, one degree stronger; and the third yet stronger; and on the fourth, that the sand may not be red hot, but so that when Water is dropped upon it, it may hiss. Then on the top of the Glass, thou shalt have a White Matter, which is the Materia Prima or tinging Arsenic, being the living Water of Metals, which all Philosophers call dry Water, or their Vinegar. Let this be purified thus: Take of the Crystalline Matter sublimed; Let it be ground upon a Marble, with an equal part of Calx of Luna, and let it be put into a Vial sealed, and set in a Sand bath again, the first two Hours with a gentle Fire, the second with a stronger, and the third with one yet more violent, and increased till the Sand will hiss, and our Arsenic will be sublimed again, the starry Beams being sent forth. And since a quantity of this is required thou shalt augment it thus:

Take six Ounces of this, and an Ounce and a half of the most pure Filings of Luna, and make an Amalgama, and let them be digested in a Vial in hot Ashes, till all the Luna be dissolved, and converted into Arsenical Water.

Take an Ounce and a half of this Spirit, and place it in a closed Vial: Let this be put into hot Ashes, and it will ascend and descend; which heat continue, till it leaves off Sweating, and it lies at the bottom the Colour of Ashes.

Thus the matter is dissolved and putrefied.

Take one part of this Cinereous Matter, and half a part of the aforesaid Water, let them be mixed and sweat in a Glass, as before, which will happen in about Eight Days; when the Cinereous Earth shall begin to wax white, take it out, and let it be imbibed with five Washings of its Lunar Water, and digested as before. Let it be imbibed the third

time, with five Ounces of the same Water, and coagulated as before, for Eight Days. The fourth Imbibition requires seven Ounces of the Lunar Water. And the Sweating being ended, this Preparation is finished.

Now for the White Work. Take 21 Drachms of this White Earth, 14 Drachms of the Lunar Water, 10 Drachms of Calx of most pure Luna; mix them upon a marble slab and commit them to Coagulation, till they grow hard; imbibe it with three parts of its own Water, till it hath drank up this Portion; and repeat that so often, till it flow on a Copper Plate, made red hot, without Smoke; and then thou shalt have the Tincture for the White, which thou mayest increase by the means aforesaid.

For the Red, you must use Calx of Sol, and a stronger Fire; and 'tis a work of about four months. Thus this author. Let this be compared with the Writing of the Arab Philosopher (Geber), where he writes very fully of the Arsenical Matter.

Chesed, in the Metallic Kingdom, is Luna, Nemine Contradicente. And so the Lesser Number of Gedulah is as that of Sama, or Sima. Silver is referred to in Prov., c. 16, v. 16, and c. 17, v. 3, and also Psalm 12, v. 7, and Job, c. 28, v. 1. Silver is also found allotted to each one of the Sephirotic Decad, thus see the c. 38 of Exodus, v. 17 and 19, where Silver forms the Chapters of the Pillars representing Kether or the summit. While Silver is compared with Chokmah, in Proverbs, c. 2, v. 4, and to Binah, in Prov., c. 16, v. 16.

Gedulah is manifest out of the History of Abraham, where Silver is always preferred, Gen, c. 13, v. 2, and c. 23, v. 15, 16, and c. 24, v. 35, 53.

Geburah is shewed, when Silver is put in the Fire, Prov., c. 17, v. 3, and Num., c. 31, v. 21. Psalm 66, v.10. Prov., c. 27, v. 21. Isaiah, c. 48, v. 10. Ezek., c. 22, v. 22. Zech., c. 13, v. 9. Mal., c. 3, v. 3.

Tiphereth is the Breast of the Statue, in Dan., c. 2, v. 32.

Netzach is a Vein of Silver, in Job, c. 28, v. 1.

Hod are the Silver Trumpets, Num., c. 10, v. 2.

Jesod is found in Prov., c. 10, v. 20, and Malkuth, in Psalm 12, v. 6.

The Camea of this Metal represents nine times nine Squares, showing the same sum twenty times, viz., 369, and in its lesser Number 9, which all the Variations shew, though they should be a thousand times a thousand; because this Chesed (which is Mercy) endureth for ever. Psalm 136, v. 1.

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

Barzel, Iron; in the Natural Science, this Metal is the middle Line, reaching from one extreme to the other. This is that Male and Bridegroom, without whom the Virgin is not impregnated. This is that Sol, Sun or Gold of the Wise Men, without whom, the Moon will be always in Darkness. He that knows his Rays, works in the Day; others grope in the Night.

Parzala, whose lesser number is 12, is of the same account as the Name of that Bloody Animal Dob, a Bear, Whose Number is 12 also.

And this is that Mystical thing, which is written, Dan., 7, 5, "And behold another Beast, a second like unto a Bear, stood on its one side, and it had three Ribs standing out in his Mouth, between his Teeth; and thus they said unto it, Arise, eat much Flesh." The Meaning is, that in order to constitute the Metallic Kingdom, in the second place, Iron is to be taken; in whose Mouth or Opening (which comes to pass in an Earthen Vessel) a threefold Scoria is thrust out, from within its whitish Nature.

Let him eat Batsar, i.e., Flesh, whose lesser Number is 7, that is Puk, that is Stibium, whose lesser Number in like manner is 7.

And indeed much Flesh, because the proportion of this, is greater than of that; and indeed such a proportion as Puk, that is 106, bears to Barzel 239; such shall be the proportion of Iron to Antimony.

But understand the Flesh of the Lion, which is the first Animal; whose Eagle's Wings, and so much as is very Volatile in him, shall be drawn out, and it shall be lifted up, and by purifying be separated from its Earth or Scorria: And it will stand on its Feet; that is, shall get its Consistency, in a Cone; like a Man erect and with a shining Countenance, like Moses. For Enos and Moses in full writing by Gematria each give 351. And the Heart of Iron, [for the heart, Leb and iron, Barzel, in their least Number both give 5], (Mineral) i.e., the Tiphereth of Man Mineral shall be given to it.

For even the name of the Star belonging to this, is Edom, which hath the Connotation of a Red Man.

These things being done, the third Beast ought to be taken, which is as it were a Leopard, i.e., Water not wetting; the Garden of the Wise Men; for Nimra a Leopard, and Jardin in their lesser Number, make the same Sum, viz., 12, Such also is the Quickness of this Water, that is not unlike a Leopard upon that account.

And he shall have four Wings of a Bird upon his Back, the four Wings are two Birds, which exasperate this Beast with their Feathers, to the intent he may enter and fight with the Bear and Lion; altho' of himself he be volatile and biting enough, and venomous like a Winged Serpent and Basilisk.

And the Beast had four Heads; in which Words are understood four Natures lurking in his Composition, i.e., white, red, green, and watery.

And power was given him over the other Beasts, i.e., the Lion and the Bear, that he may extract their gluten or Blood.

From all these are made one Fourth Beast in the 7th verse, which is frightful, terrible, and very strong: For it casts forth so great Fumes, that at some times there is Peril of Death, if he be handled at undue time and place.

And he hath great Teeth of Iron, because this is one of the Parts and Materials compounding it; Eating and Breaking himself, and others to pieces, and Treading the Residue under his Feet. That is, of a Nature so violent, that by many bruising and tramlings, he is as it were tamed at length.

And he had ten horns, because he hath the Nature of all the Metallic Numbers.

A little Horn, etc., for out of this is extracted the young King, who hath the Nature of Tiphereth (that is of a Man) but of the Nature or Part of Geburah: For it is that Gold which predominates in the Work of the Wise Men. Thus far the Preparatories.

And now the Beast is to be killed, and his Body to be destroyed and delivered up to the Fire to be burned, etc. For now follows the Regimen of the Fire. Concerning which elsewhere.

The Sword of the Illustrious Naaman is also related to the word Barzel.

Lancea; in the Study of the Metallic Natures, the History of Phinehas, Numbers, c. 25, v. 7, belongs to this place. By the Fornicators are understood the (Masculine) Arsenical Sulphur, and the (feminine) dry Water unduly mixed, together in the Mineral.

By the Spear of Phinehas is meant the Force of Iron acting upon the Matter to cleanse it of Dross: By which Iron, not only is the Arsenical Sulphur killed, but also the Woman herself is at length mortified; so that the Miracle of Phinehas may be fitly applied here. See also the Targum on this Place, i.e., Numbers, c. 25, v. 7. For the Nature of Iron is wonderful, as its Camea (whose lines add up to 65 each way) shews.

It is here given: the Number 5, and its Square (i.e., 25) denote the Feminine Nature, which is corrected by this Metal.

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

Aesch-Mezareph or Purifying Fire.

CHAPTER IV

Bedil, Tin; in Natural Science, this Metal is not greatly used; for as it is derived by Separation, so its Matter remains separate from the Universal Medicine.

Amongst the Planets, Zedek is attributed to it; a white wandering Planet, to which the Gentiles applied an Idolatrous Name, mention whereof is forbidden, see Exodus, c. 22, v. 12, and a greater Extirpation is promised, Hosea, c. 2, v. 17, and Zechariah, c. 13, V. 2.

Amongst the Beasts, no Allegory is better applied to this metal than that, because of its Crackling, it should be called Chazir Mijaar, a Boar out of the Wood, Psalm 80, v. 14, whose Number is 545; which is not only made five times from 109, but in its lesser Number shews a Quinary, as the Name Zedek 194; which Numbers being added, make 14; and they make the Number 5, which twice taken is 10, the lesser Number of the word Bedil, by the two figures of 46 being added together. But five times ten shews the Fifty Gates of Binah, and the first Letter of the Sephira Netzach, which is the Sephirotic Class to which this Metal is referred.

In particular Transmutations, its Sulphurous Nature alone doth not profit, but with other Sulphurs, especially those of the Red Metals, it does reduce thick Waters, duly terrificated into Gold; so also into Silver, if its nature be subtilized into a thin water by Quicksilver which (amalgam) amongst others is made well enough by Tin. But its viscous and watery Nature may be meliorated into Gold, if it be duly pulverized with the Calx of Gold through all the Degrees of Fire, for ten Days, and by degrees thrown upon flowing Gold, in the form of little masses, which also I am taught is to be done with Silver. But no man is wise unless his Master is Experience. I add no more; He that is wise may correct Natures and help by Experiments where they are imperfect.

Kassitera, Tin; See Bedil's Camea, where the Number resulting from every side is Dal; representing the Tenuity and Vileness of this Metal, in all Metallic Operations.

4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13

Aesch-Mezareph or Purifying Fire.

CHAPTER V

HOD, in the Wisdom of Nature, is of the Classis of Brass; for the Colour expresses the Nature of Geburah, which this Sephira contains. And the Use of Brass was for instruments of Praise and Music, I Chronicles, c. 15, v. 19. "And Brazen Bows were of Use in War." 2 Samuel, c. 22, V. 35, Job, c. 20, V. 24, and the like, Samuel, c. 17, v. 5, 6, 38. But as Hod is encompassed with a Serpent, so Nechuseth --Brass is of the same Root with Nachash a Serpent. The Seventy Talents of Brass of the Oblation' Exodus, c. 38, v. 29, represent Seventy Princes; for about this place is the greatest Force of the Cortices or Shells. Whence in Hod is a degree of Prophetical Representation, as from the

Root Nachash comes Nechashim, Enchantments, Numbers, c. 23, v. 23, and C. 21, V. I. But he that will be curious, may find, that Hod has a special Decad. So also in the History of Brass, from the Law, he may easily gather a Decad.

For may not that Oblation in general from which afterwards Vessels were made for the Tabernacle, Exodus, c. 38, v. 29, be referred to Kether, since all the other degrees spring from this.

Doth not the Laver of Brass, Exodus, c. 30, v. 18, shew the Nature of Chokmah, from which an Influx is let down to all the Inferiors? But the Basis thereof, which also was of Brass, is Binah; for Chokmah resides therein.

Afterwards the Brazen Altar, Exodus, c. 27, v. 2, with its Furniture represents the two Extremes, for the two Bars in the same place were covered over with Brass; and are as it were the two Arms, Gedulah and Geburah. The Body of the Altar itself, Tiphereth. The four Rings of Brass, to the right and left are Netzach and Hod.

And the Brazen Net, which was instead of a Foundation, is Jesod.

And if you say, that the Altar was to be referred to Malkuth, according to the most common Opinion, which Altar may represent the Notion of a Woman: I answer, 'Tis true according to the general Distribution of the Tabernacle and Temple. But amongst the special Classis of Brass, where all things before incline to the Female, and so also Tiphereth, the Notion of the Male will not be so remote.

For there are yet Adne, Brazen Bases, Exodus, c. 26, v. 37, and c. 27, v. 10, which being as it were the bottom of the Tabernacle, have congruously enough the Nature of Malkuth.

He that would here trace these Mysteries more largely, might easily prolong his Discourse: But a wise Man will in short understand the Foundation.

The wonderful Camea belonging to the Classis of Brass, contains seven times seven Squares; and the Sum of each Line, whether Horizontal, Vertical, or Diagonal, are equal to each other, and to Tzephah .

22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

As for Example, Here all the Columns make the same Tzephah, 175, as is to be seen above; for the first Column to the right, 4, 29, etc., makes 175, and so the rest to the last towards the left. After the same manner note the uppermost corner 22, (where is the Mystery of the 22 Letters) 47, etc., and ending with the number 4, where note the

Mystery of the Tetragrammaton and so all to the bottom. Lastly, crosswise from the Angle between the East and South, to the Angle between the West and North, 4, 11, 18, etc., are 175, and from the Angle between the East and North, to the Angle between the West and South, viz., 22, 23, 24, etc., make all 175.

Therefore contemplate these things and thou shalt see an Abyss of Profundity.

Unless thou hadst rather allude to those Coverings, in which Brass was used, Exodus, c. 27, v. 2, 6, etc.

So if No. 1 be omitted, and you begin with line 2, there meets you the Sum Botzatz, 1 Samuel, c. 14, v. 4, writ defectively. If you begin with line 3, you will have the like Sum of 189. If you begin with line 4, then 196. If you begin with line 5, then 203. And so they ascend, exceeding one another by 7.

But if by a skip you dispose the Numbers 1, and 3, and 5, and 7, and 9, etc., then begin with which you will, you will observe the same Proportion. Also 1, and 4, and 7, and 10, and 13, etc. Also 1, and 5, and 9, and 13. This Septenary Net will always, from every Face, represent the same Sum, whose farther Use I should be able to open elsewhere.

Nechusheth, Brass, see Sohar Pekude, 103, 410, etc., and see Hod as above. Amongst the Planets Nogah, Venus corresponds to it. A necessary Instrument to promote the Metallic Splendour.

Yet it hath more the part of a Male than Female. For do not deceive thyself, to believe a white Splendour is promised to thee, as the word Nogah infers. But Hod ought to receive a Geburic Influence, and gives it also. O, how great is this Mystery.

Learn therefore to lift the Serpent up on high, which is called Nechushtan, 2 Kings, c. 18, v. 4, if thou wouldst cure infirm Natures after the Example of Moses.

Aesch-Mezareph or Purifying Fire.

CHAPTER VI.

CHOKMAH, in the Metallic Doctrine, is the Sephira of Lead, or Primordial Salt, in which the Lead of the Wise Men lies hid. But how is so high a Place attributed to lead which is so Ignoble a Metal, and of which there is so seldom Mention made in the Scripture?

But here lies Wisdom! Its several Degrees are kept very secret; hence there is very little mention made of it. But yet here will not be wanting examples of the particular Sephiroth.

For may not that which, in Zech., c. 5, v. 7, is called a Lifted up Talent of Lead, and brought from the deep, represent the grade of Kether? And that which in the same Chapter, v. 8, is spoken concerning the Stone of Lead, it sets before itself the Letter Jod, which is in Chokmah.

Then Ezekiel, c. 27, v. 12, Lead is referred to the place of the congregation, of which type is Binah.

And Amos, c. 7, v. 7, Anak, a Leaden Plummet, denotes the Thread of Chesed. For Anak, with the whole Word, hath 72 the Number of Chesed. But in Numbers, c. 31, v. 22, Lead is reckoned amongst those things which can abide the Fire, will be referred to Geburah.

But Job, c. 19, v. 24, graven with an Iron Pen and Lead are joined together, from whence you have Tiphereth.

But in Ezekiel, c. 22, v. 18, 20, there is the Furnace, of Trial, or of Grace, or Furnace of Judgment, in which also is put lead; hence, Netzach and Hod; for thence ought to flow a River of Silver.

And Jeremiah, c. 6, v. 29, the Furnace of Probation; out of which, by the means of Lead, good Silver is looked for. Is not the just Man, and he that justifies, Jesod (i.e., the Foundation)?

But if you seek the bottom of the Sea, look upon Exodus, c. 15, v. 10, where the Notion of Malkuth will occur.

This is that Red Sea, out of which the Salt of Wisdom is extracted, and through which the Ships of Solomon fetched Gold.

Ophereth, in the Doctrine of Natural things, is referred to Wisdom, for a great Treasure of Wisdom lies hid here.

And hither is referred the quotation Proverbs, c. 3, v. 19. The Lord in Wisdom hath founded the earth; I say, the Earth, concerning which Job speaks, c. 28, v. 6, which hath Dust of Gold. Where, take notice of the Word Ophereth, i.e., Lead. This Lead, by a Mystical Name is called Chol, because therein lies the System of the whole Universe. For its Figure has below a Circle, the Sign of Universal Perfection, and over the circle is a cross formed of four Daleths, whose Angles meet in one Point; so you may know, that all Quaternity lies here, and the Quaternions of Quaternity: whether you refer to the Elements, or Cortices, or Letters or Worlds.

And in this Lead of the Wise Men, four Elements lie hid, i.e., Fire, or the Sulphur of the Philosophers; Air, the Separator of the Waters; the dry Water; and the Earth of the Wonderful Salt.

There are also hid in it the four Cortices, described in Ezekiel, c. 1, v. 4, for in the Preparation of it there will occur to thee the Whirlwind, a great Cloud, and a Fire enfolding itself, and at length the desired Splendour breaks forth.

Also the Natural Sephira of the Tetragrammaton, and the Metal thereof, occurs to thee here. And you will naturally travel through four Worlds in the very Labour; when after the Faction and Formation, laborious enough, there will appear the wonderful creation: after which thou shalt have the Emanation of the desired Natural Light.

And note, that the word Chol, whose Number is 50, multiplied by 15, according to the Number of the Sacred Characteristic Name in the Sephira of Wisdom, will produce the Number of Ophereth, i.e., 750.

Also the Kamea of that Metal is also wonderful, in which the Number 15, viz., the Name Jah, i.e., a form of Jehovah, in a Magic Square of nine Squares (because we are in the ninth Sephira) throughout all its Columns, shows itself after this manner.

4	9	2
3	1	7
8	5	6

The Planet Shabthai denominated from "Rest," because in this Principle is offered the most desired Rest.

And if you shall compute the words Lahab Shabthai, i.e., the point or edge of Saturn, there will arise the Number of

the Name Ophereth; viz., Lead.

Arjeh, a Lion, in Natural Science is variously applied.

"For there is Gur Arjeh, a Lion's Whelp;" as Jacob speaks, Genesis, c. 49, v. 9. That word Gur, a Whelp, Numbers 209, and if you add the whole Word in the place of a Unit, it will be 210, which is the Number of the word "Naaman the Syrian, the General of the Army of the King of Aram," 2 Kings, c. 5, v. 1, by whom is Allegorically to be understood the Matter of the Metallic Medicine, to be purified Seven times in Jordan, which many men, studious in Metallic Affairs, call Gur.

2. And that thou mayest the better understand this Matter, take the Lesser Number of this word Naaman, which is 21, this is equal to the Number of the Name of Kether, which is Ehejeh, 21.

3. The Number of Naaman, with the whole Word, is 211; to which another Name of the Lion is equal, Ari, 211.

4. And so also Arjeh, a Lion is equal in Number to the first word of that wonderful History, 2 Kings, c. 5, v. 1. "And Naaman, etc." For this constitutes 216.

5. Moreover, the word Kephir, a young Lion, and Jerik, agree also in their Number; for each of them give 310. And now it is known in Metallic Mysteries, that at the very Entrance, we meet the AEnigma of the Lion of Green growth, which we call the Green Lion; which, I pray thee, do not think is so-called, from any other Cause but its Colour. For unless thy Matter shall be green, not only in that intermediate state before 'tis reduced into Water, and also after the Water of Gold is made of it, remember that this Universal Dry Process must be amended.

6. The other Names of Lions, are Lebi, which is a Lioness, according to Job, c. 4, v. 11. The Whelps of the Lioness shall separate themselves; Ezekiel, c. 19, v. 2. "Thy Mother being a Lioness lay amongst the Lions;" Nahum, c. 2, v. 12. "A Lioness is there"; v. 13, "The Lion did strangle them for his Lioness."

Also Lish, which denotes a fierce Lion, with long straight hair: as found in Proverbs, c. 30, v. 30. These two Names, in their Lesser Numbers each contain a Septenary, for Lebi numbers 43, which gives 7, and Lish 340, which gives 7 also. To these the Name Puk, Stibium is equal, whose Sum is 106, and its lesser Number is 7, than which nothing could be more plain. Especially if the Sirname of that Mineral be considered, when it is called the Hairy Servant, or he with long hair or Ruddy haired; with many like Names given to it.

7. There is yet another Name of a Lion according to the Masters of the Sanhedrim, in chapter 11, fol. 95, col. 1, i.e., Shachatz; which also the Targum uses; and Psalm 17, v. 12; its Number is 398, in its lesser Number it is 2. And the Chaldaic Word Tzadida shews the same lesser Number 2, being used in Targum, 2 Kings, c. 30, v. 30, Jeremiah, c. 4, v. 30, (instead of the Hebrew Word Puk, which is Antimony) for its sum is 109, which together with the whole Word, is 110, and its lesser Number 2.

8. At length also there, meets us the Name of the Black Lion, to wit, Shacal, whose Number is 338, and its lesser Number 5.

Now take the least Number of the word Naaman 210, which is 3, and the least Number of the Chaldaic word Parzel, Iron, which is 2, and you will have 5, the Black Lion.

9. Zahab, Gold, is called by the name Red Lion; and so not only the least Numbers of the Names Lebi and Lish make 14, which Number Zahab hath; but also the least Number of the word Zahab is 5, as I said but now to be equal to Shacal.

But under this Notion is to be understood Gold, either already Mortified, or now at length drawn from the Mines of the Wise Men,---Black in Colour, but Red in Potency.

Aesch-Mezareph or Purifying Fire.

CHAPTER VII.

JARDEN, denotes a Mineral Water, useful in the cleansing of Metals, and Leprous Minerals. But this Water flows from two sources, whereof one is called Jeor, i.e., a fluid, having the Nature of the Right Hand, and very Bountiful.

The other is called Dan, Rigorous and of a sharp Nature.

But it flows through the Salt Sea, which ought to be observed, and at length is thought to be mixed with the Red Sea; which is a Sulphurous Matter, Masculine, and known to all true Artists.

But know thou, that the Name Zachu, i.e., Purity, being multiplied by 8, the Number of Jesod, produces the Number Seder, i.e., Order, which is 264. Which Number is also contained in the word Jarden; thus you may Remember, that at least Eight Orders of Purification are required, before the true Purity follows.

Jesod, in natural things, contains under itself Quicksilver; because this Metal is the Foundation of the whole Art of Transmutation.

And as the Name of El, doth insinuate the Nature of Silver, because both belong to the Classis of Chesed, (but here to that Chesed, which is inferior, viz., Jesod). So the name of El Chai, is the same as it were, Cheseeph Chai, i.e., Quicksilver.

And so Kokab, a Star, is the Name of the Planet, under whose Government this Matter is, with the whole Word is 49; which same is the Number of El Chai.

But remember that all Quicksilver doth not conduce to this Work, because the sorts of it differ even as Flax from Hemp or Silk, and you would work on Hemp to no purpose, to make it receive the Tenuity and Splendour of fine Flax.

And there are some that think it a sign of Legitimate Water, if being mixed with Gold, it presently ferments. But the common liquid Mercury, precipitated by Lead, performs this. And what will it do ?

Verily I tell thee, there is no other Sign of a true Mercury but this, that in a due heat it invests itself with a Cuticula which is the purest refined Gold; and that in a little space of time, yea, in one night.

This is that which, not without a Mystery, is called Kokab, a Star; because according, to the natural Kabalah, Numbers, c. 24, v. 17, out of (the Metal) Jacob comes a Star; or in Plain language the shapes of Rods, and Branches, arise; and from this Star flows this Influence, of which we speak.

This Argent Vivre, in the Gemara Tract Gittin, ch. 7, fol. 69, is called Espherica, i.e., Spherical Water, because it flows from the Mundane Sphere.

And in Genesis, c. 36, v. 39, it is called Mehetabel, as tho' it were Me' Hathbula, by changing the order of the Letters, i.e., the Waters of Immersion, because the King is immersed in them to be cleansed.

Or as tho' it were the El Hatob, by a like Change of Letters; the Waters of the good El, or of Living Silver; for Life and Good have equal power, as Death and Evil have the same.

This is called the Daughter of Metred, that is, (as the Targum teaches,) the Gold-maker, Labouring with daily Weariness.

For this Water flows not out of the Earth, nor is digged out of the Mine; but is produced and perfected with great Labour and much Diligence.

This Wife (or female) is also called Me Zahab, the Waters of Gold, or such a Water as sends forth Gold.

If the Artist be betrothed to her, he will beget a Daughter, who will be the Water of the Royal Bath. Although some would have this Bride to be the Waters that are made out of Gold; which Bride (notwithstanding) poor Men leave to be espoused by great Men.

The Husband of Mehetabel is that Edomite King, and King of Redness, who is called Hadar, Glorious; viz., the Beauty of the Metallic Kingdom, which is Gold, Daniel, c. 11, v. 20-29. But such Gold as may be referred to Tiphereth. For Hadar represents 209, which Number also the Tetragrammaton, multiplied by 8, produces, (which is the Number of Circumcision and Jesod) if the whole Word be added as one.

But that thou mayest know, that Tiphereth, of the degree of Geburah, is understood; know thou, that that Number being added to the whole, is also contained in Issac, which in like manner is of the Classis of Gold.

The City of that King is called Pegno, Brightness, from its Splendour, according to Deut., c. 33, v. 2. Which Name,

and the Name Joseph, (by which Jesod is meant, have the same Number 156. That you may know that Argent vive is required to the Work; and that the Royal Beauty doth not reside out of this Splendid City.

To this place belongs another Sirname, i.e., Elohim Chajim, as tho' it were called Living Gold; because Elohim and Gold denote the same Measure. But so this Water is called, because it is the Mother and Principle of Living Gold: For all other kinds of Gold are thought to be dead; this only excepted.

Nor will you err, if you shall attribute to it another special name, for it may be called Mekor Majim Chajim, that is, a Fountain of Living Water. For, from this Water the King is enlivened, that he may give Life to all Metals and Living Things.

The Kamea of this Water is altogether wonderful, and exhibits in like manner the Number Chai (i.e. Living) 18 times, the same Sum in a Magic Square of 64 Squares, which is the Sum of Mezahab, Waters of Gold; being variable, after this manner, to infinity.

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

Here you have the Sum 260, from the bottom to the top, from the right hand to the left, and by the Diagonal; the lesser Number of 260 is 8, the Number of Jesod; as also the Root of the whole Square is 8.

The Symbol of the first Sum is 260, which makes the word Sar, i.e., "he went back," because in going forward the Sum always goes backward through the units.

For Example, if you begin with 2, reckoning the first Column for 8 the Sum will be 268, which is resolved in 7.

If you begin with the 3 (reckoning 8 for the second Column) the Sum will be 276, which resolves into 6. And so of the rest. And so also the number of Purifications increasing, the Weight of thy Water decreases.

Aesch-Mezareph or Purifying Fire.

CHAPTER VIII.

JUNEH, a Dove; amongst the AEnigmas of Natural things, the Name of a Dove is never applied to the Metals themselves, but to the Ministering and Preparing forms of Nature.

He that understands here the Nature of the Burnt Offering will not take Turtles, but two young male Pigeons, or Sons of the Dove, Leviticus, c. 1, v. 14, and C. 12, V. 8, and c. 14, v. 22.

But count the word Beni 62, and 2 for a Pair of Doves, and thence is the number 64 of the word Nogah, which is the Name of the 5th amongst the Planets, and you shall go the true way. Else "labour not to be Rich; Cease from thy own Wisdom:" Wilt thou cause thine eyes presently to discern it? That will not be: But the Scholar of the Wise Men maketh to himself Wings, and flieth as an Eagle, even as he doth the Minerals of the Stars to heaven. Prov., c. 23, v. 4, 5.

Jarach, the Moon or Luna in the History of Natural Things is called the "Medicine for the White," because she hath received a Whitening Splendour from the Sun, which by a like shining, illuminates and converts to her own Nature all the Earth, that is the impure Metals.

And the place of Isaiah, c. 30, v. 26, "the moon shall be as the Sun," may be mystically understood of this, because the Work being finished, she hath a solar Splendour; but in this State, the place of Canticles, c. 6, v. 10, belongs to her,---" fair as the Moon."

By the same Name the Matter of the Work is called: and so indeed it is like to the crescent Moon, in the first State of Consistence; and like to the Full Moon in the last State of Fluidity and Purity. For the words Jarach, the Moon, and Razia, Secrets, also Rabui, a Multitude, have by Gematria the same Numbers, because in this Matter are found the Secrets of Multiplication.

Gophrith is Sulphur; in the Science of Minerals this Principle is referred to Binah, to the left because of its Colour; and to left also, Gold is wont to be referred; and Charutz, a kind of Gold, is also referred to Binah, and being 7 in its lesser Number agrees with that of Gophritha.

Therefore the Gold of Natural Wisdom ought to be Charutz; that is digged out, or the like not excocted. And this is that Sulphur, which hath a fiery Colour, and is penetrating and changing to impure Earths; to wit, Sulphur with Salt, Deut., c. 29, v. 23. Sulphur with Fire, rained down upon the Wicked,---that is the impure Metals, Psalm 106, v. 6. You must dig up this Sulphur; and it is to be digged out of the Water, that you mayest have Fire obtained from Water. "And if your Ways be right before the Lord, your Iron shall swim upon the Water," 2 Kings, c. 6, v. 6. "Go thy way then to the River Jordan with Elisha"; see v. 4. "But who shall declare the Geburah of the Lord?" Psalm 106, v. 2.

Many seek other Sulphurs, and he that hath entered the "House of the Paths" shall understand them, Proverbs, c. 8, v. 2. For the Sulphurs of Gold and Iron, the Extraction whereof is taught by many, and is easy; also of Gold, Iron and Brass; also of Gold, Iron, Copper and Antimony, which are gathered together after Fulmination by Vinegar, out of the lixivium, which are changed into a Red Oil, with a moist Hydrargyrum,---do tinge Silver. For from Proverbs, c. 21, v. 20, we know there is a Treasure to be desired and also an Oil to be found in the dwelling of a Man of Wisdom.

Finis.

The *Iconologia* of Cesare Ripa

The *Iconologia* of Cesare Ripa was conceived as a guide to the symbolism in emblem books. It was very influential in the 17th century and went through a number of editions. There were 9 Italian editions -1593, 1603, 1611, 1613, 1618, 1625, 1630, 1645, 1764-7 and 8 non Italian editions in other languages, 1644 French, 1644 Dutch, 1699 Dutch, 1704 German, 1709 English, 1760 German, 1766 French and 1779 English. Both the text and the emblems included in these editions varies greatly, and later editions use Ripa's idea, rather than following his text. The text transcribed here by Rawn Clark is an extract taken from a manuscript in the British Library Ms. Add 23195. Although it does not contain alchemical material as such, it does provide keys to the allegorical symbolism used in the hermetic tradition.

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The *Iconologia* of Cesare Ripa - Introduction

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Introduction to the *Iconologia* or Hieroglyphical figures of Cesare Ripa, Knight of Perugia,

Where in general is treated of diverse forms of figures with their ground Rules.

The figures that are made to express a thing different from that which we behold with our eyes, have no surer nor more common rule than the imitation of the thoughts, and of those things which are found in books, medals, and carved marble stones; whether they be done by the diligence of the Latins, Greeks, or by the most ancient who have been inventors of this art. Therefore it appears most commonly, that they who employ themselves without this imitation, do err, either through ignorance or that he undertakes too much. Which two blots, frighten many of those who, by their own, labor and care to attain to praise and glory. Therefore, not to be suspected of this fault, I have judged it convenient and necessary; because I have purposed, of all these figures, to compile as great a number, as by diligence may occur unto me, of the most ancient things. Also to invent some things to it, as also to receive some new ones. And to enlarge the same according to verity. And to treat something about the ordering and forming of the same. And to expound in the beginning of this work, the signification of the figures. Which perhaps by many friends, with a great desire is expected: to satisfy whom, I find my self highly obliged. Omitting then the figures which the Orator uses, and of which Aristotle treats in the 3rd book of the Art of Eloquence, I will only speak of those which belong to the Art of painting; or of those which by colors, or any other visible thing may be represented; or who differ in something, and yet have some likeness with the other; for as the painted figures by the eye persuade something, also moves the art of eloquence the mind by words. For as the Art of painting takes notice of the likeness of things which are without a person, also it takes notice of those things which are joined therewith, and which in reality are called Essential. In the first sense they are often used by the ancient, inventing many figures of the gods. Which are nothing else but dressings and clothings to cover that part of Philosophy which treats of procreation and putrefaction of natural things, of the form of the heavens and the influence of the stars, of the solidness of the Earth, and other such like things. Which, by long diligence, are found out to excel the ordinary people by this in knowledge. And that not together, the learned and unlearned should understand and be grounded in the causes of these things, they speak by the means of these figures covertly together. Leaving also unto their successors the knowledge of these secret figures, because they should in this excell others in dignity and wisdom. And hence proceeded the great multitude of fables of the ancient writers, which gave utility and knowledge unto the learned, and a recreation of pleasant narrations unto the ignorant. Wherefore, many eminent men have judged that it was well worth their labor to expound those things which they found hidden in these fables. Leaving unto us in writing, that by the figure of Saturn, they understood Time; which gave being unto years, months, and days, and who took them away; because he devoured and ate up his own young ones, which were his children. Also by the lightning Jupiter, they understood the most purest part of the Heavens from whence all high heavenly workings proceed. Also they understood by the figure of the Beautiful Venus, the appetite or desire of the first matter or stuff, to the form or figure which gives her perfectness, as the Philosophers call it. And for those who believed that the world was a moveable body and that all things came to pass by the government of the stars (according to what Mercurius Trismegistus relates in his Pimander), they invented the shepherd Argus, who with many eyes could see on all sides.

The same they also represented by Juno, who hung on the hand of Jupiter in the air, as Homer saith. As also innumerable other figures, by which they have already filled many books and wearied many Authors, yet with the profit of wisdom and learning.

The second manner of figures concerns those things which are in man itself, or which have great communion with it; as there be Conceptions or imaginations, and the Habiti, or habits, which proceed from imaginations, with a number of many particular actions. And the concepts or imaginations, without any further judgment, we call all that which by words may be expressed. Which fitly may be distinguished in two parts.

The one part, is which acknowledges another's case or denies it. The other part does not so. And with this they adorn their artificial work, who may express princely Devices or mottos, wherein with few bodies and few words only, an object or intention is signified. So do they also, who make Emblemata or emblems, wherein are more objects, and more words and bodies are represented. With this then the art of other figures adorned, which belong to our relation, and through the uniformity which they have with their limitations, which only embrace virtue or vice, or all things which have with them of those things some equality, without acknowledging or denying any thing. And because they only are denying of any thing, or naked things which consist in essence, they are very fitly expressed by humane figures. For as the whole man is particular, as the limitation is the measure of the thing limited, also may in the same manner, the accidental form, which outwardly of him is represented, be an accidental measure of the limitable qualifications, howsoever they may be; whether they are put together of the soul only, or of the whole man. Let us therefore take heed that we call not this a figure in our object, that has not a humane form; because the figure is badly distinguished when the principal body does not in some measure its office, which that generation does in its limitations.

Among the number of other things, we ought to take notice of all the essential parts of the thing itself. And hereof it shall be necessary that we narrowly regard the position, or action, and the qualification.

The position or action of the head shall be either high or low, merry or sad, and according to the diverse other passions or affections, which as in a theater are discovered in the countenance of the face of a man. Also we must regard the position or action of arms, hands, legs, feet, locks of hair and garments. As also of other things. And of the distinct and well ordered action, which every one easily by himself may distinguish without having need to speak any otherwise of it. Taking an example by the ancient Romans who have regarded the like actions, and more particularly in the medal of the emperor Adrianus in which is figured the rejoicing of the people under the name of "Hilaritas", with their hands on their ears. The common wish or prayer, stands with both hands lifted up to heaven, as if they would pray or desire something. We find also other figures in the medals with the hand on the mouth.

Others sit, leaning with the head toward the right side. Others kneel. Others stand upright. Others stand ready to go. Others with one leg or foot on high. With many other actions, which are described by Adriocco.

Concerning the qualifications, they shall be white or black; well proportioned or disfigured; lean or fat; young or old. Or such like things which cannot be easily separated from those things wherein the same are grounded. And this must be taken notice of: that all these parts together make such an agreeing concord, that in the declaring of the same, they give us satisfaction to know the uniformity of the things, and the good judgment of those who knew to contrive them in such a manner that a thing is brought forth which is delightful and perfect.

Such are all, along the figures of the ancient and also of the moderns, which are not made by chance, and because the Physiognomy and colors are noted by the ancient. Every one may follow in this the Authority of Aristotle, whom every one (according to the opinion of the learned) ought to believe: as who alone in this, as also in the rest, completes all what may have spoken of this matter. And we shall often omit or declare something (and satisfy ourselves with what, once or twice among so many things, has been related) of what distinctly in every figure is described. Especially because the diligent observers may go to Alexander ab Alexandro, in his 2nd book in the 19th chapter, where he, in a learned epitome [abridgment or summary], relates many hieroglyphics with their expositions, belonging to all limbs and colors.

The written limitation, for all the same be comprehended in few words: it seems that the same, in the art of painting for imitation, ought to be done in few words. It is therefore, not amiss that we have regard unto many propounded things. Because out of many, we may chose the least and best, which will best agree with our purpose. Or that they make a composition which, according to the description of Orators and Poets, is more useful than the proper limitation of the Dialecticians. Which, perhaps, may more fitly come to pass when the art of painting, more in her self and in the rest, with this easy and delightful art, is completed; than with those which are difficult and obscure. Yet this is a clear case: that among the ancient we see things, as well of the one as the other sort, which are very beautiful and done with great judgment.

Being, it appears now, that these sort of figures may easily be brought to a likeness in their limitation, we shall say that as well from those, as from the four head materials, or principal causes, may be drawn; whereby the order may be taken to prepare the same. And these are, in the school, as expressed by their usual names: viz, from the Matter or

stuff; from the Efficacious or working; from the Forme or figure; and from the Fine or end. From which diversity of principal parts, arises the diversity which authors often keep to limit a thing. Also the diversity of many figures which are made to express one thing only, and which every one for himself may apprehend from these figures; which we, out of diverse ancient Authors, have gathered together. Where these four together have been used only to express one thing; for all that, we find this in some places all together; then this must principally be noted to represent a hidden case, or an unusual manner; that the same, by an ingenious invention, be made pleasant. And it is commendable that we do that in one thing only, to cause no obscurity or displeasure, to keep too many things in memory.

In those things then, wherein the last difference, if there be any, may be represented, this shall be sufficient to make commendable our most perfect figures. Or for want of the same, which is yet united with the same thing, it is distinguished if we use the common. As all those things are, which being put together represent the same, which alone by themselves, they should do.

After, when by this way we distinctly know the qualification, the causes, the property, and accidents of a limitable thing; to make up a figure, it is necessary to seek the likeness, as we have said, in those things which consist in stuff, or matter, which the figure shall have; instead of speech, or of the limitation of the orators. And that of things which consist in an equal proportion and signification, having had distinct things of the same for one thing alone; which is different from both taking that which is least. As by comparison, for strength we take a column or pillar: because the same in a building bears all the stones and timber which is built upon it, without stirring or moving. Signifying, that such is the strength in men: to carry the ponderousness of all troubles and difficulties which may cause upon him. And by comparison, for the Art of Eloquence, we put a sword and a shield. For as these instruments defend the soldier's life and hurts his enemy; so the Orator, by his proofs or imperfect conclusions, maintains his good cause and puts back the contrary party.

Besides this, there belongs to this another sort of likeness: viz, when two distinct things, in one alone, differing from them, do agree. As to express magnanimity, they take the Lion, wherein magnanimity is for the most part discovered. Which method is not so commendable as it is useful; and that, for the easiness of the finding and the exposition of it. And these two sorts of likeness, are the sinews and force of a well made figure. Without which, as the figure has little trouble of invention in it, it abides also unsavory and deridable.

This is, by some new Authors, little observed, who show the working action to represent the essential qualifications. As they do, who, to represent despair, paint one who hangs himself by the throat; for friendship, two persons who embrace one another; or other things of little ingenuity and little commendation. It is true, as I have said, that it will be commendable to put these accidents, which necessarily follow the significant thing of the figure, when we put them distinctly and in naked places. As in particular, those which belong to the physiognomy and to the form of the body: so to signify the domain, which the first qualifications have in the composition of men and which govern his outward accidents, and which bow towards these passions or affections, or towards them that are uniform with the same. As if we would paint melancholy, or heaviness, thoughts, repentance and other such like things; we shall do well to make the same with a withered visage, lean, pale, entangled and wild hairs and beard, and of flesh color not too fresh. But delight, pleasure, mirth, and other such like things; must be painted beautiful, wanton, fresh colored and laughing. And, for all, this knowledge takes little place among the number of such; nevertheless, it is sufficiently in use. And this rule of the accidents and workings, as already is said, will not always follow. As in the painting of beauty, which is a thing without the apprehension of commendableness. And for all in the figure be an equality of drawing and colors; yet therefore, the figure is not well expressed, because it is too beautiful and well adorned. For that should be a declaration of the same, by the same; or rather, of an unknown, by a less known thing: as if we would light a candle to behold the sun directly, so that the figure should have no likeness which is yet the soul of it. It could also bring no delight, because she has no changableness in an object of such moment: whereof we should particularly take notice. Wherefore we have painted beauty, in her place, with her head in the clouds and with other fitting circumstances. To make then, the likeness and action, what in every object is fittest and becoming, we shall take notice of what the Rhetorici or orators warn us: viz, that by known things we must seek the high things -- by Laudible, the Illustrious; by despised, the foul or base; by commendable, the splendorous. From which things, every one will see such a multitude of imaginations increase in his understanding, if he be not too stupid. That he, by himself, of one thing only, which shall be propounded to him, shall be fit to give delight and satisfaction unto the desires of many, and unto diverse understandings, to paint a figure in diverse manners and always well.

Besides this advertisement, which in truth might be expounded with more diligence, I see no more worthy to relate, concerning the knowledge of these figures. Being indeed, instructions first descended from the superfluity of Learning of the Egyptians, as C. Tacitus testifies. And that they afterwards in time, have been adorned and beautified, as Jean Geropius Becannus relates. So this knowledge may be compared unto an understanding man who has lived many years naked and bare in solitude. And afterward, conversing in the conversation of men, he new

clothes himself; because others, by the external beauty of the body which is the figure, being enticed, may long to know entirely the qualifications which gives the ornament unto the soul; which is the thing signified, and which was solitary while he lived in solitude, and which was courted by few strangers. Only we read out of Pythagoras, that he, out of a right love unto wisdom, with great pains traveled through Egypt, where he learned the secret of things which were concealed in these riddles. Wherefore, returning poorer, older and wiser, he deserved that after his death, his house was made a Temple which was dedicated unto the dignity of his wisdom. We find also, that Plato has taken a great part of his doctrine out of the secrets of Pythagoras, under which also the holy prophets covered their Doctrine. And Christ, who was the fulfilling of the Prophesies, concealed a great part of his divine secrets under the shadow of his comparisons.

The Egyptian wisdom then, was like unto an ugly evil clothed man who, by time and counsel of experience being adorned, showed that it was evil to hide the signs of the places in which the treasures were; because every one, employing himself herein, by this means might arrive at some steps of felicity.

The clothing, was that the bodies of the figures were painted with distinct colors according to the uniformity of many alterations; with a fine keeping and of an excellent beauty, as well of the art as of the thing itself. Of which was never a one who, at first view, was not moved with a certain desire to search wherefore these were represented in such an order and posture.

This curiosity increases yet, when they find the names of things written under the figure. And some think that we should regard the subscription of the names; except when they shall be in the manner of a riddle. For without knowledge of the name, we cannot open unto the knowledge of the signified thing; except if with ordinary and common figures, which by every one through use, at first sight, are commonly known. My intent rests upon the custom of the ancient, who in their medals expressed the names of the signified figures. Wherefore we read in the same, the words of: superfluity, concord, fortitude, felicity, peace, prudence, blessedness, hale, certainty, victory, virtue, or valiantness, and a thousand other names which stand round about their figures.

This much I thought good to write for the satisfaction of the benevolent reader. If it be that in this, or in the rest of this work, my ignorance might be blamed, I shall be contented to be instructed by their diligence.

For a conclusion, I will only say this: that as I have written this book for the honor of God and the profit of the Reader, that he will also use it for that end. For that would be an ungrateful and unthankful mind, that would not give thanks to God for all what, by a second cause, for his good is propounded.

The *Iconologia* of Cesare Ripa

The *Iconologia* of Cesare Ripa was conceived as a guide to the symbolism in emblem books. It was very influential in the 17th century and went through a number of editions.

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Academia (Academy, University)

A woman clothed in changeable garments; grave of visage and years; crowned with gold. Having in her right hand a file, whereupon the handle is written: "Detrahit Atque Polit", which is: "She takes off and makes smooth." Having in her left hand a garland wreathed together of laurel, Ivy and Myrtle, on which hang two pomegranates. She shall sit on a chair adorned with leaves and fruits of cedar, cypress and oak, also of olive branches. The chair shall [be] seen from that side where she leans with her [left] elbow which is next to the figure. She shall sit in a shadowed court, rich of trees like a garden, planted round with Plantani, or Arenthorne. Before her feet she shall have many books.

Among which, shall sit a monkey; which shall be clothed with changeable garments of all colors: to express the variety of knowledge which are taught in a learned Academy.

She is made grave, because of the complete and ripe knowledge of the things, which she posses, of which at that age is spoken. Being not subject to the vanity of youth nor the dotage of age, but as one who is adorned with a firm mind and a sound judgement.

That she is crowned with gold, signifies that when the understanding of the Academian shall bring forth his thoughts (which exist in the head, or as Plato in his "Timaeus" saith: in the intellectual parts of the mind), it is necessary that they are refined like gold, because they may stand test upon all proofs.

In her right hand, she has a file with this motto about it: "Detrahit Atque Polit", that is: "She takes off and makes smooth." For as the file files the iron, taking off the rust and making of it smooth and shinny; so in the Academy, all

superfluous works are taken off, polishing and refining that which is left. Therefore, it is necessary that it is put under the file of the sound judgment of the Academians, and that they do as Ovid saith: "I will now use the file more often, and leave every word to a sound judgment." Wherefore Quintilianus saith: "That the file polishes the work." And not without cause was Horatius angry in his verses, that the Latins did not use such diligence to polish and file up their works as did the Grecians. Petrarcha also complains of this. And therefore, it is fitly said that the work wants the last filing, because it is not fair nor polished enough. And because of this, it is said that the work wants the last plane or file, because it is not fair nor polished enough. Whereof the Latins have this proverb: "Limam addere" (to put it under the file), because the superfluity is taken away; for that which is filed is called smooth.

The garland is twisted of Laurel, Ivy and Myrtle; because these three plants are dedicated to the Poets, and that through the diversity of poetry which flourishes in the Academy. Therefore belongs the Myrtle to a honey-sweet love poet, who with sweetness and with a good grace his Love verses sings; for the Myrtle is a figure of pleasantness and amiableness. And Venus is the mother of Love. Also Nicander saith, that Venus being present when Paris gave his judgment, was crowned with Myrtle because she loved it. Wherefore Virgil sings: "The grape belongs to Bacchus, the Myrtle to Venus, and Phoebus is crowned with fresh Laurel." And Ovid, intending to sing the feast of Aprilis, calls upon Venus to touch his temple with her Myrtle; because he might better compose the Love sonnets which belonged to her.

With Ivy and Laurel are all Poets crowned, without distinction. And with this was Pindarus crowned. Nevertheless, the Ivy is particularly dedicated to the Merry Poets, as Ovidius Propertius and diverse others relate.

The Laurel becomes more the Heroic Poets, who relate the actions of Emperors and Heroic persons. And the Heroes who were conquerors, have been crowned with Laurel. Therefore, Apollo dedicates the same to elevated and victorious Princes, and consecrates the same to himself as the father of all Poets: being a Plant proper for an high eloquent and delicious matter. And to cease to reason of these three plants, it will suffice to say that Petrarcha was crowned with three of these garlands at Rome: of Laurel, Ivy and Myrtle, as Senecius Florentine, his good friend (who lived at that time), testifies to have seen.

The pomegranates are figures of the union of the Academians. These Apples being put by Pierio for a figure of a congress of people, or a company gathered together in one place, and by whose union they are preserved. And therefore, they were dedicated to Juno, as you may see in many medals where "Juno Conservatrix" is written upon. And as Juno also was held to be a preserver of kingdoms: therefore she was painted with a Pomegranate in one hand, as an upholder of the union of the people.

The Academy shall be made sitting: because the exercise of the Academians, most commonly, is acted in that manner. Her chair, of cedar wood, shall be carved: because the cedar tree is taken for a figure of perpetuity, as Pierius saith. For the same wood does not rot nor is eaten by worms. Upon which perpetuity, the Academians should have a regard. Because, they should bring forth their works well planed and filed, that they may be worthy of the cedar. That is, that they may be worthy of eternity. Plinius relates that when any thing is anointed with the sap or oil of cedars, it will not be spoiled with the moth or eaten by the worms. As it is related of the books of Numa Pompilius, which were found upon Mount Janiculus by Gneus Terentius (535 years after his death) when he digged his ground: whereof one said that "they were things worth the Cedar." That is, that they were worthy of eternal remembrance. And therefore, they cut the same in Cypress wood, being also incorruptible like the Cedar. As also the Oak, for her perpetuity and strength is taken. The rather the Oak is proper for it, because in the Capitolian Agonals which were instituted by the Emperor Domitianus, the victorious in the same plays, were crowned with oaken boughs. As also the stage players, the guitar players and Poets; of which Martialis, Juvenal, and Scaliger give a larger account.

The olive tree, because she is always green, is also taken for perpetuity; which Plutarchus, in his festival, thus relates. The olive, Laurel, and Cypress are preserved through their fatness and heat, as also the Ivy. Therefore, these are put very near unto the figure of the Academy: being a plant which by the Poets is dedicated unto Pallas, figured by Minerva, who was born out of the head of Jupiter -- the nature and liveliness of the understanding, wisdom and knowledge. Without which necessary gifts, nobody can be an Academician. For whosoever wants these, is said to do Orassa Minerva; that is, clouterly and without knowledge or sense. The same is often used by Horatius and Cicero, as if they should say: you should neither do nor say any thing which is contrary to your nature or against the favor of heaven. Because brave spirits who will counterfeit the Academician and Poet, steal some verses here and some there out of a Poet, and make them their own; yet without knowledge or instinct of nature, not thinking that the more they write or speak, the more they betray their ignorance. So then it is necessary for him that will get an Eternal name of a wise Academician, that he feed upon the fruit of the olive plant, [and] is to get it by day and night's diligent studies; whereof the olive is a figure. He must feed upon the fruit of the olive: he must be busy to get knowledge and wisdom. For among the students this proverb is found: "plus olei quam vini" -- that he has spent more in oil than in wine. Meaning that he has more exercised his senses to get knowledge, than with walking and drinking and other

debaucheries. The other proverb: "Oleum & operam perdere", belongs to those who spend their time and labor in things whereby they can get neither honor nor credit. Whereof St. Jerom saith: "He hath lost his oil and charges, who sent the ox to the balm tree"; speaking of those who undertake to teach those persons who are dull of understanding and bad of apprehension, to learn any sciences whose knowledge is attained with diligence and labor. Which in this place are figured out by the olive, whose leaves are sharp and bitter, as also the fruit before it is come to maturity. But being ripe, it becomes sweet and delectable, giving a lovely liquor and figure of labor and perpetuity; as which keeps the body from decaying and putrefaction. So is also knowledge at the first bitter and sharp through labor and diligence, which they are to undertake to attain the same. But being ripe and of a full growth, that is having attained to knowledge of the same, the fruit is tasted with a great satisfaction and with the perpetuity of a good name. Which the student perceiving, he rejoices in his labor, as also in the fruit and satisfaction which he hopes to attain of the knowledge.

She shall sit in the midst lombring shadowed court, with Plantani or Arenthorne trees round about her: as Plinius describes the same in his 11 book the 1 chapter, in memory of the first Academy, which was kept in a country house of a gentleman called Academus. In whose lovely garden, situated not far from Athens, the Platonist meet with their divine Plato to discourse with him of the Platonian knowledge; as the same is related by D. Laertius in the life of Plato. And Carolus Stephanus says that the same wood was 1000 steps from Athens, so that the Academy has its original in the country. But her name, she has gotten from the gentleman Academus. But this is fit to be known, that the sects and congregations of the virtuous, by the ancients are distinguished three ways: viz, after their manners, after the places, and after the proper names of the persons. Of shameful manners, were the followers of Antisthenes Cynicus. Called doggish, for they used to devour other men's lives and labor with doggish teeth; or else because they used their copulation in public like the dogs: as we read in Laertius of Arafes and Hiparchia, the philosopheresse and sister of Metrocles. Those of Honest manners are the followers of Aristotle, called Peripatetici or walkers, because they used to dispute and reason [while] walking. Of the common or public places, those have gotten their names who are called after the cities, as the Elienses, Megarenses, and Arenai. And of the public places, the Stoics, who were first called Zenonians after their head Zeno. But after that time, to make sure to resist dishonest actions, this Zeno began to gather his congregation together and to reason with them in the Porticus of Athens (where 1430 citizens of Athens were slain), who were called Stoics after the word "Stoa", which signifies a porch. Wherefore, those that conversed thither were called Stoics. Which porch was afterwards adorned with rare pictures by that renowned Painter Polignorus. After the persons, they have also been called Socratians, Epicureians, and others, after the names of their masters. And because the name of Academy, as was said, is derived from the name of the Lord Academus, where the Platonians had their first meeting; so all meetings of virtue and Learning after that, yea unto this time, are called Academica. And is also taken now in a fourth manner: viz, to the choosing of a name that is proud, high minded, stout, stately, full of strange fancies, and rediculous: and so this name most commonly is taken in our time. And to follow the explanation of our figure, we say that the multitude of books which lay before her feet, is mightily required: this being the greatest point of an Academian -- to read and read again diverse books to arrive to diversity of Knowledge.

The Monkey we make that she sits by the Academy, between the books: because the same was held by the Egyptians for a figure of the arts and sciences. And therefore they dedicated the same to Mercury, who was the first inventor of Arts and letters, as Pierius saith. For whoso will exercise his duty of a Learned Academian, must continually exercise himself in the arts and sciences, which increase excessively by the continual exercise of the Academies.

Decoro (Comeliness, decency, becomingness)

A young man of a fair honest visage; carrying upon his shoulders a Lion's skin; holding in the palm of his right hand a square, in the midst of which stands the sign of Mercury. In his left hand he has a branch of an Amaranth or Velvet Flower; with this motto: "sic floret decoro decus", which is, "thus flowers the honor by estimation." He might also be crowned with Amaranth, and his clothes may be adorned with it. His garments shall come to his knees. On the right foot, a Roman boot, called Cothurnus; and on the left foot, he shall have a sock.

The young man must be fair, for fairness is an ornament of man's life. He is honest, because honesty and decency are always united together. For reverency, as it is learnedly described by Cicero in his offices, is commonly taken for all that consist in honesty. And this is twofold: for unto the common esteem belongs yet a particular honesty, which is taken for every part of that which is honest. The first esteem was thus limited: esteem is all that which belongs to a man's splendor of frame, in that which his nature differs from other creatures. The second part which belongs to man's generation is thus distinguished: esteem is that which is so becoming to nature, that also temperance and humanity, with a certain noble free and civil behavior is included. So that in all things which belong to honesty, in common is far spread abroad, and in particular in all sorts of virtues. For as the handsomeness of body

and the well proportioned form invites the eye to take pleasure in them; because all the limbs with a certain grace are agreeable and fitting. [So] also moves esteem, which shines in this life, the consent of those with whom he converses in order, steadfastness and temperance; as well in words as in actions. Whereby it is concluded, that the grace consist in speaking and honest dealing; to consider and to follow that which is decent; and to flee that which is indecent; following the things which are just and honest, as just and honest; and eschewing the things which are unjust and dishonest, as bad and indecent, as being contrary to decency and honesty. And this proceeds from one of these parts by diligent noting or observing of the thing; or by the conversation and dealing of men, giving everyone their due according to promise in differing things; or it proceeds from the greatness and magnanimity of an elevated mind, which in all things is invincible; by which he does all, and speaks in order and in measure. By which also is modesty, temperance and all sweetening of an angry mind, in which thing decency consists [and] whose power lays in this: that she can never be separated from honesty. For what is decent, is honest; and what is honest, is decent, as Cicero declares in many places in his book of the citizens' duties.

To figure out the fortitude and elevation of the virtue of the mind, which accompanies estimation, we have put a lion's skin about him; because the ancient made the lion's skin for a figure of the strength of the virtue and the fortitude of the mind, which they dedicated to those who had eyed true decency, and had shown themselves valiant and of a great mind. Wherefore all what is undertaken with a valiant and heroic mind, is esteemed to become a man which follows estimation. But to the contrary are those deprived of estimation, who live uxoriously, without magnanimity and steadfastness of mind. Bacchus, who is taken by Orpheus for a figure of divine understanding, carries, in Aristophanus, a lion's skin over his shoulders. Hercules, the most esteemed and valiant among the Argonauts, goes always in a lion's skin. And Ajax, the head captain of the Grecians under Achilles, carried for his beauty, a lion's skin. And it is said, that where they are covered with the lion's skin, they cannot be wounded; but will, in other places. From whence we can take this beautiful construction, that a man in all his actions, wherein he carries himself decently, cannot be wounded with the knife of backbiting and shame. But all which is contrary, feels the bitter sting of backbiting and shame in his heart. Like Ajax, as long as he carried himself valiant and decent in his undertakings, never heard of any backbitings, but got great fame. But he was much defamed when he threw away the lion's skin -- that is, his valiantness of mind -- giving it for a spoil unto despair, contrary to decency. Besides this (the lion's skin), is added to decency, this creature [i.e., the Lion itself]. As concerning his body: being well shaped, and more perfect than any other creatures'. And as concerning the mind: there is not any one creature that has a more regard to decency, than the Lion. For he is meek, magnanimous, a lover of victory, clement, just, loving those with whom he converses, as Aristotle saith. And he is never angry with a man, except he be provoked; and then he is just in punishing: taking those which have angered him a little, by the head -- not tearing him with his claws, but only shaking him -- and then having affrighted him a little, he lets him go. But he seeks to punish him heavily who has stricken or wounded him, either with darts or spears. Also he suffers not that any one is wronged, but he punishes the same. As we read in Aelianus, that a Lion, a bear, and a dog being bred up together, lived a great while in peace together, without any domestic quarrels. But on a certain time, the Bear being angry with the dog, tore the same in pieces. The Lion being moved by this, as a just king, punishes the Bear with death. Plinius relates, that it is a very grateful creature, remembering benefits, generously forgiving every one that humbles himself before him, showing always a valiant and noble mind. And whensoever he is forced by the multitude of dogs and huntsmen to retire, he will not flee swiftly before their eyes. Thinking it no honor to submit to any, for that would be unbecoming a king, as he is; but he goes in a stately manner, foot by foot backwards. And to keep his estimation, he takes [to] the middle of the field, arming himself as if he did not care for them, until he comes to some bushes; then he flees and hides himself: not that he is afraid, but to arm himself anew. And thus he brings fear and terror to others. In short, he carries himself so honorable in all parts, as any Prince or king can do. And this is as much as belongs to the esteem of actions, and now we shall treat of esteem in Speaking.

The Square with the sign of Mercury upon it, signifies the estimation, firmness, and steadfastness, to speak according to decency. And therefore Mercury was called Tetragonos, or square that is firm and wise. For we must not be loose, imprudent, nor wavering in speaking, without the bounds of reverence. Nor we must not be backbiters to speak evil of persons and to sting them, despising all we hear of them: this be an arrogance and lewdness. But we should have a certain reverence for every one, as Cicero relates. Also that we must have a care to speak honestly of other people. For to speak evil of any man, is a sign of wickedness, enviousness, and dishonesty; as was the tongue of Thersites, as we read in Homer: viz, venomous, arrogant and swift to speak villainously, and to speak evil of his king. But Ulysses to the contrary was silent, considering before he speak square of lingue [=tongue], prudent and just; and was able, as a valiant quick man, to keep the esteem of a wise man in all things. The tongue must not be quicker than the mind, as Chilon saith; for the words are declarers of the mind. And of the Grecians comes this proverb: "the sign of a man"; for as the creatures are known by the sign of their nature, so is man known by speaking of what nature and disposition he is. As the same [is] expressed by Epictetus in his tablet, where he says:

"App[...]hee a certain method to keep, as well for your selves, as for those with whom you have conversation: have a care you keep no vile discourse; but if it be possible, direct it to honesty; otherwise it is better to hold your tongue." Nourish then esteem: to speak reasonably [and n]ot to backbite others, but rather to praise them: as to [not] praise other mens work, which are not of your trade or occupation; because many are used to give their judgment upon all things, wherewith they betray their ignorance, and that with small honor. As Prince Megabizus did, who at Zeuxis house finding fault with some figures, reasoned with the disciples of Zeuxis about the art of painting. Upon which Zeuxis answered: "[...] you held your peace, these boys admired you as a prince clothed in purple, but now they laugh at you, as who will speak of an art you do not understand." Yet more we must abhor a vile manner of speaking, and discourse of honorable things. Which fits especially with young men of a beautiful visage; for to the beauty of the body, belongs the beauty of the m[anner]. Wherefore Diogenes the Philosopher, when he saw a beautiful young man who spoke without any reverence, said to him: "Are you not ashamed, that you draw a leaden knife out of so fair an ivory scabbard?" Meaning by the scabbard, the beauty of the body; and by the leaden knife, his unmannerly indecent manner of speaking.

The Amaranth or velvet flower, which he has in his left hand, is a flower which always florishes, keeping her being through her beauty. With this flower, the Grecians in Thessaly adorned the Tomb of Achilles, who was their only beauty, to show that as this flower never fades, that also the name of Achilles should not fade; but remain always, and because that the same flower never perishes. Yet when in hard and boisterous winters they are not easily to be gotten, they sprinkle the old dry flowers with water; by which they recover their former strength and beauty, so that they make garlands of them in the middle of winter, as Pierius saith. Also may a man, being fallen in hard and boisterous misfortunes of this unstable world and his spirits failing him, quicken himself with the water of estimation. That is, he may bethink himself, what he has to do in such a case, and then he revives in a more flourishing condition of mind than before, and prepares for himself a garland of fame and honor in these intricate times. And all this he does by estimation or decency. And therefore he is crowned and adorned with Amaranth having these letters about the flowers, "sic floret decoro decus": viz, honor through esteem shall always flourish like the Amaranth. For man is made strong by estimation, and carries himself decent at all times; not being elevated in prosperity, nor his [manor] fainting in adversity. And as Cleobulus saith: "We should not be made proud by a smiling fortune, nor be cast down and faint by a frowning fortune." And this we cannot do, except we have estimation before our eyes, which makes a man strong and magnanimous. As Scipio Africanus, who never was proud through the favor of fortune. For all he was victorious, and he never fainted for all she turned her back to him. And it is no marvel that this Heroic Roman Captain, not so much for his power as for his good qualities and estimation, in the colloquies of Lucian, is elevated by judge Minos above Alexander Magnus and Hanniball of Carthage; being generals who were angry, proud, fierce, unconstant, and not over honest, without any decency, for all they were indeed Heroic and magnanimous. And this it is which Cicero in his "Officia" expresses, where he saith: "A magnanimous man is known especially in two things: whereof one is said to be in dispising of outward things, by which it appears, that a man must not wish nor desire, but what is honest and decent; and, that no man, neither by perturbation of mind nor fortune, must suffer himself to be brought down and overpowered." Whereby may be concluded, that a man who indeed is just and upright, will not exceed the bounds of estimation and decency; adding always that which [is] honest by that which is estimable and decent; being in all like minded. Therefore he exhorts, that when things go with a full wind, we should not be proud nor puffed up; for pride is arrogance. For whosoever carries without bounds in prosperity, is far from estimation; for estimation is composed of honesty, meekness, modesty, and all sweetning of a perturbed mind. Sweetning, I say, because a man may be, without blame, angry in some measure; and so the mind, by some perturbation may be moved: but by this he loses not estimation. And as Aristotle saith: "A wise man is not without perturbation of mind, but he useth moderation." And this is proper to mankind, that he be sad and merry. For not to be sad nor merry, is rather to be compared to a block or stone, than a man; as St. Augustinus relates in his book "de civitate dei". And Plinius writes in his [8] book of his epistles to Paternus, who was mourning over the loss of his sons, in this manner: "I know not whether they be great or wise, but it are no man; for it is human-like to mourn and feel sadness, and to resist against it, and suffer our selves to be comforted, having need of consolation." So then, it is proper to man, that sorrow and mirth take their place. But we must not be so dogged as Socrates, who never gave any sign of mourning nor mirth; following in this the sternness of Anaxagoras and Aristophanes, who were never seen to laugh. But these pass the bounds of decency, and deserve to be blamed as well as those who were never sad nor merry. For all what passes the bounds, is [as] reprobable as the continual laughing of Democritus, and the continual crying of Heraclitus. Esteem keeps the middle way, and shows us what is reasonable, honest and decent. And it is reasonable that we, in ordinary or especial cases of Parents, friends or relations, either take delight or regret, be merry or sad, according as occasions happen daily. Also, that we must show the same by congratulations, or else condolence and sorrow for their grief. But as we have

said, we must with the affections of the mind, be merry with a limited honesty, which becomes decency. And in this manner in a vigorous minde, we see her always flourish like the Amaranth.

Hitherto we have spoken of decency in doing and speaking, but now we will also say something of decency in going and in the conversation with other people. Wherefore he has on his leg a stately Buskin or Roman Cothurnus; having on his left leg, a common sock. For all, Hercules in Aristophanes, ridicules Bacchus because he carried a Lion's skin and club with Buskins on his legs, as things which did not agree together: the Lion's skin being the spoil of a valiant man; thinking that Buskins were fit only for uxorious persons. Wherefore Hercules said to Bacchus: "Wherefore are the Buskins by the club? I cannot choose but laugh at it, when I see the Lion's skin upon his gay garments. What may ail him; what does the Buskins by the club?" But the Cothurnus or Buskins agree very well with Bacchus, whom we must not esteem to be a softly weak man. For these Cothurni were worn by the Heroes; as Isidorus relates, whose authority, we will relate hereafter a little larger. From this it is, that they used the same in Tragedies; because in Tragedies, there appeared also great personages, Heroes and princes, etc. And for this cause, it is held by the poets that they were fittest for Heroes. Plutarchus relates in his "Banquet", that Buskins were worn by the Hebrew Priests: "In the first place," saith he, "the high Priests proves this, who upon festival days, with a mitre enters; having a young dear skin put upon him, set with gold; having his coat to the ankles, and Buskins: there hang also many bells on his garment, which in going make a sound, as by us." By these likenesses of the clothes, Plutarchus shows, as also Tacitus, very imprudently to be deceived, that he was also a Priest of Bacchus. Also those garments in those times, were worn by Heroes and Priests with great estimation. Bacchus -- who was held by the Poets for a figure of a divine Spirit, and for a man of the Muses, and the first Hero who had triumphed -- might justly, with the club and Lion's skin, wear also the Heroic Cothurnus. And therefore is he, in the Rhymes and old Sculptures, figured out with Buskins. Virgil invites, in George 11th, Bacchus to the vintage; saying that he shall dip his naked legs in the new wine, having taken off his Buskins. Upon which place Probus saith, that the Cothurni were a certain sort of stockings or boots, which the hunters used; wherewith they covered and strengthened their legs, of which you may see the form in the figures of Bacchus and Diana. Which place of Virgil, and Probus his ancient expounder, we did not quote, as if the Poets did not describe Bacchus with Buskins; but to make you understand that the Cothurni were made like Buskins or Boots, which went round about the leg and above the calf. And this I say, because many writers of our time hold that the Cothurnus which was worn by Heroes, princes, and great personages in Tragedies, was high: like the high pattens, after the use of Rome, Spain, Venice, Naples, and other people; but especially of Italy, as C. Sthepanus saith. Then he quotes Virgil, who gives them the surname of Purple; but that they should be high, therein is this writer mistaken. But Virgil's meaning is of the Purple Cothurnus, and not of the Purple thickness of the legs, and that this is true, he saith in "7 Eglo". The carnation Cothurnus, being a color which was pleasing to Diana, as also to all womankind, and fitting very well in Tragedies, as Turnebus saith. So that the Cothurnus is not high from the ground to the foot, as he takes the word in a wrong sense, but is high over the calf. This Turnebus also observed very well, that Diana being an Huntress, had her clothes buttoned above her knees. Wherefore, when Virgil had said that Venus had folded in her clothes above her knees, AENEAS thought it had been the huntress Diana. Then he asked her if she was the sister of Phoebus; and because her clothes were above her knees, she had on high Buskins, because they should not see her naked legs. You see then, the Cothurni were boots, so high that they could cover the naked legs. For all, Scaliger and others describe them otherwise; where the same in the time of Virgil, were often used in the Theaters and running places, and so were best known to him. For if the Cothurni had been high under the feet, they would have been troublesome to Diana and the hunters; who must follow their chase upon steep hills, rocks and mountains: of which the Author handles very largely, and shows at large the use and difference of these Buskins and socks, etc.

To come now to the signification of this figure: esteem wears on the right leg a stately Buskin, which signifies that a powerful, noble and rich man, must keep his estimation with a noble garment becoming his degree. On the left leg he has a simple sock, to signify that a man of lesser degree and riches, must go plain, and not as a prince or noble man. But that every one in his garments must take notice of that which is decent, and that according to his estate or age. Always flying that which goes beyond the bounds: as well of those who dispise the ornaments of their persons, who care not if they appear half dressed and slovenish; as of those who take a diligent care to trick up themselves with all new ridiculous fashions. Cato of Utica passed the bounds of the first: of being a Roman Counsel, he forgot his high dignity, and went to slovenish amongst his friends; with a slight single garment, girded with a rope, and barefooted, as Sabellicus relates. Pedianus and Plutarchus say that he went walking in the market place, in a peasant's garment; and in this manner, without any other upper garment, he sat in the judgment seat. Sylla was also discommended, that he, being a general, went walking with little decency through Naples upon pattens, having only a cloak about him. In the other extreme fell Caligula, Nero, and Heliogabulus: Emperors who appeared in gay flowered garments more fitting for a lascivious woman, than an illustrious Emperor. And these two last, never wore any garment more than once. And Pompeius Magnus is also taken notice of by M. Cicero, in Atticum, for wanton

and vain; because he wore on his stockings long white garters, with a garment painted with diverse colors -- very ill befitting a General, whereat Cicero laughs. And P. Clodius, is also blamed by Cicero, because he wore red stockings which became him not, being a Counsel; it agreeing better with a young man who are suffered to wear gay colors. Yet they must not, for all that, exceed the bounds of modesty -- to trick himself up with curling, patching, embroidery, and ribbons as wanton women do -- but they must remember that they are of a much more noble nature. Diogenes, seeing a young man too much given to trick up himself after a womanish fashion, said to him: "Are you not ashamed, that you will make yourself more ugly than nature hath made you?" And as this vanity is discommended in young men, Generals, and Princes; much more it should be blamed in Philosophers and Doctors, who go not clothed becoming their wisdom. Also, we must take heed of the slovenliness of Diogenes, Cincus, and Epaminondas; slutful Philosophers who always wore the same garments. Of which sort was Socrates, who went bare footed, with a linnen garment or sack wound about him. Wherein he often, in the street or upon dunghills, went to sleep: with small honor or esteem. We must not only keep decency not to exceed in clothes, but also in the motion -- serving to this end very finely, the Buskins, to express gravity -- abhorring those who have too great and formal gravity: holding up their head like a war horse, scarce moving themselves, as if their head were tied to a pole; so that going without decency, move everyone to laughter that sees them. Also, the sock must not be taken single for ordinary persons in their going as servants and laborers; but that they should wear the sock and the Buskin together, to allay and qualify their gravity after the ordinary going of grave persons. Horatius bites with his Satyrs, one Tigellius Sardus, who kept no measure in his going; who went sometimes softly foot for foot, as if he had been a priest of Juno, and then ran so fast as if his enemies had been at his back.

It is comely in a woman, to go gravely [and] with slow steps: to cause more esteem or gravity. And for this cause, they have more reason to wear pattens or high shoes, because they should not go too fast. But for men, it becomes them to go more firmly and with larger steps than women. M. Tullius, as Petrarcha relates, seeing his Daughter Tullia, above the gravity of a woman, going too fast; and his son in law Piso, going too slow, not becoming a man; said to his daughter, in the presence of Piso, reprehending them both to "go but like a man"; signifying that she should go slower, and he faster, as becomes a man.

Besides all this, the Buskin and the Sock agree very well to the gravity of a Poetical ornament; for the Poets have in no other manner made a distinction in their Poesie, but by the Buskin and the sock. For as we have said, the Buskins were used in Tragedies by kings, princes, and other noble personages: for all, there were servants and slaves and other ordinary people amongst them. And the Comedians used the sock, for their matter was mean of ordinary and private persons. And because there is spoken of ordinary things in a mean style, they took the sock for their mean manner of speaking. And when they treated of kings and Princes, they used a high heroic manner, eyeing the Buskin, to speak in high language. So that the Buskin and the sock, so much as concerns the clothing and the language, serves double for a poetical gravity, and is held for a short epitome of all their lustre: for the brave Poets did observe their ornaments in what case soever it might be. Aristotle, in his Poetry, blames Ulysses for his too much crying and lamenting upon the rock Scylla. For it did not become Ulysses, as a wise and prudent man, so foully to lament. And M.T.Cicero blames Homer for adscribing unto the gods works which are reprehensible in men -- as strife, anger, discord, envy, and dishonest affections, etc. -- for which also, he is reprehended by Empedocles and Xenophanes. And it is also no marvel, that the Philosopher Heraclitus judged that Homer ought to be drove from Theaters and soundly boxed. And for no other reason, but that he did not observe gravity, where otherwise he was a wonder of a high genius and eloquence. According to my mind, Sophocles wants gravity also in his play of Ajax, where he brings in Teucris -- the son of a she-slave, the Bastard brother of Ajax -- to chide with Menelaus -- the brother of the emperor Agamemnon -- without any reverence or fear, showing him unreverently. And for all it is true, that Menelaus said at parting: "that it was shameful to chide with such a one whom he might tame and could subdue by force." Yet he cleared not himself of the scandal, because he had received many brawling words of Teucris already -- especially when he answered him very arrogantly saying: "It is a shame for me to hear a sot who brawles out many idle words." In which words is small gravity on Menelaus' side, who strove long with Teucris -- a simple loudier, an archer, and as Homer and Sophocles say, who had no power at all -- that he should have the heart to strive with a king and brother; to an emperor, so impudently without any fear or reverence, to brawl out a thousand evil words. The more Sophocles is in an error in gravity, that he makes Teucris speak proudly to the emperor that he was nobly born, and upbraiding Agamemnon that he descended from an ungodly father and an Adulterous mother, and threatens him. And that without any decent behaviour of a loyal subject and with small estimation of the emperor; who by his imperial Authority, might have punished him for his revilings and threatnings, and caused him justly to have been hanged if he had been in a high office: much more being but a private subject. As an understanding Poet seeks to place on the personages in his plays, becoming gestures which not exceed decency; so should everyone take special notice, what they ought to do, that they are not blamed in their actions. As

the Poets do, who minding to bring in persons, for a patron to mens actions; propound the same without any becoming gesture, with small honor and estimation.

Scropolo (Scruple of conscience, mistrustfulness)

An old, meager, lean man; standing ashamed and fearful; being clothed in white; looking up to heaven; holding in both his hands a sieve; having a chain about his neck, whereon hangs a heart; standing by an oven, wherein a fire is lighted.

The gnawing of conscience is called in Greek, "Syntresis". Which sounds no otherwise than regarding and saving; and is that part of the soul which hates sin, and seeks always to cleanse himself of all guilt of sin. And if it has committed any fault, it is glutted with it, and is grieved for it. Hieronimus calls it "conscience". Basilus understands it to be a natural judgment, which man has in doing good or evil. St. Damascenus saith, that this is the light of our mind. Ludov. vivas, calls it a reproving of our mind, which approves the virtues and removes the faults gnawing continually the conscience.

He is made old, because the ancient, by their experience, can more easily judge between good and bad. And will seek to keep their conscience more clear, knowing that they are nearer death than young men -- who often regarding wantonness, not think wherein they offend God. Conscience being nothing else, as Hugo saith, than a knowledge of the heart; for the heart knows itself by her knowledge.

He is painted lean and meager, because he is continually tormented and consumed by the gnawing of his conscience. For as Ovid relates, the gnawing is as a worm which secretly moulders in a ship, or as the rust consumes the iron, etc.

He stands ashamed, because it is proper for the guilty to be ashamed. He stands fearful, because he who hath a guilty conscience, is always afraid of the justice of God: that he will inflict his just punishment upon him in this and the other life. Pythagoras saith, that there is no man found so stout, but a bad conscience will make him afraid: for he is never at quiet in mind, fearing the rushing of the wind; as the Poet Menander saith.

He is clothed in white, because if any blot falls upon it, it is presently seen; how small soever it be, disguising the same. So doth the scrupulous mind, when he has committed a fault, for all it be small. And when he feels the same, he disallows of it and seeks to mend it. And repenting, he strives to go to God; as to a merciful father, seeking anew to obtain his favor: and therefore he stands with his eyes towards heaven.

He holds the Sieve in his hand, it being an instrument wherewith they separate the good from the bad, the corn from the chaff; the bad abiding in the fa[nne] of our conscience.

The chain with the heart upon the breast: thereof the divines say, that counsel lays in the heart, wherein are also the beginnings of all actions. Christ teaching also, that what defiles a man lays in the heart. And the ancients said, that "the heart was the belly of the soul." And therefore saith David: "Create, o God, in me a clean heart" -- understanding, good thoughts.

The chain whereon hangs the heart, signifies, as Pierius saith, a just man who does not lie nor deceive. But what he has in his heart, that he has upon his tongue; separated from all devices and lies; being consequently of a good conscience.

The oven or furnace, signifies, by Pierius in the forementioned place, the conscience: which is tried by fire, because God by his prophets commands, that some things shall be brought to them in the oven -- that is, which silently shall be by them considered. And when we begin to be sorry for the committed fault, then our conscience begins to be privately kindled in us; and begins to gnaw us, seeking by force to blott out the sin by degrees. And this is the reason wherefore some expositors of the holy scripture, expound the same by the heart of man. Again, the furnace is a special instrument which distillers use: having no other aim but to separate the clean from the unclean. Even in the same manner, seeks the wounded conscience in the furnace of his heart, with the fire of the fear of conscience and with the wind of holy inspirations, to cleanse his soul of all filthiness, that she may be fit to offer up herself unto God.

Detrattione (Slander, backbiting)

A woman, who sitting, holds her mouth a little open, showing a double tongue in manner of a snake; holding upon her head a black cloth of which she stretches out a piece; by which, with her left hand, she makes a shadow on her face; the rest of her garment shall be rusty, broken in many places; having under her feet a pipe; in her right hand a naked dagger, ready to stab another.

Backbiting or slander, according to the limitation of D. Thomas, is nothing else than privately speaking evil against the good name and esteem of other people.

Detrattione (Backbiting, slander)

A woman of an ugly aspect, sitting; holding her mouth a little open; with a black cloth upon her head in that manner that it makes a shadow over her face. Her garment shall be broken in many places and of a rusty color, everywhere garnished with snake's tongues. Instead of a necklace, she shall have a rope about her neck, with the noose hanging downwards. In her right hand, she shall hold a knife as if she would stab somebody; and in the left hand, a mouse or rat, but big enough that he may be seen.

She is painted ugly, because this ugly sin of slander is not only ugly to herself; because she is always ready to the harm and destruction of her neighbors. But the worst thing, is with those who keep company with such: giving ear and credit to the deceitful nature of the backbiter who, as St. Augustine saith, "carry the devil upon their tongue." She is made sitting, because idleness is a great and forcing cause of slander; for it was used to be said: "Who so sits easy, thinks harm." The open mouth, and snake's tongues upon her garment, signify the readiness of the backbiter to slander every one. Agreeing with the psalm of David: "They have sharpened their tongues and have, like the Adder, venom under their lips." And Bernardus saith in his sermons, that "the tongue of a slanderer is like an adder who easily infects with her breath, and is a sharp lance who kills three with one stroke."

The black cloth that she has upon her head, which makes a dark shadow over her face, signifies the property of the slanderer, which is privately to speak evil. And therefore saith D. Thomas, very well, that slander is nothing else but secretly to speak evil against the honor and esteem of another. As it is her custom also to obscure and suppress the virtuous works of others, either by evil speaking, or not to declare the good works of others, as Terentius also saith. Her clothes, which are rent in many places and is of a rusty color, signifies that slander is many times hid in vile and despised persons. Among which, are those also who are raised of nothing -- either that they have been in service of noble Lords, or else by fortune or other virtuous actions, are raised to some height -- whereby they grow proud and haughty. And not to degenerate of their evil nature, base birth and shameful practice, they are like the rust: which, as it devours the iron, as also other metals -- also doth their ragged nature, through slander, consume the good name of others.

The rope, with the hanging down of the noose, which she has about her neck: We can say, that as the ancients made a difference between persons and persons, as Pierius saith, in the carrying of gold and silver chains -- Whereon the one was hung a bowl, on the other a heart. The one was for a sign of nobility. The other, for a true man who could not lie nor deceive, but one whose heart did lie upon his tongue, far separated from all deceit and lies. -- Also do we, to signify the vile and despised condition of the slanderers, paint her with a rope and a noose about her neck: being a testimony of a vile, dishonest, evil speaking, treacherous person.

She holds in her right hand a knife, as if she would stab somebody; because the slanderer is a manslayer. And, for as much as we behold their destruction, it bereaves the soul of that power whereby it lives. Wherefore David saith, Psalm 57: "The teeth of the children of men are their weapons, and their tongue is a sharp sword."

The mouse or rat, which she holds in her left hand, Plautus compares to backbiters and slanderers. For as much as they always seek to gnaw other folk's victuals or clothes; also do the slanderers gnaw, consume, and destroy all the honor and goodness and virtues which they can find in humane generation.

Devotio (Devotion, zeal in religion)

A kneeling woman, looking up towards heaven; holding in her right hand, a burning torch or candle. Devotion or zeal, is an especial act of the will which prepares a man to render himself wholly in communion with God: as well with affections as with works. Which is very well expressed by the fire, by kneeling upon the earth, and the eyes lifted up toward heaven.

A Dottione (Adoption of children)

An Honorable matron; which has in her left hand, the bird Folica or Ossifraga; and her right hand, upon the neck of a youth.

This adoption, according to the mind of some, is a lawful action to the comfort of those which have no children. Wherein they seem to follow nature. But because it happens also in them that have children, it may be limited thus: Adoption is a lawful work wherein he is made a child, which is none, as if they did follow nature. M. AEmilius Lepidus, the father of Lepidus Triumvir, adopted AEmilius Paulus for his son at that time when his own son was alive; who after the Adoption, called himself Paulus AEmilius Lepidus. The emperor Claudius, according to the saying of Dion, left his lawful son, Britannicus, in a flourishing age; but he was troubled with the falling sickness. And following nature, as Suetonius relates, he had right to the empire. But he left also Nero, as an adopted son, and also by the civil law he had right to part of the empire. But he, to possess the same in Security alone, provided a

Sorceress who prepared a fig of Locusts for Britannicus: whereof he suddenly got the falling sickness, and after died. The Romans ascribed more power to Adoption than was reasonable: so that the Adopted left his own kindred, and made kindred with the children of those that had adopted him. The emperor Claudius, the same day that he adopted Nero for his son, he made him also his son in law, or husband to his daughter, as Dion relates. But he caused first his Daughter, Claudia, to be adopted in the family of the Octavys; because it should not seem that he had given the brother to the sister in marriage. Corn. Spinter, the Roman Counsel, sought to have his son in the Assembly of the High-Priests which were of their generation. But because Faustus -- the son of Sylla, being of the family of the Cornely -- was among the Assembly, and because the Law suffered not that two of one family should be in it; he made his son to be adopted in the family of the Manly Torquaty. And in this manner the words of the Law were followed, but the power of it was loosened.

Adoption is painted like a grave woman, because if we will follow nature, none can Adopt one that is of more years than himself. Euripides, in his "Menalippe", calls them fools that having no children, fetch strangers home, saying: "He confesses himself a very fool, who for want of children, fetches strangers home." For if the Gods deny them propagation of children, they should suffer the same patiently, and not to accuse the Gods for it. Of a contrary opinion, is Democritus, who holds that a powerful man should adopt a son of a friend, because he can choose them according to his mind. But one that has gotten children, must keep them as they are, if they were ever so base or ungodly. But the Adopter may, out of many good ones, choose the most mannerly and virtuous. Whereof Petrarcha, in his colloquia, saith: "Adoption is a servant of nature: the one is nobler, but the other more prudent; the one works without counsel of the begetter, upon happy be lucky, but the other goes with a vast judgment of the adopter." The emperor Severus gloried that he left behind two sons unto Antoninus: the one Bassianus, the other Geta; both by him procreated. And that herein he was more happy than Antoninus Pius, who left behind him two Adopted sons: Verus and M. Antoninus. But his fatherly love blinded him, and his hope deceived him; for after his death, Bassianus, surnamed Caracalla, was a very blood thirsty man: he killed Geta his brother, and many of the counsels, and would also have killed the mother of Geta because she mourned over the death of her son. But being enamored by her beauty, he took her to be his wife; not respecting the memory of his dead father. Geta also, in his lifetime, [was] of a cruel nature, unchaste, a glutton, and following all his brother's vices. As you may see in Dion, where he saith: "These sons of Severus, Bassianus and Geta, who after they were past the Tutorage of their master Plautianus, began to follow their own mind: to live in lasciviousness with woman; to ravish boys; to gather unjust money; to keep company with fencers and waggoners; and to follow each other's vile steps." Wherefore Spartianus said, that hardly any great man had left any good and useful children behind him which were like him, and that it had been much better that some had died without children. And this he said not only in regard of their natural parents, but also of the Adopted fathers: as of Augustus, who left Tiberius; and Trajanus, who left Adrianus. With more reason, he might have said this after Tiberius, of Claudius who adopted Nero for his son; becoming two base and evil emperors by adoption: in regard of whom, Adrianus was a very good man and a valiant Heroic warrior who attained to many victories. The Adoption which Augustus made of Tiberius, he was forced unto - Subject: Ripa pt.8a of 8 - partly because of the death of his son, and partly by the troublesomness of Livia his wife, the mother of Tiberius, whose bad conditions were otherwise well known to Augustus. The cruel nature of Nero, as some will have it, were in the beginning not well known: so that in his youth, there was good hopes of him increasing daily in the study of the Liberal arts. He showed himself very mild and merciful. And when he should subscribe the sentence of one that was condemned to die, he said, sighing: "Utinam nescirem literas. -- Oh that I could neither read nor write." But how cordial he was in this, his master Seneca witnesses in his book of "Clemencie". But according to the description of his life, he became, after the fifth year of his government, very unmerciful. Of which five years, the renowned emperor Trajanus said that no man had governed better than Nero. During which time, every one might have been deceived in him, and would have willingly accepted him. But Claudius regarded no deceit, but adopted him upon the earnest desire of Agrippina, his mother, whom he loved. And because it is necessary that we first eat a peck of salt with one before we know him -- because it is as hard to know another as one's self -- nevertheless, it has been seen that the emperors in their Adoption, commonly have made a very good choice. I. Caesar made a good choice when he Adopted Augustus. Good was the choice of Nerva, who Adopted Trajanus. The like was the choice of Trajanus -- for all Spartianus does not agree with it -- who Adopted Adrianus. Good was the choice of Adrianus in the adoption of Lucius Verus; who was Amiable of visage, full of kingly majesty, adorned with learning and great eloquence, complete of understanding, yet weak of Body: which was also very well known to Adrianus. Wherefore he often said: "The Gods will only show us this man in the world, but will not let him abide long." And when he was departed, he cried lamenting, "oh upon how weak a wall have we bulided", and thereby lost four thousand sextertys which we have given to the people and souldiers for a bounty for this Adoption. Three others which were Adopted by Adrianus, were also good: as when he Adopted Marc. Antonius Pius, and Marc. Aurelius -- very honorable emperors. A right son of the above, named Cejonius, who upon the same chariot with Marcus Aurelius, his Adopted

brother, Triumphed. Many more Adoptions of a fortunate and lucky choice we could add hereunto; but because none exceeds the Adoption of Antoninus Pius and M. Aurelius, so we will leave off and come to the exposition of the picture.

The Folica, say some, is of a dark sooty color. Others, that he looks whitish. And others, that he is the same bird called Herodius. And unto this, they ascribe natural things which the other hath. But because Folia has a tuft upon his head, as Plinius saith; and also the Herodius is a falcon, as B. Anglicus saith; it cannot be one sort of birds, for the falcon is smooth upon the head. And this Folica, being a water bird, keeps himself about lakes and standing pools, as Aristotle saith. But hereof are diverse opinions, as that it should be a sort of falcons, as hawks, etc. Others say it should be a water bird, a sea pye or water hen. Alb. Magnus will have the Folica to be a black water bird; which delights in tempests, in which it plays in the sea and swims; removes not from his birth place; has great provisions in his nest; is free and parts it to other birds. At Rome is this a water bird called Folica: he is dark grey, with a black bill; the feet like the ducks; a black head, without tuft or curled comb.

The Ossifraga, being a sort of Eagles called Bone breakers, is also by Mathiolus painted blue-grey. Aristotle saith that they are of an ash color; whitish and light-blue; bigger than an Eagle: of which are diverse opinions. The Cardinal Damianus saith, by the Testimony of Plinius and Aristotle, that the Fulica and Ossifraga are of one nature: for when the eagles drive away their young ones cruelly from their nest and fatherly inheritance, then she takes them up with a motherly piety, and takes them for co-heirs with her children. And for this Pious nature, is the Fulica or Ossifraga an emblem of Adoption; which was much in course among the Romans. As also, the breeding up of other mans children; which were not under guardianship, nor in Adoption; but were kept as their own children, and gave unto him the Surnames of their family: as we may see in many superscriptions in Smetius. Yea, it came so far, that they made their foster children their heirs, and registered their names in their families: which also is to be seen in the superscriptions. And therefore holds the embleme of Adoption, her right hand on the neck of an Adopted young man: being the embracing a sign of a friendly reception.

Dion saith that the Adopted received the surname of the Adopter; yet retained one of his former names, yet something altered. Hereof we find superfluous witnesses: as Cajus Octavius -- being Augustus -- which was Adopted by Julius Caesar, was called Cajus Julius Octavianus. And Tiberius Claudius Nero, Adopted by Octavianus, was called, Tiberius Julius Octavianus. And many more, too long to relate.

A Dottione (Adoption: after the medals of Sigr. 'd Gioran Zaratino castellini)

Two figures, in long gowns, who have joined their right hands together by the concord that two families join together: the Adopted son coming into the family of the Adopter. There is a medal of silver, of the emperor Hadrianus who was adopted by Trajanus, with this superscription:

IMP.CAES.TRAIAN.HADRIAN.OPT.P.F.AVG.
GERM.DAC.PART.HIC DIVI TRAIAN.AVG.P.
M.TR.P.COSS.PP.

Adoptio

This superscription is found also in another medal: with a standing figure lifting his hands on high, with the word "Pietas"; for to adopt a son, is a work of Piety. Adrianus the emperor, acknowledged in this medal, the benefit of his Adoption through the good nature of Trajanus who had Adopted him. The above said folding of the hands, is an emblem of concord; as also piety, is an emblem of Adoption; and as well concord as good nature, are figures of Adoption. This is to be seen in the medal of Paulus AEmilius Lepidus -- Adopted by the father Marcus Lepidus Triumvir -- on which backside stands a head of concord, which is dressed. Upon which, Fulonus Ursinus made this explication: "We have often taken notice, that for the signification of Adoption, they have put upon the ancient medals, concord and good nature." Now Paulus Lepidus is adopted by the father Marc. Lepidus Triumvir: and from the name AEmilius Paulus, he is called AEmilius Lepidus.

Gratia (Gracefulness, loveliness)

A fair, laughing virgin; very finely adorned; crowned with Jaspers and other precious stones; having in her hands a bundle of Roses without prickles, of diverse colors, and to throw them at random; having a necklace of pearls about her neck.

The Jasper is set for gracefulness: and as the Naturalists relate, if we carry the Jasper about us, we shall get the favor of men.

The same is also signified by the roses without prickles, and the pearls: which by a special and hidden gift of nature, are shining and amiable. Also is loveliness in men, an especial gracefulness; which draws the mind to love, creating also private liking and good will.

Elemosina (Alms, giving to the poor)

A woman with a fair visage; with a long and Honorable garment; having her face covered with a scarf. For whoso gives alms, ought not see to whom he does it; and whoso receives the same, ought not to inquire from whence the same comes.

She has both her hands under her garment, reaching her money to two children which stand near her side; having upon her head a lantern lighted -- surrounded with an olive garland with fruit and leaves.

Alms is a work of love and mercifulness, by which we help the poor in lodging, feeding, clothing, visiting, releasing and burying.

The covered hands under the garment, signify that which is related in Matthew, 6 chapt.: "Let not your left hand know what your right hand doth." And the other command saith: "Do your alms in private, and your father who seeth it...etc."

The lighted lantern, signifies that as you light one light with another, without diminishing of it, that it is also in giving of Alms. For God suffers not that any one should be diminished of his estate, but he rewards it very liberally with a hundred fold gain.

The garland of olive branches upon her head, signifies the mercifulness which moves a man to alms when he sees that a poor man has need of the same. Therefore compares David, the same to a fruitful vine in the house of the Lord. And Hesichius of Jerusalem, expounding the place in Leviticus of the poured out oil, saith, that it is the Alms.

Crepusculo della Matina (The breaking of the day)

A naked child of a brownish colour; having wings on his shoulders of the same colour; being ready to fly upwards; and having upon his head a great clear star. In his left hand he holds a turned up [i.e., inverted] water vessel, out of which fall small drops of water. In his right hand he holds a burning torch turned downwards. In the air shall a swallow fly.

Day break, as Boccatus saith, is a dubious thing; as if we should stand in doubt whether that part of the time should be reckoned to the night past, or to the approaching day, being as near to the one as to the other; and therefore it is painted brown.

A flying child we represent being as part of the time, to signify the swiftness which is between it, which also vanishes quickly.

The flying up shows that day break comes on, and that through the whiteness which appears in the east.

The great and shining star it has upon his head, is called "Lucifer", that is light carrier, and by this the Egyptians signified the coming of the morning. And Petrarcha, showing that this star comes before break of day, saith: "As this beloved star stands in the east before the approach of the sun."

The small drops of water that fall out of the vessel, signifies that this happens in the summer through the dew and in winter through the rime [frost].

The burning torch turned up, signifies that day break is a forerunner of the day.

The swallow used, in the break of day, to sing his mournful tune, as Dante saith in his "Paradise".

Crepusculo della Sora (The breaking on of the night)

A child as the former; brownish; flying downward towards the west; having upon his head a great clear shining star; and shall in his right hand hold an arrow as if he would throw with it; and it seems that he has thrown a great many already, which are in the air falling downwards. In the left hand he holds a reamouse [bat] with open wings.

The flying downward towards the west, signifies the coming on of the night. And the star which he has upon his head, is by the Egyptians called "Hesperius", which appears after the going down of the sun. The arrows which fall down, signify the vapors, which by the power of the sun are extracted; who going now from us, and these vapors having now nothing to sustain them, they fall downwards again. And according as the same are course or heavy, so they hurt more or less according to the time, and according as the places are moist or cold, or hot or high or low. He holds a reamouse, with displayed wings, in his left hand, as a creature unto which it is proper to fly about this time.

Invocazione (Invocation calling upon God)

A woman clothed in scarlet; having upon her head a flame of fire; and such another flame comes out of her mouth.

Invocation is made with great desire after the help of God, calling and expecting the same.

Wherefore she is fitly painted with two flames of fire: whereof, one comes out of her mouth and the other out of her head: by which is signified, that the true and necessary invocation does not only consist in the voice, but in the intention of the mind. Whereby we requiring reasonable things of God, we shall receive the same easily and speedily from the merciful hand of God.

Autorita o Potesta (Authority, Magistracy)

A stately woman; sitting upon a Royal throne; with costly embroidered clothes, full of precious stones; with her right hand holding up two keys. In the left hand she has a scepter. On the one side [below keys] lay some books; on the other side [below scepter] diverse weapons.

She is made grave, because a ripe age brings a reverence with it. Wherefore Cicero, in his book of the age, saith: "That the height of age is respectful." And adds to it, "that a reverend age hath especially such a respect with it that it passes all concupiscence", and that especially through wisdom and experience which is found in it. Job saith in his 12th chapter: "With the ancient is wisdom, and in length of days, understanding." Whereby it comes to pass, that young men are made to obey, and old men to command, as Plutarch relates.

She is made sitting, because sitting is proper for princes and magistrates, and by this is expressed the power and respect, and the ease and quietness of the mind. For those things, which require reverence and gravity, ought not to be dispatched, but with deliberate sitting and ripe counsel; as the judges, which have power to conclude about the releasing or condemning of persons, whose sentence cannot lawfully be performed except they sit, as the law's witness, "[in bonorum quis ordo] ."

She is adorned with a rich garment, for such they are who have power above others in the sight of men. And also,

besides this, the costly garments and precious stones signify honor and authority in those who wear them. The keys signify the authority and spiritual power, as Christ shows very well, when he gave by these unto Peter the upper power, saying in Matth. 16 ch. "I will give you the keys of heaven."

She holds the keys in her right hand, because the spiritual power is the greatest and noblest above all other, as the soul is nobler than the body.

She holds her right hand with the keys turned towards heaven to show "that all power is from God", as St. Paul saith.

Therefore he admonishes them: "that every soul should be subject unto the higher powers.", Rom. 13.

The scepter in the left hand, signifies the wordly power and authority as is known to every one. And the books and arms which lay by her sides, to make this figure more significant, signify the respect of the scripture and the learned.

And the other arms, which are put on the left side, according to the proverb of Cicero: "Cedant Arma toga", which is, "let arms give place to learning."

Terra moto (Earthquake)

The earthquake may be represented thus: through the figure of a man who has his cheeks blown up, turning his eyes; cruel and dark; seeming to rise with a great force out of the earth being split; having his hair long and wild. We might make the whole earth round about cracked and rent, trees thrown out of the ground and the roots turned upwards.

Earth quake is a shaking which the earth causes because of her motion, who being pinched by certain winds within her bowels, seeking every way vent, then opening herself a way, burst out with great force.

Idololatria (Idolatry)

A blind woman kneeling; with a censer in her [right] hand; before a brass bull.

Idolatry is a service done unto creatures, where the same is only due unto God.

The kneeling upon the ground is an action of divine worship, by which we do an acknowledgment of lowliness and humility in comparison of the greatness of God, who only is the most powerful in himself; also is only he unto whom adoration must be performed, through the reason which we shall declare in the description of prayer.

The censer, which cast forth an odoriferous smell: by this is signified, that when it is justly instituted and used, that as the good smell flies upward, also the just prayers fly up to God, but not those which are done in idolatry.

The Brazen Bull is taken for created things, because they are made by nature and art. For before these have the blindness of the people foolishly done such honor, which was only due to God; from which the name of idolatry proceeded, which is to say, the invocation of a false God.

Emulacione (Emulation, a sting to virtue)

A woman with a pipe in her right hand; and in her left hand an oaken garland; with a branch of a palm tree, adorned with tassels and spangles; and before her feet two cocks do fight.

Hesiodus proves, in the beginning of his book of the works and days, that a strife to honor and a good name is very honorable; because by this strife, the virtuous seem to strive with those who run with them, and seems to have a little advantage of him; hence comes the proverb: "Figulus figulum adit", "It is the one beggar's woe, that he sees the other give." And this we see amongst all artists of one Trade, how virtuous soever they be, that the one envies the other. This we see also among the Learned, that the one lessens and dispises another's work, for they envy the good name of their virtuous Countrymen; and it happens often, that they praise those, after they are dead, whom in their lifetime they have dispised. The student being moved through a certain envy of honor, which is occasioned in him by the sting of an honorable name, desiring to excell above all others and to be held the supreme above all others, and this makes him moil and toil to arrive at all the signs of perfection.

The hieroglyphic figure of the good fame is the Trumpet, signifying renown and a good name, saith Pierius. For the same animates the soldiers, and awakens them out of their sleep. The same does the Trumpet of a good fame, for she awakens a virtuous mind of the sleep of laziness, and causes them to stand always upon sentry, being willing to make a good progress in their exercises to get an [eternal] name of honor. The same does also the Trumpet among the soldiers, inflames their minds and makes them long for the Battle. The Trumpet of a good fame and honor, inflames also the mind with a sting of virtue; wherefore Plutarch speaks thus of moral virtue: "The lawgivers occasion in the cities love of honor and envy, but against the enemies they use Trumpets and flutes, to kindle the flame of wrath and desire of fighting." And certainly there is nothing that kindles the mind more to virtue than the Trumpet of fame and honor, and that especially in young men.

The crown, or garland, and palm adorned with Tassels, is a figure of the reward of virtue, by which the virtuous stand in a continual war and envy.

The oaken garland was, in the Theatre at Rome, a figure of the reward of virtue. And the orators of Latin and Greek prose, the Musicians and Poets, were crowned with it, as Martialis saith. I could prove this with the superscription of Lucius Valerius, that he in his thirtieth [thirtieth] year was crowned among the Latin Poets, in the game of Jupiter Capitolinus, which was instituted by Domitianus, as Suctonius relates. And for all that in the superscription the oaken garland is not mentioned. Nevertheless it may not be otherwise understood, for in the game of Jupiter

Capitolinus, the victors were crowned with oaken leaves.

Of the Cythern players, saith Juvenalis, Pollio "expect the Capitoline Oaken Garland"; and the Histrioni, or Actors of plays the like, as appears by the superscription of Panvinus.

The Palm and garland adorned with Tassels, was also the reward which was given to the first victor, but the second did not attain the garland with the Tassels, as Scaliger relates out of Ausonius; and the garlands were small bundles of white wool, as Festus saith. But we find also that the garlands are held by many to be made of silk and gold. More

over, we read in Alexander ab Alexandro, that the Italians gave the Tassels of gold only. And Sidonius the Poet saith: "Palma serica", that is a palm with knots and Tassels made of silk. Read Scaliger and Turnebus on this place, where they give these Palms and garlands with Tassels to the first victor. Wherefore we have set this for a sign that Emulation or envy stings us to the highest honor, and to the achievement of the highest honor.

The cocks which fight together serve for a figure of envy and strife for honor. Chrysippus puts the envy a fight of cocks, for a sting to valiantness. Themistocles animated his soldiers against the Barbarians by the fight of two cocks, for nothing else, but by this to get the victory; wherefore the Athenians caused every year two cocks to fight for a sting of honor in their public Theaters, as C. Rhodiginus relates. Plinius saith in his 10 chapt. that those of Pergamus hold every year a cock fighting, as if it had been a fight of gladiators; and J. Pollux saith that the Barbarians cut two fighting cocks in their medals, as being a figure of envy and fighting for honor.

Emulatione (Emulation, or an envy and sting to virtue)

A fair young woman; with naked arms; fair hair curled with handsome locks; and a fine head attire. Her clothes shall be decent and green. Standing ready to run; having wings on her feet; and in her right hand she shall have a spur or a bundle of thorns.

Emulation, after the mind of Aristotle, is a grief in the mind, which causes us to think that we can see any good or honor in some of the like nature and condition with our selves, and whereunto we think it possible we may attain also. And this grief proceeds not because he has not that good or honor, but because he also would have it and has it not.

She is made young because emulation reigns most in young people, being then stout and vigorous.

The fair and curled hairs are the imaginations, which sting the emulated young man to honor.

The green decent garment, signifies hope to attain to that which they desire.

The naked arms and winged feet, and the posture for running, signify the celerity and quickness, be it not to outrun, yet at least to equal those who are adorned with a commendable virtuous nature.

The spurs, of which Cavalcante saith in his book of the art of well speaking, that emulation is a spur which stings vehemently, and stirs not only up the bad natured to envy others' good and prosperity, but also them of good understanding, to attain to that which they see in others and might want in themselves; wherefore it is said "that the envious virtue hath given them spurs: stimulos de dit Aenula virtus."

Indulgentia (Indulgence, according to Ant. Pius)

A woman sitting; with a stick in her left hand, which she seems to stretch out forward. In her right hand she holds a platter by which she stretches something out to give.

She holds the stick from her as if because indulgence turns the bitterness of the penalty from her, and stretches out the platter signifying the freeness of the gift, as by a divine power.

Indulgentia (Indulgence of Severus)

Cybele is painted with turrets upon her head, standing upon a Lion. In her left hand a spear and in her right hand lightning, which she seems to throw away and to hurt nobody. With these letters: "indulgentia Augustorum".

Indulgentia (Indulgence of Gordianus)

A woman standing between a Lion and a Bull, for indulgence tames the creatures, and savage minds, or indulgence sweetens hardness.

Offesa (Offence, hurt, injury, assault)

An ugly woman; with a rusty garment, hung round about with Tongues and knives; holding in both hands a musket as if she would shoot. Upon the ground stand two dogs which would bite a porcus pinus, who to defend himself against the assault of the dogs, draws himself up in a heap and shows his bristles; wherewith they make their mouths bloody with biting.

Assault or hurting any one is an unjust thing, done with foreknowledge and on purpose to assault the person, who hereby against his will suffers damage. And Aristotle relates that offence is nothing else than to injure another contrary to that which is comprehended in the Law, and truly does him wrong.

There are many injuries, wherein as concerning the Law we transgress, but we understand here to speak only of such, whereby we injure another either by words or deeds.

She is represented by a woman, to figure one who hurts another's good name, which is above all others a thing of greatest consequence.

She is made ugly, because there is no ugliness to be compared unto it, because she does that which is against justice and honesty. The rusty clothes signify the unjust and bad intention of the offender, which is like the rust which hurts everything which it touches, and consumes other things whereby it is laid.

The Tongues and knives upon the clothes do signify that the back biter does not only offend with words, but with actions also; for which is not done according to justice, is called unjust, whether it be done by words or deeds.

Diogenes compares the Tongues to knives, for when he heard a young man talk indecently, he told him: "Are you not ashamed that you draw a leaden knife out of an ivory sheath?" And David saith: "Their tongue is a two edged sword."

She holds in both hands a musket to hurt another, but we must understand by this of those who hurt on purpose and not of those who hurt by accident; for in unjust actions, the will is used, which looks unto the end, doing on purpose base and evil things. Wherefore St. Austine saith: "We must not look upon what a man doth, but out of what mind and intention it proceeds." The assault which the dogs make upon the porcus pinus, as we have said, shows that the hurt which is done in passion, is not the cause nor original of that which a man does in his passion, but he that excited a man to passion; and therefore we may say: "He that would hurt, is hurted."

Aristocratia (Aristocracy, or government by the nobility)

A matron like woman; sitting in a rich chair of state; clothed in noble but civil garments; having upon her head a golden crown; having in her right hand a bundle of Roman rods twisted round, with a crown of laurel. In her left hand she shall have a helmet. On her one side stands a basin and a bag full of money, jewels, gold chains, and other riches. On the other side shall lay an axe.

Aristocracy is a government of noble men, which is accomplished by them in an equal order, as well in their manner of living as in their clothing; measuring unto everyone in an equal measure the labor and the honor, the profit and the damage; always eyeing that which tends to the common good; as well what tends to their perpetual unity, as what tends to the increase of their state.

She is made elderly, because in that there is the right perfectness, wherein she executes all with judgment, as much as belongs to the government of the Republic for the common good.

The aforesaid garment and sitting in a chair of state full of majesty, shows the property of the nobility of a person of an high estate, which also is signified by the golden crown upon her head.

The bundle of Rods tied together, signify that the Republic, by good correspondence and common benefit is united together. Whereof Euripides saith: "The intestine wars break out among the Citizens, when the City is in discord."

Wherefore Salustrus saith also: "Concordia res parvae crescunt: Through unity small things do grow, and through discord great things come to nothing." "Nothing," saith Cicero to Atticum, "becomes a quiet Citizen better then that he keep himself from civil dissention."

She holds a crown of laurel, to show the reward she used to give to those which had done service to the Republic, as also to the contrary, in the punishment of the transgressors, which is signified by the axe that lays by her feet.

Wherefore Solon saith: "A Republic is maintained by two things, viz, through reward and punishment." And Cicero saith in his book of the nature of the gods: "No house or common wealth can persist if the good actions be not rewarded, and the bad actions punished." Solon used to say, "that that City was well inhabited, where virtuous persons were kept in honor and esteem, and to the contrary where they used to punish vile persons."

The Helmet which she holds in her left hand, as also the Basin, the bag with money, and other riches, signify that without arms and money, a Republic can hardly be maintained. And this shows also, that monies must be spent; for to keep one's liberty, we must spare neither money nor estate; as Horatius also saith, "that we must sell our liberty for no money."

Poverta (Poverty)

A woman clothed like a gypsy; bowing her neck as if she desired an alms; having a little bird, called wagtail, upon her head.

Valerianus relates that when the Egyptians would figure out a person which was become extremely poor, they painted this bird, because he has of himself little power, not being able to make his own nest, and therefore he laid his eggs in another's nest.

Poverty is made like a gypsy, because there is no more cunning a breed of people in the world than this sort of people, having neither goods nor nobility nor affability nor hope of anything which can bring a crumb of felicity with it, this being the eye-mark of a civil life.

Poverta in uno chi Habbia Bel Ingenio (Poverty, in a good understanding)

A badly clothed woman; who has her right hand tied to a great stone which lays upon the ground; holding her left hand open on high, the same being winged.

Poverty is the want of things which are necessary to maintain life and get virtue.

The wings on the left hand signify the desire of some understanding poor, who strive after the heavy weight of virtue, but being pressed down by their necessity, they are forced to live despised amongst the baser sort of people.

The honor of this figure is ascribed to the grecians finding out.

Poverta (Poverty)

A naked lean woman; sitting upon a steep rock; being tied on hands and feet, whereof she strives to untie the knots with her teeth. Upon her left shoulder she is stung by a bittle [beetle?]; her hair much entangled.

We describe here not that poverty of which Aristophanes in his "Pluto" makes mention, viz, where he puts the same, that a man has so much as is necessary to maintain him without any overplus: but we describe the poverty of such who have nothing to live on. And therefore she is painted naked and lean with entangled hair, being tied upon a rock, because the poor are deprived of the use of many things, which might make them renowned. Therefore saith Gregorius Nazianzenus, that poverty is a journey which hinders many actions, being forced to unloose their bonds with their teeth; and as we commonly say: "Poverty makes men cunning and crafty." Therefore saith Theocritus to Diophantes, that poverty is the only thing which stirs up art, for there is a significant sting in this creature which we call a bittle.

Poverta (Poverty)

A pale, mad woman clothed in black garments, as Aristophanes relates.

The paleness signifies the want and scarcity of victuals, for where the same is wanting, it looses the color and spirits. She is made mad, or struck in her senses, because a poor man's works and words are held for foolishness, and they are no more credited than one that is struck in his senses.

The black garment, because it is a messenger of Death and unwelcome news, it signifies here, that poverty is a troublesome, heavy, dolorous and miserable thing.

Poverta del doni (Poverty of gifts)

A woman laying stretched out upon a bundle of dry sticks, hung round with rags.

The dry sticks, figure out a person who lives poorly in this world, and is esteemed for nothing, they being not able to bring forth any fruit, but only fit to burn, that is to be used according to the fancy and humor of other people.

Therefore the poor are put in all the danger of the commonwealth, and in all the troublesomeness of the kingdom; and in all toilings in the cities, they are put in the fore front, and in great danger of their lives. Therefore Virgil saith: "Poverty presses in the midst of danger."

Astutia Ingannevole (Deceitful cunning, craftiness)

A woman clothed with a fox skin; of a ruddy countenance; having an Ape under her arm.

Craftiness or deceitfulness, as D. Thomas saith, is a base thing in those, who to get what they would have, use means which are unlawful. Therefore she is clothed with a fox skin, because this creature is the most cunning of all creatures, as Aesopus relates throughout his fables. Aristotle saith also in his book of the creatures, that the Ape is the craftiest of all creatures.

The ruddiness of skin is, according to Aristotle, taken for craftiness. For the boiling of the blood causes always new

fancies in the soul. For the blood works that in men, which the fire does in the world, which is always in motion and consumes all things which are consumable, when they are thrown in the fire.

Debito (A bankrupt, a debtor)

A sad and melancholy young man; with ragged clothes, and a green bonnet upon his head; having fetters on his arms and legs like round rings; and in his mouth a basket; with a scourge in his [right] hand, whereon hang leaden bullets; a hare laying before his feet.

This figure is formed partly out of natural things, and partly out of the present and ancient use of shame, wherewith debtors are punished.

He is made young, because young people are often not careful and unmindful of their business, not caring for their welfare; and verily if any are sad and melancholy, it are those which run into many debts.

He is tattered in his clothes, because he has spent all that he has, and finds no more credit, so he must go like a beggar. The green bonnet which he has upon his head, is a use which is yet used in many countries; wherein the debtors, having no means to satisfy their debts, are forced to an eternal shame to go in green bonnets. Therefore they say: he is bankrupt, he is in green.

He is represented to be fettered on hand and feet and neck, because they were in ancient time bound so in the Roman Law; which words are related by A. Gellius, in his first book in the 20 chapter, and are these: "When he hath confessed his debt, and all is judged by the Law, thirty days shall be given unto him free; after that they may lay hold on him and bring him before the judgment, and if he doth not pay, or is found faulty, they may take him along with them, and chain him with fetters at the least of 15 pound weight or upward, if the creditor will, he must be his bond slave, or otherwise he may give him a pound of flower or more if he will." And therefore he is made with fetters. These iron fetters might weigh more but no less than 15 pound weight. They used also to be killed after three market days, or to be sent far beyond the Tybur to be sold. And if there were many creditors, they might according to their mind cut a piece of flesh out of the bankrupt's body; and they were forced to live on a pound of bread a day. The words of the law are these: "On the third market day, chop him in pieces, and if they have cut too much or too little, let it be without deceit." And because this was too cruel, A. Gellius saith, that he never read nor heard that this was practiced. We find in the first book of Tit. Livius, that the debtors gave themselves into slavery to their creditors, and that they were bound and scourged by their creditors: as we read of Lucius Papirius, who put the young man Publius into prison, using him with all violence and despite, because he would not suffer his luxury, when yet Publius saith he, was debtor unto Papirius Dionys. Halicarnassus relates the like punishment, but he adds this unto it: that not only the debtor, but also the children of the debtor, were rendered unto the creditor for bond slaves, and this we have related to the satisfaction of the lovers of antiquity.

He shall hold a basket in his mouth, because we find in Alexander ab Alexandro, that in Boetia, joining unto Greece, they could not do greater shame unto the debtor than when they were forced, in the market, before the common people, to sit with an empty basket in his mouth; as one who has spent all that he had, and now must go a'begging with an empty Basket.

He has a Scourge in his hand with leaden bullets, because the Bankrupts unto the time of Constantine were beaten with Leaden bullets. And he, as a just emperor, was the first who freed the Bankrupts of such an ungodly punishment, as Baronius witnessed of him. For albeit is true that many years after the death of Constantine, when the emperors Theodorus, Valentinianus, and Arcadius governed, that when any officer went Bankrupt with the money of the commonwealth, that he after the ancient manner was scourged with leaden bullets; which custom is at large set forth in the Codex of Justinianus, lib. 10, tit. 31, lege 40.

The hare before his feet, is taken for fear; being the most fearful of all creatures, for he is afraid of the least noise, that the dogs do follow him; so the Bankrupt is afraid of citations, bailiffs, officers, etc., being afraid of imprisonment; and therefore he is always thinking how he shall escape.

Essilio (Banishment, Exile)

A man in Pilgrim's clothes; who in his right hand has a walking staff; and on his left hand a hawk.

There are two sorts of Banishments, the one is common, and the other especial. The common is when a man, either for debt or suspicion of the prince or Republic is Banished, and is judged for a time or forever to live without his native country.

The especial exile is when a man freely, or by accident, chooses, without any banishment, to live and die without his native soil, as the Pilgrim's staff and garments signify. By the common the hawk is understood, who against his will is tied with a cord.

Miserecordia (Pity, compassion, mercifulness)

A white plump woman, having great eyes; her nose a little elevated; with a crown of olives about her head; standing with open arms; having in her right hand, a branch of cedar with the fruit. By her side shall stand a chicken or jackdaw.

Damascenus saith, "mercifulness is an affability of a pity filled mind of one's neighbor's misfortune."

The plump whiteness, great eyes and elevated nose, Aristotle puts in his knowledges of mankind, for a sign of mercifulness.

The olive crown wherewith she is crowned, is the true emblem of mercifulness, following the holy scriptures, after which we should regulate ourselves to the knowledge of this holy virtue. The cedar branch with the fruit signifies even the same, as Pierius relates.

That she stands with open arms, signifies that mercifulness, according to the manner of Jesus Christ, who is the true mercifulness, with great celerity, and with open arms stands ready to embrace those that come to him, and to help them in their misery. Of which Dante in his purgatory sings thus, "my sins were great and heavy, but God's wonderful goodness had mercy on me, and embraced me."

A young chicken is taken by the Egyptians for mercifulness, as we see in Orus Apollo.

Fraude (Fraud, deceit)

A woman with two faces: the one young and handsome, the other of an ugly old woman. Being naked unto the breast; clothed in yellow unto the midlegs; having the feet of an eagle; and a tail like a scorpion, which is seen between her legs. And she shall hold in her right hand, two hearts; and in her left hand, a vizard [mask].

Deceit is a sin, who seeks to introduce her neglect of duty for good, and who always seeks to invent multitudes of new inventions for evil; but always under a cloak, counterfeiting the good; and with her imaginations, words, and works, under deceitful colors, to propound the good; and therefore she is painted with two faces.

The yellow color signifies deceit, treachery, and false mutations.

The two hearts are significant signs, of to will and not to will in the same thing. Her vizard signifies that deceit propounds the thing otherwise than in truth it is, and by this to arrive to her intention.

The tail of the Scorpion, and the feet of an Eagle signify the hidden poison, which nurses her always as a bird of prey, to make havock of other men's goods and good name.

Fraude (Deceit)

A woman who has a fishing rod in her hand, wherewith she has caught a fish; but the other fishes were already dead in a vessel. For deceit is nothing else than to seem to do a good thing, but against the expectation of others, they do bad things; so does the Angler, who give meat unto the fishes that he may catch them and kill them.

Fraude (Deceit)

Dante paints her in his Hell after this manner: that she has the face of an honest person, and the rest of the body is like a snake, with many spots of diverse colors; her tail being curled like a scorpion, which she has gotten out of the river Cocitus, or the hell, or puddle of foul water. Being thus painted she is called Gerion. By her fair face is understood that the deceiver, most commonly, with a fair face, honey words, decent clothing, stately [...], and other fair shows, deceive men; being always big with deceit, knavery and other sorts of Rogueries; being covered with deadly and venomous spots. And she is therefore said to be like Gerion, because that he governing about the Islands of Baleari, had a costume, with a fair face and friendly show, to invite passengers, whom, in show of this courtesy being deceived, he killed while they were asleep; as the ancient and modern writers relate, especially Bocatius. Ariosto paints her in this manner: "She hath a fair face, rich garments, fair eyes, and grave behavior, fair in speech like an angel, but under her garment she hath a rotten skin and a sharp knife ready to cut one's throat."

Inganno (False knavery, deceit, cheating)

A man clothed in gold; and from the middle towards the legs, they both end in the tails of snakes. By his side he has a panther with his head between his legs.

Cheating is a vile thing, which one does under a feigned vizard; and therefore he has a man's face, being clothed in gold; but it ends in snakes tails. The deceiver showing at the first a good nature and humanity in the face, to entice the simple, and to ensnare them into the foulness of his traps. Like the Panther, who hiding his head, and showing nothing but his back, through the beauty of his skin, entices diverse other creatures to behold him; upon whom he afterwards falls with a great force, and devours them.

Inganno (Deceit)

A woman, with a vizard of a handsome young woman, richly adorned; but under the vizard is discovered part of her face which is like an old gray, deformed witch. In the one hand she holds a vessel with water, and in the other she holds a vessel with fire. Her clothes are painted full of vizards of all fashions; because that men, either through use, or by nature, makes a double appearance of his deceit and cunning.

Inganno (Falseness, deceit)

A man, covered with a goat skin, yet so that you can hardly see his face; holding in his hand a fishing net, with some fishes in it called Sargi, which are of shape like a roach.

Inganno (Deceit)

A man clothed in yellow; holding in his right hand diverse fishing angles, or fish hooks; and in his left hand a bundle of flowers, out of which starts a snake.

He is painted with fish hooks in his hand, because he is like those who with the bait cover the hook, and so stinging, draws the prey wounded towards them. So does the deceiver, the minds of the simple, drawing them where he pleases, and plunges them down headlong to break their necks.

The bundle of flowers out of which rises a snake, signifies the counterfeit smell of justness, out of which springs up the false venom of evil works.

Falsita d'Amore (Falseness in Love)

A woman, richly and proudly dressed; holding in her hands a mermaid; looking in a looking glass.

The false lover keeps, under an airy appearance and under lovely framed words, deceitfulness and the deformed parts of his base imaginations, concealed; which by the feet and the lower parts, is signified as we have said elsewhere; and therefore the ancient paint the mermaid in this sense.

The looking glass is a true figure of falsehood; for, for all it seems, that in that looking glass are all the things that are represented, yet it is but an appearance or resemblance which in reality has no being; and what appears on the left side, should stand on the right; and all that this name of falseness brings with it, as Pierius very well observes.

Cupidita (Inordinate desire)

A naked woman with her eyes blinded, with wings on her shoulders.

Desire is a longing after things, beyond decency which reason teaches us; for the blinded eyes are a sign that she makes no use of the eyes of her understanding. Whereof Lucretius saith: "Man blinded through desire, doth foolish things and unpremeditated, and loves falseness for truth."

The wings signify the swiftness wherewith she follows you, viz, because she appears under the form of good and desirable.

Naked she is made, because, she with great impudence discovers herself.

Principio (Beginning)

A bright and shining beam, which is seen in a clear sky full of stars, which makes the Land clearly appear everywhere adorned with many plants, clearly to be seen; wherein stands a naked young man, having a scarf athwart covering his nakedness; holding with his right hand, the figure of nature; and in his left hand a square, in which is written the Greek letter A.

This word of "beginning" may have many and diverse agreeable significations. She may signify the first cause and original of all things, as Petrarcha saith: "From whence proceedeth the beginning of my death."

Sometimes she signifies the ground of knowledge and Arts, upon which after all the rules must depend, which are given in it. It signifies also, an especial entrance or beginning, viz, the first part of all things, for as much as it is distinguished from the middle, and the end. Of which the Poet saith: "If the beginning and the end agree, then the middle will also agree." The same also, Plato confirms, of the only beginning of all things, where he saith: the parts of everyones' bounds, are the beginning, the middle, and the end. Lastly is signifies also, the first beginning and the whole "all", from whence all things proceed, which is nothing else but God; the same being the true and only beginning, from whom and by whom, all the natural bodies have their original. And he is not only the proper cause of the common working and moving of all things, but also the common last and extreme end of all things which are created.

The inward beginnings of natural things are diverse, some which compound the natural body, and therefore they abide in the same body. And those are two: the stuff and the form. The other beginning, which serves for the restoration or alteration, is the natural bereaving, which is nothing else but a vanity or vacuity, or want of the form in the framing, or the form or figure which the same stuff can receive. And thus are the beginnings, according to the saying of Aristotle in his Physical, setting these bounds in the 2nd text: "The beginnings are not made out of other things, nor out of none of them both, but from these proceeds all things." Which also Cicero in his Tusculan question saith: "There is no original of the beginning, for from the beginning proceeds all things."

And Plato, in the above mentioned place, confirms the same, saying: "The first of all things, is the beginning, of one and of all things; but after the beginning, happen all things to the end." Whereof we can say, that the beginning is the noblest part of all things. Also that the same, that has no beginning, can have no end. Wherefore, and not without reason, the good beginning of all things is so much praised by Plato, saying: "The beginning is half the work, and therefore we say in a proverb, he that hath begun well, hath half finished, and he that hath begun well, we praise them all together. But I think that the beginning is more than half the work, and that the beginning hath never been praised enough by anybody." The Poet saith also: "Dimidium facti, qui bene cepit habet -- He that hath well begun, hath half finished."

But to declare the figure, I say, that the clear and shining beam signifies the unlimited power of God. Of which all things have their being, power, and working, because in all things he is the first worker, working more powerful than all the other causes, being himself the first cause. Whereof all other causes have their original, as well the second, as the third, and all things which are found are the work of his hands. And for all every thing proceeds from him, and he in reality has no communion with the same. Yet this God has compared himself to the light, saying: "I am the light of the world", which if will well consider, we shall find that as the sun has six steps, which are framed by order; so God has six prerogatives, which very well agree with the same sun. The first of the sun is her being. The second is the light, inwardly and essentially. The third is the light which proceeds from the sun. The fourth is the glass which follows the light. The fifth is the heat, which is kindled by the glass. The sixth is the procreation of the heat which is united with the flame, and also the glass brings forth through the heat, all corporeal things. But all these things are with a fuller power, and unspeakable wonder in God: for the first step agrees to the unity; the second, to the goodness; the third, on a certain divine sense, as a light proceeding from a light, which comprehends in it (as I may so say) ideas, of the first form, of diverse figures; nothing else but as from one light by one beam, many light beams proceed.

After this figured world, follows fourthly the soul of this corporeal world, the reasonable world, which is first procreated from the intelligible world, as the glass from the light. Fifthly now follows the nature of all things, viz, the world, which is fruitful or full of seed, proceeding from the above named, as the heat from the glass. Lastly comes this corporeal world also by the foregoing seedy world brought forth, as the procreating of things have their beginning and original from the heat; as M. Ficinus, in his short treatise upon the "Timaeus" of Plato, at large defends.

The sky full of stars, signifies the power of the planets over the sub-lunary world, and over the bodies which are subjected unto them. Which how much the same is advantageous to the procreation of the visible and invisible thing through the interposition of the four first qualities or qualifications, this is not to be doubted. Yet leaving the sentiment of some Astrologers, who will have that all things in this world are so tied unto the stars, that they are governed according to the motion of them.

He holds in his right hand the figure of nature, being the same, as Aristotle saith: "The beginning of the motion, and of the rest, of that wherein she is." From whence we will conclude that she is the beginning of all procreation: procreation being the principal quality of motion amongst the four which are expressed by Aristotle. And Plato, in his book of the common good, puts the same under the similtude of the Column, being the bond of the whole All, saying, "that nature is alive, and that a seed-like power, unto the matter of the world, is infused into her, by the soul of the world itself." Which therefore is called the light, for she is living and surpressing. And the rather she is called a right Column, because as by degrees, intermixing of all sides with the stuff and materials, she brings forth many steps of forms, which differ among themselves. There is said, that she spreads through all parts, and restrains from all sides with heaven, for she stands entire, in what place soever it may be; and surpressing, she spreads; and spreading, she fills; and filling, she governs all things. From whence this Proverb is: "Spiritus intus alit -- the spirit feeds all within."

The Human shape, as the most noble beginning of all other created things, is added, because when the most high God created other things, he took no great pains, but said only [...] let there be a firmament of the heavens, and presently it was. He made the sun and the moon, and other heavenly bodies, and presently they were made. But when he would create man, he said, "let us make men after our own image and similtude", to show that man was the most noble of all other creatures.

The white garment signifies the purity of the beginning, which only proceeded from the greatness, goodness and purity of the creator. As Mars. Ficinus, upon the short treatise of "Timaeus" saith: "The beginning ought to be certainly, the simplest, sincerest, and the best of all; for there is nothing more sincere than the unity, nor better than goodness; neither is the unity better than goodness, nor goodness more sincere than unity." The square wherein the Greek letter "A" stands, expresses very well the beginning of all things, being the first letter of the A,B,C, and the first letter amongst the vowels, or sounding letters, without which we cannot express one word. As also therefore, because God saith in the Revelations: "I am Alpha and Omega, the beginning and the end."

Apprehensiva (Apprehension)

A young woman of a middle stature; with a tuft of fair hair upon her head; in white garments; standing lively and ready, as if she listened [to] what another said; holding in her left hand a chameleon; and in the other, a clear looking glass.

Apprehension is a reasonable and natural part of the mind, by which means we easily apprehend those things which are propounded unto us, and understand them.

She is a reasonable and natural part, for she is proper to reasonable nature; man being only apt to apprehend, and to understand all apprehensible and intelligible things. As Juvenalis saith, which Aristotle also proves, as when he compares man to a smooth tablet, upon which is nothing written, and where all written things may be figured upon; which is followed by Horatius. And Homerus figured out the same also, when he brings in Phemius, that renowned master of music, saying: "I have learned and apprehended it of myself, because God hath infused many arts into my mind." She is part of the mind, for by her we know, by her we understand, and by her we learn.

She is made young, because Aristotle saith, in his "Rhetorica", that the [affections] in youth have a great power; and also the senses, the most quickness and aptness to Apprehend, yea to the working itself of intelligible things, and that through the heat of the spirits.

She is made of a middle size, because Plato saith, that the middle size is the best of all things. For the middle stature of limbs, craves a temperate intermixing of humors and moistness, as Porta relates in his knowledge of man, and consequently a good aptness to the working of the understanding. This being true, which is commonly said by the Philosophers, "that the Action follow the temperature of the body."

She has a tuft of fair hair upon her head, for the tuft being so made, brings softness and a good aptness for Apprehension. And Porta saith: "fair hair brings forth aptness to learn knowledge, and a sharp wit in the mind's parts."

She has a white garment, because, as in the art of painting the white color is the ground, and illustrating of all colors, also is the apprehension the ground and upholding of all reasons and considerations.

She is made standing, ready, and vigilant as harkening, to signify the posture and vigilance wherewith we must be always ready to learn and apprehend. In the left hand she holds a Chameleon, for that creature takes the color of any thing it comes near; so Apprehension is transformed into all considerations and reasons she meets withall.

She holds a looking glass in her right hand, for according to the manner of the looking glass, she impresses into her self and appropriates unto herself, all virtues, which she hears, apprehends, and understands.

Salvezza (Saving from danger)

By Pierius Valerianus, saving from any danger is figured out by a Dolphin with a bridle in his mouth, being this a figure of saving. And that in memory, that many were delivered by the Dolphin out of the water and saved. For in the Temple of Neptune, which was at the Isthmos, was often visited the young man Palemon, which was made of gold and ivory, sitting upon a Dolphin, which he had dedicated unto the Athenian Hercules. And the Mariners, that they might have a safe voyage, did great worship unto Palemon. Therefore we may very well paint Palemon upon a Dolphin, for safety in Danger.

Conversione (Conversion)

A middle aged handsome woman; being naked, yet covered with a white fine linen; having a green scarf about her neck, whereupon is written, "in te Domine speravi", which is, "Lord, in thee have I hoped." Before her feet shall lay, not only costly clothes, but gold chains, pearls, precious stones and other riches, also fair locks of hair and periwigs, which she has thrown from her head: showing that she is without ornaments. She stands with her head lifted up looking up towards heaven; she sees a fair and clear beam; she pours out many tears; she holds both her hands across before her breast: showing signs of great sorrow and grief. By her feet shall stand an Hydra, or terrible creature, with many heads and curls, which seizes upon her and threatens to throw her down.

She is made fair, because, they are ugly who live in deadly sins; and to the contrary, they are highly fair, who are far

from sin, and are converted to God.

She is made of middle age, because Aristotle saith, that gravity is the middle between old age and youth. And because in this age they have all good, which is between youth and age, viz, it is separated from all youthful vanities, and old dotages; but in this age, being the middle age, it does best agree. And therefore we may say, that in this age is the true knowledge to eschew the evil and to follow the good. Therefore we may use the old proverb to our purpose, "In medio consistit virtus", which is, "Virtue consists in the middle."

She is painted as if she were naked, yet covered with a thin white garment, to signify that conversion must be pure, just, and separated from all worldly affections and temptations. The motto "In te Domine speravi", wherewith she is girded, signifies, that those who are truly converted, have a real intent, not to be separated from God again by sin; and therefore he trusts in God, which hope proceeds from faith, that he is in the mercy of God, so that this faith increasing in the soul, his hope increases also, to rejoice in God.

The rich garments, golden chains, and precious stones, which lay upon the earth, assure us, that he that is converted to God, dispises all the pride, riches and vanities of this world. Wherefore Barnardus saith: "The saints dispise all pride of the body, seeking only a well adorned soul."

Her costly fair flocks of hair, which are laying upon the ground, signify that she uses them no more. For Pierius saith that the hairs of the head signify the imaginations, so that he that is converted, must banish away all bad imaginations and thoughts, which if they are not destroyed and cut off, they blind the mind, and hinder the attention of such as would convert themselves.

That she holds up her head and looks towards heaven, signifies, that it becomes us first, with a firm confidence to turn to God; to expect mercy from him, not according to our deserts, but according to his endless mercy. Paul saith, "Faith is the gift of God"; also saith David, "The Lord shall give mercy and honor"; which we signify by the clear and light beam.

The superfluity of tears, which falls down her cheeks, signify sorrow and grief. And as Curtius relates, the tears are ostentators of sorrow. And the hands held over one another, with the ostentation of sadness, signify the inward grief which a converted man feels, when he has offended God.

The Hydra or many headed beast, which stands by her feet, signifies, that it is decent to dispise sin and tread it underfeet, which with great difficulty is overcome and thrown to the ground. Therefore she makes great resistance, to hinder the converted, from walking in the Paths of Salvation. And therefore we paint this Hydra, who with terrible scroles assaults her.

Sollecitudine (Carefulness, trouble, heaviness of heart, unquietness, fearfulness)

A woman clothed in red and green; holding in her right hand, a spur; and in her left, a torch.

The red and green clothes, signify the hope and expectation, whence proceeds heaviness.

The spur signifies, the powerful expectation to get a thing, or to finish a thing; wherefore Theocritus uses often heaviness for a wound of love, or a sting of love.

Through the Torch is also signified the desire, and attentive heaviness, which burns in the heart, which suffers one not to live in peace, until they are come to a good end.

The flame signifies the grief of carefulness, for she works with great fierceness and quickness, but she consumes by degrees, that which is necessary for her to maintain her flame and being.

Sollecitudine (Over-carefulness, heaviness of heart, unquietness, fearfulness)

A young maiden with wings on her shoulders and feet; having naked legs and arms, and a red scarf across over her; and a bow ready stringed in her left hand, drawing with her right hand an arrow out of a quiver; and before her feet shall stand a cock.

The wings on the shoulders and feet signify, the swiftness of fearfulness. And therefore it is said he has put wings to his heels, when anyone is afraid of his actions. Therefore sings Virgil, when Cacus the thief was pursued by Hercules, "that fear had given him wings to flee apace."

The naked arms and legs signify celerity and quickness. And the red color by the similtude of fire, which signify carefulness, by the reasons which we have said before.

The stringed bow, and ready arrows to shoot, are the continual notions of the mind, which guides the fancy to the end of the work.

The cock is added being an unquiet creature, which at his certain hours awakes for to crow; and therefore his unquietness suffers him not to take his full rest as Homerus saith.

Sollecitudine (Unquietness)

A fair woman, resting upon two wings, with a cock at her feet; and a sun which rises out of the sea; having in both her hands a Dial.

This figure is made fair, because unquietness takes the opportunity by the hairs, and holds her fast, with all the fair and good she brings along with her.

The wings signify the quickness; and the Cock, diligence. And to show that the unquietness shall be durable, and that she shall be laudable, the Dial and the sun are added; which by their perpetual and swift course, are durable and permanent.

Sollecitudine (Unquietness)

A woman with a clock in her hands.

The clock is put for time, which is so swift that we may call her course a flight, and admonishes us all, that we should be ready in our actions and vigilant, because that by delays we are not suppressed by her, and taken captive by the snares which are always laid for us.

Dirisione (Derision, jeering, mocking, scorning)

A woman who puts her tongue out of her mouth; clothed with hedgehogs skins; with naked arms and feet; holding the first finger of her right hand straight out; having in her left hand a bundle of peacocks feathers. Wherewith she leans upon the back of an ass, who stretches out his head as if he would bray, showing his teeth.

Derision is according to the dimension of D. Thomas: when a man jeers another's faults or harm, tickling himself for his own pleasure, so that he that is jeered is thereby made ashamed.

To put one's tongue out of one's mouth, and that in the presence of another, is a shameful deed, and a sign that he has little understanding, as nature teaches the same to little children. So it is also an old costume of that wanton

Gallus, of which Titus Livius relates, who despising the Romans, put his tongue out against Titus Manlius, challenging him; wherefore Manlius being angry, chastised his wantonness.

The skin of the Hedge Hog which is with pricks, signifies that the derider is like the Hedge Hogs, who pricks them that come near him. And because the principal mind of the derider is to spy out another's infirmity, he is put with his finger in that manner, as we have said.

The peacocks feathers are in memory of this creature; added hereunto, to signify their pride, who imagines himself to be the most fair of all; for there is nobody that will laugh at the ill manners of another, except he knows the he himself is free from it.

The Ass in the manner above said, was used by the Ancient in this occasion, as Pierius relates.

Cortesia (Courteousness, manners)

A woman clothed in gold; crowned like a queen; strewing chains, money and precious stones.

Courtesy or Courtship is a grace, which often shuts the eyes of another's faults, because she should not shut the way unto herself of doing good.

Humanita (Humanity, friendliness)

A fair woman, which carries in her lap diverse flowers; and in her left hand, she holds a gold chain.

Humanity is that which we commonly call Courtesy, and is a certain bowing of the mind, wherewith we seek to please another. Therefore she is painted with flowers, because the same are always pleasing. And with the gold chain, she ties cunningly the minds of those who in themselves feel the courtesy and humanity of other persons.

Scoltura (Sculpture)

A fair young maiden, with an ordinary gear upon her head, among which is twisted a branch of green laurel; being clothed in cloth of an excellent color. She shall hold her right hand upon an image of stone; and shall have in the other hand diverse instruments, which are necessary and useful in this art; standing with her feet upon a rich tapestry.

She is made amiable, but little adorned, because, when a man is busy with his fancy and imaginations: to compare the things, by art, with nature; to make the one like the other: he troubles not himself with the ornaments of the body.

The branch of the laurel, which after the serenity of the winter, yet retains her green leaves, shows that Sculpture, by

her labor, is kept fair and lively, against the evil nature of the times.

Her garments of fair color, shall be like her image, which is used for pleasure and delight, and by liberality is maintained and cherished.

The hand upon the image, shows that for all Sculpture is the principal optic of the eye. She may nevertheless be an optic of feeling also; for the firm stuff, wherein this art is exercised artificially to counterfeit nature, may very well be an optic for the eye, and for the feeling also. Whereof we also know, that Michael Angelo Buonarota, who was a light to this art; when he through his continual diligence in this art, in his age was taken blind; he used to handle and feel the images; and could by that give his judgment whether they were antique or modern; also what they were worth in price and virtue.

The Tapestry under her feet, signifies, as we have said, that Sculpture is maintained by magnificence and liberality, and that without riches she would be dispised, and should have perhaps no power at all.

Affabilita, Piacevolizze, Amabilita (Affability in speaking, Courteousness, Amiability)

A maiden; clothed with a white thin scarf; of a lively countenance; having in her right hand a rose; and on her head a garland of flowers. The affability, or friendliness in speaking, is an action, which is used with decency, in the amiable conversation and practice among men with a desire to do a kindness to every one according to his estate and condition.

She is painted young, because youth, in worldly pleasures and pastimes, always show themselves young and merry. And the scarf signifies that affable men are a little less than naked and bare in their words and works, and therefore they are amiable. And they are called pleasant, who in convenient time and place, from their own nature, can be pliable to other people, as far and when it is convenient, to discourse of all things, pleasantly and affably, and to show themselves ingenious without hurting anybody. And it shows also, that we may not disclose our mind so bare, that we may be ashamed of the same; and it is a great help to friendship, that we are of a free spirit and just. The rose signifies the same affability, through which every one joins himself to a courteous and pleasant man; and whereby he is taken with his conversation, fleeing all affability of manners and customs, which are joined with harshness and austerity, for the which signification the garland of flowers is added.

Humanita (Humanity)

A woman clothed like a Nymph, who with a laughing grace, holds a dog under her arms who licks her face with his Tongue, lovingly moving his tail. By her side stands an Elephant.

Humanity consists in this: that we hide our greatness and loftiness, and carry ourselves humbly, to the pleasing and satisfying of other people who are of less degree than we ourselves.

She is made in the garment of a Nymph, because of the laughing grace and this by the consent of the Ability. And this the dog also signifies, wherewith she plays, to make herself graceful, according to the desire of her master. The Elephant forgets his greatness, to do service unto men, by whom he seeks to be held in esteem and honor; and therefore he was held by the ancient for a sign of Humanity.

Promissione (Promise)

A woman holding her right hand and arm stretched out, and having her left hand before her breast. The stretched out right arm is a sign of promising something. And by the left hand upon the breast, is held forth, that we assure another upon our troth and oath, and that to the saving of ourselves, which promise proceeds especially from the heart and breast.

Tentatione (Temptation)

A woman, which holds in her right hand, a vessel full of fire, and in her left hand a stick, wherewith she stirs the fire, and makes it flame. For Temptation is nothing else than to feed that which of itself is but of small power; for all the same is sufficient to have enough, and to speed the work, as well in body as in soul.

Riprensione (Reprehension)

A terrible woman; armed with a helmet and breast plate; having a sword by her side; holding in her right hand a vessel with fire; and in her left hand, a horn, to sound upon.

Reprehension is an upbraiding of other people's faults, that they should restrain themselves and therefore she is painted armed and terrible, that she may by her reprehension strike a fear in them. And as the arms and sword are

instruments to strike the body and to subdue it, also strikes reprehension the mind with words. She holds the fire in her right hand, to kindle in guilty persons the fire or redness of shame. The horn serves for a sign of an unwelcome sound, arising from the Loud calling of reprehension.

Riprensione Giovevole (Helping reprehension)

An aged woman; modestly clothed red of color; holding in her right hand a tongue, upon which stands an Eye. Upon her head shall be a garland of wormwood, and in her left hand she shall hold the same herb.

She is made grave, because the right ground of reprehending and warning becomes a person who is of great experience. And because gravity is most fitting and venerable by everyone as well for amending as for reprehending, she speeds better and is of more authority, as Cicero saith in his civil duties. And Sanna Zarius saith in his Arcadia: "My son, the prerogative of age is so great, that if we will, or no, we are bound to obey the aged, being by means of experience, fit to prosper in their reprehension." And Cicero saith: "Experience teaches more than the exercise of learning."

The grave garment and the red color, show that it becomes reprehension to speak gravely, and not to run without their bounds; that it may prove wholesome and profitable; that we may say that this work is a sign of just love and true friendship. "For we must never take upon us to reprehend other people's sins, except we inquire into them with an inward mind, and we shall clearly answer for our conscience in love before God." And the reprehension must not come out of an angry mind, which is transported by passion. But we must do as St. Austine saith: "When you reprehend, do it without passion or anger, with a modest mind, otherwise it is no love, but a madness and frenzy."

Further saith he: "Love him, and say what you have a mind." And further, he shall do that which Chrysostomus, very well to our purpose, saith in the exposition upon the 18 chapter of Matthew: "Be severe against your own life, but against another's be merciful."

The Tongue with the Eye on top of it, is a complete emblem of speaking, as Chilon and Diogenes, both philosophers relate: "For it behoves a man first well to consider, before he expresses his words, and ponders them in his mind, before he brings them upon the tongue." And we may say with good reason, that the tongue is not given unto men to the destruction, harm and perishing of others; but that we should be prudent and vigilant to use them for their help, with all servicable affection, and to the assistance of those who have need of it, and have no need to be reprehended and warned.

The garland of wormwood which she has upon her head and in her hand, the Egyptians used for helping reprehension, which was necessary for those who had erred from the right way unto vice, and after being warned amended his life. For as the wormwood is bitter of taste, so seems also reprehension bitter unto every unwilling mind. But when the wormwood is swallowed down, it cleanses all the squeamishness of the stomach; and to the contrary, it increases the honey, which are the sweet and lovely smoothings. Wherefore the founders of the medicines say, that sweet things dissolve into choler and gall, whereby men fall into sickness.

The *Iconologia* of Cesare Ripa

The *Iconologia* of Cesare Ripa was conceived as a guide to the symbolism in emblem books. It was very influential in the 17th century and went through a number of editions.

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Pentimento (Sorrow, repentance)

A man who stands with both his hands on a plow, as if he would plow; and looks with his face backwards; and so bowed down, that he seems to have an abhorring of his trade unto which he was ordained. According to the speech of Jesus Christ in the gospel: "Whoso put his hand to the plow....etc."

Pentimenti de Peccati (Repentance, or sorrow for sin)

A man clothed in black, lined with tawny; laying upon his knees; striking his breast with his right hand; holding his head a little aside; his eyes lifted up to heaven, lamenting without ceasing; having a Pelican by his side.

Repentance is such a sorrow and such a sting, which tortures a man with anguish through the ugliness, shamefulness and harmfulness of the committed sin; who by conscience is condemned. Therefore saith David in his 28 Psalm: "There is no rest in my bones, because of my sin."

The color of the garment and the striking of his breast, signify the sadness and conviction of guilt of the committed sin, for the cause above said.

That he lays upon his knees, looking up to heaven; is because he prays for mercy from God, and forgiveness for his committed sins.

The Pelican, saith St. Hieronimus, after he has killed his young ones with his bill, he abides three days in his nest, continually lamenting: which is a certain work of repentance, as Rufcellus saith. Ovidius saith in his "Methamorphosis" -- upon the allegory of Biblis, who was transformed into a fountain for a figure of tears -- that when we are brought unto repentance for sin, that we should then melt in tears as a sign that we have truly repented.

Penitenza (Penitence, penance)

A woman clothed in blue, which is all torn into rags; standing very solemn and lamenting; with a hand full of thorns in one, and a fish in the other hand. For repentance must be baptized with fasting and sighing.

Penitenza (Penitence, repentance)

A thin, lean woman, with a lamentable old garment; looking with great attention towards heaven; holding with both her hands a gridiron: which by the divines is taken for a sign of penitence; for as the same is in the middle, between the fire and that which is broiled upon it. Also is penitence the middle between the grief of the sinner and the love of

God, which is the mover of the same. Penitence or Repentance has three especial parts: viz. a broken heart, acknowledgment, and satisfaction. Therefore the breaking of the heart is expressed with sadness and heaviness of countenance. The acknowledgment is expressed with the sight up towards heaven, as if she did crave forgiveness from God. The satisfaction is expressed by the gridiron, which is an instrument whereby bodily punishment is expressed: whereby the merits of this living virtue are measured.

Penitenza (Penitence, repentance)

An old grey woman; clothed in white, yet full of spots; sitting in a solitary place upon a stone, out of which springs a fountain upon which she looks; with her neck bowed; shedding many tears; and seems as if she would pull her clothes off.

Penitence is an anguish for sin, arising rather through the love of God, than for fear of punishment. Which anguish, when we behold ourselves, proceeds from the heart seeing the ugliness of the committed sin. And therefore this woman is made, that she beholds herself in the fountain -- seeing that her years are already worn out by age, lamenting over the ill spent time: which is expressed by the spots upon the white garment. The same being the innocence which is given us by the holy Baptism, and which is now spotted by our sins.

The stone whereupon she sits, is nothing else but Christ our saviour. Upon whom a sinner resting, has his mind occupied in the beholding of the fountain: which is the mercy which flows from him, as he said to the woman of

Samaria. She puts off her fowle [foul or fowl?... 'foul' has been consistently spelt: foule.] garment, to wash it in this fountain, making her soul white by repentance: which is a sealing which he has, out of mere mercy, instituted for us. And therefore sings David to God: "Lord wash me and I shall be whiter than snow."

The solitary place, signifies the hidden things of the heart: unto which turning, and purging the mind from the vanities of the world, it finds peace with God; and comes also, through the anguish of sin, again to Mercy.

Penitenza (Penitence)

A lean woman, in an ash colored garment; holding in her right hand a scourge; and in her left hand, a cross; upon which, she attentively looks.

The Ash color, signifies that the penitent must separate his life far from wordly lusts, and not indulge the flesh. The scourge is the amending of ourselves. And the cross, is the sufferings; through the likeness which the penitent has with Christ Jesus, by the despising of the world; according to his words: "Whosoever taketh not up his cross and follows me, cannot be my Disciple."

Discretione (Discretion)

A middle aged woman of a venerable visage; her garments of gold, and her mantle of a red-purple; holding her head aside, towards her left shoulder; and the left arm lifted up, and the hand open, as if she had compassion with another; holding in her right hand a lesbian leaden plummet; upon her knees shall lay a Camel.

She is made middle aged and venerable, because in a full age is judgment and discretion. Wherefore Barnardus, speaking of discretion, calls her a mother of virtue.

The golden garment and the red-purple mantle, signify not only the wisdom and gravity; but also the right reason about the truth of the just causes, which are found in a just and discrete man. Wherefore D. Thomas saith: discretion belongs to wisdom, and is a procurator, keeper, and mistress of the virtues.

She holds her head towards her left side, and her left arm lifted up and her hand open as if she had a compassion with another. For Aristotle relates, that discretion easily shows herself pity filled to those who go astray; holding with great judgment some human frailties, in whom they are found for the best.

She holds the Lesbian leaden plummet in her right hand, to signify that a discrete man maintains equity with all diligence: as this plummet does, which those of Lesbos used to measure their stones. Withall, moving the same as well downwards as upwards -- and because it was of lead, it fitted for the top and bottom -- without losing its straightness; also bowes right discretion according to human frailty. Yet therefore, he leaves not the right way of justice; being grounded in his judgment and accompanied with equity: of which, according to her power, she is a just executress.

The Camel, as above said, shows the discrete nature of the creature; which will have no more burden upon him than he can carry. And therefore shall a reasonable man, in the imitation of this creature, do good with discretion. For all what he does with discretion, is a virtue; and all what is done without discretion, is a vice. And as Isidorus saith: an indiscrete virtue is esteemed a vice.

Riparo da i Tradimenti (Defence or protection against treachery)

A man with a stork in his arms, which has a sprig of Platanus in his mouth. The stork has a natural enmity with the night owl; wherefore the night owl often seeks to entrap her, and to break her nest, and to breed out her eggs herself: a thing which is very hurtful to the stork, proceeding from a private hatred which they have to one another. The stork, to hinder all this, provides his nest with a sprig of Platanus; for she knows very well that the night owl has a great hatred to this plant. Wherefore, when he comes to the nest, he smells the sprig; and by this defence, he is freed from all treachery and cunning wiles of the night owl.

Difesa contra nimici, malefici, venefici (Defence against enemies, malefactors, and poisoners)

A woman who has an ornament upon her head, put together of these precious stones, as Diamonds and Agates; having Corals about her neck; and in her hand an onion which is grown; and by her feet shall stand a weasel, which holds a branch of rue in his mouth. Of the Diamond saith Isidorus, that she is good against all sorceries of the black art. Of the Agate, saith Barth. Anglicus, that she is good against the hag, and troubles of evil spirits by night; and yet he adds, that the Eagle brings the Agate in his nest, to keep himself from the venomous bitings of snakes. Plinius wittnesses that she resists the biting of scorpions. Plinius and Isidorus relate of the Diamond, that she expels all fear, and hinders witchcraft. Of the Coral, saith B. Anglicus, that it is powerful against the devil's art and diverse

superstitions. And the herb Squilla or the Onion, is good against evil spirits and night apparitions. For Plinius, speaking of this herb, saith that Pythagoras witnesses that when they hang onions above the entrance of the door, that it drives away all evil spirits that would enter the house. Of the Weasel which carries rue in his mouth, all naturalists relate that it provides himself therewith against the Basilisk and all venomous snakes, and this is the opinion of some of the ancient.

Difesa contra i Pericoli (Defence against Danger)

A young woman who holds in her right hand a naked sword; and on her left arm a shield, in which is painted a Porcus pinus.

She is painted young, because youth is quick and nimble to defend himself against all assaults. The sword and shield, signify that they must not only defend themselves therewith; but also, assault and hurt their enemies. The shield is taken for defence. And the Egyptians figure out by this, a man who is secure against all ambushes, danger, and all accidents of fortune. And for this also, they painted the Porcus pinus in it; because that this creature, as soon as it smells any wild beasts or hears the barking of dogs, draws himself into a round ball: drawing his head and legs into his body, as the tortises do: turning and winding himself that wheresoever you touch it, you find that all sides are equally fenced; to the terror of those that will touch it.

Contagione (Contagion, infection)

A young, lean, pale woman; with ugly ragged clothes of darkish color; she shall hold in her right hand, a branch of a nut tree; and the left, upon a Basilisk; which stands by her with a terrible countenance; on her other side, shall be a young man languishing, sick and half dead, lying upon the ground.

Contagium, infection, comes from the latin word "contactu" -- which is "touching" -- because the same of one malady in the body, goes over into another.

The Contagion, according to the mind of Averrois, is twofold: viz. Mathematical and Natural. The first happens not always between two bodies; but according to the magnitude of the bodies -- the Mathematical being nothing else but the superficial, flat and other measures. The other happen always between two bodies in an appointed place; otherwise it is said that naturally they are not found.

Describing then the Contagion, we say that it is an evil and putrified quality of the disease which either through the air, or from one body into the other, is transplanted; and this description is set down by Mercuriales in the 17 chapt. of the agues and fevers. But Joan Baptista Montanus, upon the book "Fenn" of Avicenna, gives us a more complete position; containing the cause of the stuff, of the being, and of the working power: saying that Contagion is a Malady which goes from one body into the other; either by means of touching, or without means; by the agreement of the stuff, or by the contrariety of the part of the form, caused by the alteration of the heat, which the moist parts unaptly digests.

To declare this, I say that a Malady which shall go from one body into another, has need that it be done by means of some motion. And if there be motion, it must be one of these four which are related by Aristotle in his art of nature: viz. or the putrefactive, or the multiplicative, or the alterative, or dislocative. There is no dislocative motion, for we see not that she moves from her place. There is no multiplicative motion, for there comes nothing to it. Then it must remain certain that there is alterative and putrefactive motion: going always alteration before all putrification (as we have said) from one body into another. It is then necessary that there is one "agens" that is active, and one "particus" that is passive: viz. one part that touches, and another part which is touched. The working part, is from whence the contagion proceeds; and the passive, is which receives the contagion. Then it is necessary that the passive has the same malady and affections with the active. The touching without medium, is that which happens between two bodies so that there is nothing between them: as happens in the Morbus Gallicus or pox. The touching by means, is that which happens between two bodies by the interposition of some other body: as when through means of the air, two bodies touch one another in that manner that the one transmits his Malady unto the other. For first the air suffers, who after that, transfers her contagion or Malady unto a firmer body. The aforesaid Mercurialis, striving after this truth in the before mentioned place, saith that the Malady which happens by touching, happens by the blowing of the breath, or by the moist touching. And therefore, it is impossible that firm parts, by intermutual touching, can be infected. And this is the cause wherefore love contagion is most easily transmitted; from which arises afterwards, a great plague: as Ficinus, upon the convivium of Plato, saith. But how is it possible that a fine stream, or an airy spirit, or a blowing, or a little drop of blood of a much beloved she friend, so suddenly with such quickness and power, may so hurtfully torment a longing lover? The cause of this is nothing else but the blowing breath, and the flowing blood -- which has four properties: viz. that is clear, thin, hot, and sweet. For the clear agrees with the eyes of the lover; enticing and drawing the same in such a manner that it thereby most vehemently is

provoked. And because it is fine, it flies quickly into the entrails; and from thence is spread into the veins and arteries; and from thence through the whole body, working powerfully through the heat. Moving by this perforce the lover, in that manner that he is transmuted in the same nature -- which Lucretius very well said: "Sweet venus stole in the heart; upon which follows sorrow and smart."

Being that this, with its sweetness, feeds and gives taste to the entrails; it proceeds from this, that whosoever is tormented with this evil, at once feels pleasure and smart; and this because of the clearness and sweetness of the moist and flowing blood of the beloved: and that through the heat and thinness. It is then necessary to do that which Lucretius bids us: "To drive away the image of love, and to have a terror of that which she feeds on."

But let us return again to Mercurialis, who saith that [of] the moistness (for all they may occasion evil and sickly qualities), it is also necessary that she must have these two qualifications: viz. that they must be upon the flat of the body, and thereunto be tuff and clinging; as Aristotle and Alexander relate. And through which cause, the itch or scurvy transfers itself easily from one body into another. But how then are the inward Maladies contagious; as the consumption, malignant fevers and others? By means of the damp, and the breathing out and in: by which the inward parts of the lights, etc., are easily infected; and the near body made partaker of the same. But by this is not said that the pestilence and contagion are one and the same thing, for the pestilence is a common evil. Whereby we must understand, that there are some maladies which are called "Sporadici", that is "dispersed", and others which are in common. The dispersed, are when several maladies fall upon diverse people and nations. The common, are of two sorts: The first are called by the grecians "Endimii", and by the Latins "Inquilini", that is "habitual", and are common unto all; but more familiar with the one people or nation, than the other. The second sort is called "Epidemii", and are common unto all men. And of this sort, is the pestilence: in which time, men are infected through a hidden power, so that she never shows herself, but when the air is infected -- as Pater Alexander said unto the Astrologers.

But to return to the description, it is necessary for us to consider the equality of the stuff and the inequality of the form or figure. And because the work is acted through contrariety and inequality, and because the one contrary does not accept of the other; there must of necessity be an interject which accepts of this contrariety. And this is the stuff, which is as well common to one body as the other. Out of which, the active beginning of this putrefaction proceeds; and by this motion -- which is the contrary putrefying form of the infected body, which will promote the contagion; and the passive beginning -- that is, the stuff of the putrified body which is ready to accept of the putrified contra form. But let us see how the alteration is necessary in this contagion: It is a clear case among the Philosophers, that alteration goes before all putrefaction, and the alteration happens in the quality: then it must be warmness -- which happens by the means of her instrument, which is the heat which uses force to the moist and dry: which are passive qualifications which it does not finish, nor decocts wholly. And therefore it is said, that when the passive parts overmaster the active parts: from thence proceeds putrefaction. For when often times the heat is too weak that she cannot overmaster the moist, and that there is too great a superfluity of moistness: then happens a co-working, as Aristotle calls the same, upon which then follows putrefaction. And this may come together in two ways of cooking: either in boiling or roasting. Whereby, we see that things which have an extreme heat, do not putrify; but dry. Hereof we have an example: of which it is said, that under the third "clime" or third situation of the earth -- viz. in Arabia -- are some places, near unto the sea, which are full of sand. Through which, when the Merchants travel towards the east, and so by the heat of the sand as by the burning of the sun, come to die in this place; they dry up through the burning beams of the sun; in that manner that, losing all their moistness, the Mummy, as it is held, is made by it: which never putrefies, and which afterwards is brought over into our countries. Yea, we know also, that through the extreme cold, many things do not putrefy nor perish. Whereof we see that those who die in the mountains of St. Barnard in France, abide many years in their being, without putrefaction. Hitherto we have declared the contagion, and from whence the same proceeds: now there wants only that we explain the figure.

She is painted young, because youth, by the excess and heat of the blood, has more heat in it; which has power to make lean and thin, and to attract; and which by consequence, is a great help to the cause of the stuff, and of the active power. The rather, because young people easier attract the contagion: because of their Libidinousness and small care they have of their life.

Her clothes are torn through the great uneasiness, which because of this contagion arises; which brings men at last unto great poverty, as the sad clothes do notify; which in this occasion cannot administer mirth, but often is followed by death.

She is made lean and pale, to express the malignant contagious sickness which consumes men by degrees: among which are the pox or venereal disease, consumption, leprosy, and many others.

She has a branch of a nut tree in her hand, the same being infectious with her shadow, as Plinius saith in his 17 book: following in this, the Tasso in Narbona. Which, according to the testimony of Dioscorides, is so hurtful, that whoso ever sleeps under it or sits in the shadow of it, is mightily troubled. As Fernelius, in his hidden causes,

witnesses the same of the nut tree. Also Ovidius, who saith that they are planted on the borders of the field, because they should do no hurt to the corn.

The Basilisk, as it is written, is a sort of snake. Whereof, not only the breath, but also the sight, are infectious. And the creatures which are killed by her poison, are not touched by other creatures; how hungry and gluttonous soever they may be. And if by mere hunger they do touch the same, they die immediately. Wherefore, the Basilisk is avoided of all other creatures, how poisonous soever they may be, as surpassing all other creatures by her poison; as AETius and Plinius relate.

The pale, lean and half dead young man, is put by her for the reasons above named: as the body that received the contagion, and that which gave it him.

Tregua (Truce, cessation of Arms) of the Sr. Giov. Zaratino Castellini

A woman in the midst of a quiet sea; sitting upon an isle, upon a heap of spears or pikes or other instruments of war, tied together; she shall have a breastplate like a Bellona; with a head piece upon her right knee; and her right hand upon it, in which she holds a stick on which these two fishes -- the sea pike and the shepherd -- are tied together; in the left hand she has a cat and a dog on a string, who sit silently and quiet together.

Marcus Varro comprehends the truce, these two manner of ways: Cessation of Arms, saith he, is a peace of an army for a few days; or a truce, is a repose of the war. Which limitations do not please A. Gellius: but he is rather pleased with short and sweet descriptions, than complete limitations. And for that which concerns the second, he saith that it is more grateful, than clearly limited. Because the Grecians say that the word "Ecechiria" signifies that you must keep your hands at home, for you must not fight then. So much as concerns the first, he saith, that it cannot be called a peace; because the war stands yet upon the same terms. For all the actions do cease, she cannot be called the peace of an army, or that [which] is made in the field or entrenchments or in the tents of soldiers: for they are made also without the field, and without the tents of soldiers. She is not also of a few days, but of months also. Livius relates in his 10 book, that the Romans have given a truce of three months unto the Carthagenians; and six months unto the Tyrant Mabides of Lacedemonia. Quadrigatius saith also, in the first of his year books, that Cajus Pontius Samnitus required of the Roman Dictator, a cessation of arms for six hours. So that the cessation, as Varro saith, is not always of certain days; but also of certain hours and months. We read also in Titus Livius, that Perugia, Cortona, and Arezzo -- which were as the heads of Tuscany -- did sue for peace of the Romans. A truce was granted unto them for 30 years. And such a truce of 30 years was made between the Athenians and Lacedemonians, when they had subdued Eubea. The same Livius, relates that the Romans granted unto the Vejetans, a truce of 20 and another of 40 years. The same Livius, relates that the Vejantes sent Ambassadors to Rome, and made a truce for 100 years: as unto Cerus also, a truce of 100 years was granted. Being then the truce, of hours, days, months, years, of a short or long time: it may be said, that a truce is an agreement of a cessation of Arms for a certain limited time. We must not also forget the description, in which are comprehended the conditions of the truce: for, in that, is given security unto the thing and unto the persons. Because the difference is not yet ended, the signification of the word truce or cessation, is clear: for so as the agreement and agitation is in hand, they cease from making of war unto the time of the agreement.

The finder of the Truce, according to Plinius in the 7 book the 5 chap., has been Licanor; and Theseus, of the covenants. The judges, as well of the truce as of the covenants, were the Fecials or Heralds. But I am of opinion, that the first that promoted a truce was Priamus, king of the Trojans: who after a mortal battle fought with the Greeks, sent his Ambassadors unto Agamemnon, General of the Greeks, to make a cessation of arms, that every one might burn their dead. As Homer relates in the 7 of his Iliads, that they should send Idaeus to burn their dead; but that after that, they should fight again to see unto whom should be the victory. Which truce was accepted by Agamemnon, and holding up his Scepter towards heaven, he swore that he would keep this truce inviolably. The difference between "foedus", a covenant, and "inducia", a truce, is great. For they make a truce for a short or longer time; but "foedus", is an eternal covenant of peace and Amity.

She sits upon an isle in the midst of a quiet sea, to show that while the cessation lasts, the sea is also quiet; but not always, for at last she bursts out into storms and Tempests. And as when the storm ceases, we may sail securely in the midst of the sea; so we may also, when the tempest of Arms ceases, as long as the truce lasts, in the midst of the enemy's country, sail or travel.

She sits upon a bundle of pikes tied together, because for all the arms, in the time of the truce, are at rest and put by. Yet they are united again when the truce is at an end, and then the war stands upon his free legs again.

She has her breast armed like Bellona, because the people, in the time of the truce, have the care of the war yet in their breast, for all they cease of hostility.

She holds, sitting, her helmet upon her knee, and not upon her head; to signify the greater part of the rest they enjoy in the time of the cessation. And she has her hand upon it, to show that she is ready, the truce being ended, to put it

on her head again.

The sea pike and the shepherd, are a figure of the truce; for these fishes, for all they are deadly enemies, used to come together on a certain time, as the naturalists relate. And therefore, they are hung on the staff to show that through the agreeing of the truce, the parties are bound to live in unity, without hurting one another. It being not admitted to hinder or do violence to one another, and to break the staff of the peace: viz, the law of the truce. For whosoever breaks the truce, does violence to the Law of nations. As T. Livius relates in his 11 book, holding them for deceivers: "The general", saith he, "goes into all the ranks and admonishes the soldiers, aggravating their hatred with sharp words and upbraiding the enemy with deceit; that they have inquired for peace, and that they had granted them a truce; and that they at the time of the truce, against the law of Nations, were come to assault their camp." The Carthagenians were deceitful, who violated the truce with the Romans, which was expired saving one day. As Livius relates in his 20 book: Deceitful were the Longobardi, who in the reign of Mauritius, did often break the truce in Italy. Deceitful were the Thracians, who being overcome by the Beotians near the bogs of Copaide, fled into Aeliconia and made a truce with the Beotians for five days, as Suidas relates. And the Beotians, in the mean time, by premeditated counsel departed, being assured of the victory and of the Truce. And while they were offering unto Minerva Iconia and kept their feasts, as Polisenus saith, they were set upon by the Thracians by night, and partly killed and the rest taken prisoners. The Beotians, complaining to their enemies that they had violated the truce, the Thracians answered them that they had made a truce for days and not for nights. With great reason were these reprehended by Cicero in the first book of his civil duties; because they did unjustly, by a malignant and cunning exposition of the Law. As those who had made a truce with his enemies for 30 days, and came by night and destroyed the fields, saying that he had made a truce for days and not for nights. The better to express the contract which is made in the Truce or cessation, we have tied a dog and a cat together; because the contract of the Truce, ties the minds of the enemies and adversaries together: who in the time of truce do rest, and abide in peace. But this being expired, they are like dogs and cats; who often do agree together, but in a short time after, they fight together.

Tregua (Truce of war, according to the description of the P.C.Hooft)

He painted a grave woman which was richly adorned; having in her right hand a sword, which was sealed into the scabbard with the seal of the King of Spain and of the States of the united provinces; where round about was written: "ad duo decim annos" - that is, "for twelve years". In her left hand she had a chain, unto which was fast tied the God of war, Mars, who lingering, followed. And after him, a company of soldiers chained, who turned the head of their muskets and pikes downwards. She sat upon the carriage of a cannon; upon which lay a cannon with some pikes, muskets, drums, and other instruments of war. Near her side sat Discipline; and on her right side, Prosperitas, "prosperity". Under the chariot lay down underfoot, Licentia, "licentiousness", and Calamitas, "calamity". Henricus the 4th, king in France, by moving of the foremost wheel, set the chariot a going; and Jacobus 6, king of great Britain, moved the hindermost -- both promoters of this truce. Pater John Ney sat upon the chariot with the bridle in his hand and guided the horses. Upon the one horse sat Albertus, Duke of Austria and Brabant; and upon the other horse, sat Isabella Clara Eugenia, wife to the Duke and sister to the king: stadtholders for the king. The horses were led by Amor Patria, that is "the love of the country", and by Modestia, "modesty". Suspicio, that is "suspicion", and Cura, "care", did hang on the chariot. Just over against the horses, sat a beautiful maiden under a rich canopy: representing the countries which are yet under the command of the king. And above her, the arms of Burgundy; by her side, hung the arms of every province. And before it, stood Philippus the third, king of Hispania, with a crown and scepter, neatly figured. And under his left hand he had a shield touching the ground, wherein was painted his arms. On the king's left side, stood Ambrosius Spinola, being his general. On the other side, sat also the virgin of the united Neatherlands, in a beautiful seat. And above her, hung the arms of the united states; and by her side, the arms of several provinces. On her right hand appeared some grave men, as the states of the same countries; and on her left side stood Mauritius of Nassaw, as general of the united states -- who had his right hand upon the hilt of his sword, and his left upon a shield, wherein stood his arms. In the sky was Mars, who leaving his bloody chariot, came unto Venus into her chariot, kindly embracing her; where Cupid guided the chariot being drawn by two pigeons. The double tongued Fame, with her trumpets blowing the welcome news over the whole world.

Venusta of Sr. Giov. Zaratino Castellini (Amiability, gracefulness, loveliness)

A Beautiful Nymph, of an amiable visage; girded with a girdle on which is embroidered Cupid with his burning torch, with the winged snake rod of Mercury; carrying in her right hand an Helichrisus or a clear yellow flower; and in her left hand, the bird Jinge, by the Grecians so called.

Amiability is a certain grace which brings a complete sauce to beauty, for all beautiful persons are not

amiable. Suetonius, describing the form of Claudius Nero, makes a difference between beauty and amiableness or gracefulness, saying that "he was more fair than graceful of visage." Catullus, comparing Quintia with his beloved Lesbia, allows well that Quintia was fair; but not very fair, for she had no gracefulness. But he proves that his Lesbia was all fair, for she had all gracefulnesses. From whence it is concluded, that besides the good frame of a large and fair body, gracefulness is highly necessary. And Catullus proves the same, not so much in the word Venustas, "gracefulness", as in the word Mica Salis, that is "a corn of salt": viz, that Quinta was unsavory and unsalted, having neither amiableness nor gracefulness. Upon which Alexander Guarinus saith: "That as far as victuals without salt is unpleasing, also could Quintia, for all she was tall and fair, not be beautiful without gracefulness." Which is nothing but a certain grace, as the writer saith in the same place: "It seems that Lesbia hath robbed all women of gracefulness, because all gracefulness and amiableness did shine in her alone." On the same manner as Zeuxis the Painter, who amongst the Agrigentines in Sicilia, to paint Juno Lacinia, sought out the most beautiful of most fair and graceful virgins which he could find. The same is expressed by the Poet Lucretius, who calls the Amiableness and gracefulness a pure salt; saying that little Pumillio is full of loves and very salt in manners. As if he should say, that unto such a lover who is blinded by love, a little short maid seemed to him to be one of the charities or cupids, and one of the Graces. Which grace of gracefulness, is by many writers comprehended under the name of salt. For gracefulness and amiableness are the sauce of Beauty; as the salt is to the meat, as Plutarchus saith. For this cause, the beauty of a woman must not be unpleasing, but pleasing; and the more to move the minds, she is called salted. And therefore it is feigned, that Venus, who is held for a goddess of Beauty, was born out of the sea: that is, out of salt. Also that gracefulness which Catullus calls the salt and the Veneres, are nothing else but gracefulness and amiableness: a word which proceeds from Venus, for Cicero saith that Venus proceeds from the word Venustas. Therefore saith Catullus, that Lesbia had robbed all the Veneres: that is, all the amiableness and gracefulness. For Venus, as the Goddess of Beauty and the head of all gracefulness, had besides the complete beauty of the body, all gracefulness and amiableness which in a complete woman can be expected. For Gracefulness consists especially in two especial gifts: in the amiableness of the face, and the sweetness of the voice. The aspect or face, consists in a pleasing and amiable color, in a lovely and courtly motion, in a sweet laugh, and in a merry look. The voice consists in a pleasing speech, wherein especially is required a saltiness of wisdom, to speak [merrily,] to speak like an angel. And therefore saith Quin[t]ilianus, gracefulness is all that which is said with a certain grace and amiableness. And he witnesses of Isocrates, that he has followed all the gracefulness of eloquence. Also does Petrarcha, throughout in the [idea] of his beloved Laura, where he paints her gracefulness in such a manner that she might easily have moved angry Jupiter to lover her.

In which verses, as also in many others, he looks upon her fair white face, upon her fair hair, upon her brown eye-brows, upon the glaze of her eyes, upon her white teeth, upon the coral of her lips, etc. -- all colors which bring amiableness and gracefulness along with them when the same are found all together with an uniformity of limbs in one person. He notes her going, her visage, her graceful speech and amiable laugh; also her graceful treading and the motion of her feet. In these parts then -- in the color, in the motion, in the laugh, in the visage, and in her speaking -- consists the gracefulness. And therefore, we have clothed her in changeable garments, which is set together of many colors; because of the changeableness of the graces, which in a fair idea of a complete beauty are required. For according to the mind of the Platonian Ficinus, beauty is a certain grace and amiableness which often particularly proceeds from some ornaments and rarities of many things. And these are of three sorts: first, by the ornament of many virtues, gracefulness is brought into the mind; secondly, it comes by the agreement and uniformity of the colors and lineaments of gracefulness and amiableness of the body; thirdly, it proceeds much from the sweetness of the voice and by the sweet even sounding words. So that these three are held for the beauty of the mind, of the body, and of the voice.

The beauty of the mind rejoices by the senses; the beauty of the body, by the eyes; and the beauty of the voice, by the ears. Wherefore the same Ficinus saith: "This gracefulness is fair, which moves and draws the mind by the senses, by the sight, and by the hearing." From which we shall this finally conclude: that beauty consists in these three things and that these three, united one with another, make gracefulness and amiableness. As Petrarcha further saith, calling virtue and honor, the beauty of the mind which in the mind occasion gracefulness; will you see the artificial motion. Behold the gracefulness of her body, the sweet discourses, hear the sweetness of her voice. Behold, saith Petrarcha, how lovingly has she tied my heart; disturbs, entices and draws the mind: by the senses, by the eye and by the hearing.

The pleasant gracefulness, saith Plato in his Laws, is most fit for women. From whence it proceeds that Cicero, in his first book of his civil duties, saith: "We must follow a female gracefulness, and a manly gravity." Shall we think "that gracefulness is an effeminate thing, and that gravity and magnanimity becomes men?" But it is to be believed that this is to be understood of a certain effeminate softness, bashfulness and womanly modesty; not that gracefulness and amiableness does ill become a man. For a man without spirit is ungraceful; and according to the

common talk, the man Acharis shall always be an idle proverb in every man's mouth. Acharis is taken for a man without gracefulness: for amiableness and activity, make a man pleasing and merry, how deformed soever he may be. Ulysses was ugly -- nevertheless, overpowered he, by his gracefulness and sweet persuasions, the minds of all the Grecians. Yea, he could also, by his pleasing eloquence, cause the Goddesses to love him; as Ovidius saith. Quintus Roslius, the Comedian, was squint eyed and of an ugly visage: wherefore to hide his ugliness, he was the first who with a visard came upon the theater; as C. Rhodiginus saith. But the people would rather see and hear him without a visard; for besides his sweet eloquence, he had yet an especial activity and gracefulness -- as well in motion as in acting -- to express diverse passions by the sight. Here we see how gracefulness in an ugly man is pleasing; how much more shall she be in a beautiful man. Who shall say then that gracefulness becomes not a man, except they did mean a too much effeminate gracefulness. But a manlike gracefulness, as was seen in Panigarola, is to be commended: who, besides the beauty of the body, had such a gracefulness in sweet speaking, that persons would have stood from morning until night, without eating or drinking, to have the fruition of his eloquence. And we have, more than four times, seen Tasso standing by the Theater, forgetting himself with his mouth open, without any motion -- Powers certainly of gracefulness and activity, which bewitch men and ravish away the minds of men. Also the mind of Alcibiades was enchanted by the speech of Socrates -- as ragged and ugly as he was -- that he said he found more sweetness in the words of Socrates, than in the sweet and melodious songs of Marsias and Olympius -- two renowned Musicians -- so forceful and powerful were the pleasantness of his words and actions. Which affability is praised sufficiently by all the orators: not only through the sweetness in speaking, but also through the gracefulness of the sight; and a much as concerns to the person, she is laudable in a man. Plutarchus praises the graceful aspect of Pompeius; which was full of modesty and courteousness, whereby he made his orations acceptable; and that in him, all gracefulness and amiableness, with a gravity and affability, were joined together; and that in the prime and best of his age, there appeared a Royal majesty in him. Suctonius commended in Augustus, the beauty and gracefulness of his presence; and that the same, in all the steps of his age, was commendable.

Of the same complete gracefulness, the Grecians vaunt that their Alcibiades has been. And M. T. Cicero commends such an aspect that brings both reverence and gracefulness. Wherefore, gracefulness is laudable in a man. Of the woman I say nothing; but I would rather woo a maid which was not so very fair, yet virtuous, airy and affable in speaking and conversation, and nimble of her feet; than one which was very beautiful of face, yet without gracefulness, without virtue, a peasant in conversation, lazy in going and unsalted in her speech.

We have girded this figure with the girdle of Venus, that by the Grecians is called "cestum" or "Balteus"; which Venus, the mother of all beauties, used to wear to be graceful, and had such a power in love quarrels that it could appease angry and raging Mars. And Juno, who had borrowed the same of Venus, could therewith appease the thundering God Jupiter. Whereupon Martialis sweetly jeers, having a mind to praise Julia [for] her amiableness and gracefulness, he saith that both Juno and Venus might beg the girdle from her. This precious girdle is described by Homerus: "That she very artificially was embroidered with the needle, wherein were all enticements: viz. love and desire, and the sweet flowing words which ensnares the mind of the wise. This was given unto her hand and said to her: take this girdle, which is wonderfully woven, and gird it about your sides, for all things are made in it, and believe that it will not be impossible for you to execute all what you shall desire." Herby appears, according to the testimony of Homerus, that in this girdle were embroidered with the needle -- love, desire, and sweet flowing and pleasing eloquence.

Love, we have painted after the usual manner of a winged boy; and desire, by the burning torch: which are those who, after the manner of a burning torch, continually enflame the hearts of their lovers. The sweet and loving eloquence, is figured out by the staff of Mercury; because the ancient Poets cry up Mercury for a father of eloquence and the head of gracefulness. Wherefore also Lucianus brings in Mercurius, that he should have stolen the girdle of Venus, by whom he was also embraced, because of the victory which he had gotten by her gracefulness. And not without cause did the Athenians put Mercurius before the entry of their Castle and the graces by him, as Pausanias relates. So that the snakey staff of Mercury, serves for a figure of eloquence and of a smooth well spoken tongue. And by this girdle, Homerus will give us to understand the power of gracefulness, without which beauty has no power. Venus was beautiful, but without the girdle which is a figure of gracefulness, she could not mollify Mars, nor draw him by her side. Juno was beautiful, but without the girdle of Venus, she could not please Jupiter. But by this she did mollify him, as Venus also did Mars, signifying that beauty added to gracefulness can entice every one; how cruel of heart he may be, as Mars, or as high hearted and elevated [of] mind, as Jupiter. But Beauty has not this power without gracefulness, which creates love and desire in the minds of wise men; and that by the pleasantness of speaking, drawing the same in such a manner that they can have of them what they shall desire.

Libanius, the Grecian Philosopher, feigns of the girdle and the rose, a rare fiction, as Angelus Politianus relates: That Pallas and Juno, when they appeared before the shepherd who should be the judge of their beauties, said to Venus that she should lay by her girdle, for it gave her such a gracefulness that she enchanted people by it. Venus

answered that she was content to lay by her girdle; but that it was also fitting -- because the one was adorned with a golden helmet and the other with a crown -- that she might choose also for herself some other ornament. Wherewith Pallas and Venus [NB: text has "Venus", but I think "Juno" is intended] were content. Venus, parting from them, went into a fair garden and gathered there lillies, violets, and other flowers to adorn herself. But going further, she smelt the sweet scent of Roses; which she gathering, she thought that these were the fairest of all, rejecting all the others. Wherefore she made of these a garland, and being adorned with this, she appeared before the judge. But Pallas and Juno, seeing her so gracefully adorned with the garland of Roses, would not expect the judgment. Acknowledging themselves overcome, they both came and embraced Venus; kissing the garland of Roses, putting the same upon one another's head, and at last upon the head of Venus again. And hereby, we are moved to paint gracefulness with a garland of Roses. And that also with reason; for the Rose, because of her amiableness, is the queen of flowers, an ornament of the Earth, the glory of all plants, and the eye of the flowers. These distribute Love, and appeases Venus; getting the upper hand of all flowers, in which the poets also most agree. Amongst others, Murtola and Anacreon say, that the ornament of gracefulness is hidden in it.

So the Rose agrees very well with gracefulness; wherefore she is also dedicated to Venus by the Poets as a figure of gracefulness and beauty. Wherein, the above named three things, which complete gracefulness as the Platonici say, are to be found: viz. the power or virtue, the well tempered color, and the sweetness of the voice. Certainly in the Rose are also these three parts to be found: First, her virtue consists in comforting the body by the many preparations of syrups and waters. There is the pleasing flesh color, mingled with white and red: as the Poets feign, that the Roses being all white before, were sprinkled with the blood of Venus. There is the scent of the amiable smell, a figure of sweetness, a scent of the voice; because some Philosophers hold that the smell and the color proceeds from the amiable star of Venus: from whence this proverb proceeds, that under Rose, speaking in a poetical manner, it is said that Venus speaks with her mouth full of Roses. As also Virgil and Petrarcha sing, that the beautiful angelical mouth was full of pearls, Roses, and amiable words; meaning a graceful mouth. Taking the pearls for snow white teeth, and the Roses for the vermilion of the lips: from whence proceed precious speeches, which were related with a sweet eloquence and graceful subjects; as Tasso also sings.

The Helicrisus, which she carries in her hand, is a flower which is called after the Nymph Helicrisa -- as who did first gather it, as Themistagoras Ephesius relates. But I rather think she is called after Helios, which is the Sun, and Chrysos, which signifies Gold: because the shadow of this plant -- which hangs full of Berries, which also never perish, when they are stung by the beams of the sun, they give a shadow or reverberation as if they were of gold. Wherefore, the heathens had a custom to crown their gods therewith; which by Ptolomaeus, king of Egypt, was diligently observed. What flower this Helicrisus is, and the difference of the Chrysanthemus and the Amaranth, you may read in Plinius, Dioscorides, and their expounder Mathictus.

We have given this flower unto her hand, for a figure of gracefulness. For it is a graceful flower which carries her name of gold and of the sun -- under whose beams she is fair and pleasant as gold. Yea, we could name no more grateful thing than that she is pleasant and shining as the gold, when the sun makes a reverberation upon it. Yea, it is said that when they make garlands of it and wear them, it makes one grateful, and they get favor and praise in their life; as Plinius and the ancient Grecian Author Athanaeus relate. Therefore, we give gracefulness this Helicrisus in her hand: for whosoever has gracefulness, has commonly by every one salutations, praise, honor, and favor. And because gracefulness unites favors, by which things are gotten, it is said by the Latins: "He is full of gracefulness" -- and that of a man who is prosperous, when all things fall out according to his mind. For Pamphilus, in his play of "Hecyra", when against his hope he had been fortunate with women, he saith: "Who is more fortunate and fuller of gracefulness than I?" To the contrary, they say that they are ungraceful, and fortune does not favor them, who have not things go according to their minds. Wherefore Pamphilus, in the play of "Andria", saith: "Is there any man more ungraceful and more unfortunate than I?"

From whence it proceeds that he who is graceful, is fortunate; for he finds easily favor and acceptance. For which this flower, as a figure is used, as being a noble, beautiful and acceptable flower; not because that she really makes men acceptable and in favor with princes: as the Judians foolishly think that the Rose does, which is a sottish vanity. It is also foolishness which some say, that a hare should make men acceptable when they eat the flesh thereof. It is also much to be admired that Pierius, who otherwise was a sharp man, comes in this mistake: that he misconstrues the place of Plinius where he saith: "That Hare's flesh, according to the saying of Cato, causes sleep." There he alters the word "somnosos", that is "sleepy", and puts for it "formosos", that is "fair and beautiful"; where yet Satyr-wise [satirically?], the foolishness of the people is reprehended by Plinius. While they held that "hare's flesh, eaten 7 days together, brings a man favor and gracefulness"; which is a great vanity, because the hare was never held by any ancient writers for a figure of gracefulness, but well derided. Yet Pierius seems to take this to his advantage, that in a picture of Philostratus, Cupids were painted under an Orange tree, playing with a hare. But this has no communion with gracefulness: for such like inventions you shall see a thousand times at Rome in the fronts of the houses, and in

cornices of Pallaces, and houses of pleasure; where you may see naked Cupids playing with goats, monkeys, dogs, and other pleasant creatures. For the Cupids would not wound the hare with their darts, but they would catch him alive to present it for a gift unto Venus: not for a figure of gracefulness, but because it is a very fruitful creature and much addicted to Venus. Of which Philostratus himself saith: "The foolish lovers have thought that there should be a power in the hare to procure love." Wherefore, Pierius also uses this satyr of Martialis: "Michael sent a hare to Gellia, to eat it for seven days together, to make her fair; and he upbraids her that she had never tasted it."

But here Martialis jeers her, saying: if this be true, what you say -- that the flesh of a hare makes one fair -- so have you, Gellia, never tasted the flesh of a hare: jeering her because she was so ugly. Pierius also makes mention of Alexander Severus, who did often eat hares: but certainly his gracefulness did not proceed from his eating of hares, but of his natural gracefulness. For, let any body who is not naturally graceful, eat as much hare's flesh as he will, he shall not get any gracefulness with it. For amiableness comes by the spirit of nature, which by no eating or delicious dishes can be procured. [A] certain Poet, also jeering the emperor -- taking occasion of his gracefulness and of his eating of hares -- said that his often eating of Hares had made him graceful. Of which Lampridius, in the life of the emperor, to the reprehension of the Poet, relates some verses by which the emperor answered him: "That you think, Miserable Poet, that your king should eat himself fair, as the common talk is... I am not angry at this, but this I would fain have: that you might eat so many Hares, that having expulsed the spots of your soul, might become fair, that you might never more envy any body."

That the emperor did eat Hares, was not to become graceful, for that he was by nature; but because he caught them by hunting and he loved them, as Lampridius saith. But the Poets jeer vehemently with the word "Lepre" and "Lepore", through the similtude of sound: the first being an hare, and the other, gracefulness. And therefore, the Hare can in no wise serve for a figure of gracefulness: because she is in no wise fair, but ugly. Therefore, the garland of Roses and the Helichrisus do fit better; being very beautiful, amiable and fair flowers. Wherefore the ancients have taken occasion, as if by this they might get favor and gracefulness. And therefore they invented this probable sentiment of Libanius, who said that the golden Helmet did make Pallas graceful, as also the crown did to Juno; and yet Venus, for all she was very beautiful by nature, would wear her fair embroidered girdle. But she after chose the garland of Roses, to seem more graceful with that ornament which are becoming to virgins; yet to abide within the bounds of modesty and honesty. But the same being discommendable in an honest woman, that she is drawn away by the over much desire of being beautiful and amiable, through pride and wanton ornaments. And certainly, it did not please the emperor Augustus, for all he held his peace, that he saw his daughter Julia on a certain day, dressed in a sumptuous, wanton garb which did not become her. But when he saw her the next day more modestly dressed, he said, embracing her: oh how much more commendable is this garment to a daughter of Augustus, than the clothing of yesterday. "Tis true", she answered, "for now I am dressed to the eye of my father; but yesterday, I was adorned to the eye of my Husband." Nevertheless, it is better to be adorned to the eye of a father, than to the eyes of other men. But artificial ornaments are not at all becoming to knights, except it were as much as belongs to their valiant order; for a manly beauty must not be much adorned, as Ovid also relates. The knights may be ashamed, who, to seem graceful, seem to adorn themselves with all diligence and art -- curling and powdering their hair; with costly and wanton clothes full of embroiderings; sweet scents and perfumes, framing their going and their countenance; turning their head and eyes; and also with an accustomed smile, framing their speech with much honey-sweet and selected words -- that instead of making themselves graceful, they make themselves odious. Instead that they should grow valiant, they grow effeminate, weak and feeble: so thinking to be esteemed, they are dispised and ridiculed. For all, the knight Mecaenas, because of his great liberality, was praised by the Poets; yet he was dispised by the Philosopher Seneca, because of his too much framing himself, as may be read in his 114 epistle where he derides him: "How Mecaenas hath lived, is better known than it needs to be rehearsed: how he used to walk, how delicate and weak he was, how he loved to be seen, how he would brag of his faults. What then, were his words not as [noble] as himself was [girded] and lazy? Were his arguments as noble as his face stood, as his great frame, his house and his wife, etc.?" This framed knight displeased every one, for all there are some that [flatter] them. It displeased Augustus, in this Tuscan Mecaenas, that he used such framed arguments, when otherwise he loved him: as Suetonius relates. And Macrobius writes -- in his 1 book, the 4 chapter, of his "Saturnalia" -- flouting with this formality after he had related many of his wantonnesses and ornaments, saith that they were all instigations of Adultery. The knights -- who will in such a manner counterfeit gracefulness with artificial ornaments in their persons, clothes and words -- are at the last derided and flouted at by their own friends; and that, with the great loss of their estimation and favor by all wise and valiant men.

The Bird which this figure holds in her left hand, is called by the Grecians, Jinge; but by the Latins, Motacilla: in whose description many writers do err, for all some of them make a long relation of it. It is a bird which bows the neck, standing otherwise with his body upright. The Poets feign that Jinge was a woman, who was transformed by Juno into a bird; because she, by certain sorceries, caused Juptier her husband, to be enamoured of Io, the daughter

of Inachus -- as Sextus and others relate. For all, the expounder of Theocritus saith that she did this conjuration to bring him in love with herself. Callimachus saith her to be the daughter of Eccho; others, that she is the daughter of Pitho, which was counted by the Heathens as the Goddess of persuasion. Pindarus, the Grecian Poet -- in his "Pithias", in the 4 song, where he relates the victory of Agiselaus Cirenaeus -- feigns that Venus brought this amiable bird from heaven upon the Earth, and that she had presented it unto Jason to cause Medaea to love him; and so on. And for such like occasions, she was thought fit by the ancient Grecians to procure love by conjuration. Theocritus brings in the Nymph, Cineta -- who was in love with Delphides Mindius -- thus singing: "As this wax is made soft, so let Mindius' love be touched; and as this brazen world is rolled round by Venus, so draw, o Jinge, this man, that he cannot pass by my door."

And because the Grecian Poets feigned that in this bird was an Inborn virtue to procure love; therefore it is, that commonly by the Grecians by comparison, all amiable things which procure love and serve for persuasion, are called Jinges. And that through the power of amiableness and gracefulness, Sextus calls smooth words, Jinges: for the words draw the mind, how hard and unalterable they are, to compliance. And the Grecians say of Helena, that she had powerful Jinges: that is, such pleasant gracefulness that Priamus, the king of Troy, for all he knew that she was the destruction of his kingdom, could never be angry with her; but by a fatherly love, called her daughter. Suidas relates of Cleopatra, that she thought with the same Jinge -- that is, her gracefulness -- to draw to her love, the emperor Augustus; as she had drawn J. Caesar and Antonius. We will now declare the hidden sense of Pindarus: viz. that Venus had brought this bird Jinge out of heaven, which is a figurative sense: viz. that gracefulness and amiableness are an especial favor and gift of heaven, and of nature. Which was afterwards given unto Jason, being a noble and beautiful knight; because he should move Medaea to his love and persuade her -- against the will of the king of Col[chis], her father, and the queen, her mother -- to take him for her bridegroom, as she did. It is appearant that neither nobility nor beauty has the power to draw the affections to them without gracefulness. Wherefore Suetonius, dispising the beauty of the emperor Nero, saith that he was without gracefulness; was bereaved of amiable pleasantness, being heaped up of vile manners; and therefore he was hated by every one. Which happens not, in those who have pleasantness and gracefulness; being of a better nature than beauty -- for beauty of it self, has not the attraction to draw the affections to her without gracefulness. But gracefulness and amiableness, attract the hearts and obtained the favor of other people. Wherefore it is said, in manner of a proverb, "He hath the bird Jinge", of one who is endowed with such gracefulness and amiableness that it seems he forces men to love him. Wherefore we have put this bird Jinge for a pattern of the power and working of amiableness and gracefulness.

The *Iconologia* of Cesare Ripa

The *Iconologia* of Cesare Ripa was conceived as a guide to the symbolism in emblem books. It was very influential in the 17th century and went through a number of editions.

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Logica (Logic)

A lusty, lively young virgin; clothed in white; holding in her right hand, a Rapier; and in her left hand, four keys; with a helmet upon her head; and upon the comb of the same, a strange falcon.

Logic is a knowledge, which considers the nature and property of the working of the understanding; whereby she attains the easiness to distinguish the true from the false. Wherefore -- because the same has very sharp witted and diverse methods to understand -- she is made with a Rapier or stoccado, which is a figure of a sharp witt. And the helmet upon her head, shows the firmness and verity of the knowledge. And as the falcon, upon sight of the prey takes flight: so Logic reasons very high, to catch a prey of other peoples reasons; which she voluntarily, by her reasons, subdues.

The four keys: the four Methods to open the truth in every Syllogistical figure; which are taught by the masters of this art with great diligence.

She is clothed in white, through the similtude which purity has with truth. And as white, among all colors, is the most complete: so is this art, among all completenesses of the soul, the most complete and noblest. And this must be the eyemark of every one who will be a good Logician, and no sophister or babler.

Logica (Logic)

A woman who has her face covered; clothed in white, with an upper coat of diverse colors; showing as if she would by the main power of her hands tie a knot in a [rude] thick rope; and by her side lays flax or Hemp, to make the[ir] ropes.

The covered face of this figure shows the difficulty, how it is impossible to know the same at first sight: as some think which believe that when they have employed their understanding only six months in it, that it is yet too much; when in six years after that, they know not their extent. To signify the first [sight], the face is shown, because the sight is the first whereupon a man looks.

The white garment, because of the similtude of the truth, is added as above is mentioned: which is covered with many truth-like similtudes of things; whereupon many staring, they see the truth through it, and that she is covered over with many colors. For the truth, by veritable things and due means being brought forth from step to step: then comes Logic, which is like a case wherein truth is locked up, and is afterwards opened by the keyes, as we have said, of sudden conclusions; which are signified by the diverse colors which have some resemblance with the light -- but they have not so much light as the white, which is their most pure working.

The rope wherein she makes the knot, shows that that is a firm conclusion, which especially consists in the meaning of the Logicioner. And of the similtude of the rope, it is said that the logicioner ties men in such a manner that he can answer nothing but yea. And to the contrary, in the truth which is shown by him and in his proof which is grounded in this art, they are in untiable knots for other arts; whatsoever they may be, whether they do it by force or understanding. And the roughness of the rope, signifies the ponderousness of the stuff.

The Hemp which lays upon the ground, signifies that the office of Logic is not only to tie a knot in a made rope; but also, to secure the same rope by her own art -- assisting it by some beginnings of nature, teaching to know their names, propositions, and all other parts -- as an instrument of Logic, which is the true and real engine.

Logica (Logic)

A pale virgin; with entangled hair, spread abroad to the usual length; in her right hand she shall have some flowers, with a sentence "verum & falsum" -- that is, "true and false"; and in the left hand, a snake.

The virgin looks pale by continual watchings and the great exercises which are necessary in this art: being commonly the occasion of paleness and discomposure of life.

The entangled hair spread abroad, signifies that a man who is given over to the speculation of intelligible things, use to set all things aside and totally forget the cherishing of the body.

The flowers are a sign that through diligence in this art, we see the true arise and the false pressed down: as in the

work of nature, between the herbs we see the flowers arise, which afterwards are covered.

The snake figures out wisdom; which is very necessary in this art, as also in all others; being occupied and diligent in nothing, but to distinguish the true from the false; to work after by this difference, with an even equality to the known and beloved truth. The snake discovers also, that Logic is held for a venomous and unattainable matter for those who have no great understanding, and is bitter to them who taste of it. Yea, she bites and kills those who ruggedly oppose her.

Confirmatione dell Amicitia (Confirmation of Friendship)

A virgin with a garland of diverse flowers; being very beautifully clothed in green; holding in her right hand a crystalline glass, full of red wine; which she with a sweet gracefulness, and amiable modesty, proffers to another. Young she is made, with a garland of flowers and green garments, for a sign of mirth; as becomes those who will knit and unite themselves in friendship.

She is painted that she proffers a glass of wine unto another, because the glass or chalice -- in which they drink one unto another in banquets, and whereby they mutually invite one another to drinking -- is not only an use of our time, but an ancient custom. And by this are the spirits and minds of the friends stirred up to unite together, and to confirm themselves in friendship. And for an example of this: Homerus saith in his "Illiades", that Achillis contrived that they should give unto his best friend, Patroculus, the biggest cup he had; and that he should give it to Ulysses and the other Grecians to drink of it; and that of the strongest wine: for nothing else than to make them to understand that he held these for his best friends. And a little lower, Ajax beckoned unto Ulysses to drink unto Achilles, which Ulysses did. And what further followed upon this drinking bout, Homerus is full of, as for a sign of union of friendship.

Custodia (Custody, keeping)

An Armed woman; who has in her right hand a naked sword; and by her side a Dragon.

To Custody, are two things especially necessary: The first, is to foresee the danger and to stand ready; not to be suddenly surprised. The second, is the power to resist the violence if the same (because it comes so suddenly) cannot, with reason nor ripe counsel, be avoided. Therefore, she is only painted with a dragon -- as Alciatus figures out the same in his emblems: "The Dragon is the true figure of the goddess Pallas."

Confessione Sacramentale (Sacramental confession or Auricular confession)

A naked woman; neatly with a white thin garment cast about her, covering with fine pleats, the privy parts; having wings on her shoulders; her mouth open, showing that she would confess her sins. She shall stand kneeling against the Basis or foot of a column; separated and alone; with a naked head without any ornament; having her temples tied about with a red ribbon; many tears run out of her eyes; striking with her right hand before her breast; the left is stretched out. Upon the Basis shall stand a white pidgeon; and by her side upon the ground shall stand a dog; and on the other side shall lay a lamb.

D. Thomas puts 16 conditions to confess well: viz, that is must be simplicit, humble, pure, true, often, really, orderly, willingly, shamefacedly, sincere, silently, lamenting, making haste to it, powerfully, accusing, and readiness to obey.

Wherefore I say for the declaring of these parts, that she is painted naked because the confession must be naked. And not with colors, because the ponderousness of the sins must not be hidden nor overshadowed. Therefore she must be clear and naked, so that the confessor gives notice of all his sins and that the priest may understand all circumstances of place, time, qualities, persons, and so on.

She is wound about with a white garment, because this action of confession must be pure and sincere, with a firm resolution to make an attonement with God; and so to obtain mercy and forgiveness of sins, as well of the debt as of the punishment.

She must stand winged, because the confession must not only be hastened; but shows also, that it elevates us other ways to eternal glory.

She stands with her mouth open, as being ready to confess her committed sins; for he that confesses ought to be just: viz, that he confesses all his sins to the same priest -- that he may not be accounted vile that he confesses one part to one and another to another.

She is set by a Basis or foot of a pillar, for a sign of firmness and valiantness -- that is, to overcome ourselves, and to subject her own affections through obedience unto reason -- which makes the sinner say that which the devil would fain have him to omit for shame.

She is put in a quiet and separate place, because confession must be made privately and not openly; and that the

priest may not reveal unto another what is confessed to him, but all must abide in secret.

Her forehead shall be tied with a red ribbon, because the sinner, knowing himself guilty and his conscience accusing him, he reddens for shame of so many sins committed. "For Shame", saith Aristotle, "is a fear of a just condemnation", where the affections are honest.

That she looks up to heaven with her eyes full of tears, signifies that the confession must be lamentable: full of anguish and discontent because they have offended God. Wherefore she also strikes her breast with her right hand, counting herself worthy of punishment for her sins committed. For Q. Curtius saith: "Tears are the demonstrators of penance." And Cassiod, upon the Psalms, saith: "Tears are the food of the soul, a strengthening of the senses, a forgiveness of sins, and a gain of the debt." She stands kneeling and the left arm stretched out, to signify the free willing action; as also the readiness willingly to do the penance which shall be put upon him. The white pidgeon signifies simplicity, for the scripture saith: "Be harmless as doves" -- and especially in the confession: "Simplicity is an uprightness of the purifying of the heart, without dissimulation." A dog lays by her for a sign of fidelity; so he that confesses must be true to reveal all his sins with their circumstances: keeping nothing of what he has done, and telling nothing that he has not done. A lamb is put on the other side, because this is a figure of humility and meekness -- and that not only in the wordly Egyptian writings, but also in the holy scriptures. And the Heathen soothsayers used a lamb also in their sacrifices, only for the acceptableness of a pure humble and meek mind: which the kneeling penitent, with a bare head without ornament, must do before the priest for a sign of humility and subjection. Barnardus saith: "The true humility is to frame oneself to amend the debt or sin."

Superstitione (Superstition) of Giov. Zaratino Castellini

An Old woman; having an owl upon her head; and at her feet, a screech owl on her right side [and] on her left a crow; on her neck she has a ribbon whereon hang many papers with charms; in her left hand she holds a burning candle; and [holds] under the same arm, a hare; in her right hand she has a circle full of stars, with the planets, which she beholds with a fearful look.

Superstition has its original in the Land of Tuscany; which by Arnobius, in his 7 book, is called the mother of superstition. She is called superstition from the Latin word "superstes", or "longest living". Of which M. Cicero, in the nature of the Gods, saith that the superstitious are also called, because they prayed to God all the day long that their children might outlive them. But Lactantius, in his 4 book 28 chap., saith that these were not superstitious, because every one desires that their children may outlive them: but that those are called superstitious who celebrate the memory of the dead; or those who, having outlived father and mother, put their figures into their homes as house Gods. Wherefore, those who accepted of new customs, or those who instead of God, prayed to the dead, were called superstitious. Religious were they called, who celebrated the open and ancient Gods. Which Lactantius proves out of that verse of Virgil: "The vain superstitious acknowledge no ancient Gods." Servius expounded the above named very best of all, saying that superstition is a superfluous and sottish fear of ancient people, called superstition; and because they live long and through age grow childish, they are foolish: and therefore she is painted old.

It is a clear case that old people are most superstitious, because they are most fearful. Tiraguellus, in his conjugal laws, saith that old people especially, are given to superstition. Wherefore Cicero in many places calls the same -- "old women"; adscribing this particularly unto old women. Wherefore it comes to pass, that women are most given to witchcraft and Sorcery: as Apulegus relates in his 9 book of the golden ass.

The owl is put upon her head; for she is taken by fearful and superstitious men, for a bird of misfortune. And because she is a bird of the night, she is made for an image of death. And as Pierius relates, she threatens always by her song, some ill or misfortune. Upon which, he relates the unfortunate history of Pyrrhus, king of the Epirots, who held it for an ill sign of his approaching and shameful death, that when he went to fight against Argos, that in his journey, he saw an owl standing on the top of his spear. Whereupon he following it in mind to assault his enemies, he was a little wounded by the son of a certain old woman; who, looking down from above, espied that her son was persued by Pyrrhus; wherefore she with both her hands, snatched a tile from the house, and threw it upon Pyrrhus that he died. And this is superstitious to believe that this death of Pyrrhus, should be foretold by this owl. For the same purpose, are also a Screech owl and a crow -- which are held for ill omens by the superstitious -- put at her feet. As Virgil saith of the crow, Plinius holds the crow and the owl for birds of an unfortunate song. Isidorus saith the same also, alleging the words of Ovid, that "the screech owl is an ill omen unto man." In the counselship of Servius Flaccus and Q. Calphormus, they heard an owl sing in the Ca[m]pidoglio; and then the business of the Romans in Numantia went very badly. And because it was such a terrible thing, saith [Plinius], that in the counselship of Sextus Pallegus Istro, and [] Pedianus, an owl came running [in the] chamber of the Ca[m]pidoglio; for which the [] all that year long with sacrifices: fancies which were very superstitious. For it is superstition, when

it is believed that any thing must happen by some signs, which naturally [do] not seem to concern the same things. I say naturally, for there are creatures whereby in a natural way, some things are foreseen: as by the bird Alcion, or Kingfisher, because the sea then becomes calm. Which bird makes his nest in the winter and breeds out his eggs in 7 days while the sea holds very calm; of which Isidorus relates more at large. And Plutarchus saith of this also, that there is no creature more to be beloved than that. As they say also, that when the sea men meet a swan with their ship, that it is a good sign; for then the ship is not swallowed up by the waves. The swan was a good sign unto Aeneas in his journey. And to the contrary, when a Tempest is observed by the fish Aeschines; he then covers himself with sand and small stones, to be secure against the Tempest. And when this is seen by the mariners, they let fall their anchors and make ready against the approaching storm. Which Plinius also relates of many other creatures. And of the fish Polipus also, Plutarchus relates in his natural questions, that this fish foreseeing the storm, runs towards the shore and seeks to sustain himself against a stone. And this is no wonder, for these water creatures know the nature of the water; and they feel it before, by the alteration of the sea; and this being the right moving cause, we may without superstition know of the storm before. But of the owl, crow, screech owl and other creatures, we cannot without superstition prognosticate any good or evil to come. But the superstitious, cowardly men observe such like trifles and show very well that they have the brain of an owl; which we also have put upon the head of the superstition. And therefore they are like the ignorant crows, or as the Screech owl and koekows [Cuckoos?], which stand before her feet; for they put all their diligence and fancies upon idle observations. Isidorus holds such superstitions [to be] vanity and madness. Yea, he counts it a vile thing "that we should believe that God should reveal his counsels to the crows." She wears about her neck many papers, this being the manner of fearful persons; to carry about them many Characters, letters and words, cox claws, etc.; for health, against arms, to escape danger, and many other things; from which they can expect no help at all because they have neither force nor power. The emperor Caracalla, for all he was an Heathen, hated such like superstitions; and punished with death, such as carried notes about their necks for the third and fourth days agues. I would to God that this superstition had been extinguished with heathenism; but we find, the more pittie, enough of it among the Christians everywhere. Yea, there want not some, who aggravate the sin of superstition to make use in things, where to the words of the Holy scriptures are not lawful to be used: which should be used only with reverence and simplicity. As also Navarra saith in his table book: "That those who ask counsel, or carry any letters about them, in a firm hope to receive the desired thing, sin deadly; because such names have no power at all, except it were only who carried any sentences out of the scripture, out of devotion, etc."

She carries the lighted candle to signify the burning zeal which the superstitious think they have: imagining that they fear God, being very Religious, like the Hypocrites. "For superstition agrees the nearest with Hypocrisy", saith Tiraguellus. But these beggars feel not that they are bereaved of Religion, and that their fear is a shameful fear. For superstition, as Polidorus Virgilius saith, is nothing else but an impudent and sottish Religion, intermixt with never or tittle of truth nor holiness. For as the true Religion honors God and adores him; so to the contrary, superstition angers God and too shamefully leaves the trace of true Religion. For Religion as all the other virtues, is put between two evil vices: as between superstition and ungodliness. Whereof one of these vices sins in too much, and the other in too little: "The superstitious fears more than he should, and the ungodly fears not at all", as F. Conanus saith. Which also agrees with Seneca, saying: "Superstition is a sottish error, and nothing else than the service of a false God; and as Religion honors God, so the superstitious dishonors and shames him." These things all Christians should fear the more, because this use is come from the heathens, as we may read in several ancient Poets. As by Ovid, in the 7 book of his "Metamorphosis", is to be seen: that he dipped the torches in ditches of black blood; he lighted them and set them upon both the altars; and cleansed the old man three times with fire, three times with water, and three times with brimstone. Lucianus, in his colloquium of "Menippus", saith: "At midnight they carried me silently to the River Tigris, cleansed and dried me, and lighted round about with torches." -- and a little lower -- "In the mean time holding the burning torches, no more silently mumbling, but called as loud as she could; invoking all the Erynnes, Hecate, the Furies, and Proserpine, together." Formerly this Heathen misuse being estranged from the wholesome saving light of our saviour; which in all and through all, extinguishes the hellish and perditionous torch of superstition, maintains religion, and honors Gods service; to the contrary it spoils superstitiousness. The religious superstitious, is by this sign distinguished, because the superstitious man is affrighted of God: but the true Religious, fears God with reverence, as his father not as his enemy. Whereof Budaeus, in his Pandects, by the authority of [], makes a fine difference; so that the superstitious man, by the terror they have of divine power, think that they are true fearers of God, burning in good Religion. But they deceive themselves, because they are quite cold and frozen in the service of God; strangulated by chilly fear which they have. For it is not enough that we pray unto God for fear; but we must together fear and love him, and with an enflamed zeal honor and fear him. The tyrants and wicked men are feared, but then they are not beloved, but hated. And every where they honor them for fear; not that they do the same with a good heart, for they have no [love for him.] But God must be feared yet with love; for we must love

God according to the prime commandment, with an enflamed love above all things. But the superstitious man, loves not God, but fears him. For all that this fear makes them fast and be busy in prayer, and do other Religious exercises: yet for all that, they are not zealous in Religion, for all they seem to at the outside; but they are rather extinguished and dead, being bereaved of [] to God -- against whom they often commit sacrilege, using the holy and well spoken things, to an ungodly and cursed misuse; fitting them to their superstitious fancies, to flee that which they fear and to get that which they hope; to the profit and ease of this mortal life -- where Teraquellus saith with great Reason, that it is like unto Hypocrisie. And Budaeus saith that it also is held for heresy. Plutarchus saith, in his relation of superstition, that it follows of necessity that the superstitious do hate and fear the Gods, etc. It is also no marvel that he fears them, honors them, adores them, and sits by their temples; for we see also that Tyrants are honored and saluted, and that golden images are put up for their honor: and that, by those who privately hate and curse them. And he proves in the same relation, that the superstitious are the ungodliest of all; and that superstition is the original of all ungodliness. So that they cannot be burning in zeal of Religion -- for all they make a show as if they were enflamed in the service of the same -- being [as] superstition [is] separated from the service of God: as St. Augustine shows at large in his 4 and 6 book of the city of God. For Religion maintains the true service of God, but superstition the false: as Lactanius relates.

We have also made a hare under the same left arm wherein she holds the burning candle, because the Imitable zeal of Religion -- of the superstitious -- is mixed with a shameful fear which he keeps hidden in his breast: of which the Hare is a figure. Standing on the left side by the heart, because the superstitious men's hearts beat as the fearful hare. Cornificius, the Poet, used to call the cowardly soldiers, armed Hares; and Suidas relates that the Calabrians of Reggio were as fearful Hares. Besides that, fearful people are also superstitious; for when they see a Hare cross the way, they hold the same for an evil and unfortunate sign.

She holds in her right hand, a circle with stars and Planets which she beholds with fear. Lucretius saith that superstition is a superfluous and idle fear of things which are above us; as of heavenly and godly things, as Servius relates. For this is proper unto them, that they are afraid of the heavenly signs: rather doing a business upon wednesday or thursday, than upon friday or saturday; putting one day above another and in a wrong order, they adscribe that day unto the planet which runs. Which error proceeds from Astrology or the star gazers, and from hence proceeds the superstition; as C. Rhodiginus saith. Let these fearful superstitious, leave their vain superstition and the idle fear of the stars and planets; for they can do neither good nor harm. But let them rather, believe on the father of truth, than on the Astrologers which are children of lies. As Jeremias admonishes them in his 10 chapt.: "Learn not after the manner of the Heathens, and fear not the signs of heaven, Etc." And a little lower, he saith: "For they can do neither good nor harm." And therefore saith St. Gregory: "Man was not created for the stars, but the stars were created for man."

Equita (Equity) after the Medal of Gordianus

A woman clothed in white; who holds in her right hand a Scale; and in the left, a Cornucopia. She is painted in white, because of the justness of her mind. Without letting herself be bribed, or for self interest, she judges the merits and faults of other people; rewarding and punishing the same. Yet all in friendliness and remittance, which are signified by the Scale and Cornucopia.

Equita (Equity) in many Medals

A virgin that is girded about; holding in one hand, a scale which hangs even; and with the other, a yard or measure.

Equita (Equity) of P. Frat. Ignatius

A woman who has a lesbian lineall, or ruler of lead, in her hand. For those of Lesbos, build with ruff hollow stones and smoothed them only at the botton and top; and because this ruler was of lead, it bowed according to the hollowness of the stone, without losing any thing of its straightness. So bowes Equity according to human infirmities, but therefore she abandons not the straight rule of justice. This figure is made by P. Ignatius, Bishop of Alatria.

Soccorso (Succor, help)

An armed man; who has a naked sword in his right hand; and in his left, an oaken branch with the fruit.

Succor has two principal parts: the one helps and assists the other with necessaries to maintain life and assuage hunger; the other resists his enemy by force, to the saving of him whom he helps. Therefore he is painted armed, because he shall help the weak and needy against all the force of his enemies. We have loaded him with a branch of acorns, to assist with it in the time of famines; for by the help of this fruit, men in ancient times have maintained themselves. For this fruit is dedicated unto Jupiter, because he assists and succors the whole world: Jupiter being the pure and refined air, by which we breathe and live.

Amaritudine (Bitterness)

To express bitterness, by some is painted a Maiden clothed in black; who in both her hands holds a Beehive full of honey; out of which grows a plant of Wormwood. Perhaps therefore, that when we are in the most prosperity of life, that then we find ourselves in the most aversness of fortune; or because we then know all the qualifications of the contrary, that we may have better and fuller knowledge of the sweetness, when we have tasted any outward bitterness. As also therefore, because by the similtude of the Wormwood, a bitter and stiff necked man was expressed. Therefore saith Ariosto: "We know not peace nor esteem it, before we have seen the war and felt it."

Cecita delle Mente (Blindness of understanding)

A woman clothed in green; going in a meadow full of fair flowers; her head hanging downwards; with a Mole before her feet.

Blindness is taken for the deprivation of the sight of the eyes, and by similtude it is understood for the blindness of the understanding. Wherefore it is represented unto us by the Egyptians by a mole, as Orus Appollo saith. The other by the hanging down of her head, which to the terrestrial and quick perishing flowers is bowed -- which are the worldly wantonnesses which entice our minds and without any profit, keep it busied and employed. For how much good soever this deceitful world promises us, it is but a little clay; which not only under a false hope of a short pleasure is covered, but which also brings us in great danger all our life time. Of which Lucretius sings: "In what blindness and danger, swarves man year by year." And Ovid also: "O what dark nights brings the blind understanding along with her."

Vilta (Cowardice)

A woman meanly clothed; and lays in a dirty place upon the ground; holding in one hand a clod bird; standing as if she dare not lift up her eyes from the ground; by her stands a rabbit.

A man is counted a coward who esteems himself less than he can perform; and who dares not undertake that which he may perform with honor and commendation; and will not be brought out of this mind; and that through the small confidences he has, that it would consist with valiantness. And therefore cowardice is figured out by a woman which lays upon the ground, evil clothed; for women faint in their minds sooner than men, to perform anything honorably. The tattered clothes, signify that in a cowardly body, are no fancies to adorn the body -- as doubting whether they shall be able to maintain their gravity and clothing in an estate which appertains to it, because the common proverb saith: "Fortune brings treasures to the valiant, but cowards she pushes far from it." And because the man has no audacity, because of his cowardice, to perform any thing considerable: the woman lays in dirt and mire, with a foul and sluttish life; never coming in the light, or to the knowledge of men who might supply her with necessaries. The clod bird is held by many writers for a base and foul bird: feeding himself with dung and other filthiness; having not the heart to seek his victuals with labor abroad. That she holds her eyes downwards, signifies the faint heart and mind; as we may see the product of it. The Rabbit is by nature, very foul; as is clearly known to many who have described the nature of them.

Sceleratezza (Rogery, villainy)

A deformed dwarf; squint eyed and brown of color; with red hair; embracing a seven headed Hydra or snake. The deformity of the body is taken for a default of nature. For as a man who is fitting to do good, yet gives himself to evil; that evil is called a baseness. For the same evil depends on the will, because he chooses the evil through an inrooted ill nature: so that is called a default which is not in a body, according to the proportion or measure. Therefore the figure is painted as having a default of nature. For the contrary we do in a beautiful body, when virtue is expressed. For as the Philosophers say: the proportion or uniformity of the beautiful lineaments of the body, are a figure of a beautiful active mind. And as the cloth fits about the back, so must the lineaments and qualifications of the body agree with the completeness of the soul. Wherefore Socrates is also of opinion, that the qualifications of the body and the soul, have an agreement.

Squinted, ugly and with red hair is he figured, because these qualifications most commonly signify something

wanting in a man. Wherefore Martialis saith: "O Zoile, it is strange if you are good natured, seeing as you are lame and squint-eyed, black mouthed and a red beard."

He is painted embracing a seven headed Hydra; by which are signified the 7 deadly sins. For if it happens that one of these heads is cut off, there yet others grow instead of it; they resume their vigor again, to resist those who would oppose them. So does also evil in the body: which, for all it seems totally struck down by virtue, nevertheless -- because she has more heads by her, which through the mind are infected with evil -- she rises presently again; and comes with her wrong working, more powerful and stiff necked than before. But it is at last necessary that we overpower baseness totally; with resisting or flying from it -- as that which from the beginning of the world deceived our first parents, and yet is the destruction of us miserable men.

Stampa (Book printing)

A grave woman clothed in white; whose garment is cut into Lozenges, wherein stand the letters of the Alphabet; in the right hand, she shall hold a pipe -- about which is twisted a scroll with the word "Ubique" (that is, "everywhere"); in the left hand, she shall hold a flower of Semper Vive, with the word "Semper" (that is, "always"); on one side shall stand a printing press with all the printer's instruments.

In what great honor and esteem the art of book printing is, the whole world can witness. For by her, is the knowledge of good and evil, virtue and vice, of learning and ignorance, proceeding. By her men become immortal; for before she was known, were the noble understandings as buried, and many works of illustrious men perished.

Wherefore we have cause continually to praise the Lord God, that for a common benefit, the invention of such a noble and high art is found: whereby fame flies, and with a loud and smooth trumpet, represents unto the world diverse works of learned men. O, what could we not say for the excellency of book printing? And for all, I am so bold as to busy myself to describe so noble a business; yet I am very sorry that my understanding is too weak for it to find out matter which is fitting to express such high commendations as is merited by her. I shall say then, that the first who has found out this art, as Polidorus Virgilius relates, was John Guthenbergh, a German Knight: who in the year 1442, or as others say 1451, first set to work the printing press in the city of Mentz. Having also found the printers ink which the printers use to this day. And in the year 1458, she was by another German, called Conradus, brought into Italy; yet first at Rome, and from thence she is wonderfully increased and spread everywhere. But Jovius saith that the Germans are not the finders of it, but that it is more ancient than is thought. And of this opinion are many others, because of the Reason they give of the old Medals; wherein the Grecian and Roman letters are imprinted -- not counting the seals and other antiquities, with their superscriptions. But it be how it will, he that has found out this art first, has been a man of an high and noble understanding.

She is made grave, to show that the masters of printing ought to be men of knowledge and judgment; because their works may be printed in a full perfectness.

The white garments, show that their work must be pure and neat. And the letters of the Alphabet in the Lozenges, signify the letters which are dispersed in the cases; to find every one in his place; to make thereof a complete work.

The pipe with the word "Ubique", is to express the fame the printing causes, to spread any work every where.

The flower with the superscription "Semper", signifies the perpetuity which printing occasions; comparing this with the same herb, which through her own nature is continually green.

The printing press is put by her side, with the letter case, etc.; being together, necessary instruments of this noble art.

This must be read after the figure of book printing

For all the Author of this book was instructed by the book of Polidorus Virgilius -- that the art of book printing was found out first at Mentz, by one Hans Guttenbergh, about the year 1442, or as others say, in the year 1451 -- yet the Author, through ignorance, was much deceived. But we will discover the truth of it more clearly: how perfidiously one Hans, a German, carried away his master's instruments, and secretly settled himself at Mentz. Harlem can testify this from hand to hand. It is then Harlem, that as long as the sun shall take its course, shall carry away the Glory of it. For one Lawrence Janssen Koster, citizen of an honest family, has been the first inventor hereof, in the year 1440. Who, being an ingenious man, walking often in the woods at Harlem and cutting there several letters out of the bark of beech trees, and having put them together, printed some sentences with it, and presented them to his nephews.

Which falling out according to his mind, made him to undertake greater things. So that he found out the firm and tuff printing ink: wherewith he printed in large forms and tablets, with the aforesaid letters. Whereof I have seen myself, a book in Low Dutch called "The Mirror of Our Salvation", in folio, reasonably well printed. But at that time, he had not the knowledge to print on both sides; so that the leaves between being white, were pasted together. But after that, increasing in his invention by degrees, he amended his stuff and what was amiss; so that increasing by gain, he took workmen under an oath of fidelity and secrecy. Among whom, was a German called John or Hans:

who, after he had well insinuated himself in the art of setting and casting of letters and printing and what further belonged unto it, he made up all his master's instruments upon a Christmas night while all the family were at church celebrating the festival, and villainously carried away all the things; fleeing through Amsterdam unto [Collen], and from thence unto Mentz: where, thinking himself secure, he reaped a good harvest of his stolen art. For the year after, with the same letters which Lawrence Janssen Koster had used at Harlem, he printed at Mentz, the "Grammatica Alexandri Galli". And in this manner, this art was spread and after that brought to Rome. Whoso will be better informed in this, may read the Learned and diligent search of P. Scriverius, in his crown of laurel in honor of the Inventor of the Art.

But concerning Jovius: who seems to adscribe this invention with the art of printing of Medals and old superscriptions and cutting of seals, unto the Grecians and Romans -- as if this art had been known unto them long before: the same is more ridiculous than reprobable. For if this had been so, the learning and name of so many eminent men whose writings time and envy have darkened, would have remained unto their successors to their eternal glory, and not have been suppressed by time.

Malignita (Malignity)

An ugly, pale woman; with clothes like the rust; holding a quail, with his head towards heaven and his wing spread abroad.

Ugly she is made, because the works of base natured people are ugly and Abhorrible for all civil conversation. The paleness, signifies that when the inward parts are infected by a malignant moistness, then it spreads towards the outward parts.

The color of the garments, signifies that as the rust consumes all metals where it lays near; so malignity ceases never, through his bad nature, to hinder all laudible and virtuous works.

The quail signifies Malignity by the Egyptians, as Pierius saith, because she is of a base nature. For when she has drunk, she disturbs the water with her bill and claws, that no other creature may drink of it. To the same purpose saith Ezechiell, 34 ch., upbraiding the Jews with their baseness: "When you have drunk clear water, you disturb the rest."

Stupidita (Stupidity)

A woman who holds her right hand upon the head of a goat, having the herb "Eringion" in its mouth; she holds in her left hand, a Narcisse flower; wherewith she is also crowned.

Stupidity is a laziness of the senses or understanding, as well in speaking as in doing; and thus she is bounded by Theophrastes, in his Moral signs. And Aristotle, his master, differs not from this sentiment in his ethica, where he saith: "The stupid are afraid of everyone, and of everthing, as well in doing as in speaking, without any diligence; and is so qualified that he abides before everything abashed and stupid." Then elsewhere he saith, the dunce prates every where to no purpose; or the dunce is of the one side in good -- against quickness and diligence, on the other side in bad -- impudent: for the impudent is rubustical and bold in all places and against all, as well in speaking as in doing. But the stupid is cold and fearful, as well in good as in bad, through the dullness of his understanding and laziness of the senses. Stupidity is in men either by nature or by accident. By nature, he is stupid of his senses who is of a gross understanding and of a fearful mind. By accident, it comes many ways: either by sickness; or by admiration; or by frightfulness of a never heard of thing -- which he hears or sees in others, or proves in himself; or by too much contemplating in learning -- those that study, abiding so long by their books, that they grow dull, mad, and seem distracted. The emperor Claudius, as Suetonius relates, was dull, unmindful, and as without memory. The natural dullness, is overcome by the exercise of virtue; as it increases by idleness, because the understanding dries up in the same and grows dull, and through the darkness of ignorance it is darkened. Zopirus, the knower of visagnomies, being brought before Socrates and by him viewed in the face, he said: this man by nature is dull and lumpish. The standers by, knowing the wisdom of Socrates and that he did everything with a sharp judgment, began to laugh. But Socrates answered: laugh not, for Zopirus speaks the truth; for such an one I should have been, if I had not overcome my corrupt nature by the exercise of Philosophy. There is a proverb which is taken from Galenus, where Mercurius himself and the Muses could not help him. Which is said to one who is extreemly dull and ignorant -- meaning that he is so stupid, that he is not to be cured; for Mercurius himself, the finder of knowledge, and all the Muses, were not able to do it. So that the exercise of virtue and knowledge are good to sharpen the understanding, and take away stupidity and dullness.

The goat on the left side is a figure of dullness. Aristotle saith, in his knowledge of man, that whosoever has eyes like unto the color of wine, is dull; for those are like unto goats. He saith further, that if any one takes a goat by the beard amongst a great many, all the rest shall stand as dumb and look upon it. The herb "Eringion", which it has in

its mouth, has a long stalk with pricks and thorny leaves. Whereof you may read in Mathealus, as also in Plinius. Plutarchus relates, that if a goat take the herb "Eringion" in the mouth, will first himself, and after all the whole flock, be dumb until the time that the shepherd takes the herb out of the mouth of it.

The Narcis which she has in her left hand, as also upon her head, is a flower which makes the head heavy and dull. And therefore she is called Narcissus, not after the story of the young man Narcissus, but after the Greek word "Narce"; which signifies dull and stupid. Also takes the fabel of the young man, her name from "Narce"; for he looking in the fountain, was so admired of his own figure that he melted and turned into a flower; while he admired himself, he seemed to be a figure of marble. Plutarchus saith that it comes from the Grecian word "Narce", and makes the limbs stupid. Wherefore Sophocles called the Narcis, an old crown of the great hellish Gods: viz, the dead.

Indocilita (Indocility, dullness of learning)

A woman with a red face; laying upon the ground; holding in her left hand the bridle of an ass, which stands by her; leaning with her right elbow upon a swine, which lays also upon the ground; having upon her head a black dressing. She is painted laying upon the ground, because indocility is not qualified to walk in the ways of virtue; but stands always lazily by the known ignorance, which is figured out by the ass. Also the Egyptians paint the ass with a bridle in the mouth, for indocility; as a creature that is very unfit to learn anything. And for this reason, say the Astrologers or star gazers, that when a man is born under the 16 degree of Leo, that it is a prognostication of his unaptness in learning; feigning that then an ass is born with a bridle in the mouth.

She leans upon the hog, for as Pierius saith, so is this creature above all others, without senses and indocible; and not as other creatures, who while they live, have some particular diligence.

The black dressing which covers her head, shows that as that color will never take any other color: that also the indocile, being fitting nor apt to take any learning nor instruction. Nor there is none so expert a master, who can draw them from those vile and base things, unto any higher matters.

Architettura (Architecture, or the art of building)

A stately woman, of a grave age; her sleeves tucked up unto the elbows; clothed in changeable silk; having in her one hand, a line with lead at the bottom, or plummet line, a square, and a compass; and in the other hand, a draft of a great building, divided according to the art of Geometry.

Vitruvius saith, in the beginning of his work, that architecture is a knowledge adorned with diverse sciences; by means whereof, all other arts are completed. Plato used to say, that the Architects or master builders, are above those who exercise themselves in other arts. For this is their proper office to each in the art -- to demonstrate, to distinguish, to describe, to limit, to judge, and to teach others the manner of it. Therefore, they only must have the learning of Geometry and Arithmetic; because by this, all other artificial arts must receive their nobility. Therefore she holds the square and the compass, as instruments of the Geometry and the numbers which appertain to Arithmetic; which she uses in the draft which she has in her hand. The plummet line, signifies that a good Architect must always have an eye to the taking notice of the center or middle point; upon which the firm foundation of all things which are of any weight, must be framed. As clearly may be seen in that noble genius of the Knight Dominicus Fontana, and of Carolus Madernus; men of great judgment and esteem, leaving many others who are more praise worthy than mine.

Of a grave age she is painted, to signify the manly experience and the height and consequence of the work. The changeable garments, signify the uniform alteration of things which delight the eye in this art; as the beautiful musical voice does to the ear. The naked arms, signify the work which he does to the art of building; keeping also the name of the art, and of the artificial work.

Architettura Militare (Fortification)

A woman of grave aspect; nobly clothed with many colors; she shall have a gold chain about her neck, with a beautiful Diamond; she shall in her right hand, hold a compass to measure the situation; and in the other, a plane upon which is drawn a fortification with six corners, which form is held the completest amongst all -- upon the top of it shall stand a swallow, and upon the ground a spade and pickaxe.

Fortification is found out for nothing else but that a few may defend themselves against a great many; as also to bridle people and to keep the enemies out of their bounds. And therefore, fortification is not only held for an art, but for a great science. For she is that which know, as well what is necessary for the defence, as for the assault; as well to defend the prince, as the people.

She is made grave, for in that age is the true knowledge of wisdom: what is best for the common good and necessary

for defence.

The noble garment of many colors, signifies the diversity of many inventions which consist in the art of war. The gold chain and Diamond is given her, because as the gold among all metals is the most noble; so is fortification among all sciences, of the most worth and power. And as the Diamond among all noble stones is the firmest and hardest; so is also fortification the noblest jewel of a prince, as that which secures him from the assault of his enemies.

She holds with her right hand, the compass which is divided into 360 degrees with the motion of the loadstone: by which they work according to the minds, as to the situation where they will make a fortification; and serves also to make the platform of the fortification.

The plane upon which the swallow stands, signifies that when they will fortify any place, they must well consider the situation and take advantage of the ground; and by this they must make the draft, which the work of such great concern requires. And in this follow the swallow: for Pierius Valer would signify a man by it who is sharp witted and wholly addicted to fortification; and who had made great drafts of fortifications, as of castles, cities and others of art and ingenuity.

The spade and pickaxe are put by it, for these are the first instruments of fortification: as those whereby they begin to break ground and make the ditches: and wherewith they make the trenches to assault the fortifications of the enemy.

Crapula (Feasting, banqueting)

A fat, ugly, bad clothed woman, with her stomach quite naked; being bound about the head to the eyes; holding in her hand a lion's head with his mouth open; upon the ground shall lay some dead fowls, as also pasties and other things.

She is made ugly, because feasting effeminates the senses of men and keeps them down; caring for nothing but what belongs to feasting and the kitchen.

Poorly she is dressed, to show that feasters most commonly are men who dispise all neatness, and only wait upon the fat kitchen to fill their belly; being thereby bereaved of virtue, stretching their thoughts no further than feastings. The naked stomach, shows that the feaster must be of a sound nature to digest all manner of victuals. And therefore he is bound about the head, unto which the vapors arise and dull the brain.

The fatness is a working which is occassioned by feasting; and which thinks not on any troubles, by which the face grows lean.

The Lion's head is an ancient figure of feasting. For this creature fills himself with such greediness, that he can fast for three days after; and through his bad digesting, his breath stinks always, as Picrius relates.

The dead fowls and Pasties, etc., are taken for things wherein the feaster delights.

Crapula (Feasting, banqueting)

A woman clothed badly in green, fat and reddish; she leans with her right hand upon a shield -- in which is painted a table with several sorts of victuals, with a superscription "vera felicitas" (that is, "true happiness"); the other shall lay upon a hog.

Feasting is a work of gluttony and consists in the quantity and quality of victuals; and used commonly to govern in gross and dull men, who can think on nothing else than things which do not touch the senses.

She is clothed in green, because she has a continual hope for alteration of victuals; to lead a merry life from time to time.

The shield after the aforesaid manner, is to express the end of those who are given to feasting: viz, the taste which they believe brings the happiness of this world along with it, as Epicurus saith.

The hog is taken by many writers for feasting, because it thinks of nothing else than to devour; and whilst it hates the nastiness, out of the mire it never holds its head up; never turning back, but seeks always forward to find better victuals.

Fragilita (Frailty)

A woman who holds in every hand, some Cicuta [hemlock tree]: which Virgill, in his stable of oxen, calls frail. Unto which every thing may be compared, which have the name of frail.

Fragilita (Frailty)

A woman with a thin garment; having in her right hand, a branch of Tiglio; and in her left hand, a great glass which hangs on a thread. The thread fits very well to it, because it breaks easily. The Tiglio is used by Virgill for the same.

Of the glass hanging on a thin thread, needs no explanation, because the glass is thin and breaks easily. Also women are frail, and so we may compare the one with the other.

Fragilita Humana (Human frailty)

A woman with a lean and sour countenance; nobly clothed; holding with both her hands, many icicles, which in winter season freeze on the houses. Which icicles were (as Pierius saith) held by the ancient Egyptians as a figure of the frailty of man's life. And it would not be amiss to express her great age better, that she was made stooping, leaning upon a feeble rod: which is a right figure as well of frailty, as of age. For when a man is come to that, the least hurt strikes him so that he often dies of it, and is crushed down by it. Some figure out human frailty, and not without a cause, by water bladders: which seem a little in the eye, but immediately vanish away.

Seditio Civile (Civil sedition)

An armed woman, with a spear in her right hand; in her left hand, an oaken branch; before her feet, shall stand two dogs who bark against one another, showing their teeth.

No other cause occasions sedition, war and civil dissention, but the body with its lusts and desires. All wars proceed to get riches. They seek riches by force to serve the body and to bring it to ease. And therefore, they seek to satisfy their lusts, to follow their own will and desires; which then also are provoked by their senses; either by hope of riches, or for the love of his beloved, or by ambition to govern, or by impounding of eminence: not willing to give way to any one, but to lord it over all. And by this means, the citizens disturb the quiet of their own state, sowing misunderstandings in the city; and by a common commotion, rise up in arms. Wherefore she is painted in arms. Of this sedition, every good citizen ought to desist, because of the common quiet, and to root out the same: as Philostratus saith. Therefore it is an ungodly thing that citizens among themselves should study evil, as Homer saith. Solon certainly is not to be commended in his law, when he counts a man dishonest who takes not the one party or the other when any civil sedition arises. Whereof Plutarchus to Appollonius remembers, in his transaction of the common good, saith he: we may not accuse anybody that he will not join on the one side, to use force, separating himself from the citizens; but the rather, an ordinary citizen is to be accused who helps to instigate sedition. And that man ought not to be blamed, because he had no part in the seditious misery. For it appears that this man, most commonly is sad for the unhappy condition of the citizens. And we ought, saith Plutarchus, to strive above all that never any sedition may happen. And this is, as a civil policy, highly to be esteemed. Therefore, a good citizen ought to interpose himself in the beginning between differences, for all they are but particular; because no tumult should arise among the citizens -- for it proceeds from particular to the common business. All fires do not begin in great houses. But often a despised spark or neglected candle, fires a whole house; which after, breaks forth to a common loss. Therefore Plutarchus adds: "This alone is wanting in a Politic citizen: that out of duty he teaches his fellow citizens to use unity and common friendship; and that he strives that all debates, discords, tumults and enmities, may be laid down and destroyed."

The branch of the oak which she holds in her left hand, is put for a figure of Civil Sedition; because these trees do push and strike together until they break. Wherefore Aristotle, in the behalf of Pericles, said: "that the Beotians were like these oaks; for as these did tear one another to pieces, so the Beotians did destroy one another." By which figure was understood that, as these trees were great, strong, firm, thick, hard and heavy to cut down and cleave with the axe; yet nevertheless pushing together, they did easily break. So was also a Republic, for all it is provided and fenced, not easily to be overcome by the sword, nor the power of enemies; but when the Citizens did push at one another, then they fall easily; and are totally, by Civil Sedition, thrown down to the ground.

The dogs, which bark one at another before her feet, serve for a figure of Civil Sedition. For all they are both domestic creatures, and of one nature; nevertheless, they are used to bark one at another, and to fight together -- either for victuals or for jealousy of a bitch. And to aggravate themselves, they bark and show their teeth; the one not willing to give place to the other. Also the men, who for all they are fellow citizens of one city, come through the before said causes in dissention and difference: dispersing in their own country, hurtful seditions and tumults; like mad beasts and house dogs, thirsting after the blood of their fellow citizens: who are held by all men for impudent, base and evil men. Wherefore Cicero saith, in his oration [] for Sestius: "These are counted evil and hurtful citizens, who stir up the minds of the citizens to Sedition."

Unio Civile (Civil union, civil concord)

A woman of a merry aspect; holding in her right hand an Olive branch, which is environed with a garland of Myrtle; and in her left hand, she holds the fish "Searus".

Concord is a preserver of cities. For Austine saith, in his "City of God", that a city is nothing else than a multitude of

men who are united in concord. And take it, that this city grows into discord -- there will arise divisions, and procure the destruction of the same. Of what force concord is, we may learn by the history of Seilurus, the king of the Schytians. Who, when he was going to die, caused his [8]0 sons to be brought before him, and commanded every one that he should break a bundle of arrows tied together. But when they acknowledged their impotency in this, he half dying, separated them assunder and broke them easily one by one, saying: "O sons, if you unite your forces in unity together, you will be strong; but if you separate them by discord, you shall easily be overcome." This counsel of Seilurus is highly necessary in a civil government. The concord of the citizens, brings always amiableness and sweetness; like an instrument, with many well tuned strings and a great many voices, makes a sweet harmony. The Olive branch, twisted round by the Myrtle, is a sign of well pleasing; and is taken for concord and lovely peace amongst citizens. Being these trees are united by nature in mutual love: their roots by changeable embracings, twisting together: and the Myrtle branches, through the Olive tree with an amiable union spreading, defends the Olive tree: that her fruit -- neither by the powerful strength of the sun, nor the great force of the winds -- are hurt; that they may attain their tender and sweet ripeness. Also should the Citizens, by kind embracings and brotherly love, be united together; that attaining to a lovely rest and amiable prosperity, they may defend one another from all harm.

The fish "Searus", admonishes us also to concord: to be ready with a mutual love and a willing mind to help one another. And this these fishes take notice of, that when one fish swallows the bait, another comes immediately and bites the line in pieces; or if they are caught in a net, another fish will put his tail to the fish that is caught, and when he bites it, he pulls him with great force through the net: as Plutarchus relates the same. Of the like love and affections, should be the minds of the citizens; which are united together, not to suppress one another, but to ease one another and to deliver them from the tempest of misery and persecution. Which godly duties, bind the hearts of men; by which the minds are mightily united; by which the body of the city gets a great increase and strength -- which she, during these civil unions, happily shall enjoy.

The War of the Knights (Johann Sternhals, *Ritter-Krieg...*

From Johann Sternhals, *Ritter-Krieg...* Hamburg 1595 (reprinted Hamburg 1680). This English translation of some sections of this book made by Sigismund Bacstrom is contained in Ms. Wellcome 1027. Bacstrom's notes are shown in square brackets in *italic*. This transcription was made by Fred Hatt.

The War of the Knights

**written above 200 years ago by
Johan Sternhals, Priest and Bishop of Bamberg
Hamburg 1680**

**with
The Explanation of his Hieroglyphics
painted on the glass windows
of the Cathedral Church at Bamberg**

**Translated from the German
by S. B.
1798**

[This is not the War of the Knights published in Hermetical Triumph]

The Lord Chief Justice pronounced sentence to the quarreling and disputing metals, introduced in this Allegory by Sternhals as so many Knights. The Judge's name was Mercury.

Mercury says to Gold:

"Whilst Thou, O Gold, as plaintiff against Iron, appeal to me concerning thy nobility and nature, and as I am well acquainted with thy origin but am likewise no stranger to the nature, property, and operation of the defendant Iron, I can, for the sake of truth and justice, not omit to declare that you have both boasted of great things, which none of you separately can verify. Thou, Gold, knowest well if I Mercury do not deal kindly with thee and unite with thee in perpetual love and harmony, that thy power over the diseased Knights (the inferior metals) is nothing! Thou hast mentioned my perfect knowledge of thy exalted state amongst the Knights. Thou hast spoken rightly, because thy nature and power proceed from mine (from the Sophic or animated Mercury). Thy nature must be retrograded and converted into mine, if thou meanest ever to be of any service to the diseased poor knights."

"Thou, Defendant, O Iron, knowest well that I do perfectly understand thy nature and complexion

[This appears by the operation of Mercury in the Salt alembrot in one of Modest Fachsen's experiments, where the Judge Mercury shews his power in converting Iron into running Mercury]. Thou canst much less than Gold effect anything useful without my assistance; and I, Mercury, am a declared enemy to thy external dirty appearance and thy dirty works. Therefore, I complain justly against you both!"

"Yet, from a motive of special goodness and friendship towards my fellow-creatures, I will never refuse to grant to thee, O Iron, a power to procure riches, and I have often given thee that power, as thou well knowest when thou and I did sweat in our hot bath and dried ourselves afterwards *[see Fachsen's experiment of Mercury and Iron]*.

Recollect then what friendship and services we rendered to Lady Luna, which we are able to do again, if we please.



Which, however, thou canst not do without my assistance. I must further tell you both (Iron and Gold) that you stand both in need of my counsel and help, whilst I can do with very little of your assistance."

"Thou, Gold, hast said that thou art the true Stone, about which the Philosophers contest. Dost thou not know that there are greater, nobler, and more powerful subjects than thee? and all other metals containing the four elements as well as they do. Dost thou not know that there is a mother of all metals and their greatest substance? [*Antimony Solar/Bismuth Lunar*]. All things have been subdued unto man! and thou haughty Gold do not elevate thyself too much, as there are creatures of God far above thee in power and virtue!" [*so says de la Brie to Rennefort*].

"I then," continued the supreme Lord, Mercury, "unite you both, Iron and Gold, with a perpetual union."

"Thou, Gold, shalt henceforth not vex nor despise Iron, but I order thee to make good use of its noble beautiful red flowers (when a crocus Mars is sublimated with Sal Ammoniac, it ascends in beautiful red flowers - this must be repeated three or four times) which Iron has got in his garden for the sake of multiplying thy active power. Thou shalt unite with Iron in friendship."

"And thou, Iron! I order thee to accept and make use of the sweet heaven or ferment of Gold for thy good and nourishment."

And thus they departed, united in friendship to be of use to all that knew them.

Supplement

*[This Supplement is not of Sternhals, but has been added by the publisher, and is plainly a different work, with the * Antimony Iron stellata.]*

p.88 "Learn to know the Astra of the metals, and mind that for the preparation of both Tinctures, the White and the Red, you are not at first to take the bodies of Silver or Gold (although you may if you like expensive works) but take Astrum or Primum Ens Solis vel Lunae [*Antimony or B.W.*]"

"Iron by his valour obtains honour and glory, and places himself on the seat of kings."

"The sulphur of Iron is the best, because when this is united with the sulphur of Gold, a certain glorious Tincture can be made thereof."

p.89 (Iron) "impure, coarse, and subject to rust, yet amongst all the fittest for the art."

[Illustrations: above, an eight-pointed star and a six-pointed star, both labelled "(wrongly drawn)"; below, two six-pointed stars, and the label "(Antimony Iron stell.)"]*

"Our Iron is not attracted by the magnet and our Gold is not vulgar Gold."

p.90 "Put the red man to the white wife into a round apartment [*expression borrowed from G. Ripley*] surrounded with continual warmth, and leave them therein until they become a philosophic liquid substance."

p.90 "Mind to place your vessel in warm ashes, and in such a manner that you may look into the glass without moving it and in forty days it will appear like pitch. In the beginning, let the heat be easy and soft until there is harmony between Fire and Water."

p.92 "The matter must never be taken from the Fire so as to cool, or your work will be destroyed."

"The Philosopher's Work is perfected with easy labour and but small expenses, in every place, at all times, and by every man that knows it perfectly, if the true matter in sufficient quantity be at hand."

p.95 "Iron consists mostly of a coarse Sulphur, yet pretty fixed. This coarse external Sulphur must be removed into the scoriae."

"But if the internal subtle Fire of Iron is extracted without destroying its fixed nature, and if you know to cause it to have ingress into Luna, Iron then gives the colour of the highest Gold of ducats and its tincture cannot be washed away by Lead (on the test) because the dryness and astringency of the Sulphur of Iron attracts and perfects the fixed humidity of Silver and the pores are shut up, that Lead on the Copel cannot penetrate nor expel Iron. But if such a Sulphur of Iron was by himself or alone on the glowing test without metallic lunar humidity, he would at last be forced to leave the place [*He would stay if he had a Solar ferment*]."

Johan Sternhals His Hieroglyphics Illustrating his foregoing Process concerning the Tincture of Iron

The first Figure

A man in iron armour is cut to pieces lengthways.

Subscription underneath:

"The power of the terrestrial king [Gold] is gone. His general, a relation of the king [Iron], a courageous hero, is subdued."

[My Explanation as far as I understand it:]

- a) *Divide steel or good Iron into convenient longish yet thin lamellae.*
- b) *Cut old watch springs to pieces.*

Figure II

The man in iron armour, now cut to pieces, is hung up on the gallows, surrounded with a wall.

Underneath is represented the Sea. A fiery man stands in the Sea, spitting Fire which causes the Sea to evaporate.

Subscription under it:

"I have by my fiery power prepared a saline Bath composed of two fighters (c) for the punishment of the bold hero."

"Over this bath suspended, he shall for his committed crimes be suffocated until the rust-coloured marrow is extracted out of his strong bones."

[Explanation:]

- a) *Suspend your lamellae in a roomy glass body, over five or six ounces of Aqua Regia in such a manner that the lamellae are three or four inches above the Aqua Regia.*
- b) *The body stands in Sand over a gentle lamp-heat, which causes the subtle acid fumes to ascend and to corrode the lamellae gradually into a Crocus or rust of Iron.*
- c) *The two fighters, an expression made use of by Basil Valentine, signifies Solutions of Nitre and marine Salt rectified and united.*

Figure III

represents a man with a cup in his hand into which cup he throws an Eagle (a).

Subscription under it:

"The sweetness of the Vine is gone. Its contrary conquered in order that by the power of the Eagle, the very blood may be extracted from the rust-coloured marrow of the courageous."

[Explanation:]

- a) *The Eagle is Sal Ammoniac. Sal Ammoniac is a Solution of Urine united to sea-Salt. This is to be put into highly rectified Spirits of Wine and is to be united by several distillations and cohobations until it is become the celebrated double animal and vegetable menstruum which extracts a blood-red Tincture out of the first rust or Crocus of Iron for its subtilisation and spiritualisation.*
- b) *In the room of common Sal Ammoniac take the Sublimated or so-called volatile Sal Ammoniac.*

Figure IV

represents the Eagle, quite dripping wet, flying away out of the cup, and there remains nothing in the cup but a red Earth.

Next to the Eagle is written: "O! I am sorry to be deprived of my Royal Food!"

Next to the red Earth in the cup is written: "Behold! my face is become like that of Adamah (b), and I am departed out of this life."

[Explanation:]

- a) *After you have extracted all the Tinctures from the Crocus Iron, with the double menstruum, distill the solvens from the Tincture in a vapor bath until there remains either a red dry Earth behind, or leave it moist and thick in the form of a fine deep red Oil of Iron.*

b) Adamah equals red Earth.

Figure V

A naked human corpse is carried by and is placed into a vault under ground.

Two Women [Luna/Silver - Venus/Copper] walk with the corpse. The one on the right side looked like a queen [Luna], having a silver crown on her head.

Next to the queen was written: "The bones of our hero are dried up! His power is vanished! His blood comes over me and my Subjects! (b)"

The woman [Venus] on the left side arrayed in purple, sadly enveloped in her garments, bears the following inscription: "O my brother! my brother! could I but die for thee! I expected you would rejoice our king and redeem or liberate our afflicted queen!" [Sol/Gold and Luna/Silver] (c).

After these two women followed a king (d) of a very sad, afflicted appearance with this subscription: "My dearest and faithful, I shall go with thee to the Grave!" (e)

[Explanation:]

a) The red Oil is to be put into a digesting globe, and is to be putrefied in a gentle warmth over the lamp.

b) The Tincture of Iron is capable to transmute Silver, Mercury, Tin and Lead into Gold.

c) I think the Tincture of Iron wants a Solar ferment.

d) A king, i.e. the Solar ferment.

e) Is to be putrefied with the Oil of Iron as it seems.

Figure VI

represents a thief that breaks into a house, with this subscription:

"Behold! a few days are passed since this hero rests! (a) Perhaps he has got his jewels about him. But what do I see? It seems that his corpse has been put elsewhere! (b) Here is nothing but the red sweat. (c) This might be sold as a relic of a Saint! It is of Royal Blood (d), and yet it is despised by many. (e) But if it should be found in my possession, they will condemn and hang me. Come, I'll pour it out. As the street is covered with snow, it (the blood) will soon freeze (f) and will be swallowed up by the snow." (g)

[Explanation]

a) Some time of digestion is past since the glass has been placed in a gentle heat.

b) The matter has become changed so as not to know it.

c) A red liquid.

d) Iron contains a Solar Tincture.

e) Many despise Iron.

f) It will soon be congealed.

g) And will become the white Tincture.

Figure VII

represents some passengers. One amongst them gathers the tinged snow (a) with this subscription: "This should not lay in the street. It should be placed again in its former bed (b) that it might be purified and that with this blood the king's crown, by imbibing, may be made seven times more ponderous." (c)

This is our work to obtain and qualify the Sulphur of Iron, to give him ingress into Silver, in order to tinge Silver into permanent Gold. (e)

[Explanation:]

a) Tinctura Rubea.

b) Multiplication.

c) The red Tincture is to be multiplied with the first oil of Iron and is to be imbibed and fixed seven times, I believe.

d) The latter end of the allegory is dark.

e) From this it appears that it only tinges Silver and no other metals, but in another part of the process, the reverse appears!

f) Perhaps we may learn more of it hereafter, if God pleases!

Verum est Sternhals

Finis.

Robert Fludd - Mosaical Philosophy

This work was first published in Latin as *Philosophia Moysaica*, Gouda, 1638, and an English version was issued *Mosaicall Philosophy*, Humphrey Moseley, London 1659. Here I have extracted books one and two of the second section. This is the piece that I published in 1979 as item 2 in the Magnum Opus series *The Mosaical Philosophy - Cabala*.

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BOOK ONE

CHAPTER I

In this Chapter it is demonstrated that God is that pure and catholic Unity, which includes and comprehends in itself all multiplicity.

As there is no man, be he never so highly exalted in the sphere of Mathematical perfection, or profoundly dived into the mystical bowels of the abstrutest Arithmetic, that can with the quick eye-sight of his ripest understanding, observe or descry any thing, either by order or antiquity, to challenge justly unto itself, a place or rank before Unity (and for this reason, the wisest philosophers do ingenuously confess that it is the only principle or root of all number and multitude. So also ought each person of judgment to acknowledge, that this radical Identity, as it is considered in its pure and absolute nature and condition, cannot be limited by any quantitative dimension, nor yet included or comprehended by any member, nor divided into distinct portions, nor yet defined by any substantial quiddity or entity. And hereupon it has been judiciously concluded by wise men, that Unity is the most ancient and radical principle of all others, for as much as it comprehends in itself all substances, qualities, and quantities no otherwise than the Geometric prick or point, being considered in its naked simplicity, is observed to be indivisible, and scarcely to be perceived as if it were nothing to be determined, and yet nevertheless, the prick or point is evidently known to be the infallible beginning, not only of every Geometrical line, but also of all other continued Mathematical dimensions whatsoever, seeing that it comprehends all magnitudes, and is not comprehended by any. These two principles of all dimensions whatsoever, since that they in order, rank, and antiquity, do precede and excel all others, did the expert Mathematicians invent, after the typical imitation or image of the most internal central, and abstruse point of Divinity, or divinest and brightest Unity, remaining in that very estate in which it stood before the creation of the world, namely when it reserved itself within itself, and remained occult and hidden from all potential creatures, which it was pleased afterward, by revealing of itself, or emission of its vivifying light, to enact and make manifest for its abode in its simple and absolute nature of unity, without having any respect or consideration to things which it would create.

So that in this manner of this Unity's being and existence, it could not be esteemed for God, for as much as hitherto it had not produced any creature, by which it might be adorned or acknowledged as God. Neither could it rightfully be styled or termed a Father, for it did not appear to have thought on any Son or issue, either Archetypal and ideal, or typical and mundane. Neither could it be refuted as the Sumum Bonum, or highest goodness, being that the deformed matter or dark Chaos, or rather Hyle, did not as yet taste of that his bright and all-enacting blessing, which was concealed and hidden in its potential darkness and obscurity, which was therefore void of all form. Neither could it be entitled fair, for as much as it did not hitherto impart its beauty, for the decoration or enacting of any creature. For could it rightly be said to be eternity, being that in this manner of its occultation within itself, it seemed unto human capacity not to exist at all, and consequently not to have any reference or commerce with either eternity, or aeviality, or temporality. Moreover it could not assume or challenge unto itself the name of principle, because it had no relation as yet to any thing that did spring or issue from any beginning. To conclude, the nature of this simple Monadic existence, was before all created, so occult and obscure unto mortals apprehension, and in its order and antiquity so unknown, and so inscrutable and incomprehensible in its essence, that it could not in any way be concluded to be either substance, or quantity, or quality, but rather was conceived to be a certain transcendent entity or existence, reserved only in itself, and consisting of itself, not having any principle root or beginning to spring from, and exist by, but only from and of itself, in whose Divine Puissance as in a place without end or limits, all things which are now explicitly apparent, were then complicity contained, although in regard of our capacity, they were esteemed nothing.

And for this reason, such persons as were conversant in the laws of the true 'wisdom, have enacted in their never dying Registers, that this mystical infinity, when it was thus wrapped in the gloomy clew, or profound abyss of

darkness, and remained as it were vacant, or resting in itself, without any action, or (as they say, having regard or respect unto nothing, was therefore termed in Hebrew, Ain, that is to say, Nihil, Non finis, Non Ens, and in plain English, nothing at all in our imagination, because the tenuity and poverty of man's capacity and ingenuity in the regard of Divine things is such that it is accustomed to judge and imagine that which appears not manifestly unto the sight, not to be or exist at all. For this reason, the wisest persons in the abstruse and hidden Cabal, have termed this original Unity in its secret disposition Aleph tenebrosus, or the obscure and dark Aleph, which Hebrew letter is received among the Jews and Cabalistical rabbis, as the figure of One in Arithmetic, and in consequence it is Hieroglyphically taken for God, as he is understood to be that absolute Monady or Unity, which only was in itself, and did abide and rest in itself, without any action of emanation, which afterwards he did use when he was pleased to operate in Creation. And therefore the wise Philosopher Hermes (not disagreeing in this from the Holy Scripture says,

"Unity or Identity did shine only to itself, and in itself, and not to any thing else." (Pimander 12)

"There was an infinite shadow upon the face of the abyss, and moreover, water and a thin intellectual spirit were in the Chaos through the Divine puissance." (Pimander 3)

And Moses confirms this saying of that wise Philosopher, "the darkness was on the face of the deep".

By this therefore may wise men discern and contemplate, though afar off, what the Potentia, or puissance divine was, before any creature did explicitly appear out of darkness, as also they may easily gather what is the true principle and foundation of Darkness, namely the enclosing or retaining of the actual beams or light of immortal life, and being in this bright fundamental unity, in which is no darkness, so that the Original Darkness can be reputed for nothing else, but the absence of the radical Unity's bright emanation, which is the fountain of all action. Neither can that Divine vivifying and creating light be present, when the will of that simple and absolute essence in Unity is not minded to send forth unto deformity the treasure of its informing beams.

And hereupon it follows of necessity, that darkness was upon the face of the abyss, and that the earth was void and without form, before the Divine 3ssence did shine forth, and that darkness was made the tabernacle of rest, and repose, because where the Divine act or sacred emanation is absent, all things are only potential, and consequently without actual verity, being as it were stark dead, and without life or motion, and that the property of coldness and stupidity had dominion during that private estate, because heat is engendered by motion only, and motion has its beginning from Light, and all brightness flows from this Unity, which is termed the Father and Fountain of all Light. Wherefore it follows, that if this Divine essence retain itself in itself, then the dark Chaos reserved only in the Divine Puissance, or Potentia Divine, must be deprived of motion, and that it is inclined to inspissation and condensation, by reason of its congealing and cold property, which does thicken and make gross by contraction, and that it is the fountain of all privation and an enemy unto the creatures life and being, because it is contrary to action, motion and heat, which are the hand-maids of the Divine emanation, and consequently it is the fountain of death, deformity, and non-entity.

To conclude, as Light is the origin of life, position, act, motion, and in a word, of the Volunty of God in his revealed nature, so also is this primordial darkness, the head and well-spring of death, privation, rest or vacancy, and in brief, of the Divine essence's Nolunty. And hereupon the Scriptures do Justify, that when God did send forth his salutiferous beams, and manifest unto his creatures the light of his countenance,

"they are refreshed with goodness and life. When he in part does hide his face, and withdraweth his lively and vivifying beams from them they grow sick and their spirits are troubled ; but if he totally withdraw his aspect of life from them, they do immediately expire and breath their last." (Psalm 104, 29)

Whereupon also Moses,

"God forsaketh the wicked and hideth his face from them, that much mischief may befall them." (Deuteronomy 31, 17)

and David,

"How long wilt thou hide thy face from me ? Make me glad with thy countenance, thy visitation doth conserve my spirit." (Psalm 13, 1)

Whereby it appears that this Divine essence, observes as well after his creation of the world as before it, both the action of his Nolunty and his Volunty. In the first whereof, he withdraws or withholds that virtue of life from the creature, which is the act of privation, in the last he gives life and preservation to it. For by this, his dilatative property, he created the world and all things therein.

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BOOK ONE

CHAPTER II

Wherein it is proved that all things were complicitly and ideally in God, and of God, before they were made.

Thus I have expressed and made manifest, according unto the small validity of my understanding, the estate and being of this radical and eternal Unity, before anything was by it created, with the effects that it did produce in the potential and deformed Mass, or material subject of all things, which was complicitly or hiddenly detained and comprehended, in that Omnipotent and incomprehensible point of Divine perfection, in which uncreated condition it remained as Nothing, for as much as it was without form, unto which it appertaineth only to give a name and essence, and therefore in the estate of its non-actual being, wise men have termed it *Potentiam Divinam*, or the Divine Puissance.

To confirm and verify all this, we shall find these axioms of the Scriptures.

"Of Him, by Him, and in Him are all things." (Romans 11, 36)

"All things are of God." (I Corinthians 11, 12)

"There is one Father of all, who is above all, and through all, and in all of us." (Ephesians 4, 6)

"All things are created by him and in him, and he is before all, and all consist in him." (Colossians 1, 14)

"He is all and in all things." (Colossians 3, 11)

And the Son of Syrach,

"We have said many things, without attaining unto them. The Sum of all our words is, that he is all things."

By which axioms we may easily gather that God did beget, bring forth, make, and create nothing, which was not eternally of himself and in himself, so that from him all things did flow and spring, namely out of a secret and hidden nature to a revealed and manifest condition, from an unknown estate unto an evident and known existence, from a pure Archetypal simplicity into a real type or similitude, from a radical fountain into a Sea, and from a mere point into a circle or circumference, verifying that saying of the wise Philosopher,

"God is the centre of everything, whose circumference is nowhere to be found," (Mercurius ad Asclepius)

that is, in all and beyond all.

To confirm all this we may boldly and without offence infer this much, namely, that everything that is begotten, principiated, created, produced, or separated, doth radically proceed from one which is unbegotten, infinite, not made or created, nor separated, but only one Unity, individual in its essence. For it is an easy matter to consider, that every inferior thing does issue from a superior, every corporeal from a spiritual, every visible from an invisible, every temporal thing, namely that which has both a beginning and an end, from a thing which is aevial, that is to say, which has a beginning but no end, and every aevial thing from an eternal, to wit, that which has neither beginning nor end. Therefore, that eternal point or brightest Unity, which has not beginning and consequently no end, is the fountain from which all aevial and temporal things do essentially proceed, not otherwise than all numbers do flow from Unity, and are comprehended in Unity. For how far soever the number does extend itself, evermore it has a Unity to begin it, and an Unity to conclude it, and in truth it has nothing besides an unity to create and compose it within.

But for your better instruction, you may observe by a diligent insight into the cossical numbers, how the Divine and Centrally formal Unity does comprehend all creatures, as well before they were made, as since their creation in itself. For we must note that there is nothing in the world, but it is either a root, or a square, or a cube, or some other such figure, which is composed and framed of these. The root does represent the beginning of all cossical proportions or magnitudes the Square does decipher the simple and spiritual principiated figure, which is made by the multiplication of that root: the Cube is composed through the augmenting of that square or principiated shape in its root, so that we may discern that the whole cubical body, and consequently the square, is contained in the root,

and in conclusion is nothing else than the root multiplied in itself or from itself.

But that my demonstrations may yet approach a little nearer to my purpose, let us I pray you with diligence consider the nature and property of this Divine Monady or Unity, as it is in its simple and sincere existence, and then we shall find it, and that without any egression from its own punctual, or central profundity, to comprehend complicitly within itself the three aforesaid cossical Dimensions, and consequently all other things which it had now by Creation explicitly made evident, in this typical world, and that is easily proven by this Arithmetical demonstration. For if we shall multiply an unity as a root, in itself, it will produce but itself, namely an unity for a square, which being again remultiplied by itself, will bring forth a cube, which is all one with the root or square, that is, a simple unity. Whereby it is evident, that though we have here three various branches which seem to differ in their formal progression, I mean a Root, a Square, and Cube, yet in the essential verity and reality, there is but this one Unity or Identity, in which all things remain potentially, and that after a most abstruse manner. And for this reason the Wiseman said,

"All things were known unto God before they were created." (Ecclesiastes 23)

"The Puissance of God which was before all creatures, was the beginning and end of all things." (Esdras 4, 6)

"All things depend on one principle or beginning, that is one sole Unity, and this principle or beginning is moved, that it may again become a principle, and yet nevertheless it is but one thing only, that does effect it, not departing from the nature of Unity." (Pimander 10)

And in this sense says St. John, "In the beginning was the Word", which Word affirms thus much,

"I and my Father am one, my Father in me and I in my Father; and my Father in me is he that maketh all things." (John 13, 10)

Even unto this very purpose the wise Hermes seems to concur with the Scriptures, in the shaping out of the Archetypal world, after whose Image this our typical world is created (and therefore he termed it elsewhere, the visible Son of God),

"One begat one, and reflected the ardour and virtue of its emanation into itself." (Pimander)

That is it shined into itself, to the shaping out of an Ideal world, and was not as yet conversant about the framing out of any typical one. Whereby it is evident, that nothing is really figured in this world, which was not ideally fashioned out in the archetype or eternal one.

But lest some captious person should take exception against these places in Scripture and elsewhere cited by me, touching this very point, and allege (as some of them have already done) that these opinions of mine are flatly dissonant unto that of the ancient Fathers and School Men, I will in a few words express some of their minds touching this point. St. Austin's opinion is,

"That the ideas of things are eternal forms, and incommutable shapes in God." (lib. octaginta quoq 40)

And Scotus will have them to be,

"Certain objects which are known unto the Divine intellect." (Lib 1)

But there is nothing in God but that which is God, because the Godhead is one and the same spirit. Whereupon it follows, that the Ideas in God, although they be many (for man was made after one fashion, and a horse after another, etc. yet all are one in God, as St. Austin seems to prove and confirm in these words,

"The supreme and highest intellect is a certain act of the omnipotent and wise God, full of all the unchangeable reasons of living things, and all of them are one in it, as it is one of one with whom is one." (De Trinitat lib 6, cap ult.)

"Thou art my God, and the Lord of all that thou hast created, with thee all originals remain immutable, and the reasons or causes of all reasonable, and unreasonable, and temporal things do always live." (Soliloquorum c, 31)

And Boethius has it thus,

"Thou framest all things after a high and supercelestial example, and being most beautiful, bearing the fair world in thy mind, dost fashion it according unto the like image." (Lib 3, de Consul. Mat. 9)

To conclude, Anselm does learnedly express the manner and progression of every exemplary thing, from the ideal fountain of all verity, thus,

"The form of a thing is the archetype or verity of the workman, and whilst it is produced from puissance into act, it is motion; being specified in matter, it is a similitude or image."

And for this reason Otto that learned Abbot (in tract. de Num. Ternat) asserts, that the ternary number (meaning the Divine and formal kind of numeration) is the principal image in the Creator's mind, of such things as are created." In the self same sense speaks the Philosopher Hermes, in Pimander 12, saying, "That one begat one, and did reflect its beams into itself." Whereby he argues, that Unity in the framing of the Ideal or Archetypal world, did emit or send forth his word, as an essence begot of itself; and afterward did reflect that spirit of wisdom, which issued from them both into itself, For the son of Syrach said,

"The fountain of wisdom is the word of the God most high, and the everlasting commandments are the entrance unto

her." (Ecclesiastes 1, 5)

Thus therefore was the Archetypal world framed, in, and of all one unity, but in a threefold or triple manner, namely, by the egression of one out of one, and by the regression of that one unity so emitted, by emanation into itself, whereby the three divine properties in one infinite essence may easily be scanned. We conclude therefore, that according to this ideal Image, in triplicity of variety, this our world was afterwards fashioned and proportioned, as a true type and example of the divine Pattern, after which it was drawn.

For out of Unity in its abstruse existence, namely, as it was hid in the dark chaos or potential mass the bright flame of all formal being did shine forth, and the spirit of wisdom proceeding from both, did conjoin with the potential matter, so that by the union of these two, namely, of the divine emanation of light, and of the substantial matter of darkness, which was water, the heavens were made of old, and the earth, and consequently the whole world, as it shall hereafter be evidently demonstrated in our Divine Philosophy, as is well proved by the warrant of the Apostle Peter (2 Peter 3).

We may boldly conclude, that if the unities or members of the ideal world, be all extracted out of one radical unity, as children out of one father, and are included by the self-same Unity, which is infinite in itself, it must follow of necessity, that the triple member of this created world, must also be from and in that self-same Unity, being that the whole typical world with its parts, are shaped after the image or representation of the Archetype, which is the eternal Monady or Unity in which are all things, and therefore he is rightly termed by the Apostle,

"To be all, and in all" (Colossians 3. 11)

"All things are created are created by Him, and in Him, and He is before all, and all consist in Him." (Colossians 1. 16)

"Of Him, by Him and in Him, are all things." (Romans 11)

And hereupon it is rightly termed by the Philosopher Hermes, the centre of all things whose circumference is nowhere, that is to say, including all, not being included by any.

"All things are one in respect of God, but many in regard to us." (Rabbi Zoar)

"Not only all things are in God, but also all things that exist, for as much as they are in God, and do proceed from Him, they are but one Entity." (Plato)

"As all things were by the mediation of one, so also are all things sprung from this one thing by adaptation." (Hermes, Smaragdine Table)

"As all things are sprung from one only, in like manner do they hasten by a continual course to return unto that unity, with whom the greater the concord is, by which they meet together, by so much the more they participate of him." (Proclus, Theological Problems)

"All things part from the high God, and do strive to return unto him again, for as much as in him consisteth their final repose, and the sustenance of their existence." (Plato)

For this reason therefore did the philosopher Leucippus, make this essential unity the summum bonum, or the sovereign good and felicity. Thus you see that the antique Philosophy does not jar or dissent in this, from the aforesaid harmony of Holy Writ.

There are some well seen in this mystical kind of progression, which express it in this manner :

"In God all things were nothing but merely God. Of God all things were made a beginning, and then all things were nothing else but a mere beginning, God remaining nevertheless in his entire existence. Of the beginning all became the Word, and then were all things nothing else but the Word merely, and that not without the permanency of the beginning. From the Word all did proceed into the Spirit of the Lord, and then they were nothing but the Spirit of the Lord, and that without and diminution of the Word's existence. From the Spirit of the Lord all became waters, namely, the upper waters, and then all things were nothing but the upper waters merely, and that without any diminution of the Spirit of the Lord's existence. From the upper waters all did descend into the lower waters, or elementary region, and then all were nothing else but merely the lower waters, and yet the upper waters lost not their permanency. Of the lower waters, that is of the elements and invisible stars or starry influences, all became visible bodies, and then all things were nothing else but visible bodies, without any derogation nevertheless unto any existency of the elements and starry influences." (from an Ancient Manuscript)

All of which I could also prove to be true, as well by the Scripture, as by expert Cabalists, and divinest Philosophers' assertions. For by Scriptures we are taught, that God the fountain of all being did first create darkness (Isaiah 45, 6), and that this darkness was that deformed principle, or primary matter, without shape, which did complicitly contain all things (Sapientia 11, 8). And that the Word was in that beginning or principle (John 1, 1). And that the Spirit was carried on these waters, which appeared out of the bowels of the dark abyss (Genesis 1). And that all were waters at the first, the bright Spirit of the Lord being not in anything extinguished. And that these waters were divided into the higher and the lower, namely, heaven and earth. As also St Peter teaches us, "that of the lower waters the elements were framed by the distinguishing Spirit of the Lord," (2 Peter 3). Which Job says, does

"Giveth a portion unto the weight of the air, and hangeth the waters or clouds in measure, and maketh statues, or giveth laws unto the rain, and a passage unto the lightening of the thunder." (Job 28, 25)

And Racanat, that excellent Master in Cabal, upon the beginning of Genesis, says,

"And perchance you will demand, since sapiencie is the second Cabalistic numeration, wherefore it is called Principium, or the beginning? It is written in the book of Bahir, that nothing is principium, or the beginning, but Wisdom. Unto whom, I may rightly answer, that the infinity itself of the three highest numerations of the Cabalistic tree, (which you are accustomed to call the three Persons in Divinity, of one absolute essence) when it is retracted in the abyss of darkness, and remaining idle or vacant, and, as it were, having respect unto nothing, is therefore called [Ain], that is to say, Nothing or Non-Entity, because we being endued with such poverty of understanding in Divine matters, do judge of such things which appear not, no otherwise than of those which are not at all. But when it cloth reveal itself, that it existeth in our senses somewhat indeed, then is dark Aleph converted into light Aleph. For it is writ, as his darkness is, so is his light, namely, when it desireth to issue out of darkness, and to appear to be the cause of things, by Beth, which is the next letter, and it is termed [Ab], that is to say, the father of all generation and production of things, for it effecteth all things." (Reuchlin)

Moreover, Mercury Trismegistus, who others term Hermes, more expressly seems to mention this progression, from unity in darkness, down to the creation of the elements, in this very form of speech,

"Pimander being the mental excellency of the Divine puissance, did change his form or shape, and on the sudden revealed the universe. For I did discern that all things were converted into a pleasant and delectable light, which did rejoice me to behold. A little after a fearful shadow or darkness did glide downwards by an oblique revolution, and was converted into a humid or moist nature, which was exagitated or stirred up by an unspeakable aspect.

Thereupon a great fume or smoke made a noise, out of that noise proceeded a voice, which I did imagine to be the voice of the light, out of this voice of the light the Word which was made was uttered, but this Word joining itself with the humid nature, did nourish and animate it. Out of the bowels of this humid nature, the light element of fire cloth fly, and soareth on high. Also the thin air possesseth the middle region, between the fire and water, but the earth and the water were intermingled after such a fashion, that the face of the earth was nowhere overflowed by the waters Then Pimander said, I am that light, the mental spirit that is thy God, of a greater antiquity than is the humid nature, which did shine out of the dark shadow, but the brightsome germ of the mental spirit is the Son of God."

(Pimander 1)

Whereby it is evident, that by the mental unity is meant the absolute Divine Monady in itself, without any respect had unto creation. By the Divine Puissance, is understood the dark principle or beginning, or Chaos, out of which light or the divine emanation did spring. At the issuing of Light the word was made manifest out of the dark and deformed Chaos, from which also the humid nature, or the Abyss of waters did spring, or proceed into action by the creating emanation. This humid Mass was nourished and vivified by the word, and framed in the elements, as was said before.

And therefore it is apparent that the darkness, the light, the word, the waters, and Elements were complicitly contained all in the mental puissance and abstruse reservation of the sincere Identity of Pimander, or God in himself, before they were created.

But I will yet pass a little further, and confirm all this more rationally and demonstratively, by the authority of Holy Writ. Job says,

"God revealed the foundations of the world out of darkness, and He discovereth or bringeth forth into light the deadly shadow."

Where, by the foundations he understands the waters, which were secretly contained in the dark and misshapen abyss, of which afterwards the heavens, and the earth, and consequently the whole world was framed by the Word, according unto the Archetypal pattern. So that we here perceive, that two principles of a clean contrary nature, do issue or proceed from and out of one and the same Identity or Unity in Essence, namely a deadly darkness, and as it were the shadow of death, and an admirable vivifying light, where the one was the matrix or receptacle of form; and the deformed bowels of the other contained that matter without form, whereof afterward the world was framed. And therefore the wise man says, "The hand of the Almighty hath made the world of matter without form," (Sapientia 11, 18). And according to this tenet also, Job says in another place, "God stretcheth forth or spreadeth the North upon emptiness, and inanity," (Job 26, 7), that is to say, on a thing which was void and destitute of shape, and hanged the earth upon nothing. By inane or vacuum and nihilum, he means misshapen darkness, and deadly shadow, of which he spoke in the aforementioned text (Job 12). That matter without form, mentioned by Solomon, which whilst it was in the Divine Puissance, or in Potentia Divina, was merely nothing in man's weak capacity, being that it was not as yet actually created or formed, for it is form only that gives name and essence, as all Philosophers do concede.

By this therefore we may discern, how all things are essentially comprehended in this eternal and radical Unity.

Forasmuch as being one, he is infinite and being infinite as well in his dimension and essence, as power, he must of

necessity comprehend in himself all finite things whatsoever. He is in all and fills all, and yet he is beyond all, as he that surpassing and compassing all, is only in himself, and yet neither absent from his creatures which he has framed out by his Word according to his will. For first, from his Volunty did proceed his Word, Fiat, and it was done. Now that we have the privative principle, namely deadly darkness and deformity, drawn from the infinite centre of all things, whose circumference is nowhere to be found. We will dive into the nature of that formal and lively Light, which did also issue from the self-same Original Root and most ancient beginning of all things, that thereby we may with the best colours of our understanding, paint out and describe that excellent and formal Essence which redeems the humid matter, or watery substance out of the captivity of the deadly and misshapen darkness or shadow of death (that I may speak in Job's language) by which all things have their being, and beauteous existence.

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BOOK ONE

CHAPTER III

How that amiable and bright emanation of vivifying Love, shone forth from the Fountain of all goodness, and displaced litigious and odious darkness from the Throne of the obscure Chaos or dark Abyss, that thereby a World might be made of nothing that was actual, and beautified by the formal presence thereof.

It is a wondrous thing, and passing all human understanding, that out of one Unity in essence and nature, two branches of such an opposite nature should arise and sprout forth, as are Darkness (which is the seat of error, deformity, contention, privation, or death) and Light (which is the vehicle of truth, beauty, love, position, and life). It is not for nothing that the sect of the Manichaeans did so stiffly hold that there were two coeternal principles, whereof they made one to be God whom they termed the Prince of Light, and the beginner and Author of life, health, and all goodness; the other they attributed to the Devil, whom they entitled the Prince of Darkness, and the original and principle of opposition, death, sickness, and all evil. They esteemed the Devil or Prince of Darkness therefore coeternal in being with God, because there can be no goodness which has not relation unto its contrary, namely evil. For this reason, they will have, forsooth, the God of evil, to be of a coeternal existence with the God of goodness. By which means they would not only exclude the Devil out of the list of creatures, but also banish Unity out of the bound of nature and jostle Diady or Duality (which in truth is nothing else but a confusion of Unities) in its place.

Truly this point did seem so ticklish and difficult to be scanned and resolved, that there were some of the wiser sort of Poetical Philosophers that did incline unto their part, as it appears by such mystical and allegorical expressions as they did allegorically roll up or wrap in their fabulous discourses. Amongst the rest, we find that the Poet Pronapis in his Protocosmos, avers that Demogorgon, (by which is meant the greatest of Gods) was garged or encircled about with Eternity and Chaos. And that at a time when he was in majesty, he did perceive a great tumult and troublesome motion to be stirred up in the bowels of the Chaos. Whereupon to help her in her travails and ease her of her trouble, he put forth his hand and performing the office of a midwife, did suddenly deliver her of the foul and deformed Monster Litigium, or strife, which after such time as it had moved great storm and troubles, and had ambitiously attempted to soar or fly upward, was forthwith by Demogorgon cast down into the deep. But when he yet perceived her to travail and be oppressed miserably with fervent sighs and dropping sweats, Demogorgon would not in these agonies of her remove his hand from her, until she was delivered of Pan, with his three sisters, who were called the Parcae or Destinies. And when Demogorgon was much affected and taken with the beauty and excellent form of Pan, he made him the Ruler of all his familiar business in the world, and commanded his three Sisters, and his Handmaids and Ministers, to obey his behests and will.

It followed, that Chaos being over burdened and oppressed, with the weight of so great a heap or Mass as she travailed with, and now being delivered and freed from it, did at the persuasion of Demogorgon, place her Son Pan upon her Throne. This is the Parabolical fable of Demogorgon and Chaos, familiarly told by the Poets. Their allegory imported, that the generation and procreation of all things, did spring from the highest God or Creator, which they signify by the name of Demogorgon, unto who Eternity is joined, by an inviolable link in one essential society, because he only is truly to be called Eternal, who is, and ever was the beginning or primary cause of all things. And they fain also that Chaos made a third in that endless Society, forasmuch as she is, by Ovid's relation, the common mixed and confused matter of stuff of all things in the world, and therefore the Ancients did affirm her to be eternal with God, as being a rule Mass or dark Abyss, out of which Demogorgon, as a universal Father and Work-master did according unto his will procreate and fashion out all things, and therefore they did esteem this

catholic Substance or matter of all things, to be the general Mother, on which and out of which, the universal Father did beget and frame out every thing. For which cause they concluded that there were two general parents of things from endless antiquity, whereof the one was the Father and the other the Mother. But they consented that God was their chief cause, and they would have the Chaos serve only as his passive companion to engender on. And although it may appear, that the wise and divine Plato does seem in some sort to verify that the Chaos was God's companion from all antiquity, yet he does intimate to us well, as many others of like profundity, that although she be termed a companion with God in the Creation, yet she did issue from him by a certain eternal generation or production, and that afterwards God did frame all things out of Chaos.

For which cause they conclude that it did spring from God and is never divided from him, as also it serves God as a female companion, for procreation and generation, no otherwise than Eve, being framed out of Adam, was called a companion unto Adam. This is the opinion of both the Heathen Philosophers and mystical Cabalists.

But to proceed in this Allegory's exposition. The hand of Demogorgon importeth the Divine Puissance. The first born of Chaos, namely Litigium, with a foul shape, signifies the true Prince of Darkness, the Author of opposition the Father of discord, and therefore for his presumptuous attempt, against the Prince of Light, and the Lord of Life, he was cast down into the abyss. By the Second birth of Chaos, namely Pan, they point at the universal nature of the world, and the peaceableness and accord of contrary elements, arguing thereby, that after that great discord which was in the first opening of the womb of Chaos, concord did follow in the second place, which was as beautiful and acceptable unto God in the later birth, as deformed discord was foul and odious in his sight in the first.

Thus you see how in the first beginning of the world all the Elements were at strife in the bowels of the Chaos. The three Parcae, or Sisters of Destiny - Clotho, Lachesis, and Atropos - which were born with Pan, do signify the three orders of time, namely the time present, the time past, and the time to come. Clotho has the care of the present time, and her office is to twist the thread of life. Lachesis is the superintendrix of the time to come, and looks to the flax or hemp which is not yet spun or twisted. Atropos does import the time past, which is irrevocable, and therefore she finishes and cuts off the thread now spun. I infer from this parabolic relation that though the Chaos or dark abyss be with God before the world's creation, yet did the infinite and sole eternal Unity or radical Essence create it, and produce it out of itself. For that Eternal Unity says, "I am the Lord and there is no other, who do inform light, and create darkness, making peace and creating evil." (Isaiah 45, 7)

As if he had said, I am the Father of Light or of the bright Spirit of Wisdom, and I created the dark Chaos, out of which I framed the world, and out of her I produced the concord and discord of the Elements in the world, that is to say, Litigium and Pan. So that we may discern still that there is but one Eternal Unity, which in itself is male and female, and all that can be imagined, which of himself and in himself produceth all things, no otherwise than Adam contained in himself Eve, which was the Mother of the little world, or man after Adam. And therefore Hermes says, "God being full of the fertility of both sexes, and being life and light, brought forth another Divine Spirit by his Word." (Pimander)

It is evident therefore, that out of one and the same radical Unity, existing before all antiquity, both the matter and form of all things do proceed, and that they appear in regard of their being or births but aevial, that is, having a beginning but no end, though in their essential Root, they are Eternal in God, the absolute Monady or Unity of all things. So that, as the dark Chaos and the bright informing Spirit, are two principles opposite and contrary to one another, in nature and property, (for from the dark principle discord, evil, cold, congelation, rest, death, privation, negation or Nolunty, do proceed; but from the other which is the type of beauty, and grace, namely the bright beginning, light, concord, goodness, heat, resolution, motion, life, and position, or Volunty, are poured out into the nature of the world, to cause it to exist and live) so also both these are but main branches, arising from one and the same essential Unity, which when they cannot pass or exceed the limits of their infinite fountain, are in him light and darkness, and not differing in essence from their Root, which is in all. As the Psalmist says, "Darkness is unto him as light." (Psalm 139, 12). For all is one in him, who is only one and the same in himself, in whom by whom, and therefore by whom are all things. (Romans 11, 36)

For his Volunty and Nolunty is but all one in him that is one simple Identity, and what is his Volunty, that is as well his affirmation as his negation, which is all but one good in him that is all goodness. And yet in regard to the creature, when his negation has the supremacy, he hides the light of his loving countenance, and all is dark, and then he operates in regard of his privation. For when he hides his face, all is deformed, and as it were void of essence and goodness. Lo here is his Volunty, negative or privative, which may be rightly be termed his Nolunty. If his affirmation has dominion, he emits the beauty of his benignity, and the creatures expecting spirit is enlightened by his presence, and consequently replenished with goodness. Lo here is also his Volunty affirmative or positive, called his Volunty in the right sense.

But lest any man should think this strange, let him but observe the mental beam, which is assigned by God unto man to inform him with reason and adorn him with understanding. We know that men has but one Divine nature, which

gives him intellect. The spirit is in man, but the omnipotent inspiration makes him intelligent. (Job 9)
And yet this Unity in essence, which is the Image of God, operates in general by two contrary properties. Whereof the one is apt to affirm, give, and grant a petition by an affable emanation (Lo here is the Act of position scored out in man's spiritual Unity), or else to deny, take away, or be against the demand of him that craves by a private oblation of the wished rewards (Lo here is the effect of negation deciphered, for the mental beam shines not out into the Petitioner, but is reserved or contracted in itself). In these two actions, we may observe but only one effect which is laudable, in this one simple and absolute unity unto the petitioner. For though I grant by the friendly and pitiful emanation or emission of my mental beam, so that it is according to the petitioners wish, or though I demand his demand, contrary unto his desire, and so it appears to be a great evil or mischief unto the demander, yet unto my mental spirit, both the affirmation or negation appears good, and are founded upon good reason, and therefore are indeed but one thing, though they seem diverse to the demander. In like manner, in the eternal and archetypal mental unity, whose type or similitude the beam of our understanding is, as well the act of Volunty as Nolunty, is all one, and that is goodness. For he that is all goodness, has in itself no contrariety, although in the creature, which is subject unto the effects, either of his privative or positive will, his privative or dark action is esteemed for evil, as contrariwise his positive and light emanation that is full of love and benignity, is received as good and therefore embraced with joy.

For does not the holy Text tell us,

"Good and evil, life and death are from God," (Ecclesiastes 11, 14).

And does it not tell us in another place,

"God hiding his face from the creatures, they are troubled and sick. Taking his bright vivifying Spirit from them they die, and sending it forth again they are recreated with goodness health and life," (Psalm 104)

"Thy visitation doth preserve my Spirit." (Job 10, 12)

"Send out the light of thy countenance, and it will cause us to see light, and it will make our darkness bright and shining."

"I will put darkness in them instead of light."

"Crafty men shall in the day time run into darkness, and they shall grope at noonday as if it were in the night."

"He is in darkness, and walketh in darkness, that hateth his brother."

"Darkness shall persecute the enemies of God." (Nahum 1)

"He hideth his face from them, that evil and misery shall befall them." (Deuteronomy 31, 17)

And yet there is neither of these two properties in this one essential Unity, but is good absolutely, though the latter be privative, passive, odious, disturbing, and deadly unto the creature that endures the effect. Is it not written that he hath the power of life and death, and doth lead down unto the mouth of the grave and can bring back again to life when he pleaseth, (Sapientia 16, 13), (Psalm 9, 6). And yet all this is but according to his double property of Volunty and Nolunty, that is, of his granting or positive emanation, and privative or negative condition, which are (as I have said) both good in him, who is nothing but pure goodness in his simple and absolute nature, and therefore are one in him who is sincere unity in himself. Whereupon the wise Philosopher, not disagreeing from this from Scriptures, says,

"In the divine essence there is not any thing but unity and goodness, for from the Creator there is neither evil nor filthiness." (Pimander 14)

And for this reason, when Job did see that God did strike him, as it seemed to him without a cause, forasmuch as he was a just man, and (as the text says) according to God's heart, he being egged forward, notwithstanding all his pains, with a pious zeal towards his Creator, though he knew that his affliction proceeded from the hiding of his Maker's countenance from him, did break forth in these terms,

"And yet for all that, far be it from me, that I should deem any impiety to be in God, or that iniquity should proceed from the Almighty." (Job 14)

It is most apparent unto the slightest Philosopher that God is conversant in the created nature as well as being without corruption and privation, as generation and position, and yet no good Christian can be ignorant, but that either of these opposite properties, so familiar in one sincere essence, is absolutely good, in that it is completely excellent in goodness in itself, although nothing is more terrible, fearful, abominable, and wicked to the creature, than in his own death and corruption. If we Christians deny the property in the Ideal unity, namely, as well to deprive the creature of life, by withdrawing his act of life from it unto himself, we may justly image ourselves to be inferior in judgement, from the Infidel Poets and Philosophers, who do verify this aforementioned axiom of the wise man. "Good and evil, life and death, riches and poverty, are all from God," (Ecclesiastes 11). Whereby he intimates that this one essential divinity operates oppositely in the created world, by a two-fold differing property.

Their allegorical story is this. Proclus following the ancient Theology of Orpheus, Hesiod, Euripides, and Aeschylus (who have enveloped in their fabulous Counts or Stories such hidden secrets as they had learned from divine

persons, and such as were profoundly seen in the mysteries of God) do decipher the properties of the supreme and archetypal Son, under the shadow of the visible and Mystical Sun, in this manner, expressing thereby, that one and the same eternal essence does operate all in all, as well as privately and positively. These Poets term it by the name of Apollo in the day-time, because they pretend that in his position and benign nature, which is manifested in the vivifying property of the Sun, he composes the creature of seven parts, for by the quaternary number, the Pythagoreans did signify matter which is framed of the Elements, for it is the square of 2, which is an imperfect number, and therefore does decipher matter, and by the ternary which is the number of perfection, they express the form of things. So that these two numbers united, do make up the septenary number, which does include the perfect complement of the creature.

Again they entitle it Dionysius in the night-time, namely, in his dark and privative disposition, saying that under this name he used to tear and divide that creature into seven pieces, which under the title of Apollo, or in his positive property, or solar and divine nature it had composed. So that they seem to argue that the self-same unity in essence is the author as well of destruction and corruption as of the generation and vivification of the creature, but they therefore term it according unto the variety of his property by a differing name, no otherwise than the Cabalist calls it his hidden and privative property, Aleph Tenebrosum, or the Dark Aleph, namely when he keeps his beams of light in himself, or withdraws his face from the creature, and Aleph Lucidum, or the Light Aleph, when he shines forth unto it, and extends his beams of light upon it.

By this therefore we Christians may see, that the very Pagans did grant or acknowledge that which the Scriptures do testify, though it be by an allegorical way, concluding with them that it is only in the power of one and the same radical unity to save or destroy, to give life or take it away, to will or to nil, and in conclusion to operate all, and in all, and that according to its pleasure.

Thus have we confirmed, that the two members of an opposite condition or disposition do spring out of one eternal root, and that they operate in this world by clean contrary effects, and consequently since the mass of waters, whereof (as St. Peter does testify) the heavens and the earth were made of old, did come out of the dark chaos, and was as it were her second birth, which the Poets feign to be Pan, or the Universal nature it is easy to be considered by the wise Philosopher, that this passive portion of the world is by a natural instinct inclined to darkness, and unto all the privative conditions thereof.

"The vapour of the virtue of God, and the sincere emanation of the brightness of the omnipotent, and the splendor of the divine light, and the mirror without any spot of his goodness; that divided the waters into distinct orbs or spheres, and gave a proportional weight unto the air, and tied or hanged up the waters in the thick clouds by measure, and gave orders unto the rain, and made a passage for the lightnings of the thunders." (Sapientia 7, 24) (Job 26, 7) (Job 28, 25)

So that if it were not for this formal portion of the world, which proceed from that bright spirit of wisdom, all things would be alike. It is this Spirit that said,

"I came out from the mouth of Jehova and compassed about the heavens, I walked in the profundity of the abyss." (Ecclesiastes 3)

It was the bright wisdom which,

"Jehova did possess in the beginning of his ways, before his works, before all time, before the world was made, when there was not any abyss, before there was any fountain, before the mountains were raised or the earth created. When he made the heavens it was there, when he fortified the superior waters it was there, when the limits of -the sea were framed, lest the waters should pass their bound. When he gave the earth her foundation it was there with him, as a helper to compose all things." (Proverbs 8) (John 1)

To conclude, by it all was formally made, and without it was nothing made and preserved. So that if it were not for the present action of this formal spirit, the watery matter of the world would return into the deformed state of her mother Chaos. For being in this world, it is inclined to the disposition of her mother, being that it is passive, feminine, and serves in place of the mother of all things. In another respect, the vivifying and bright emanation of the eternal Unity, has become the masculine actor or father of all things, being that it does vivify every thing in this world, as the Apostle teaches us, and as the aforementioned Poets do seem to intimate to us, under the name of Apollo, or the father of light.

This therefore being well observed, we may by the detection of these two abstruse and mystical principles, I mean of Light and Darkness, attain to the radical knowledge and original of the true sympathy and antipathy, being that it is evident, that the first proceeded from that concurring and vivifying love, which arises from the benign emanation of the Creator. which desires to be joined with its like, and seeks to preserve its like by union, and the other issued from that discording, privative, and hateful affection, which darkness and deformity does afford unto the children of light and life, and to all beauteous offsprings thereof.

By this therefore it appears, that as before the separation of these different properties or effects of one unity, namely

of light from darkness, which was brought to pass by the divine word, all things were one and the same without distinction and difference, and that unity or one, was no way to be numbered among those which were created, so that light was darkness, and darkness light, and neither of them discernable. Nothing was really distinguished, but all were one in the first matter of all things, which was in the eternal unity.

So that, then there was neither light nor darkness, nor day nor night, nor heaven nor earth, nor spirit nor body, nor good nor evil, nor pure nor impure, nor generable nor corruptible, nor this nor that, and yet nevertheless all these, as well spiritual as corporal, proceeded from that potential subject, which remained complicitly in that infinite Unity, which both was, and is, and ever shall be, all in all, and over or without all.

O admirable wisdom of God in all his works: All things proceeded from one matter, which nevertheless was nothing of these things which were made. All things were abstrusely hidden and in secret, but according to our Saviour's words, nothing was so occult and obscure, but was to be revealed and made to appear to sight, by the penetrating operation of the admirable word Fiat, by whose divine spagyric action or virtue, that one thing was divided into two contraries, upon which names well befitting their natures were imposed. For the one, as I have told you was called Light, and the other Darkness. The first also was termed Day, the last Night, and thus was the pure separated from the impure.

Hence therefore it comes, that all the world was originally divided into two contrary Kingdoms, that corresponds to these two radical branches of the one unity. By which relation it is easy to express, what in truth is light and darkness, what day and night, what goodness and what badness, what is heaven and what is hell, what is truth and what is falsehood, what is humility and what is pride, what justice and what injustice, what is gladness and what is sorrow, what is sweet and what is bitter, what is action and what is passiveness, what is life and what is death, what is generation and what corruption, what is pure and what impure, what is wholesome and what pernicious, what is a medicine and what a poison, and to conclude, what is amiable and what is odious, what is concord and what is discord, and in consequence, what is sympathy and what antipathy, in an infinity of creatures in this world.

That the whole world, and every creature thereof, is composed of these two contrarities, or opposite natures, we find justified as well by the sacred authorities, as testimony of ethnic Philosophy. For the Son of Syrach said, "All things are of a two-fold nature, whereof the one is contrary to the other, and yet there is not anything which is defective " (Ecclesiastes 42)

And thereupon the Philosopher Heraclitus concludes, that all things in the world are made by strife and concord, and Empedocles will have the soul to be composed of the elements, and of friendship and enmity.

To conclude, lest some scrupulous reader condemn me for making so long a discourse upon these two contrary principles proceeding from the one Root. I thought it most fit to certify each judicious person, that the true knowledge thereof is of an especial importance, because the two aforesaid principles are observed to be the real and only foundation, both of universal Philosophy and Theology. For the root and basis of them both, does consist of the true understanding of these two contraries. And therefore if they be not first of all well opened and conceived, how is it possible afterwards that they should be rightly handled either in true Philosophy or understood in those places of Holy-Writ, wherein they are so often mentioned?

Touching the explication of this most profound Sphyngian Riddle or abstruse question, namely why God in his secret sense or mental intent did raise up and ordain out of the informed matter or Ideally delineated in himself, these two contraries, to cause thereby that all things in the world should be put into a mutual dissonance, or fight and conflict with one another, so that there is found nothing which participates of goodness, which has not its contrary, that is to say which does not communicate with badness, (inasmuch as God himself is not without an adversary), truly it is too occult a Cabal to be explained by mortal capacity, being that it may well be esteemed the profoundest secret of all the divine mysteries. Wherefore there is required a mental aspect, well purged and mundified from each misty cloud of ignorance and error, to search out the bowels of this question, and therefore it is impossible to be revealed unto any, but to such as God does immediately bestow his grace and Holy Spirit, which is the searcher out of all mysteries. Which Spirit is in us, and breaths and blows, when and where it listeth, and is called in Scriptures, the Spirit of Truth, the Spirit of Sanctification, the Spirit of Illumination, the Spirit of Revelation, which is the best interpreter of the Divine Secrets mentioned in Holy-Writ.

Neither truly does it become us of our selves to inquire why God made this or that, or thus or after this fashion. But it behoves the zealous to refer all this unto the time when these secrets shall be discovered, which will come to pass, when the Seventh Seal shall be opened, For then that high mystery, which is the final cause, why and for what end God's Providence will by these two opposites reveal itself, and clean extinguish all enmity out of the world, shall be discovered.

As touching nevertheless the end of this dissonancy, the Apostle said, that it will be, when the Son has delivered the Kingdom to God the Father, and when he has evacuated every Principality, and Power, and Virtue, he must reign until he has made his enemies his foot-stool, and the last enemy that shall be destroyed is Death.

So that as two contraries or discords proceeded from one Unity or unison, namely Light and Darkness from one Divine Essence, so also these two dissonant branches or confusion of Unities, will at the last be reduced or return again into one harmonious Unity, in which there will be found no dissonance, namely when these words of the Revelation are accomplished, "Behold I make all things new, for the old heaven and earth have passed away," (Revelations 21)

But leaving this alliterary discourse, we will proceed directly into our Sympathetic and Antipathetic Argument or inquisition, into which that we may penetrate with the greater alacrity and facility, and dive the deeper into the research of their actions, it will be fit that we should describe in the first place, the manner how the world does live, by the participation of these two, namely of the Light and the Darkness, and that I will express unto you in a few words what the Ancient Philosophers have determined about the soul of the world, and lastly I will show that their opinions do not err or vary much from the Testimony of the Sacred Bible.

The Hermetic Triumph

Le triomphe hermetique, ou La pierre philosophale victorieuse. Traitté plus complet & plus intelligible, qu'il en ait eu jusques ici, touchant le magistère hermetique. Amsterdam: chez Henry Wetstein, 1689. [A number of editions were subsequently published in French, German and English.]

The Hermetical Triumph: or, The Victorious Philosophical Stone. A Treatise more compleat and more intelligible than any has been yet, concerning The Hermetical Magistery. Translated from the French... London 1723.

Transcribed by Jerry Bujas.

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Hermetic Triumph - To the Reader

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To the Reader

Seeing not only the bad Success most Searchers of the Hermetick Art meet with, but that likewise great Numbers of them are fallen into the greatest Absurdities, as well in respect to their Operations, as to the Matter they work upon, and often wishing to see some Remedy applied, to recover those unhappy People from their Errors, it led me into a serious Consideration of the Cause thereof; and I found that it was impossible, those deluded Searchers could dwindle away into the absurderst Operations, if they did not want a sufficient Theory of this Art.

Then meditating further, and finding that the said Theory (which is the main Pillar and Foundation to go upon) is not to be acquired but by the constant Perusal of good Books; I at last begun to consider of those Authors, which are Extant in the *English* Tongue, and found that there really too few of them, and that it was chiefly to be attributed to this Want, that People labour so much in vain, and so contrary to Nature.

This true, some, who only look upon the Number of Books, will think there are Authors enough, nay, too many Extant that have written of the Hermetick Art in the *English* Tongue; but others who have acquired some Knowledge in their Divine Science, and who know to distinguish good Authors from Sophisters, will easily allow, that there is a real Want of them; for there are but few who wrote in the *English* Tongue, that may be deemed as Maters, or at least by whom a seeker of this mysterious Art may be instructed; so that, as to those sophistical Authors who have encreased the Number of such Books, and treated of an Art which they did not know, nor understood so much as any Part thereof, the more numerous they are the more pernicious they prove to a Beginner who happens to read them; for it is certain, that they may easily put him out of a right Path, but can never lead him into a true Way.

As for those that have been translated out of other Tongues, they are but of little Use, when they have been translated, rather to serve some private View, than to be instructive to those who Study this Science; especially when they have been translated by Persons, who had no Knowledge of the Terms and Operations in Chymistry; and I do not Question, but it will be affirmed by all those, who (understanding the *German* Tongue) have read *Basil Valentine* in his own Native Language, that the Translation of that Volume which contains his Will and Testament, etc., differs widely from the Original; nay, I believe I might easily convince the Lovers of this Art, that the same is bad Translation of a bad Edition.

Concerning others, I will say nothing against them, it not being my Intention, to search for the Faults of other Translators. But finding from the aforesaid Considerations, that to get some good Authors translated, would be the most likely Means to furnish the Lovers and Studiers of this Science with a sufficient Theory, and to make them do desist from their unnatural Operations: I resolved to undertake the Work, and fixed upon the following Treatises to be the first, that should appear in an *English* Dress.

The first of these Treatises was written by a *German* Philosopher, under the Title of, THE ANCIENT WAR OF THE KNIGHTS, and was not only first received, as coming from a good Author, and true Master, but all those who had got any Knowledge in this Science: But the said Treatise did likewise afterwards receive a Commentary, which another learned Philosopher has made thereupon in *French*; who also after his instructive learned Commentary has added six Keys, which for their Plainness and ingenious Expressions give way to none, and are of the greatest Use imaginable to a Studier of this Art.

Thus the whole being an excellent Work, there is no doubt but those who apply themselves to get Knowledge by reading good Authors, will find infinite Benefit from the perusal of its; and the said Treatise called, THE ANCIENT WAR OF THE KNIGHTS, being wrote in the *German* Tongue, I have been at the Pains and Expences to get an Original thereof, that so the Lovers of this Science might likewise have a Translation of the same, and thus be able to draw Water from the Spirit itself; and also, that by comparing it with the first, they might see and rectify such Passages as have suffered by a second Translation.

No Body will, I hope object, that the Style of this Work is not according to the present Politeness, if he is so kind as to consider that it is not intended for a Grammar, but to instruct People in the Hermetick Science, which is for the most Part described in such difficult Terms, that the unhappy Turn of one Word, may alter a whole Sentence, to the infinite Prejudice of a Tyro; and that it is therefore better to keep the Author's Meaning in a less agreeable Style, than to deviate from it, by using politer Expressions.

'Tis likewise for the same Reason, that where the *German* has a Word or Sentence which might bear a double

Meaning or Signification, both of them have been given, as for Instance: Where the War of the Knights, at the End of this Book, translated from the *German* original, says by *Num. 19. pag. 10. And if you two should mix your selves together, and were kept in the Fire* - The original says indeed *in the Fire*, but because the *Germans* speaking of Chymical Operations, and mentioning *Fire*, often mean *Digestion*, which is performed *by Fire*; therefore has been added [*or in Digestion,*] that so the Reader might have both Meanings, and choose of the two which he should judge most proper.

I could easily have added my Opinion upon several Passages in this Work, as for Instance, *pag. 41.* where mention is made of the *Stars of Venus and Diana*, which two Signs or Characters put together, produce that which signifies *Mercury*; for if the Character of horned *Diana* {crescent sign with edges turned upwards}, is placed upon that of *Venus* {Venus sign}, it yields a Character in this Form {Mercury sign}. But I omit it, lest I should be thought presumptuous in endeavouring to explain, what I own I am not Master of.

Should this my well-intended Labour meet with Approbation: I'll continue it with Pleasure; and in Case the present Work should any way be wanting in Exactitude, I'll use all Endeavours to make amends in the next.

Hermetic Triumph

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THE
PREFACE
Of the Author of the
COMMENTARY,

Translated from *French*.
ADVERTISEMENT.

One is sufficiently persuaded, that there are already too many Books which treat of the Hermetick Philosophy; and that unless one would write of this Science plain, without Equivocation, and without Allegory, (which none of the sages will ever do,) it would be better to remain silent, than to fill the World with new Works, which rather serve to clog the spirit [or Minds] of those who apply themselves to penetrate into the Philosophick Mysteries, than to put them in the true Way, which leads to the desired End, to which they aspire. 'Tis for this Reason that it has been thought, that to interpret a good Author, who treats of this sublime Philosophy with Solidity, would be more useful to the Children of Science, than some new Philosophical Production, adorned with some of the most ingenious Expressions, which the Adepts know to {?} when they treat of this great Art, or rather, when they write only to make known, to those that seek it, that they have had the good Fortune to arrive to the Possession thereof. Indeed most part of the Philosophers which have wrote thereof, have done it rather to speak of the good Success wherewith God had blessed their Work, than to give the necessary Instruction to those who give themselves to the study of this sacred science. This is so true, that most of them don't so much as make any Difficulty of owning sincerely, that that has been their chief View, when they compared their Books to that Matter.

The little Treatise which bears the Title, The ANCIENT WAR OF THE KNIGHTS, has without any Contradiction deserved the Approbation of all the Sages [or Wise Men] and of those, who have any Knowledge of the Hermetic Philosophy. It is written by way of Dialogue, in a very plain and measured Style, which bears every Way the marks of Truth; Yet notwithstanding its Plainness, it is not wanting of Profundity, and to be solid in its Reasoning, as also convincing in its Proofs, in such a manner, as also convincing in its Proofs; in such a manner, that there is not one Word, but what carries its Sentence, and on which there might not be made a long Commentary.

This Works was composed in the German Tongue by a true philosopher, whose Name is unknown. It appeared in Print at Leipzig, in the Year of our Lord 1604. Faber of Montpellier translated it into Latin: And it was from this Latin [Edition] that the French Translation was taken, which was Printed at Paris by d'Houry, and put at the End of [the Book called] the French Turba, of the Word left behind [verbum dismissum] and of Drebelius, which together make up one Volume. But whether Faber did not well understand the German Tongue, or else did on Purpose falsify the Original: So it is, that there are in these two Translations corrupted Passages, which are so manifestly false, that they have occasioned, that many have condemned this little Work, although it seemed otherwise to be very much informed.

As Truth and Falsehood cannot dwell together in one Subject, and because it was easy to judge that Translations were not done faithfully, a Philosopher of extraordinary Knowledge and Merit, did, for to satisfy his Curiosity in this Point, give himself the Trouble, of seeking upwards of ten Tears for to find the German original of this little Treatise, and having at last found it, caus'd it to be exactly translated into Latin. This new Translation is taken from that Copy, and done with all possible Fidelity. The Goodness of the Original may be seen here, by the truth which evidently appears in divers Places which have been restored [to its former Sense,] which were not only alter'd but quite changed. One may judge of this by the Passage marked thirty four, where the first Translation says, like the Latin of Faber, Mercurium nostrum nemo assequi potest; nisi ex mollibus octo corporibus neque ullum absque altero parari potest. No body can attain to our Mercury, otherways than out of the eight soft Bodies, nor can the one be prepared without the other. This Treatise needed no other Thing, to be despised by those that have a sufficient knowledge of the beginning of the [Philosophick] Work, in order to distinguish what is true, from that which is false: The learned, however, did easily judge, that such a capital Fault as that could not come from a true Philosopher, who otherways gives sufficiently to know that he has perfectly understood the Magistry: But there was

wanting a zealous learned Man, for to discover the Truth, an one that was as capable as the aforesaid, to make so great a search for to find the Original of this Work; without which it was impossible to re-establish true Sense thereof.

The place just now mentioned, was not the only one, that wanted to be amended. If one takes the Pains to compare this new Translation with the former, there will appear a very great Difference, and many material Corrections. The passage thirty-five is not one of the least, and as this Translation has been from the new [or last] Latin copy, without ever looking upon that which was already printed in French, it has been a pleasure to remark in course, all what was not conform to the same.

The Words in and entire Phrases, that have been added in some places in the present, to make it join more natural, or render the Sense more perfect, are placed betwixt two Crotchets (), in order to distinguish what is, and what is not in the Text, to which the Author of this Translation has kept himself extremely close: By Reason, that the least Addition, to a Matter of the Nature, may make a considerable Alteration [or Change] and Occasion great errors. The Beauty an the Solidity of this Treatise, did very well deserve the Print which have been taken to make Commentary thereupon, to make it more intelligible to the Children of the Art; [or Science;] because it is a Treatise that may stand them instead of all others. And, as the Method of a Dialogue it the most proper for to explain, and for to make palpable the sublimest Truths, it has been made Use of here, and that with the more Reason, in that the Author, upon which the Commentary has been made, has written in the same manner. The Dialogue of Eudoxe and Pyrophile, which explains the [Dialogue] of the Stone, with Gold, and with Mercury, unfolds the chiefest Difficulties by its Question, and by the Answers which are made thereto about the most material [or essential] Points of the Hermetick Philosophy.

The Cyphers which are on the Margin of these two Dialogues, are to remark the places which are alike in the first Dialogue, and the second in which they are explained. There is to be seen in this work an entire Conformity of Sentiments with the first Masters of this Philosophy, as well as with the most learned that have written in the latter Ages, so that there may hardly be found a Treatise upon this Matter, (how great soever the Number thereof may be,) which is clearer, and more sincere than the present, and which in Course could be more useful to such as apply themselves to Study this Science, and who otherway have all the Qualifications both of the Mind, and of the Body, which our Philosophy requires of those who desire to make some Progress therein.

The Commentary, will doubtless, be allowed to be so much better in that it is not diffusedly, as almost all Commentaries are: That it does not touch upon any other Places than those which may be needed to be explained: and that it does in no way deviate from the Subject; but as these sort of Writings are not fit for those who have not yet gotten a Spark of the secret Philosophy, the clearest sighted will easily find, that it has been thought better to skip several Things, which perhaps might deserved an Interpretation, than to explain generally all what might yet cause some Difficulty to the young Beginner in the great Art.

As the first of these Dialogues tells the Victory of the Stone and the other explains the Reason, and shows the Foundation of its Triumph: It seemed that this Book could not appear under a more proper Title, than that of the Hermetical Triumph: Or, The Victorious Philosophical Stone. Nothing remains to be said, except that the Author of the Translation (who is likewise the same of the Commentary, and of the Letter which is at the End of this Book) has had no other Interest of View in this, but to manifest the Truth to those who aspire to the Knowledge of it, from such Motives as are proper to the true Children of the Science: He also declares, and protects sincerely, that he desires with all his Heart, that those who are so unfortunate as to lose their time in working with foreign or distant Matters, may find themselves enlightened by reading this Book, in order to know the true and only Matter of the Philosophers; and that those who know the same already, but are ignorant of the great Point, viz. the Solution of the Stone, and the Coagulation of the Water, and of the Spirit of the Body, which is the Term [or End] of the Universal Medicine, may here learn those secret Operations, which are distinctly enough described for them.

The Author has not thought proper to write in Latin, because he could not believe, like many others, that to treat of these high Mysteries in a vulgar Tongue, is to reveal them: He has followed the Example of several Philosophers, who were resolved, that their Work [or Treatise] should bear the [said] Character of their Country. His first Design has likewise been to be useful to his Countrymen, not doubting, but that if this Treatise should appear to the Disciples of Hermes to have any deserts, there would be found such as will translate it into such a Language as they please.



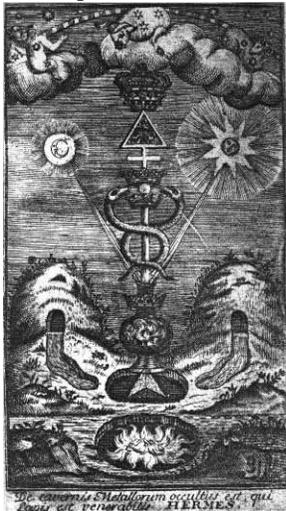
Hermetic Triumph - General Explication of the Emblem

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THE *General Explication* OF THE Embleme Translated from the *French.*

It ought not to be expected to find here a particular Explication, such as should undraw the Curtains which are spread over the philosophick Enigma, for to show the Truth quite naked; for if that were [done], there would remain nothing more to be done but to burn all the Writings of the Philosophers: The Wise would not have any more Advantage over the Ignorant; the one an the other would be equally skilled in this wonderful Art.

It ought therefore to be thought sufficient to see in this Figure, as in Looking-Glass, the Abridgement of the whole secret Philosophy, which is contained in this little Book, in which all the Parts of this Embleme are explained as clear as it is permitted to be done.



Those that are initiated in the Philosophick Mysteries, will easily and presently comprehend the Sense which is hid under this Figure. But these who have not these Lights, must here consider in general a mutual Correspondence betwixt the Heavens and the Earth, by Means of the Sun an Moon, who are like the secret Ties of this Philosophical Union.

They will see in the Practice of the Work, who parabolical Rivulets, who confounding [or mixing] themselves secretly together, give Birth to the mysterious Triangular Stone, which is the Foundation of the Art.

They will see a secret and natural Fire, of which the Spirit penetrating the Stone, sublimes it in Vapours, who condense themselves in the Vessel.

They will see what Efficacy the sublimed Stone receives of the Sun and Moon, who are its Father and Mother, of whom it inherits presently its first Crown of Perfection.

They will see in the Continuation of the Practice [or in the Progress of the Work,] that the Art gives to this Divine Liquor a double Crown of Perfection, by the Conversion of Elements, and by the Extraction and the Depuration of the Principles, by which it becomes to be that mysterious {Rod} of *Mercury*, which operates [or performs] such surprising Metamorphosings.

They will see that this same *Mercury*, as a *Phoenix*, who takes a new Birth in the Fire, arrives by the Magistry to the last Perfection of the fixed Sulphur of the Philosophers, which gives it a foreign Power over the three Genders [or Reigns] of Nature; of which the three-fold Crown (upon which is set for this Purpose the Hieroglyphic Figure of the World) is the most material [or essential] Character.

Hermetic Triumph - The Ancient War of the Knights

The numbers in curly brackets refer to references, which will be added later.

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I

The Ancient War of the Knights

or

A DISCOURSE between *Stone* of the *Philosophers*, and *Gold*, and *Mercury*. Concerning the true Matter from whence those who are acquainted with the *Secrets of Nature*, may make the *Philosophical Stone*, according to the *Rules of a proper Practice*, and by the help of *Lunatic Vulcan*.

Composed Originally in the German Tongue by a very able *Philosopher*, and newly translated from the *Latin* into *French*., now from the *French* render'd into *English*.

The Subject of this Discourse is a Dispute which *Gold* and *Mercury* had one Day with the Stone of the Philosophers. See here in what manner a true Philosopher speaks, (who is arrived at the Possession of this great Secret.)

I protest unto you before God, and upon the (eternal) Salvation of my Soul, with a sincere Heart, touch'd with Compassion for those who have been a long while in this great search; and (I give you notice,) all you who Esteem this wonderful Art, that our whole Work takes its Nativity {1} from one only thing, and that in this thing the Work finds its Perfection, without having need of any other thing, whatsoever, but to be dissolved {2} and coagulated, which it must do of it self, without the Assistance of any foreign Thing.

When we put Ice into a Vessel placed on the Fire, we see that Heat makes it dissolve into Water; {3} we must use the same way with our Stone, which only wants the help of the Artist, the Operation of this hands, and the action of the {4} natural Fire: For it will never be dissolved of it self, though it should remain for ever on the Earth, 'tis for that reason we must assist it; in such a manner, however, that we add nothing to it, which is foreign or contrary to it. Just as God produces the Corn in the Fields, and that it afterwards belongs to us to reduce it into Metal, to knead it, and make Bread of it: In like manner our Art requires us to do the same thing {5}. God has created us this Mineral; to the end, that we should take it by it self, that we should uncompound or dissolve the Composition of the gross and thick Body; that we should separate and take for our selves whatever good it encloses inwardly, that we reject what it has of superfluous, and that our of a (mortal) Poison, we learn to make a (Sovereign) Medicine.

To give you a more perfect understanding of this agreeable Discourse; I will recite to you the Dispute which arose between the Stone of the *Philosophers*, *Gold*, and *Mercury*; so that those who have a long time apply'd themselves to the search (of our Art) and who know how we ought to deal with {6} Metals and Minerals, may be thereby sufficiently informed how to arrive directly at the End which they propose to themselves. 'This nevertheless necessary, that we should apply our selves to know {7} exteriorly, and interiorly, the Essence and the Properties of all things which are on the Earth, and that we penetrate into the Profundity of the Operations, which Nature is capable of.

The RECITAL

Gold and *Mercury* went on Day, with an armed Hand, to (give Battle unto, and) subdue the Stone. *Gold* animated

with Fury, begun to speak thus:

GOLD

How have you the Boldness to raise your self above me, and my brother *Mercury*, and to pretend a Preference before us; you who are only a {8} Worm (swollen) with Poison? Do you not know that I am the most precious, the most durable, and the chief of all the Metals? (know you not) that Monarchs, Princes, and Nations, do alike make all their Riches to consist in me, and in by brother *Mercury*, and that you are on the contrary, the (dangerous) enemy of Men, and of Metals; so that the (most able) Physicians cease not publish and extol the (singular) Vertues which I possess {9} to give (and preserve) Health to all the World?

The STONE

To these Words (full of Anger) the Stone answer'd (without being moved,) my dear Gold, why are you not rather angry with God, and why do you not ask him, for what Reasons he has not created in you what is found in me?

GOLD

'This God himself who has given me the Honour, the Reputation, and the glittering Brightness, which renders me so estimable, it is for that Reason that I ma so searched for by every one. One of my greatest Perfections is to be a Metal unchangeable in the Fire, and our of the Fire: So all the World loves me, and runs after me; but you, you are only a {10} Fugitive, and a Cheat, that abuses all Men: This se seen in that, that you fly away and escape out of the Hands of those who work with you.

The STONE

'This true, my dear *Gold*, 'tis God who has given you the Honour, the Durability, and the Beauty, which makes you precious; 'tis for that Reason that you are obliged to return (eternal) Thanks (to the divine Bounty,) and not to despise others as you do; for I can tell you, that you are not that *Gold*, o which the Writings of the *Philosophers* make mention; {11} but the *Gold* is hidden in my Bosom. 'Tis true, I own it, I flow in the Fire (and abide not there,) nevertheless you very well know, that God and Nature have given me this Quality, and that this must be so; for as much as my Fluidity turns to the advantage of the Artist, who knows {12} the way how to extract it; know, nevertheless, that my Soul remains constant in me, and that she is more stable, and more fixt than you are, altogether *Gold* as you are, and more than are your Brother, and all your Companions are. Neither Water, nor Fire, be they what they will, can destroy her, nor consume her; though they should act upon her during as long time as the World shall last.

'This not then my Fault if am sought for by Artists, who know not how they ought to work with me, nor in what way I ought to be prepared. They often mix me with foreign Things, which are (entirely) contrary to me. They add to me Water, Powders, and such other like things, which destroy my nature, and the Properties which are essential to me; so that there is hardly found one in a Hundred {13} who works with me. They apply themselves to search our the (Truth of the) Art in you, and in your Brother *Mercury* 'tis for that Reason that they all err, and 'tis therein that their Work are false. They are themselves a (good) Example of it; for 'tis unprofitably that they employ their *Gold*, and that they endeavour to destroy it; there remains nothing to them from all that, but extreme Poverty, to which they see themselves as last reduced.

'Tis you, *Gold*, who art the *first* cause (of this ill Fortune;) you very well know, that without me it is impossible to make any *Gold*, or any *Silver*, which shall be perfect, and that it is I alone who have this (wonderful) Advantage. Why therefore do you permit almost all the whole World to lay the Foundation of their Operations upon you, and upon *Mercury*? If you had yet any remainder of Honesty, you'd hinder Men from abandoning themselves to a most certain Loss; but as (instead thereof) you do quite the contrary, I may with Truth maintain, that it is you only who are a Cheat.

GOLD

I will convince you by the Authority of the *Philosophers*, that the Truth of the Art may be accomplished with me. Read *Hermes*, he says thus: "The Sun is its Father, and the Moon {14} its Mother; now I am the only one which they compare to the Sun.

Aristotle, *Avicenna*, *Pliny*, *Serapion*, *Hippocrates*, *Dioscorides*, *Masue*, *Rasis*, *Averroes*, *Geber*, *Raymund Lully*, *Albertus Magnus*, *Arnold of Villa Nova*, *Thomas Aquinas*, and a great Number of other *Philosophers*, whom I pass in Silence, that I may not belong, do all write clearly and distinctly, that the Metals and the (physical) Tincture, are not made but of *Sulphur* and of *Mercury* {15} that this *Sulphur* ought to be red, incumbustible, steadfastly resisting the Fire; and that the *Mercury* ought to be clear [or bright,] and well purified. In this manner they speak without any reserve; they name me openly by my proper Name and say, that in *Gold*, (that is to say in me) there is found the red digested, fixt, and incumbustible *Sulphur*; which is true, and very evident; for there is no Body who does not know well, that I am a Metal, the most durable (an unalterable) that I am endowed with a perfect *Sulphur*, and intirely fixt, over which the Fire has no power.

Mercury was of the same Opinion with *Gold*, he approv'd of this Discourse maintained that all which his Brother

said was true, and that the Work might be perfected after the manner which the *Philosophers* herein above-cited have written. He added also, that every one (sufficiently) knew how great a (mutual) {16} Friendship there was between *Gold* and him, preferably before all the other Metals; that there was no Body who could not easily judge thereof by the Testimony of this own Eyes, that the *Goldsmiths*, and other such like Artificers knew very well, that when they would gild any work, they could not do without gild and work, they could not do without (a mixture of) *Gold* and *Mercury*, and that they make a Conjunction of them in a very small time, without difficulty, and with very little Labour; what ought not to be hop'd for with more Time, more Labour, and more Application?

The STONE

At this Discourse, the Stone began to Laugh, and told them, in Truth you deserve both the one and the other of you, that they should jeer you, and your Demonstration; but it is you *Gold* that I still the more admire at, seeing that you are so much conceited of your self, for having the advantage which you have to be good for some certain Things. Can you be perswaded that the ancient *Philosophers* did write as they have done, in a Sense which should be understood in a common Way? And do you believe that one ought plainly to interpret their Words according to the Letter?

GOLD

I am certain, that the *Philosophers*, and the Artists, whom I cited, have not written a Lie. They are all of the same Sentiment concerning the Vertue which I possess: 'Tis very true that there are found some who would search in Things quite distant, for the Power and the Properties which are in me. They have workt on certain Herbs, on Animals, on Blood, on Urines, on Hair, on Sperm, and on Things of this Nature; these have without doubt stray'd from the true way, and have sometimes written Falshoods: But it is not so of those Masters whom I have named. We have certain Proofs, that they effectually possess this (great) Art; 'tis for that Reason that we ought to give credit to their Writings.

The STONE

I do not make any doubt at all of (those *Philosophers*) having had an intire Knowledge of the Art; excepting, nevertheless, some of those whom you have alledged; for there are among them, though a very few, some who knew it not, and have only written what the have heard People say of it: But when they (the true *Philosophers*) plainly name *Gold* and *Mercury*, as the Principles of the Art, they only make Use of these Terms thereby to hide the Knowledge from the Ignorant, and from those who are unworthy (of this Science;) for they very well know that such (vulgar) Wits mind only the names of things, the Receipts, and the Processes which they find written, without examining whether there be any (solid) Foundation in what they put into Practice. But the wise Men, and those who read (good Books) with Application and Exactness, consider all Things with Prudence, examine how consonant and how agreeing one Thing is with another; and by these means they penetrate into the Foundation (of the Art,) so that by Reasoning, and by Meditation, they discover (at length) what the matter of the *Philosophers* is, among whom there is not any one to be found who would show it, or make it known openly, and by its proper Name. They declare themselves plainly about it, when they tell ye, that they never reveal less (of the Secret) of their Art, than when they speak openly, and in the common way (of delivery:) But (they affirm) on the contrary {17}, that whne they use Similitudes, Figures, and Parables, it is in Truth in those places (of their Writings) that they disclose their Art; for (the *Philosophers*) after having discours'd of *Gold* and *Mercury*, fail not of declaring afterward and assuring us, that their *Gold* is not the common *Sol* (or *Gold*) and the their *Mercury* is not the common *Mercury*; see here the Reason.

Gold is a perfect Metal, which by Reason of its Perfection (which Nature has given it) cannot be carried further (by Art) to a more perfect Degree; so that in what way soever one may work with *Gold*, whatever Artifice one makes use of; though one should Extract its Colour (and its Tincture) a hundred Times, the Artist will never make more *Gold*, and shall never tinge a greater Quantity of Metal, than there was of Colour and Tincture in the *Gold* (from whence it shall have been Extracted;) for this Reason it is that the *Philosophers* say, that we ought to seek Perfection {18} in the imperfect Things, and that we shall find it there. You may read in the *Rosary* what I have told you here. *Raymund, Lully*, whom you have cited to me, is of the same Sentiment (he assures) that, that which ought to be made better, ought not to be perfect; because in what is perfect, there is nothing to be changes; and one shal sooner destroy its Nature, (than add any Thing to its Perfection).

GOLD

I am ignorant, that the *Philosophers* speak after this manner; yet this may be apply'd to my Brother *Mercury*, who is as yet imperfect; but if one join both of us together, he then receives from the Perfection (which he wants:) For he is of the *Feminine* sex, and I am of the *Masculine* Sex; which makes the *Philosophers* say, that the Art is one quite homogeneal Thing. You see an Example hereof in (the Procreation of) Men, for there can no Child be Born without (the Copulation of) Male and Female; that is to say, without the Conjunction of the one with the other. We have the like Example thereof in Animals, and in all living Beings.

The STONE

'Tis true, your Brother *Mercury* is imperfect {19}, and by consequence he is not the *Mercury* of the wise. So though you should be join'd together, and one should keep you thus in the Fire during the Course on many Years, to endeavour to unite you perfectly to one another, there will always happen (the same Thing, namely,) that as soon as the *Mercury* feels the Action of Fire, it separates it self from you, it is sublimed, it flies away, and leaves you alone below. That if one dissolve you in *Aqua fortis*, if one reduce you into one only (Mass), in one melt you, you will never produce any Thing but a Powder, and a red Precipitate: That if one make a Projection of this Powder on an imperfect Metal, it tinges it not; but one finds as much *Gold* as one put therein at the beginning, and your Brother *Mercury* quits you and flies away.

See here, these are the Experiments, which those who apply themselves to the Search of *Chymistry* have made to their great Damage, during a long Train of Years: See also (where there endeth) all the Knowledge which they have acquired by their Words, but because there is a Saying of the Ancients, whereof you would make use to your Advantage, that the Art is all one (entire) homogeneal Thing; that no Child can be Born without Male and Female; and that you imagine to your self, that the *Philosophers* do thereby intend to speak of you and your Brother *Mercury*; I ought to tell you (plainly) that this false, and that it is understood much amiss concerning you, though in the same Places the *Philosophers* speak sincerely, and tell the Truth. I make it known to you, that here {20} lies the corner (angular) Stone, which they have laid, and at which many Thousands of Men have stumbled.

Can you well imagine to your self, that it should be the same {21} with Metals, as with Things which have Life. There happens to you in this, that which happens to all false Artists: for when you read (such like Passages) in the *Philosophers*, you apply not your selves any more to examine them, to endeavour to discover whether (such Experience) square and agree together, or not, with what has been said before, or that is said afterward: Yet (you ought to know) that all which the *Philosophers* have written in figurative Terms about the Work, ought to be understood of me only, and of no other Thing which is in the World; because there is only me who can perform that which they say, and that {22} without me it is impossible to make any true *Gold*, of any true *Silver*.

GOLD

Good God! have you no Shame of telling so great a lie? And do you not think you commit a Sin, in boasting your self to such a Height, as to dare to attribute to your self alone, all which so many wise and knowing Men have written of this Art, for so many Ages; you who are only a thick, impure, and poisonous Matter: And you acknowledge, notwithstanding this, that this Art is all one (perfectly) Homogeneal Thing? You say further, that without you, one can make no true *Gold*, not true *Silver*, as being an universal Thing {23}. (Is there not a manifest Contradiction there?) For as much as many knowing Persons have applied themselves with so much Care and Exactness to those (curious) Searches, which they have made, that they have found out other ways (*viz.* Process) which they call Particulars, from which, nevertheless, one may draw great Gain.

The STONE

My dear *Gold*, be not surprised at what I am going to tell you, and be not so imprudent as to impute a Lie to me; to me, who am {24} older than you: If so be I were indeed mistaken in this Point, you'd have Reason to excuse my (great) Age; since you are not Ignorant that old Age should be respected.

But to convince you that I have spoken Truth; in order to defend my Honour, I will rely on no other but (the Authority) of the same Masters whom you have quoted, and whom for that Reason you have no Right to refuse. (For instance,) *Hermes* in particular says thus: It is true without Lie, certain and very true, That that which is below, is like unto that which is above; and that which is above, is like unto that which is below; {25} 'tis by these Things that one may make the Miracles of only one Thing.

Aristotle says: O how admirable is this Thing, which contains in it self Things which we have need of. It kills it self; and afterwards it reassumes a Life of it self; {26} it espouses it self; it impregnates it self; it is born of it self, it dissolves it self in its own Blood; it coagulates it self again with it, and takes a hard Consistence; it makes it self White, and it rubifies it self, of it self; we add nothing more to it, and we change nothing in it, except that we separate the *Grossness* and the *Terrestreity* {?}.

Pluto speaks of me in this manner: It is one only single Thing, of one and the same Species in it self; {27} it has a Body, a Soul, a Spirit, and the four Elements, over which it has Dominion, it wants nothing; it has no need of other Bodies; for it engenders it self; all Things are from it, by it, in it.

I could here bring you many other Testimonies, but it being unnecessary, I pass them over in Silence, that I may not be tedious. However, since you happen to speak to me of (*Process*, or) Particulars, I'll explain to you in what they differ (from the Art) {28}, some Artists who have wrought with me, have carried on their Works so far, that they succeeded so far as to separate from me my Spirit, which contains my Tincture; so that mixing it with other Metals and Minerals they arriv'd thus far, that they communicated a final part of my Vertus, and of my Power to such Metals as have some Affinity and Friendship with me. Yet these Artists who have succeeded in this way, and who

have indeed found one Part (of the Art,) are really but a very small Number: but as they knew not {29} the Original whence the Tinctures come, it was impossible for them to carry on their Works beyond that; and at the casting up of their Accounts, they have found no vast Profit in their Proceeding. But if these Artists had carried on their Search further, and that they had well examined with is the {30} Wife who is proper for me; and that they had fought for her, and united me with her; then could have ting'd a thousand Times (more;) but (instead of that) they entirely destroyed my own Nature, by mixing me with foreign Things; 'tis truly for that Cause, that at the making up of their Accounts, they have found some Gain, however, but indifferent, in comparison of the great Power which is in me; 'tis apparent, nevertheless, that (this Gain) did not proceed, nor had its Original, but from me, and not from any other Thing whatsoever (wherewith I might be mixed).

GOLD

What you have said is no sufficient Proof; for though the *Philosophers* speak of one only Thing, which encloses it is self the four Elements; and which [Thing] has a Body, a Soul, and Spirit; and that by this Thing they would give us to understand the (Physical) Tincture; at such time when the same has been carried on to its highest (Perfection) which is the Point they aim at; yet this Thing ought at its beginning to be composed of me, who am the *Gold*, and of my Brother *Mercury*, as being (both together) the Male Seed, and the Female Seed; as has been said before: For after we have been sufficiently cook'd, and transmuted into a Tincture, we are then both the one and the other (together) the one only Thing which the *Philosophers* speak of.

The STONE

That goes not as you fancy; I have already told you before, that no true Union can be made of you two; for you are not the only Body {31}, but two Bodies together; and consequently you are contrary, considering the Foundation of Nature: but as for me, I have an {32} imperfect Body, a steadfast Soul, a penetrating Tincture. I have, besides this, a clear, transparent, volatile, and moveable *Mercury*: And I can operate all those (great) Things, which you boast of with you both, and which however you are not able to perform: For 'tis I who carry the *Philosophical Gold*, and the *Mercury* of the Wise (Men) in my Body; wherefore the *Philosophers* (speaking of me) say, our Stone {33} is Invisible, and it is not possible to attain to the Possession of our *Mercury*, any other way than by Means of {34} two Bodies, whereof one cannot receive without the other the (requisite) Perfection.

'Tis for this Reason the there is no other but only my self, who possesses a Male and a Female Seed, and who is (at the same time) a Thing (entirely) Homogeneous; also am I call'd an *Hermaphrodite*. *Richardus Anglicus* witnesses of me, saying, the first Matter of our Stone is call'd *Rebis* (twice a Thing) that is to say, a Thing which has received from Nature a double occult property, which is the Reason that the name of *Hermaphrodite* is given to it, as if one would say, a Matter, whereof it is difficult to be able to distinguish the Sex (and to discover) whether it be a Male, or a Female, it inclining equally to both Sides: The (Universal) Medicine is therefore made of a Thing which is {35} the Water, and the Spirit of the Body.

This has given Occasion to the saying, that his Medicine has deceived a great number of Fools, by Reason of the Multitude of *Enigma* (under which it is hid;) nevertheless this Art requires but only one Thing, which is known by every one, and which many do with for; and the whole is a Thing, which has not its equal in the World; {36} it is however cheap, and to be had at small Expense: It ought not to be despised for that; for it makes and perfects wonderful things.

Alanus the *Philosopher* says, you that work in this Art, ought to have a firm and constant Application of Mind to your Work, and not to go about to try sometimes one Thing, sometimes other. The Art consists not in a Plurality of Species; but in the Body, and in the Spirit. Oh! how true it is, that the Medicine of our Stone is one Thing, one Vessel, one Conjunction. All the Artifice begins by one Thing, and ends by one Thing, altho' the *Philosophers*, with a Design to conceal this (great Art) describe several ways, *viz.* a continual Conjunction, a Mixing, a Sublimation, a Desiccation, and as many other (Ways and Operations) more, as may be named by different Names: But {37} the Dissolution of the Body is not made, but in its own Blood.

Geber says thus: There is a *Sulphur* in the Profundity of *Mercury*, which cooks it, and which digests it in the Vein of the Mines, during a very long time. Thus you see my dear Gold, that I have fully demonstrated to you, that this *Sulphuris* only in me; because I do all my self alone, without your help, and without that of all your Brother, and of all your Companions. I have no Need of you, but all have Need of me, for as much as I can give Perfection to you all, and raise you all above the State, which Nature has plac'd you in.

At these last Words, the *Gold* grew furiously enrag'd, not knowing what to answer any further; he concluded (however) with his Brother *Mercury*, and they agreed together, that they would assist one another, (hoping) that they being two against our Stone, which is but one alone, they might easily overcome it; so that after not having been able to conquer it by disputing, they took a Resolution to put it to Death by the Sword. In this design they join'd their Forces, to make them the stronger by uniting double Power.

Battle was given: Our Stone display'd its Force and its Valour; fought them both, {38} overcame them, destroy'd

them, and swallowed up both the one and the other; in a manner that there remained so sign, whereby one might know what was become of them.

Thus, dear Friends, who have the fear of God before your Eyes, what I tell you ought to make you know the Truth, and illuminate your Minds as much as is necessary to understand the Foundation of the greatest and the most precious of all Treasures, which no *Philosopher* has so clearly explained, discovered, or brought to Light.

You have then no need of any Thing else. This only remains, that you pray to God, that he would make you arrive at the Possession of the Jewel, which is of an inestimable Value. Next to this, sharpen your Mind, read the Writings of the Wise with Prudence; work with Diligence (and Exactness,) act not rashly in so precious a Work. {32} It's time is ordained by Nature; in the like manner as the Fruits which are on the Trees, and as the Bunches of Grapes the Vine does bear. Be upright of Heart, and propose to your self (in your Work) an honest End; otherwise God will grant you nothing; {40} for he doth not communicate (so great) a Gift, except to those who will make a good use of it; and he depriveth them thereof, who design to make use of it to commit Evil. I pray to God that he may give you his (holy) Blessing. *Amen.*

Hermetic Triumph - A Discourse between Eudoxus and Pyrophilus

The numbers in curly brackets refer to references, which will be added later.

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A DISCOURSE BETWEEN

Eudoxus AND Pyrophilus

UPON THE ANCIENT WAR OF THE KNIGHTS

PYROPHILUS

Most happy Moment, that brings me so lucky to meet you here! I have for a long time most earnestly wish'd for an opportunity of entertaining you with the Progress I have made in *Philosophy*, by reading those Authors, you advised me to read, to instruct me fundamentally in the Divine Science, which by way of Excellency is call'd *Philosophy*.

EUDOXUS

The seeing you thus again, gives me no less Joy, and that will still be increased by Learning the Advantages you have gained by your Application to the Study of our sacred Science.

PYROPHILUS

I shall be indebted to you, not only for all that I now know of it, but likewise for what I shall hope to penetrate in the *Sophick* Mysteries, if you will please to continue to lend me the Assistance of your Knowledge. It was you that inspired me with all the needful Courage, to undertake a Study, whose fist Difficulties appeared impenetrable; and of a Nature, continually to blunt the Points of Wits, that are most acute in the search of hidden Truth: But thanks to your good Counsel, I find my self by the more animated to pursue my Enterprize.

EUDOXUS

I am pleased, that I have not been mistaken in the Judgment of the Character of your mind, you have it of the temper it ought to be of, for acquiring that Knowledge that surmounts the Capacity of an ordinary Genius, and not to soften under so many Difficulties as renders the Sanctuary of our *Philosophy* almost unaccessible. I very much applaud that Force with which I know you have combated the usual Discourses of certain Wits, who think themselves concerned in honour to treat as *Whimsey* and *Chimera*, whatever they do not understand, because they are unwilling is should be said, that others can discover Truths of which they have no knowledge.

PYROPHILUS

I never thought there was much Attention due to the Reasoning of such as will decide in Things they understand not; but I confess to you, that had any thing been able to turn me from a Science, for which I have ever had a strong natural Inclination, it would have been that sort of Shame that Ignorance hath fastned upon Inquiries into the *Philosophy*: It is really troublesome to be obliged to hide ones Application to it; as one must either do, or pass in the Opinion of the World, for a Man that busies himself in vain *Chimera's*; but as Truth where-ever it is, hath inestimable Charms for me, nothing has had the Power to divert me from this Study. I have read the Writings of a great many *Philosophers*, no less considerable for their Learning, than for their Probity; and as it could never enter into my Thoughts, that so great Personages were so many public Impostors, I would needs examine their Principles with serious Attention, and was convinced of the Truths they advance, altho' I pretend not to comprehend them all.

EUDOXUS

You oblige me much by the Justice you render to the Masters of our Art; but pray tell me, what *Philosophers* you have particularly read, and which are those that have given you most Satisfaction? I contended my self with recommending to you only some few.

PYROPHILUS

To reply you your demand, I should make a long Catalogue, for I have read the *Philosophers* many years without ceasing. I have sought Knowledge in its Source, I have read the smaragdine Table, the seven Chapters of *Hermes* with their Commentaries: I have read *Geber*, the *Turba*, *Rosary*, *Theatrum*, *Bibliothèque*, *Chymial Cabinet*, and particularly *Artephius*, *Arnold de villa nova*, *Raymond Lully*, *Trevisan*, *Flamel*, *Zachary*, and many others, Antient and Modern, whom I name not; among others, *Basil Valentine*, *Cosmopolite*, and *Philaletes*.

I assure you I was terribly put to it, to try to find the essential Point in which they all should agree, they making use of Expressions so differing, and often, seem to be opposite. Some speak of the Matter in abstracted Terms compounded: Some express only certain Qualities of the Matter; other stick upon quite different Properties; some consider it in a State purely natural, others speak of it in a State of some of the Perfections it receives from Art; And all this together flings one into such a Labyrinth of Difficulties, that it is no wonder that most of those who read the *Philosophers*, do form quite different Conclusions.

I did not content my self to read the chief Authors you directed me to barely once over; I read them over again and again, even as often as I thought I could draw new Instructions from them, either as to the true Matter, or as to its divers Preparations, whereon depends the whole Success of the Work. I have made Extracts from all the best Books. I have meditated thereon Day and Night, until I thought I knew the Matter, and its different Preparations, which Property is but one and the same continued Operation. But avow to you, that after such solid Pains, I took a singular Pleasure to read the Antient Quarrel of the *Philosophers* Stone with *Gold* and *Mercury*; the Neatness, the Simplicity, and the Solidity of this Tract have charmed me; and as it is standing Truth, that he who understands one true *Philosopher* perfectly, does most certainly understand them all; permit me, if you please, to ask you some Questions concerning this, and have the Goodness to answer me with the same Sincerity that you have always used towards me. I assure my self, that after that, I shall be as much instructed as it is necessary to be put my Hand to the Work, and happily to arrive at the Possession of the greatest of all those temporal Blessings, wherewith it pleases God to honour those who Labor in his Love and Fear.

EUDOXUS

I am ready to satisfy your Demands, and shall be very glad to hear you touch the essential Point, whilst I ma in the Resolution to conceal nothing from you of what may serve for the Instruction you may think you want: But I believe it will be proper that I first make you some Remarks, that will very much contribute to clear some important Passages of the Tract you have mentioned.

Remark then, that the term *Stone* is taken in many different Acceptations, and in particular with regard to the three different Station of the Work; which makes *Geber* say, That there are three Stones, which are the three Medicines answering to the three degrees of Perfection of the Work; so that the Stone of the first Order, is the Matter of the *Philosophers* perfectly purified, and reduced into a pure mercurial Substance; the Stone of the second Order, is the same Matter decocted, digested, and fixed into an incombustible Sulphur; the Stone of the third Order, is the very same Matter fermented, multiplied, and pushed to the last Perfection of Tincture fixt, permanent, and tinging: And these three Stones are the three Medicines of the three Kinds.

Remark further, that there is a great Difference between the Stone of the *Philosophers*, and the *Philosophick* Stone. The first is the Subject of *Philosophy*, considered in the state of its first Preparation, in which it is truly a Stone, since it is solid, hard, heavy, brittle, frangible; it is a Body (says *Philaletes*) because it flows in Fire like a Metal; and yet it is a Spirit, for it is wholly Volatile. It is the Compound and the Stone that contains the Humidity, that runs in the Fire (says *Arnoldus* in his letter to the King of Naples) it is in this State that it is a middle Substance between a Metal and Mercury (as the Abbot *Sinesius* expresses it) its is in fine in this State, that *Geber* considers it, where he says in two Places of his Summa, *Take our stone, that is to say* (saith he,) *the Matter of our Stone*, just as if he had said, take the *Philosopher's* Stone, which is the Matter of the *Philosophic* Stone.

The *Philosophick* Stone, is therefore the same Stone of the *Philosophers*; when by the secret Magistry it is exalted to the Perfection of the third Order, transmuting all imperfect Metals into pure *Gold* or *Silver*, according to the Nature of the Ferment adjoined to it. These Distinctions will do you considerable Service, to unfold the difficult Sense of the *Philosophical* Writings, and to clear up divers Passages of this very Author, upon which you intended to discourse me.

PYROPHILUS

I already discern the Utility of these Remarks, and find in them the Explication of some of my Doubts; but before we pass any further, pray tell me whether the Author of this little Tract, which I speak of, deserves the Approbation that many learned Men do give it, and whether it contains the whole Secret of the Work?

EUDOXUS

You need not doubt, but that this Treatise is done by the Hand of a true Adept, and consequently merits the Esteem and Approbation of *Philosophers*. The principal Design of this Author, is to undeceive an almost infinite number of Artists, who deceived by the literary sense of our Writings, obstinately persist, that the Magistry is to be effected by the Conjunction of *Gold* with *Mercury* variously prepared; and to convince them absolutely, he maintains with the best and most Antient *Philosophers* {1} that *the Work is not made but of one only Thing, of one only and the same Species*.

PYROPHILUS

That is the very first of the places that raised me some Scruples; for methinks one may reasonably doubt, that Perfection ought to be sought in one only self same Substance, and that without adding any Thing to it, one can be able to make all Things of it. The *Philosophers* on the contrary say, that not only we must remove the Superfluities from the Matter, but what is wanting must be likewise added to it.

EUDOXUS

It is easy to deliver you from that Doubt by this comparison; in the same manner as Juices extracted from divers Herbs, depurated from the Faeces, and incorporated together, make but one Confection of one only and self same Species; so the *Philosophers*, with Reason, call their prepared Matter, one only and self Thing, although we are not ignorant that it is a natural Compound of certain Substances from one same Root, and of one same Kind, making together one whole compleat Homogeneity; in this Sense the *Philosophers* do all agree, though some say, their Matter is compounded of two Things, and others of three; though some write, that it consists of four, and some of five; and others again that it is but one only Thing: They are all equally in the right, because divers Things of one and the same Kind naturally and intimately united, even as several Waters distilled from Herbs, and mingled together, do indeed constitute but one only self-same Thing; and this is done in our Art, and so much more fundamentally, as the Substances that make up the philosophical Compound, differ less among themselves, than sorrel Water differs from lettuce Water.

PYROPHILUS

I have nothing to reply to what you have said, I comprehend the Sense of it very well; but there remains with me a Doubt upon this Occasion, that I know several Persons well versed in the reading of the best *Philosophers*, and who yet follow a Method quite contrary to the first Foundation that our Author lays; that is to say, that {2} *the philosophical Matter hath no need of any Thing whatsoever, other than to be dissolved and coagulated*. For these Persons begin the work by Coagulation; they must therefore work upon a liquid Matter, instead of a *Stone*; pray inform me, whether this Method be that of Truth?

EUDOXUS

Your Remark is very judicious, the greatest part of true *Philosophers* are of the same Sentiment with this Author. The Matter has no need but to be dissolved, and then coagulated; Mixtion, Conjunction, Fixation, Coagulation, and other like Operations, are made almost of themselves; but Solution is the great Secret of the Art. It is this essential Point that the *Philosophers* do not reveal. All the Operations of the first Work, or the first Medicine, is nothing (to speak properly) but a continual Solution; so that Calcination, Extraction, Sublimation, Distillation, is but a true Solution of the Matter. *Geber* taught not the Necessity of Sublimation, but because it not only purifies the Matter from its gross and combustible Parts; but also, because it disposes to Solution, from whence results the Mercurial Humidity, which is the Key of the Work.

PYROPHILUS

I am now well fortified against those pretended *Philosophers*, who are of a contrary Sentiment to this Author; and I know not, how they can imagine that their Opinion squares exactly with the best Authors.

EUDOXUS

This very Author alone suffices to let them see their Error, he explains himself by a very right simile of Ice, which melts with the least Heat; to let us know, {3} *That the principal Operation is to procure the Solution of a Matter hard and dry, coming near to the Nature of a Stone*; which, nevertheless, by the Action of the natural Fire, ought to be resolved into a dry Water, as easily as Ice is melted by the least Heat.

PYROPHILUS

I should be extremely obliged to you, if you would be so kind to inform me, what it is you call {4} *the natural Fire*. I very well know it is the principal Key of the Art, many *Philosophers* have expressed the Nature of it by very obscure Parables; but I do confess to you, that I have not as yet been able to comprehend this Mystery.

EUDOXUS

It is indeed the great Mystery of the Art, all other Mysteries of this sublime Philosophy depending on the Knowledge of this. How satisfied should I be, might I nakedly explain this Secret to you; but I cannot do that, which no *Philosopher* believes to be in his Power, all you can reasonably expect of me is to tell you, that the natural Fire

whereof this *Philosopher* speaks is an potential Fire, that burns not the Hands, but makes its Efficacy appear, being a little excited by the exterior Fire. It is therefore a Fire truly Secret, that this Author in the Title of his Work call *Lunar Vulcan*. *Artephius* has made a more ample Description of it, than any other *Philosopher*. *Pontanus* has copied him, and tells us, that he erred two Hundred times, because he knew not this Fire, 'till he had read an understood *Artephius*; this mysterious Fire is natural, because it is of one same Nature with the philosophick Matter; but nevertheless, the artist prepares them both.

PYROPHILUS

What you have told me, rather excites, than satisfies my Curiosity. Blame not the earnest Request I make you, to instruct me more clearly, in a Point of such Importance, that without the Knowledge of it, it were in vain to pretend to the Work; for without it, one meets a full Stop, after the first Step made in the practick Part of the Work.

EUDOXUS

The wise Men have been no less reserved concerning their Fire, than concerning their Matter; so that it is not in my Power to add any Thing to what I have said of it. I remit you therefore to *Artephius* and *Pontanus*. Consider only with Application, that this natural Fire is an artificial Invention of the Artist, that it is proper to calcine, dissolve, and sublime the *Stone* of the *Philosophers*; and that there is but this one sort of Fire in this World able to produce the like Effect. Consider that this Fire is of the Nature of Lime or Calx, and that it is in no sort a Stranger, with regard to the Subject of Philosophy. Consider, in fine, also by what means *Geber* teaches to make the Sublimations require to this Art; for my part I can do no more, but make for you the same with that another *Philosopher* made, *That the Stars of Venus and horned Diana may be propitious to you.*

PYROPHILUS

I should have been glad you had spoken more intelligibly, but since there are certain Bounds, beyond which the *Philosophers* cannot pass; I content my self with what you have made be Remark; I will again read over *Artephius* with more Application, than I have yet done, and I shall not forget what you have told me, that the secret Fire of the wise Men, is a Fire that the Artist prepares according to art; or at least, that he cause to be prepared by hose what have a perfect Knowledge of Chymistry; that this Fire is not actually hot, but that it is a fiery Spirit, introduced into a Subject of one self same Nature with the *Stone*, and which being moderately excited by the exterior Fire, calcines, dissolves, sublimes the *Stone*, and resolves it into a dry Water, as *Cosmopolite* has expressed it.

EUDOXUS

You perfectly comprehend what I have been telling you; I find so by the Commentary you add to it. You must know, that from this first Solution, Calcination, or Sublimation, which are here one and the same Thing, there results the Separation of the *terrestrial and adustible* Parts of the *Stone*; especially if you follow *Geber's* Council touching the Regiment of the Fire in the manner he teaches it, where he treats of the *Sublimation of the Bodies, and of Mercury*. You ought to hold if for a constant Truth, that there is but this one way in the World, to extract from the *Stone* its unctuous Humidity, which inseparably contain the *Sulphur*, and the *Mercury* of the wise Men.

PYROPHILUS

I am thus intirely satisfied upon the principal Point of the first Work; do me the Favour to tell of the first Work, if the Comparison that our Author makes {5} of *Wheat*, with the *Stone* of *Philosophers*, with regard to their necessary Preparation, to make Bread with the one, and the Universal with the other, appears to you to be a proper and well suited Comparison.

EUDOXUS

It is as proper as can be made, if the *Stone* be considered in the State wherein the Artist begins to put it, to be able to be rightly called the subject and philosophick Compound; for just as we are not nourished by *Wheat*; such a Nature produces it; but we are obliged to reduce it into Meal, to separate from the Bran, to make it into Paste with Water, to make Bread of it, which must be baked in an Oven to become a proper Aliment; in the same manner, we take the *Stone*, we grind, or powder it, we separate from it by the secret Fire its Terrestreity; we sublime it, we dissolve it with the Water of the Sea of the wise Men; we decoct this simple Confection, to make of it a sovereign Medicine.

PYROPHILUS

Give me leave to tell you, that there seems to me some difference in this Comparison. The Author says, that one must take this Mineral alone, to make this great Medicine, and yet with *Wheat* alone we cannot make Bread; it is necessary to add to it, not only Water, but Leaven.

EUDOXUS

You have already the Answer to this Objection; in as much as this *Philosopher*, like all the rest, forbids not absolutely to add any Thing, but that nothing strange, or contrary be added. The Water that is added to the Meal, and the Leaven likewise, are nothing strange, or contrary to the Meal; the Grain of which 'tis made was nourished by Water in the Earth; and Water is therefore of a Nature analogical to Meal: So the Water of the Sea of the *Philosophers*, is of the same Nature with our *Stone*; because all that is comprized under the Mineral, and metallick

Gendre, was formed and nourished of that very same Water in the Bowels of the Earth, whither it penetrates with the Influence of the Stars. You may plainly see, by what I have said, that the *Philosophers* do not contradict themselves, when they say it is one only self Substance, and when they speak of it as a compound of many Substances of one only, and the self same Species.

PYROPHILUS

I think there is none but must be convinced by so solid Reasons as those you alledge. But tell, if you please, whether I am mistaken in the consequence I draw from that Passage of our Author, where he says, that {6} *those that know after what manner Metals and Minerals ought to be treated, may go directly to the Work they aim at.* If this be so, it is evident that the Matter and Subject of the Art must not be sought for, but in the Family of Metals and Minerals, and that all that work upon other Subjects, are in the Road of Error.

EUDOXUS

I will answer, your consequence is very well drawn; this *Philosopher* is not alone in speaking thus, he agrees therein with the greatest Number, Antient and Modern. *Geber*, who perfectly knew the Magistry, and who used no Allegory, treats throughout his whole Summa only of Metals and Minerals, of Bodies and Spirits, and of the right manner of performing them, to make the Work of them. But as the philosophick Matter is partly Body, and partly Spirit, as in one Sense it is Terrestrial, and in another it is all Celestial; and as some Authors consider it in one Sense, and other treat of it in another, this has given Occasion to the Error of a great Number of Artists; who under the Name of *Universalists*, reject every Matter that hath received a determinative from Nature; because they cannot destroy the particular Matter, to separate from it the Grain which is the pure universal Substance, which the particular Matter shuts up in its Bosom, and to which the wise and illuminated Artist can absolutely render the Universality necessary to it, by the natural Conjunction that he makes of this Germ, with the most universal Matter, from whence it hath drawn the its Original. Be not frightened at these singular Expressions, our Art is Cabalistic, You will easily comprehend these Mysteries before you are to the end of the Questions, which you design to make me upon the Author that you examine.

PYROPHILUS

If you gave me not this hope, I protest to you, that these mysterious Obscurities were enough to put me quite off, and make me Despair of my good Success; but I repose an entire Confidence in what you tell me, and I very well comprehend, *That the Metals of the Vulgar, are not the Metals of the Philosophers; for it is evident, that to be such they must be destroyed, and cease to be Metals:* And the wise Man wants nothing but the viscus Humidity, which is their first Matter from which the *Philosophers* make their living Metals by an Artifice, that is a Secret as it is founded upon Principles of Nature; is not that your meaning?

EUDOXUS

If you are as well acquainted with the Laws of the Practice of the Work, as you seem to me to comprehend the Theory, you have no need of my Instruction.

PYROPHILUS

I beg your pardon, I ma very far from being so great a Proficient; what you take for an Effect of a perfect Knowledge of the Art, is nothing but a Facility of Expression that I have got by reading of Authors, with whom I have filled my Memory. I am on the contrary ready to Despair of ever attaining to such a Pitch of Knowledge, when I consider, that this *Philosopher* requires, as do divers others, that he that aspires to this Science {7} *should know externally and internally the Properties of all Things, and that he penetrate into the Depth of the Operations of Nature.* Tell me, if you please, who is the Man that can flatter himself to arrive at a Knowledge of so vast an Extent?

EUDOXUS

It is true, this *Philosophers* puts no Bounds to the Learning of him, who pretends to understand so miraculous an Art; for the wise Man ought to be perfectly acquainted with Nature in general, and her Operations as well in the Center of the Earth, in the Generation of Minerals and Metals, as upon the Earth in the productive of Vegetables and Animals. He ought also to know the universal Matter, and the Matter particular and immediate, upon which Nature works for the Generation of all Beings, he ought, in fine, to know the Affinity and Sympathy, as also the Antipathy and natural Aversion that is found in all Things of the World. Such was the Science of the great *Hermes*, and of the first *Philosophers*, who like him arrived at the Knowledge of this sublime Philosophy, by their penetrating Minds, and by the Strength of their Reasoning; but since this Science was committed to Writing, and that the general Knowledge of which I gave you an Idea is to be found in good Books; Reading, Meditation, good Sense, and a sufficient Practice in Chymistry, may give almost all the necessary Light to acquire the Knowledge of this supreme Philosophy; add thereto Uprightness of Heart, and of Intention, without which it is impossible to succeed.

PYROPHILUS

You give me a most sensible Joy. I have read much; I have meditated yet more; I have exercised my self in the Practice of Chymistry; I have verified the saying of *Artephius*, who assures, *That he knows not the Composition of*

Metals, who is ignorant how they must be destroyed, and without this Destruction it is impossible to extract the metallick Humidity, which is the true Key of the Art; so that I can assure my self, that I have acquired the greatest part of the Qualities, that according to you, are required in him that aspires to this high Understanding: I have, besides, a very particular Advantage, and that is the Goodness that you have in being willing to communicate a part of your Knowledge to me in the clearing of my Doubts; permit me, therefore, to go on, and to ask you upon what Foundation Gold uses such outrageous Term to the Stone of the Philosophers, {8} Calling it a venomous Worm, and treating it with the Appellation of Enemy of Men, and of Metals.

EUDOXUS

These Expressions ought not to seem strange to you, the *Philosophers* themselves call their Stone *Dragon* and *Serpent, infecting all Things with its Venom*. Its Substance, and its Vapour, are indeed a Poison, which the *Philosopher* should know how to change into an Antidote by Preparation and Decoction. The Stone is moreover the Enemy of Metals, since it destroys them, and devours them. *Cosmopolite* says, there is a Metal, and a Steel, *which is as the Water of Metals, which has the Power to consume Metals, that there in nothing but the radical Moisture of the Sun, and of the Moon, that can resist it*. But take heed that you do not here confound the *Philosopher's* Stone, with the *Philosophick* Stone; because, if the first like a true *Dragon* destroys and devours the imperfect Metals; yet the second, as a sovereign Medicine, transmutes them into perfect Metals, and makes the perfect more than perfect, and fit to make perfect the imperfect.

PYROPHILUS

What you say not only confirms me in the Knowledge I have acquired by Reading, Meditation, and Practice; but likewise gives me a new additional Light, where Splendour dispels that Darkness, under which the most important philosophick Truths have seemed to me 'till now to be veiled. And I now conclude from our Author's Words, that those great Physicians are mistaken, who believe {9} *That the universal Medicine is in Gold vulgar*. Do me the Favour to tell me your Opinion in the Point.

EUDOXUS

There is no doubt but *Gold* possesses great Virtues for the Preservation of Health, and for curing the most dangerous Diseases. {Venus} {Jupiter} {Saturn} and {Mars}, are every Day usefully employed by Physicians, as likewise is {Moon}; because their Solution or Decomposition which manifests their Properties, is easier than that of {Sun}; and therefore the more such Preparations as the vulgar Artist make of it, have an Agreement with the Principles and Practice of our Art; the more they make appear, the marvellous Virtues of {Sun}; but I tell you in Truth, that without the Knowledge of our Magistry (which only can teach the essential Destruction of {Sun}) 'tis impossible to make the universal Medicine of it; but the wise can make it much more easily with the *Gold of Philosophers*, than with {Sun} vulgar; and so you see this Author makes the Stone reply to {Sun}, *That it might rather be angry with God, because he had not given it those Advantages wherewith he had been pleased only to endue the Stone*.

PYROPHILUS

To this fist Injury that {Sun} does to the Stone, it does a second {10} *Calling it fugitive and cheat, deceiving all those that place any hope in it*. Instruct, pray, how to support the Innocence of the Stone, and justify it from a Scandal of this Nature.

EUDOXUS

Call to mind the Remark, that I have already caused you to make, touching the three different States of the Stone; and you will then know, as well as my self, that of Necessity it must in its beginning be all Volatile, and by consequence fugitive, for to be deperated from all Manner of Terrestricity, and brought from Imperfection to the Perfection that the Magistry gives it in its other States; and therefore the Reproach intended by {Sun}, turns into its Praise; for were it not Volatile and Fugitive in the beginning, it would be impossible to give it at last the Perfection and Fixity that are necessary to it; so that if it deceives any, it is only the ignorant; but it is always faithful to the Sons of the Science.

PYROPHILUS

What you tell me is a certain Truth; I have learned from *Geber*, that only Spirits, that is to say, *Volatile Substances are capable to penetrate Bodies, to be united to them, to change, tinge, and perfect them; when these Spirits have been cleared from their gross Parts, and adustible Humidity*. And thus I am fully satisfied upon this Point; but as I perceive the Stone {11} has a great Contempt for {Sun}, and *boasts to contain in its Bosom a Gold infinitely more precious*; do me the favour to tell me how many sorts of {Sun} the *Philosophers* own.

EUDOXUS

To leave you nothing do desire concerning the Theory, and the Practice of our Philosophy; I will acquaint you, that according to the *Philosophers*, there are three sorts of {Sun}.

The first is an Astral {Sun}, whose Center is the Sun, who by its Rays communicates it, together with its Light to all the Stars, that are inferior with its Light to all the Stars, that are inferior to him. It is a fiery Substance, and a

continual Emanation of little solar Bodies, which by the Motion of the Sun and Stars, being in a perpetual Flux and Reflux, fill the whole Universe; all Things through the Extent of the Heavens, upon the Earth, and in its Bowels are therewith penetrated, we breathe continually this Astral *Gold*, these solar Particle incessantly penetrate into, and exhale from our Bodies.

The second is an Elementary {Sun}, that is to say, it is the most pure and the most fixt Portion of the Elements, and of all the Substances that are composed of them; so that all the sublunary Beings of the three Genders, contain in their Center a precious Grain of this elementary *Gold*.

The third is the beautiful Metal, whose unalterable Splendour and Perfection give it a Value, that makes it esteemed by all Men as a sovereign Remedy of all the Ills, and all the Necessities of Life, and as the only Foundation of humane Power and Grandeur; and therefore it is no less the object of the Avarice of the greatest Princes, than it is the wish and desire of all manner of People.

After this you will easily conclude, that the metallick *Gold* is not the *Gold* of the *Philosophers*, and that it is not without a good Foundation, that in this Controversy before us, the Stone reproaches {Sun} with not being what it presumes to be, but that it is the Stone which hides in its Bosom the true {Sun} of the wise Men, that is to say, the two first Sorts of {Sun}, that I just now named to you; for you must know, that the Stone being the most pure Portion of the metallick Elements, after the Separation and Purification, which the wise Man has made of it; it follows, that it is properly the *Gold* of the second sort; but when this {Sun} perfectly calcined and exalted unto the Cleanness, and to the Whiteness of Snow, has acquired by the Magistry a natural Sympathy with the Astral *Gold*, of which it is visibly become the true Magnet, it attracts and concentrates in it self so great a Quantity of Astral *Gold*, and of solar Particles, which it receives from the continual Emanation that is made of them from the Center of the *Sun*, and of the *Moon*, that it is found in the nearest Disposition to be the living *Gold* of the *Philosophers*, infinitely more noble, and more precious than the metallick {Sun}, which is a Body without Soul, and cannot be vivified, but by our living *Gold*, and by the Means of our Magistry.

PYROPHILUS

How many Clouds do you dissipate in my Mind, and how many philosophical Mysteries do you unfold to me at a time, by the admirable Things you tell me! I shall never be able to give you all the Thanks I owe you. I confess, I am no longer surprised, that the Stone pretends to the preference before {Sun}, nor that it dispises its Brightness, and its imaginary Merit; since the smallest Part of what the Stone gives to the *Philosophers*, is of more value than all the *Gold* in the World. Be pleased to have the Goodness to continue your favour towards me, as you have begun, and do me the Kindness to tell me, how the Stone can ascribe to it self as an honour {12} *to be a matter fluid, and not permanent*; since all the *Philosophers* affirm it to be more fixt then {Sun} itself.

EUDOXUS

You see, that your Author assures, that the Fluidity of the Stone turn to the Advantage of the Artist; but he adds, that it is necessary at the same Time, that the Artist know how to extract this Fluidity, and which is the only Thing whereof the *Philosophers* has need, as I have told you already; so that to be fluid, volatile, and not permanent, are qualities as necessary to the Stone in its *first* State, as are its fixity and permanency when it is in the State of its utmost Perfection; it is therefore with reason that the Stone esteems that quality as an honour, and so much the rather as the Fluidity does not hinder, but that the Stone is notwithstanding endued with a Soul more fixt than *Gold*: But I tell you once more, that the great Secret consists in knowing how to extract the Humidity of the Stone. I have appraised you, that this is indeed the most important Key of the Art. And upon this very Point it is, that the great *Hermes* cries out, *Blessed be the watry Form which dissolves the Elements*. Happy then is the Artist who not only knows the Stone, but also can turn it into Water. Which cannot be done by any other means, than by our *secret Fire*, which calcines, dissolves, and sublimes the Stone.

PYROPHILUS

Whence comes it then, {13} *That among a hundred Artists, there is scarce one to be found that works with the Stone*; and that instead of sticking to this one and only matter (alone able to produce so great Marvels) they do on the contrary, almost all of them, apply themselves to Subjects that have none of the essential Qualities, that the *Philosophers* attribute to their Stone.

EUDOXUS

That happens in the first Place, through the Ignorance of Artists, who have not so much Knowledge as they ought to have of Nature, nor of what she is able to operate in every Thing; and in the second Place, it happens, thro'o a want of Penetration of Mind, which Occasions that they are easily deceived by the equivocal Expressions, that the *Philosophers* make Use of, to hide from the Ignorant, both the Matter, and its true Preparation. These two great Defects are the cause of the Mistake of these Artists, and that they fix upon Subjects wherein they discern some of the exterior Qualities of the true Matter of the *Philosophers*, without making Reflection on the essential Character, that manifest it to the Wise?

PYROPHILUS

I see plainly the Error of those who imagine, the vulgar {Sun} and {Mercury} are the true Matter of *Philosophers*; and I am fully persuaded of it. seeing upon how weak a Foundation {Sun} builds the pretence of its Advantage over the Stone, alledging for that purpose these words of {14} *Hermes; The Sun is its Father, and the Moon is its Mother.*

EUDOXUS

This Foundation is frivolous; I have told you what the *Philosophers* mean when they attribute to the Sun and Moon the Principles of the Stone. The Sun and Stars are indeed the first Cause of it; they inspire the Stone with that Spirit and Soul that give it Life, and make all its Efficacy. And therefore it is that they are its Father and Mother.

PYROPHILUS

All the *Philosophers* say as this, {15} *That the Physical Tincture is composed of a red and incombustible Sulphur, and of a clear and well purified {Mercury};* is this Authority any stronger than the last, to make it to be concluded, that *Gold* and *Mercury* are the Matter of the Stone?

EUDOXUS

You ought not to have forgotten, that all the *Philosophers* unanimously declare that vulgar {Sun} and Metals are not their Metals; that theirs are living, and that the others are dead; nor should you have forgotten that I showed you by the Authority of the *Philosophers*, supported upon the Principles of Nature, that the metallick Humidity of the Stone prepared and purify'd, contains inseparably in its Bosom the *Sulphur*, and the {Mercury} of the *Philosophers*; that it is by consequence that only thing of one only and self same kind, to which nothing ought to be added; and that the only {Mercury} of the wise Men contains its own *Sulphur*, my means whereof it coagulates, and fixes it self; you ought therefore to hold for an undoubted Truth, that the artificial Mixture of a *Sulphur*, and of a {Mercury}, whatever they be otherways than those which are naturally in the Stone, will never be the true philosophick Confection.

PYROPHILUS

But {16} *that great and natural Friendship which is between Gold and {Mercury}, and the Union of them so easily made;* are they not Proofs that these two Substances may be converted by a due Digestion into a Tincture?

EUDOXUS

There is nothing more absurd then that, for if all the {Mercury} mingled with {Sun}, should be converted into {Sun}, which is impossible, or that all the {Sun} should be turned into {Mercury}, or into some middle Substance, there would never be found more of solar Tincture in the Confection, than there was in the *Gold*, thus mingled with the {Mercury}; and by consequence it would have not tinging Virtue, nor multiplying Power. But it is most certain, that there never can be any perfect Union of {Sun} and {Mercury}; for this fugitive Companion will abandon the {Sun}, as soon as ever it is pressed by the Action of the Fire.

PYROPHILUS

I doubt not in any sort of what you have now told me, those Sentiments being confirmed by the Experience of the most solid *Philosophers*, who openly declare themselves against *Gold* and *Mercury* vulgar; but at the same Time I have a doubt, which is this, that it being true, that the *Philosophers* never speak the Truth less, than when they seem openly to explain themselves, may they not, as touching the evident Exclusion of {Sun}, deceive those who take the Sense of their Expressions according to the Letter? Or may one rely upon a Certainty, as this Author says {17} *That the Philosophers do not manifest their Art, but when they make use of Similitudes, of Figures, and of Parables?*

EUDOXUS

There is a great deal of difference between declaring positively, that such or such a matter is not the true Subject of the Art, as they do, touching {Sun} and {Mercury}; and giving to understand under Figures and Allegories, the most important Secrets to the Children of the Science, that have the Advantage clearly to discern the philosophick Truths, thro' the enigmatical Vails wherewith the Sages so artfully cover and conceal them. In the first Case, the *Philosophers* speak the Truth negatively, without any double meaning; but when they speak both affirmatively and clearly upon this Subject, it may be concluded, that those who stick to the literal Sense of their Words, will undoubtedly be deceived. The *Philosophers* have no way more certain to hide their Science from the unworthy, and open it to the wise, then not to explain it by Allegories in the essential Points of their Art; it was this made *Artephius* say, *That this Art is intirely Cabalistical*, for the understanding whereof, there is need of a kind of Revelation; the most penetrating Wit, (without the Assistance of a faithful Friend, who is a Master,) not being sufficient to distinguish Truth from Falsehood, it being next to impossible, that by the only help of Books, and of Labour, and Experiments, one should be able to arrive at the Knowledge of the Matter, and much less to acquire understanding of the Practice of an Art so singular, how plain, how natural, and how easy soever the same may be.

PYROPHILUS

I know by my own Experience, how needful is the help of a true Friend, such as you are. In the want of which, methinks, such Artists that have Wit, good sense and Probity, have no better way than to confer together often,

sometimes upon what Light they draw from the reading of good Books, and sometimes upon the Discoveries their Experiments afford them; that so from the Diversity and comparing of their different Sentiments, there may spring new Sparks of Knowledge, by which they may be enabled to carry their Discoveries to the last Period of this secret Science. I doubt not but you approve of my Opinion; but as I know that several Artists regard as visionary and paradoxical the Sentiments of those Authors, who maintain with this, {18} *That Perfection is to be sought in Things imperfect*; I shall be extremely obliged to you, if you please to give me your Sense upon a Point that seems to me to be of great consequence.

EUDOXUS

You are already persuaded of the Sincerity and Truth of your Author; and you ought so much the less to call it in Question upon this Point, in that he is of one Mind herein with the true *Philosophers*; and I cannot better prove to you the Truth of what he says here, than by making use of the same Reason, that he (quoting the Learned *Raymond Lully*) has given of it. For it is certain, that Nature stops in her Productions, when she has brought them to their proper State and Perfection; for Example, when from a most clear and most pure mineral Water tinged by some Portion of metallick *Sulphur*, Nature produces a precious Stone, she stops there, as she likewise does when in the Bowels of the Earth she hath formed {Sun} with mercurial Water, Mother of all Metals, impregnated with a pure solar *Sulphur*; so that it is not possible to make a Diamond, or a Ruby more precious, than it is in its kind; so neither is it in the Power of the Artist, nay (I will go further,) nor of Nature her self, so push on *Gold* to a greater Perfection, than what she has given it. It is the *Philosopher* that can only carry Nature from an undetermined Imperfection, even to a State more than Perfect. It is therefore necessary, that our Magistry produce a *plusquam* Perfection, which to accomplish, the Sage must begin with a Thing imperfect, which being in the way of Perfection, is found in the natural Disposition to be carried on even to *plusquam* Perfection, by the help of an Art wholly Divine, which is able to exceed the limited Bounds of Nature; and indeed if our Art could not exalt a Subject to a State of *plusquam* Perfection, neither could we give Perfection to what is imperfect, and all our Philosophy were vain.

PYROPHILUS

There is none but must needs yield to the Solidity of your Reasoning; but would not one be apt to think, that this Author plainly contradicts himself there, where he makes the Stone say, that common {Mercury} (how well soever it may be purged,) is not the [Mercury] of the wise Men; and that for this only Reason, {19} *Because it is imperfect*; when according to him, if it were perfect, the intended Perfection were not to be sought in it.

EUDOXUS

Take good Notice of this, and observe, that if the [Mercury] of the wise Men hath been elevated by Art from an imperfect, to a perfect State, yet this Perfection is not of the Nature of that, whereat Nature stops in the Production of Things, according to the Perfection of their kind, such as is that of [Mercury] vulgar; but on the contrary, the Perfection which the Art gives to the [Mercury] of the wise Men, is but a middle State, a Disposition, and a Power that makes it fit to be carried by the continuance of the Work, unto the state of *plusquam* Perfection, which gives it the Faculty by the Accomplishment of the Magistry, at last to give Perfection to the imperfect.

PYROPHILUS

These Reasons, how abstract soever, are very plain, and make Impression on the Mind; for my part, I confess, they fully convince me; I beseech you, to have the Goodness not to be offended at the Continuation of my Inquiries. Our Author assures us, that the Error into which the Artists fall, in taking vulgar *Sol* and *Mercury* for the true Matter of the Stone, deceived therein by the literal Sense of the *Philosophers*, {20} *Is the great stumbling Block to Thousands of Persons*; for my part I can't imagine, how with any Reading, and good Sense, it is possible to harbour an Opinion so visibly condemned by the best *Philosophers*?

EUDOXUS

And yet the Thing is so. The *Philosophers* warn them to no purpose, to take heed not to be deceived by common *Sol* and *Mercury*. Most do, nevertheless, obstinately adhere to them, and very often after having wrought in vain through a long Course of Years upon Matters strange and foreign, and are sensible of their fault, they then come to vulgar *Sol* and *Mercury*, wherein they find their Account no better then before. It is true, there are some *Philosophers*, who though otherwise appearing very sincere, yet throw Artists into this Error, maintaining very seriously, that those that know not the *Gold* of the *Philosophers*, may nevertheless find it in common *Gold* decocted with the *Mercury* of the *Philosophers*. *Philaetha* is of this Sentiment; he assures, that Count *Trevisan*, *Zachary*, and *Flamel* followed this Way, but he adds *That it is not the true Way of the wise Men, though it leads to the same End*. But these Assurances, however sincere they may seem, fail not to deceive the Artists, who, desirous to follow the same *Philaetha* in the Purification and Animation, that he teaches of common *Mercury*, to make the *Philosopher's Mercury* of it (which is a most gross Error, under which he hath hidden the Secret of the *Mercury* of the wise Men,) undertake upon this Word a most painful and almost impossible Work; and after a long Labour full of Cares and Dangers, they get nothing but a *Mercury*, a little more impure than is was at first, instead of a *Mercury* animated with the celestial

Quintessence, a deplorable Error that hath lost an ruin'd, and will still Ruin a very great Number of Artists.

PYROPHILUS

It is a great Advantage to become Wise at another's cost; for my part I will endeavour to reap Profit from this Error by following the good Authors, and guide my self by the Instruction your Goodness is pleased to give me. One of the Things that most contributes to the blinding of Artists, who adhere to {Sun} and {Mercury}, is that usual Expression of *Philosophers*, i.e. that their Stone is composed of Male and Female, that {Sun} supplies the of place of Male, and {Mercury} of Female; I know very well, (as my Author here says,) {21} *That it is not after the same manner with Metals, as with Things that have Life*; but yet I shall be very sensibly obliged to you, if you will please to explain to me wherein this difference consists.

EUDOXUS

It is a constant Truth, that the Copulation of the Male, and of the Female is ordained by Nature, for the Generation of Animals; but this Union of the Male and Female for the Production of the Elixir, as likewise for the Production of Metals, is purely Allegorical, and is no more necessary than for the Production of Vegetables, whose Seed contains in it self all that is required for Germination, Increase, and Multiplication of Plants. You will then Remark, that the philosophical Matter or [Mercury] of *Philosophers* is a true Seed, which, tho' Homogeneous in its Substance, is yet of a double Nature, viz. it participates equally of the Nature of metallick *Sulphur* and [Mercury]; intimately and inseparably united, whereof the one represents the Male, and the other the Female; for which cause the *Philosophers* call it *Hermaphrodite*, (i.e.) that is endured with both Sexes; so that without having need of the Mixture of any other thing, it alone suffices to produce the philosophick Infant, whose Family may be infinitely multiplied in the same manner, as Gain of Wheat with time and culture may produce a sufficient Quantity to sow a vast Field.

PYROPHILUS

If the Wonders are as real as they are probable, one must confess, that the Science which gives the Knowledge of them, and teaches the Practice, is almost Supernatural and Divine; but not to digress from my Author, pray tell me, whether the Stone be not very bold to maintain confidently, and without shewing very pertinent Reasons {22} *That without it, no true {Sun} and {Moon} can possibly be made*. Gold disputes that quality with him, and sustains himself by an Argument, that carries much Probability; he lays before the Stone its great Imperfections, as being a gross, impure, and venomous Matter; and that *Gold* on the contrary is a Substance pure, and without Fault; so that, methinks, this high Pretension of the Stone (opposed by Reasons that appear not to be without Foundation) deserves to be supported and proved by Reasons of Weight.

EUDOXUS

What I have already said, is more than sufficient, to establish to the Stone a Pre-eminence not only over Gold, but over all created Things; if you consider attentively, you will see that the Force of Truth is so great, that {Sun} in attempting to decry the Stone by the Defects it has in its Birth, tough not intending it, yet does indeed establish its Superiority, by the most solid Reasons that the Stone it self could allege in its own Favour, for instance, *Gold* confesses and acknowledges, that the Stone sounds its right Pre-eminence, upon this, {23} *That it is a mineral Thing*. Needs there any more for the Condemnation of {Sun}, and to oblige it to give place to the Stone? You are not ignorant how far universal Matter excels particular Matter. You have been showed that the Stone is the most pure Part of the metallick Elements, and that by consequence it is the first Matter of the mineral and metallick Gender, and that when this very same Matter has been animated, and made Fruitful by the natural Union that is made of it with the Matter purely universal, it becomes the vegetable Stone, alone capable to produce the great Effects that the *Philosophers* attribute to the three Medicines of the three Kinds. There is o need of any stronger Reasons to defeat, once for all {Sun} and {Mercury} vulgar, from their imaginary Pretensions; {Sun} and {Mercury}, and all other particular Substances, wherein Nature finishes her Operations, whether they be perfect, or whether they by absolutely imperfect, are intirely unprofitable, or contrary to our Art.

PYROPHILUS

I ma wholly convinced of it; but, I know several Persons, who ridicule the Stone, for pretending to dispute Antiquity with {Sun}. Our Author here maintains the same Paradox, and reproves {Sun} with want of respect to the Stone, in giving the Lie {24} *to one that is older than it self*. Yet as the Stone derives its original from the Metals, it appears difficult to me to comprehend the Foundation of its Ancients.

EUDOXUS

There is no difficulty in giving you Satisfaction as to this Point: Nay, I do wonder how you came to form such a doubt; the Stone is the first Matter of the Metals, and consequently it is Prior to {Sun}, and to all other Metals; and if it derives its Original from them, or if it takes Birth from their Destruction, it does no therefore follow, that it is a Production posterior to Metals; but on the contrary, it is Prior to them, since it is the Matter from whence all Metals have been formed. The Secret of the Art consists in knowing how to extract from Metals this first Matter, or this metallick Germ, which is to vegetate, by the Fecundity of the Philosophic Sea.

PYROPHILUS

I am now convinced of this Truth, and I find {Sun} to be inexcusable, to be thus wanting in respect to this Elder, who has in its behalf the most Ancient, and the greatest *Philosophers*. *Hermes*, *Plato*, and *Aristotle* are in its Interest. And every Body knows them to be unquestionable Judges in this Case. Permit me only to ask you a Question upon each of the Passages of those *Philosophers*, whom the Stone has here cited to prove by their Authority, that it is the only and true Matter of the wise Men.

The Passage of the smaragdine Table of the great *Hermes*, proves the excellency of the Stone, in that it shows that the Stone is endued with two Natures, *i.e.*, with the Nature of superior Beings, and with that of inferior Beings; and that these two Natures both alike have one only and the same Original; so that we must conclude, that they (being perfectly united in the Stone) compose a third Being of an inexpressible Virtue: But I know not whether you will be of my Sentiments, as to the Translation of this Passage, and the Commentary; *That which is below, is as that which is on high; and that which in on high, is as that which is below*. One reads {25} (I say,) *To do the miracles of one only Thing*. Form my part, I take it, that the *Latin* Original has quite another Sense, for the *quibus*, which makes the Connexion of the last Words, with the preceding, signifies, *That by These things* (that is to say, by the Union of these two Natures) *one does the Miracles of one Thing*. The *to*, of which the Translator and Commentator do make Use, destroys the Sense and the Reason of a Passage that of it self is very proper and intelligible. Tell me, if you please, whether my Remark be well founded.

EUDOXUS

Your Remark is not only right, but it is also important. I confess, I had made no Reflection upon it; in this you spoil the Proverb, *For here the Scholar outdoes the Master*. But as I had read the Emerald Table oftner in *Latin* than in *French*, the fault of the Translation, and of the Commentary, had raised no sort of doubt in me, as it may do in those who read only in *French* this summary of the sublime Philosophy of *Hermes*. Indeed the superior and inferior Natures are not alike to work Miracles, but it is because they are alike, that one can do by them the Miracles of one only Thing. You may see now that I am altogether of you Sentiment in this.

PYROPHILUS

I ma then mightily well pleased with my Remark; I doubted whether it might deserve your Approbation; but I assure my self alter that, that the Children of the Science will also thank me to have drawn from you upon this Subject an Explication that will questionless satisfy the Disciples of the great *Hermes*. There is no doubt but that the Learned *Aristotle* perfectly understood this great Art. What he has written of it, is an evident Proof he did so; and in this dispute the Stone has the skill to make use of the Authority of the great *Philosopher*, by a Passage that contains its most singular, and most surprising Qualities. Have the Goodness, if you please, to tell me, how you understand this: {26} *It weds it self, it is with Child by it self, and it is Born of it self*:EUDOXUS

The stone weds is self; in as much as in its first Generation, it is Nature alone assisted by Art, that makes the perfect Unison of the two Substances, which give it Being, from which Union there results at the same time the essential Depuration of the Metallick *Sulphur* and *Mercury*. An union and Marriage so natural, that the Artist who lends hid Hands to it in disposing all things requisite, can give no Demonstration of it by the Rules of Art; since he cannot even so much as well comprehend the Mystery of this Union.

The Stone is with Child by it self; when Art continuing to assist Nature, by mere natural Means, puts the Stone in the Disposition requisite for it, to impregnate it self with the Astral Seed, which renders it fruitful, and gives it the Power of multiplying its kind.

The stone is Born of it self; because after having wedded it self, and after being with Child by it self, Art doing nothing else than to assist Nature, by the continuance of a Heat necessary to Generation, it takes a new Birth form it self, just as the *Phoenix* is born again from its Ashes; it becomes the Son of the Sun, the universal Medicine of all Things, that have Life, and the true Living Gold of the *Philosophers*; which by the continuance of the Help of the Art, and the Ministry of the Artist, acquires in a little time the Royal Diadem, and the sovereign Power over all his Brethren.

PYROPHILUS

I very well conceive, that upon the same Principles, it is not difficult to comprehend all the other Qualities, that *Aristotle* attributes to the Stone, *As to kill it self, to reassume Life of it self, to be dissolv'd of it self in its own Blood, to coagulate it self therewith a-new*; an in fine to acquire all the Properties of the philosophick Stone. Nor do I now find any difficulty in the Passage of *Plato*. I intreat you, nevertheless, that you will please to tell me, what that Ancient *Philosopher* and his Followers meant by this {27} *That the stone has a Body, a Soul, and a Spirit, and that all Things are of it, by it, and in it*.

EUDOXUS

According to natural Order, *Plato* ought to have preceded *Aristotle*, who was his Scholar, and from whom probably he learnt the secret Philosophy, wherein he was very desirous that *Alexander the Great* should believe him perfectly

instructed; if one may be allowed to judge of it by certain Passages in the Writings of this *Philosopher*, but however, such order is of no mighty Importance, if therefore you well examine the Passage of *Plato*, and that of *Aristotle*, you will not find them much different in Sense: But yet to give you the Satisfaction of an Answer to the Question you ask me, I will only tell you, that the *Stone* has a Body, in as much as it is, as I have told you before, a Substance wholly metallick, which gives it the Ponderosity; that it hath a Soul, which is the most pure Substance of the Elements, in which consists its Fixity, and its Permanency; that it hath a Spirit, which makes the Union of the Soul with the Body, which [Soul] it acquires particularly from the Influence of the Stars, and is the Vehicle of Tinctures. Nor will you find it very hard to conceive, *That all Things are of it, by it, and in it*; since you have already seen, that the *Stone* is not only the first Matter of all Beings contained in the mineral and metallick Family, but that it is also united to the universal Matter, from whence all Things have taken Birth; and this is the Foundation of those last Attributes that *Plato* gives to the *Stone*.

PYROPHILUS

As I perceive that the *Stone* not only attributes to it self the universal Properties, but that it pretends also {28} *That the Success that some Artists have had on certain particular Processes, is only owing to it*; I must confess, that I do not well understand how that can be.

EUDOXUS

And yet this *Philosopher* explains it pretty clearly; he says, that some Artists who have imperfectly known the *Stone*, and also known but a part of the Work, having yet wrought with the *Stone*, and found means to separate its Spirit, which contains its Tincture, they have succeeded so far as to communicate some Part of it to imperfect Metals, which have Affinity with the *Stone*, but not having a full Understanding of its Virtues, nor of the manner of working with it, their Labour has not turned to any great Account; and even of these Artists the Number is very small.

PYROPHILUS

It is natural to conclude from what you have told me, that there are Persons who have the *Stone* in their Hands, without knowing all its Virtues; or if they knew them, yet they are ignorant how to work with it to succeed in perfecting the great Work, and that this Ignorance is the Cause that their Labours are not crowned with Success. Pray tell me, if it be not thus.

EUDOXUS

Without doubt many Artists have the *Stone* in their Possession; some despise it as a mean Thing, others admire it, because of the Characters, in some sort supernatural, which it carries in its Birth, and yet without knowing its Value. There are, in fine, who are not ignorant of its being the true Subject of Philosophy; but the Operations which the sons of Art are to make upon this noble Subject, are intirely unknown to them; because they are not taught in Books, and because all *Philosophers* hide this admirable Art which converts the *Stone* into the *Mercury* of *Philosophers*, and which teaches to make the philosophick *Stone* into the *Mercury* of *Philosophers*, and which teaches to make the philosophick *Stone* of this *Mercury*. This first Work is the Secret one, touching which the Sages declare themselves only in Allegories, and by impenetrable *Enigma's*, or else are wholly silent in it. And this as I have told you, is the great Block at which almost all Artists stumble.

PYROPHILUS

Happy those that are Masters of so great Knowledge! For my part, I can't flatter my self to be arrived at so high a Point; but I find my self at a Loss to know how to thank you enough, for having given me all the Instructions that I could reasonably desire of you, upon the most essential Points of this Philosophy, and indeed upon all those Points, touching which you have been pleased to return Answers to my Questions; I earnestly intreat you not to grow weary, for I have still something to ask you, which seems to me to be of very great consequence. This *Philosopher* assures, that the Error of those who have wrought with the *Stone*, and have not succeeded, proceeds {29} *from their not having known the Original, from whence the Tinctures come*. If the source of this philosophical Fountain be so secret, and so difficult to discover; it is certain, that there are very many deceived; for it is generally believed, that Metals and Minerals, and particularly *Gold*, contain in their Center this Tincture, which is capable to transmute the imperfect Metals.

EUDOXUS

This source of vivifying Water, *Is before the Eyes of all the World, says Cosmopolite, and few Men know it*. *Gold*, *Silver*, *Metals*, and *Minerals*, contain not a Tincture able to multiply to Infinity, there are none but the living Metals of the *Philosophers* that have obtained from Art and Nature this multiplying Faculty: And it is certain, that there are none but those who are perfectly enlightened in the philosophick Mystery, that know the true Original of the Tinctures. You are not of the Number of those, who are ignorant whence the *Philosophers* draw their Treasures, without fear of draining the Source. I have told you clearly, and without Ambiguity, that the Heaven, and the Stars, but particularly the *Sun* and *Moon* are the Principles of this Fountain of living Water, which is alone proper to

operate all the Wonders that you know. It is this that makes *Cosmopolite* say in his *Enigma*, that the delicious Isle, of which he gives the Description, there was no Water, and that all the Water that was attempted to be brought thither by Engines, and by Art, *Was either useless or poisoned, except that which some few Persons knew how to extract from the Rays of the Sun, or of the Moon.* The Means to make this Water to descend from Heaven is truly wonderful; it is in the Stone, which contains the central Water, which is indeed one sole and the same Thing with the celestial Water, but the secret consists in the knowing how to make the Stone become Magnet, to attract, embrace, and unite this Astral *Quintessence* to it self, so as to make together one sole Essence, perfect and more than perfect, able to give Perfection to the imperfect, after the Accomplishment of the Magistry. **PYROPHILUS**

How many and great are Obligations to you, that you are pleased to reveal to me so great Mysteries, to whose Knowledge I could never hope to attain, without the Assistance of your Elucidations! But since you are pleased to indulge my continuance, permit me, if you please, to tell you, that I never saw any *Philosopher* until now, who so precisely declares as this does, that there must be a Wife given to the Stone, making it to that end speak in this manner. {30}. *If these artists had carried their Enquiry further, and had examined which is the Wife who is proper for me; if they had sought her out, and had united me to her, I had been able to have tinged a thousand times more.* Although I am sensible in general, that this Passage has an entire Relation to the former, yet, I must confess, that this Expression of a Wise, proper for the Stone, does notwithstanding perplex me.

EUDOXUS

It is very much, however, that you know already of your self, that this Passage has a Connexion with that which I just before explained to you, *i.e.* that you well apprehend, that the Wife which is proper for the Stone, and which ought to be united to it, is that Fountain of living Water, whose Source altogether Celestial, which hath particularly its Center in the Sun, and in the Moon, produces that clear and precious Stream or Rivulet of the wise Men, which gently slides into the Sea of the *Philosophers*, which environs all the World; it is not without very good Reason, that this Divine Fountain is called by the Author, the Wife of the Stone; some have represented it under the Form of a heavenly nymph; some give it the Name of the chaste *Diana*, whose Purity and Virginity is not defiled by the spiritual Band that unites it to the Stone: In a word, this magnetick Connexion is the magical marriage of Heaven and Earth, whereof some *Philosophers* have spoken; so that the fruitful Source of the physical Tincture, that performs so great Wonders, takes Birth from this altogether mysterious conjugal Union.

PYROPHILUS

I find with an unspeakable Satisfaction the whole Effect of the Elucidations, you have been pleased to impart to me; and since we are upon this Point, I desire you leave to ask you a Question, which though it rise not from the Text of this Author, is yet essential to this Subject. I beseech you to tell me, whether the magical Marriage of Heaven and Earth can be celebrated at any time? Or whether there be Seasons of the Year more proper than others to solemnize those magical Nuptials.

EUDOXUS

I am already gone too far, to refuse you an Explication so necessary, and so reasonable. Divers *Philosophers* have told the Season of the Year, which is the most proper for this Operation. Some have made no Mystery of it; others more reserved have not explained themselves upon this Point, but in Parables. The first have named the Month of *March*, and the *Spring*. *Zachary*, and other *Philosophers* say, that they begun the Work at *Easter*, and that they finished it happily within the Course of the Year. Others are contended with representing the Garden of *Hesperides* enamelled with Flowers, and particularly with *Violets* and *Primroses*, which are the earliest Productions of the Spring. *Cosmopolite* more ingenious than the rest to indicate, that the Season the most proper for the philosophick Work, is that wherein all living Beings, sensitives and vegetables, appear animated with a new Fire, which carries them reciprocally to Love, and to the Multiplication of their Kinds; he says, that *Venus is the Goddess of this charming Isle*, wherein he saw naked all the Mysteries of Nature; but to denote more precisely this Season, he says, *That there were seen seeding in the Pasture, Rams and Bulls, with two young Shepherds*, expressing clearly in this witty Allegory, the three spring Months, by the three celestial Signs, answering to them, *viz. Aries, Taurus and Gemini.*

PYROPHILUS

I am ravished with the Interpretations. Those who are greater Proficients in these Mysteries than I am, perhaps may not put so great a Value as I do on the Solution of the *Enigma's*, whose Sense has notwithstanding been hitherto impenetrable to many of those, who in other Respects are supposed to have very well understood the *Philosophers*. I am persuaded that one ought very much esteem such an Instruction, it being capable to make one see clear into other more important Obscurities; indeed few would imagine, that the *Violets* and *Hyacinths* of *Espagnet*, and the horned Beast of the Garden of *Hesperides*; and the House of the *Ram* of *Cosmopolite*, and *Philalethe*; the Isle of the Goddess *Venus*, the two Shepherds, and the rest that you but now explained, should signify the Season of the Spring. I am not the only Person who ought to give you a thousand Thanks, that you have been pleased to unfold these

Mysteries; I am assured, that in Process of Time, there will be found a greater Number of the Sons of Science, who will bless your Memory for having opened their Eyes upon a Point more essential to this grand Art, than they would otherwise have been inclined to imagine.

EUDOXUS

You have Reason in that, one cannot be assured that one understands the *Philosophers*, without having an entire understanding of the least Things that they have written. The Knowledge of the Season proper to begin the Work, is of no little consequence; the fundamental Reason thereof is this. Whereas, the Sage undertakes to perform by our Art, a Thing which is above the ordinary Force of Nature, as to soften a *Stone*, and to cause a metallick Germ to vegetate; he finds himself indispensably obliged to enter by a profound Mediation into the most secret Recesses of Nature, and to make use of plain, but efficacious Means that she furnishes him withall, now you ought not to be ignorant, that Nature from the beginning of the Spring, to renew is self, and to put all the Seeds that are in the Bosom of the Earth into the Motion proper to Vegetation, impregnates all the Air that environs the Earth, with a moveable and fermentitious Spirit, which derives its Original form the Father of Nature; it is properly a subtile Nitre which gives the fertility of the Earth, whereof it is the Soul, and which *Cosmopolite* calls *the Salt-Petre of the Philosophers*. It is therefore in this prolifick Season, that the wise Artist, to make his metallick Seed to bud, cultivates it, breaks it, moistens it, waters it with this prolifick Dew, and gives it as much of it to drink as the weight of Nature requires; after this manner the philosophick Germ concentrating the Spirit in its Bosom, is animated and vivified by it, and acquires the Properties which are Essential to its becoming the vegetable and multiplying Stone. I hope you will be satisfied with this Reasoning, which is founded on the Laws and Principles of Nature.

PYROPHILUS

It is impossible for any to be more satisfied than I am; you give me that Light that the *Philosophers* have hidden under an impenetrable Veil, and you tell me Things so important, that I would willingly push on my Questions, to draw what Benefit I could from the Goodness you have, to disguise me nothing, but not to trespass too far upon you; I return to the Passage of my Author, where the *Stone* maintains to *Gold* and *Mercury*, that it is impossible to make a true Union of their two Substances; because, says the *Stone* {31} *that you are not one only Body, but two Bodies together; and by consequence you are contrary, if the Laws of Nature be considered*. I know very well, that the Penetration of Substances, not being possible according to the Laws of Nature; so neither is their perfect Union possible, and that in this Sense two Bodies are contrary to one another; yet as almost all the *Philosophers* assure, that *Mercury* is the first Matter of Metals, and that according to *Geber*, it is not a Body, but a Spirit that penetrates Bodies, and particularly that of *Gold*, for which it has visible Sympathy; it is not likely, that these two Substances, this Body, and this Spirit, may be perfectly united, to make but one only and the same Thing of one and the same Nature?

EUDOXUS

Remark that, there are two Errors in your Reasoning; the first in that you suppose, that common *Mercury* is the first and sole Matter, whereof Metals are formed in the Mines, which is not so. *Mercury* is a Metal, which having less *Sulphur*, and less terrene Impurity than other Metals, remains liquid, and running; it unites with Metals, and particularly with *Gold*, as being the purest of all; and it unites less easily with the other Metals, in proportion as they are more or less impure in their natural Composition. You must therefore know, that there is a first Matter of Metals, whereof *Mercury* it self is formed; it is a viscous, and mercurial Water, which is the Water of our Stone. And this is the Sentiment of the true *Philosophers*.

I should be too prolix, if I should here set forth every particular that can be said upon this subject. I proceed to the second Error of your Reasoning, which consists in that you imagine, that common *Mercury* is a metallick Spirit, which according to *Geber*, can interiourly penetrate and tinge Metals, be united and remain with them, after it shall have been artificially fixt. But you must consider, that *Mercury* is not called Spirit by *Geber*, but from its flying the Fire, because of the Mobility of the homogeneous Substance; nevertheless, that properly hinders not its being a metallick Body, which for that Reason can never be so perfectly united with another Metal, as not to be always separated from it, whenever it finds it self separated from it, whenever it finds it self pressed by the Action of the Fire. Experience makes good this Reasoning, and therefore the *Stone* is in the right to maintain against *Gold*, that there never can be made a perfect Union of it with *Mercury*.

PYROPHILUS

I comprehend very well, that my Reasoning was Erroneous, and to tell you the Truth, I could never imagine, that common *Mercury* was the first Matter of Metals; though divers grave *Philosophers* lay down that Truth, for one of the Foundations of the Art. An I am perswaded, that one cannot find in Mines, the true first Mater of Metals, *separated from metallick Bodies*; it is but a Vapour, a viscous Water, an invisible Spirit, and I believe, in a Word, that the Seed is not to be found but in the Fruit. I can't tell whether I speak properly, but I take this to be the true Sense of the Instructions you have given me.

EUDOXUS

One cannot have better comprehended, than you have done these Truths known to so few. It is a Satisfaction to talk freely with you, concerning the philosophical Mysteries. What further Questions have you to ask me?

PYROPHILUS

Does not the *Stone* contradict it self, when it says {32} *That with an imperfect Body, it has a constant Soul, and a penetrating Tincture?* Methinks these two great Perfections are inconsistent with an imperfect Body.

EUDOXUS

One would say here, that you have already forgotten a fundamental Truth, of which you were fully convinced before; recollect your self, that if the Body of the Stone were not imperfect with and Imperfection, nevertheless, wherein Nature has not finished her Operation, one could not there seek for, and much less could one be able to find Perfection there. This being laid down, it will be very easy for you to judge, that the constancy of the Soul, and the Perfection of Tincture, are not actually; nor in a State to manifest themselves in the *Stone*, so long as it remains in its imperfect Being; but then, when by the continuance of the Work, the Substance of the *Stone* hath passed from Imperfection to Perfection, and from Perfection to *plusquam* Perfection, the constancy of its Soul, and the Efficacy of the Tincture of its Spirit, are brought from potentiality into Art; so that the Soul, the Spirit, and the Body of the *Stone*, being equally exalted, compose one whole [Thing] of a Nature, and of a Virtue incomprehensible.

PYROPHILUS

Since my Questions give occasion to your speaking Things so extraordinary, I beg you not to take it amiss, that I continue my Enquiries. I was always persuaded, that the *Stone* of the *Philosophers* was a real Substance, falling under the Senses, yet I perceive this Author assures the contrary, in saying {33} *Our Stone is invisible*. I assure you, that whatever good Opinion I may have of this *Philosopher*, he must in this Point give me leave not to be of his sentiment.

EUDOXUS

And yet, I hope, to reconcile you quickly to it. This *Philosopher* is not the only one who uses this sort of Language; the greater Part of them speak after the same manner as he does; and to tell you the Truth, our *Stone* is properly Invisible, as well in regard of its Matter, as in regard of its Form. In regard of its Matter; because although our *Stone*, or our *Mercury* (for there is no difference) does really exist, it is yet true, that it appears not to our Eyes; at least, not unless the Artist lend his Hand to Nature to help her to bring forth this philosophical Production; and this made *Cosmopolite* say, *That the Subject of our Philosophy hath a real Existence; but that it is not to be seen, but when it pleases the Artist to make it appear.*

The *Stone* is likewise no less Invisible in regard of its Form; I call here its Form, the Principle of its admirable Faculties, for this Principle, this Energy of the *Stone*, and that Spirit in which resides the Efficacy of its Tincture, is a pure Astral impalpable Essence, that does not manifest it self, but by the purifying Effects it produces. The *Philosophers* often speak of their *Stone*, as considered in this Sense. *Hermes* understands it so, when he says, *That the Wind carries it in its Belly; and Cosmopolite* is not remote from this Father of Philosophy, when he assures, *That our Subject is before the Eyes of the World; that no Body can live without it; that all Creatures make use of it, but few perceive it.* Well, then, are you not of Author's Sentiment, and must you not confess, that in whatsoever manner you consider the *Stone*, it is truly said to be invisible.

PYROPHILUS

I must have neither Sense nor Reason, if I should not consent to a Truth, that you make me as it were, touch with my Finger, unfolding to me at the same time, the most obscure, and most mysterious Sense of the philosophical Writings. I find my self so illuminated by what you tell me, that, methinks, the most obscure Authors will be no longer dark to me, I shall however, be obliged to you, if you please to tell me your Opinion concerning the Proposition that this Author advances; {34}. *That it is not possible to acquire the Possession of the philosophical Mercury, otherwise than by Means of two Bodies, whereof the one cannot receive Perfection without the other.* This Passage seems to me so positive, and so precise, that I doubt not, but that it is fundamental in the Practice of the Work.

EUDOXUS

There is none most certainly more fundamental, since this *Philosopher* tells you in this Passage, how the *Stone* is form'd, on which is founded all our Philosophy; our *Mercury* or our *Stone* does indeed take Birth from two Bodies; but Note, that it is not the Mixture of two Bodies which produces our *Mercury*, or our *Stone*: For I have just shewn you, that Bodies are contraries, and there can be no perfect Union made of them; but our *Stone* on the contrary is born from the Destruction of two Bodies, which acting one upon another, as the Male and the Female, or as the Body and the Spirit, after a manner no less Natural than Incomprehensible to the Artist, who lends it the requisite Help, do intirely cease to be that which they were before, to bring forth a Production of a miraculous Nature and Original, and which hath all the necessary Dispositions to be carried by Art and Nature, from Perfection to

Perfection, to a sovereign Degree, which is above Nature it self.

Remark also, that those two Bodies which destroy themselves, and confound themselves one in the other for the Production of a third Substance, and of whom the one holds the place of Male, and the other Female, in this new Generation, are two Agents, who stripping themselves of their grossest Substance in this Action, change their Nature to bring forth a Son, of an Original more noble, and more illustrious than the Parents that give him Being, and in being Born, he carries visible Marks, that evidently shew, the Heaven presided at his Birth.

Remark, moreover, that our Stone is born many several Times, but in every one of its new Births it still draws its Rise from two Things. You have been just now shown how it begins to be born of two Bodies; you have seen that it espouses a celestial Nymph, to make but one sole and same Thing with her; you must know also, that after the Stone hath appeared a new, under terrestrial Form, it must again be Married to a Spouse of its own Blood, so that there are still two Things which produce one [Thing] only of one sole and same Kind; and as it is certain Truth, that in all the different States of the Stone, the two Things that are united to give it a new Birth, come from one sole and same Thing; it is also upon this Foundation of Nature, that *Cosmopolite* supports an incontestable Truth in our Philosophy, that is to say, *That of one is made two, and of two one, in which all Operations, Natural and Philosophical, are terminated without any Possibility of going further.*

PYROPHILUS

How abstruse soever these sublime Truths are, you render them so intelligible, and so palpable to me, that I conceive them almost as distinctly, as if they were mathematical Demonstrations. Permit me, if you please, to make some further Enquiry, that so I may have no further remaining Scruples about the Interpretation of this Author. I have very well comprehended, that the Stone born of two Substances of one same Kind, is one whole Homogeneity, and a third Being, endued with two Natures, which render it of it self sole sufficient to the Generation of the Son of the Sun; but yet I do not very well comprehend, how this *Philosopher* understands {35} *That the only Thing whereof the universal Medicine is made, is the Water, and the Spirit of the Body.*

EUDOXUS

You would find the Sense of this Passage self-evident, if you did but recollect your self, that the first and most important Operation of the Practice of the fist Work, is to reduce into Water that Body, which is our Stone, and that this is the most Secret Point of our Mysteries. I have shewed you, that this Water must be vivified and fertilized by an astral Seed, and by a celestial Spirit, wherein resides the whole Efficacy of the physical Tincture: So that if you well reflect upon it, you will confess, that there is no Truth in our Philosophy, more evident than what your Author here advances, *i.e.* that one only Thing, whereof the Sage hath need to make all Things, *Is no other than the Water and the Spirit of the Body.* The Water is the Body, and the Soul of our Subject, and the astral Seed is the Spirit of it; and it is therefore that the *Philosopher* assure, that their Matter has a Body, a Soul, and a Spirit.

PYROPHILUS

I confess my Inattention, and that had I well considered, I had formed no manner of doubt upon this Passage; but here is another, which, however, is no great Subject of Scruple; but nevertheless, I could with to know your Sense of the those Words, *viz.* that the only Thing which is the Subject of the Art, and has not its like in the World {36} *is yet vile, and to be had for little cost.*

EUDOXUS

This Matter, so precious by the excellent Gifts, wherewith Nature has enriched it, is truly mean, with regard to the Substances from whence it derives it Original. Their Price is not above the Ability of the Poor. Ten Pence is more than sufficient to purchase the Matter of the Stone. But the Instruments, and the Means that are necessary to pursue the Operations of the Art, require some sort of Expende; which makes *Geber* say, *That the Work is not for the Poor.* The Matter therefore is mean, considering the Foundation of the Art because it costs but very little; it is no less mean, if one considers exteriorly that which gives it Perfection, since in that regard it costs nothing at all, in as much as all *the World has it in its Power*, says *Cosmopolite*, so that whether you distinguish these Thing, or whether you confound them, as the *Philosophers* do, to deceive the Sot and the Ignorant, it is a constant Truth, that the Stone is a Thing mean in one Sense, but that in another it is most precious, and that there are none but Fools that despise it, by a just Judgment of God.

PYROPHILUS

I shall now be quickly as well instructed as I can with; do me only the Favour to tell me, how one may know which is the true way of the *Philosophers*; because they describe many different, and often in Appearance contrary. Their Books are filled with an Infinity of various Operations; and Conjunctions, Calcinations, Mixtions, Separations, Sublimations, Distillations, Coagulations, Fixations, Desiccations, concerning each of which throws the Artist into such a Labyrinth, that 'tis scarce possible for them to extricate themselves. This *Philosopher*, methinks, insinuates, that as in this great Art, there is but one Thing; so neither is there but one way, for which he gives no other Reason but this; he says, {37} *That the Solution of the Body is not made but in its own Blood.* I find not any Thing in this

whole Treatise, wherein your Instructions may prove more necessary to me, than upon this Point, which concerns the Practice of the Work, upon which all the *Philosophers* make Profession of Silence: I beseech you, therefor, not to deny me your Directions in so needful a Point.

EUDOXUS

It is not without a great deal of Reason that you make me this Request, it Regards the essential Point of the Work, and I could heartily wish it were in my Power to answer as distinctly to this, as I have done to divers of your other Questions. I protest to you, that I have every where told you the Truth; and I will still continue to do so; but you know, that the Mysteries of our sacred Sciences may not be taught, but in mysterious Terms: I will, however, tell you without any Ambiguity, that the general Intention of our Art, is exactly to purify and to subtilize a Matter of it self unclean and gross. And this is a most important Truth, that deserves you should make Reflection upon it. Remark, that to attain this End, many Operations are requisite, which tending all but to one and the same Scope, are not in the main considered by the *Philosophers*, but as one sole and same Operation diversly continued. Observe, that Fire separates at first the heterogenous Parts, and conjoins the homogeneous Parts of our Stone; that the secret Fire produces afterwards the same effect; but more efficaciously in introducing into the matter a fiery Spirit, which opens interiorly the secret Gate which subtilizes and sublimes the pure Parts, separating them from those that are terrestrial and adustible. The Solution which is afterwards made by the Addition of the astral *Quintessence*, which animates the Stone, makes a third Depuration of it, and Distillation compleats it entirely; thus purifying and subtilizing the Stone by many different Degrees, to which the *Philosophers* use to give the Names of as many several Operations, and of Conversion of Elements, it is exalted to that Perfection, which is the highest Disposition to conduct it to *plusquam* Perfection, by a Regiment proportioned to the final Intention of the Art, that is to say, unto perfect Fixtion. You see now, that to speak properly, there is but one way, as there is but one Intention in the first Work, and that the *Philosophers* describe not many ways, but because they consider the different Degrees of Depurations, as so many Operations, and different Ways, with design (as your Author very well Remarks,) to conceal this Admirable Art.

As to the Words by which Author concludes, *i.e.* that the Solution of the Body is not made but in its own Blood, I must make you observe that in our Art, there is in three different Times, three essential Solutions made, wherein the Body is not dissolved but in its own Blood, and that is in the Beginning, in the Middle, and at the End of the Work; take good Notice of this. I have already shewed you that in the principal Operations of the Art, there are always two Things, one supplies the place of the Male, and the other of the Female; one is the Body, the other is the Spirit: You must make here the Application of it, *i.e.* that in the three Solutions that I mention to you, the Male and the Female, the Body and the Spirit, are not other but the Body and the Blood, and that these two Things are of one same Nature, and of same kind; so that the Solution of the Body in its own Blood, is the Solution of the Male by the Female, and that of the Body by its Spirit. And this is the order of these three important Solutions.

In vain you would attempt by Fire the true Solution of the Male in the First Operation, you could never succeed in it, without the Conjunction of the Female; it is in their mutual Embraces that they confound and change each other, to produce one whole Homogeneity, different from the them both. You would in vain open and sublime the Body of the Stone, it would be intirely useless to you, unless you made it espouse the Wife which Nature hath designed for it; she is that Spirit, from whence the Body hath drawn its first Original; which Body dissolves therein as Ice does at the Heat of Fire, as your author has very well Remarkd. In fine, you would attempt in vain to make the perfect Solution of the same Body, if you should not reiterate upon the Affusion of its proper Blood, which is its natural *Menstruum*, its Wife, and its Spirit altogether, wherewith it so intimately unites, that from thenceforth they become but one sole and same Substance.

PYROPHILUS

After all this which you have revealed to me, I have nothing more to ask you about the Interpretation of this Author. I do very well comprehend all the other Advantages that he ascribes to the Stone, more than to *Gold* and *Mercury*. I do also conceive how the Excess of the Rage of these two Champions, transported them to join their Forces to vanquish the Stone by Arms, not being able to subdue it by Reason; but now being able to subdue it by Reason; but how is it to be understood, *That the {39} Stone devour'd them, and swallowed them both up, so that there remain'd not any Track of them.*

EUDOXUS

Know you not that the great *Hermes* says, *That the Stone is the strong Force of all Forces; for it will vanquish all subtile Thins, and will penetrate every solid Thing.* And your Author expresses the very same Thing here in other Terms to teach you, that the Power of the Stone is so great, that nothing is able to resist it. It surmounts indeed all the imperfect Metals, transmuting them into perfect Metals in such a manner, that there remains no Track of what they were before.

PYROPHILUS

I very well comprehend these Reasons, and yet I have still remaining one doubt touching perfect Metals; *Gold*, for Example, is a Metal constant and perfect, which, therefore, methinks, the Stone should not be able to devour.

EUDOXUS

Your doubts is groundless; for as the Stone, strictly speaking, does not devour imperfect Metals, but so changes their Nature, that there remains nothing to know by what they were before; so the Stone not being able to destroy *Gold*, nor to transmute it into a more perfect Metal, transmutes it into a Medicine a thousand Times more perfect than *Gold*, since it can then transmute a thousand Times as much imperfect Metal, according to the Degree of Perfection that the Stone had receiv'd of the Art.

PYROPHILUS

I perceive the little Foundation there was for my Doubt; but to be plain, there is so much subtilty in the least Hints of the *Philosophers*, that you ought not to think it strange, that I have often stuck upon Things that ought else to have appeared to me sufficiently intelligible of themselves. I have no more but two Questions to ask you, and the are on the Subject of the two Advices, that my Author gives to the Sons of the Science, touching the manner of Proceeding, and the Scope they ought to propose to themselves in their Search of the universal Medicine. He advises them in the first Place. to sharpen their Minds, to read the Writings of the wise Men with Prudence, to Labour with Exactness; to proceed without Precipitation in a Work so precious: because, says, he {39} *That is has its time ordained by Nature; even as the Fruits which are upon the Trees, and the cluster of Grapes that the Vine bears.* I conceive very well the Usefulness of these Counsels; but pray, be pleased to explain to me, how this Limitation of Time is to be understood.

EUDOXUS

Your author sufficiently explains it to you by the comparison of Fruits, which Nature produces in their due Season; this comparison is Exact; The Stone is a Field which the Wise cultivates, into which Art and Nature have put the Seed, which is to produce its Fruit. And as the four Seasons of the Year are necessary to the perfect Production of Fruits, so the Stone has in like manner its determinated Seasons. Its Winter, during which Gold and Humidity have Dominion in this Earth thus prepared and sowed. Its Spring, wherein the philosophick Seed being warm'd, gives Signs of Vegetation and Increase; its Summer, during which its Fruit ripens, and becomes proper to Multiplication; and its Autumn, in which this Fruit being perfectly ripe, rejoices the Wise that have the good Fortune to gather it. To leave you nothing to desire upon this Subject, I must here make you observe three Things. *First*, That the Sage ought to imitate Nature in the Practice of the Work; and as this wise Worker [*viz.* Nature] can produce nothing perfect, if its Motion be made violent, so the Artist ought to suffer the Principles of his Matter to act interiourly, by exteriourly administering a Warmth or Heat proportioned to its need, The *second* Thing is, that the Knowledge of the four Seasons of the Work, ought to be a Rule, which the Wise should follow in the different Regiments of the Fire, in Proportioning it to catch, according as Nature shows it, who has need of less Heat to put the Trees in Blossom, and to Form the Fruit, than to make them perfectly Ripe. *Thirdly*, That though the Work has its four Seasons, so as Nature has, it does not follow, that the Seasons of Art, and of Nature, must precisely Answer to each other, the Summer of the Work may happen without Inconvenience in Nature's Autumn, and its Autumn in her Winter. It suffices, that the Regiment of the Fire, be proportion'd to the Season of the Work, it is in that only, that the great Secret of the Regiment consists, for which I cannot give you a more certain Rule.

PYROPHILUS

By this Reasoning, and by this Similitude, you give me an open View upon a Point, of which the *Philosophers* have made one of their greatest Mysteries; for the Doctrine of the Regiments is not to be learn'd by their Writings, but I see with an extream Satisfaction, that in imitating nature and Beginning the order of Seasons of the Work by the Winter, it cannot be hard to the Wise to judge, how by the divers Degrees of Heat, which answer to those Seasons, he can assist Nature, and bring the Fruit of the philosophical Plant to a perfect Maturity.

My Author in the second Place advises the Sons of Art, to have Uprightness of Heart; and to propose to themselves an honest End in this Work, declaring positively to them, that without these good Dispositions, they must not expect a Blessing from Heaven upon their Labour, upon which all good Success depends. He assures, *That* {40} *God does not communicate so great a Gift, but to those that will make a good use of it; and that he deprives those of it, who design to use it for Commission of Evil.* This seems to be no other than a manner of usual speaking with the *Philosophers*; pray tell me what Reflections ought to be made upon this last Point?

You are sufficiently instructed in our Philosophy, to comprehend, that the Possession of the universal Medicine, and to the great Elixir, is of all worldly Treasures the greatest, the most real, and the most valuable that Man can enjoy. Indeed, immense Riches, supream Dignities, and all the Greatness of the Earth, are not comparable to this precious Treasure, which is the sole temporal Good, able to satisfy the Heart of Man. It gives to him that possesses it, a long Life, exempt from all sorts of Infirmities, and puts into his Power more *Gold* and *Silver*, than is possessed by all the most mighty Monarchs together. This Treasure hath moreover this particular Advantage, above all other Blessings

of this Life, that he who enjoys it, finds himself perfectly satisfied, even with its only Contemplation, and that he can never be troubled with the fear of losing it.

You are likewise fully convinced, that God governs the World; that his Divine Providence causes, that there reigns an Order, which his infinite Wisdom has established in it from the beginning of all Ages, and that this Providence is not that blind Fatality of the Antients, nor that pretended Chain of Causes, or that necessary Order of Things, that must make them follow without any Distinction: But on the contrary, you are well persuaded, that the Wisdom of God presides over all the Events that happen or appear in the World.

Upon the double Foundation, which these two Reflections establish, you cannot doubt but that God who disposes Sovereignly of all the Possessions in the World, never permits that those who apply themselves to the Search of this precious Treasure, with design to make a bad use of it, should by their Endeavours come to its Possession; really what Mischiefs might not be caused in the World by a perverse Spirit, who would have no other Aim but to gratify his Ambition, and to indulge his Lusts, if he had in his Power and Possession this certain Means of executing his most criminal Enterpizes. Wherefore the *Philosophers*, who perfectly know what Mischiefs and Disorders might accrue to civil Society, if the Knowledge to the impious, do not treat it, but with fear, nor speak of it, but enigmatically, to the end, that it may not be comprehended, but by those whose Study and Endeavours God will bless.

PYROPHILUS

There can be none that are of good Sense, and who fear God, but must agree in these Sentiments, and must be fully persuaded, that to succeed in so great and so important an Enterprize, the Divine Goodness is to be incessantly supplicated to illuminate our Minds, and to give his Blessing to our Endeavours. It only remains, that I return you most humble Thanks, that you have been pleased to treat me as a Son of the Science, to discourse with me sincerely, and to instruct me in so great Mysteries, as clearly, and as intelligible, as is lawful to do, and as I would reasonably desire. I protest to you, that my Acknowledgment shall last as long as my life.

Hermetic Triumph

Ancient War of the Knights - Revised version

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To the Reader

It has been thought proper (as mentioned in the Preface) to join with this Treatise a Translation of THE ANCIENT WAR OF THE KNIGHTS, done from the Original German; that so the Lovers of this Science might be able to compare it with that done from the French; which, by Reason of its passing first into Latin, and from thence into French, has lost of its pristine Sense, as will be found upon the perusal of the Same. And, to make the Work still more compleat, some Annotations have been added (from a German Edition) upon the most material Points, where the said French Translation differs from the German Original.

The Antient

War of the Knights

Being a short Alchymistical

DIALOGUE

Betwixt our

STONE, GOLD *and* MERCURY,

Of the true Matter, of which those who
have traced Nature, do prepare the *Philosopher's Stone*,
be Means of a due Management, with Help of *Lunar Vulcan*.

Describ'd by an Experienc'd *Philosopher*.

Translated from the *German Original*.

Disputation of Gold *and* Mercury, with the Stone of the Philosophers.

A true *Philosopher* writes thus: By God Almighty, and upon my Salvation, do I tell you (you Lovers of this excellent Art) form a sincere Heart, and out of Compassion for those which have sought a long time in vain, that our {1} whole Work comes forth out of one Thing, which is compleated in it self, and needs no more but to be {2} dissolved and reoagulated; and this it must do of it self, without all foreign things.

As Ice, which is put over the Fire in a dry Vessel, and by Heat turn into Water: {3} In the same manner it is with our Stone, which wants nothing but the help of the Operation of the Artist, and of the naturel {4} Fire. For of it self it cannot do it, although it should lie [or remain] for ever in the Earth, therefore it must be assisted; yet not so, as to join foreign and contrary Things with it. But thus, as God gives us the Corn in the Field, and we must grind and bake it for to make Bread thereof: In like manner in this; {5} God has created for us this Mineral, [or Oar] which we take by it self, destroy the gross Body, extract the interiour Goodness, put away the Superfluity, and make out of the Poison, a Medicine.

That you may understand this the better, I'll recite you a fine Dialogue and Disputation which happen'd betwixt the Stone of the *Philosophers*, *Gold*, and *Mercury*, by which those who know a little [or in some Measure] how to {6} deal with Metals and Minerals, (having sought a long time in vain,) may easily arrive to the true Foundation. An it will be necessary, that one learn to know {7} the exterior and interiour Quality of each Thing in the Earth, and what it is radically capable of, [or what it is capable of by (the Foundation of) Nature.]

Gold and *Mercury* came at a certain time to a Stone with an armed Hand, into the Intention to subdue it.

And *Gold* began thus in a rude manner, saying.

GOLD

You poisonous Worm and Dragon, {8} why do you pretend to be above me and my Brother *Mercury*? Being, I am the most high, most noble, and most constant Metal; and all Princes and Lords, and likewise all ordinary Men, seek

to obtain Riches from [or to grow Rich by working with] me and my Brother *Mercury*, whereas you are an Enemy of all Men and Metals, and you know, that the Physicians praise me exceedingly to be {9} for the Health of Men? To which the *Stone* answereth.

Dear Gold, why are you not angry with God, and enquire, why he hath not created in you, what is found in me?

GOLD

God has given me the Honour, the Beauty, and the Praise, wherefore, I am desired by the whole World, and because I am the most constant Metal, in the Fire and out of the Fire, for that Reason I am loved by every Body. But as for you, you are {10} Volatile, you turn Unfaithful and deceive the People; for one sees, that you fly away [or escape] out of the Hands of those that work with you.

The Stone

Dear Gold, 'tis true, God has given you Honour, Beauty and Constancy, for which you ought to be thankful unto God, and not despise others; but as for your disparaging me thus, you do it with Untruth; and I say, you are not the Gold, of which the *Philosophers* write, {11} but the same is concealed within me: For although it is true that I am Volatile in the Fire, nevertheless you know, that God and Nature {12} have ordered me thus, and I must be so for my Volatility is to the Advantage of the Artist; and if he (the said Artist) can dully the same, yet remains within me the constant Soul, which is much more constant than you Gold, and all your Brothers and Companions; no Fire or Water can consume or destroy her, as long as the World lasts. Nor is it to be imputed to me, that I am sought for by those, who cannot duly work with me, or prepare me, and join often foreign and contrary Things with me, such as Waters and Powders, whereby they destroy my innate Nature and Quality [or Property.] Besides this, there is {13} not one in an Hundred, that works with me, but all of them seek to compleat the Art with you Gold and your Brother *Mercury*: Wherein however they err, and work falsely, it being apparent, that all of them bring nothing to effect, but employ their Gold in vain, destroy [or ruin] themselves by it, and are reduced to Poverty; which is most to be imputed to you Sol, who know particularly well, that no true Gold or Silver can be made without me, for I alone have that Power. Why then do you allow that almost the whole World work chiefly with you and your Brother *Mercury*? If then you were indeed sincere, and did desire to deal honestly, you would appraise the People, and warn them to avoid Damages; wherefore I may well say with Truth, that you are the Cheat.

GOLD

I'll prove it by the *Philosopher's* Sayings, that the Art may be compleated by me and my Brother *Mercury*. For read *Hermes*, who says thus: {14} *The Sun is its Father, and the Moon is its Mother*, now 'tis I who am compared to the Sun.

Likewise *Aristotle*, *Avicenn*, *Pliny*, *Serapion*, *Hippocrates*, *Dioscorides*, *Mesne*, *Rafis*, *Averrhoës*, *Geber*, *Raymund Lully*, *Albertus Magnus*, *Arnold de Villa-Nova*, *Thomas Aquinas*, and many others, which I omit for Brevity's sake; all these say plain and distinctly, that the Tincture, as well as the Metals, must be composed of *Suphur* and *Mercury*, and the {15} *Sulphur* must be red, incombustible, and constant [or fix'd] in the Fire, and the *Mercury* must be bright [or clean] and clearly purified, and they write without any winding Expressions [or Circumlocution,] naming me openly by my Name, and say, that in me Gold, is well digested, constant, [or fix'd] incombustible, red *Sulphur*, which is also true; and it is obvious to every body, that I am the most constant Metal, and have the best *Sulphur* of all, which cannot be consumed by Fire, but is quite fixed.

Then *Mercury* assented with his Discourses to what the Gold had advanced, and added: It were true, what his Brother, the Gold had told, and might be prov'd by the aforesaid Masters. And that likewise it were known commonly and by every Body {16} what great Love and Unity there were betwixt them two, above all other Metals; which might easily be prov'd, by only this ocular Demonstration, that when *Goldsmiths*, or such like Workmen will guild Things, they cannot do without *Gold* and *Mercury*, but take them and put them together, and unite them with very little Pains. What then might not be done, with more Pains and Diligence, with more Work and longer Labour?

Our STONE

Then our *Stone* replied in a merry Humour: Truly, you both deserve to be laugh'd at with your Proofs; and I admire more especially of you *Gold*, who boast so very much of your self to be good for a great many Things, [or Uses,] that you have no more Sense than that comes to; do you think that the old *Philosophers* have fitted their Writings barely to the common literal Sense or Interpretation, and will be understood in that manner?

GOLD

The aforesaid Masters have Writ no Untruth, and they all agree concerning my Virtue, but there have been some, who have sought for my Virtues in other improper Things, *viz.* in various Herbs, Animals, Blood, Urine, Hair, Sperm, and the like, who therefore have err'd, and perhaps have Writ erroneously too; but the aforesaid Masters have good Testimony, that they have possess'd the Art indeed; for which Reason their Writings may very well be credited.

The STONE

I do no ways doubt, and it is very true that they have possess'd the Art indeed; some however excepted of those whom you have quoted. But when they name barely the Name of *Gold* and *Mercury*, they do it to hide the Art from the senseless [Dunces] and the unworthy, knowing very well, that such only dwell upon Names and written Processes, without meditating further upon the Foundation of this Matter. But the Prudent and Diligent read with Prudence, and ponder how one Squares with the other; out of which they get a Foundation; findings thus by Speculation, and from the *Philosopher's* Sentences, the true Matter, which no *Philosopher* ever named and describ'd openly by its true Name.

This they prove themselves, when they say, where we write plainest, [or open] according to the common Sense [or Interpretation] there we have most concealed the Art. {17} but where we speak by Parables and Sentences, there we have truly disclosed the Art. And where they write of *Gold* and *Mercury*, they however soon after that, tell and explain themselves, saying, that their *Gold* is no common *Gold*, nor their *Mercury* common *Mercury*; by Reason, that *Gold*, because of its Perfection, cannot be alter'd or chang'd, because it is grown already to a quite perfect Metal; and although one should extract its Colour a hundred Times, and Work never never so artful with it, nevertheless it cannot tinge any more, than just so much as it has Colour and Tincture in it self. Therefore the *Philosophers* say, {18} I you search in imperfect Things, you there will find the Perfection, as you may read in the Rosary. Likewise *Raymund Lully*, whom your self have quoted as a Testimony, says thus: What shall be meliorated, must not be perfect; nothing is changed [or altered] in perfect Things, it rather is quite destroy'd and spoil'd.

GOLD

I know indeed that they say thus; but that may be understood of my Brother *Mercury*, who as yet is imperfect; and when we two mix our selves with each other, he then is made perfect by me; for he is of the Feminine, and I of the Masculine Sex. Therefore the *Philosophers* say, that the Art is entirely and Homogeneous. You see the same in Men, that no Child is produced, but by the conjunction of Male and Female. And the same is to be seen in all Animals which have life.

Our Stone

Thy Brother *Mercury* is indeed imperfect {19} yet therefore is not he the *Mercury* of the *Philosophers*: And if you two should mix your selves together and were kept in the Fire [or in digestion] for many Years, it were nevertheless impossible that you two could really be united together; for as soon as *Mercury* feels the Fire, he flips from you going on high, and sublimes it self on the top, leaving you in the bottom. Or if you are join'd together with corrosive Waters, and are dissolved, distilled, and coagulated, you yield nothing else but a red Powder and Precipitate, which if it is thrown [by Projection] upon imperfect Metals, it tinges not; but only so much of you *Gold* is found again, as was taken at the beginning, and your Brother *Mercury* escapes entirely from you; which the Searchers in Alchemy have experienc'd for many Years, and are convinc'd of it by their own no small damage. But as for your referring to the Sentences of the Ancients, who say, that the Art is wholly an Homogeneous, and that no Child can be produced but by Male and Female, which you fancy, the *Philosophers* did to hint at you and your Brother *Mercury* by it; that is not thus neither, but misunderstood by you, altho' they (writing thus) speak very right and proper; for I tell you in Truth, that even this is {19} the Cornerstone laid by the Ancients, at which many Thousands have stumbled. Do you imagine it is with Metals {21} just as with other Things, which have Life? You fare in this, as all those who work wrongly in this Art; when you read these Things in the *Philosophers's* Writings, you do not meditate on the Scope, and whether it agrees with what has been said before, or what is said after that; for what the *Philosophers* have describ'd of this Art with such parabolical Words, is solely to be applied to me, and to no other Thing in the World; for 'tis I alone that do perform it, and {22} without me no true *Gold* or *Silver* can be made.

GOLD

Good God! Are you not afraid to commit a Sin, and have no shame to tell such a Lie? And are you so audacious, as to apply [or attribute] solely unto you, what so many *Philosophers* and Learned Men have written of this Art in several Ages? You, who are an only, gross, poisonous, and unclean Thing, and yet confess, that the Art is an Homogeneous; and you affirm besides this, that without you, who are {23} the Universal, no true *Gold* or *Silver* can be made; whereas it is known, that may have sought so assiduously and diligently, that they have found some other ways, which are called particulars, from which they may have a good profit.

Our Stone

My dear *Gold*, do not wonder at what I have told you, and do not thus impudently and imprudently give me the Lie, because I am older than your self. {24} And although I had been mistaken in this, you ought to spare my Age; for you are not ignorant, that Age should be honour'd.

But to same my Honour, that I spoke Truth, whose Testimonies [being quoted by your own self,] you have no Reason to object against. And firstly, *Hermes* says thus: In Truth, without Lie, certain, and most true, is this, that that which is under, is like to that which is above, and that which is above, is like unto that below, {25} by this you may attain to Miracles and Wonders of one Thing.

Item, *Aristotle* writes thus; Oh! What a strange Thing is this, for it has in it self, all what we stand in need of; it kills it self, and gets Life again of it self; {26} it espouses it self, it begets it self, and brings forth [or generates] of it self, it dissolves it self in its own Blood, and recoagulates it self with the same; it grows White and Red of it self, and we add nothing more to it, nor do we change any Thing, only we separate the Terrestreity and the Grossness from it.

Item, *Plato* the *Philosopher* says thus of me: 'Tis even by one and the same [or only] Thing in it self; {27} it has a Body, a Soul, a Spirit, and the four Elements, over with it has Dominion; and it does not want to borrow any Thing of other Bodies, for it brings forth [or generates it self] only of it self, and all Things are in it.

Many Testimonies more of these Masters could I proffer, but it being unnecessary, I omit them for Brevity's Sake. However, as for Particulars, of which you make mention, it is thus with them: Some are come thus far, that they have been able to {28} extract my tinging Spirit, which they have joined to other Metals, and brought it about by many Operations, that I have participated to such Metals as had any Affinity with me, a small Matter of my Virtue and Power; which, however, but very few succeeded in: Likewise did they partly find it by Chance. {29} And by Reason that they did not penetrate into the Foundation, whence Tinctures come, therefore they could not proceed further, and thus they could not reap very great Advantages therefrom. But if the Artist {30} had looked further about for my own [proper] Wife, and joined [or united] me with her, I then could have tinged a thousand Times more: But they thus spoiled my Nature [or Property] with foreign Things. However, whatever they found, (although but a small Matter in Comparison of my true Power and Efficacy,) it proceeded from me, and of no other Thing whatsoever.

GOLD

What you have said is no sufficient Proof: For although they [the *Philosophers*] write of one only Thing, in which are contained the four Elements, and a Body, a Soul, and a Spirit; they thereby insinuate [or give to understand] the Tincture, after the same has been compleatly finished: It must nevertheless be composed in the beginning of me Gold, and my Brother *Mercury*, we being the Male and the Female Seed, as has been mentioned; and when we are brought to Maturity [or compleated by Digestion] we then are both [that] one Thing, of which they write.

Our Stone

It is no ways thus, and I have told you before, {31} that it is not possible for you two, [to perform it,] for you two are not one Body, but two Bodies, and you are in the Foundation of Nature [or Radically] contrary to each other. {32} But as for me, I have an imperfect Body; a pure, penetrating, tinging, and constant [or fixed] Spirit; and besides this, a clear, bright, volatile, and moveable *Mercury*; and am alone capable of what both of you together do indeed boast of, but are not able to perform it, for in me is the *Philosopher's* Gold, and the *Mercury* of the Wise. For this Reason the Ancients say: {33} our Stone is not Visible, nor our *Mercury* to be had, but out of the soft {34} uncorrupted [or proper] Bodies, and neither of the two can be attained without the other; wherefore I alone do yield the Male and Female Seed; also I am called an *Hermaphrodite*.

Richardus Anglus too, witnesses the same of me, saying: The first Matter of our Stone is called *Rebis*, that is to say, a Thing which by Nature has a double quality [or property] concealed in it self; and it is likewise call'd an *Hermaphrodite*, that is, a Matter, which is not easily to be distinguish'd, whether it be a Male or Female; by Reason, that it inclines to both Parts. Therefor a Medicine is made, {35} out of a Thing, [or one Thing] which is the Water of the Body and Spirit.

This has occasioned the saying, that this Medicine has by its *Enigma's* deceived many Fools. The Art, however, requires but one only Thing; [or Matter;] {36} nothing is to be compared to it, and yet it is mean and cheap: But for this it ought not to be despised, for it makes and brings forth [or compleats] admirable things.

Alanus the *Philosopher* says: You Operators in this Art, you ought to be of fixed Mind in your Work, not beginning and trying sometimes with one Thing, and sometimes with another; for the Art consists not in Multitude of Species's, but in Body and Soul. And for a (certain) Truth, the Medicine of our Stone is one Thing, one Vessel, one Composition. For the whole [Masterpiece of] Art is begun with one Thing, and is ended with one Thing; although the *Philosophers*, in order to hide the Art, have pretended to point out many other ways, as for Instance: continual Cooking [or Digestion,] Mixtion, Sublimation, Trituration, and Siccation, and as many other Names [or Allegories] as the same may be named withal. {37} However, the Solution of the body is not brought about, but in its own Blood.

Geber says thus: In the Foundation (or in the Root) of the Nature of *Mercury*, is *Sulphur*, which perfects it, [viz. the *Mercury*] by cooking and digesting it during a long time in the Veins of the Mines.

Thus, my dear Gold, with what has been said, you are sufficiently convinced, that it is only in me, and I alone can perform all, without the Assistance of you and all your Brothers; not do I want you any ways, although all of you want me: [Or have Occasion for me:] For I can perfect you all, and bring you to a higher Degree, than what you are by Nature.

Then the Gold grew angry, and not knowing any more what to answer, consulted with its Brother *Mercury*, and

agreed upon this, that they would assist one another, who being two in Number, and our Stone but single, they (because they could get no Advantage upon it by disputing) would by their double Power destroy it [or kill it] by the Sword.

But when the Fight began, our Stone issued Strength, [or Power,] {38} and destroyed and conquered them both: And swallowed them [in such a manner] that nothing at all was to be seen of them; nor what was become of them. Thus, you my dearly beloved who fear God, you have here a true and sufficient Narrative [or Instruction] to understand the Foundation [or Root] of the highest and most precious Treasure. For no *Philosopher* did ever declare himself so plain and openly.

You therefore want nothing else, but that you pray to God that he may grant you, to attain to such a dear and precious Jewel: Next to this quicken your Thoughts, and read with Prudence, work with Diligence, and haste not in [the Preparation of] this precious Work; for {39} it must have its natural Time, [or its Time ordained by Nature,] like Fruit on a Tree, or Grapes on a Vine. Be likewise of a good Will and Intention, or else Lord will grant you nothing; for God gives it to those, who desire to do good with it, {40} and takes it, or detains it from such as would employ it to ill Uses.

The Lord give you his Blessing. Amen

An Anonymous 'Treatise on the Philosophers' Stone

From the 'Secret Symbols of the Rosicrucians'

An Anonymous Treatise on the Philosophers' Stone

The Almighty, Alone-Wise, and Omniscient God and Lord hath given understanding to Man, above all other creatures, so that he may know his works and not leave them unexplored. Now since this Man, whom the All-wise God hath inspired thereto, hath this high and profound secret Work and the great secret of the ancient Water-Stone of the Wise, he must needs prove himself aright. If ever there is a natural thing on earth, it is the Preparation and the Magisterium of the Philosopher's Stone, natural and not of man's making, but wholly the work of Nature, for the Artist addeth nothing thereto. Nature alone directeth the growing, as doth every tiller of the soil with his fruits and plants; only he must be subtle in mind and have the grace of God, so that he may direct the same as the work becomes evident in the boiling and through successive time: namely, in the beginning there is the Subjectum, which one doth receive from Nature directly into the hand. Therein lieth hidden the Universal Tincture of all metals, animals, and plants. It is a rough Corpus, having neither the figure nor form of an animal or plant, but is in the beginning a rough, earthy, heavy, viscous, tough and nebulous substance on which Nature hath stopped: but when the enlightened man openeth these matters, investigateth them in Digestion, and with its thick foggy shadows with which it is surrounded, he purifieth and permitteth the hidden to emerge, and through further Sublimation its innermost soul, which is hidden therein, is also separated from it and brought into a bodily form. Then one will find what Nature hath hidden in such a once shapeless substance and what power and Magnalia the Supreme Creator hath given to and implanted in this Creato. For God hath this Creato for all other creatures, as in the beginning of He still giveth it daily, so that it would otherwise not only be impossible for a man to bring such natural work to the desired end, much less to create herein anything useful. But the good and gracious God doth not begrudge man the treasures and goods which He hath implanted in Nature, else He would not have granted such things to His creatures; nay, He hath created everything good for man, and hath made him to be Lord over His creation. Therefore it is fitting for man to understand and to undertake such a natural philosophical work, for otherwise such a highly-gifted and wonderful creation would have been in vain, and we would view Nature like the dumb animals which run about, and we would go vainly after God's counsel and we would not fit into the ends of Nature. *Deus autem et Natura, nihil faciant frustra.* [But God and Nature do nothing in vain]. But God Almighty ruleth in all such things. He ordereth and provideth that oats and fodder be placed before the ass and the horse, but that the rational human being be served with more costly and more delicious food. Therefore those who try to investigate and who long for such a deeply hidden Arcanum and great treasure, in the proper way, do not have to depend upon the harvest of the ignorant, who have no understanding under the Light of our Sun.

The Philosophers and wise men, as well as Neotericis and Veteres, have had many disputations about this secret art, and have tried to point out, with many different names, allegories, and wondrously strange sophistical words what that Subjectum and its Essentia are, and what kind of a Materia, what kind of a Corpus, what kind of a Subjectum, and what a wonderful thing and secret a Creatura it is, which hath embodied such mighty, strange, which, marvellous things with it. Nevertheless all those who were and still are true Philosophi, have unanimously pointed out one single Scopum and one only Materiam, the Filii Sapientiat, writing various and manifold speeches and scripts about it. Concerning the essential thing, however, there is only silence, and that silence hath fast-locked their mouths, and placed a solid Sigil upon them, for if it should become as common knowledge as brewing and baking, the world would soon perish.

There are many who have searched for that only Res, which soluit se ipsum, coagulat se ipsum, se ipsum impraenat, mortificat et vivicat [dissolveth itself, coagulateth itself impregnate itself, killeth and bringeth to life again], but most of these searchers, who have lost themselves while searching, failed. Then it is such a thing as is nearest gold; and it is such a thing as the poor as well as the rich can gain, be it whatever it may. But it threateneth the Philosophi execrationem divinam, and invoketh the curse of God upon him who with his own mouth might

expressly speak on this Subjectum.

When the Philosophers pronounced an Execration, Almighty God did respect and grant their appeal, and gave unto them what He had until then kept in His own hands for several thousand years. Now the aforesaid Subjectum is of such a nature that it, our Magnesia, doth not only contain a small proportioned quantity of the universal Spiritus Vitalis in itself, but also hath some of the heavenly power condensed and compressed within it. Many who found it were so intoxicated by its fumes that they remained in their place and could no longer raise themselves. Only a wise man and one who knoweth these things can take a measure of this same fluid and carry it home from whatever place he may have found it, be it from the depths of the mountains or any other place where it may be met. The poor and the rich are quite free, by the singular and abounding grace of God, to take this, so that he goeth homeward with it to his house, and placeth it behind the furnace or in any other room where it pleaseth him, and where it is convenient for him, and he may begin to work and to experiment with it, for he can leave off so quickly that even his own servants do not notice it. For it doth not go so slovenly with this natural work as it doth with the common alchemists with their bungling work, with their charcoal-burning, smelting and refining, and whatever more they may do. But it is a work which one can keep in a closed casket in whatever room he wisheth, alone that not even a cat come upon it, and, should it be necessary, he can well carry on his craft, only taking care that the furnace have a threefold testing, and that he keep it at the right heat, and let Nature takes its own course. When finally the Solution is taken out of the Terrestriaet, and is strengthened by long Digestion, it is set free from the Crudae Materiae, and is prepared and reborn in the most subtle form. Subsequently, of course, this sharp and potent Spiritus is at certain times given a well-measured quantity, after the fashion of drinking and nourishing, per modum inbibitionis et nutritionis. And its potency is thus condensed and daily becometh as new supports for its brethren, and active therein. Dost thou indeed think that one canst bring forth such work and such potency in unmeasured hidden intensity, a Spiritus Vitalis? The crudae materiae or Subjectum cometh from the Astris and Constellation of the heavens into its earthly kingdom, from which is then the spiritus universi secretur of the Philosophers, which Mercurius of the Wise, and it is the beginning, the end, in which the Aurum Physicum is determined and hidden, which the common alchemist thinks to extract out of common gold, but in vain. Meanwhile, the Philosophi deal much in their writings with Sol and Luna, which of all metals are the most durable in the fire. But this is not to be understood literally, for their Sol and Luna, when they are brought to their inner puritaet, through true, natural, seemly. and philosophical praeparation may well be compared with the celestial bodies, such as the Sun and the Moon, which with their brightness illuminate day and night, the upper and the lower Frimament. Therefore these two noble metals, like the Sol and Luna of the Philosophers, resemble by nature the human body, and to him who knoweth how to prepare them wisely they give much except else is to be prepared, but the one three-fold point of the Universalis, for the Spiritus to be found in these two said things produceth consistency, strength and virtue, amongst other things.

Now the man pardoned by God can prepare and make ready an object or substance of the above mentioned red or white, of Sol and Luna, which is called the Lapidem Philosophorum, or the very ancient Water-Stone of the Wise, from the substance in which God placed such potency at the creation or genesis of the world, or the oft-mentioned materials or Subjectum which God, out of love and grace, implanted in the highly-endowed divine man. But I believe, therefore, that the divine substance which was left to him in the first Creation of the world, of the Spiritu Vitali, of the Inspiration, hath survived in all kinds of creatures. All received the same Spiritum in the aforesaid Massam, and firmly secluded in the lowest depths of the earth, and it was indicated and left to the Wise Men to disinter it, to extract it, to use it, and to perform the same Miracula with it, through the holy wisdom which is still implanted in it and with which it is supplied daily.

Both substances mentioned above as Sun and Moon or red and white, or rather the Praeparation Veneris and Mercurii, are the ingredients in the Composition of our Lapidis Philosophorum. Now then the Materia are in the beginning through sufficient and oft-repeated Sublimentiones purified and cleansed, and then weighed carefully, and then soon composed; also thou must not be ignorant of what is the potency and occasion of both of the said ingredients, but thou must know how to arrange both Pondera, secundum proportionem Physicam [according to the analogy of Physics], for a good portion of the Mercurii is encumbered with a small portion of animae Solis vel Sulphuris, and then unite both with a delicate hand, so that finally the Praeparation and the most difficult work is completed.

But thou wilt have to know that thou must first tinge thy Mercurium with the red Tinctur, yet it will not become red in continenti, but remaineth white, for the Mercurius hath the privilege of wanting to be tinged first before all others. The Philosophi also tell what to do in addition with the Anima solis of this Tinctur of the Mercurii, and from whence it shall be taken. The Ferment of gold is gold, just as the Ferment of dough is dough. Moreover, it is the Ferment of gold out of its own nature, and then its potency is perfect when it is transformed back into earth. And then this is first the beginning of the Philosophers, the right and true Prima Materia Philosophorum metallorum [the first Materia of the metals of the Philosophers]. From then on the true Masters, experienced in the Art, begin to stimulate

their Ingeniam and attain to the Great Work. And then the Artifex continues further with such work and, through God's blessing, bringeth it to the end, to which it tendeth and where it is embodied by God, namely, to the highly-blessed Philosopher's Stone. So that from nothing else than per Spiritum universali Secretum the true materia prima Philosophorum is prepared and made ready. Who now understandeth well this Spiritum Secretum understandeth also, without doubt, the secrets and wonders of Nature and hath the perception of the light of Nature. For he is motus harmonicus Sympaticus and magneticus, from which originates the Harmonia and Concordantia, the magnetic and sympathetic power or effect of the uppermost and of the lowermost. But note that the natures of both ingredients are unlike each other in the beginning because of their opposed qualities. For one is warm and dry, the other is cold and moist, and they must of course be united. But when this is about to occur, then their opposed qualities must slowly be changed and equalised, so that neither nature through intense fire divest the other of its potency. For thou canst never collect them, because both natures must rise simultaneously in the fire's power. Then the Discrasia will be taken from the Corpori, and an Aequalitas and good Temperatur is established, which occureth through a moderate and constant boiling.

For when both of the natures Sulphur and Mercurius are enclosed in a very narrow space and are maintained with moderate heat, they begin to abate from their opposed character and to unite, until finally they have all the qualities. They become one Constipation and rise at the same time, and certainly at the top of the glass standeth numero one. They are ready to wed, and then the bridegroom placeth a golden ring on his bride, say the Philosophi. And when thus Mercurius with its Sulphur, like water and earth with each other, become duly boiled (and the longer the more) they cast away all their superfluties and the pure parts join each other and dispose of their corlicibi: otherwise the impure parts prevent unification and the Ingress.

For the Mercurius, as the first Corpus, is entirely crude and can per anima be neither mixed nor perpetuated, for neither Corpus entereth the other nor will be united with it either vere or in radice. But should these things be so helped that a true Tinctur will be formed, there must be prepared out of this a new spiritual Corpus which cometh forth out of both, for after the purification one taketh the virtues of the other, and out of several become one, numero et virtute [in number and power]. But if the fire should be much too intense and should not be controlled according to the requirements of Nature, these two above-mentioned would be either suffocated or separated. If they did not have their right mode of preparation, they would become either nothing or a spoiled work and a Monstrum. But when one proceedeth prudently and with a duly tempered heat, then both substances will rise in the Sublimation uppermost in the glass or cupola. Then when thou pluckest these lovely flowers, thou canst enjoy them already particularia.

But thou canst observe the motum occultum naturae as little as thou canst either hear or see the grass growing, for one can neither observe nor notice the increase and development of these two ingredients, Mercurii and Sulphuris, because of their subtle, hidden, and slow Progressus from hour to hour. Only by marks set from week to week can it be observed and a conclusion drawn, for the inner fire is very delicate and subtle. But however slow it may be, it doth not stand still until it cometh to the end where its intent is to be seen, as in all plants, unless it then be that such subtle and expert boiling is hindered through the all too-strong heat of the sun and is burnt out, or is hindered through suddenly appearing cold; ergo qui scit occultum motum naturae, scit perfectum decoctionem [therefore he who knoweth the hidden movement of Nature, knoweth also the perfect boiling or preparation]. This motum should now take its natural and self-determined course, although one can neither hear nor see it, as also one cannot comprehend the Centra et ignem invisibilem seminum inuisibilium [the Centre and invisible fire of the invisible seed]. Therefore thou must commit such a matter to Nature alone, and observe it and not once try to oppose Nature, but have all confidence in it until it bringeth forth its fruit.

When one treateth Nature with a gentle and agreeable heat, it doeth and effecteth everything out of itself, which for the furnishing of a Creati or the introduction of a new form is a matter of necessity: for the Divine Word Fiat still abideth in all creatures and in all plants, and hath its mighty power in these times as well as in the beginning.

There are, however, four chief Virtutes and potentias of which noble Nature maketh use in every boiling; thereby it doth complete its work and bringeth it to an end.

The First Virtus

Is and is called appellativa et attractiva, for it is possible for it to attract to itself from far or near, food of which it is desirous out of results and places agreeable to its nature, and it can grow and increase. And here it hath a magnetic power, like that of a man for a woman, the Mercurius for the Sulphur, the dry for the moist, the Materia for the form. Therefore the axiom of the Philosophers is: natura naturam amat, amplectitur prosequitur. Omnia namquam crescentia, dum radices agunt et vivant, succum ex Terra attrahunt, atque avidè arripiant illud, quo vivere et augmentari sentiunt. [Nature loveth nature, surroundeth it, and followeth it. For all plants, when they strike root and begin to live, suck sap out of the earth, and draw to themselves avidly that whereby they sense they can live and multiply themselves.] For where there is hunger and thirst, food and drink will be received with avidity and this

Virtus potentia will be aroused, and it cometh from the heat and average dryness.

The Second Virtus and Potentia

Is and is called natura retentiva et coagulativa. For Nature not only alone is useful to it and serveth it for its continuation and is advantageous when it lacketh that which it eagerly produceth from itself, but hath also with it the bond with which it draweth and bringeth and holdeth it to itself. Yea, Nature even changeth it into itself, for as it hath chosen of these two the purest parts, it separateth the rest and bringeth to the mouth and maketh it grow, and is in no need of any other calcination or fixation; nature naturam continet [Nature retaineth nature], and such skill cometh from its dryness, for the cold constricteth the gained and evenly-formed parts and drieth them in the Terrae.

The Third Virtus and Potentia

Naturae in rebus generandis et augmentandis.

Est Virtus digestiva, quae fit per putrefactionem seu in putrefactione [is the digestive power, which occurs through the putrefaction or in the putrefaction], in moderate and temperate heat and moisture. For Nature directeth, changeth, and introduceth one kind and quality, the crudeness is done away with, the bitter is made sweet, the harsh is made mild, the rough is made smooth, the immature and wild is made tame, that which was formerly incapable is now made skillful and efficient, and leadeth to the final intended execution and perfection of the Work, and representeth the Ingredientia to the Composition.

The Fourth Potentia naturae

Est virtus expulsiva mundificativa, segregativa [the expelling, purifying, separating power] which separateth and divideth, which purifieth and cleanseth, which washeth during the Sublimation or Decoction. It setteth from Sordibus and darkness and bringeth forth a pure, transparent, powerful or illuminated Corpus or substance; it collecteth the Partes homogeneis, and is gradually set free from the heterogeneis, repulseth the Vitia and everything alien, inspecteth the crude, and giveth every part a special place. This is caused by and cometh from the agreeable constant heat in appropriate moisture, and that is the Sublimation and mature fruit, which will now fall out of the husk. Therefore it is in the beginning designed by Nature and artisans, namely the Patiens is set free from the Agente, and will be perfected. Nam liberatio illa a partibus heterogeneis est vita et perfectio omnis Rei, [for the liberation of these unequal and opposed parts is the life and perfection of all things]. For the Agens and Patiens which until now have been contending with each other, so that each affecteth and rendereth resistance according to its opponent's resistance — i.e., as much as possible it would like to break its opponent's resistance and they must not unite during the time of their Decoction, but the best part must gain the victory and expell the impure, and subjugate it.

Now when all Naturalis potentia have done their officium, then cometh forth the new birth and as the mature fruit presenteth itself in all other plants, so also now in our Subjecto and natural work which, when perfected, quite surprisingly doth not at all resemble any more its first beginning and hath no more quality, and is neither cold nor dry, neither moist nor warm, and is neither masculus nor foemina. For cold is there itself turned into heat, and the dry into the moist, the heavy into the light, for it is a new Quinta Essentia, a Corpus Spirituale and hath become a Spiritus corporalis, such a Corpus as is clear and pure, transparent and crystal like; one which Nature itself, could never have produced as long as the world hath stood. The Artifex and the enlightened man, however, auxiliante Deo et natura [by the aid of God and Nature], produceth through his intellect and art, and he placeth it there by itself. So that subsequently he encountereth a Miracula and that is called: Unguentum anima, aurum Philosophorum, flos auri [the unguent, the soul, the philosophers' gold, the flower of gold]. Theophrastus and others call it Gluten aquilae.

Now what is shown about the four potentiis naturae, the same had been effected by means of the fire, which must be incombustible, pleasing to Nature, and according to Nature it must continue steadily and must also be advantageous to the Work: but in this Work two kinds of fires are to be particularly well attended to, namely: the outer elementary fire which the Artifex constructeth and which he applieth to the Work, and after that the inner, innate, and natural fire of the substances. Though in all three primary things or genera there is to be found a natural fire as in the Animalibus, Vegetabilibus, and Mineralibus, through which it started and moved, maintained life, was strengthened and increased; and can continue its innate power of bringing forth and of implanted virtue according to the character of each.

But the fire which is in our Subjecto is in itself not least amongst creatures and minerals. It hath hidden within itself the most wonderful, the most potent fire against which the outer fire seemeth like water, for no common elementary fire can consume and destroy the pure gold which is the most durable substance amongst all metals, however intense the fire may be, but the essential fire and water of the Philosophers alone doeth it.

If we had today that fire with which Moses burned the golden calf and ground it to powder and strewed it upon the water and which he gave to and made the Children of Israel drink of it (Exodus, chapter 32) - let such be a piece of alchemical work of Moses, the man of God! For he was instructed in the Egyptian art and skilled therein. Or the fire

which the prophet Jeremias hid beneath the foot of the mountain, from which Moses saw the Promised Land and whereon he died, the fire which was recovered seventy years later by the Wise Men, the descendants of the old priests after the return from the Babylonian Captivity. But in the meantime the fire was changed in the mountain and became dense water (II Maccab., chapters 1 and 2). What thinkest thou? should we not warm ourselves at it and keep from us the frost in winter?

Such fire slumbereth in our Subjecto quietly and peacefully and hath no movement of itself. Should now this secret and hidden fire help its own Corpori, so that it may rise and have its effect, and manifest its might and power, so that the Artist may reach the desired and predestined end, it must be aroused through the outer elementary fire, be kindled and be brought into its course. This fire may be in lamps, or of whatever kind thou dost like, or contrive, for it alone is sufficiently capable of executing the activity with ease, and such fire and outer heat must be tended and maintained all the time until the end of the Sublimation, so that the inner and essential fire be kept alive, in order that the two indicated fires may help each other and the outer fire let the inner fire be worthy, until in its appointed time it becometh so strong and intense a fire that it will soon burn to ashes, pulverise, turn into itself, and make equal to itself all that is put into it but which is nevertheless of its own kind and nature.

Nevertheless it is necessary for every Artifex at the cost of his desired end, to know that between these two above-mentioned fires, he maintaineth certain proportions between the outermost and the innermost, and that he kindle his fire rightly, for if he maketh it too weak, then the Work cometh to a standstill, and the outermost fire is not able to raise the inner one, and in so far as he stirreth it up moderately several times, it yieldeth a slow effect and a very long process, and when he hath waited with such patience and hath his data, he then finally reacheth his intended goal. But if one maketh a stronger fire than becometh this process, and it be speeded up, then the inner fire suffereth, it is entirely incapable, the Work will surely be destroyed, and the hasty one will never attain his end.

If after lasting Decoction and Sublimation the noble and pure parts of the Subjecti are gradually, with the advantage of a calculated time, separated and set free from the crude earthly and useless substance, the impulse in such activity must be according to Nature and must be adjusted with such moderation that it will be agreeable, pleasing, and advantageous to the inner fire, in order that the inner essential fire be not destroyed through all too-intense heat, or even extinguished and made useless. Nay, rather it will be maintained in its natural degree, be strengthened, whilst the pure and subtle parts come together and convene, the crude being separated, so that they combine and the best will achieve the aforesaid end in view. Therefore thou must learn from Nature that degree of fire which Nature useth in its operations until it bringeth its fruit to maturity, and from this learn Reason and make calculation. For the inner essential fire is really that which bringeth the Mercurium Philosophorum to aequalitaet; but the outer fire stretcheth forth to it a hand so that the inner fire will not be hindered in its operation, therefore the outer must have concordance with the inner and must adjust itself according to the same, vice versa. Then in such use of the universal elementary fire it must be led toward the inner natural heat, and the outer heat hath to be adjusted to it, so that such doth not surpass in the Creato the power of the moist and warm Spiritus, which is wholly subtil; if otherwise, the warm nature of the said Spiritus would soon be dissolved, and it could not hold itself together any more, and would have no potency: it followeth therefrom that a fire more intense than is necessary for reviving and maintaining the inner natural fire implanted in our Materiae can only be for hindrance and deterioration. In natura et illius Creatis et generationibus sit tua Imaginatio, [upon Nature and what hath been created or brought forth by her, mediate thou]. Therefore bring the moist Spiritum into the earth, make it dry, agglutinirs and figurs, with an agreeable fire. Thus shalt thou also bring the Animam into the dead Corpus and restore what thou hast taken away, and thou restorest the soulless and dead to life and to rise again and be equipped, but whatever hath driven it will not stand the heat, for it will not become constant as if it were to be received spontaneously from itself with good will, with joy and with desire, and be deeply impressed.

And that is sicci cum hurnido naturalis unio et ligamen tum optimum [the natural unification of the dry with the moist and also the best tie]. Yea, if one really desireth to discuss this matter: the Wise Men mention three kinds of fire, each of which taketh charge of the operis magni, so that each best form in particular must in wisdom and good readiness have governed this also. And so he will not work as one blind, but in an understanding and prudent manner, as becometh an intelligent Philosophus.

The first is the outer fire, which the Artist or watchman maketh, which the Wise Men call ignem frontem, upon which Regimen dependeth the safety or the ruin of the entire Work, and this in two ways: nemium sumiget cave [take heed that it doth not smoke too much], but it is also said: combure igne fortissimo [burn it with the strongest fire].

The second fire is the nest wherein the Phoenix of the Philosophers hath its abode, and hatcheth itself therein ad regenerationem. This is nothing else than the Vas Philosophorum. The Wise Men call it ignem corticum, for it is written that the Phoenix bird collected all fragrant wood whereon it cremateth itself. If this were not so, the Phoenix would freeze to death and it could not attain to its Perfection. Sulphura Sulphuribus continentur [Sulphurs are

maintained by sulphurs]. For the nest should protect, assist, cherish and keep the brood of the bird unto the final end. The third however is the true innate fire of the noble Sulphuris, itself to be found in radice subjecti, and is an Ingredient, and it quieteth the Mercurium and fashioneth it: that is the real Master, yea, the true Sigillum Hermetis. Concerning this fire Crebrerus writeth: In profundo mercurii est Sulphur, quod tandem vincit frigiditatem et humiditatem in Mercurio. Hoc nihil aliud est, quam parvus ignis occultus in mercurio, quod in mineris nostris exitatur et longo temporis successu digerit frigiditatem et humiditatem in mercurio, [In the essence of the Mercurii is a sulphur which finally conquereth the coldness and the moisture in the Mercurio. This is nothing else than a small fire hidden in the Mercurio, which is aroused in our Mineris, and in the fulness of time it absorbeth the coldness and moisture in the Mercurio or removeth them, and that is also said about the fire.]

The Adventures of an Unknown Philosopher

Jean Albert Belin *Les aventures du philosophe inconnu, en la recherche et en l'invention de la pierre philosophale. Divisées en quatre livres...* Paris, 1646. Transcribed by Sean Brooks from the translation in British Library MS. Sloane 3641.

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The first discourse of philosophy to the unknown philosopher which declares the nature of the stone, its effects, its excellencies with its possibility and essences.

Borellus says this author was one Belinus, an abbot.

My Son,

Many seek the Stone and know not what it is. The definitions which I know they give of it doe furnish me with matter of laughter and compassion. To explain the effects of a thing is not to define it, one must declare the nature which produces those effects. That I may not leave you in this common error, I will let you know in what this essence does consist.

The Philosophical Stone is a substance of the mineral kind, the most perfect that can be having in itself a most perfect mixture of the elements.

That it is a substance of the mineral kind; this is the kind [the genus] of its definition. All the metals and minerals are a substance of this first stage of Nature. But that it is a substance the most perfect which is possible, this is its true difference. All the metals and minerals have their imperfections, by reason of their impurity and indigestion, as also for defaults of tincture and fixation not superabounding: for this cause Sol who is fixed pure and perfectly tinctured above [among] all the metals; but has only enough for himself and has nothing for the others, so that he has not all the perfection possible in the mineral kind, because therein as you will see in my following discourse, one may find such a substance as can communicate fixation, tincture and purity to the others, which gold cannot do having only enough for itself, not having also that subtilty necessary to communicate them, if he should have them, by entering and penetrating the bodies.

You see by this that our Stone is perfectly defined, because this notion agrees with it alone, and distinguishes it from all other substances comprised under the same genus [kind].

From its nature learn its effects, that is that it has power to make all imperfect metal perfect, and cure diseased bodies. Forasmuch as being a substance of the mineral kind, which has a most perfect mixtion of the elements, it has without doubt the virtue to reduce metals to their perfection, which are not imperfect, but by reason of their impurities and indigestions proceeding from an imperfect mixtion of the first elemental qualities: in like manner only by reason of the distemperature of their constitution.

The Stone is therefore a most powerful medicine, both for metals, and for the living. It is this which evidently shows its excellence above all things here below: for if the noblest end be a mark of excellence, the Stone having its end the most perfect among all things purely natural is also most considerable. Man is the prince of this world, and I suppose that every created being is employed in serving him, and according to its capacity contributes to do him good, regarding that as its end. This being so the greatest good to man is the noblest end of the creatures here below: now the greatest good fortune which he is capable of, without reference to grace, is health with riches. From these two as from two fountains, are all the good things derived which he can desire. Riches gives him the means to satisfy all his wishes, with these he may purchase honours and dignities to make his mind contented, he may have all the delicacies wherein the senses do delight, to satiate the appetite: and health does make him taste all these pleasures, in the extent of their power: by consequence the Stone which gives to man both the one and the other, has the most notable end; judge then from thence its excellence and its perfection.

Perhaps these mighty wonders which I with truth attribute to it are the reason that many call in doubt its possibility and esteem it as a mere chimaera, but truly the matching bands of ignorance which cover their eyes, produce in them this unhappy effect, or rather this pride which hinders them from believing what they cannot comprehend. It is not only possible, but very easy to be made by an industrious hand. It is true that being both by Art and Nature; since it is composed by the power of Nature assisted by the industry of the Philosopher, it is not possible if both the one and the other do not concur. One only is unable, both together can do all. Without Art, Nature is too weak, she has her bound in the mineral kind when she has produced Sol, she cannot go beyond it, by reason of the crudity of the air,

which hinders the heat sufficient to digest this gold perfectly, so that Sol being the limit of Mother Nature in the mineral kind, where our Stone holds the noblest rank, its composition is impossible to Nature alone. Neither likewise can it be done only by artifice, since not in this subject matter only, but in whatever it be, man can do nothing if he be not aided by Nature, since his own power extends no further than to assist Nature. You could not clothe the fields with a thousand varieties had not Nature furnished you with proper seed, and if this seed reared up or conducted by your hands did not cooperate with you: all you can do is to assist the seed, to put it into good earth, to supply it with heat in order to stir up its own. So Art alone is unable, as well as Nature only, to make our stone; but both conjointly and together do easily compose it. Experience shows us this every day. If you cultivate not your gardens and your lands, you have nothing which is perfect and by cultivating them you have one part of your desires. Nature provides you matter, and you lend your hands to Nature. The same in our Stone; Nature gives you what you should have, and you should give her what she wants: she gives you what you cannot make, and industry must likewise give to her what does surpass her power, she supplies the mineral power, industry must augment, in the same manner as in your gardens. She gives you the vegetable virtue and leaves to the gardener's industry the power and means to increase it, furnishing him with what he wants: having given you the mineral you ought to have, it belongs to Art to perfect the rest, to multiply the mineral virtue, to put the matter into a convenient place, to give it some external heat in order to stir up and sweetly call forth the internal, and by thus gently using it to render it more powerful. In a word, Art must bring to pass that the mineral nature push forward and the substance in its kind as much as it is possible, so that it be sufficient for itself and for others, that is most abundantly. In this manner Nature helped by industry will perfect our Stone.

Now that this may be done, reason shows it most evidently: if in the mineral kind there be a seed whereby it is produced and multiplied in the entrails of the Earth, why cannot the philosopher do as much having the knowledge of it by his learning, lodging it in a convenient place, and governing it wisely? The labourer easily makes his corn come up, the gardener his herbs and fruits, having the knowledge of their seed, a philosopher has certainly as much in the mineral kind as a simple gardener in the vegetable.

Furthermore a master gardener having the seed of an herb, not only makes an herb from thence, but an herb which produces another herb, being carried on to its perfection, why cannot the philosopher manage the seed of the metallic kind to a degree wherein it may produce not only an herb, I should say a metal, but a metal which should have the power to produce its like, and multiply even to infinity?

Certainly if there be a seed in metals, one must be a fool to affirm that they cannot be multiplied by means thereof. One cannot without ignorance say there is no seed. Can you persuade yourself that gold, the most perfect of bodies is produced without a seed? Since it is multiplied in its mines, and that the multiplication of every species is made by the means of the seed. Know you not if gold were bred without a seed, that it would be imperfect? Each thing that grows and comes without a seed is it not imperfect? But it is true that gold, the most perfect composition of the world, cannot be imperfect; therefore it is produced by a seed: no perfect thing here below is made without a seminal power. There are three kingdoms in the inferior nature; the mineral, the vegetable, and the animal. They are all derived and grow in the same manner, I should say by virtue of their seed: since the great God created the first matter, from which he made the elements, nothing is produced without a seed. They evidently know it as well in the animal kingdom as in the vegetable; the fruit which your gardens bring forth, the dogs and the horses which you see gotten each day hinders each one from doubting. So also they assuredly believe that each of them may be multiplied in their species. You see with your eye the vegetable seed, your imagination lets you know the animal, there is the mineral only which remains unknown. Only the sage and the wise philosophers have the reputation of knowing it, forasmuch as Nature has hid it in the profundity of the Earth, rendering it invisible by the appointment of the great God, who governs all things wisely. Ruling in a manner unknown, thence it comes that they do not do, as they do in other kingdoms, not that it is more hard, did they but know it they would eagerly do in the mineral kingdom that which they do in the vegetable. The gardener engrafts upon a stock what fruit he pleases and the philosopher knowing the seed of the metallic kind, shall if he will, engraft gold on an imperfect body. From a wild stock the gardener will make a lovely apple tree; so the philosopher from a mixed metal of a despicable price, if he will, shall make most precious gold. The labourer makes his grain corn grow up because he knows the seed of that grain; so also shall the philosopher make as much gold as he would, having the knowledge of the seed of gold, making therewith a perfectly digested gold, which shall have the power to change all metals into good gold by its digestion digesting their indigested parts; just as strong and powerful wine shall change water into wine conformably to its strength and power: put a drop of water into a glass of wine, this water shall in an instant be changed into wine; if you could bring this wine up to a greater power, it would change a greater quantity. In the same manner, by bringing the mineral substance up to the supreme degree of digestion it will be able to change the imperfect and undigested bodies into perfection even to infinity, if you can subtilize this virtue unto its perfection, so that one drop may convert an ocean of imperfect metals; as you see in rennet a drop of curdled milk shall convert an ocean of milk into

true rennet, even to infinity. If you have any difficulty apprehending this consider that if you have the cacochymia [an evil digestion], as much nourishment as you shall be able to eat, shall be converted into putrefaction, because the putrefying virtue, (if one may say so), is strongly multiplied in that part. On the contrary if the digesting virtue be abundantly multiplied, it will convert the crude aliments into good substance. As we see in certain creatures who presently digest a great quantity of the most indigested aliments [food]. So the virtue of the Stone is so much multiplied by the conduct of the wise philosopher, that by digesting the imperfect bodies and metals, it of them does make fine gold.

First it produces a substance of the same, the same nature according to the strength of its virtue, and it afterwards produces gold. Take for example, a tree. The seed cast into the ground produces some apple tree which begeth apples. This apple still affords a seed to produce such another tree; until this seed being debilitated in its virtue for want of heat, will produce no more than barren and unfruitful stocks. So the Stone at the beginning being thrown upon a metal, from thence will make a stone which will have the power of making another Stone, until that the last production shall have no more power than to produce Sol, which is a tree without fruit, and an herb without seed. Since you see then every day effects resembling those of our Stone; believing the one does not doubt the other, that the miraculous effects which I attribute to it may not make you deny to the mineral kind which is conceded to the vegetable and the animal. Know that there is a seed, thence judge the possibility of the Stone. Know furthermore that the seed has the same power in the mineral kind as in the two superior ones, and thence you may gather how it can be multiplied: and take not up with the sentiments of such thick skulled and ignoramuses as blame the design of such those who seek the Stone, because they cannot attain to it: the knowledge of it is above their capacity. The man who is accustomed to find fault with what he cannot comprehend, is like the fox in the fable who disliked the grapes which he could not get. As this science has not been given but to the holy and the wise philosophers of whom the number is but small, thence it comes that the greatest part do discommend it. Ignoramuses love not sciences, the grossest spirits get afar from the schools; so does the world find fault with our secret because it is all filled with madmen, it is thought impossible because they love ignorance.

I say much more it is extremely easy, at least it is not so hard to find and make as many arts that are commonly professed. Had not men had the use of glass, who would think it possible? If the way of making paper were not yet known, men would esteem it doubtful; so it is with our Stone; it is not common and therefore thought impossible, or at least very difficult, and yet it is easier to be found and made than pan powder [gunpowder I suppose], glass and other things which common people make with ease. And truly it is not without reason that my sons call it the play of women and children, since a child instructed in the manner of it may do it in sport.

Whence comes it then you will say, that of above a hundred thousand who work therein exactly, with a great deal of pains only one shall succeed? If it be so easy how comes it that after so many years, which they seek it with so much eagerness, two or three only have been made happy with the possession? Whence comes it that so many good wits who astonish men with their subtilities, and by the inventions of notable wonders, have been gravelled in a point which you take to be so easy? If they have pierced the heavens with the sharpness of their understandings how come they so blind upon this?

This at first sight is astonishing yet two or three points being considered, you will have no more to wonder at, first though the Stone be easy, the secret to make it consists of a continual ratiocination whereof very few are capable. Of a thousand you will have a great difficulty to find one who knows how to reason. Ordinary people amuse themselves by learning sciences superficially, slightly skimming [or running] them over and seldom sound the bottom, they busy themselves with little punctilios of wit which are imaginary, leaving the depth of learning there where the truth is. In these punctilios we soon see their end, their wits there finding diversion rather than pains, it is for that reason that there they end their course.

Consider pray how human and divine sciences are nowadays managed in the schools. In the universities they will make treatises of a hundred pages to know whether God made *Ens Rationis* [a logical term], whether he walks in the imaginary spaces, if Galen's figure be good. They propose questions in the air, which only serve to confound paper: and the principle they pass over slightly enough. When from my throne I behold the doctors of these times who call themselves philosophers, I know not whether I should laugh or rather lament. Do they enjoy themselves in physick [that is natural philosophy] to search out Nature's things? Do they examine the wonderful perogatives of Nature? It is easy for them to give some rustic definition without passing any further because to go further one must reason, one must have one's spirit very attentive, which there are very few who can do. Of a hundred swimmers very few know how to dive. Of a thousand students, very few sound the bottom. One will tell you in two words, physick is a natural science, that its object is the natural body. After that, if one should speak a little more particularly to them; what is this body? Whence comes it? What are its causes and principles? They will be like the poor strollers [or gypsies] and they will speak like blind men of colours: to discourse of these scientifically, one must have a good ratiocination. I say then that the secret of our Stone is very easy in itself, but it is true the men render it impossible

because they will not reason. That is to say, it is not hard to mankind, but because they will not be men: this is the first reason why so few men do make it.

Secondly, to speak ingenuously the truth, if the theory be easy and certain to men, who are men, I say who will reason, the practice as very tedious [troublesome]. One must be bound a year or more to stay by his furnaces, in order to assist the work of Nature: you must take leave of all sort of business and employments, you must keep entirely to yourself, the visit of a friend may be enough to spoil the work in detaining the philosopher at a time when he should not leave it. And then the vessels are of glass, the matter is brittle, if one breaks farewell all hopes, one must begin again. Tell me how many do you know who have so much patience? To captivate himself entirely for a year to look through the hole of a furnace, and do such sort of things, is this proper to man whose spirit aims at liberty?

The third reason is taken from a higher place, lift up your eyes to heaven and there you will find it. I perceive a certain providence above, which wisely disposes and governs all things: which having built the world in so beautiful an order takes care to hinder its ruin and confusion, which without doubt would not fail to happen if every one knew how to make gold. It would change the universe, and turn it topsy turvy; if everyone could make the Stone, gold and silver would be as common as dirt. It would therefore be necessary to establish some other invention to continue trade, for you would not get a dish of milk for a load of gold; their scarceness is that which makes things be esteemed, and the price only maintains commerce: there would be nothing but confusion in the world. God for that reason hinders this secret from being common. And since he sounds even the bottom of our hearts he knows their aims and inclinations; he sees that the greatest part would damn themselves by the knowledge of this secret, for the ill use of it, which yet are saved by being ignorant. It is true that many would fail of working out their salvations, as the great wits of the precedent ages have done. But God sees that knowing our secret, they would do no other thing, they would desire all employments for the knowledge of the Stone has propriety that it thoroughly possesses the soul, and yet high providence ordains them for other designs.

Furthermore, of a thousand who work, and perhaps have the knowledge of it, very few have the requisite intention: this man has no other end than to make himself great, another to enrich his parents, another to take his pleasure, to buy by the force of money a terrestrial paradise. It is for that reason God hinders the success of their work, not seconding the evil intention; he who sets his hand to the work ought to have no other design than to employ the effect of his labour to help the poor, found hospitals, deliver captives, and procure the glory of his God. To undertake it for any other end is to lose his time and labour: and not only the intention ought to good, but the life also holy.

For the reasons above alleged one has need in the practice of the assistance of the most high: but heaven gives no help to the man who is its enemy: one must have a pure and holy heart, divested from the desires of the world, and vowed entirely to God.

Finally if the greatest part of men had certain remedies to exempt themselves from, or cure their distempers they would run into vice? The fear of getting some evil or of dying soon restrains them much more than the fear of God. But having our Stone, they preserve themselves and cure all infirmities, even those which our physicians call incurable.

See here my son, the reasons why, though the Stone be possible and easy, so few have the happiness to make it. I could still give you further reasons, but I well perceive that you doubt not of it, and that you would now hear me discourse about the way to make it. It is that which I propose to do; but since one can do nothing without a subject matter, it will be to the purpose to discourse in the first place about the Matter.

The Second Discourse of the Matter of the Stone

It is at this point that all the world stumbles, know you not that all who work betake themselves to different matters. Nevertheless [it is true that] the Matter is but one.

God has been willing to imprint his image upon Nature; as he is one, and from this unity three persons are derived, so he willed that matter should be but one, and from this unity there should go forth three kingdoms; the mineral, the vegetable and the animal. There needs but one source to make diverse rivers, one grain of corn, one stock of a vine to obtain many more.

All comes from unity says the divine Plato, and all returns to unity.

It is therefore that the matter has the principles of our rich Stone, being the same as of all the metals, which without doubt is one alone. This unity as in Nature will make more, to make no more than one.

Now this one only Matter though it be common is not known by everyone, everyone carries it with them, and only one of a hundred thousand shall know it: you cannot take a step without finding it in your way, for it is without you as well as within you, and yet the number is very small of those who know it: a million seek it and not one finds it. Some go to seek it among herbs and plants, not understanding what I am going to say; namely that finding in my

books that all things have the same principle, which is to be met with everywhere in the heavens as well as on Earth, in herbs as in animals, in stones as in men, they imagine that it matters not from what place they draw it: they see not that in vegetables it is determined to a different kind from the mineral and that drawing it from a vegetable he should return it again to its first indifference which Art has not yet known how to do; and more than that, if Art could do it, he could not know how to bring it into what kingdom he would. This is the work of Nature, forasmuch as man knows not the proportion of the elements which it received at its nativity. Leave then the herbs to the gardeners to make salads for the poor alchemists.

For the same reason those who take the common elements are grossly deceived, for if they could have the elements in their first purity, it is not in human power to rule them according to their will. It is Nature's prerogative to make the first determination in the kingdoms, after that only, Art may lend a hand, and not before.

Hold it then for a certain maxim that to make the Stone, you must not depart from the mineral kingdom, and that in it you shall meet with your principles: the design of the secret is to advance the metallic nature to its perfection, you then must take that same nature: to make a tree they do not take a dog; to bring up a plant to its perfection, they don't amuse themselves with watering and cultivating stones, they cultivate the plant. If you would carry up the mineral nature to its highest degree of perfection, work then upon the same nature; there you will find the common principle of every creature but already determined to that kind to which you desire to bring it, and therefore only proper for your design. I intend not nevertheless, to assure you that all which is of the metallic kind is proper to afford you this principle. It is the error of many who take gold, silver and other common metals, dissolving them with strong waters, thinking to draw from their entrails this rich seed which has engendered them. They are not in the wrong to think it is there, but they are very much in the wrong to think to pull it thence, by reason of the inseparable union of the mineral principles in the formed metal; seeing that then they are determined; and beside in their production a thousand superfluities are mixed with their principles, which cannot be cast out without incredible pains. I see well that a strong water does dissolve, would you know how? It is by cutting and eating away the metals; these dissolutions are no other than pieces of the metals, and not the seed separated from the parts. But it is ridiculous to take (for example) a piece of a man, an arm or a leg and cast it into the matrix of a woman to beget a man: it is to do the same thing.

2. Know you not that the matter of the Stone ought to be philosophically calcined without the operation? That is to say without mixture with its own proper natural sulphur, how a metal already formed cannot be calcined in that manner.

3. How can you reduce the metals into their first principles their compositions being so hard, and so tenacious? How will you remove the superfluities they have contracted in their birth? I have not yet shown it to any one.

Finally do you not see that the formed metals are baked bread? One cannot make leaven of baked bread.

Leave then the metals also which are in the metallic nature, and boldly betake yourself to the minerals.

But think not nevertheless that they are all proper for this purpose; forasmuch as the greatest part of them have in their production contracted stains, that by the force of Art can never be removed, and the metallic seed is there debilitated, and as it were without vigor.

But among them all seek in one, which is the only necessary; should I speak more clearly? In that you will find the keys of the grand secret, there is the cabinet I hid them in. It is the mine of my wise sons; the metallic seed is there all vigorous; it has not had time to weaken itself, and contract those indelible stains. There the matter is, but truly it is not the Matter. Take well refined steel and open its entrails, and you will there find this second matter of the philosophers so long time, so much sought for, but without well refined steel and well wrought by the hands of a good artist, never think to obtain your end. This mineral is the hidden fountain, if you open it with your steel you would find a water. Do I not yet say enough of it? This water is the mercury of the wise philosophers, this water is the menstruum of the world, this water is all spirit: what do I say? It is body and matter but it also is a soul, it is a sulphur, and not a burning sulphur; it is the bath of the elements, it is in this they are united and married by a secret of Nature, and after determined to the mineral kind. It is the water which wets, and does not wet; the water of life and the water of death, it kills and revives both together, it is hot and it is cold; it is dry and moist; it is a water that serves each one and they see it not, it is a light water which weigheth very heavy; it is a black water, whiter than snow; it is muddy, but it is clear and crystalline, it is stinking, and for all that it refreshes with its sweet smell; truly it is without colour, yet it also is white, black, yellow, red, green and diversified as a border of flowers. It is the water of our sea, the philosophers sail on it prosperously, but the bellows blowers and alchemists are shipwrecked there. Why do they blow upon the sea? The winds are to be feared there. It is a vile water, but it is precious since it is the mother of our gods; the seven planets one unto it their nativity.

To comprehend it remember that God being willing to create the world, created the first matter. It was a pure substance which we may call a quintessence; all Nature was comprised and enclosed in it; it was like a water or like a steam [smoke] loaded with cold and darkness to the end that it might extend itself in continuation, for that reason

the divine spirit walking on the waters, made a light appear issuing out of his divine Word, to divide this matter. Of the purest part he made the heavens, those luminous arches that surround the Earth; and are not different but in greater or lesser purity: he made the inferior world, having divided it into two parts, of the purer he made as it were a quintessence, whence he produced the elements. These young and vigorous elements acting strongly produce vapours, which resolving themselves into a water; this water was then in an indifference to be a plant, a metal or an animal; but by a miraculous turn of hand of Nature, it is as soon made all things; you may consider it well, but not penetrate into it. There it is made a plant, there an animal, and here a mineral; it produces this wonder, casting this water into diverse matrices as an universal seed: in our mineral kind, meeting a matrix convenient to its kind, behold it there determined to a metallic nature; and according to the purity or impurity of the matrix are formed diverse metals, for indeed they differ not in purity, but in greater or less digestion. For Nature in action pushing forwards this seed into the mineral kingdom has no design to make any other metal than gold, and the others are nothing but gold begun. But they become thus by reason of the superfluities which she meets with in the mineral principles and the adjacent contrarities of those things which hinder the carrying up this substance to the heaven of the sun, for as much as Nature never stays in an imperfect body, but against her will, and by her first intention never tends to an imperfect being, or to a less perfect being; as to a middle, to produce her end. But you must carefully mind, that before this metallic seed be enclosed in a metal, Nature has lodged it in a salt, which is our mine, this salt is a true mineral, that is our mine, and if you will work the Stone, you must first know this common salt, known and unknown; you must open its entrails with a well-tempered cuttle-axe, and you shall see our only mercury, and the true matter of our work. After this seek for no more, it is absolutely impossible to speak more clearly; if you understand me not, assuredly believe you are incapable of the secret; if you do understand me, this is all that can be said. You have this water which is our mercury, the only principle of our work, as it is of the metals; having this you have all you ought, take care of yourself to seek for nothing more. Before you have it you must have this salt, this mineral wherein it is enclosed, and steel to draw it forth (understand well this steel) but having once got it, take you great care to mingle nothing with it.

You perhaps will say I contradict myself, because I show in many of my writings that all sort of generation is made by male and female, and here I tell you that our Stone, as also all the metals, are produced by this water only, without putting in any other thing. The objection is not without a foundation, and forces me to tell you a great secret of the Art. Have you never read in my writings that the mercury of the philosophers was this Venus, the hermaphrodite; then it is male as well as female. This water is truly a mercury, it is cold and moist; but it is also sulphur, it is dry and hot both together: as sulphur it is male, as mercury it is female: as sulphur it heats and dries, as mercury it moistens and refreshes itself, that the elements being thus duly altered and mingled may arrive at the circle of the moon if the sulphur be white, or at the heaven of the sun if it be red.

This being so you possess three noble truths; the first that the Stone is possible, the second that its matter is one only thing, and the third that it is water, and the water of our mineral: it remains that I declare to you how it is made.

The Third Discourse of the Way to Make the Philosophical Stone

My son, it is very much to know the matter whereon one ought to work, but that is not enough, if one know not the manner. You know well that a piece of wood is the matter whereof to make a figure, yet you may not know how to make it: to know the matter of which our Stone is composed is a great advantage; but it is useless if one knows not how to manage it. I have shown you one and I will teach you the other.

You must know in the first place, that our water or matter has a body, a soul and a spirit, for as much as our Stone ought to have a fixation, and an abounding tincture either of white, or of red, and also subtilty and fusion, to fix, and tinge and penetrate the metals which one desires to tinge and fix into the sun, or the moon; it must therefore have body, soul and spirit; body to be fixed, and to fix others; a soul to be tinged, and to tinge others; a spirit to the end that having this soul in the body, it may communicate it by penetration, forasmuch as the spirit is the vehicle of the soul, and the middle or medium between the soul and the body, namely the place of both.

This being presupposed, the making our Stone consists in this only that its principles being well prepared, the body does subtilize itself in the spirit, and the spirit fix itself in the fusible body, straightly uniting unto it its soul: for truly this operation is no other than a volatilization, or a circulation of the elements: the body is earth and water, the spirit is water and air, and the soul is air and fire. From whence it comes that the spirit as mediator between the body and soul participating of both, does indissolubly tie and knit them both together by carrying the soul into the body, and penetrating the body.

Take then our refined steel, which is the only agent provided that you understand it well; with it anatomize the mercury, and make him give a body, a soul and a spirit. Make me this body strong, this spirit subtle and penetrating, and this soul powerful. Then subtilize this body in the spirit, fix the spirit in the body, unite the soul by means of the spirit into the same body and you have the secret: there is no need to say any more of it, every indifferent capacity

may well apprehend me. Yet since I have promised you entire satisfaction, I am content to speak more particularly, I say then that our work has four principle degrees whereby it is made perfect for itself and for others. The first is called the preparation, the second corruption, or putrefaction, the third generation and the fourth multiplication; let us speak of them all in order.

Preparation

The philosopher ought to know that there are two preparations of the matter requisite for the making of the Stone, the one is external, the other internal. The external does nothing else but draw forth the mercury from our salt or mineral with our steel, depriving it of its feces, which we call dead earth; in a word, it is the extraction of our true mercury in the form of a shining water like unto a crystal or a beautiful diamond. I intend not here to speak of that, it is easy and without difficulty: I suppose that you have the matter like a crystalline water, and that you draw it from our true mine with the lance [by the means] of fire. I intend to speak of the second which is the interior, and the foundation of the operation; that is to say, to speak more clearly the preparation of the mercury of the philosophers, which consists in extracting the elements mingled in the mineral seed; and in the purgation of them to be again submitted to the virtue of the seed, I should say to the mineral power.

The elements in their mineral coagulation have contracted in the mine a thousand foulnesses, it is requisite to remove them; you must take away the more thick and the more gross terrestriety, which may hinder penetration, you must evaporate the superfluous wateriness which might prejudice the tincture and the vision; you must cast out that airyness which is most subtle and contrary to fixation: you must drive away the fieryness which is too combustible, which spoils the fusion and the tincture itself. Besides in cleansing our mercury from its stains and foulness you ought by a reiterated operation to make it more strong and vigorous and augment the mineral virtue so that being always mistress [superior] it may all the time of working carry up the principles of the work very high.

Take then your mercury become water by virtue of our steel, put it into a vessel, make it vomit; make it show you a little image of the Divinity, from one demand of it three: after it has stayed a philosophical month in the vessel, having these three, strip them of all the accidents prejudicial to the end [the finishing] of our work. Having stripped them, clothe them the better, cover them with the cloak of vigor to resist the rigors of the season which they are to pass through before they are made elixers; disrobe them and then clothe the elements again; see here the preparation, deprive them of their filth and superfluities, clothe them with vigour, to the end that being afterwards to reunite them you make not a conjunction of things unclean and weak, for a perfect and vigorous effect. Now this unclathing and clothing is nothing else but the reiterated distillation of the spirit and the soul: this is to say too much.

Corruption

After you have prepared the elements, you must submit them to the mineral power, to be differently mingled and altered, that according to their diverse mixtures and alterations the mineral virtue may chase away all foreign tinctures. The diverse imperfect colours which are in this subject being drawn out, until you see the crow's head appear, which is a mark of perfect corruption, for Art desires to kindle a true tincture, either of white or of red, by the means of the soul which being air and fire tinged either into white or red, having the whiteness of the air and the redness of fire. Now Art cannot communicate these two tinctures, but after having exterminated the others and arrived at black of the blackest, under which is whiteness, and under the white is red, for you cannot pass from one extreme to another without passing by the middle, nor mount up to the highest step without passing on the lower. Consider then wherein corruption does consist; extinguish the foreign colours by a different alteration and mixture of the elements, make them go into mourning for a sign of death, which shall be to you an assured token of an approaching life. Corrupt boldly to the end you may ingender; this operation is not too dangerous, only take care not too much press the Matter by the * lance [force] of fire; forty days or thereabouts will let you see the issue.

Generation

When you shall see the crow's head, take your cuttle-axe, for you must cut it off and put the dove in its place. To do this you must but circulate the elements, that the earth being made air by means of the water, and by a wise regimen returned into earth the body may subtilize itself. Which is done in the spirit, by which, and in which, the earth being subtilized and passed in its circulation, and by this means the most subtle water being converted into earth, and the foreign colours extinguished there appears in the dry earth either the white or the red; by means of an airy or a fiery heat. It is for this reason I call this part generation, forasmuch as the mineral virtue being made strong and powerful by the progress of the operation begets the perfect tinctures.

Take then my son, the crow's head and by decoction augmenting the fire in some degree take away its blackness; when you shall see that it begins to go away, make the earth by the means of the water convert itself into air and then that it become earth, which having done diverse times, make the air and the fire (the party colours, and foreign tinctures being extinguished) be enkindled in this earth, which is dry, and as a powder impalpable, either red or white; for the Stone which you must make with this powder, could not penetrate the bodys if it had not tincture and subtility.

Multiplication

When you shall have got the powder tinged either into white or red according to the medicine and the ferment, take such a part as you please, and make the air by the means of the water congeal into earth, with the same water, and this oftentimes, which I call to tie and untie, often dissolving and digesting, that the spirit may fix itself in the body; and making it more penetrating and subtile it gives it fusibility and/or inceration. Now by this frequent digestion, the mineral virtue acquires a very great perfection, and the air or else the fire acting by it on the dry earth augments the tincture and the fixation of our Stone may communicate both the one and the other very abundantly to imperfect metals; in a word, it is enough to know that the multiplication is made by the same thing which the composition was made of, and you must still multiply it, until you see your medicine melt without smoking on a red hot iron.

Now my son, have I satisfied you, and would you have any more?

Truly, madame were I not satisfied with so good, so clear, and ample a discourse I should certainly be unsatiable. It forces me to confess that I have nothing more to wish for in this life, than a holy retirement, where I may at leisure thank and praise him who has vouchsafed to favour me with so many blessings.

Your design is praise-worthy, endeavor to fulfill it as soon as shall be possible. I never should have discovered my secret to you, but to make you more wise and incline you wholly to heaven, leaving you nothing upon Earth to wish for. Since that solitude is a means very proper for this end, the choice which you make of it pleases me, and shuts my mouth from saying any more to you. Farewell dear son, I pray to heaven to bless you.

As wisdom did retire, I went to my lodging well contented, ruminating on the means how to pass the rest of my days in some hermitage, with a design to make a companion of my fortune, a partner of my good luck, whom I could not hinder myself from loving notwithstanding diverse diskindnesses which he had done me; but I was hindered from it by a very extraordinary way, for reason which my consideration of him command me to conceal, since I have taken a firm resolution never to speak to anyone in the world, which God does not inspire me to.

See here, sirs, all my adventures in the search of the great work; you may if you please make your benefit of them, without its being necessary to write you any more. Farewell then, and permit me to go into my solitude, to think of nothing more but to die, to live in eternal day, and there to find another Stone, infinitely more rich, and more fortunate.

Petra Autem Erat Christus
But the Stone was Christ.

Ruland - On the Prima Materia

This section on the prima materia is from Ruland's alchemical dictionary, first published in 1612, *Lexicon alchemiæ sive dictionarium alchemisticum, cum obscuriorum verborum, et rerum Hermeticarum, tum Theophrast-Paracelsicarum phrasium, planam explicationem continens*, Frankfurt, 1612.

This text was transcribed by John Glenn.

Rulandus On the Prima Materia, from his Alchemical Lexicon.

Materia Prima et hujus vocabula - The philosophers have so greatly admired the Creature of God which is called the Primal Matter, especially concerning its efficacy and mystery, that they have given it many names, and almost every possible description, for they have not known how to sufficiently praise it.

1. They originally called it Microcosmos, a small world, wherein heaven, earth, fire, water, and all elements exist, also birth, sickness, death, and dissolution, the creation, the resurrection, etc.
2. Afterwards it was called the Philosophical Stone, because it was made of one thing. Even at first it is truly a stone. Also because it is dry and hard, and can be triturated like a stone. But it is more capable of resistance and more solid. No fire or other element can destroy it. It is also no stone, because it is fluid, can be smelted and melted. They further call it the Eagle Stone, because it has stone within it, according to Rosinus.
3. It is also called Water of Life, for it causes the King, who is dead, to awake into a better mode of being and life. It is the best and most excellent medicine for the life of mankind.
4. Venom, Poison, Chambar, because it kills and destroys the King, and there is no stronger poison in the world.
5. Spirit - because it flies heavenward, illuminates the bodies of the King, and of the metals, and gives them life.
6. Medicine - the one most excellent medicine, for it speedily and marvelously heals all of the maladies and infirmities of mankind and of metals.
7. Heaven, for it is light and bright, indestructible, and is Heaven in operation.
8. Clouds - for it gives celestial water and rain upon its own earth.
9. Nebula, or Fog - for it ascends from the earth, and makes the air dark.
10. Dew - for it falls from the air and stimulates the soil, together with that which grows upon it.
11. Shade - for it casts a shadow over the earth and the elements, and causes darkness.
12. Moon - for she is in her nature and quality cold and moist; her influence extends to the Under World; she receives her light from the sun; hence she ministers to the time of darkness, by means of the shade of the earth.
13. Stella Signata and Lucifer - the pre-eminent and morning star, for she gives the sign in operations, she shines first, then comes the sun, both evening and morning, which is a marvel to behold.
14. Permanent Water - metallic water of life, leafy water. It remains in fire, air, and earth, and cannot be destroyed by any element.
15. Fiery and Burning Water - for it is exceeding hot, melts up all metals more quickly than fuel and flame, yea, melts that which resists fire.
16. Salt of Nitre and Saltpetre - for it possesses their nature and kind. It also rises with greater strength and violence than any saltpetre whatever. It is, moreover, extracted from the earth.
17. Lye - for it washes and cleans the metals, and the garments of the King.
18. Bride, Spouse, Mother, Eve - from her royal children are born to the King.
19. Pure and Uncontaminated Virgin - for she remains pure and unimpregnated, notwithstanding that she bears children. She is a most extraordinary mother, who slays her husband and offspring, and revivifies them by means of her breasts. Assiduous says: The Mother of our Stone, which is now perfected, is still a virgin, never having reclined in the nuptial couch, because this hermaphrodite and universal matter of the Sun and Moon, has intercourse only with itself, and is not yet impregnated in any special manner, such as the golden, silver, or mercurial process, etc. Consequently it is a pure, virginal birth.
20. Milk of Virgin, or of the Fig, for it renders things sweet, white, delicious, and wholesome.
21. Boiling Milk, for it warms, cooks, whitens, and matures.
22. Honey, for it sweetens, confers a pleasant smell, and renders things delicious and wholesome.
23. A Spiritual Blood - for it is like blood, and so remains, it reddens, vivifies, and has the spirit therein.
24. Bath - for it washes and cleanses the King, and metals, and causes them to perspire.
25. A Syrup - for it is acid, and produces strength and courage.
26. Vinegar - for it macerates, makes spicy, pickles, renders savoury, strengthens, preserves, corrodes, and yields a

tincture.

27. Lead, for it is heavy, and is at first impure; gives colour and weight. Lead is made from the stone.
28. Tin - on account of its whiteness.
29. Sulphur of Nature, Lime, Alum, for it consumes and burns up.
30. Spittle of the Moon, incombustible saliva.
31. Burnt Copper, black Copper, Flower of Copper, i.e. Ore, as also is the Ore of Hermes.
32. The Serpent, the Dragon, for he devours and destroys.
33. Marble, Crystal, Glass - which is all clear and intelligible.
34. Scottish Gem.
35. Urine of boys, urine of the white calf, on account of its acrid nature.
36. White Magnesia, a Magnet, because it attracts gold, or the King, unto itself.
37. White Ethesia, a white Moisture.
38. Dung, for it manures the earth, which renders it moist, fat, and fruitful.
39. White Smoke, for it renders white and glistening.
40. Metallic Entity-for it is the true Essence and Quintessence of Metals.
41. The Virtue of mineral Mercury.
42. The Soul and Heaven of the Elements.
43. The Matter of all Forms.
44. Tartar of the Philosophers.
45. Dissolved Refuse.
46. The Rainbow - on account of its colors.
47. Indian Gold, Heart of the Sun, Shade of the Sun, Heart and Shade of Gold - for it is stronger than Gold; it holds the gold in its heart, and is itself Gold.
48. Chaos - as it is in the beginning.
49. Venus - On account of the fruitfulness of Nature.
50. Microcosmos - because it is a likeness of the great world, through heaven, the sea, and all elements.

Other names (84 in all), not mentioned by Rulandus.

Adarner - Adrop - Asrob - Agnean - Eagle - Alartar - Alabar - Aervis - Alkaest - Alcharit - Alembroth - Alinagra - Almisada - Aludel - Alun - Abzernad - Amalgra - Anathron - Androgyne - Antimony - Aremaros - Arnec - Arsenic - Asmarcech - Azoth - Borax - Boritis - Caduceus - Cain - Chyle - The Cock - Dragon - Ebisemeth - Embryo - Euphrates - Eve - Feces - Flower of the Sun - Hermaphrodite - Hyle - Infinite - Isis - Kibrish - Laton - Lion - Magnes - Magnesia - Mars - Menstruum - Mother - Orient - Salamander - Sonig - Sulphur - Tincture of Metals - Vapour - Lord of the Stones - The Bull - The Sea - The West - Bird of Hermes - Shadow of the Sun - Philosophical Stone - Animal Stone - Lead - Spring - Vegetable Liquor - The Moon - The Garden - The Spouse - Summer - The Woman - The Son of the Sun and the Moon - Water of Life - Water of Gold - The Belly of the Ostrich - Anger - Butter - May Blossom - Golden Wood - The Tree - Silver - Whiteness - Soul of Saturn - The Lamb.

The matter of the Magnum Opus is the subject on which the philosophers exercised their practical science. All who have written on the art have concealed the true name of this matter, as the chief key of chemistry. Having potentially all the qualities and properties of elementary things, they have given it the names of all kinds of things. It is a fifth element, a quintessence, the material beginning and end of all things. It is the matter of which the Heavens are composed, says the Hermetic author. It is the quintessence of our sublunary matter, the soul of the elements, which preserves all things sublunary from destruction, and from corruption. It is the bird of Hermes, which descends continually from heaven to earth, and as continually ascends and goes back from earth to heaven. It is even as the mysterious ladder of the vision of Jacob the prophet, whereon the angels of God for ever came and went between earth, and the world which is above the earth. It is also the seeds of bodies, even the seminal life of all things, whether vegetable, animal, or mineral, which do propagate and continue their species by means of seminal generation. Now the seed of bodies is the first matter of the chemists; and this matter is found only in the seed of bodies. But each seed is to be found after its own kind, in its own species. There is a seed of individuals, according to the three Kingdoms of Nature, and this seed is diverse in each. In the mineral Kingdom, it is called a Sperm, and this sperm is the Sulphur of Metals-an unctuous, sulphureous, and mercurial vapour, says Aristotle. Finis.

The letter of a philosopher concerning the secret of the great work.

Transcribed from British Library MS. Sloane 3640, by John O'Brien

This is a translation of Alexandre Toussaint de Limojon, Sieur de Saint-Didier [1630-]. *Lettre d'un philosophe, sur le secret du grand oeuvre. Ecrite au sujet des instructions qu'Aristée à laissées à son fils, touchant le magistere philosophique. Le nom de l'auteur est en latin dans cet anagramme. Dives sicut ardens*, S. Paris: chez Laurent d'Houry, 1688.

The letter of a philosopher concerning the secret of the great work. Written on the subject of the instructions which Aristeus left to his son concerning the Philosophic Magistery. The name of the author is in Latin in this anagram. Dives sicut Ardens, S. Paris 1688

Sir, I received the letter, which you did me the honour to write me, since your return from Poland. I am very sensibly obliged to you for it is an undoubted testimony of your friendship. I shall not fail to read very speedily, the writing of Aristeus translated from Scythian language into Latin prose in rhyme, and as you sent it me to know my opinion about the matter whereof he treats; I will tell you withall the ingenuity which is practiced among philosophers, that I was charmed with the extraordinary style and reasoning of Aristeus; but I found him no less zealous of the secret of the great Work, than all the rest have been who have written of it. I make no difficulty of believing the great things which they say of him, but particularly by the sincerity of his writing, that he possessed this inestimable treasure, yet he still discovers less concerning the first agents and concerning the practice than Artephius, the Abbot Sinesius, Arnold de Villanova, Pontanus, Flamell, Paracelsus, and many other ancient and modern authors have done.

As you gave me to understand, as you passed by this place, persuaded that the dew or spirit of the Air being as [or like] this liquor which accordingly to the philosophic language, comes out of the rays of the Sun and the Moon which contains the principle which makes all Nature vegetate [or grow], and without which none can live; one might and also ought to believe, that this universal matter is the true principle, the first being of beings, and this subtle Air which gives them Life and nourishment, according to what Aristeus says, for as much as we see no matter in Nature Nature which better agrees with all the expressions of the philosophers. Every Nature makes use of it, says Cosmopolita, and consequently you pass your Judgement, that having these great advantages, this matter, excluding every other, is this celestial water, and this Mercury of the Philosophers.

Considering nakedly the writings of the wisemen, and [reading] them according to the letter, there seems to be a solid foundation in this opinion; yet it will be no hard thing for me to show an equivocation therein, and to convince you of the contrary, if your opinion be really so; I should read a great number of authors to cite you on this subject, but this would be to enter into a large dispute without necessity, since you have read them all. I will then content myself to make you reflect on that which some of the greatest philosophers have to say most possessively concerning the principles of this secret science.

Remember, Sir, that the philosophers agree concerning the first principles that you must let alone all which flies from the Fire, and which is thus consumed; all which is not of one nature, or at least of the metallic original. Consider that you must have a permanent Water, which congeals in the Fire, as well by itself as joined with the perfect bodies, after having radically dissolved. After this, give to the pure dew, or to the only liquor made from the Air by itself, such a preparation and such a [...] as you please by all sorts of artifices, you will be obliged to own at the end of your account, that there is more curiosity than solidity in all these processes; and that it is not in the power of man to change the nature of a body nor to make an universal principle: but though one could have such a particular being, there is none but Nature which could make it herself.

The authors I have cited, and an infinity of others easily evince this truth to a man of good sense but I must not pass Basil Valentine in silence; I vow I am indebted to him for a great part of the most solid lights which I have attained in this divine science. See how he speaks in his 'Twelve Keys', and above all in the second: But particularly what he says in the little treatise which he wrote of 'Natural and Supernatural Things' in the chapters of the spirits of metals.

He shows in plain terms which bodies one must join and destroy, to obtain this spiritual liquor so sought by all the philosophers.

It may be, nevertheless, that after this you will still believe that you can make your pretended only and general principle agree with the opinion of some of the most solid philosophers, and I well perceive that Aristeus pleases you more than any other because you judge that he absolutely establishes your matter, for the only and true philosophic matter: but I will make use of none but this authors own words to show you the quite contrary to what you form to yourself; I hope likewise that after this you will agree that Aristeus is very far from intending to speak simply of the Air, under what form soever one can give it by any artifice, if it be not in that admirable manner whereof Cosmopolita speaks that the Philosophic Water is extracted from the rays of the Sun and of the Moon.

You know I should have foundation enough to take the words of Aristeus in a mysterious sense, though I had no other reason for it, than because it is as received truth with all those who have some knowledge of the authors of the great Work, namely that the philosophers themselves protest that they will never name by their true name, the first agents or the principles; if any have nevertheless done it, it has been after a certain manner more fit to make simple folks believe everything else rather than what they have told us. It is certain then that the philosophers ought not to be understood according to the literal sense, and that they are all generally subject to an interpretation, even when they seem to speak most clearly; but make use of none but your Aristeus, see by some arguments drawn out of himself, which are the more exact and which will make you be of my opinion.

16 All nourishments bear witness of their Fountain.

Since things live by that whence they are nourished.

17 The Fish enjoys the Water, the Infant sucks the Mother

18 By the Life the Beginnings of things is known.

Air is the Life of things, therefore the Beginning of things

According to this philosopher, every being lives by the nourishment which is proper and specified for its essence and its nature that species of nourishment lets us see what is its original then the nourishment of an animal is quite different from that of a plant, and that that of a plant is no less different from that of minerals and metals; it is by consequence not to be doubted, but that the original of all these different beings has quite different principles; and that one self-same and simple Air is not the life and the nourishment of all the diverse species of beings which are in Nature; this permits of no reply; unless you would go back even to the first Chaos, from which God formed all things. But you are not ignorant, that it is from that Chaos, that the philosopher ought to draw his principles.

Whence comes it then, Sir, that from the same principles of Aristeus, I draw a consequence quite contrary to what he himself seems to draw? This comes not, as you shall see, from the equivocation of the term Air, which he made use of to hide the mystery from the profane; for you will observe that every species of being has a species of Air, which is its life, its principle and its nourishment; it is in this sense Aristeus speaks with a great deal of foundation solidly in effect the nourishment as well as the principle of each being, be it of what species soever, is it not an essence of a nature altogether aerial? Must not the stomach of the animal by digestion, change the gross nourishment which it takes, into a subtle vapour, which condenses itself into a viscous and nutritive juice in all the parts which are sustained by it, conformable to the same juice all spiritual, which is the principle of its generation. The moisture of the Earth, is it not in the same manner changed in the plant by virtue of the bud which is in the seed? Is it not certain also that the life and the nourishment of minerals and metals in the entrails of the Earth, is an Air and a fat vapour imprinted [or stamped] with a metallic Sulphur? It is that Air and that fat and mercurial vapour which is the subject of the search of all the philosophers, because therein resides the life, the principle, the efficacy of their Mercury, which their Stone produces and which produces their Stone.

As this would be to desire to blind ones self willingly; to say that this aerial substance which is the life of plants, animals and metals is truly and without any difference this same Air which surrounds the Earth, or likewise some other substance which one may draw and prepare from it, by any very extraordinary artifice [or trick]; we must come to an agreement that the true philosophers always speak truth, when one knows how to interpret them with a grain of salt. The meaning which I am going to give to Aristeus is so natural, that he gives himself this interpretation, when at the same time he gives occasion to simple folks to understand quite another thing.

17 The fish enjoys the Water, the Infant sucks the Mother.

To let us know thereby (as I am going to say) that the same difference which there is between the nourishment of each species of being is also found in their life and in their principle unto which he only gives this general and equivocal name of Air, because of the analogy which there is between the Air which we breath, and the aerial substance which is the different Soul Life, and nourishment of each Species of being. It is there, Sir, that the opinion of Aristeus is, and for fear we should doubt of it, he still explains it more clearly in express terms.

24 Yet since a creature cannot be repaired
but in its own [or proper] nature.

There is no truth in all philosophy better established than that then should it be possible to meliorate a metal other than by a metallic substance very pure and exalted to the utmost degree of perfect tincture and of fixity by a long decoction in a mercurial liquor, which the philosophers describe? One should then understand with Aristeus and all such authors, that this is this aerial essence, in which all the power of every being does consist, must in the first place be sought after for the work, in the metallic bodies; and this is it wherein one sees the philosophers agree when one gives oneself the trouble to muse profoundly on what they had a mind to let us know; Further that it pleases heaven to disperse the darkness of our understandings; openly to behold the mysteries of Nature. I know, sir, that one must never desire to be too wise: for [she] is all simple, her operations consist not in the subtilities that the mind continually goes about to imagine.

Though some philosophers assure us that it is harder to find the matter, than to prepare it; I tell you in truth, sir, that it is a great deal more difficult for the Sons of Art, to prepare the matter, than to find it; for it is in these operations that the magistry of the science consists. You may learn from the same author, who nevertheless, in other places affirms the contrary to that truth which I propose to you inasmuch as he afterwards affirms that Sulphur being discovered, the stone will be ready at hand. But what is the process of that solution, if I leave you to guess at it, you will assuredly ponder about it a long while without being able to discover it, for all the philosophers in general have professed that they conceal it. And your Aristeus hides it no less diligently than others.

37 It is the golden Key to know how to open
the Doors and draw Air from Air.
38 For it being not known how Air is fished
It is impossible it should be gotten.
That which cures particular and universal diseases etc.

He takes great care not to discover the way of opening these gates, and to make the Air of the philosophers, and to draw Air from Air, without which nevertheless it is impossible to succeed in alchemy. He contents himself only to recommend a second time to learn this great Art well.

31 Learn therefore, my son, to catch Air
Learn to keep the golden Key of Nature.

I do not think, Sir, that you believed that Aristeus had sincerely revealed the secret of the wisemen in the process which he has described afterwards. You have too great a light not to perceive that he only speaks allegorically when he advises to get the Air condensed round a vessel by means of snow or ice; to fill with it as many vessels as one would, to put it into a Philosophical Egg; to seal it hermetically, and to make it pass all the regimens.

You very well know that from all this no good can be made; but I also do not know whether you penetrate into the mystery contained in this allegory; and whether you would understand what this snow, this ice, this condensed Air, this bird which catches the bird, do signify; I can at least assure you that these terms do signify a quite different thing from what they seem to signify. Aristeus himself lets you know that these terms contain a great mystery; for he says

32 Creatures may know the Air,
But to catch Air, is the Key of Nature.

It would in effect be a very easy thing, if there were nothing else, but to condense the Air by the means of snow or

ice, even in the rays of the Sun at full noonday, during the greatest heats, it is because of that, that the philosopher at the same time adds with a great deal of reason.

33 This is a secret and more than humane
To take the heavenly Secret from the Air.

It is a secret truly which exceeds the ordinary capacity of the mind of man: yet Aristeus makes one make a reflection upon it; on which the whole secret of the great Work does depend if he does not discover himself better than the other philosophers yet he says enough to put the sons of Art off from all imaginations, and to let the adepts know that he, as they do who possesses this great treasure.

35 A fish is caught by a Fish, and a Bird by a Bird.
The Air is also caught by a sweet Air.

Mind these words well, they contain all the secrets of the philosophers, which Cosmopolita discovers to us under the name of the philosophic magnet, forasmuch as he says, the air generates the magnet, but the magnet generates or makes the Air appear; there, says he, is the Water of our dew, wherefrom the saltpetre of the philosophers is drawn, which nourishes and makes all things grow; we must come then concerning this [thing] to the principle which I am going to establish to seek this admirable magnet, this Air which catches Air, and not to far that the matter of the philosophers mounts first from the earth to heaven, afterwards it re-descends from heaven to earth and so receives the force of the superior and inferior things, that which is below is as that which is on high, and that which is on high is as that which is below. This is the infallible oracle of the truth telling Hermes.

You see thereby, Sir, how far they are off from the principles of the great Work; when they apply themselves to seek only one simple essence universal and generally common to all beings, in hopes to be able of itself to specify and identify it to the metallic nature. Such a [sort] of essence cannot be found in Nature. It is not also less impossible to frame [the likeness of] it to oneself than it is to understand the first matter of Aristotle, or a substance without form, proper to receive all forms; for even from the time that you shall have been able to apprehend this universal matter; and that you consequently have given it a form; it will cease to be universal, and so it will become unprofitable to your design. One must then follow the advice of the philosophers, to let alone the matter which is afar off and to take in the first place the matter which is nigh, to purify it by corruption, to draw thence the soul and the essence by fire, afterwards the soul of the soul, and by this means the Air of the Air and the Quintessence, in which the virtue and the energy of the Stone resides. Note that well.

So that, Sir, it is not astonishing, that after ten, twenty or thirty years experience [or trial] one is oftentimes as little advanced as the first day, in the knowledge of the true principles, or at least (in that) of their true preparation; that is to say of the way to extract this Air and this blessed Water so much esteemed by all the philosophers: but not to leave you without a conclusion, or at least without giving you some more particular lights of this great secret, see here some important remarks concerning the two principal points; you may have already made them as well as I, but it also may be that you may not have made the same reflections there on.

The first principles of the Philosophers Stone are by some represented in diverse figures of animals and by others they are described in equivocal and allegorical terms; yet these figures, these equivocations and these allegories, are always made clear, either by the same philosophers, or by others who have been less reserved on this point or less scrupulous. The moderns, as Cosmopolita, d'Espagnet, Philaletha, and others, have made one clearly enough understand the first agents, but as concerning the true preparation of them, they have thrown us into labyrinths, which one cannot luckily get out of. Basil Valentine is he of all [others] who names, as I have said, most clearly and without equivocation the first principles of the Work, he calls them by the true [or proper] name, and only hides the way how to corrupt and to unite their soul and their spirit, which produces together [...] the philosophers; you will see this in those places which I cited without its being necessary to repeat them.

Flamell says that the first agents which the philosophers have are the two serpents which cleaving together to one another stifle themselves in their own poison which changes them after death into a living and permanent water. Arnold de Villanova in his letter to the King of Naples calls the next matter Air and of the Fire of the philosophers, the compound, or the Stone, contains an humidity which flows in the Fire. Mark this, for the sons of art and wisdom ought to find it very negligeable, it is there that this Stone is, which is not a Stone but a resemblance and not by

Nature, but neither Arnold nor any philosopher would describe the simples which make this admirable compound. Some say it is made of two, others assure us it is a joining of three different natures, but of one original, and others write that there are four agents, which [make] all the compound: yet it is certain that they have all of the truth in different respects; but I find that Paracelsus, is he of all, who comprehends in fewest words the whole magistry of the art.

The matter of the tincture, says he, of Physicians [the natural philosophers] is a certain thing, which truly from three passes by the art of Vulcan into one thing. And immediately after he says that this matter of this compound may, by the assistance of Nature, and the direction of the artist, be transmuted into the White Eagle: see there the great point. He has hitherto said very much, and if he had a mind, he might have been able to finish in two words; but this is it in which all the philosophers are condemned to silence; so that Paracelsus contents himself to advise you to take only the blood of the Lion and the glue of the Eagle.

It would be easy for me to write an entire volume concerning the agreement of the philosophers in respect of the first agents, but I believe you will not take it ill, that at present I say no more thereof. I will only add the words of the Abbot Sinesius. The matter of the philosophers is of such a kind, that it holds the middle between a metal and a mercury; it is in part fixed, and in part not fixed; it would not otherwise hold the middle between metals and Mercury. See here a very good description of the compound of the philosophers, which holds in its heart the Philosophic Water and Mercury; but to say something more particular to you, I will make you take notice, that as the compound, which is the first Water, or first humidity of the philosophers, is made by the destruction of the bodies; so the Water which is the soul, the spirit and the essence of the compound, cannot be extracted, but after the destruction of the same compound. Mind this well; for this is it which is the second key of the work, the mystery of mysteries and the essential point of this sacred science. It is it which opens the doors of justice and the prisons of Hell, says Cosmopolita. In fine, it is by the means of this operation that we see this precious fountain flow from the foot of this flourishing rose tree [or rose-garden for the original signifies either] from which only the philosophers have the good fortune to drain this celestial liquor.

As then the point which concerns the second preparation of the matter, and which contains the secret of the Philosophic Mercury is the most important of all, it is also this whereof the philosophers have been most jealous. Paracelsus says nothing else on this subject, but that the artist composes certain simples, and that after having corrupted them according as they require, he hence prepares another thing which afterwards becomes a being, which has more power than Nature herself has. There there are the two preparations well described; they are the two first turns of the wheel, which do each of them contain three: there only with the third turn, which according to the saying of the philosophers is only play of women, it is for this reason that I will tell you none of it, the books treat of it sufficiently; it is better for me still to stay upon this second turn of the wheel, and on this notion of the Air of the Air, according to Aristeus. This Air of the Philosophers, the Fire, the Water and Earth of the Philosophers and all this is but one only thing drawn from the compound as well as from [out] of the Sun and of the Moon, it is this which gives it the four elementary natures, among which only the two active qualities excel is the hot and the moist, which make all fruitfulness.

I have still a great secret to tell you, which is that this Mercury of the Philosophers, is not a true real Mercury in all things, that is to say neither in its exterior qualities considering that a mercurial essence, nor in its interior being, it is a devouring Fire, and the most active of all [but] it is a compacted Air, from which not only all the metals (note this well) but also all the mercuries of the metals are engendered. See here, Sir, a great mystery, which you will not find so plainly unveiled in any philosopher: so it would also be to expose me to their anathema, to say any more of it. See then that the greatest mystery of all the philosophic mysteries is to know how to draw out this Air, or this aerial substance whose virtues are unspeakable; it is this also which makes Aristeus say:

28 For it being not known how Air is fished,
It is impossible it should be gotten etc.

Cosmopolita in other terms says the same thing, that you must know how to bake Air, until it be made Water and afterwards not Water; this is found evidently true in the operation of this mystery, which the variety of philosophical expressions has rendered impenetrable; It is drawn diverse ways, says Cosmopolita, and yet I tell you in truth that it is a process purely natural, in which an artist can less fail than in any other operation. I will yet unfold you, Sir, another mystery with that philosophical sincerity which is used between brother and brother. You will find without

doubt that it is to say much, and also more than all the philosophers have said thereof. On this point then I will tell
you, that besides the reasons which you know the wisemen have had not to reveal the secrets of wisdom to sots and wicked men, they have had for it one quite particular and very secret, that is, that the greatest of their mysteries, is not in effect a mystery, but because they have had a mind to make it mysterious; for the sons of the Art, who shall reflect upon the possibility of Nature, and who shall not permit themselves to be carried away to vain subtleties, shall see this mystery openly every where, except in the books of the philosophers. They will find in a thousand places this natural way of vivifying the principles in one only essence, which afterwards of itself makes and which accomplishes the great Work by the assistance of a graduated fire, which is the nourishment of it.

I am sure, Sir, that you will be satisfied of those important verities which I am going to tell you and I am sure also that you will protest to me that they are very solid, if after having discovered the principles of this sacred science, and after having made this admirable compound, which holds the middle between a metal and Mercury, you will fairly stay in the simplicity of Nature, and consider its possibility, as I have said, without desiring to be too wise. I hope that by these means you will have the accomplishment of the magistry, or at least approach so near it that a turn of your hand may bring the work to perfection.

But for fear, Sir, you should believe me as envious as the most reserved of the philosophers, I will cause you to make another remark on this subject, which alone may contribute a(s) much (as) all I am going to say to dissipate the clouds which cover this mysterious process: which is that vulgar authors, who do make any operations upon the same matter of the philosophers, are not mysterious in this point, because they know not what they have in their hands, to be that which it is in effect; so that they show enough thereby to the philosophers, who of themselves penetrate into the depth of the secrets of Nature, and if there want any degree of perfection in that which those men do show, the man knows how to supply it of himself. The vulgar authors make not this important reflection, that is, that philosophers do say, that their Mercury is a very great poison, which nevertheless by decoction becomes a excellent medicine.

You ought, Sir, after this to be satisfied with me, since one cannot speak more, nor more sincerely, nor more intelligibly; I will nevertheless endeavour to make myself be better understood by these essential words of the Abbot Sinesius, who says that the Mercury of the Philosophers is not the Mercury of the vulgar, nor of the Mercury of the vulgar wholly; and I to speak much more clearly than he, I tell you, that it is no more the Mercury of any metal, [than it is common Mercury] but the Mercury of philosophers, the Mercury of Metalls; the pontic water, the most sharp vinegar the fire, and the viscous humidity of the philosophers.

Sir, I am going to finish by a reflection which is not much less important than the foregoing, that is, that the Mercury of the vulgar, how animated soever that it can be, with a Metallic Sulphur, can never be the Mercury of the Philosophers, so as it be truly a Mercury. Observe well what I say, it is not in that quality the first matter of metals and it is truly one of the seven, and all that the greatest artist can produce thence, shall never be ought but a metal, or an unprofitable precipitate and not a flowing, penetrating and fixed tincture. Mercury as it is Mercury, is always cold and moist, very far from being that devouring fire, which destroys all which resists it. Meditate if you please, upon all these considerations, and remember that according to the philosophers, their Mercury has its own [or its proper] mines, whence they draw it, and yet it is originally in one only thing, that is to say in this compound, and in this stone of Arnold of Villanova, which contains this humidity, which blackens, which whitens, which rubifies, and which perfects the work, when it has received the force of the celestial powers.

It is time I should finish, you yourself will find there quite enough, since there is there more than any philosopher in particular or many philosophers together, have ever said of it; you will also agree that beside having spoken intelligibly, I have moreover spoken of those operations in their natural order, which is not found in the books; so that, Filiis artis haec sufficiunt, "These suffice the sons of art": I wish with all my heart that you may make good use, and may have cause to be entirely persuaded, that none can be with more sincerity, and a more truly philosophical respect, than I am, Sir,

Your most humble and
Most obedient servant
the 9th of May, 1686

The Words of Father Aristeus to his Son
done out of the Scythian character and
language into Latin Rhyme.

1 The Knowledge of all things being now explained to you
And the way of living and of
Governing with the best Philosophy.
2 And the true Monarchy of the World being delivered:
3 There only remains to me the Keys of Nature,
which hitherto, my Son, I have taken care of.
4 Of these, the golden Key has the precedence
of all the rest which opens what is shut up.
It is the fountain of the Work of Universality,
Wherein is said to be the great Gift of the Divinity.
5 Riches grow vile, when this is in possession,
no treasure ever is compared with this.
6 What are Riches to me, if sickness be a companion?
What will Riches profit me, if I'm oppressed with Death?
7 Snatched away by Death, I leave my Treasures.
8 While I hold my Key, Death will be afar off.
While I possess the Key, I have the Secret.
While I have the Secret, I fear no fear [danger].
9 Riches are at hand, treasures are not wanting
Sickness flies away, Death is tardy, having got the Key.
10 Now, my Son, I'll make you the heir of it.
But I conjure you by God [and] his holy Seat,
That you keep it closed up near the Cabinet of your heart,
And concealed with the seal of Silence.
11 If you use it, it will greatly enrich you
If you shall be old or sick, it will heal, ease, renew.
12 By its own Power it cures all sicknesses,
It illuminates metals, it blesses [its] possessors.
13 This is it which our forefathers have sworn unto
And which they have recommended under the obligation of art.
14 Therefore learn it: do always good unto
The indigent Pupil; let this be for a Seal.
15 All things which are beneath the heavens distinguished into several.
Are made out of one Principle,
All things came out of one Principle,
They made all things out of the River [the emanations] of the [...]
16 All nourishments bear witness of their Fountain,
Since things live by that by which they are nourished.
17 The fish enjoys the Water, the Infant sucks the Mother
Let the tree want moisture, [and] the fruit of the wood flies away.
18 By the Life the beginning of things is known,
The Life of things is Air, therefore the beginning of things.
19 Moreover the Air corrupts all Bodies:
That which gives the gift of Life, destroys life also.
20 Wood, Iron, Stones are dissolved by Fire
And all things are reduced into their first State.
21 But the same is the cause of generation
Which (how different is it?) is of Corruption.
22 At last when it happens that Creatures suffer
Either by some [long] Time, or by the defect of Fate.
The Air relieves them, they are healed by Air,
Whether they be imperfect, or rendered infirm.

23 The Earth, a Tree, an Herb languish with ardent heat.
Each are amended by the Dew of the Air.
24 Yet since no creature can be repaired
But in its own Nature
Since Air is the original fountain of all
Consequently, it is also the universal Fountain.
25 In this itself the Seed, the Life, the Death,
The languishing, the remedy, of all things are acknowledge to be plucked.
26 Nature also has included all Treasures
In this, and shut it in its proper Doors [enclosure].
27 It is the golden Key to know how to open
The Doors and to draw Air from Air.
28 For it being unknown how the Air is fished,
It is impossible it should be gotten,
That which cures particular and universal diseases,
And calls also Mortals back to Life.
29 For you must seek out the common Fountain
If you desire thoroughly to heal all diseases
30 Nature produces like from like.
Nature leads forth Nature out of Nature.
31 Learn therefore, my Son, to catch Air,
Learn to keep the golden Key of Nature.
32 The Creatures may know the Air
But how to catch Air, is the Key of Nature.
33 This is a great Secret and more than Human,
To take the heavenly Secret from the Air.
34 This is a great Secret, the inbred power of things.
Natures are captivated by their own Species.
35 A fish is caught by a Fish, and a Bird by a Bird,
The Air is also taken by a sweet Air.
36 Snow and Ice are Air which cold has congealed.
These nature has prepared to catch the Air [again].
37 Put one of these into a sealed Vessel,
And you will catch the Air congealed about [it].
Receive this distilling in another deep little Vessel.
Close shut up, thick, strong, clean,
In a hot time that you may make
The Rays of the Sun, or the Lunar.
38 When the Vessel shall be full, seal up the mouth well
least the heavenly Spark fly away into the [open] Air.
39 Fill as many Vessels as you would fill,
what you shall do afterwards, learn and be silent.
40 Build a small furnace, fit your vessel
Half full of Air [which you have] caught, seal it up.
41 Then kindle a fire, let the pure lighter part of the
Fume ascend often; as Nature does,
Which always maintains a fire in the middle of the Earth.
By which she moves the Vapours of the Air by always circular.
42 Let its fire be gentle and moist, sweet
Like [that] wherewith a sitting Bird hatches Eggs.
43 Which keeping always so made
That it burn not, but bake [or boil] the golden Fruit;
Until for a long time being agitated by motion,
It rest baked in the Bottom of the Vessel.
44 To this Air add fresh Air
Not too much but a convenient part.

45 Make it gently flow, putrefy, grow black,
Grow hard, grow together into one, and being fixed become red.
46 Then the impure part being divided from the pure
By the assistance of fire and by divine Art;
47 At length take one part of pure Air
With which join again the pure hard part.
48 Let them be dissolved, joined, slightly grow black,
Be made white, be hardened, and at last become red.
49 This is the end of the Work; you have made the Elixir
Making all the miracles which you have seen.
50 You have the golden Key, potable Gold,
The Medicine of all things and perpetual Treasure.

In the fourth Book of Herodotus intituled Melpomene.
about the beginning.

One Aristeus of Proconnesus [a city in an isle of the same name, now both called Marmora, from the abundance of marble: it is beyond the Dardanells as you sail to Constantinople] a verse-maker, the Son of Castrobius, has delivered that he inspired by Phoebius came to the [..]esedones: and that above them there inhabited the Arimaspi, one-eyed men and also above them the Grypae [or Grypians], who kept the Gold; above those were the Hyperboreans that is above the North reaching to the Sea.

But I will tell you what I heard of the same man in Proconnesus and Cyzicus. They say that Aristeus; being by birth inferiour to none of his city, entering into a fullers shop in Procannesus died [there]: and that the Fuller shutting up his shop, went away to let his friends know it. And, a rumour being spread about the city that Aristeus was dead, that there came in a certain man from Cyzicus, coming from the city of Attacia, to those who were disputing of this matter, who said that he met Aristeus at Cyzicus, and spoke to him. And that while affirmed this, the relations of the dead man came to the Fullers shop, having with them what was convenient to bury the dead: but the doors being opened, Aristeus neither appeared alive nor dead: In that the seventh year afterwards when he had appeared in Proconnesus, he wrote those verses which are by the Greeks now called Arimaspeans: which having made he again vanished. This these cities make mention of which I know to be agreeable with the Metapontins [otherwise - but I know that the things happened to the Metapontins] who are in Italy three hundred and forty years after Aristeus vanished the second time. For the Metapontins do say that Aristeus, when he appeared with them commanded an altar to be built to Apollo, and near it a statue to be erected which should have the name of Aristeus the Proconnesian: because he said they were only [people] of Italy into whose land Apollo came, and following him; and that he who was now Aristeus, was then a crow, when he followed the God. And having said these thing that he vanished. And therefore the Metapontins say, that they sent to Delphos to the God, to know the meaning of what that man had said, and that Pythia [the priest] commanded them to hearken to what the had said, for it would be better for them, if they obeyed. And there is now extant a statue with the name of Aristeus, near unto Apollo's Altar, built in the market place, with laurels on both sides. And so far of Aristeus.

The Natural round Physick or Philosophy of the Alchymical Cabalistical Vision

Transcribed from British Library MS. Sloane 3639, by Jon Evans

The Natural round Physick or Philosophy of the Alchymical Cabalistical Vision

The Sun and Moon with all the firmament appeared first, they stood still, a colour indeed they had, but gave no light. Beneath them also there appeared the globe of the Earth having a colour. In whose centre there was a little globe of a most white, shining colour, like snow. While I beheld all these, there was made a most horrible thunder with a great noise and fiery flash, which much affrighted me. A great cloud came also, which going away, a star was seen above the Sun, Moon, and firmament, whose shining was so bright, I could not fix my eyes upon it, with its redness it exceeded the redness of the Sun. As soon as ever this star appeared the whole firmament with the Sun and Moon began to run their race, and dance. In the meantime the said star darted fiery rays from above, through the exterior firmament. Of which sometimes more sometimes fewer, some also but by halves were carried upon the globe, but the little globe received the smallest part of these rays. Those rays whose halves only, entered the globe, moved the waters, that they might flow and fish might be seen in them. The other rays made the great globe begin to live, and bring forth all sorts of trees and fruits, on which also animals and men did walk. But the part of the rays, which entered into the small globe, so moved it, that it begun to boil like water in a pot, and disperse out of itself a white clear and pure vapour in the form of a star even unto the root of the trees, and herbs. Then out of this globe or white, shining star, there began, but yet slowly enough to grow all sorts of trees, and herbs, and tended towards the circumference of the globe, and when they almost attained to it, behold two white, stony mountains arose and were opened out of each end of the globe. In the mean time I saw the herbs and trees continually go forward in their growth, that the mountain at length bore flowers of all sorts and colours, which again were shut and changed into red, yellow, green and white knots. The knots of the mountain on the right hand were small and transparent, but those of the left greater but not transparent. In the meantime the superior and greater star sent continually more rays by the benefit of which more herbs and trees always grew. At last a voice was heard crying out thus clearly and aloud: Blessed be God who created this star; This shall be called always the Star of Wisdom and the eternal Light.

The Explication of the Vision

The great globe is the Earth, out of which grow all sorts of fruit, through which the waters pass to moisten it. In the middle is that which in respect of common water, I call corporeal, of which I not long since told you that it was the field, out of which all minerals had their rise, and take their seed from heaven or the firmament, as you see, for the heaven is extended above the Earth, which with its luminaries in their course surrounds the Earth, and affords the seasons, times of the years, and of the days. But that you think the star, we speak of to be God, therein you grievously mistake. For it is a divine creature, endowed with so great a virtue, that all which are in heaven as well as on Earth draw their original from it.

This star which you behold and by whose power Heaven and Earth are moved, is not properly a star, but by reason of the weakness of human nature, it is so delineated for you, which no corporeal creature can with corporeal eyes behold, nor comprehend: for it is nothing else but an invisible and eternal fire the next to God, and placed above all heavens. It is, I say, the force, power, form, life, virtue and preservation of all things in heaven, upon and in the Earth, a perpetual motion, not Nature, but the Lord of Nature, who commands Nature and all her powers, and in fine is all in all. But that it is called the Star of Wisdom and an eternal Light, this is the reason, because it is Light in itself, and borrows nothing from others, but rather communicates to them a virtue, and because the foundation of wisdom is hid therein, words are wanting to me to express the virtue and the power that do lie hid in it, which although I could perform, yet an impossibility hinders you from attaining it. For as it is impossible for ones mind to pierce to the bottom of the secrets of God and omnipotence, so neither is it possible for you or other men to enquire into this virtue. Yet this is not to be so understood, as if this virtue of this light were equal to God, for he rules over it, because it arises from him, and in it God has shown his omnipotence, that we might have a knowledge of his works.

Question the First!

What, therefore, is the virtue of this star: And what is the meaning that the stars are moved about by it, that it gives motion to the waters, and that by its rays the Earth produces fruits?

The Answer.

The Omnipotent God is in all his works the image or the beforehand representation of things, which must appear hereafter. Hence it is that after he had created heaven, Earth and all creatures, leaves, grass, herbs, brutes and men, he said: Increase and be multiplied. By this word the invisible fire took beginning, and received an impression (as also did the Heaven and Earth an astral property), that it compelled nature to complete the works implanted in her, and by this means gave to the Sun and by his assistance to the Moon and all the stars, not only a perpetual brightness but also a moveable virtue, and a seed, from whence terrestrial things draw their original, and are conceived by the Earth, as in a certain matrix, which like the load-stone drawing iron, has an attractive virtue. As the firmament first attracts a form to itself, that is, the eternal Light; so does the Earth, which ought to be taken notice of, attract out of the firmament a form unto itself, which form nevertheless before that time, was the matter of the star.

But if the most high God had not uttered these words, all things had perished: for the herbs had in a little while been decayed, animals had died, the heaven had turned to nothing, and so this mighty work, in which the Omnipotence and Wisdom of God does shine, in a small time had been destroyed. Though also this fire were the first effect of the first Creation, and in respect of the world eternal, vivifying and constant, yet it must have yielded obedience to its Creator, have stood still and abstained from all operation upon Nature and the other creatures. But as soon as ever these mighty words were uttered, that incombustible and enlivening fire past into the bowels of Nature, and by exerting its impression stirred up Nature. Then at length motion received power, and an attractive property was implanted in heaven or the starry firmaments. Then at length the living force of propagation in all creatures went forward with stronger steps. This is the cause why the Sun, Moon, stars and all things were shown you dead, nor undeservingly dead, because they had soon again declined into destruction; because what were in an instant created, would immediately also have descended into ruin, had not these divine words been as it were their establishment. For these being spoken by God, the sun received a seed to purge himself, and as it were grow young again, the Moon also and the stars and the Earth to amend and restore their defect every day. To the efficacy of these words it is owing, that without ceasing and always every day and every night, rays are sent from the stars into the firmament, which serve the firmament like life and soul for a preservation against corruptibility. These rays take their seed, that is their chiefest essence from the Sun, Moon and stars, by which means the living fire mixes itself with, and is transmuted into the nature of the assumed seeds, but the seed obtains a moveable or vegetable life, and the virtue of multiplying itself, that is, to bring innumerable numbers to [or of] its own kind. This mixture being made in heaven or the firmament, this seed animated with a living fire or form, separates itself from the stars, and falls into the Earth as a matrix, with so strong a force, that it does invisibly divide the Earth and so long falls from above even until it come to the centre of the Earth. But in falling much of this seed, remains upon the Earth partly, and partly descends something lower into the bosom of the Earth. For much excrement is shaken off from this seed, out of which all sorts of herbs, trees and fruits proceed, according to the nature which the spiritual, volatile and material body assumed out of its star. This is the form, of which I said before, which as soon as it lights on the Earth, seeketh itself a proper matter, and multiplying itself therein constitutes such a corporeal body, as its spirituality before was, which fell down from heaven, in which a fire, as a life, was formed by the mediation of the great Star, that all sorts of great and small fruits may be made evident. For there is nothing on the Earth, which hath not been beforehand shaped and prepared into a form by the Star.

But the reason why some fruits are found in one certain place and not also in another, is this. Heaven consists of two poles, and is as it were fixed to them, upon which it is turned so, that one cannot come at the other. The stars also depending on them are not like one another, for so many stars, so many places. Since therefore one part of heaven cannot pass into the other, the roundness of heaven and the middle point of the Earth make an impossibility for the seed of the star of one place to be able to fall to the star of another place, and betake itself thither, but must needs fall as perpendicularly downwards as it can.

Hence you may conclude that a seed in India being the offspring of its star, cannot fall in Swedeland by reason of this distance of the star. This indeed is true, that men transfer and transplant an herb or a seed from its place to another which its own star cannot reach to and which also grows, the cause of which thing is unspeakable, the hidden multiplication in the spiritual fire is succeeding good digestion of the seed. But on the contrary this is also true, that some herb will grow well in one place and by no means be produced in another, the reason of which defect is this, both because it is destitute of a convenient matter, and because it meets with either too weak or too strong a

digestion. For an herb growing in Arabia, cannot grow in Germany, because it needs a stronger digestion as is proper to its nature. And so on the other hand, an herb growing in Germany will not grow in Arabia, but will there be burnt up and reduced to nothing. So therefore it is made evident that vegetables are produced by the benefit of the stars, have their influences, and die even as men do, and are reduced to nothing, and do get their poisons. Now we will proceed further and discover how man is governed and produced according to the stars.

Of the generation of Man and Animals

As to what appertains to men, and the generation of all sorts of sensitive animals, the manner is different. For as soon as there is a mixture made of the male and female, the stars are stirred up in the animal or in man, which are so strong that they draw unto themselves the stars, and the stars the eternal light (for the matter of everything attracts its form) then, I say, there happens an injection of the star together with the injection of the seed into the matrix, whence there succeeds the motion of vegetation, that the male sperm as the agent, may be mixed with the female, may act upon it, and beget a man or an animal, according to the form, in which the star or firmament did then excel. This body being so prepared, there follows another injection, that is the astral, material, spiritual and fundamental body, together with life.

Such therefore as the disposition of the stars then was, such the man or animal in sense and thought shows itself, that he who by reason of his external form is a man, yet has the mind of a dog, a wolf, or a bear, but a brute animal, as a dog or a wolf may be more cruel than another brute of its kind, and on the contrary, a wicked father may have an honest son.

Hence their demonstration is overthrown, who pretend to judge the nature of a man by physiognomy, or the face, or the shape of his members. For it comes to pass, that those who are unlike one another by reason of the external form, may yet have the same mind and thoughts. Often also and most commonly it happens that the second injection of the stars into animals, which concerns the soul or the life, agrees not with the first injection, and has not the property thereof; for such an one shows a sad, angry and cruel countenance, who yet is in his heart civil and humble, which may also be perceived in brute animals.

Although the eye, (that subtle member of the body) and tongue do sometimes show a man's mind, yet a man cannot from hence be sufficiently known, which some are so bold as rashly to affirm. For the diversity of places and times makes a man be different in one place from what he is in another, and at some times more angry or more civil than at another, which proceeds from the diversity of the climate, of the stars and countries, which, if they agree with a man, then his mind and impression conferred from heaven is made so much the stronger; but if they are contrary, then his will is hindered and his body also sometimes feels inconveniences. So therefore it appears by what means the stars rule man, and either promote or hinder his intention. Hitherto of the animal man who does what the stars will.

But now it is the part of a true man to consider, that he is nobler than every creature, and that beside this corporeal and astral body, he has from the omnipotent God received a spirit or a certain third and most chief thing, that is a body endowed with a soul, and for that reason that there is in him an everlasting eternity, and that he is made by reason thereof a possessor also of the heaven and of the firmament, and can rule over them. By this foundation all impressions, complexions, and nativities are rejected. For here the government of man is not to be attributed to the stars, but to the body endowed with a soul, that is to the divine spirit, that the deeds may correspond with the name. That is that man ought to behave himself according to the will of God his creator, who forbids him evil, and commands him to follow good. By virtue of which command the whole heaven or the firmament falls down together, the doctrine of their influence, I suppose, for this command admits of no respect of man of what complexion so ever he be, or whithersoever man does incline; and drives away all excuses. For had it not been well known to God, that man could resist the stars, and had thought man ought to behave himself according to the inclination of the stars, he had not given the command, nor appointed man the lord of all things, heaven also and the firmament would be in more esteem than man, nor in the last day could any man be judged, but the fault would be to be thrown on fortune, the stars, and God himself; which may God forbid. Men therefore do evilly when they say they are the sons of Venus, the Sun, or Mars, for this is not a rational speech but belonging to a beast. This to make idols of the stars, that they have contributed anything to your nativity. But your discourse ought to be such: I am of the sons of the most high God, who gave his only Son for me to redeem me with his Blood, Passion, and Death out of the power of the evil Spirit. So you ought to speak and give honour to him who has well deserved of you. The heathens did put confidence in Astronomy, subjected themselves to the stars, and worship them as Gods, but you like Christians, not heathens, ought not to speak so brutishly; which may you judge as said to you and everyone unto himself; least God do punish you severely.

The second Question. Of Astronomy.

Is Astronomy therefore to be quite rejected?

Answer.

Astronomy of itself is an excellent art, and praiseworthy, if its true use be observed; but it has been much corrupted while they would make Gods by it. Besides, the true calculation has been lost, so that the astronomers of these times follow that which Ptolemy left in his writings. Which nevertheless is full of error and falsehood, for now there is another constitution of heaven, its course is become slower, and its virtues are diminished. But whoever knows the true method of Astronomy, let him use it as a Christian not like a heathen, that is to find out days, years and season, but not as some would, for the certain and infallible prediction of wars, seditions and other evils: for these depend upon the Divine Will, and what men deserve. Though a city or province have a very good ascendant, and the inhabitants should take a wandering way or contrary to the Divine command, yet the divine chastisement and revenge would not be suspended. Sodom and Gomorrah are for an example, whom neither the good nor the evil planet assisted, but their sins being punished by God, was to them instead of an evil planet, of which thing there are many examples extant in scripture; and man therefore ought to have his mind attentive to and regard his Lord God. For he who kept Daniel and Joseph, is still as powerful. But whoever relies on the Stars, and subjects himself to them, he transgresses the bounds of human nature and renders himself a brute animal, and makes unto himself strange Gods, on which occasion if he happen to meet ill fortune, he must of necessity ascribe and attribute it to himself. But this is done by the divine permission, that this man's folly and ingratitude may be known.

Others also cherish an error in respect of herbs and other things, which they think should be gathered or dug up according to the influence of the stars; for what has Astronomy or the course of the stars to do with the herb. Come then; cast the seed of some herb into a good and newly cultivated earth, and exposed to the Sun, and some of the same seed into a dry earth, ill dressed, and shadowed from the Sun and you shall see that seed which was sown in a good earth arise and sprout out, sooner than the other which was cast into a bad earth; though both places are nigh one another. Now if by the rule of Astronomy they be gathered on a certain day and time, you'll see that one of the two seeds is better grown than the other, that one has received increase the other decrease, what knowledge have you therefore of a certain time? Conclude therefore this opinion to be false and erroneous.

The ancients had indeed a true understanding of Astronomy, but in process of time it has been corrupted and falsified. And it is true that every simple ought to be dug up or gathered according to its Astronomy, which nevertheless is to be taken in a proper sense. For everything has its Astronomy or star within itself, of which you must be mindful, that is when there is a good ascendant at hand, and its chief planet (from whose seed it descended) is exalted, for then any herb (or whatever else it shall be) is most efficacious in its virtue, then it ought to be gathered and kept for use, having no consideration of heaven, summer or winter; but rather of the proper heaven of the herb, of its proper autumn and station, in which by its own body that herb is made the best, and arrived at the highest degree. Behold this is the best Astronomy. You will be able to learn the inferior from the superior; to know by the constitution of time, that which is taken in hand and when any planet is exalted. Likewise, if it shall appear to you, which planet any herb is subject to, by its signature, you may observe its exaltation.

Besides, what has been said something high and greater is drawn from Astronomy. For with the conjunction and exaltation of some planets being observed, their kinds (as are metals, minerals, herbs, gems and stones) are united with them under heaven, then the rays of the stars enter into these bodies, which so augment and exalt their virtues that by them most wonderful things, and as it were impossible to be done, may be effected: not only in curing the diseases of men spiritually, (since by the touch of seals hanging on their necks distempers are invisibly taken away) but also in natural magic.

But the reason, for which this operation ought to be done in the point of the conjunction of the planets and stars; this is worthy to be observed: Every matter desires a new form, hence it is that as soon a conjunction of the planets is made this heavenly, spiritual and material matter, desired to undergo every living form, and by reason of its attractive nature or property does in a moment draw unto it self that heavenly fire, of which our discourse is, as it were a life, and joins it to itself, so that by this means the spirit and soul are mingled together and united. The Earth which in respect of heaven the Father, is considered as the Mother, in a moment also attracts these bodies to itself, to that these two conjunctions are made in an instant of time, whence all vegetables, animals and minerals draw their original. If therefore such rays fall on a water or wood which is correspondent to their nature, then such virtues or bodies, insinuate themselves spiritually into them, and are the cause of so great magical virtues. But if by means of Astronomy, you shall be aware beforehand of this conjunction, and conveniently touch the metals and vegetables, which have the nature and complexion of those stars, which make the influx, then they will enter, not into the Earth,

but into such bodies (for like rejoices in like): by which means such strange things have been performed by this miracle of Nature. Every Philosopher and Chymist ought here to understand some other thing. Enough to the Wise.

Of the Generation of Minerals and Vegetables

Since it was also said above, that the virtue of the seed or of the rays drifted from the stars, or the firmament fell into the centre of the Earth and went to the little globe, as the heart of the Earth; it is to known, that such rays, descending so low, are more subtle and spiritual than those, which could not arrive thither. These rays by falling down through the Earth (as water through sand) are purged, the way of which purgation is this: All created things are by reason of mans transgression of the Divine Command made liable to the Curse, whence it comes to pass that the stars and, as you and all men do, abound also with their impurity, hence it comes that when the rays are sent into the Earth, the thicker spirits from this seed of the foundation remain in the superficies of the Earth, which produce all sorts of herbs, part whereof does affect animals, so that from thence several diseases break forth. But the more subtle and purged spirit, like a spirit passing through a wall, penetrates even to the middle point of the Earth, and preserves the Earth, and fortifies it with its strength; for the centre is a certain greater and better thing than the circumference, for as much as the circumference is from the centre itself, in which all the virtues of the circumference are collected, which are dispersed in the circumference. Let man be an example to you, in the middle of whom there rest the soul and spirit, the virtue and motion. So in the herb the celestial fire and the number of multiplication lies hid, the remaining path is only the house or the cover of its virtue. The same reason is also here. For the corporeal water or mineral earth, lies in the earth as the yolk in the egg, being endowed with the purest and (as I said) the highest and most subtle powers of the Earth. The Earth from this subject taketh water, but it takes nothing from the Earth, but multiplies itself in itself, and like the phoenix grows young again. The virtue of multiplication has been granted to it by the only God, as well as to fire, whence it has in itself its own firmament, and proper motion. The thing will appear from the example of wheat; take thereof one part, and two parts of earth, or as much as you please, in the way of sowing it, cast this seed into the earth, and after it has grown up, weigh it, which being done you will find that nothing went away from the earth but that it retains its former weight, whence it appears that the wheat is endowed with its own firmament, its increase by growth, and its motion, by virtue whereof it grows warm, tinges, grows young again, and acquires strength in its multiplication.

This subject also suffers no diminution of itself, for though metals grow out of it, yet nevertheless they dye again. In the same manner you see men are born and again dye and perish. As out of one sea there flow many waters, and flow back again into it; so also many minerals pass away, and others succeed into their place; of which those that perish, leave their bodies in the place whence they arose, but their soul or virtue retires, and is attracted by that from which it was produced, and rejoices in its like. There appears therefore to be no defect in this water, but as to what relates to the faeces which it leaves, they fall into the earth and are made the form of the earth, which are the cause of its long continuance. This thing neither you nor any man has ever perceived, nor could you ever penetrate into the knowledge of it, without the help and assistance of me and my companions ordained for this by God.

Question the 3rd. Of the corporeal Water.

Because you are employed in the explication of the globe, I would very willingly ask you, that you would be pleased to inform me why you have denoted the little globe by the name of corporeal water?

The Answer

The reason of this name is, that I might so much the more strongly inculcate and describe the thing in your mind by its own proper name. For you see from this figure that it is a white thing and shining like mother of pearl. For this reason it is water in respect of common earth; but it is the body of the Earth, by reason of its thickness which it has in regard of water, which names were not given it by me in vain, which you in time will better consider.

When therefore this purged seed, or mineral form falls into a small portion of earth, it is then the life of minerals, and metals, and the motion of union is at hand, which the celestial and immortal Spirit desires to procure with the earthly mortal body, and so long follows after the matter which also does by a particular desire long after which, until it obtain its like, with which it in a moment mingles itself, and unites, out of which after a sufficient digestion the little tender shrub does grow with boughs, leaves and flowers and seed, in which the virtue of this whole tree does lie. This seed is the end of the tree. Out of which it is demonstrated that there is a seed prepared to perform a multiplication which is also to be seen in herbs. For as diverse herbs grow out of diverse seeds, do produce divers seeds; for every seed or form, according to the property of its own nature attracts unto itself a body or convenient matter out the Earth (which has in itself the matter of all things): in the same manner from the conjunctions of the stars by the nature of them and the power of the enlivening fire the celestial seeds of all sorts, fall continually upon

the Earth, whence all sorts of fruits are produced; for no star is so small and weak, which affords not its animals, vegetables and minerals; whence when a star is little and of less power there is made a race of viler men, and fruits of the field, herbs and minerals, and on the contrary. For as divers herbs grow and are plucked up in one place, so also diverse minerals are found in the same place, which are distinguished by the diggers, are taken out and separated by the founders.

Furthermore, you must know, that of this spiritual, celestial body is clear, pure and transparent from the best stars, then it seeks also in the centre of the Earth a master like itself clear, pure and transparent, out of which there grows the subtle clear and transparent shrub, having subtle, tender branches, and soft as juice, the flower of which shrub at first dilated or spread wide, is afterwards contracted, and passes into its second nature, into a clear, transparent and pure seed. In this manner gems are produced, and tinged according to the conceived form, and get a property, which is painted out for you to behold in the mountain which is set at the left side.

The 4th Question of Gems

If the thing be so, it will from thence be concluded that gems ought to be found in every place, because the stars in their course surround the whole Earth, when yet experience teaches in these countries none, but in others many are found.

Answer.

These seeds fall most commonly in hotter countries. Therefore where the Sun is in the highest degree of heat, there this seed (which proceeds from the Sun, the planets and a few other powerful stars) is sown, and by the means of the strongest heat of the Sun is so purged, that it is the most pure, before it arrives at its matter in the centre of the Earth. And though the Sun send out as strong a light and a splendour in one place as in another, yet by reason of the nearness of the pole there intercedes so great a cold between the Sun and the Earth, that this seed cannot be sufficiently clarified, and though it were clarified, yet the digestion would be insufficient, because such an intense heat of the Sun is not used to nourish long in such a place. But the digestion of the seed agrees well with hot countries. That is: after the seed is sent by the Sun and stars, it is first purged in the sphere of the Air, afterwards also in the Earth, which in the place is hot and attractive, which having cast off all its impurity and having sought and found its pure matter, it diligently increases and comes forth: for the Sun by its intense and continual heat does so warm the Earth, that the precious and the best stones, which can be found in the whole world grow out of it. And though precious stones be found in Germany and other places, yet they are not like these. For toward the Eastern and Southern climates of the world, all things are nobler than towards the Northern and Western. You are not ignorant that Arabian gold exceeds the Hungarian, but the Hungarian that of the Rhine. So all Eastern fruits are better than the Western. It can likewise in no manner be brought to pass, that Hungarian Gold can be naturally made like the Arabian, by reason of the want of digestion, for its seed cannot be purged enough, nor at last can it ripen enough. I add a further demonstration to what has been said. When the Sun is his own house, and is clear in a clear season then in the point of exaltation the seed is sent from him, which this purges itself, that part of it remains in the Air, part upon and in the Earth, part falls into the centre of the Earth. This is distributed into diverse parts, for one namely the most beautiful, clearest, and most cleansed part joins itself and mingles with its matter, whence Carbuncles are made. Another part of smaller value mixes itself also with its matter, whence rubies grow; at length another viler part, having left all its transparency in the gems serves for generating the precious Arabian gold. Moreover another part affords the nature of red sulphur, whence Arabian sulphur and next it Hungarian sulphur is thought the best; beside these others add and commend many more sulphurs, but as they understand a thing to they also speak of it. From those falling parts of seed; the Sun being in his exaltation, which remained upon the Earth, there are bred the best and most precious herbs, the noblest of which is that which is called Alladruca, or Allakanea, which indeed performs great effects. This herb in growing rises up high, produces red and gold-coloured flowers, and is fat like oil, is well enough known to the Armenians. But from some other parts of the aforesaid seed, which also stayed upon the Earth there are made Gamahei in stones, wood, herbs and all things which were separated before, from their Root. From the part of the Seed which remains in the Air, a matter is made resembling a certain juice, which falls upon the Earth and is called Rumani, unknown to you, as many other things not necessary to be known. Hitherto you have observed the virtue of the rays of one star. But when a certain planet makes a conjunction or a trine aspect with other planets, changes a sign and enters into another sign, then the rays fall otherwise than they did before, for hence it is that such different fruits are product. For the Sun in his exaltation having a conjunction with Mars, the carbuncles are bred with a greater but obscurer shining red, the rubies also of an impure and of a tawny redness, which reason takes place also with the other planets. In cold countries there grow stones, metals and herbs which are not found in the hot. An example for us is crystal, which needs a cold place, for it is clearer there, whose

growth is not out of snow, as some think, but from a mineral water, in which it is generated by Saturn, by means of his cold ascendant. If in a serene and clear sky in Saturn's exaltation there be made a conjunction of him with the Moon, you will have beautiful, clear, white and pure crystals but if in a cloudy sky there be a conjunction of Saturn with Mars, you'll have other crystals. The same is the reason of other colours, which depend on the conjunction of the planets, which is as it were unspeakable by me and impossible to be understood by you. We also have with us sapphires, granates, pearls, corollas and stones which they call chalcedonies, for the reasons before alleged according to a dominion and conjunction of the planets, which yet are not like the Oriental ones. And so I have hitherto spoke to you of the production of gems, to which I forbear adding any more by reason of cheats and those who traduce the Art, and leave the rest to be guessed at by him who desires to be made a perfect physician. Where it is to be observed that when the corporeal and spiritual seed is pure, its quantity is the less, which is the cause why so few gems are found, for the sky on this account is not always favourable. But I speak here of the purer seed, not of that which separated itself from the pure, as is the seed of crystal, just now spoken of. But the highest virtue is in these gems. For the celestial fire mixed with the soul of the Sun, is by a slight precedent operation found better in carbuncles and rubies, than in all the other creatures. When a seed falling from the Moon would make a sapphire, and from Venus an emerald, it seeks out for itself like matter in the Earth, which being united to itself, it shows to our sight growing as a tree, and thrusts out its branches, that is, its drifts, veins and flowers in the Earth; such as are found in vitriol, antimony, sulphur, marcasites and talc. In which the pure, tender flower dispersed like a subtle juice or a powder, is of a far more excellent substance, than the metal itself or the seed arising from that flower. For as roses, lavender and spikenard, and other odoriferous herbs have a more grateful smell while they yet flourish or are newly distilled, than if the seeds of them were offered to or smelled to, or were distilled: So is our flower much more grateful, more excellent and more powerful in its virtue, than its metal is.

Question the 5th.

Of the flower or being of metals and the first Ens. Is this flower called the first Ens of which Theophrastus wrote such strange things?

Answer

Yes; but it is not rightly called so in a true sense. For marcasites are not the first beings, nor are they that which Theophrastus teaches to extract out of them by sublimation and distillation, but may only be called the beginning of the seed, or the last spiritual Ens of metals or minerals, in which the celestial ethereal fire lies hid, being joined with its subject. Here there is need of a separation, not of that only which is made by sublimation, whereby you obtain the flowers of metals and minerals, and you break them off from their stalks, that is, from the impure mineral places: but you must first extract the first Ens from them, because it lies hid in them and can easier be obtained, than out of its metals. For that being as yet soft, tender, pure and volatile is dispersed in its subject, but in the metal straightened up, hard and fixed. As by distillation, as an easier way, you may extract as I said above, the sweet scent of lavender and roses, as you perceive by their smelling, which you can hardly draw out of the seed, because it is compact, and the last matter of roses, so the business is here also. Hence you see, that in this spiritual and last Ens of metals (which is in a readiness that seed may be made out it) there lies hid a great virtue: which Ens may easily be made like its seed or metal: but with difficulty out of a metal, and not without a diligent preparation, which is worthy to be taken notice of. After the flower has got to the end of its time, it is out of its dispersion closely contracted into the body, and is made a metal according to the nature of the seed falling down from heaven or the stars, and so Nature has done her duty, because she cannot lift up this seed to a higher degree: Behold this is the generation of minerals and metals, this is the other mountain placed on the left hand.

Question the 6th. Of the astral or celestial Seed

It is not undeservedly demanded, if this celestial seed in metals be equal; that is, whether this seed be as equal in one as in another; for this fire might as well be extracted out of the viler metals as out of the best, or, which is easier, out of their first Ens to avoid change?

Answer

You ought to have more rightly understood, what I showed you above concerning this: for I said that the heavens, or the celestial firmament of the stars, there being in them a new conjunction of the planets, as it were an attractive matter (which in respect of Earth is esteemed fire) draws unto itself from the superior stars and the living fire, a life and a stirring up of this Fire and transmutes itself into its nature and place, or, which is the same into the nature of the form attracted by the said firmaments, as was said more at large in the First Question which is thus further

declared. If the spiritual body of the conjunction of the planets be cold, then this soul, or this fire will also be of a cold nature. For this fire is subject to no certain complexion, and applies itself to any thing, also puts on its nature, hence it is, that in the rest of the conjunctions their complexions are also made. From hence therefore you understand the possibility and nature of life. Therefore by how much the nobler a certain creature is, by so much the nobler is the life and the celestial fire in it.

But if the spiritual body be thick, and sprung from a gross star, then it also associates to itself a matter like itself. From this association are made all sorts of stones, flints, sand, and marbles. But sand or gravel is nothing but broken stones. These stones are looked upon among mineral stones, as herbs which always accompany good herbs, and oft are a hindrance to their growth. This is the cause why the best mines, are found in the highest mountain, that is, the highest carnell (or cockle) grows right the best herbs. And as the beech, an oak, or an herb when it grows up high, spreads its branches in the air, and divides the air, which division nevertheless by reason of the weakness of sight and subtilty of the air, is not perceived by men's eyes; though it may well be understood in the mind: so also mineral herbs do act, for these divide the Earth, lift it up on high, extend it to the sides, and thus make hills, and valleys. For such trees are tall and strong, for whose extension and dilation it is required, that such an herb should have a very great thickness and power of extending itself, if it must ascend from the center to the superficies of the Earth. Hitherto you have also attained to the growth of the mountains and valleys.

But as to what belongs to the growth of minerals, you must know, that gems, minerals and their stars grow most slowly, so that many were of this opinion, that they grow not at all, but have their original from the running of Mercury into sulphurous veins, and in them veins that it is coagulated into a metal, which yet is false, both because it contradicts the divine word of multiplication, and because Mercury never was the matter of metals, much less sulphur. For Mercury derives its growth from the planet Mercury, and is by itself a mineral fruit, and according to the nature of the conjunction of this planet with another planet, there is produced argent vive. For Mercury is the noblest among the rest of the planets, and changes himself into the nature of what planet soever, with which he makes a conjunction, according to the house of the zodiac in which he is lord: for metals are produced according to the rule of some planet and yet nevertheless obtain some quality from the nature of that with which the conjunction was made. Hence there is argent vive of diverse colours, white, blueish, grey, blackish, one slow, another swift, yet having in itself an open metal and a body easy to be transmuted. For as the planet Mercury is easily changed into the nature of the rest of the planets, so also running argent vive may be easily changed into another metal, but chiefly into that which proceeded from the conjunction of some planet, into whose metals it ought to be converted. For example sake, Mercury makes a conjunction with the Sun, whence because he is the lord of the conjunction, there arises a Mercurial tree, whose spiritual solar seed is contained in the argent vive, whence such an argent vive may be easily transmuted into gold, which is also to be understood of all the rest.

In this variety of argent vive there is required the experience of some master, to know for what use this or that is if he would go about a right transmutation. If he takes in hand an argent vive, which has the nature of silver or some other metal, he must first strip it of the nature, which is no small labour, and afterward convert it into gold: For you must overcome the spirit, not with a body, but with a spirit which is stronger than it, which is to be overcome. Perhaps in your first trial you got a Mercury, bred out of the conjunctions of Mercury, Sol and Mars, Mercury being lord over Sol and Mars. Out of this the Mercury had grown, which you precipitated and converted into a better metal. Your labour was easy, because Mercury was superior to Sol, and Sol to Mars, whence came the easiness of your labour. Another Mercury which you would transmute was of the nature of Lune and Jupiter, which had no good success, because you ought to have first overcome it with the Spirit of Sol, whence your error and ignorance deceived you.

The sulphur also which, as I said above, ought also to contribute something to the generation of metals, is not that which is to be sold, but that which descends from heaven; by the ancients named sulphur, by reason of the astral, celestial fire, which has dominion in it, whence it deservedly is called incombustible sulphur. Out of the other sulphur no metal can (without art) be made, because by itself it is a fruit to which a metallic virtue is given, which the artist may extract. But the best sulphur is the Arabian and Hungarian, because it contains the excrements of the ruby, the carbuncle and the granate, of which I spoke before. This is red like blood, and transparent, its preparation is of no small concern, and in its substance it is rather the form than the matter of metals. The other sulphurs are bred from the stars, and are nothing else but the excrements of the stars, and of diverse kinds, as black, green, yellow, white, and tawny, according to the nature and property of the stars: hence you see the ancients mistook in the generation of metals, which none of them understood better than Hermes. Since therefore metals grow and have a beginning, it follows also, that they are also multiplied. Now follows another error of those who affirm gold to be eternal or incorruptible, which opinion is false, because since everything has in itself life and death, and gold also has received a life, it will follow that it received death also. If this were not so, gold could neither by Nature nor by Art be destroyed. Since nevertheless experience, which in this case teaches truth, witnesses the contrary. Gold

therefore does die, does see an end and perish, as do all things in the world. But because minerals grow on a long course of time therefore they also in a long time decrease. For what soon grows, soon decreases; an example whereof is given us in herbs, Mars, Jupiter, Saturn, Venus, which are devoured and consumed with their own rush and canker; as it were by a death implanted within them. Men by reason of the shortness of their lives, cannot observe the mortification of gold, therefore it was held to be immortal and incorruptible. Now follows the confuting of the third error of the ancients about gold, of which many write that it requires a thousand years until it be made mature, but yet it can no ways be proved. As in Spain, France and Italy fruits grow sooner than in Poland, Swedeland, Denmark and Germany, nay in Arabia and India much sooner: So minerals do grow in one place sooner than in another, yet all in one summer, that is their own proper summer. For everything has, as I said before has its own summer, and its own firmament. So also every metal is sown in its spring, grows its summer, bears fruit in its autumn, and in its winter again falls away and perishes: whence no certain term of time can be prefixed for these things, but yet on the account of gold it runs out into many ages.

Furthermore we must still refute another error, for some, who to themselves seem learned, write that one metals is in the Earth changed into another, but this is false. For as an apple tree cannot be made out of a pear (or pear tree) so in the Earth gold cannot be made out of silver. Though there be made a transplantation of some herbs, yet out of them there is made a particular sort, such as nature produces not. So when silver is transplanted, there is made the Lazuli (or azure stone, whence, ultramarine is made) which therefore is not good, or any thing else having the property of any metal: we must therefore bid farewell to such errors: for everything grows by itself, one communicates nothing to another, just in the same manner, that one herb has no communication with another, though they are sprung out of one matter, namely earth, and minerals out of a corporeal water; yet the form of them even as much as the matter is different from one another, which is to be observed.

Question the 7th, of the maturation of metals, and of volatile gold

It is notorious and manifest that by Art gold and silver are drawn out of the base minerals, which have in them often no metal, or but a small quantity of metal, whence it is concluded that such base metals are converted into gold and silver. Therefore if metals were not transmuted in the Earth into one another, it is also impossible that Art should perform this with lead, tin, and copper that gold and silver may be made out of them, because Art only imitates Nature, and neither does, nor can do any other thing, than what Nature does beforehand figure out for Art, without which Alchymy would be false and wicked.

Answer.

It is true indeed and possible, that out of some minerals which have in them neither gold nor silver, and in which trial being made, none is found, gold and silver may be drawn; yet this is not to be taken in the sense that you think. For as I said above, vile herbs grow also with the good ones, the herbs bearing gold and silver, and mix themselves with them, as are copper, iron, tin, lead, vitriol and antimony. Those herbs come sooner to maturity, than the herbs called gold and silver, whence they can also be sooner destroyed. But when Venus and Mars, and the minerals also of Saturn and Jupiter are gathered, then not only the flowers of Sol and Lune, but the seeds are also comprehended. These when they are subjected to a trial in the ordinary way often afford gold presently, because the seed is in them: but if only the flower be there, they yield not gold: for the flower is quite destitute of the virtue, which should resist the violence of the fire, as the seed does.

But when these minerals are digested and matured with hot corporeal and fixed species bred from the conjunction of the Sun, as antimony, vitriol and Sol, there is no little profit arises thence. For these species not only ripen immature gold, but also transmute unripe metals, as lead, tin, copper and iron, and because they as yet remain in the flower do convert them into gold and silver; and then they enter into their true furnace, in here, the flower is in a short time ripened and reduced to a firmness, without which medium Nature would have been employed a long time in performing this effect, by reason of her infirm and weak digestion. Thus these minerals give their spiritual and immature gold fixed and sometimes in a greater quantity than Nature would have brought to perfection in them, and here therefore there is need of great diligence, that good species be made use of for maturation, and such indeed as by reason of their generation have a kindred with Sol and Lune, or, which is better, are endued with sulphur, that is, with the flower of Sol, for in such sulphurous species those minerals are highly tinged.

But in this operation you must take care of a right digestion and a temperate heat, which ought to be natural and perfecting. For when we desire to perfect a great many minerals together and at once there needs a particular diligence and understanding. For many have in samples of a small quantity found great profit, but in the working a greater quantity, just none at all. The cause of this thing was, that they not only made the lair wrong, and too close and thick, by too much breaking and dispersing the minerals, they laid open the flower, but also they thought, that by

reason of the quantity of matter there ought also to be so much greater digestion, whence they made so much the stronger a fire; hence it came, that the minerals (or ores) were burnt in one place, and in another felt even no fire. Hence that matter remained common ore and sometimes brought more loss than profit; you must therefore proceed prudently. But that many are persuaded that they can draw more out of a volatile than out of a fixed mineral, it is rightly said indeed, but not rightly understood. For how volatile so ever any mineral be which wants the flower of Sol or Lune, or does not get it by an addition, in it nevertheless you will find neither Sol nor Lune, but only the metal joined to the mineral whose flower it has in it, though you torment it with a great deal of digestion, or burning and roasting. So I have made the maturation of metals more easy to be understood by you, and that Art does, as also Nature ripen minerals; also I have demonstrated that man may by his knowledge and reason transmute minerals above and contrary to Nature. For this Nature cannot do, because she has not hands, nor feet, and cannot, as man may, unite distant things.

I now go on to the other part of the Seventh Question; which was this: that the transmutation of metals was impossible to the art, because no metals were in the womb of the Earth changed into one another. But that you are widely mistaken will be made out to you by what follows. A metal as yet lying hid in the Earth, rests upon its root and stalk, and is sustained by its own root and nourishment, and therefore while it cleaves to its root, can take nothing from another metal, or attract its nature unto itself, but when it is lopped off, then at length it expects a nourishment, which, if it can be made partaken of it, it greedily draws from the flower of Sol or Lune, or other metals. Then this seed as the spirit of that body undergoes the nature of the metal which was lopped off, and brings it, as was said above, sometimes into a perfecter condition, and sometimes also to a worse.

Observe this exactly; as soon as a certain mineral is plucked away from its root, then it is withdrawn from Nature, it can no more grow, nor, without man's help arrive at ripeness. Then all metals enjoy one and the same original, and have one and the same mother, who nevertheless, as to her purity is different in the metals. For by how much the form is nobler, by so much also the matter is more noble, and since there are diverse forms, there must also of necessity be diverse matters. As a form that is pure removes the excrement from an impure matter, and purges it, before it mix itself with it, that so the fruit may be like the form: so also Art behaves itself; for it you prepare a pure form, and there with make a projection upon impure metals, then the pure form separates the impurity of the matter, or of the impure metal and so there is made a true conjunction and a pure metal. But if the form have attained such a degree of preparation, as I taught you, and has been multiplied by itself and in itself, then it will be so powerful and strong, that it divests neither the form nor the matter of its mineral excrements, but renews the whole substance together, and transmutes it into the best mettle. On the other hand, if out of the basest metal namely Jupiter or Saturn, you made such a form multiplied into itself, then its imperfection and feculence will be so much multiplied, and be of so great a power that this form, if it be projected upon a body, or an imperfect metal, it so abundantly communicates its impurity to it, that, it also conquers the perfect bodies themselves, namely gold and silver, and converts them into lead or tin, from whence you may have an evident testimony of regeneration.

Furthermore because the origin of gems, metals and minerals is one and the same, as to the mother, you will be able out of metals well and rightly prepared, clarified, and purified to make all sorts of gems, every way like the natural, nay more excellent in virtue if your preparation be subtle. In like manner, if you add to them again what Nature has taken from them, they may from thence be made permanent metals. You may also out of any vitriol, antimony, sulphur, salt, according to the quality of its nature make metals, and furthermore gems afterwards, and prepare a metal out of vitriol, antimony, sulphur and salt, which nevertheless differ much from one another; for as much as they are the vitriol of Venus, of Sol, of Mars, and of Saturn. Also the antimony of Venus, the antimony of Sol: the same is true of sulphur and the salt. In fine there are, as I said above as many sorts of mineral, as there are of argent vive.

Moreover you must know that it is possible to prepare a salt out of every gem, metal and mineral, and out of the salt an herb, or a tree according to its nature, and, which is more, out of this herb or tree, an animal. On the other hand out of any animal you shall make a vegetable, and out of this vegetable, salt, sulphur, vitriol, etc., a metal and at length all sorts of precious stones. Is not this a certain great and admirable thing, which nevertheless few men have as yet taken notice of.

One example of these things you saw, that out of wine, which is of the number of vegetables, a salt was made, which is placed among the minerals, and by Saturn out of this salt. If you had thoroughly looked into and continued this affair, you might have gone further and out of this Saturn have made Sol, Lune, Mars, Jupiter, Mercury, Venus, Saturn, and at length precious stones. If you would you might have also produced Tartar, and out the salt wine, out of the wine a grape, and out of the grape a vine, and so proceed unto the end of its principle. If you would, I say, out of Saturn in his passage, you might have made another herb of what sort soever, or any sort whatever of animal, namely Homunculus, but yet destitute of an eternal soul. So you in your mind perceive what Art can do. Whence I proceed further, that I may lay the power of Art more open to you. For you may, as you please in a short time out of

the vitriol of Venus or Mars make the vitriol of Sol or Lune: and out of the Antimony of Saturn, the Antimony of Sol, and change the one into the other. All things are possible to Art, with which man is endowed by God, for he far surpasses Nature. Art does not follow Nature as a servant, but rules over Nature, and performs things impossible to be done by Nature. Take an example from man: In himself he contains the whole world, India, Spain, and Italy. He has also the whole heaven in himself, and can therefore do in the Northern places, what Nature does in the Southern: Again what Nature does in the East, that man does in the West, and on the contrary: so that man can prepare and produce in Norway an herb which grows in India; which by reason of the firmament is impossible to Nature, but man can imitate the heaven or the firmament. As to the matter out of which a man, as out of wood or stone prepares a most excellent thing, Art so surpasses Nature, that by reason of the virtue, form and excellence of the thing Nature with her things dare not show herself to Art.

Hence it is that man in German, Swedeland, Poland can make Arabian, and on the contrary, in Arabia gold of the Rhine, which to Nature is impossible. The cause of this consists in two things, the first whereof is, that God created all things out of one, and out of it made a partition, from hence is their communion, and it is possible for man to reduce these into one again, and out of them to make another creature, as the potter from the same clay makes according to his will, what he pleases. (The other is that God appointed Man Lord over all.) Hence there was knowledge given to him, that he might know the virtues of all things, which appeareth in the first Man, who gave names to all things according to the virtues of them. Spirits also were ordained by God, to the end they should from him receive this wisdom, that they might reveal it to the most fitting and those elected for it. Of which number the chief is King Salomon, who was endowed with divine wisdom, which by the Spirit, as by a medium was communicated to him, which nevertheless, he at length used evilly. My friend Adolphus the great succeeded Salomon, who is known and unknown. Hermes and many others followed him, who nevertheless has only an apprenticeship.

Question the 8th. Who was Adolphus the Great? follows in my other sheets.

An hundred aphorisms containing the whole body of magic

This text has been transcribed by Adam McLean from the second section of Ms. Sloane 1321. An anonymous treatise upon Magnetical Physic, divided into three parts; containing:-

1. Twelve conclusions upon the Nature of the Soul. f.2-13.
2. 'An hundred Aphorismes conteyning the whole body of Naturall magick, being the Key to open that which goeth before and which followeth after.' ff.14-19.
3. 'Of things necessary in a Physitian before he undertake this part of Magnetical Physicks.' ff.20-40.
[The English has been modernised.]

1. The whole world is animated with the first supreme and intellectual Soul possessing in itself the seminary reasons of all things, which proceeding from the brightness of the ideas of the first Intellect are as it were the instrument by which this great body is governed and are the links of the golden chain of providence.
2. While the operations of the Soul are terminated or bounded, the body is generated or produced out of the power of the Soul, and is diversely formed according to the imagination thereof, hence it hath the denominating power over the body which it could not have except the body did fully and wholly depend upon it.
3. In this production whilst the Soul fashions to itself a body, there is some third thing the mean between them both by which the Soul is now inwardly joined to the body, and by which the operation of all natural things are dispensed, and this is called the Vital Spirit.
4. The operations of natural things are dispensed from this Spirit by the organs according to the disposition of the organ.
5. The disposition of the organ depends first and primarily upon the Intellect, which disposes all things. Secondly upon the Soul of the World that forms itself a body according to the seminary reasons of things. Thirdly, unto the Spirit of the Universe that contains things in such a disposition.
6. No bodily thing hath any energy or operation in itself saving so far for as it is an instrument of the same Spirit, or informed by it, for that which is merely corporeal is merely passive.
7. He that will work great things, must (as much as possible) take away corporeity from things, or else he must add Spirit to the body, or else awaken the sleeping Spirit, unless he do some of those things or know how to join his imagination to the imagination of the Soul of the World, now labouring and undertaking an exchange, he will never do any great matter.
8. It is impossible to take all this Spirit from anything whatsoever for by this bond a thing is held from falling back into its first matter or nothing.
9. This Spirit is somewhere or rather every where found as it were free from the body, and he that knows how to join it with a body agreeably, possesses a treasure better than all the riches of the world.
10. The Spirit is separated from the body as much as it is possible either by means of fermentation or drawn by his brother which is at liberty.
11. The organs by which this Spirit works are the qualities of things, which merely and purely considered are able to do no more than the eyes can see without life, as being nothing else but modification of the matter of the body.
12. All things operating do it to this only purpose, to make things upon which they work like themselves.
13. The subject of the Vital Spirit in the body in it is received, and by it works, neither is it ever so pure but that it is joined with its mercurial moisture.
14. This humour doth not specify the Spirit because it is the common matter of things apt to be made anything neither is it seen with eyes because it is pure, until it be first terminated in a more solid body.
15. Neither Souls nor pure Spirits, nor Intelligences can work upon bodies but by means of this Spirit, for two extremes cannot be joined without a mean, therefore demons appear not but after sacrifices used.
16. If the Spirit or Intelligencer of it be specified with being, either dissipated by the contrary or changed into another thing, they cease to work there any longer, as they are allured by the vital spirits of living creatures so they are put to flight, or rather cease to work upon bodies, where sharp and venomous things are used.
17. The stars do tie the Vital Spirit to the body disposed, by light and heat, and by the same means do they inspire it into the body.
18. In generation the Spirit is mixed with the body, and directs the intent of Nature to its end.

19. The seeds of things are known to contain more plenty of this Spirit than anything else.
20. The seeds do not contain such plenty of this Spirit as is requisite to the perfect production of a thing, but the internal Spirit allures the external coming down from Heaven unites it to itself, and being fortified therewith at length it begets its like.
21. Before the seeds do germinate or bud, it is fermented, and by fermentation disposed to attraction.
22. If germination should be hindered with the advancement of attraction and assimilation, the things might be brought at length from the seed to the spirit of it in a moment.
23. That which is more universal doth more further attraction and more disposes their seeds to attraction as saltpetre in vegetables.
24. Every family of things hath some with its mixed universal, whereby the seeds are disposed to attraction and made fruitful.
25. He that knows how to join artificially the Universal to the seed of the animal family may produce everlasting weights, besides the terminate matrix or womb at least formally, and the like reason it is also of other things.
26. He that can join light with darkness can multiply things in their own kind, and change the nature of them.
27. The Universal Vital Spirit coming down from Heaven, pure, clear, and uncontaminated is the father of the particular vital spirit which is in everything, for it increases and multiplies it in the body; from whence the bodies borrow the power of multiplying themselves.
28. As the first Vital Spirit lies in the mercurial humour that is common and free, and the vital Spirit of particular things is resident in that mercurial humour imbued with the virtue of that body whose it is, which they call radical moisture.
29. He that can join a Spirit impregnate with the virtue of one body with another, that is now disposed to change, may produce many miracles and monsters.
30. The first variety of the disposition of bodies proceeds from the various concoction of Water.
31. The second, from the various mixtures of the three principals, Salt, Sulphur, and Mercury.
32. These dispositions flow from the various positions of the stars, especially from the Sun.
33. Every thing has so much vitality as is required to produce the natural actions of the species.
34. Nothing begins to be made that does not receive some vitality from Heaven by which it can work somewhat.
35. He that knows how to infuse the propitious Heaven or Sun into things, or the mixtures of things, may perform wonders, and hereupon depend all magical operations.
36. By how much the disposition or the subjects are more formal, so much more of this life they receive, and so much more powerfully they work.
37. As in the eye, the operations are more noble than in the foot, although they both proceed from the same Soul, because of the variety of this organ apt to receive a greater portion of life; So the constellated characters because of their formality receive a greater portion of Spirit from Heaven and perform noble actions.
38. This Spirit continually flows from Heaven and back again to Heaven, and in the flowing is found pure and unmixed, and therefore may by a skilful workman by wonderful means be joined to anything, that increase the virtues of it according to the disposition of the subject.
39. The Heart of Heaven is the Sun, which by light distributes all things, as well to the stars, as to the Earth.
40. Opaque is nothing else but a body either wanting light or having the light asleep in it.
41. He that can by light draw light out of things, or multiply light with light, he knows how to add the universal spirit of life to the particular spirit of life, and by this addition do miracles.
42. How much light is added, so much life, and so much of the one as is lost, so much is lost of the other.
43. This Spirit, after the last process of maturation, straight begins by little and little to vanish.
44. Maturation is nothing else but the operation of the proper radiated Spirit to the perfection of the individual, as far forth as it may be perfected, proceeding to the seminary reasons expounded or proposed by Nature or the Soul, or it is an actuation of the internal Spirit as far as it can be actuated, or it is the greatest illumination of the matter that can possibly be done by such light.
45. The Spirit is dissipated when it strives to act upon a matter too rebellious, or when the natural crisis [combination] or mixture of a thing is altered by the stars, sometimes too much excited it breaks forth, or being called out by his brother Spirit it goeth away to it.
46. The matter is rebellious when by reason of a starry crisis [combination] or temperature it cannot be overcome allured by the Spirit, or when it is in the natural periods beyond which it can neither go, nor the Spirit carry it any further, for only so much Spirit is given as serves every thing to the due perfection of it.
47. The temperature of a thing is altered by the stars which the horoscope of the nativity comes to the degrees or positions of the planets contrary to the beginning of life.
48. The Spirit is too much excited by fermentation or immoderate agitation, for, moderate agitation is necessary to

vital operations.

49. The Spirit is called out by his brother Spirit when it is too much exposed to it.

50. In certain things it cannot be called out by its brother, because of its straight locality with the body, but it allures its brother to him and is strongly fortified thereby.

51. Fermentation is the action of heat upon moisture, by which the moisture is treated and made subject to the Spirit, or it is the affect of the Spirit circulating itself in the Body which cannot remain in the same state because of the fluxibility of the Body.

52. He that by means and use of Universal Spirit can excite the particular Spirit of any thing to a natural fermentation, and appease and settle the natural tumults by repeating the operation, may miraculously increase things in virtue and power, the highest secret of the philosophers.

53. Every man knows that by means of fermentation the spirit is as pure as it possibly may be drawn, but almost all men do it without the fruit of multiplication, because they know not how to join one brother with another.

54. Things do abide in the same state of nature so long as they possess so much Spirit as is sufficient to perform the due execution thereof.

55. Everything fermented works more strongly because in things fermented the Spirits are more free.

56. Hence is manifest the cause of the natural death or destruction of things, every thing tends to maturation as to the perfection thereof, and when its the Spirit begins to show its force, and so by acting it is dissipated and vanishes, which at length is the cause of destruction.

57. He that could lay hold on this vanishing Spirit and apply it to the body from whence it slipped, or to another of the same Spirit, may thereby do wonders.

58. From this fountain are all natural philtres flowed; for easily may the Spirit be imbued with the qualities of another body causing in bodies of the same kind a real similitude, which is the violent cause of love.

59. These things are apt to intercept this particular Spirit which have the greater similitude of most natural conjunction with the parts, or which being applied to a vegetable body, are by such a contact made more flourishing. These things are to be understood of the bodies of Wight, especially of Man where philtres are of most power.

60. This Spirit where it finds a little matter disposed according to that likeness, it makes and seals the compounds produced.

61. Where the Spirit of one body being married to the qualities of that body is communicated to another body, there is generated at a certain compassion, because of the mutual flux and reflux of the Spirits to their proper body which compassion or sympathy is not easily dissolved as that which is done by imagination.

62. There can neither love nor compassion be generated without the mixture of Spirits.

63. This commixture is sometimes done by material application, sometimes by imagination, and not seldom by the disposition of the stars.

64. By natural application it is done when the Spirit of one body is implanted in another, by means of those things which are apt to intercept the Spirit, and to communicate it to another, and they are known by the signature, and by the ancients called amatoria or such things as love one another.

65. By imagination love is produced when the exalted imagination of one does predominate over the imagination of the other, and so fashions and seals it, and this may be easily done because of the volubility of the imagination. Hence all incantations get their efficacy for though peradventure they have some virtues in themselves, yet this virtue cannot be distributed because of the universality thereof.

66. From the stars love takes its beginning either when the disposition of the heavens is alike at the times of nativity as the astrologers do abundantly teach, and this is most firm and most to be desired, or when the beneficial beams of the stars being apt for the purpose are at a fit time received into matter disposed and in a due manner brought into art, as natural magic more fully teaches.

67. He that can to these manners of doing add the Universal Spirit may do wonders.

68. Thou mayest call the Universal Spirit to thy help if thou use instruments impregnated with this Spirit, the greatest secret of magicians.

69. He that knows how to make a vital particular Spirit, may cure the particular body whose Spirit that is at any distance, always imploring the help of the Universal Spirit.

70. He that can fortify the particular Spirit with the universal may very long prolong his life; unless if the stars be against it, yet by this means he may lengthen his life and health, and some state the malice of the stars as he needs confess that knows the habitation of this Spirit.

71. Nothing can be putrefied without it first feel fermentation, because nothing comes naturally to inclination but by state.

72. Putrefaction is the symptom of declining nature, or of the spirit flying away.

73. There is nothing putrefied that hath not great store of the volatile spirit.

74. All heat proceedeth from the Vital Spirit, and is said of motion neither can that Spirit subsist without heat, or at least not be mingled with bodies.
75. Everything that is putrefied hath less heat in it than it had before the putrefaction, therefore it is false that things putrefying do grow whole.
76. As much spirit so much heat is gotten, and of the one is lost so much as of the other.
77. Heat can neither be stirred up by nature nor art, but by means of light, either external or internal.
78. He that shall call light the spirit of the universal shall peradventure not far miss the truth, for it is either light, or hath his dwelling or habitation in the light.
79. He that can destroy bodies without putrefaction, and in the destruction can join Spirit with Spirit by means of heat, possesses the principal secret of natural magic.
80. The external light heats by bringing in a new heat, and by actuating its own heat, whether it (the light) be determinate or indeterminate.
81. The light determinate possesses a destroying heat, and such an one as burns all things, so it be compactly actuated as in fire.
82. Indeterminate light giveth light, and never hurts anything but by accident.
83. He that knows how to make light determinate of light indeterminate, not changing the Spirit, nor receiving it otherwise than in a common medium knows exceeding well how to purge mineral and all hard bodies without loss of radical moisture.
84. The light which we call determinate and which hath in it the life of things being the carriage of the Universal Soul lieth hid in darkness, neither is it seen but by a philosopher to whom the centre of things is apparently discovered.
85. The internal heat is excited by reason of the internal Spirit whose house it is.
86. The Spirit is agitated by fermentation or motion, sometimes they occur or concur both together to agitation.
87. There is a third secret means of agitation known to the philosophers which is perceived by them in generation and regeneration.
88. When fermentation is distinguished from motion understand local progressive motion which comes from the imagination directing the vital Spirits to motion.
89. All fermentation finished before the due time is a sign of moderate putrefaction succeeding.
90. He that knows how to hasten fermentation and hinders putrefaction by having the Spirit of the Universe propitious, understands the philosophers contrition, and can by means thereof do minerals.
91. Putrefaction hath not its original from the Spirit, but from the body, and therefore it was contrary to the Spirit.
92. He that knoweth the Spirits of the Universe and the use thereof may hinder all corruption, and give the particular Spirit the dominion over the body; how much this would avail to the cure of diseases let physicians consider.
93. That there may a universal medicine be given is now agreed on all hands, because if the particular Spirit get strength it can of itself cure all diseases, as is known by common experience, for there is no disease which hath not been cured without the physicians help.
94. The universal medicine is nothing else but the Vital Spirit multiplied upon a due subject.
95. He that seeks this medicine else where than in the tops of the highest mountains shall find nothing but sorrow and loss for the reward of his pains.
96. The philosophers who say it is to be sought in the caverns of the Earth mean the Earth of the living.
97. They that hope to find it in the furnaces of the chemists are desperately deceived, for they know not the fire.
98. Nothing hath from the first intention of Nature more Spirit than is sufficient for it, to the conservation of its proper Spirit, yet out of everything Nature playing the midwife for him, the philosopher can produce a son nobler than his father.
99. The first and the last colour of things are yellow, because the stars and the Sun are yellow, those things that are of a lesser temper as the planets appear green, after they have touched the air, being naturally and most highly cerulean or blue, and working upon them makes yellow things green, but being made harder they put on again their first and natural colour, out of the things that have been said thou mayest pick up mysteries.
100. The air is blue, and the horizon appears blue to the sight on a clear day, and the air by reason of its thinness is not apt to terminate the strong and rigorous vital beams, until they languish and grow weak by distance, but then the terminated beams show the native colour of the air. And thus much to have said at this time by way of aphorisms, if thou make not very much account of it, is too much.

Certain verses of an unknown writer, from Benedict Figulus.

This was included in the compendium by Benedictus Figulus, *Pandora magnalium naturalium...*, Strassburg, 1608, which was translated by A.E. Waite in his edition *The Golden and Blessed Casket of Nature's Marvels...*, London, 1893.

Certain Verses of an Unknown Writer concerning the Great Work of the Tincture.

Wilt thou, by God's grace alone
Obtain the Stone of the Philosophers?
If so, seek it not in vegetables or animals,
In sulphur, quicksilver, and minerals;
Vitriol, alum, and salt are of no value;
Lead, tin, iron and copper profit nothing;
Silver and gold have no efficacy.
Hyle or Chaos will accomplish it all.
It is enclosed in our salt spring,
In the tree of the Moon and of the Sun.
I call it the Flower of Honey,
The Flower known to the Wise.
In fine, the Flower and Honey
Are the Sulphur and Quicksilver of the Wise,
Even water and earth,
With the whitish seed of all metals.
The water is volatile, the earth fixed;
One can effect nothing without the other.
Both are born of a root having a white exterior.
It produces all the virtues of the metals,
Yet it is not dug from the ore
Either with pickaxes or other instruments.
In the place and spot where our Matter is found
No other metal whatever exists.
It is produced, with its virtue and efficacy,
In Hyle or Chaos alone.
Homer knew it well, and called it Moly.
This, in its proper condition,
Has a root altogether black.
It is green, white and blood red.
The god Mercury offered it to Ulysses,
Even unto Ulysses in his wanderings,
As a precaution against the sorcery of Circe.
The gods also have bestowed it upon man
As a singularly great gift,
Designed to assuage and comfort him.
Hence springs pleasing nectar,
The drink of the goddesses.
It is also termed Chelidonia,
As a singular gift of Heaven.
Solar Root is another name.
The root is known to the wise:
It receives high honours in astronomy,

Is metaphorically likened to the planets,
Lead, tin, copper and iron,
Silver and gold, everything the wise have named.
In the tongue of Chaldaea it is also called Azoth;
In German it is a blessed spirit;
In Latin, argent vive animate,
That is to say, Mercury of the Philosophers.
It is also named the herb Adrop,
A well-known Chaldaean word,
Signifying in our speech Saturn.
Astronomically speaking, I must say
That Saturn rules the earth.
Metaphorically is our matter compared,
Being the Red Lead and Red Earth,
With fools despised and valueless.
It is called the Red and Green Lion.
It is well known as the Adamic Earth -
A skilful production of the Wise Creator,
Which doth contain and unite in one mass
The powers of all natures.
From this mass and red earth,
Almighty God creates Adam.
He has highly honoured our first father,
Who is also called Microcosmus.
You are to recognise the Red Earth as Adam;
Later on, I will likewise disclose its preparation.
With great courage kill the lion;
But take its coagulated blood;
The brilliancy of gold and its costliness,
Separated from the centre of the putrefying earth;
Dissolve it with the greatest diligence;
Imitate the Creator of Nature so wise,
Who will vouchsafe to enlighten our understanding,
That we may separate the dry from the moist.
Thus water is produced from earth,
The volatile from the fixed,
The animated spirit on the earth.
Water and earth, two visible elements,
Have, by God's grace and care,
Fire and air concealed within them.
They are also purely impregnated
With the fifth invisible nature.
But, to proceed to the end of the work,
Marry the woman with the man,
Our Adam with clear Eve,
Both being absolutely naked,
For then Nature herself, being clean and pure,
Rejoices with her own nature.

The animated spirit dissolves the body,
The body coagulates the spirit.
This is the sole Mercury,
Which is the Foundation of the Stone of the Wise.
It becomes black, white, green and red,
Is itself Proteus, the God of the sea,
Who, being caught, so wondrously

Transforms himself into a thousand shapes;
That is, it dissolves and coagulates itself,
Sublimates and calcines,
Mortifies and vivifies,
Washes and incerates,
Clarifies and fixes.
In all these things
Heaven and earth are concerned,
And the Sun and Moon
Become dark and black as a raven:
Heaven and earth are melted quite away:
Truly, in the Hyle or Chaos
There is most wonderful strife
Of the elements in all directions.
Water covers all the earth,
But in order that the moist may become dry,
Our strong giants maintain
Incessant and unwearying contests
With our wondrously small dwarf,
Who, finally, by divine miracle,
Conquers and overcomes
And captures them all, both slays and binds.
Out of the destroyed rubbish
God creates a new Heaven and Earth.
The New Jerusalem is built
With transparent clear gold,
Also with pure precious stone.
Here is placed the famed Stone of the Wise,
The unique bird, the good Phoenix,
Who by the glow of the fire
Is slain and born again,
And becomes a real Salamander,
Who now lives in the fire.
This is filius solis, child of the sun,
Who with his singular power
Works miracles and great wonders,
And can expel all sicknesses
In human and metallic bodies.
With glorified body, flesh and blood,
He purifies all that is corporal.
The immortal Adam, highly endowed,
Tinges common gold and silver,
So that they thereby may become fruitful,
To bear their blessed likeness on the Earth.

A Short Enquiry concerning the Hermetic Art

A Short enquiry concerning the Hermetick art... By a lover of Philalethes. London 1714.

This Art, of bringing all Imperfect Metals to Perfection, hath been asserted for Truth, by Men of almost every Degree, in most Ages of the World; many of whose Books are extant.

They have declared, that they have made and possessed this great Treasure, which not only brings all Imperfect Metals to the Perfection of Sol and Luna (according to the Quality of the Medicine), but healeth all manner of Diseases in Human Bodies, even renewing Youth and prolonging Life.

Those Authors, from Age to Age, have justified one another's Testimony; alledging, as a farther Proof of the Art, that all that have understood it, have written most agreeingly of it, though contemporary, and unknown to one another in Person, or by Writing.

How far these Men's Writings have obtain'd, a very little Enquiry may serve; for most men look upon these (Alchymic) Books only as Cunningly devised Fables, and the Art itself as altogether impossible.

To which the (Alchymic) Authors answer, That it is not Lawful, nor Commendable to reprobate an Art, by Judges who are ignorant of its Laws as well as the Facts; and that the Ignorant Negative of such, is by no means sufficient to set aside the Affirmative Knowledge of so many Men of Unquestionable Credit, Piety, and Virtue, supported by Arguments and Circumstances of Uncontestible Force.

From which, together with the Excellency of the Things themselves (viz., Long Life and Riches, vide the 'Way to Bliss'), many have been induced to believe and seek after this Art.

Tis the Melancholy View that I have taken of these Men, that have occasioned the putting my own Thoughts into the Order you find them, hoping no Master will be offended, nor any Inquirer displeas'd.

When I compare, I say, the variety of these Men's Fortunes, Capacities and other Qualifications, with those the Philosophers have laid down for men like to succeed, it fills me with Pity, and makes me almost tremble to rehearse the words of Norton, viz.:-

"That of a Million hardly three,
Were e'er ordain'd for Alchymy."

O sad Tidings to such Men! whose impair'd Healths, injured Fortunes and barren Practice, renders them more unfit every day than other, and instead of attaining that which should crown their Labours with success, are at length in danger of denying, if not cursing the Art itself.

I would pretty thoroughly enquire from whence this ill success, which attends the generality of Enquirers, proceeds, and accordingly shall mention a few chief Impediments, in my Opinion.

First; But few of those that seek this Art, are qualified according to the Philosophers for attaining it; for they assert, That to find it requires the whole Man; as well as that, when found, it possesses him: Also that it is never found of any by Chance or by accidental Tryals, and casual Experiments; and that unless the Mind be kindled with a Beam of Divine Light, it will not be able to penetrate this most hidden Science.

These with many more Cautions, are plentifully set down in their Books, on purpose to inform and reform a great many Persons too rashly concern'd in these things; and yet how few take their Advice! undertaking this Study with much less than half the Man; constantly trying Experiments that have no Authority but their own idle Fancy; and consequently have Minds, in respect to this Science, as dark as Midnight.

Then add to these an almost Insurmountable Difficulty, (hard enough to be overcome by those that can spare even the whole Man and are very cautious in their Practice, as having a pretty good Understanding of Natural Things in general, and of the Mineral Kingdom in particular) and that is the Subtilty of Stile so peculiar to Hermetick Philosophers.

Of this they often warn us, telling us also, that if it were not for this, they could not disclose, and at the same time hide their Secret. And though this be a Paradox, that at the same time they give light, they darken, yet they affirm it for Truth, with many other things hard enough to be understood; which yet must be understood before any one can profit by them, witness Geber, Sendivo, &c.

Also Norton has given a hint of this mysterious way of writing, and which indeed sufficiently shews that it will

obscure, whether we can discern its Instruction or not, viz.:-

"If you consider how the Parts of Works
Be out of Order set by the Old Clerks."

This breaking to pieces of the several Works, makes it almost impossible for a Tyro to make their Writings Tally; any one part not being rightly apply'd, the whole is incomplete.

Another tells us he has done this, by mixing Unusual Candor with Philosophical Subtilties, in such a manner as would render their Secret safe, tho' openly told; Nor is he wanting to admonish his Reader to be cautious in these things, viz.:-

"Yet beware,
That thou mistake not; for I do aver,
A mingled Doctrine these Lines do declare;
For both ways in this Book of mine do claim a share:
Learn to distinguish every Sentence well,
And know to what Work it doth appertain.
This is great Skill, which few, as I can tell,
By all their Reading, yet could e'er attain;
And yet of Theory, this is the main."

Wherefore 'tis obvious, there is no possibility of success, 'till it be learned to which Work their Sayings relate; which indeed is not easie, and is the top of Theory; nor can any speed upon any other, tho' never so finely spun, or fondly embraced.

And though Philosophers do sometimes affirm their Matters to be many, and their Works also; yet they very often, with equal Authority and Truth, assert the contrary; Artephius saith:-

"Tho' we say in many places, take this, and take that; yet we mean, that it behoveth thee to take One Thing. For these things are so set down by the envious Philosophers to deceive the Unwary. Do'st thou, Fool, believe, that we do openly teach the Secret of Secrets? And do'st thou take our Words according to the literal Sound? Know assuredly, he that takes the Words of other Philosophers according to the ordinary Signification and Sound of them, he doth already wander in the midst of the Labyrinth, having lost Ariadne's Thread, and hath as good as appointed his money to Perdition."

By means of these seeming Contradictions, bolder steps have been taken by some of them in discovering this Art, than otherwise they would have done, and even some have dared to imitate, nay, so much as to repeat.

From hence I infer, That as much has been communicated to the World as can be expected, or that God will yet suffer to be discover'd by Writing. For this Art is declared, by those that have knowingly written of it, to be under his immediate Protection. Likewise that those that come to the Knowledge of it, shall admirably wonder at its Preservation; and that which will augment their wonder, will be, that so slender a Vail secures it; and which God makes a sufficient Guard against all the Attacks made by the unworthy. Vide Sendivo, etc.

Likewise, that as soon as any one discerns the Intention of the Philosophers, from the seeming Sense of the Letter, the dark Night of Ignorance will fly away, and a glorious Morning of Light and Knowledge will break forth: When Diana will unveil herself, Bathing in that most pleasant Fountain so much sought.

And that he will find himself in the High Road of Nature which is that Secret Way of Philosophers, viz., most easie, delightful and speedy; in which are no Storms, no Heterogeneities, nor any Fire, but the gentle one of Generation. Norton asserts, That there are but few clerks that comprehend this Work, it being truly Philosophical. And he saith, That in this Work you must not begin with Quicksilver and Metals, as if in another Work you might; which other Work, he adds, if it be done in three Years, would be a blessed Chance, and which belongs to great Men; advising poor Men not to meddle with it, for that Errors in it may be committed above a Hundred ways; that it is a Work of Pain and Labour, as well as full of Perils.

That these things are so, we are sorrowfully confirmed, by a Modern Author, as is so well known by many. Intro-
Apert.

Now as their Works differ, so their Waters or Mercuries differ also; for if you would calcine a perfect Metal, it must be done with Mercury; but if you would dissolve an imperfect Body (which is in the way to Perfection) it must be done with Mercurial Water, which is the Dew or Rain Water of Philosophers.

The perfect Body is calcin'd with a gross Humidity, and by a tedious Labour; but the imperfect Body is dissolved and purified in a much more subtile Mercury, by an easie Fire and little Toil.
And tho' this subtile Menstruum be the Mercury of the imperfect Body, yet it will (for a certain purpose) dissolve Sol, as warm water dissolves Ice, and will make its Body a mere Spirit.
This is the Fountain of Chymical or Hermetick Philosophy, concerning which it is said:-

" He that exactly knows the Magistry of this Water, no Words, or Secrets of Philosophers, Sayings, Writings or Enigmas, will be concealed from him. And further, that it is stupendous in its Virtues, and the things out of which it is immediately drawn, are most secret above all others; also the means of extracting it most wonderful. In the Knowledge of which, all their Fires, Weights and Regimens lie hid."

The same Author affirms, that none can imagine its Splendour, except they see it, and then you will think you look upon a certain Celestial Body. Believe me, saith he, I have seen this Snowy Splendor.

Sendivo not only confirms the same in Words to this effect, viz., Believe me, for I beheld it, that that Water was as white as Snow, but adds, from whence it was drawn, viz., From the Beams of the Sun and Moon.

Nor is this said by him only, but by many more; I shall instance a few.

Artephius asserts, That 'tis drawn from the Beams of the Sun and Moon, yea, that this dissolving Water is the Soul of the Sun and Moon, and their moist Fire, and the only Agent in the World for this Art.

The author of Arcanum Hermeticae, saith, "Let thy Mercury draw its Original from both these Lights."

Flamel, speaking of the Sun and Moon, saith, "They are of a Mercurial Source, and Sulphurous Original."

Another, viz., the Author of 'The Way to Bliss', saith: "That as the Sun is the Father of all things, and the Moon his Wife the Mother, (for he sends not down these begetting Beams immediately, but through the Belly of the Moon) and this double Spirit is carry'd in a Wind and Spirit into the Earth, to be made up and nourished."

Which double Spirit or Flame, Geber calls the immediate Matter of Metals.

You very well know, that Hermes himself, as well as most of his Followers, agree in these things; and 'tis our Business to observe wherein they do agree. Arnold says, "In our Imperfect Metal, there are the Sun, and Moon in Virtue and near Power." The Philosophical Work begins with this Heavenly Mercury, and an imperfect Body purified.

"There is a pure Matter" (saith another) "which is the Matter of Gold, containing in itself the Heat that giveth Increase." (Fire of Generation.) This is lock'd under thick Folds in common Gold; nor is it to be extracted, but by a strong and tedious Decoction, which is a Work liable to many Errors, and hath always occasioned those that wrought in it to complain of the length and trouble of it. But in the other Work, the Body is soon dissolved, by a sweet and kindly Bath, or moist Fire.

As the former Path requires much Pain and Patience to effect the Work, so this requires great Skill and Application to find it out, it being deeply concealed. The Masters of these Secrets do also affirm, that these Works (which are all one in the Beginning) may be conjoin'd, and made their grand Medicine. And I have been informed, that the way of making them one is but slenderly hid. For should they but change some Words (which they affect to use in order to conceal it) of one Syllable, and sometimes of two, for others of three, and sometimes of four or more, it would not be difficult for a Tyro, to conceive it. And the Reason given for this slender Covering is, that if any one should discern it and yet be ignorant of the means of both it would be of little avail; and that if he knew the means he could not long remain ignorant of the Practice. So that the Knowledge of the Means seems absolutely necessary in the first place.

These Norton calls his "Means Mineral," which, he saith, are no other than Magnetia and Litharge her Brother. And he asserts that to clarify them is the foulest Work of all.

And though he makes these means two, yet he tells you how they differ, viz., as a Mother from her Child, or as a Male from a Female: Which we see brings his to the general Doctrine of Philosophers, viz., Agent and Patient, which seems to be their one intention, whatever Skill they use to perplex their Sayings.

Litharge, he says, is a subtil Earth, brown, ruddy, and not bright.

"Old Fathers called it a thing of vile price,
For it is nought Worth by way of Merchandise;
No man that findeth it would bear it away,
No more than they would an Ounce of clay."

He likewise saith, it is not to be sold in all Christian Ground, but thou must be fain to make it.

Magnetia is fair and bright, known by few, and is found in High Places as well as in Low and called by Plato,

Titanos; these are the Materials to make Elixir; and addeth: -

"This Secret never was before this Day
So truly shewed, take it for your Prey."

Now to apply these things to the Doctrine of Philosophers; Litharge must be their Brass or Philosophical Sol; Magnetia must be understood to be their Subtil Humidity or Philosophical Mercury; which is Living and not only so, but Inlivening; Clean and not only so, but cleansing; Volatile, and not only so, but Volatilizing, even the most fixed Body of Sol; and is the Radical Moisture of Metals.

How this is attained, is worthy our Inquiry, and whether they agree in the manner of preparing it, as well as from whence it is to be drawn, viz., From the Sun and Moon; for it seems it must have the Influences of both. But to collect these Virtues requires a Mean, as Ripley hath it, speaking of the Green Lion,

"He is the mean, the Sun and Moon between, etc."

Also the Author of 'Hunting the Green Lion' saith,

"The Lion is the Priest, the Sun and Moon the Wed;
Yet they were both born in the Priest's Bed."

By which Green Lion another saith, "All Philosophers understand Green Gold, multiplicable, spermatick, and not yet Perfected by Nature; Or Assa Foetida, because in the very first of this Operation or Distillation, a white Fume with a stinking smell exhales." It was by this strong scent that Flammel knew this Subject.

That this Agrees with the rest of the Philosophers, I need not enlarge to shew, it being well known to them who read their Books.

This Distillation, Hermes, as well as many others, declares must be made by a gentle Fire, by little and little, with great Discretion, lest the thick be mixed with the thin, the subtile with the gross, or the foul with that which is clean. Lully is very famous for his witty Description of this Operation, under the Figure of Distilling of Wine, which he sometimes also calls Juice of Lunaria, from which he extracts the Sweat with a gentle Fire, in the form of a white Water.

This is also called by other Names, as Adrop, Saturn, Brass, Leprous Gold, and Imperfect Body; and which they all agree lies in great Obscurity, saturnine and foul, in the making of which there is a great Stink; that 'tis not fixed, a Medium between a Metal, and a Mineral partaking of the Nature of both, and very crude, containing an Argent vive, which is the Basis and Groundwork of their precious Medicine. And thus, saith the Philosopher, you will come to understand how Saturn contains the greatest Secret in this Art. This is "The Golden Branch, so much conceal'd, which all the Groves with Shadows overcast and gloomy Vallies hide, and which will follow none, but him that knows Dame Venus's Birds and him to whom of Doves a lucky Pair," etc. - Arcanum Hermeticae.

The Masters of this Science agree with one Voice in this, viz., That this Matter must be exactly purified, and dissolved into an Argent vive, of such Virtues as are nowhere else possible to be found.

This is performed by a wonderful Cohobation: the Number of which Cohobations are much varied: But in this they all agree, that there must be so many, till a total Dissolution and perfect Purity be known.

The time of doing this; some will have it, is hinted in Arcanum Hermeticae where 'tis said, "Cause the Dragon to Drink Three times the Magical Number Seven, until being drunk, he put off his hideous Garment."

Thus, I say, Three times Seven is Twenty-One, which some will interpret Days, and to which some other Philosophers seem to agree; but whether these are One and Twenty Days or Cohobations, he will rightly determine, who shall be blessed with the Knowledge of their "Light bringing Venus, and Horned Diana." - Arcanum Hermeticae.

Likewise the Philosophers agree in the Virtues of this Water, viz., that as it partakes of the Natures of both Sexes, so it acts the part of both, viz., Dissolving and Congealing. For they assert, That it will Congeal itself into a Lunar or a Solar Nature, (according to the design of the Workman) without any addition whatsoever.

There are also some Cautions given concerning Proportion in Compounding the Imperfect Body, as well as with relation to its Dissolution; for that in case of undue Weight or Measure, the Virtue will be much diminished, if not altogether spoiled. But if a due Proportion be observed, and a proper Fire given, the true Sign will follow.

The true Union between the imperfect Leprous Body, and its Water, they have deeply conceal'd, as the Philosophers own, and Searchers find; because as they say, the rest is so easie in the Work of Generation, that 'tis hardly to be missed, by one that hath attained their wonderful Mercury, so united and purified.

Concerning which, they have declared, they have given such hints as are sufficient to an enlightened Mind; and that none shall ever dare to do it more openly, without a Curse from God.

But all have not done it with the same Candor nor by the same Similes and Enigmas; 'The New Light' under that of Chalib; 'The Way to Bliss', by that of the Witty Fire of Hermes, and so of the rest, Norton says:-

"Bacon did it darkly, in his Three Letters all
But Raimond better in his Art general."

And since the Readers can expect no better Account from me, concerning the Means and Medium of this Wonderful Union, than the Philosophers have learnt in their Books, I must refer them for more ample Satisfaction and Information therein. For, as Norton saith:-

"Trust not therefore to Reading of one Book;
But in many Authors' Works ye may look.
Liber librum aperit, saith Arnold the great Clerk;
Anaxagoras said the same for his Work,
Who that slothful is in many Books to see,
Such one in Practice, prompt shall never be."

The Reason he gives for thus Reading and Comparing many Books, is, that

"Every each of them taught but one point, or twain.
Whereby his Fellows were made certain,
How that he was to them a Brother,
For every of them understood each other."

I have mentioned Norton the more, because it appears to me, that he and his Contemporary Ripley, have written very Learnedly of this Art, and wonderful Agreeingly, through both writ near the same time, and very probably one in England and the other abroad; and for ought I can meet with, were not known to one another at that time. Nor can one suppose that Norton had seen Ripley's 'Compound of Alchimy', since it was written but six years before his 'Ordinal'. Books of that kind especially, did not in those days come abroad quickly: Nor doth Norton, when he reckons up some that had written excellently of Proportion, take any notice of Ripley, who beyond all question hath in that excell'd.

This Harmony in Authors, that have written of the Art at the same time, and unknown one to another, a Modern Adept of the same Nation with the two before mentioned, has brought as a convincing Argument (among others) to prove its Being; and which, with me, has great Weight, and seems to serve his purpose.

This Author has profess'd to have outdone all that went before him, discovering such things, he says, as the World was barren enough before, yet his Disciples have much complain'd of their ill success; notwithstanding they have seem'd to understand him more fully than the other Philosophers, insomuch that many have concluded his way of proceeding in this Art to be different from many of theirs. Nay, at length some have so ill rewarded his Candor, as to charge him with being ignorant of those things he so solemnly professeth to be true, and of which his Accusers are unworthy.

It seems he foresaw his Readers would thus misconstrue his Writings, and therefore he here and there scatters some necessary Cautions for those that would receive them.

"Nor let any expect," saith he, "Comfortable Doctrine in our Books, who know not the true Keys, by which our Matter is brought forth from Darkness into the Light. For verily tho' we write for the Inlightening a true Son of Art, yet also for the fatal Blinding of all such Owls and Bats, who cannot behold the Light of the Sun, nor can endure the Splendor of our Moon. To such we propound rare Tricks, suiting to their sordid Fancy: To the Covetous, an easie way without Expence: To the Hasty, Rash and Unstable, multiplicity of Distillations.

"In the World our Writings shall prove like a curious edged Knife; to some they shall carve out Dainties, to others they shall serve only to cut their Fingers. 'Tis the sign of an Owl, to be blinder, by how much the Sun shines brighter. - If thou wilt be heedless, thou may'st sooner stumble at our Books, than at any thou didst ever read in thy Life. Take this from one: that knows best the Sense of what he has written; where we speak most plainly, there be most circumspect, (for we do not go about to betray the Secrets of Nature) especially in those places which seem to give Receipts so plain as you would desire, suspect either a Metaphor, or else be sure that something is suppressed

which thou wilt hardly find (without Inspiration) of thyself; yet to a Son of Art, we have written that which never heretofore was by any reveal'd."

I might add many more Cautions of other Authors, as well as of this, concerning the Difficulties which attend the Reading of their Books; and had not mention'd what I have; but that it appear'd the more necessary to mention some of this Author's because almost every Body has taken up an Opinion, that he is more easily understood than the rest I but how profitably, themselves may judge.

We should not be just to ourselves, if we should be ignorant that when any of them have made a Discovery of this or the other Part of the Work, they have not Balanced it with such Obscurities which are not easily discerned; especially by the Unwary.

And therefore if the Students in this Art, and particularly of this Author's Works, did believe the Philosophers had Cunning equal to their Skill and would but take the Advice given by them, they would not have room to Censure the Philosophers but themselves.

For what could anyone have said, more to have deter'd Inquirers from rash Conclusions, either in Theory or Practice, than this Author has done? viz., "Venture not," saith he, "to practice barely upon my Words: For know that what I have only hinted, is far more than what I have discover'd; and what I have declared to thy first Apprehension, most openly, hath yet its lurking Serpent under the green leaves; I mean some hidden thing, which thou oughtest to understand; which thou, being Cocksure at first Blush, wilt neglect."

The fond Notion which Men have entertained, of understanding this Author's Writing more perfectly or easier than the rest of the Masters is to me an Argument of his great skill in that peculiar way of Writing, which the hermetick Philosophers profess and value themselves upon, viz., to be able openly to show the Art to the Sons of it, and yet secure it from the unworthy.

That this is true, all their Writings shew; for some of them have learned the Art from Books as they own; which could not be, if it were not taught in them. These indeed are very few in comparison to those that Learn it not, though they read the same Books, but not the same things in them. As this Author hath again excellently described such men, viz., "Some I know will serve my Book, as they have served others; out of it they will read their own Phantastick Processes, which I never dreamt of, nor yet are they in Nature. Though we write in English, yet our Matter will be as hard as Greek to some, who will think they understand us well, when they misconstrue our Meaning most perversely. Nor is it imaginable, that they who are Fools in Nature, should be wise in our Books, which are Testimonies to Nature."

As this Author hath profess'd an extraordinary esteem for Ripley, and (in many things) has imitated his Candour, yet he has so manifestly compounded it with the Craft of Norton, that it is hard to distinguish them, and which well deserves the Cautions he hath given, and his Readers' Care therein.

He has in his Books led us some part of the way under such Philosophical Vails, as have been pretty easily seen through by most that read them with Application; who no sooner discover some of his Metaphors, but overcome with joy, and exalted with an Opinion of their own Abilities, presently cry out, we have found! we have found! And what have they found? Why their way into a Labyrinth.

For at the end of this short Walk, he hath set up one Metaphor, harder to be understood than all the rest, viz., The Doves of Diana. This stands at the Entrance into a great Labyrinth, in which are abundance of Inquirers rambling at this day; many of them undiscerned by one another.

I have taken several Turns in it myself, wherein one shall meet with very few; for 'tis so large, and almost every one taking a different Path, that they seldom meet.

But finding it a very melancholy Place, I resolved to get out of it, and rather content myself to walk in the little Garden before the Entrance, wherein many things, tho' not all, were orderly to be seen. Choosing rather to stay there, and contemplate on the Metaphor set up, than venture again into the Wilderness; in which I heard the Noise and Voices of several strange and devouring Creatures, (some of which I had with difficulty escaped) every one, almost, having a differing Sound.

As this Author seems to have design'd a full stop at the Pillar he hath caused to be erected, and to prevent Travellers running unawares into that dangerous and dark Wilderness, caused this Inscription to be put upon it, viz., "Learn what Diana's Doves are, which doth vanquish the Lion by asswaging him; I say, the green Lion, which is indeed the Babylonian Dragon, Killing all things with his poison. Then at length learn to know the Caducean Rod of Mercury, with which he works wonders;" etc. Therefore I will not step one Step farther without a Guide, for I dread going again into the Labyrinth.

This guide must be a very wise Man, indued with singular Gifts; for he must not only tell me the Interpretation, but the Dream itself; and by this I may judge of his Ability.

For, as Kelly saith, "Let no Man lead, unless he knows the Way."

Therefore let none mistake my Inquiring the Way, for a Teaching of it. If any do, and suffer by it, they must blame themselves, not me; for I am Inquiring, I say, not Teaching the Way. Masters cannot be deceived, but Searchers may.

We do not find this Enigma of Doves so frequently used as many others, and which also art very difficult to be understood. These figures, I conceive, spring from a Root of Knowledge and Learning, far above the Vulgar's Reach: For, is not this Art, saith one, Cabalistical, and full of Mysteries? So one of these Masters, well versed in Rabinical Learning, has told us what the name of a Dove doth signifie, as well as what it doth not, viz.:-

"The Name of a Dove is never apply'd to Metals themselves (which ought to be well observed by Inquirers, many having erred after this manner) but the ministering and preparing Natures. And that he that understands the Nature of the Burnt Offering (for Purification) will not take Turtles themselves, but two young Pigeons (which are the Offspring) or Sons of the Dove."

And this Secret Pair he rather appropriates to Nogah (Venus) which is the Fifth amongst the Planets; so the Author of 'Arcanum Hermiticae' calls them the Birds of Venus. Tho' this Cabalist applies the name of Dove to Diana also. In the 'History of Natural Things', saith he:-

"Luna is called the Medicine for the White; because she hath received a Whitening Splendor from the Sun, which, by a like shining, illustrates and converts into her own Nature all the Earth - that is the imperfect Metals: And that place of Isaiah xxx. 26, may be mystically understood of this, because the Work being finished, she hath got a Solar Splendor. But in that state, the place in Canticles vi., 9,25, belongs to her. But by the same Name the Matter of the Work is called; and so indeed, like to the Horned Moon, she is in the first State of Consistence; and like the full Moon in the last state of Fluidity and Purity."

In another Place he hath this Passage, speaking of two Birds, which place, I make no doubt, but the Author of Introit. Apert. had well considered, if not drawn his early Knowledge from, and of Argent vive, which he calls a Leopard, Water not wetting, and Jordan of the Wise Man, etc.

"And he shall have four Wings of a Bird upon his Back; the four Wings are of two Birds, which exasperate this Beast with their feathers, to the intent he may enter and fight the Lion and the Bear. And Power was given him over them, that he may overcome them, and extract their glutinous Blood. Of all these is made one Fourth Beast, which is frightful and terrible and very strong... Eating and breaking to pieces himself and others;...Treading the residue under his Feet."

This Guide I think may be depended upon, having given Demonstration of his Ability, by telling not only the Interpretation, but the Original figure itself.

More I have not met with in my Inquiry, therefore no more can be expected from me concerning this great Stumbling-block, at which so many fall into Error.

From these things 'tis very evident, to me, that this Art cannot be found by never so many casual Tryals, or Experiments, without a real Knowledge, as Sendivo has written, viz.: "Know for certain also, that this Art is not placed in Fortune, or casual Invention, but in real Science; and that there is but this one Matter in the World, by which, and of which, the Philosopher's Stone is made, viz., the Mercury of the Philosophers."

Out of what this is made, he teaches in his 'Treatise of Sulphur', as well as elsewhere. This is that Mercury, saith another, which the returning Sun diffuseth everywhere in the Month of March, or House of Aries; from whence also the Sulphur is to be sought. Which Sulphur, in this Work, saith Sendivo, is indeed instead of the Male; but the Mercury instead of the Female; of the Composition and Acting of these two, are generated the Mercuries of Philosophers. For as they have a double Sulphur, so they have a double Mercury, viz., For the White and for the Red: Which is but seldom, and then very cautiously hinted; and these Mercuries differ, both in Colour and Quality, as may be easily gathered from their Books, by careful Readers.

The Author of Intro. Apert. indeed hath taught, that there are two Mercuries to the White, used in two different Works; Asserting that the Acuation of the Mercury for Sol Vulgar, must differ from that of Philosophical Sol. And further, If (saith he) "you shall in your Decoction of Sol Vulgar, use the same Mercury which is used in our Sol (tho' both flow from the same Root in general) and apply that Regimen of Heat which the Wise Men in their Books have apply'd to our Stone, thou art without all doubt, in an Erroneous Way: And that is the great Labyrinth in which almost all young Practitioners are ensnared. For there is scarce one Philosopher, who in his Writings does not touch both ways."

In this, we may say of him, he hath not fallen short of any of them: For he has so interwoven one Work with another, one Regimen with another (by way of Balance, as I said before, for Discoveries) that little less than the Knowledge of all in Theory, will prevent our falling into constant Error, in some of these particulars; even after the Field in general is known: and which happened to himself as he confesses, and which I shall mention, as it falls in my Inquiry.

These (with many more) are the Difficulties which the Inquirers after this Art have to encounter with; and which, one would think, should rather deter, than encourage, many Men from pursuing it as they do: especially considering the adverse Fortune that attends most Men, who prosecute this Study to their dying day; finishing their Lives in Ignorance and Despair. This Melancholy Prospect, I say, should leave such a deep Impression upon us, as to make us more cautiously meddle with this rare and difficult Philosophy; which without a Master or the special Favour of God, is never attain'd. As the Author of the 'New Light' informs us, viz., that unless God reveal it by a good Wit, or Friend, 'tis hardly known.

By the last most commonly, by the first most rarely. For as he adds, "Tho' Lully was a man of a subtile Wit, yet if he had not received the Art from Arnoldus, certainly he had been like those which find it with difficulty; and Arnoldus also received it from a Friend: Every Art and Science is easie to a Master, but not to a Scholar."

Therefore this Art is easie to none, tho' of never so quick a Wit and Parts, but to those that know it only.

The Cabalist, I have before mentioned, hath lively prefigured, wise and good Men by Elisha; and the foolish Pretenders of this Art, by Gehazi, who was indeed Servant to Elisha; but to what purpose, the History of them, in the Second Book of Kings, sheweth.

Elisha an Example of Natural Wisdom, and a Despiser of Riches: He knew how to correct and make wholesome Poisonous Waters, and to multiply Treasure beyond the common Course of Nature: He could cure the worst Infirmities, nay, even raise the Dead: He knew how and when to blind and open the Eyes of Inquirers, also to punish Mockers, and even make Iron to swim; yea, his very Remains were efficacious after he was dead.

Gehazi labour'd in vain, and remain'd a Servant for ever; never qualified to be a Master, notwithstanding he had the Advantage of conversing with so great a one: He was Covetous, a Lyar and Deceiver; a Prattler, boasting of other Men's Deeds; Conceited and Hasty, thinking he sufficiently understood his Master, when he bids him take his Staff, and lay it upon the Dead Child, presently enterprising, though with an Heterogeneous Matter, and so able to effect nothing not discerning the Law of Nature; but Elisha apply'd a living Homogenous Agent, and then the Dead was raised. And instead of a double Portion of his Master's Knowledge (which Elisha desired and obtained by his Master Elijah) Gehazi got a Leprosie, as the Reward of his Doings.

A great deal might be observed from this History of Elisha and Gehazi, who are Notable Examples of Wise and Good Men, and their Reverse, viz., Foolish and Profane; the last may talk, as Gehazi did, of procuring the supernatural Son of the Wise Man, but without being able to effect it; no more can his Successors, which are not a few even at this Day, who not only succeed him in Qualifications but Success.

The Philosophers agree with one Voice, that one worthy of this Science must be strictly Virtuous, leading a holy Life, or God will not prosper him: He must have a competent Understanding, or he will not be able to conceive: He must be Diligent and Laborious, or he will not be able to work out what he conceives; and he must be private or he will not quietly enjoy that which he works out. To these must be added Patience and Leisure, together with a Competent Fortune; which is the more necessary in this Study, because it requires, as is already said the whole Man to find out the means, and then a careful Application is absolutely necessary to accomplish the Work.

The Philosophers, you very well know, take the liberty of seemingly contradicting themselves, and one another: Sometimes asserting the Work to be very easie; other times that 'tis very difficult or hard. One while, that 'tis short; then again that 'tis very tedious. Again, that 'tis done with little Expense, and an easie Labour; then complaining of the charge and Toil. Sometimes affirming their Matter to be but one only thing, other times that 'tis compounded of several. One while the Work is to be done with a gentle Fire, another time that 'tis not perform'd without a strong. Then again, that 'tis equal, and of the same degree; and yet that 'tis daily increased.

These are the Difficulties with many more that might be named which Inquirers lie under. And yet the Philosophers affirm, they all vanish when the Key of this Art is once attain'd, which is the Chalibis of Philosophers. No longer will a Tyro relish a false Writer, or be to seek to reconcile the true. For that as soon as the first Gate is opened, all the rest will fly open of themselves.

I fear many will be displeas'd and say, these difficulties are too well known to us already, we want rather to be told how we shall overcome 'em, than have them repeated to us. To these I answer, in the Philosopher's Words, Expound the Philosopher's Writings according to Nature and not to Fancy. Now they say, their stone is nothing else but Gold digested to the highest degree of purity and subtile Fixity. Many consent to this but will plead, that common Gold is not meant. In answer to which I shall add, let them read Sendivo on the Elements of Fire, The Way to Bliss, and others, and consider the Extensibility, Permanency and Purity of the Gold there spoken of. And also let them

consider whether 'tis not such Gold they would produce by this Art, as is called common Gold. Then if it be common Gold you would produce, whether common Gold be not the Natural Body for such a Production; as common Man is of producing its own Kind; common Wheat, of Wheat; and so throughout whole Nature. Common Wheat in a Barn, is as dead as common Gold in a chest; tho' both these have a Life, i.e., of Existence, and Power to increase their Kind; which Life must die, before the Power is brought to Action; and when this is done, they are properly called living Gold, and living Wheat, and not before.

Now, how comes Wheat to be so, we are pretty well appriz'd, viz., tis sown in its proper Vessel, the Earth; it is moistened with its proper Humidity and is digested by its proper Heat, and so it grows and increases.

And if we are to take Nature for our Example, Gold must be proceeded with after the same manner; tho' the Vessel, the Humidity and Heat differ, for a Metal and: for a Vegetable, yet both are liable to the Deficiencies and Excess of these things.

For if Wheat hath not a Matrix duly qualified, or hath too much or too little Humidity, and so of Heat, it will succeed accordingly. And so must the other, if Nature be the same in the one as in the other, as no doubt she is; or to what purpose are we so often recommended to the Consideration of Nature. Sendivo bids us follow Nature; waving the many Subtilties of the Philosophers, written to amuse the Unskilful Inquirers.

To conclude on this Head, if every Multiplication is from Seed; that the Perfection of every thing is its attaining a Seminal Virtue; and that nothing has this, which is imperfect of its Kind: Then it will follow, that if there be a Seminal Virtue in Metals, and that all of them are of the same Nature, the Seminal Virtue (that is the power of Multiplying) can be no where but in the most Perfect, which is Gold; vide 'Ars Metallica'.

As these things are consonant to Nature, Sound Reason and the Doctrine of Philosophers, even the most envious, I, for my part, shall make them my rule in my Inquiry: Others may do as they please,

And as the Author of the 'Way to Bliss' has not only told us (among many others) where the Seed of Gold lies, viz., in Gold; but how it lies, viz., This Seed of Gold is his whole Body loosened and softened in his own Water; there is all your stuff and Preparation. So he hath also, with the same Candor, shewed us the Water in which it dies, and with which 'tis raised. Where speaking of the Affinity that is known between Gold and Quicksilver (in common Uses) which he calls the grand Mother of the Stone, and Spring of all her Goodness: Wherefore, says he, "When this fine and clean Body of Quicksilver is made, by Nature and Art, yet much finer and clearer, and again, as much more piercing and spiritual, and able to perform it; how much more readily will she run to her like, and devour it, the clean, fine and spiritual, that is the Quicksilvery part of the Metal. And if she do devour it, then it cannot be lost, but must needs go into a better Nature, even the Nature we desire."

This, he says, is done by the well-ordering the witty Fire of Hermes, "that here is all the Hardness, here all the World is blinded all the rest is easie. Search then this rare kind of Heat; for here is all the Cunning; this is the Key of all; this makes the Seeds and bringeth forth: Search wisely, and where it is, in the midst of Heaven and Earth for it is in the midst of both these places, and yet but one indeed; it is Earthy, yet Watery, Airy, and very Fiery, etc. He adds, Let the dew of this starry blood beat about the Womb, and your seed shall joy and prosper. Muse and conject well upon my Words, you that are fit and skilled in. Nature, for this is a very Natural Heat; and yet all the World is blinded. Nay indeed, if a Man would read little, and think much upon the ways of Nature, he might easilie hit this Art; and before that, never."

Thus the witty Author, according to the Custom of all Philosophers, brought as to a full stop, and left as to consider Nature, in order to remove the Remora that so often stops Inquirers in their career.

'Twas from the Excellency and Virtue of this Fire, no doubt, that the Cabalist I have before mentioned intituled his wonderful Book, 'Aesch Mezareph', or 'Purifying Fire'. This Fire has lain hid from many, a long time after they knew the Field in general, where the Seed was to be Sown. The fiery Furnace of Philosophers, says one of them, lay hid from me long; but after I Knew this, and how it was fitted to its proper Vessel, after a few days I beheld the admirable Brightness of our Water, which being seen, I could not but be amazed.

So Pontanus seems surpris'd at the wonderful Effects of this Fire, for want of the Knowledge of which he had erred so long and often; and tells us who inform'd him of it, viz., Artephius, whose Book is extant, and read by most Inquirers, tho' not with the same success; some interpreting his Sayings one way, and some another; but few according to the true Sense and Meaning. Whence they have erred and will always err, unless they learn it better; the way to learn it, is but just told above, by the Author of 'The Way to Bliss', which agrees with the Way Pontanus prescribes, viz., They that should read Geber, and all other Philosophers, never so long, could not comprehend it, because that Fire is found by deep and profound Meditation only; and then it may be gather'd from Books, and not before.

We must not only have the Knowledge of this Fire; but, as we are often told, the true Measure of it to its Furnace; both which seem to be remote from the Eyes of the Vulgar: When this is known, the Difficulties that attend the Radical Dissolution of the close and fixed Body of Gold vanish. And before this can be done, this stout fixed Body

must be Calcined, and reduced into as fine a Calx as possible, which is often hinted by Philosophers, but with a design to conceal it. Geber witnesses, that everything Calcined is of easier Solution, because the Parts of the Calcined Body, more subtilated by Fire, are more easily mixed with Water, and turned into Water. Without this previous Calcination, no Solution is found.

Therefore no wonder so many fail in their Attempts, to dissolve Gold in a Generative Way, by working on its Compact and Gross Body; For as the gross Bodies of Sol and Luna are not fit for Dissolution, but only their altered and unctuous Calxes; so Mercury, in its gross Body is not able to do this, but in its altered more subtile and spiritual Nature; and drawn from its Vitriolick Caverns, acuated with its pure salt and piercing Sulphur, which then overcomes all things, even itself. For it not only dissolves Sol and Luna into its own Nature, but coagulates itself into theirs, true and fixed, by a proper Heat only.

Some may say, All these are so fully taught already, that a bare repeating of them is of no use.

That they are taught already, by the Masters of this Science themselves, is my warrant for repeating of 'em; and if you have already Learn'd these things, you have no Reason to be uneasie; if you have not, tis your advantage to be put in mind of them, even by an Inquirer.

Sad experience sheweth, that but very few of the past or present Searchers, learn those things which they often brag the Philosophers have taught: But at length to cover their own Ignorance, they fall into Arrogance, and blame the Philosophers for hiding of them; as is observed by (the never too much to be admired) Candid Ripley; who, in return, only modestly reproves them, Thus:-

"All Philosophers record and say the same;
But simple Searchers putteth them in blame,
Saying, they hide it; But they are Blameworthy,
Who are no Clerks and meddle with Philosophy."

Here this good Man, in few words, justifies the true Philosophers, and lays the blame where it ought, viz. on the Unskilful Medlers with Philosophy.

What tho' he has conceal'd the Key of the Art under his green Lion, as others have done under the Doves, Chalibs, secret Fire, etc., some under one figure, some under another, which best answered their purpose, viz., Concealing the Art from the Unworthy. What they have done towards Discovering of it to the Deserving, merits the greatest Acknowledgements, not Censure from Inquirers to whom they declare they are not indebted.

Nor do I affirm, that all these different Terms are synonymous, that behoves the Inquirer to satisfy himself in, from their Writing, whether they are or can be deemed so.

I have ventur'd to call the Green Lion of Ripley the Key of the Work, because his Expositor has as good as called it so. "Learn then," says he, "to know this Green Lion, and its Preparation, which is all in all the Art; it's the only Knot; untye it, and you are as good as Master: For whatever then remains, is but to know the outward Regimen of the Fire, for to help on Nature's Internal Work."

And the same Author has expressly called the Chalibs so, viz., I will tell thee (if thou wilt conceive) it is called Chalibs, by the Author of the 'New Light'; and it is the true Principle of the Work, the true Key (as it may be handled) of unlocking the most hidden Secrets of Philosophers.

Again our Chalibs is the true Key of our work, without which the Fire of the Lamp could not be, by any Art, kindled. Which he further describes thus, viz., It is the Minera of Gold, a Spirit very pure, beyond others, etc. Sendivogius calls this Matter, as well by the Name of Magnet, as Chalibs, viz., To speak more plainly, says he, 'tis our Magnet, which, in our foregoing Treatises, I called Chalibs, or Steel. The Air generates this Magnet, and the Magnet generates or makes out Air to appear and come forth: I have here intirely shewed thee the Truth.

This Author has comprized in few Words what the Author of 'Intro. Apert.' has divided into Three Chapters, viz., Chalibs, Magnet, and Air; all which he has Concentrated in a Fourth, viz., Chaos; The Earth, says he, is a heavy Body, the Matrix of Minerals, because it keeps them occultly in itself; altho' it brings to light Trees and animals. The Heaven is that wherein the great Lights, together with the Stars, are rowled about; and it sends down its Virtues through the Air into inferior things.

When he has gone thus far, he, in Imitation of Sendivogius's Skill and Candor, adds, But in the Beginning, all being confounded together, made a Chaos.

Behold ! I have faithfully opened to you the Truth; for our Chaos, etc.

O the Harmony and Skill, as well as Candor of these two great Masters! Beg of God that he would make you Discerners and Partakers of these things. Nor let me forget most candid Ripley, who exactly corresponds with these, viz.:

"For as of one Mass was made all thing
Right; so must in our Practice be.
In Philosophers Books therefore, who lifts to see,
Our Stone is called the less World One and Three:
Magnesia also of Sulphur, and Mercury,
Proportionate by Nature most perfectly."

Thus we see Ripley's One Mass, Philalethes's Chaos, and Sendivogius's Matter of the Antient Philosophers, are the same; containing Three, viz., Magnet, Chalibis, Air, or Magnesia, Sulphur and Mercury: which also are called by abundance of other Names in Philosophers' Books, e.g., Artephius speaking of the Compound, Magnesia, says, That 'tis compounded, like a Man of Body, Soul and Spirit; which he thus expounds, viz.,

"For the Body is the fixed Earth of the Sun, which is more than most fine, ponderously lifted up by the force of our Divine Water: The Soul is the Tincture of the Sun and Moon, proceeding from the Conjunction or Communication of these two: But the Spirit is the Mineral Virtue of the Two Bodies and the Water, which carries the Soul, etc. Again, the Spirit therefore pierceth, the Body fixeth, the Soul coupleth, coloureth and whiteneth. Of these three united together, is our Stone made; that is, of the Sun, and Moon, and Mercury. Flammel says he could easily give very clear Comparisons and Expositions of this Body, Soul and Spirit: But then he must of necessity speak things which God reserves to reveal unto them that fear and love him, and consequently ought not to be written";

yet he is not wanting to concur with Artephius, in calling them the Sun, Moon and Mercury, and agreeing exactly with him in his Exposition.

It would be as it were endless, and indeed needless, to recite all the different Expressions used by Philosophers, who confirm and constantly maintain this Doctrine of Trinity in Unity, under various Modes of Speech, and hard-to-be-understood Similes.

But to keep a little to that of the Green Lion, which is worth our Enquiry: Ripley speaking of its Blood, asserts this Secret to be hid by all Philosophers, viz.:

"The said Menstrual is (I say to thee in counsel)
The Blood of our Green Lion, and not of Vitriol:
Dame Venus can the Truth of this thee tell
At the beginning, to Counsel if thou her call.
This Secret is hid by Philosophers great and small.
Which blood drawn out of the Green Lion,
For lack of Heat, had not perfect Digestion."

So the Author of 'Arcanum Hermeticae' saith, the most precious Substance is Venus, the Hermaphrodite of the Antients, glorious (or powerful) in both Sexes.

The Author of 'Aesch Mezareph', speaking of Venus, under the Names Nogah and Hod, which is a necessary Instrument to promote the Metalick Splendor, says, It has more a part of a Male, than Female; and speaking of the Green Lion, he saith, Which, I pray thee, do not think is called so from any other Cause but its Colour: For unless thy Matter shall be green, not only in that immediate State before 'tis reduced into Water, but also after the Water of Gold is made of it. Why 'tis called a Lion, is hinted by another, viz., Having Power to overcome, and reduce Bodies to their first Matter, and to make fixed things volatile and spiritual; whence 'tis fitly called a Lion.

Some are who derive the Name Green from the Rawness or Unripeness of the Subject, and not from the Colour, viz.:-

"Whose Colour doubtless is not so,
And that your Wisdom do well know;
But our Lion wanting Maturity,
Is called Green, from Unripeness, trust me."
- The Hunting of the Green Lion.

Another says:-

" For it is because of its transcendent Force

It hath, and for the Rawness of its Source,
Of which the liice is no where to be seen,
That it of them is named their Lion green.
Our subject is no ways malleable;
It is metalline, and its Colour sable."
- Sophic Feast.

These are some more of the seeming Contradictions, which Philosophers warn us not to be deceived with, but to learn to Reconcile. These Difficulties are to be overcome by Meditation only.

Now, let us try whether, or how far, 'tis possible to Reconcile these Contradictions concerning the Green Lion. The Cabalist (much admired by me) says, the Matter is actually green, both before 'tis dissolved and afterwards also: This doth not deny, but confirm, that 'tis Spoke of, and considered, in divers States; and then it may not be absurd to suppose, that it may be, and is, described by one in one state and degree of Perfection, and by others in another: By one in its Impurity; by another in its Passage from thence to its Purity (for Ripley says 'tis unclean); and by a third when 'tis Purified. For as Matters, when more or less pure or mature, are of a different Texture, so they also differ in Colour. And 'tis in this Sense, I make no doubt the Philosophers are to be understood not only with relation to this Subject, but 'Tis not therefore every Matter which is foul or, green (as vitriol is, which Ripley says, Fools take to be their Green Lion) that intitles it to this wonderful Name; no, but it must have all the other Virtues and Powers in it, that are assigned by Philosophers: Which thing lies very obscure, and seemingly base, but it is, in its Purity and exalted Virtue, their Subject of Wonders. To Produce which, this fond Minera, they tell us, must be dissolved and exactly purified, in a pure Homogeneous Water, which is its own Blood, as White as Milk; which Name some have rather imposed. This Leprous Body, Sendivo and others have called Saturn, and Saturn's Child and what some have called flood and Milk, he calls Urine.

Thus the Masters of this Science take the liberty to express themselves by different Similes, in order to disguise their Secret, which a mental man will discover and improve by, as soon as he shall discern any one of their Intentions; the rest follow in course, tho' varied ever so many ways, as they themselves testify.

What some have called Blood, Wine, etc., the Author of the Learned 'Sophic Feast' calls fiery Water, etc., viz.:

"Their Lion green they suffer'd him to prey
On Cadmus Sociates; and when the Fray
Was over, they with Dian's charms him ty'd
And made him under Waters to abide,
And washed him clean; and after gave him Wings
To fly, much like a Dragon, whose sharp springs
Of fiery Water, the only way was found
To cause Apollo his Harp-strings to sound.
This is the true Nymph's Bath, which we did try,
And proved to be the Wise Men's Mercury."

Here all Doubts and Difficulties end, when this is attain'd; so with it I shall finish this Inquiry: Having shewed my Fellow Inquirers, in what manner I have been enchain'd in it; concluding in the Words of the aforesaid Author, viz.:

"Happy are they, who shall not miss to find
The new uprising Sun:
More happy they, who, with renewed Mind,
In God find Rest alone."

The Hermetic Arcanum

This was a key work of 17th century alchemy. It was written in Latin by Jean d'Espagnet as 'Enchiridion physicae restitutae...' and the first edition was issued at Paris in 1623. A number of editions were issued over the next decades and it was included in a number of alchemical compendia. An English translation, translated by Elias Ashmole, was printed in 1650, in Arthur Dee's 'Fasciculus chemicus: or chymical collections'.

[Back to various texts](#) .

The secret work of the hermetic philosophy

Wherein the secrets of nature and art concerning the matter of the philosophers' stone and the manner of working are explained in an authentic and orderly manner.

The work of an anonymous author, penes nos unda tagi.

1. The beginning of this Divine Science is the fear of the Lord and its end is charity and love toward our Neighbour; the all-satisfying Golden Crop is properly devoted to the rearing and endowing of temples and hospices; for whatsoever the Almighty freely bestoweth on us, we should properly offer again to him. So also Countries grievously oppressed may be set free; prisoners unduly held captive may be released, and souls almost starved may be relieved.
2. The light of this knowledge is the gift of God, which by His will He bestoweth upon whom He pleaseth. Let none therefore set himself to the study hereof, until having cleared and purified his heart, he devote himself wholly unto God, and be emptied of all affection and desire unto the impure things of this world.
3. The Science of producing Nature's grand Secret, is a perfect knowledge of universal Nature and of Art concerning the Realm of Metals; the Practice thereof is conversant with finding the principles of Metals by Analysis, and after they have been made much more perfect to conjoin them otherwise than they have been before, that from thence may result a catholic Medicine, most powerful to perfect imperfect Metals, and for restoring sick and decayed bodies, of any sort soever.
4. Those that hold public Honours and Offices or be always busied with private and necessary occupations, let them not strive to attain unto the acme of this Philosophy; for it requireth the whole mans, and being found, it possesseth him, and he being possessed, it debarreth him from all other long and serious employments, for he will esteem other things as strange, and of no value unto him.
5. Let him that is desirous of this Knowledge, clear his mind from all evil passions, especially pride, which is an abomination to Heaven, and is as the gate of Hell; let him be frequent in prayer and charitable; have little to do with the world: abstain from company keeping; enjoy constant tranquillity; that the Mind may be able to reason more freely in private and be highly lifted up; for unless it be kindled with a beam of Divine Light, it will not be able to penetrate these hidden mysteries of Truth.
6. The Alchemists who have given their minds to their well-nigh innumerable Sublimations, Distillations, Solutions, Congelations, to manifold Extraction of Spirits and Tinctures, and other Operations more subtle than profitable, and so have distracted themselves by a variety of errors, as so many tormentors, will never be inclined again by their own Genius to the plain way of Nature and light of Truth; from whence their industrious subtilty hath twined them, and by twinings and turnings, as by the Lybian Quicksands, hath drowned their entangled Wits: the only hope of safety for them remaineth in finding out a faithful Guide and Master, who may make the Sun clear and conspicuous unto them and free themselves from darkness.
7. A studious Tyro of a quick wit, constant mind, inflamed with the study of Philosophy, very skilful in natural Philosophy, of a pure heart, complete in manners, mightily devoted to God, though ignorant of practical Chymistry, may with confidence enter into the highway of Nature and peruse the Books of the best Philosophers; let him seek out an ingenious and sedulous Companion for himself, and not despair of obtaining his desire.
8. Let a Student of these secrets carefully beware of reading or keeping company with false Philosophers; for nothing is more dangerous to a learner of any Science, than the company of an unskilled or deceitful man by whom erroneous principles are stamped as true, whereby a simple and credulous mind is seasoned with false Doctrine.
9. Let a Lover of truth make use of few authors, but of the best note and experience truth; let him suspect things that

are quickly understood, especially in Mystical Names and Secret Operations; for truth lies hid in obscurity; for Philosophers never write more deceitfully - than when plainly, nor ever more truly - than when obscurely.

10. As for the Authors of chiefest note, who have discoursed both acutely and truly of the secrets of Nature and hidden Philosophy, Hermes and Morienus Romanus amongst the Ancients are in my judgment of the highest esteem; amongst the Moderns, Count Trevisan, and Raimundus Lullius are in greatest reverence with me; for what that most acute Doctor hath omitted, none almost hath spoken; let a student therefore peruse his works, yea let him often read over his Former Testament, and Codicil, and accept them as a Legacy of very great worth. To these two volumes let him add both his volumes of Practice, out of which works all things desirable may be collected, especially the truth of the First Matter, of the degrees of Fire, and the Regimen of the Whole, wherein the final Work is finished, and those things which our Ancestors so carefully laboured to keep secret. The occult causes of things, and the secret motions of nature are demonstrated nowhere more clearly and faithfully. Concerning the first and mystical Water of the Philosophers he hath set down few things, yet very pithily.

11. As for that Clear Water sought for by many, found by so few, yet obvious and profitable unto all, which is the Basis of the Philosophers' Work, a noble Pole, not more famous for his learning than subtilty of wit, who wrote anonymously, but whose name notwithstanding a double Anagram hath betrayed, hath in his Novum Lumen Chymicum, Parabola and Aenigma, as also in his Tract on Sulphur, spoken largely and freely enough; yea he hath expressed all things concerning it so plainly, that nothing can be more satisfactory to him that desireth knowledge.

12. Philosophers do usually express themselves more pithily in types and enigmatical figures (as by a mute kind of speech) than by words; see for example, Senior's Table, the Allegorical Pictures of Rosarius, the Pictures of Abraham Judaeus in Flamel, and the drawings of Flamel himself; of the later sort, the rare Emblems of the most learned Michael Maierus wherein the mysteries of the Ancients are so fully opened, and as new Perspectives they present antiquated truth, and though designed remote from our age yet are near unto our eyes, and are perfectly to be perceived by us.

13. Whosoever affirmeth that the Philosophers' grand Secret is beyond the powers of Nature and Art, he is blind because he ignores the forces of Sol and Luna.

14. As for the matter of their hidden Stone, Philosophers have written diversely; so that very many disagreeing in Words, do nevertheless very well agree in the Thing; nor doth their different speech argue the science ambiguous or false, since the same thing may be expressed with many tongues, by divers expressions, and by a different character, and also one and many things may be spoken of after diverse manners.

15. Let the studious Reader have a care of the manifold significations of words, for by deceitful windings, and doubtful, yea contrary speeches (as it should seem), Philosophers wrote their mysteries, with a desire of veiling and hiding, yet not of sophisticating or destroying the truth; and though their writings abound with ambiguous and equivocal words; yet about none do they more contend than in hiding their Golden Branch.

Which all the groves with shadows overcast,
And gloomy valleys hide.

Nor yieldeth it to any Force, but readily and willingly will follow him, who
Knows Dame Venus Birds

And him to whom of Doves a lucky pair
Sent from above shall hover 'bout his Ear.

16. Whosoever seeketh the Art of perfecting and multiplying imperfect Metals, beyond the nature of Metals, goes in error, for from Metals the Metals are to be derived; even as from Man, Mankind; and from an Ox only, is that species to be obtained.

17. Metals, we must confess, cannot be multiplied by the instinct and labour of Nature only; yet we may affirm that the multiplying virtue is hid in their depths, and manifested itself by the help of Art: In this Work, Nature standeth in need of the aid of Art; and both do make a perfect whole.

18. Perfect Bodies as Sol and Luna are endued with a perfect seed; and therefore under the hard crust of the perfect Metals the Perfect Seed lies hid; and he that knows how to take it out by the Philosophers' Solution, hath entered upon the royal highway; for-
In Gold the seeds of Gold do lie,
Though buried in Obscurity.

19. Most Philosophers have affirmed that their Kingly Work is wholly composed of Sol and Luna; others have thought good to add Mercury to Sol; some have chosen Sulphur and Mercury; others have attributed no small part in so great a Work to Salt mingled with the other two. The very same men have professed that this Clear Stone is made of one thing only, sometimes of two, or of three, at other times of four, and of five; and yet though writing so variously upon the same subject, they do nevertheless agree in sense and meaning.

20. Now that (abandoning all blinds) we may write candidly and truly, we hold that this entire Work is perfected by

two Bodies only; to wit, by Sol and Luna rightly prepared, for this is the mere generation which is by nature, with the help of Art, wherein the union of male and female doth take place, and from thence an offspring far more noble than the parents is brought forth.

21. Now those Bodies must be taken, which are of an unspotted and incorrupt virginity; such as have life and spirit in them; not extinct as those that are handled by the vulgar; for who can expect life from dead things; and those are called impure which have suffered combination; those dead and extinct which (by the enforcement of the chief Tyrant of the world) have poured out their soul with their blood by Martyrdom; flee then a fratricide from which the most imminent danger in the whole Work is threatened.

22. Now Sol is Masculine forasmuch as he sendeth forth active and energizing seed, Luna is Feminine or Negative and she is called the Matrix of Nature, because she receiveth the sperm, and fostereth it by monthly provision, yet doth Luna not altogether want in positive or active virtue.

23. By the name of Luna Philosophers understand not the vulgar Moon, which also may be positive in its operation, and in combining acts a positive part. Let none therefore presume to try the unnatural combination of two positives, neither let him conceive any hope of issue from such association; but he shall join Gabritius to Beia, and offer sister to brother in firm union, that from thence he may receive Sol's noble Son.

24. They that hold Sulphur and Mercury to be the First Matter of the Stone, by the name of Sulphur they understand Sol; by Mercury the Philosophic Luna; so (without dissimulation) good Lullius adviseth his friend, that he attempt not to work without Mercury and Luna for Silver; nor without Mercury and Sol for Gold.

25. Let none therefore be deceived by adding a third to two: for Love admitteth not a third; and wedlock is terminated in the number of two; love further extended is not matrimony.

26. Nevertheless Spiritual love polluteth not any virgin; Beia might therefore without fault (before her betrothal to Gabritius) have felt spiritual love, to the end that she might thereby be made more cheerful, more pure and fitter for union.

27. Procreation is the end of lawful Wedlock. Now that the progeny may be born more vigorous and active, let both the combatants be cleansed from every ill and spot, before they are united in marriage. Let nothing superfluous cleave unto them, because from pure seed comes a purified generation, and so the chaste wedlock of Sol and Luna shall be finished when they shall enter into combination, and be conjoined, and Luna shall receive a soul from her husband by this union; from this conjunction a most potent King shall arise, whose rather will be Sol and his mother Luna.

28. He that seeks for a physical tincture without Sol and Luna, loseth both his cost and pains: for Sol afforded a most plentiful tincture of redness, and Luna of whiteness, for these two only are called perfect; because they are filled with the substance of purest Sulphur, perfectly clarified by the skill of nature. Let thy Mercury therefore receive a tincture from one or other of these luminaries; for anything must of necessity possess a tincture before it can tinge other bodies.

29. Perfect metals contain in themselves two things which they are able to communicate to the imperfect metals. Tincture and Power of fixation; for pure metals, because they are dyed and fixed with pure Sulphur to wit both white and red, do therefore perfectly tincture and fix, if they be fitly prepared with their proper Sulphur and Arsenic: otherwise they have not strength for multiplying their tincture.

30. Mercury is alone among the imperfect metals, fit to receive the tincture of Sol and Luna in the work of the Philosophers' Stone, and being itself full of tincture can tinge other metals in abundance; yet ought it (before that) to be full of invisible Sulphur, that it may be the more coloured with the visible tincture of perfect bodies, and so repay with sufficient Usury.

31. Now the whole tribe of Philosophers do much assert and work mightily to extract Tincture out of gold: for they believe that Tincture can be separated from Sol, and being separated increases in virtue but:-

Vain hope, at last the hungry Plough-man cheats

With empty husks, instead of lusty meats.

For it is impossible that Sol's Tincture can at all be severed from his natural body, since there can be no elementary body made up by nature more perfect than gold, the perfection whereof proceedeth from the strong and inseparable union of pure colouring Sulphur with Mercury; both of them being admirably pre-disposed thereunto by Nature; whose true separation nature denieth unto Art. But if any liquor remaining be extracted (by the violence of fire or waters) from the Sun, it is to be reputed a part of the body made liquid or dissolved by force. For the tincture followeth its body, and is never separated from it. That is a delusion of this Art, which is unknown to many Artificers themselves.

32. Nevertheless it may be granted, that Tincture may be separable from its body, yet (we must confess) it cannot be separated without the corruption of the tincture: as when Artists offer violence to the gold destroying by fire, or use Aqua fortis, thus rather corroding than dissolving. The body therefore if despoiled of its Tincture and Golden Fleece,

must needs grow base and as an unprofitable heap turn to the damage of its Artificer, and the Tincture thus corrupted can only have a weaker operation.

33. Let Alchemists in the next place cast their Tincture into Mercury, or into any other imperfect body, and as strongly conjoin both of them as their Art will permit; yet shall they fail of their hopes in two ways. First, because the Tincture will neither penetrate nor colour beyond Nature's weight and strength; and therefore no gain will accrue from thence to recompense the expense and countervail the loss of the body spoiled, and thus of no value; so:-
Want is poor mortal's wages, when his toil Produces only loss of pain and oil.

Lastly, that debased Tincture applied to another body will not give that perfect fixation and permanency required to endure a strong trial, and resist searching Saturn.

34. Let them therefore that are desirous of Alchemy, and have hitherto followed impostors and mountebanks, found a retreat, spare no time nor cost, and give their minds to a work truly Philosophical, lest the Phrygians be wise too late, and at length be compelled to cry out with the prophet, "Strangers have devoured his strength."

35. In the Philosophers' work more time and toil than cost is expended: for he that hath convenient matter need be at little expense; besides, those that hunt after great store of money, and place their chief end in wealth, they trust more to their riches than their own art. Let, therefore, the too credulous tyro beware of pilfering pickpockets, for while they promise golden mountains, they lay in wait for gold, they demand bright gold (viz., money beforehand), because they walk in evil and darkness.

36. As those that sail between Scylla and Charybdis are in danger from both sides: unto no less hazard art they subject who pursuing the prize of the Golden fleece are carried between the uncertain Rocks of the Sulphur and Mercury of the Philosophers. The more acute students by their constant reading of grave and credible Authors, and by the radiant sunlight, have attained unto the knowledge of Sulphur but are at a stand at the entrance of their search for the Philosophers' Mercury; for Writers have twisted it with so many windings and meanderings, involved it with so many equivocal names, that it may be sooner met with by the force of the Seeker's intuition, than be found by reason or toil.

37. That Philosophers might the deeper hide their Mercury in darkness, they have made it manifold, and placed their Mercury (yet diversely) in every part and in the forefront of their work, nor will he attain unto a perfect knowledge thereof, who shall be ignorant of any Part of the Work.

38. Philosophers have acknowledged their Mercury to be threefold; to wit, after the absolute preparation of the First degree, the Philosophical sublimation, for then they call it "Their Mercury," and "Mercury Sublimated."

39. Again, in the Second preparation, that which by Authors is styled the First (because they omit the First) Sol being now made crude again, and resolved into his first matter, is called the Mercury of such like bodies, or the Philosophers' Mercury; then the matter is called Rebis, Chaos, or the Whole World, wherein are all things necessary to the Work, because that only is sufficient to perfect the Stone.

40. Thirdly, the Philosophers do sometimes call Perfect Elixir and Colouring Medicine - Their Mercury, though improperly; for the name of Mercury doth only properly agree with that which is volatile; besides that which is sublimated in every region of the work, they call Mercury: but Elixir - that which is most fixed cannot have the simple name of Mercury; and therefore they have styled it "Their Mercury" to differentiate it from that which is volatile. A straight may is only laid down for some to find out and discern so many Mercuries of the Philosophers, for those only:-

- Whom just and mighty Jove

Advanceth by the strength of love;

Or such who brave heroic fire,

Makes from dull Earth to Heaven aspire.

41. The Elixir is called the Philosophers' Mercury for the likeness and great conformity it hath with heavenly Mercury; for to this, being devoid of elementary qualities, heaven is believed to be most propitious; and that changeable Proteus puts on and increaseth the genius and nature of other Planets, by reason of opposition, conjunction, and aspect. In like manner this uncertain Elixir worketh, for being restricted to no proper quality, it embraceth the quality and disposition of the thing wherewith it is mixed, and wonderfully multiplieth the virtues and qualities thereof.

42. In the Philosophical sublimation or first preparation of Mercury, Herculean labour must be undergone by the workman; for Jason had in vain attempted his expedition to Colchos without Alcides.

One from on high a Golden Fleece displays

Which shews the Entrance, another says

How hard a task you'll find.

For the entrance is warded by horned beasts which drive away those that approach rashly thereunto, to their great hurt; only the ensigns of Diana and the Doves of Venus are able to assuage their fierceness, if the fates favour the

attempt.

43. The Natural quality of Philosophical Earth and the tillage thereof, seems to be touched upon by the poet in this verse:-

Let sturdy oxen when the year begins

Plough up the fertile soil,

For Zephyrus then destroys the sodden clods.

44. He that calleth the Philosophers' Luna or their Mercury, the common Mercury, doth wittingly deceive, or is deceived himself; so the writings of Geber teach us, that the Philosophers' Mercury is Argent vive, yet not of the common sort, but extracted out of it by the Philosophers' skill.

45. The Philosophers' Mercury is not Argent vive in its proper nature, nor in its whole substance, but is only the middle and pure substance thereof, which thence hath taken its origin and has been made by it. This opinion of the grand Philosophers is founded on experience.

46. The Philosophers' Mercury hath divers names, sometimes it is called Earth; sometimes Water, when viewed from a diverse aspect; because it naturally ariseth from them both. The earth is subtle, white and sulphurous, in which the elements are fixed and the philosophical gold is sown; the water is the water of life, burning, permanent, most clear, called the water of gold and silver; but this Mercury, because it hath in it Sulphur of its own, which is multiplied by art, deserves to be called the Sulphur of Argent vive. Last of all, the most precious substance is Venus, the ancient Hermaphrodite, glorious in its double sex.

47. This Argent vive is partly natural, partly unnatural; its intrinsic and occult part hath its root in nature, and this cannot be drawn forth unless it be by some precedent cleansing, and industrious sublimation; its extrinsic part is preternatural and accidental. Separate, therefore, the clean from the unclean, the substance from the accidents, and make that which is hid, manifest, by the course of nature; otherwise you make no further progress, for this is the foundation of the whole work and of nature.

48. That dry and most precious liquor doth constitute the radical moisture of metals wherefore by some of the ancients it is called Glass; for glass is extracted out of the radical moisture closely inherent in ashes which offer resistance, except to the hottest flame notwithstanding our inmost or central Mercury discovers itself by the most gentle and kindly (though a little more tedious) fire of nature.

49. Some have sought for the latent Philosophical earth by Calcination, others by Sublimation; many among glass, and some few between vitriol and salt, even as among their natural vessels; others enjoin you to sublime it out of lime and glass. But we have learned of the Prophet that "In the beginning God created the Heaven and the Earth, and the Earth was without form and void, and darkness was upon the face of the Deep, and the spirit of God moved upon the Waters, and God said, Let there be Light, and there was Light; and God saw the Light that it was good, and he divided the light from the darkness, etc." Joseph's blessing spoken of by the same Prophet will be sufficient to a wise man. "Blessed of the Lord be his Land, for the Apples of Heaven, for the dew, and for the Deep that liveth Beneath: for the Apples of fruit both of sun and moon, for the top of the ancient mountains, for the Apples of the everlasting hills, etc.," pray the Lord from the bottom of thy heart (my son) that he would bestow upon Thee a portion of this blessed earth.

50. Argent vive is so defiled by original sin, that it floweth with a double infection; the first it hath contracted from the polluted Earth, which hath mixed itself therewith in the generation of Argent vive, and by congelation hath cleaved thereunto; the second borders upon the dropsy and is the corruption of intercutal Water, proceeding from thick and impure water; mixed with the clear, which nature was not able to squeeze out and separate by constriction; but because it is extrinsic; it flies off with a gentle heat. The Mercury's leprosy infesting the body, is not of its root and substance, but accidental, and therefore separable from it; the earthly part is wiped off by a warm wet Bath and the Laver of nature; the watery part is taken away by a dry bath with that gentle fire suitable to generation. And thus by a threefold washing and cleansing the Dragon putteth off his old scales and ugly skin is renewed in beauty.

51. The Philosophical sublimation of Mercury is completed by two processes; namely by removing things superfluous from it, and by introducing things which are wanting. In superfluities are the external accidents, which in the dark sphere of Saturn do make cloudy glittering Jupiter. Separate therefore the leaden colour of Saturn which cometh up out of the Water until Jupiter's purple Star smile upon thee. Add hereunto the Sulphur of nature, whose grain and Ferment it hath in itself, so much as sufficeth it; but see that it be sufficient for other things also. Multiply therefore that invisible Sulphur of the Philosophers until the Virgin's milk come forth: and so the First Gate is opened unto thee.

52. The entrance of the Philosophers' garden is kept by the Hesperian Dragon, which being put aside, a Fountain of the dearest water proceeding from a sevenfold spring floweth forth on every side of the entrance of the garden; wherein make the Dragon drink thrice the magical number of Seven, until having drunk he put off his hideous garments; then may the divine powers of light-bringing Venus and horned Diana, be propitious unto thee.

53. Three kinds of most beautiful flowers are to be sought, and may be found in this Garden of the wise: Damask-coloured Violets, the milk-white Lily, and the purple and immortal flower of love, the Amaranth. Not far from that fountain at the entrance, fresh Violets do first salute thee, which being watered by streams from the great golden river, they put on the most delicate colour of the dark Sapphire; then Sol will give thee a sign. Thou shalt not sever such precious flowers from their roots until thou make the Stone; for the fresh ones cropped off have more juice and tincture; and then pick them carefully with a gentle and discreet hand; if the Fates frown not, this will easily follow, and one White flower being plucked, the other Golden one will not be wanting; let the Lily and the Amaranth succeed with still greater care and longer labour.

54. Philosophers have their sea also, wherein small fishes plump and shining with silver scales are generated; which he that shall entangle, and take by a fine and small net shall be accounted a most expert fisherman.

55. The Philosophers' Stone is found in the oldest mountains, and flows from everlasting brooks; those mountains are of silver, and the brooks are even of gold: from thence gold and silver and all the treasures of Kings are produced.

56. Whosoever is minded to obtain the Philosophers' Stone, let him resolve to take a long peregrination, for it is necessary that he go to see both the Indies, that from thence he may bring the most precious gems and the purest gold.

57. Philosophers extract their stone out of seven stones, the two chief whereof are of a diverse nature and efficacy; the one infuseth invisible Sulphur, the other spiritual Mercury; that one induceth heat and dryness, and this one cold and moisture: thus by their help, the strength of the elements is multiplied in the Stone; the former is found in the Eastern coast, the latter in the Western: both of them have the power of colouring and multiplying, and unless the Stone shall take its first Tincture from them it will neither colour nor multiply.

58. Recipe then the Winged Virgin very well washed and cleansed, impregnated by the spiritual seed of the first male, and fecundated in the permanent glory of her untouched virginity, she will be discovered by her cheeks dyed with a blushing colour; join her to the second, by whose seed she shall conceive again and shall in time bring forth a reverend off-spring of double sex, from whence an immortal Race of most potent Kings shall gloriously arise.

59. Keep up and couple the Eagle and Lion well cleansed in their transparent cloister, the entry door being shut and watched lest their breath go out, or the air without do privily get in. The Eagle shall snap up and devour the Lion in this combination; afterwards being affected with a long sleep, and a dropsy occasioned by a foul stomach, she shall be changed by a wonderful metamorphosis into a coal black Crow, which shall begin to fly with wings stretched out, and by its flight shall bring down matter from the clouds, until being often moistened, he put off his wings of his own accord, and falling down again he be changed into a most White Swan. Those that are ignorant of the causes of things may wonder with astonishment when they consider that the world is nothing but a continual Metamorphosis; they may marvel that the seeds of things perfectly digested should end in greatest whiteness. Let the Philosopher imitate Nature in his work.

60. Nature proceedeth thus in making and perfecting her works, that from an inchoate generation it may bring a thing by divers means, as it were by degrees, to the ultimate term of perfection: she therefore attaineth her end by little and little, not by leaps; confining and including her work between two extremes; distinct and severed as by spaces. The practice of Philosophy, which is the imitator of Nature, ought not to decline from the way and example of Nature in its working and direction to find out its happy stone, for whatsoever is without the bounds of Nature is either in error or is near one.

61. The extremes of the Stone are natural Argent vive and perfect Elixir: the middle parts which lie between, by help whereof the work goes on, are of three sorts; for they either belong unto matter, or operations, or demonstrative signs: the whole work is perfected by these extremes and means.

62. The material means of the Stone are of divers kinds, for some are extracted out of others successively: The first are Mercury Philosophically sublimated, and perfect metals, which although they be extreme in the work of nature, yet in the Philosophical work they supply the place of means: of the former the seconds are produced; namely the four elements, which again are circulated and fixed: of the seconds, the third is produced, to wit, Sulphur, the multiplication hereof doth terminate the first work: the fourth and last means are leaven or ointments weighed with the mixture of the things aforesaid, successively produced in the work of the Elixir. By the right ordering of the things aforesaid, the perfect Elixir is finished, which is the last term of the whole work, wherein the Philosophers' Stone resteth as in its centre, the multiplication whereof is nothing else than a short repetition of the previous operations.

63. The operative means (which are also called the Keys of the Work) are four: the first is Solution or Liquefaction; the second is Ablution; the third Reduction; the fourth Fixation. By Liquefaction bodies return into their first form, things concocted are made raw again and the combination between the positive and negative is effected, from whence the Crow is generated lastly the Stone is divided into four confused elements, which happeneth by the

retrogradation of the Luminaries. The Ablution teacheth how to make the Crow white, and to create the Jupiter of Saturn, which is done by the conversion of the Body into Spirit. The Office of Reduction is to restore the soul to the stone exanimated, and to nourish it with dew and spiritual milk, until it shall attain unto perfect strength. In both these latter operations the Dragon rageth against himself, and by devouring his tail, doth wholly exhaust himself, and at length is turned into the Stone. Lastly, the operation of the Fixation fixeth both the White and the Red Sulphurs upon their fixed body, by the mediation of the spiritual tincture; it decocteth the Leaven or Ferment by degrees ripeneth things unripe, and sweeteneth the bitter. In fine by penetrating and tincturing the flowing Elixir it generateth, perfecteth, and lastly, raiseth it up to the height of sublimity.

64. The Means or demonstrative signs are Colours successively and orderly affecting the matter and its affections and demonstrative passions, whereof there are three special ones (as critical) to be noted; to these some add a Fourth. The first is black, which is called the Crow's head, because of its extreme blackness whose crepusculun? sheweth the beginning of the action of the fire of nature and solution, and the blackest midnight sheweth the perfection of liquefaction, and confusion of the elements. Then the grain putrefies and is corrupted, that it may be the more apt for generation. The white colour succeedeth the black wherein is given the perfection of the first degree, and of the White Sulphur. This is called the blessed stone; this Earth is white and foliated, wherein Philosophers do sow their gold. The third is Orange colour, which is produced in the passage of the white to the red, as the middle and being mixed of both is as the dawn with his saffron hair, a forerunner of the Sun. The fourth colour is Ruddy and Sanguine, which is extracted from the white fire only. Now because whiteness is easily altered by another colour before day it quickly faileth of its candour. But the deep redness of the Sun perfecteth the work of Sulphur, which is called the Sperm of the male, the fire of the Stone, the King's Crown, and the Son of Sol, wherein the first labour of the workman resteth.

65. Besides these decretory signs which firmly inhere in the matter, and shew its essential mutations, almost infinite colours appear, and shew themselves in vapours, as the Rainbow in the clouds, which quickly pass away and are expelled by those that succeed, more affecting the air than the earth: the operator must have a gentle care of them, because they are not permanent, and proceed not from the intrinsic disposition of the matter, but from the fire painting and fashioning everything after its pleasure, or casually by heat in slight moisture.

66. Of the strange colours, some appearing out of time, give an ill omen to the work: such as the blackness renewed; for the Crow's young ones having once left their nest are never to be suffered to return. Too hasty Redness; for this once, and in the end only, gives a certain hope of the harvest; if therefore the matter become red too soon it is an argument of the greatest aridity, not without great danger, which can only be averted by Heaven alone forthwith bestowing a shower upon it.

67. The Stone is exalted by successive digestions, as by degrees, and at length attaineth to perfection. Now four Digestions agreeable to the four abovesaid Operations or Governments do complete the whole work, the author whereof is the fire, which makes the difference between them.

68. The first digestion operateth the solution of the Body, whereby comes the first conjunction of male and female, the commixtion of both seeds, putrefactum, the resolution of the elements into homogeneous water, the eclipse of the Sun and Moon in the head of the Dragon, and lastly it bringeth back the whole World into its ancient Chaos, and dark abyss. This first digestion is as in the stomach, of a melon colour and weak, more fit for corruption than generation.

69. In the second digestion the Spirit of the Lord walketh upon the waters; the light begins to appear, and a separation of waters from the waters occurs; Sol and Luna are renewed; the elements are extracted out of the chaos, that being perfectly mixed in Spirit they may constitute a new world; a new Heaven and new Earth are made; and lastly all bodies become spiritual. The Crow's young ones changing their feathers begin to pass into Doves; the Eagle and Lion embrace one another in an eternal League of amity. And this generation of the World is made by the fiery Spirit descending in the form of Water, and wiping away Original sin; for the Philosophers' Water is Fire, which is moved by the exciting heat of a Bath. But see that the separation of Waters be done in Weight and Measure, lest those things that remain under Heaven be drowned under the Earth, or those things that are snatched up above the Heaven, be too much destitute of aridity.

Here let slight moisture leave a barren Soil.

70. The third digestion of the newly generated Earth drinketh up the dewy Milk, and all the spiritual virtues of the quintessence, and fasteneth the quickening Soul to the body by the Spirit's mediation. Then the Earth layeth up a great Treasure in itself, and is made like the coruscating Moon, afterwards like to the ruddy Sun; the former is called the Earth of the Moon, the latter the Earth of the Sun; for both of them are beget of the copulation of them both; neither of them any longer feareth the pains of the Fire, because both want all spots; for they have been often cleanseth from sin by fire, and have suffered great Martyrdom, until all the Elements are turned downward.

71. The Fourth digestion consummateth all the Mysteries of the World, and the Earth being turned into most

excellent leaven, it leaveneth all imperfect bodies because it hath before passed into the heavenly nature of quintessence. The virtue thereof flowing from the Spirit of the Universe is a present Panacea and universal medicine for all the diseases of all creatures. The digestions of the first work being repeated will open to thee the Philosophers secret Furnace. Be right in thy works, that thou mayest find God favourable otherwise the ploughing of the Earth will be in vain; Nor:-

Will the expected Harvest e'er requite
The greedy husbandman.

72. The whole Progress of the Philosophers' work is nothing but Solution and Congelation; the Solution of the body, and Congelation of the Spirit; nevertheless there is but one operation of both: the fixed and volatile are perfectly mixed and united in the Spirit! which cannot be done unless the fixed body be first made soluble and volatile. By reduction is the volatile body fixed into a permanent body, and volatile nature doth at last change into a fixed one, as the fixed nature had before passed into volatile. Now so long as the Natures were confused in the Spirit, that mixed spirit keeps a middle Nature between Body and Spirit, Fixed and Volatile.

73. The generation of the Stone is made after the pattern of the Creation of the World; for it is necessary, that it have its Chaos and First matter, wherein the confused Elements do fluctuate, until they be separated by the fiery Spirit; they being separated, the Light Elements are carried upwards, and the heavy ones downwards: the light arising, darkness retreats: the waters are gathered into one place and the dry land appears. At length the two great Luminaries arise, and mineral, vegetable and animal are produced in the Philosophers' Earth.

74. God created Adam out of the mud of the Earth, wherein were inherent the virtues of all the Elements, of the Earth and Water especially, which do more constitute the sensible and corporeal heap: Into this Mass God breathed the breath of Life, and enlivened it with the Sun of the Holy Spirit. He gave Eve for a Wife to Adam, and blessing them he gave unto them a Precept and the Faculty of multiplication. The generation of the Philosophers Stone, is not unlike the Creation of Adam, for the Mud was made of a terrestrial and ponderous Body dissolved by Water, which deserved the excellent name of Terra Adamica, wherein all the virtues and qualities of the Elements are placed. At length the heavenly Soul is infused thereinto by the medium of the Quintessence and Solar influx, and by the Benediction and Dew of Heaven; the virtue of multiplying ad infinitum by the intervening copulation of both sexes is given it.

75. The chief secret of this work consisteth in the manner of working, which is wholly employed about the Elements: for the matter of the Stone passeth from one Nature into another, the Elements are successively extracted, and by turns obtain dominion; everything is agitated by the circles of humidum and siccum, until all things be turned downwards, and there rest.

76. In the work of the Stone the other Elements are circulated in the figure of Water, for the Earth is resolved into Water, wherein are the rest of the Elements; the Water is Sublimated into Vapour, Vapour retreats into Water, and so by an unweari'd circle, is the Water moved, until it abide fixed downwards; now that being fixed, all the elements are fixed. Thus into it they are resolved, by it they are extracted, with it they live and die; the Earth is the Tomb, and last end of all.

77. The order of Nature requireth that every generation begin from humidum and in humidum. In the Philosophers' Work, Nature is to be reduced into order, that so the matter of the Stone which is terrestrial, compact and dry, in the first place may be dissolved and flow into the Element of Water next unto it, and then Saturn will be generated of Sol.

78. The Air succeeds the Water, drawn about by seven circles or revolutions, which is wheeled about with so many circles and reductions, until it be fixed downwards, and Saturn being expelled, Jupiter may receive the Sceptre and Government of the Kingdom, by whose coming the Philosophers' Infant is formed, nourished in the womb, and at length is born; resembling the splendour of Luna in her beautiful and Serene countenance.

79. The Fire executes the courses of the Nature of the Elements, extreme Fire assisting it; of the hidden is made the manifest; the Saffron dyeth the Lily; Redness possesseth the cheeks of the blushing Child now made stronger. A Crown is prepared for him against the time of his Reign. This is the consummation of the first work, and the perfect rotation of the Elements the sign whereof is, when they are all terminated in Siccum, and the body void of Spirit lieth down, wanting pulse, and motion; and thus all the Elements are finally resolved into Terra.

80. Fire placed in the Stone is Nature's Prince, Sol's Son and Vicar, moving and digesting matter and perfecting all things therein, if it shall attain its liberty, for it lieth weak under a hard bark; procure therefore its freedom that it may succour thee freely; but beware that thou urge it not above measure, for being impatient of tyranny it may become a fugitive, no hope of return being left unto thee; call it back therefore by courteous words, and keep it prudently.

81. The first mover of nature is External Fire, the Moderator of Internal Fire, and of the whole Work; Let the Philosopher therefore very well understand the government thereof, and observe its degrees and points; for from

thence the welfare or ruin of the work dependeth. Thus Art helpeth Nature, and the Philosopher is the Minister of both.

82. By these two Instruments of Art and Nature the Stone lifteth itself up from Earth to Heaven with great ingenuity, and slideth from Heaven to Earth, because the Earth is its Nurse, and being carried in the womb of the wind, it receiveth the force of the Superiors and Inferiors.

83. The Circulation of the Elements is performed by a double Whorl, by the greater or extended and the less or contracted. The Whorl extended fixeth all the Elements of the Earth, and its circle is not finished unless the work of Sulphur be perfected. The revolution of the minor Whorl is terminated by the extraction and preparation of every Element. Now in this Whorl there are three Circles placed, which always and variously move the Matter, by an Erratic and Intricate Motion, and do often (seven times at least) drive about every Element, in order succeeding one another, and so agreeable, that if one shall be wanting the labour of the rest is made void. These Circulations are Nature's Instruments, whereby the Elements are prepared. Let the Philosopher therefore consider the progress of Nature in the Physical Tract, more fully described for this very end.

84. Every Circle hath its proper Motion, for all the Motions of the Circles are conversant about the subject of Humidum and Siccum, and are so concatenated that they produce the one operation, and one only consent of Nature: two of them are opposite, both in respect of their causes and the effects; for one moveth upwards, drying by heat; another downwards, moistening by cold; a third carrying the form of rest and sleep by digesting, induceth the cessation of both in greatest moderation.

85. Of the three Circles, the first is Evacuation, the labour of which is in extracting the superfluous Humidum and also in separating the pure, clean and subtle, from the gross and terrestrial dregs. Now the greatest danger is found in the motion of this Circle, because it hath to do with things Spiritual and makes Nature plentiful.

86. Two things are chiefly to be taken heed of in moving this Circle; first, that it be not moved too intensely; the other, that it be not moved for too long a time. Motion accelerated raiseth confusion in the matter, so that the gross, impure and undigested part may fly out together with the pure and subtle, and the Body undissolved be mixed with the Spirit, together with that which is dissolved. With this precipitated motion the Heavenly and Terrestrial Natures are confounded, and the Spirit of the Quintessence, corrupted by the admixture of Earth is made dull and invalid. By too long a motion the Earth is too much evacuated of its Spirit, and is made so languishing, dry and destitute of Spirit, that it cannot easily be restored and recalled to its Temperament. Either error burneth up the Tincture, or turneth it into flight.

87. The Second Circle is Restoration; whose office is to restore strength to the gasping and debilitated body by Potion. The former Circle was the Organ of sweat and labour, but this of restoration and consolation. The action of this is employed in the grinding and mollifying the Earth (Potter-like), that it may be the better mixed.

88. The motion of this Circle must be lighter than that of the former, especially in the beginning of its Revolution, lest the Crow's young ones be drowned in nest by a large flood, and the growing world be drowned by a deluge. This is the Weigher and Assayer of Measures, for it distributeth Water by Geometrical Precepts. There is usually no greater Secret found in the whole practice of the Work than the firm and justly weighed Motion of this Circle; for it informeth the Philosophers' infant and inspireth Soul and Life into him.

89. The Laws of this Circle's motions are, that it run about gently: and by little and little, and sparingly let forth itself, lest that by making haste it fail from its measure, and the Fire inherent be overwhelmed with the Waters, the Architect of the Work grow dull, or also be extinguished: that meat and drink be administered by turns, to the end there may be a better Digestion made, and the best temperament of Humidum, and Siccum; for the indissoluble colligation of them both is the End and Scope of the Work. Furthermore see, that you add so much by Watering, as shall be found wanting in assaying, that Restoration may restore so much of the lost strength by corroborating, as Evacuation hath taken away by debilitating.

90. Digestion, the last Circle, acteth with silent and insensible Motion; and therefore it is said by Philosophers, that it is made in a secret furnace; it decocteth the Nutriment received, and converteth it into the Homogeneous parts of the body. Moreover, it is called Putrefaction; because as meat is corrupted in the Stomach before it passeth into Blood and similar parts; so this operation breaketh the Aliment with a concocting and Stomach heat and in a manner makes it to putrefy that it may be the better Fixed, and changed from a Mercurial into a Sulphurous Nature. Again, it is called Inhumation, because by it the Spirit is inhumated, as a dead man buried in the ground. But because it goeth most slowly, it therefore needeth a longer time. The two former Circles do labour especially in dissolving, this in congealing although all of them work in both ways.

91. The Laws of this Circle are, that it be moved by the Feverish and most gentle heat of Dung, lest that the things volatile fly out, and the Spirit be troubled at the time of its strictest Conjunction with the Body, for then the business is perfected in the greatest tranquillity and ease; therefore we must especially beware lest the Earth be moved by any Winds or Showers. Lastly, as this third Circle may always succeed the second straightways and in due order, as the

second the first: so by interrupted works and by course those three erratic Circles do complete one entire circulation, which often reiterated doth at length turn all things into Earth, and makes similarity between opposites.

92. Nature useth Fire, so also doth Art after its example, as an Instrument and Mallet in cutting out its works. In both operations therefore Fire is Master and Perfector. Wherefore the knowledge of Fire is most necessary for a Philosopher, without which as another Ixion (condemned to labour in vain) he shall turn about the Whorl of Nature to no purpose.

93. The name Fire is Equivocal amongst Philosophers; for sometimes it is used by Metonymy for heat; and so there be as many fires as heats. In the Generation of Metals and Vegetables Nature acknowledgeth a Three-fold Fire; to wit, Celestial, Terrestrial and Innate. The First flows from Sol as its Fountain into the Bosom of the Earth; it stirreth up Fumes, or Mercurial and Sulphurous vapours, of which the Metals are created, and mixeth itself amongst them; it stirreth up that torpid fire which is placed in the seeds of Vegetables, and addeth fresh sparks unto it, as a spur to vegetation. The Second lurketh in the bowels of the Earth, by the Impulse and action whereof the Subterraneous vapours are driven upwards as through pores and pipes, and thrusts outwards from the Centre towards the surface of the Earth, both for the composition of Metals, where the Earth swelleth up, as also for the production of Vegetables, by putrefying their seeds, by softening and preparing them for generation. The third Fire, viz., Innate is also indeed Solar; it is generated of a vapid smoke of Metals, and also being infused with the monthly provision grows together with the humid matter, and is retained as in a Prison; or more truly, as form is conjoined with the mixed body; it firmly inhereth in the seeds of Vegetables, until being solicited by the point of its Father's rays it be called out, then Motion intrinsically moveth and informeth the matter, and becomes the Moulder and Dispenser of the whole Mixture. In the generation of Animals, Celestial Fire doth insensibly co-operate with the Animal, for it is the first Agent in Nature; for the heat of the female answereth to Terrestrial Fire; when the Seed putrefies, this warmth prepareth it. For truly the Fire is implanted in the Seed; then the Son of Sol disposeth of the matter, and being disposed, he informeth it.

94. Philosophers have observed a three-fold Fire in the matter of their work, Natural, Unnatural, and Contra-Natural. The Natural they call the Fiery Celestial Spirit Innate, kept in the profundity of matter, and most strictly bound unto it, which by the sluggish strength of metal grows dull, until being stirred up and freed by the Philosophers' discretion and external heat, it shall have obtained a faculty of moving its body dissolved, and so it may inform its humid matter, by Un-folding Penetration, Dilatation and Congelation. In every mixed body Natural Fire is the Principle of Heat and Motion. Unnatural Fire they name that which being procured and coming from without is introduced into the matter artificially; that it may increase and multiply the strength of the natural heat. The Fire Contrary to Nature they call that which putrefieth the Compositum, and corrupteth the temperament of Nature. It is imperfect, because being too weak for generation, it is not carried beyond the bounds of corruption: such is the Fire or heat of the menstruum: yet it hath the name improperly of Fire against Nature, because in a manner it is according to Nature, for although it destroys the specific form, and corrupteth the matter, yet it disposeth it for reproduction.

95. It is more credible nevertheless that the corrupting Fire, called Fire against Nature, is not different from the Innate, but the first degree of it, for the order of nature requireth, that Corruption should precede Generation: the fire therefore that is innate, agreeable to the Law of Nature, performeth both, by exciting both successively in the matter: the first of corruption more gentle stirred up by feeble heat to mollify and prepare the body: the other of generation more forcible, moved by a more vehement heat, to animate and fully inform the Elementary body disposed of by the former. A double Motion doth therefore proceed from a double degree of heat of the same fire; neither is it to be accounted a double Fire, for far better may the name of "Fire contrary to Nature" be given to violent and destructive fire.

96. Unnatural Fire is converted into Natural or Innate Fire by successive degrees of Digestion, and increaseth and multiplieth it. Now the whole secret consisteth in the multiplication of Natural Fire, which of itself is not able to Work above its proper strength, nor communicate a perfect Tincture to imperfect Bodies; for although it be sufficient to itself, yet hath it not any further power; but being multiplied by the unnatural, which most aboundeth with the virtue of multiplying doth act far more powerfully, and reacheth itself beyond the bounds of Nature-colouring strange and imperfect bodies, and perfecting them, because of its plentiful Tincture, and the abstruse Treasure of multiplied Fire.

97. Philosophers call their Water, Fire, because it is most hot, and indued with a Fiery Spirit; again Water is called Fire by them, because it burneth the bodies of perfect Metals more than common fire doth for it perfectly dissolveth them, whereas they resist our Fire, and will not suffer themselves to be dissolved by it; for this cause it is also called Burning Water. Now that Fire of Tincture is hid in the belly of the Water and manifests itself by a double effect, viz., of the body's Solution and Multiplication.

98. Nature useth a double Fire in the Work of generation, Intrinsic and Extrinsic; the former being placed in the seeds and mixtures of things, is hid in their Centre; and as a principle of Motion and Life doth move and quicken the

body. But the latter, Extrinsic, whether it be poured down from Heaven or Earth, raiseth the former, as drowned with sleep, and compels it to action; for the vital sparks implanted in the seeds stand in need of an external motor, that they may be moved and act.

99. It is even so in the Philosophers' work; for the matter of the Stone possesseth his Interior Fire, which is partly Innate, partly also is added by the Philosophers Art, for those are united and come inward together, because they are homogeneous: the internal standeth in need of the external, which the Philosopher administereth according to the Precepts of Art and Nature; this compelleth the former to move. These Fires are as two Wheels, whereof the hidden one being moved by the visible one, it is moved sooner or later; and thus Art helpeth Nature.

100. The Internal Fire is the middle agent between the Motor and the Matter; whence it is, that as it is moved by that, it moveth this; and if so be it shall be driven intensely or remissly, it will work after the same manner in the matter. The Information of the whole Work dependeth of the measure of External Fire.

101. He that is ignorant of the degrees and points of external Fire, let him not start upon the Philosophical Work; for he will never obtain light out of darkness, unless the heats pass through their middle stages, like the Elements, whose Extremes are not converted, but only their Means.

102. Because the whole work consisteth in Separation and perfect Preparation of the Four Elements, therefore so many grades of Fire are necessary there unto; for every Element is extracted by the degree of Fire proper to it.

103. The four grades of Heat are called the heat of the Water Bath, the heat of Ashes, of Coals, and of Flame, which is also called "Optetic:" every grade hath its degrees, two at least, sometimes three; for heat is to be moved slowly and by degrees, whether it be increased or decreased; so that Matter, after Nature's example, may go on by degrees and willingly unto formation and completion; for nothing is so strange to Nature as that which is violent. Let the Philosopher propound for his consideration the gentle access and recess of the Sun, whose Light and Lamp bestoweth its heat to the things of the world, according to the times and Laws of the Universe, and so bestoweth a certain temperament upon them.

104. The first degree of the Bath of Heat is called the heat of a Fever; the second, of Dung. The first degree of the second grade is the simple heat of Ashes, the second is the heat of Sand. Now the degrees of Fire, Coals and Flame want a proper Name, but they are distinguished by the operation of the intellect, according to their intensity.

105. Three Grades only of Fire are sometimes found amongst Philosophers, viz., the Water Bath, of Ashes and of Flame: which latter comprehendeth the Fire of Coals and of Flame: the Heat of Dung is sometimes distinguished from the Heat of the Bath in degree. Thus for the most part Authors do involve the light in darkness, by the various expressions of the Philosophers' Fire; for the knowledge thereof is accounted amongst their chief secrets.

106. In the White Work, because three Elements only are extracted, Three degrees of Fire do suffice; the last, to wit the "Optetic," is reserved for the Fourth Element, which finisheth the Red Work. By the first degree the eclipse of Sol and Luna is made; by the second the light of Luna begins to be restored; by the third Luna attaineth unto the fulness of her splendour; and by the fourth Sol is exalted into the highest apex of his glory. Now in every part the Fire is administered according to the rules of Geometry; so that the Agent may answer to the disposition of the Patient, and their strength be equally poised betwixt themselves.

107. Philosophers have very much insisted upon secrecy in regard to their Fire; they scarce have been bold to describe it but shew it rather by a description of its qualities and properties, than by its name: as that it is called Airy Fire, Vaporous, Humid and Dry, Clear or Star-like; because it may easily by degrees be increased or remitted as the Artificer pleaseth. He that desireth more of the knowledge of Fire may be satisfied by the Works of Lullius, who hath opened the Secrets of Practice to worthy minds candidly.

108. Of the conflict of the Eagle and the Lion also they write diversely, because the Lion is the strongest animal, and therefore it is necessary that more Eagles act together (three at least, or more, even to ten) to conquer him: the fewer they are, the greater the contention, and the slower the Victory; but the more Eagles, the shorter the Battle, and the plundering of the Lion will more readily follow. The happier number of seven Eagles may be taken out of Lullius, or of nine out of Senior.

109. The Vessel wherein Philosophers decoct their work is twofold; the one of Nature, the other of Art; the Vessel of Nature which is also called the Vessel of Philosophy is the Earth of the Stone, or the Female or Matrix, whereinto the sperm of the Male is received putrefies, and is prepared for generation; the Vessel of Nature is of three sorts, for the secret is decocted in a threefold Vessel.

110. The First Vessel is made of a transparent Stone, or of a stony Glass, the form thereof some Philosophers have hid by a certain Enigmatic description; sometimes affirming that it is compounded of two pieces, to wit, an Alembic and a Bolt-head; sometimes of three at other times of the two former with the addition of a Cover.

111. Many have feigned the multiply of such like Vessels to be necessary to the Philosophical Work, calling them by divers names with a desire of hiding the secret by a diversity of operations; for they called it Dissolvent of solutions; Putrefactory for putrefaction; Distillatory for distillation; Sublimatory for sublimation; Calcinary for

calcination &c.

112. But all deceit being removed we may speak sincerely, one only Vessel of Art sufficeth to terminate the Work of either Sulphur; and another for the Work of the Elixir; for the diversity of digestions requireth not the change of Vessels; yea we must have a care lest the Vessel be changed or opened before the First work be ended.

113. You shall choose a form of glass Vessel round in the bottom (or cucurbit), or at least oval, the neck a hand's breadth long or more, large enough with a straight mouth made like a Pitcher or Jug, continuous and unbroken and equally thick in every part, that it may resist a long, and sometimes an acute Fire The cucurbit is called a Blind-head because its eye is blinded with the Hermetic seal, lest anything from without should enter in, or the Spirit steal out.

114. The second Vessel of Art may be of Wood, of the trunk of an Oak, cut into two hollow Hemispheres, wherein the Philosophers' Egg may be cherished till it be hatched; of which see the Fountain of Trevisan.

115. The third Vessel Practitioners have called their Furnace, which keeps the other Vessels with the matter and the whole work: this also Philosophers have endeavoured to hide amongst their secrets.

116. The Furnace which is the Keeper of Secrets, is called Athanor, from the immortal Fire, which it always preserveth; for although it afford unto the Work continual Fire, yet sometimes unequally, which reason requireth to be administered more or less according to the quantity of matter, and the capacity of the Furnace.

117. The matter of the Furnace is made of Brick, or of daubed Earth, or of Potter's clay well beaten and prepared with horse dung, mixed with hair, so that it may cohere the firmer, and may not be cracked by long heating; let the walls be three or four fingers thick, to the end that the furnace may be the better able to keep in the heat and withstand it.

118. Let the form of the Furnace be round, the inward altitude of two feet or thereabouts, in the midst whereof an Iron or Brazen plate must be set, of a round Figure, about the thickness of a Penknife's back, in a manner possessing the interior latitude of the Furnace, but a little narrower than it, lest it touch the walls; it must lean upon three or four props of Iron fixed to the walls, and let it be full of holes, that the heat may be the more easily carried upwards by them, and between the sides of the Furnace and the Plate. Below the Plate let there be a little door left, and another above in the walls of the Furnace, that by the Lower the Fire may be put in, and by the higher the temperament of the heat may be sensibly perceived; at the opposite part whereof let there be a little window of the Figure of a Rhomboid fortified with glass, that the light over against it may shew the colours to the eye. Upon the middle of the aforesaid plate, let the Tripod of secrets be placed with a double Vessel. Lastly, let the Furnace be very well covered with a shell or covering agreeable unto it, and take care that the little doors be always closely shut, lest the heat escape.

119. Thus thou hast all things necessary to the First Work, the end whereof is the generation of two sorts of Sulphur; the composition and perfection of both may be thus finished.

The Practice of the Sulphur.

Take a Red Dragon, courageous, warlike, to whom no natural strength is wanting; and afterwards seven or nine noble Eagles (Virgins), whose eyes will not wax dull by the rays of the Sun: cast the Birds with the Beast into a clear Prison and strongly shut them up; under this let a Bath be placed, that they may be incensed to fight by the warmth, in a short time they will enter into a long and harsh contention, until at length about the 45th day or the 50th the Eagles begin to prey upon and tear the beast to pieces, which dying will infect the whole Prison with its black and direful poison, whereby the Eagles being wounded, they will also be constrained to give up the ghost. From the putrefaction of the dead Carcasses a Crow will be generated, which by little and little will put forth its head, and the Heat being somewhat increased it will forthwith stretch forth its wings and begin to fly; but seeking chinks from the Winds and Clouds, it will long hover about; take heed that it find not any chinks. At length being made white by a gentle and long Rain, and with the dew of Heaven it will be changed into a White Swan, but the new born Crow is a sign of the departed Dragon. In making the Crow White, extract the Elements, and distil them according to the order prescribed, until they be fixed in their Earth, and end in Snow-like and most subtle dust, which being finished thou shalt enjoy thy first desire, the White Work.

120. If thou intendest to proceed further to the Red, add the Element of Fire, which is not needed for the White Work: the Vessel therefore being fixed, and the Fire strengthened by little and little through its grades, force the matter until the occult begin to be made manifest, the sign whereof will be the Orange colour arising: raise the Fire to the Fourth degree by its degrees, until by the help of Vulcan, purple Roses be generated from the Lily, and lastly the Amaranth dyed with the dark Redness of blood: but thou mayest not cease to bring out Fire by Fire, until thou shalt behold the matter terminated in most Red ashes, imperceptible to the touch. This Red Stone may rear up thy mind to greater things, by the blessing and assistance of the holy Trinity.

121. They that think they have brought their work to an end by perfect Sulphur, not knowing Nature or Art, and to have fulfilled the Precepts of the secret are much deceived, and will try Projection in vain; for the Praxis of the Stone is perfected by a double Work; the First is the creation of the Sulphur; the Second is the making of the Elixir.

122. The aforesaid Philosophers' Sulphur is most subtle Earth, most hot and dry, in the belly whereof the Fire of Nature abundantly multiplied is hidden. Therefore it deserveth the name of the Fire of the Stone, for it hath in itself the virtue of opening and penetrating the bodies of Metals, and of turning them into its own temperament and producing its like, wherefore it is called a Father and Masculine seed.

123. That we may leave nothing untouched, let the Students in Philosophy know that from that first Sulphur, a second is generated which may be multiplied ad infinitum: let the wise man, after he hath got the everlasting mineral of that Heavenly Fire, keep it diligently. Now of what matter Sulphur is generated, of the same it is multiplied, a small portion of the first being added, yet as in the Balance. The rest, a tyro may see in Lullius, it may suffice only to point to this.

124. The Elixir is compounded of a threefold matter, namely, of Metallic Water or Mercury sublimated as before; of Leaven White or Red, according to the intention of the Operator; and of the Second Sulphur, all by Weight.

125. There are Five proper and necessary qualities in the perfect Elixir, that it be fusible, permanent, penetrating, tincturing, and multiplying; it borroweth its tincture and fixation from the Leaven; its penetration from the Sulphur; its fusion from Argent vive, which is the medium of conjoining Tinctures; to wit of the Ferment and Sulphur; and its multiplicative virtue from the Spirit infused into the Quintessence.

126. Two perfect Metals give a perfect Tincture, because they are dyed with the pure Sulphur of Nature, and therefore no Ferment of Metals may be sought except these two bodies; therefore dye thy Elixir White and Red with Luna and Sol; Mercury first of all receives their Tincture, and having received it, doth communicate it to others.

127. In compounding the Elixir take heed you change not or mix any thing with the Ferments, for either Elixir must have its proper Ferment, and desireth its proper Elements; for it is provided by Nature that the two Luminaries have their different Sulphurs and distinct tinctures.

128. The Second work is concocted as the First, in the same or a like Vessel, the same Furnace, and by the same degrees of fire, but is perfected in a shorter time.

129. There are three humours in the Stone, which are to be extracted successively; namely, Watery, Airy, and Radical; and therefore all the labour and care of the Workman is employed about the humour, neither is any other Element in the Work of the Stone circulated beside the humid one. For it is necessary, in the first place, that the Earth be resolved and melted into humour. Now the Radical humour of all things, accounted Fire, is most tenacious, because it is tied to the Centre of Nature, from which it is not easily separated; extract, therefore, these three humours slowly and successively; dissolving and congealing them by their Whorls, for by the multiplied alternative reiteration of Solution and Congelation the Whorl is extended and the whole work finished.

130. The Elixir's perfection consisteth in the strict Union and indissoluble Matrimony of Siccum and Humidum, so that they may not be separated, but the Siccum may flow with moderate heat into the Humidum, abiding every pressure of Fire. The sign of perfection is that if a very little of it be cast in above the Iron or Brazen Plate while very hot, it flow forthwith without smoke.

Let three weights of Red Earth or of Red Ferment, and a double weight of Water and Air well ground up be mixed together. Let an Amalgama be made like Butter, or Metalline Paste, so that the Earth being mollified maybe insensible to the touch. Add one weight and a half of Fire; let these be transferred to the Vessel and exposed to a Fire of the first degree; most closely sealed; afterwards let the Elements be extracted out of their degrees of Fire in their order, which being turned downwards with a gentle motion they may be fixed in their Earth, so as nothing Volatile may be raised up from thence; the matter at length shall be terminated in a Stone, Illuminated, Red and Diaphanous; a part whereof take at pleasure, and having cast it into a Crucible with a little Fire by drops give it to drink its Red Oil and incerate it, until it be quite melted, and do flow without smoke. Nor mayest thou fear its flight, for the Earth being mollified with the sweetness of the Potion will retain it, having received it, within its bowels: then take the Elixir thus perfected into thine own power and keep it carefully. In God rejoice, and be silent.

132. The order and method of composing and perfecting the white Elixir is the same, so that thou usest the white Elements only in the composition thereof; but the body of it brought to the term of decoction will end in the plate; white, splendid, and crystal-like, which incerated with its White Oil will be fused. Cast one weight of either Elixir, upon ten times its weight of Argent-vive well washed and thou wilt admire its effect with astonishment.

133. Because in the Elixir the strength of Natural Fire is most abundantly multiplied by the Spirit infused into the Quintessence, and the depraved accidents of bodies, which beset their purity and the true light of Nature with darkness, are taken away by long and manifold sublimations and digestions; therefore Fiery Nature freed from its Fetters and fortified with the aid of Heavenly strength, works most powerfully, being included in this our Fifth Element: let it not therefore be a wonder, if it obtain strength not only to perfect imperfect things, but also to multiply its force and power. Now the Fountain of Multiplication is in the Prince of the Luminaries, who by the infinite multiplication of his beams begetteth all things in this our Orb, and multiplieth things generated by infusing a multiplicative virtue into the seeds of things

134. The way of multiplying the Elixir is threefold: By the first: R, Mingle one weight of Red Elixir, with nine times its weight of Red Water, and dissolve it into Water in a Vessel suitable for Solution; the matter being well dissolved and united coagulate it by decoction with a gentle Fire, until it be made strong into a Ruby or Red Lamel, which afterwards incerate with its Red Oil, after the manner prescribed until it melt and flow; so shalt thou have a medicine ten times more powerful than the first. The business is easily finished in a short time.

135. By the Second manner. R, What Portion thou pleasest of thy Elixir mixed with its Water, the weights being observed; seal it very well in the Vessel of Reduction, dissolve it in a Bath, by inhumation; being dissolved, distil it separating the Elements by their proper degrees of fire, and fixing them downwards, as was done in the first and second work, until it become a Stone; lastly, incerate it and Project it. This is the longer, but yet the richer way, for the virtue of the Elixir is increased even an hundred fold; for by how much the more subtle it is made by reiterated operations, so much more both of superior and inferior strength it retaineth, and more powerfully operateth.

136. Lastly, take one Ounce of the said Elixir multiplied in virtue and project it upon an hundred of purified Mercury, and in a little time the Mercury made hot amongst burning Coals will be converted into pure Elixir; whereof if thou castest every ounce upon another hundred of the like Mercury, Sol will shine most purely to thine eyes. The multiplication of White Elixir may be made in the same way. Study the virtues of this Medicine to cure all kinds of diseases, and to preserve good health, as also other uses thereof, out of the Writings of Arnold of Villa Nova, Lullius and of other Philosophers.

137. The Significator of the Philosopher will instruct him concerning the Times of the Stone, for the first Work "ad Album" must be terminated in the House of Luna; the Second, in the second House of Mercury. The first Work "ad Rubeum," will end in the Second House of Venus, and the last in the other Regal Throne of Jupiter, from whence our most Potent King shall receive a Crown decked with most precious Rubies:

Thus doth the winding of the circling Year
Trace its own Foot-steps, and the same appear.

138. A Three-Headed Dragon keepeth this Golden Fleece; the first Head proceedeth from the Waters, the second from the Earth, the third from the Air; it is necessary that these three heads do end in One most Potent, which will devour all the other Dragons; then a way is laid open for thee to the Golden Fleece. Farewell! diligent Reader; in Reading these things invoke the Spirit of Eternal Light ; Speak little, Meditate much, and Judge aright.

The Times of the Stone.

The interpretation of The Philosophers' Significator. To every Planet two Houses were assigned by the Ancients, Sol and Luna excepted; whereof the planet Saturn hath his two houses adjoining. Philosophers in handling their Philosophical work, begin their years in Winter, to wit; the Sun being in Capricorn, which is the former House of Saturn; and so come towards the right hand. In the Second place the other House of Saturn is found in Aquarius, at which time Saturn, i.e., the Blackness of the work of the Magistery begins after the forty-fifth or fiftieth day. Sol coming into Pisces the work is black, blacker than black, and the head of the Crow begins to appear. The third month being ended, and Sol entering into Aries, the sublimation or separation of the Elements begin. Those which follow unto Cancer make the Work White, Cancer addeth the greatest whiteness and splendour, and doth perfectly fill up all the days of the Stone, or white Sulphur, or the Lunar work of Sulphur; Luna sitting and reigning gloriously in her House, In Leo, the Regal Mansion of the Sun, the Solar work begins, which in Libra is terminated into a Ruby Stone or perfect Sulphur. The two signs Scorpio and Sagittarius which remain are required for the completing of the Elixir. And thus the Philosophers' admirable offspring taketh its beginning in the Reign of Saturn, and its end and perfection in the Dominion of Jupiter.

Letter to the True Disciples of Hermes

by Alexandre Toussaint de Limojon, Sieur de Saint-Didier.

Lettre d'un philosophe, sur le secret du grand oeuvre. Ecrite au sujet des instructions qu'Aristée à laissées à son fils, touchant le magistere philosophique. Le nom de l'auteur est en latin dans cet anagramme. Dives sicut ardens, S. Paris, 1688. Translated by Mike Dickman

A Letter to the True Disciples of Hermes, wherein are Six Cardinal Keys of the Secret Philosophy

Were I writing this letter to persuade of the truth of our Philosophy those, who unto themselves imagine it but a vain idea, & pure Paradox, then should I follow the example of the divers of the masters of this art; & I should attempt, basing myself upon the laws, & in the operations of nature, to convince such spirits of their error in demonstrating unto them the solidity of the principles of our science, & should touch but lightly upon such as concerns its practice: but in that my design be wholly other, & that I write but for yourselves, wise Disciples of Hermes, & true Children of the art, my sole aim is to serve you as guide upon this course so difficult to follow. Indeed our practice is a pathway in the sand, whereon must we take the Pole Stare for guide, rather than trust to the vestiges we find imprinted on it. The confusion of trails left on it by a near innumerable host, are so numerous, & one finds there such profusion of divers tracks, leading nearly all unto but some awesome desert, that it is well nigh impossible not to err from the veritable way, that alone those sages favoured by Heaven, have happily been able to extricate, & to recognise.

Such confusion brings to an abrupt halt the child of the art, one at the very start, another in midstream of the Philosophic course, & some few as they approach even to the ending of this arduous route, & descry the first glimmerings of the felicitous term of their enterprise; but perceive not, that the little road, left them for to travel, is the most laborious of all. They know not that those envious of their joy have hollowed ditches, & precipices in the midst of the path, & that unless it be they know the secret byways, whereby the wise sidestep such dangerous pitfalls, they shall miserably lose all advantage gained, at the instant itself, of imagining they had overthrown all obstacle.

I sincerely avow, that the practice of this our art is the thing most difficult in all the world, not as regards its operations, but with regard to the hardships there be, to learn it plainly from the works of the Philosophers: for if on the one hand it is with reason called, child's play; it requires upon the other in those who in it by their labour & study seek the truth, a knowledge most profound of the Principles, & operations of nature throughout the three realms; but the more especially in the realm of the minerals & of metals. 'Tis a grand point to discover the true material, which is the subject of our work; & one must needs to that end pierce the thousand dark veils, wherewith it is enwrapped; one needs must distinguish it by its own proper name, among a million extraordinary names, wherewith the Philosophers have diversely declared it; comprehend its properties in their entirety, & judge all degrees of perfection, art might bestow upon it; know the secret fire of the wise which is the one & sole agent efficient unto the opening, subliming, purifying, & disposing of the material to reduction into water; to which end must one penetrate also unto the divine source of the heavenly water, which operates such solution, animation, & purification of the stone; one must needs by means of a complete solution of the body, whence it springs, be able to convert our metallic water into an oil incombustible & to this end know how to effect the conversion of the elements, & separation, & reunion of the three principles; one must needs learn to make a white Mercury, & a Mercury that is citrine; one needs must know how is such a Mercury fixed, & nourished of its own blood, that it might convert into the fixed sulphur of the Philosopher, that one be not in want of an explication more ample.

As there are in nature three realms, there are also in our art three medicines, which are three different workings in the practice, & which are nonetheless but three different degrees raising our elixir to its final perfection. These crucial operations constituting the three workings are by all Philosophers hid beneath the Key of secrecy, that the sacred mysteries of our divine Philosophy be not disclosed unto the profane; but to you, who are the children of science, & who are capable of understanding the language of the Sages, shall the locks be unloosed, & you shall

have the Keys of the precious treasures of nature, & of art, if that you shall apply your mind entire & wholly to the comprehension of that which I wish for you here to set forth, in terms so easily intelligible, the which is of necessity, for the benefit of such as yourselves who are predestined, to knowledge of these sublime mysteries. I shall place within your hands six Keys with which to enter unto the sanctuary of Philosophy, open all its secret cabinets, & come to intelligence of verities most hidden.

KEY THE FIRST

The first Key is that which lays open the dark prisons, wherein lies captive sulphur; 'tis that which knows how from the body to draw forth semen & which by conjunction of the male, with the female, spirit with body, sulphur with Mercury, forms the Philosophers' Stone. Hermes has made manifest the operation of this first Key in these words. *De cavernis metallorum occultus est, qui Lapis est venerabilis, colore splendidus, mens sublimis, & mare patens* [1]; this stone shines brilliant, contains within it a spirit of sublime origin, & is the Sea of the Wise, wherein they do seek their mysterious fish. The same Philosopher further & more particularly marks the birth of this admirable stone in the words: *Rex ab igne veniet, ac conjugio gaudabit, & occulta patebunt.*[2] A King he is & crowned in glory, taking birth within the fire, & who rejoices in union with the wife that to him is given, & it is this union that lays manifest what theretofore was hid.

Howsobeit, before that I pass on to other subjects, I have a counsel I would give you, the which shall be unto you of no little profit; & that is to point out that the operation of the three workings, having much that is analogous, & many relations the one to the other, the Philosophers wilfully speak concerning them in terms obscure, that those who have not the eyes of a lynx, shall be duped, & lose themselves in this labyrinth, whence it is right difficult to extricate oneself. Indeed as one imagines they are treating of one operation, they are often times speaking of another: take care then lest you be taken in: for it is true, that in each working the wise Artist must needs dissolve the body with the spirit, strike off the crow's head, whiten the black & redden the white; yet is it properly in the first operation, that the wise Artist shall strike off the head of the black dragon, & of the crow. It is thence that art, says Hermes, takes its beginning, *quod ex corvo nascitur, hujus artis est principium.*[3] Consider then that it is by separation of the fumes, black, foul, & malodorous of a black most swarthy, that our astral stone takes form, white, & splendidly radiant, the which in its veins contains the blood of the pelican; it is on this first purification of the stone, & at this lucent whiteness, that the initial Key of the first working comes to its close.

KEY THE SECOND

The second Key dissolves the composite or stone, & initiates the separation of the Elements, in Philosophic manner; such separation of the Elements is achieved solely in the raising of those parts that are subtle, & pure, above those that are crass & earthy. He who is competent to sublime the stone in manner Philosophic, justly merits the title Philosopher, for he knows the fire of the Wise, the which is the unique & sole instrument, capable of operating such sublimation. Never has Philosopher overtly revealed this secret fire, & puissant agent, which performs all the marvels of the art; he that understands not, nor has distinguished it in the characters wherewith I painted it forth in the discourse of Eudoxus & Pyrophilus, should halt here, & unto God make prayer that he illumine him: for knowledge of this great secret is rather a gift of the Heavens, than light acquired by force of reasoning; let him read nonetheless the writings of the Philosophers, meditate thereon, & most especially pray; for no difficulty is there, that shall not be illumined by work, meditation, & prayer.

But that the stone be sublimed, the conversion of the Elements, & extraction of principles, shall prove impossible; & this conversion, which makes of the earth water, of water air, & of air fire, is the sole & one means whereby may be made, & prepared, our Mercury. Apply yourself therefore that you know this secret fire, the which does naturally dissolve the stone, & without violence, & resolves it into water in the great sea of the Wise, by distillation worked by the rays of the sun & the moon. Thus it is that the stone, which according to Hermes, is the vine of the Sages, becomes their wine, whence by the operations of art is produced their rectified *aqua vita*, & vinegar most sharp.

This, the father of our Philosophy, cries out concerning this mystery. *Benedicta aquina forma, quæ Elementa dissolvit.*[4] But by this water most divine, the Elements of the stone can not be dissolved, & no perfect dissolution can there be, 'til completion of a proportionate digestion & putrefaction, whereon concludes the second Key to the first working.

KEY THE THIRD

The third Key comprises in it longer suite of operations, than all the others together; right little have Philosophers spoken of it, for all that the perfection of our Mercury hangs thereon; the most reliable even, such as are Artephius, Trevisan, & Flamel, have passed over the preparations of our Mercury in silence, & there is hardly a one, who has not supposed, rather than teach, the longest, & most important operations of our practice. Wishing but to lend my hand upon this portion of the way, that you must take, & where for want of light, it is impossible to follow the veritable path, I shall be show myself less laconic than were the Philosophers, concerning this third Key, or shall at very least follow in order that which they have said upon the subject, so confusedly, that short of Heavenly inspiration, or the aid of a faithful friend, one shall, & this without doubt, remain lost in the Maze, powerless to find fortunate issue soever. I am certain, that you who are true children of science, shall derive great satisfaction, from the elucidation of these hidden mysteries, concerning the separation & purification of the principles of our Mercury, the which is effected by a perfect dissolution & glorification of the body from whence it springs, & by the intimate union of the soul with its body whereunto is the spirit the unique link, effecting such conjunction; this then is the intention, & essential gist of all the operations of this key, which finds its term in the generation of a new substance infinitely more noble, than the first.

When from the stone the wise Artist has made to spring forth the fountainhead of living waters, has expressed the resin of the vine of the Wise, & produced their wine, let him mark that within this homogenous substance, appearing in the form of water, are three & divers substances, & the three natural principles of all bodies, salt, & sulphur, & Mercury, the which are the spirit, soul, & body; & albeit they seem pure & perfectly united, much is required still that they be more so; for when by distillation we draw off the water, the which is the soul & spirit, the body remains in the depths of the vessel, as a dead earth, black, & dregs, the which be it said, should not be held in despite; for in our subject, there is no thing which is not good. The Philosopher John Pontanus holds that the superfluities of the stone convert themselves into a veritable essence, that those who claim to separate whatsoever from our stone, understand nothing of Philosophy, & that all that is superfluous, refuse, dregs, & in fine the entire substance of the composite, perfects itself through the activity of our fire. This thesis opens up the eyes of those, who to effect an exact purification of the elements & principles, have convinced themselves they need take only of the subtle, & may discard the dense; but the children of science should not overlook that fire, & sulphur are hid within the earth's core, & that one must needs wash it carefully with its own spirit, for that the balm, the fixed salt, which is the blood of our stone, be thus extracted; herein then lies the essential mystery of this operation, the which shall be accomplished only should you observe an adequate digestion, & slow distillation. Follow therefore, O children of art, the precept given you by the candid Hermes, who in this place says, *oportet autem nos cum hac aquinâ animâ, ut formam sulphuream possideamus, aceto nostro eam miscere, cùm enim compositum solvitur, clavis est restorationis.*[5] Knowing that none are more contrary than fire & water; let the wise Artist nonetheless bring peace between these enemies, who at heart love well each the other. Cosmopolitus has declared this mean in but a few words: *Purgatis ergo rebus, fac ut ignis & aqua amici fiant; quod in terrâ suâ, quæ cum iis ascenderit, facile facient.*[6] Be attentive therefore to this point, moisten often the earth with its own water, & you shall have, that which you seek. Need not the body then be dissolved in water, & the earth penetrated by its humidity, for that it be rendered disposed to generation? In the eyes of the Philosophers the spirit is Eve; the body Adam; let them be conjoined for the propagation of their species. Hermes says this same in other terms: *Aqua namque fortissima est natura, quæ transcendit, et fixam in corpore naturam excitat; hoc est letificat.*[7] Indeed these two substances, which are of the same nature, but of two different sexes, embrace each the other with the selfsame love, & satisfaction as do man & woman, & together imperceptibly rise, leaving behind but few fæces in the base of the vessel; such that soul, spirit, & body, after careful purification, finally appear inseparably united in form nobler, & more perfect, than they had had theretofore, & as different from the original liquid form, as is the Alcohol of a wine perfectly refined, & purified of its salt, from the substance of that wine, whence it is taken; not only is this comparison most apt, but also it affords to the children of science a precise knowledge of the operations of this third Key.

Our water is a living fountainhead, streaming from the stone, by a natural miracle of our Philosophy. *Omnium primò est aqua, quæ exit de hoc lapide.*[8] 'Twas Hermes declared this great truth. And recognised furthermore, that 'tis this water is basis of our art. The Philosophers give it divers names; calling it now wine, now *aqua vitæ*, & now again vinegar, or oil, according to its different degrees of preparation, or the divers effects, of which it is capable. Hosowever that may be, let me warn you that it is properly the vinegar of the wise, & that in the distillation of this divine liquor, occurs the same thing as with that of common vinegar; from this may you draw great instruction; the water & phlegm rise first; the oily substance, in which consists the efficacy of our water, last. And it this substance median between earth, & water, which in the generation of the Philosophic child, performs the function of the male; Hermes brings this to our attention right forcibly with the following words so clear; *unguentum mediocre, quod est ignis, est medium inter fæcem, & aquam.*[9] Not contenting himself with showing these lights unto his disciples, he further explains to them in his emerald table, how they should in this operation proceed. *Seperabis terram ab igne;*

subtile ab spisso suavitur, magno cum ingenio.[10] Mark that you smother not the fires of the earth in the waters of the flood. This separation, or rather extraction must needs be effected with great judgement.

You must thus needs to utterly dissolve the body, for that you might therefrom extract its humidity entire, the which contains this precious sulphur, this balm of nature, & marvellous unguent, without which hope not ever to find in the bottom of your flask that blackness so sought after by the Wise. Reduce the composite entire then unto water, & make of the volatile & the fixed perfect union; such is the precept of Senior, & it merits your attention. *Supremus fumus, says he, ad infimum reduci debet, & divina aqua Rex est de caelo descendens, Reductor animæ ad suum corpus est, quod demùm à morte vivificat.*[11] The balm of life is hid in these despicable fæces, & 'tis these you must lave with the heavenly waters, until that you have removed all blackness, & thence will your waters become animate of this fiery essence, which effects all marvels of our art. Better counsel thereunto, than that of great Trismegistus, can I not give. *Oportet ergo vos ab aqua fumum super-existentem, ab ubguento nigredinem, & à fæce mortem depellere;*[12] & more, the one means to success in this operation, is by that same Philosopher taught, who immediately thereupon adds; & *hoc dissolutione, quo peracto, maximam habemus Philosophiam, & omnium secretorum secretum.*[13]

But that you deceive not yourselves as regards this term *composite*; I shall affirm that the Philosophers have two species of composite. The first is that of nature; whereof I spoke in the first Key: for 'tis nature makes it in a fashion incomprehensible to the artist, who does but to it lend his hand, in the administration of things external, by which means does she bear forth, & produce that admirable composite. The second is the composite of the art; & 'tis the artist does effect the intimate union of the fixed unto the volatile perfectly conjoined, with all prudence he might have acquired from a profound Philosophy; the composite of art is not exactly alike in the second, & third workings, but 'tis nonetheless ever the artist makes it. Geber defines it a mixture of quicksilver & sulphur, that is of the volatile & the fixed, reacting the one upon the other, respectively volatalising, & fixing, the one the other till the state of perfect fixity be achieved. Consider the example of nature, & you shall see that the earth produces no fruit, but that it is penetrated by its humidity, & that the humidity continues sterile; but that it be held, & fixed by the dryness of the earth.

Be assured therefore, that there shall be no goodly success in this our art, but that in the first working, you do purge the serpent born of the alluvium of the earth, bleach these fæces feculent & swart, that therefrom you separate the white sulphur, the *sel armoniac* of the wise, which is their chaste Diana who in the basin shall lave herself. All this mystery is but of the extraction of the fixed salt from our composite in which consists the energy entire of our Mercury. The water, which rises by distillation, carries up with it a portion of this fiery salt; such that the affusion of the water upon the body several times over reiterated, impregnates, fertilises, & fecundates our Mercury, & renders it proper to fixation.; the which is the term of the second working: Finer exposition of which truth can I not find, but in these words of Hermes: *Cum viderem quod aqua sensim crassior, duriorque fieri inciperet, gaudebam; certo enim sciebam, ut invenirem quod quærebam.*[14]

Do you have but right mediocre knowledge of our art, what I have here said shall more than suffice, for that you understand that all operations of this Key, ending the first working, are but to digest, distil, cohobate, dissolve, separate, & conjoin, & this with gentleness, & patience: in this manner shall you have not only a complete *extractio* of the juice of the vine of the wise; but you shall furthermore possess their veritable *aqua vitæ*; & I place you on guard that the more you shall rectify, & the more labour thereon, the more shall it acquire penetration & virtue; the Philosophers named it *aqua vitæ* in that it restores life to metals; but it is more properly called the great moon, by cause of her splendour, with the which does she shine; & they call it also the substance sulphuric, the balsam, gum, viscous humidity, & the vinegar most sharp of the Wise, etc.

Nor is it without reason that the Wise do give to this Mercurial liquor the name of pontic waters, & of vinegar most sharp; its exuberant ponticity being the veritable character of its virtue; and, as I have said, furthermore, that there occurs during its distillation, the same as occurs with vinegar, in that the phlegm & water rise the first, the sulphurous & salty parts rising last; separate the phlegm from the waters, unite the water & fire, the Mercury & sulphur, & you shall at last perceive the black most swart, blanch the crow, & redden the swan.

Since it is to you only that I speak; true Disciples of Hermes, I shall reveal to you a secret, that never you will find in its entirety in the books of the Philosophers. Some are content to say, that of their liquor are made two Mercuries, the one white, & the other red. Flamel more particularly says, that one is to utilise a citrine Mercury, in the imbibitions of the red; & warns the children of the art not to be mistaken upon this point; assuring also that he had been mistaken himself, were it not for the warning of Abraham the Jew. Other Philosophers teach, that the white Mercury is the bath of the moon, & the red the bath of the sun: but none sought clearly to set forth unto the children of science, by what path might these two Mercuries be obtained: if you have well understood me, already you are illumined upon this point. The lunar is the white Mercury, the vinegar most sharp the red; but to better determine these two Mercuries, feed them upon a flesh of their own species, the blood of the slaughtered innocents, which is to

say, the spirits of the bodies, are the bath, wherein the sun & the moon shall bathe.

I have here set forth a great mystery if well you will reflect upon it: those Philosophers who of it do speak, pass lightly o'er this important point: the Cosmopolite spoke of it right spiritually by means of an ingenious allegory, declaring the purification & animation of Mercury: *Hoc fiet, he says, si seni nostro aurum et argentum deglutire dabis, ut ipse consumat illa, et tandem ille, etiam moriturus comburatur.*[15] He concludes & describes the magistry entire in the words: *Cineres ejus spargantur in aquam, coquito eam donec satis est, & habes medicinam curandi lepram.*[16] Nor should you ignore the fact, that our ancient is our Mercury; that this name well suits him, in that he is the first matter of all metals; the same Author says, that he is their water, to which he gives the name of steel, & of lode-stone, & he adds thereto for greater confirmation of that which I have disclosed to you: *Si undicies coit aurum cum eo, emittit suum semen, & debilitatur ferè ad mortem usque; concipit chalybs, & generat filium patre clariorem.*[17] Whereon therefore a great mystery, have I disclosed to you without enigma; this is the secret of the Mercuries twain, the which contain the twin tinctures. Conserve them separately & confound not their species, for fear that they engender a monstrous progeny.

Not only is it that I dilate more intelligibly than any Philosopher before me has done, but also I lay bare all that is most essential in the practice of our art: if you meditate thereon, if you apply yourselves to understanding it well; but, most especially, if you labour on the lights that I have given you, I doubt not but that you shall find that which you seek; & should you not come to such knowledge, by the way I have marked out unto you, certain am I that with great pains only shall you come at your goal, by simple reading of the Philosophers. Do not then despair; but seek out the source of the liquor of the wise, the which contains all that is necessary to the operation; it is hid beneath the stone; strike upon it with the rod of magic fire, & a clear fountain shall thence burst forth; do then as I have shown; prepare the bath of the King with the blood of the Innocents, & you shall have the animate Mercury of the wise, which loses never its virtues, if you but preserve it in a vessel well stopped. There is such sympathy, says Hermes, betwixt purified bodies, & spirits, that they quit each the other never, once that they be joined together; for that such union is like unto to that of the soul with the glorified body, concerning which faith tells us there shall be no further separation, nor death. *Quia spiritus, ablutis corporibus desiderant inesse, habitis autem ipsis, eos vivificant, & in iis habitant.*[18] By which you may see the merit of this precious liquor, unto which have the Philosophers given more than a thousand divers names, it is the *aqua vitæ* of the wise, the water of Diana, the great moon, water of quick silver; it is our Mercury, our incombustible oil, which when cold like unto ice congeals, & in the heat, liquefies like unto butter; Hermes calls it the foliated earth, or earth of leaves; not without great reason; for if you observe it well, you shall see that it is leaved through & through; in a word 'tis the fountain most clear, whereof the Count of Treves makes mention; in fine it is the great Alkahest, which radically dissolves all metals; it is the true & permanent water, which having dissolved them, unites with them inseparably, augmenting both their weight & tincture. Hermes assures us our Mercurial water shall, once that it has been changed into earth, have acquired all virtue, wherewith Philosophers endow it.

KEY THE FOURTH

The fourth key of the art, is the entrance unto the second working; it is that which reduces our water unto earth; there is in this world but this one, unique water, which might by simple cooking be converted into earth; for the Mercury of the wise holds within its core its own proper sulphur, the which does coagulate it. The terrification of spirit is the sole operation of this working; cook therefore with patience; if you know well how to proceed, you shall not be long in awaiting the signs of this coagulation, & if they appear not in due time, then shall they not arise at all; for that is a sign indubitable that you have failed in some essential thing, in the first operation; for to corporify the spirit, which is our Mercury, it must needs be that you have well dissolved the body, wherein is enclosed the sulphur, which brings about coagulation of the Mercury. *Vis ejus integre est, si in terram conversa fuerit.*[19] Earth admirable in its fecundity; promised land of the wise, who knowing how to make fall thereon the heavenly dews, cause it to bring forth fruit of inestimable price. The Cosmopolite well expresses the benefits of this blessed earth. *Qui scit in aquam congelare calido, & spirtum cum eâ jungere, certè rem inveniet millesies pretiosiorum auro, & omni re.*[20] Nothing approaches the merit of this earth, & this spirit perfectly conjoined, in accord with the rules of our art; these are the true Mercury, & true sulphur of the Philosophers, the living male, & female who contain in them the seed, which alone may procreate a son more illustrious yet than his parents. Cultivate therefore & with care this precious earth; water it often of its own humidity, & dry it out as many times, & you shall increase no less its qualities, than its weight, & its fecundity.

KEY THE FIFTH

The fifth key of our work is the fermentation of the stone with the perfect body, to make thereof the medicine of the third order. Concerning the operation of the third working I shall say nothing in particular; but only, that the perfect body is a necessary leaven to our dough: that it is the spirit effects the union of the leaven with the dough, just as does water soak the flour & dissolve the yeast, in the creation of a fermented dough, appropriate to the making of bread. This comparison is right apt, & 'twas Hermes first made it. *Sicut enim pasta sine fermento fermentari non potest; sic cum corpus sublimaveris, mundaveris, & turpitudinem à fæce separaveris; cum conjungere volueris, pone in eis fermentum, & aquam terram confice, ut pasta fiat fermentum.*[21] Concerning fermentation, the Philosopher here reiterates the working in its totality, showing that just as the Mass of dough, becomes in its entirety leaven, by the action of the ferment, which to it is added; so too the sum of the Philosophic confection becomes by this operation a leaven proper to the fermentation of a new substance, & to the multiplication of it unto infinity. If now you well observe how bread is made, you shall find the just proportions, which to observe, between the substances composing your Philosophic dough. Do not then bakers utilise greater quantity of flour, than of leaven, & more yet of water than of flour, & of leaven? The laws of nature are those to be followed in the practice of this our Magistracy. I have given you all necessary instruction upon the principal points; such that it would be superfluous to say more, particularly touching upon the final operations, concerning the which the Philosophers have shown themselves much less reserved, than as to the earlier, which are the fundamentals of their art.

KEY THE SIXTH

The sixth key teaches of the multiplication of the stone, for the reiteration of the same operation, the which does consist but in opening & shutting; dissolving & coagulating; humectation & dessication; whereby are the virtues of the stone augmented unto infinity. Since it has not been my intention to describe the practice of the three medicines in their entirety, but to instruct you simply as to those operations which are most important, as regards the preparation of Mercury, o'er which the Philosophers pass generally in silence, to hide from the profane mysteries, which are but for the wise; I shall tarry no longer upon this point, & say naught further either concerning that which pertains to the projection of the medicine, in that the success you seek depends not on that; I have given extensive instruction only upon the third Key, for that it consists in a long series of operations, the which, albeit simple & natural, require nonetheless a great intelligence of natural law, & of the qualities of our materia, as also a perfect knowledge of chymistry, & of the divers degrees of heat, adapted to such operations.

I have led you by the direct path, & without detour; & if you have marked well the route I have traced to you, certain am I that you shall directly come to the goal, without erring. Know me right willing in my intention, that I have spared you a thousand labours, & as many pains, that I myself should have suffered on this arduous journey, were it not for like aid similar unto that I have given you also in this letter, stemming from a heart sincere, & a tender affection for all veritable children of science. I should be most grieved for you should you, like myself, & knowing already the true materia, pass fifteen years entire upon the work, study, & meditation, & come not to extract from the stone, its precious sap, the which it encloses in its breast, for cause that you know not the secret fire of the wise, which causes to stream forth from this plant to the sight both parched & arid, a water which wets not the hands, & which by magical union with the dry waters of the ocean of the wise, resolves into a viscous water, a mercurial liquor, which is the principle & fundament, & key to our art: transform, separate, & purify the elements, as I have shown you, & you shall have the true Mercury of the Philosophers, the which shall furnish you the fixed sulphur, & medicine universal.

But I place you on guard, that albeit you have knowledge of this secret fire of the wise, yet have you not come entire to the end of the first course. I myself erred several years in the route yet to be traversed, to arrive at the mysterious fountain, wherein the King does bathe, rejuvenate himself, & resume a life new & exempt from all infirmity; you must needs know also to purify, heat, & animate that Royal bath: it was to lend aid in this secret path, I drew out what I had to say upon the third Key, wherein are all its operations to be deduced. Of my heart I hope, that the instructions I have given you, lead you direct to the goal. But bear in well mind O children of science, that knowledge of our Magistracy stems more from the inspiration of Heaven, than from illuminations one might garner of one's own accord. This truth is borne out by all Philosophers: wherefore is it not enough to labour; but pray assiduously; read veridical & authentic texts; & meditate day & night, upon the operations of nature, & upon what conceivably she might do, were she aided by the attentions of our art, & in this way shall you of a certainty succeed in your undertaking.

And this is all I have to say, in this my letter; I had no wish to hold forth at length, such as the subject might

demand; nor have I spoken of aught but what is essential to our art; such that if you know our stone, which is the sole & unique material of our stone, & if you have the intelligence of our fire, which is at once both secret & natural,
than do you hold the keys of the art, & you may calcinate our stone, not by a vulgar calcination, the which is achieved by the violence of the fire; but by the calcination Philosophic, the which is natural through & through. Mark also this with the most illumined of the Philosophers, that there is this difference, between vulgar calcination, effected by the force of fire, & natural calcination; that the first destroys the body, & consumes the greater part of its radical humidity; but that the second not only conserves the humidity of the body, it calcinates; but also considerably augments it.

Experience will teach you in practice this great truth; for you shall find indeed, that this Philosophic calcination, which sublimes, & distils the stone as it calcinates, greatly augments its humidity: the reason for this is, that the fiery spirit of the natural fire incarnates in the substances which are to it analogous. Our stone is an astral fire, which harmonises with the natural fire, & which like unto a veritable salamander takes birth, nourishment, & growth from the fire Elementary, to which it is geometrically proportionate.

The Author's Name is in Latin in the following Anagram:

DIVES SICUT ARDENS S....

Footnotes

[1] Tentatively:

From the hidden mine it is,
Which is the venerable Stone,
In colour bright, & lofty minded,
The wide & manifest sea.

[2] Tentatively:

The King from fire shall come,
And in union shall rejoice,
And the hid make manifest.

[3] Tentatively:

For what springs of the crow,
Is the beginning of the art (or, also: the source of skill)

[4] (Very) tentatively:

Blessing in the form of water,
You who dissolve the Elements!

[5] Tentatively:

Let us take from this water its soul
That we might have from it its sulphurous form,
Our vinegar which, when mingled with the composite shall dissolve it,
Which is the Key to restoration.

[6] Tentatively:

Purify therefore the matter,
That flaming fire & water be made friends;
For in their earth,
That which from them ascends,
Is easily achieved.

[7] Tentatively:

For water is powerful
A nature, which transcends,

And fixed into a body rouses nature;
This is joy.

[8] Tentatively:
The water that from this stone streams,
Is of all things the first.

[9] Tentatively:
A median ointment or unguent
Which is fire,
Is midway between the fæces, & the water

[10] Tentatively:
Thou shalt separate the earth from the fire;
And the subtle from the gross suavely,
And with great ingenuity.

[11] Tentatively:
Draw down the smoke from highest to lowest,
And the divine waters, which are the King, shall descend from out of the heavens,
Conduct again their soul into his body,
The which at length out of death shall once more arise.

[12] Tentatively:
It behoves you thus
To draw from the water fumes,
From the balsam its blackness,
And to drive off from the fæces death.

[13] Tentatively:
And, this dissolution having completed,
You shall be hold, the heights of all Philosophy,
And the secret of secrets.

[14] Tentatively:
When I saw that I had made that water,
To commence gradually to thicken, & harden, I rejoiced;
For I knew of a certainty,
I should find that, whereafter I did seek.

[15] Tentatively:
This will be made,
If our ancient be set to drown in silver & gold,
That he himself consume,
And at length also die.

[16] Tentatively:
His ashes strew upon the waters,
And when they are enough cooked
You shall have the medicine that cures leprosy.

[17] Tentatively:
If eleven times he unites with that gold,
Letting fall his seed,
And weakened continuously almost unto death;
He takes unto himself steel,

And conceives a son more renowned than the father.

[18] Tentatively:

For it cannot be, that the spirit,
Longs for & misses the purified corporeal form,
But taking it to itself,
Does animate & inhabit it.

[19] Tentatively:

Its strength be rendered whole,
If it be transformed into earth.

[20] Tentatively:

Who knows to heat coagulated water,
And with it to join its spirit,
Shall surely have found a thing one thousand times more precious than gold,
Or any other thing.

[21] Tentatively:

Just as it is impossible to make dough without yeast;
So to the sublimed body, freed of its earthiness & turpitude;
Let him who wishes to join them,
Place therein the appropriate yeast,
And to it add the water & earth,
That the dough ferment.

[22] Tentatively:

Rich as one desires s...
Anagrammatically this gives SANCTUS DESIDERIUS which is the original Latin name of the saint called in French Saint Didier.

The Glory of Light

Transcribed by Adam McLean from Ms. Ashmole 1415. f61-70.

The Glory of Light

OR

a short treatise showing Urim and Thummim
to be made by Art, and are the same
with the Universal Spirit corporate and fixed.

Noble Sir:

Although things merely intellectual are most excellent; yet to know rare things out of use, is held little better than to know nothing, and it is now held a miracle. Also because weak things require the stronger support, I present this invention to you whose long experience hath enabled [you] to discern betwixt good and evil, when you come into an artificer's shop and find many instruments appear, of you know not the use, yet you think not the worse of them that cut your fingers, knowing the artist useth them to perfect[ion], and their speculations are compared to Rachel and Leah for beauty and perfection. Heretofore many worthy men manifested the possibility of squaring the circle,

which is not yet done, because in ardua virtuis, and I do desire to hold good correspondence with the Lawers, because they hold Reason to be the soul of the Law, and thereby essences are made manifest by themselves. The victory and regal power of pure sulphur which turns four into one brings perfect peace and shows the quadrate perfection, toward that which it is, is meant to do you service.

The truth seems buried because it brings forth little fruit but it is great and prevaieth to make all things manifest, so far as is possible to all men, for in common sense and reason all agree, in mysteries never; so that we may not speak of Science without knowledge, which breaks the Gates of Brass and cuts asunder the Bars of Iron, before the Eyes of understanding, that the Treasure of Darkness may be opened and the bright and fiery sword discovered, which turns every way to keep transgressors out of Paradise. For if we consider wherein the celestial and terrestrial bodies agree, we shall find something objective in the inferior bodies, whereby they communicate their Celestial virtue and influence, which excellent Art doth imitate to produce a glorious substance of commixed forms, and of clearness, virtue and beauty beyond expression. The Mathematicians say the Celestial influences do hold and govern every natural body, and by many virtues collect a quantity, subsisting without shadow, for the real virtues affect to be specificate, and as living fire gives light to other things, so this central substance of Celestial virtue or form of metals is the subject of this short discourse.

That Urim and Thummim were given on the Mount cannot be proved, yet they are potential from the Creation may appear, for they were substances whose name and essence did predicate each other being convertible terms: the name and essence one, the words signify Light and perfection, knowledge and holiness, also manifestation and truth; even as science and essence make one perfection. It is likely they were before the Law given, for the Almighty commanded Noah to make a clear light in the Ark, which some take for a window, others for the arching and bowing of the upper deck a cubit (Gen 8,22), but sith [since] the text saith Day and Night shall no more cease, it seems it did then cease, and whether there were one or many windows is uncertain. But when the windows of Heaven were opened, and the air darkened by pouring out rain, the Sun not giving his Light, but prohibited the generative spirit of the creatures in the Ark, what exterior clearness could be expected, therefore some of the Rabbins say the Hebrew word Zohar, which the Chaldee translates Neher, is not found in the scripture but in this place, so that like the word it seemeth to be a rare Light, and that which is generally doubted to be, the Creator commanded Noah to make by Art. Other Hebrew Doctors say it was a precious stone hung in the midst of the Ark, which gave light to all living creatures therein, this the greatest carbuncle could not do, nor any precious stone that is only natural, but the Universal spirit fixed in a transparent body shines like the Sun in glory, and gives sufficient light for all the room to unveil by. Therefore it is most probable this was the light that God commanded Noah to make, to give light to all living creatures, for it is of perpetual durance.

And whereas Tubal Cain is said to be a perfect Master of every artificer in brass and iron, which some hold doth contain the whole and perfect decoction of the Metallic virtue, wherein the central virtue is most abundant, and makes the happy more admired, who walks in the midst of the stones of fire (Ezech: 28,16), for where there are two things of our nature the chief is to be understood, therefore in the mention [mansion?] of fire, pure fire is preferred. The scarlet veil in the Temple seemed ever moving and signified pure fire generative and moving, which [when] fixed in clear bodies is Urim and Thummim, although essences are not without great difficulty made manifest by themselves, yet the clear vision thereof makes the possibility unquestionable, as at Elisha's prayer his servant saw the horses and chariots of fire about his master, which before he saw not, so are these apparent when the Invisible is made Visible.

Some think that Urim and Thummim were not artificial because they are said in the text (Exod 28, 30) to be put into the Breastplate, but not to be made, but this point may be cleared by observing the several kinds of making, as betwixt those things made with hands, and those things that are only made visible by effect, for when Nature and habitual virtue meet together the perfection is more absolute by a kind of new generation, as the pure l of metals by an inward power doth purge itself by ebullition, not by the first and remote causes but by the second and nearer, whereof the Philosophers saith the secret of all secrets is such a disposition which cannot be perfected with hands, for it is a transmutation of natural things from one thing to another. Also it is said the Artist taketh impure spirits and by sublimation, Nature and Art, cleanseth them into bodies pure and fixed, so that the bodily nature doth eternally predominate, and being more than perfect doth give perfection to other things. Now that these perfections have their beginnings from two Lights, both the text and the ancient philosophers make plain, but ignorance and the matter of the elements are the Iron Gates which must be cut in pieces before the invisible be made visible, for the natural Urim and Thummim the philosophers affirm what they have seen and done, and that they did nothing save that they knew before, so that a perfect knowledge is especially requisite to make a perfect Art. Therefore we are now to consider the means to attain this end.

The Lord gave Bazalael wisdom, understanding and knowledge (Exod 31, 34), there are the means, for Gold is dissolved by wisdom in contrition, assation and fire; the end is directed to invent works in Gold, Silver and Brass;

which is not to be understood according to the sound of words but according to the intent of all distillation to extract the inward [perfection] and manifest the central virtue, for where the perfection of the matter is glorious, the perfection of the form must be more glorious.

The Sun and Moon are as the Parents of all inferior bodies and those things which come nearest in virtue and temperature are more excellent, The Sun's motion and virtue doth vivify all inferior bodies, and the pure form of the Terrestrial Sun is said to be all fire, and therewith doth the Celestial Sun communicate most virtue. Therefore the uncorrupted quality of pure l being digested in external heat hath also regal power over all inferior bodies, for the Sun doth infuse his influence into all things, but especially into Gold, and these natural bodies do now show forth their virtues, until they be made spiritual.

One of the Rabbins saith they made in the Second Temple Urim and Thummim, to the end they might make up all the 8 ornaments, although they did not enquire by them, because the Holy Ghost was not there, and any Priest that spake not by the Holy Ghost, and on whom the Divine Majesty rested not, they inquire not by him. So it is with sacramental bread, which hath no signification before consecration, but these man have the Spirit of Bezalel, and made the natural and spiritual bodies, which sovereign natural tincture some say so purifieth and causeth the radical humour so to abound, that the children in the fourth generation (yea some say in the tenth) shall perceive the effect of such present health of their ancestors. The two stones which uphold man's life is natural heat and radical moisture which requireth all care to observe equal proportion and mixture like a lamp, where neither the flame nor the oil must surpass, lest the oil is exhausted or the flame suffocated, for there is a possibility and aptness in nature to attain eternity, seeing natural desires are never altogether frustrated, and this aptness extending itself to immortality as it was before the Fall and shall be after the Resurrection, but there is one term of Nature appointed after the Fall and another by corruption of Parents, for these are perfect terminative and privative ends, the Hart and Eagle renew their young, so that it is possible for Man to attain that which is not denied to unreasonable creature, others say that if you had once finished this work and should live but 1000 years, you might give what you will and when you will without danger of diminution, as a man that hath fire may give to his neighbour without hurt to himself. Marcus Varro said there was much more in the Flamens Ceremonies than they understood; Vesta signified pure Earth and internal fire, of whom it is said Earth undergoeth the name and so doth Fire. Vesta is both. Thus is shown forth in a work by fire.

Philosophy is nothing but the study of wisdom considered in a created nature, as well subject to sense as invisible; and consequently material, and wisdom's central body is the shadow of wisdom's central essence, and the moral interpretation can never excuse the real effect from ocular demonstration, but where reason hath experience, Faith hath no merit, and without faith there is no knowledge of any excellent thing, for the end of Faith is understanding. The Rabbins hold every natural beginning to be either matter or the cause of matter viz., the four elements. Others are of the opinion the Creator made one pure matter of which he made the 4 Elements, but here beginnings must be well understood, for there are beginnings of preparation, and beginnings of composition, and beginnings of operation, for the Artist was commanded to devise works in Gold, that is from the object to the possibility, for if the matter be glorious the form must be more glorious, and though the spiritual nature be more operative, yet the bodily nature must predominate eternally, so that to make the corporeal spiritual, and the spiritual corporeal is the whole scope of this intention, yet the spirit is not first but the natural, for corruption must put on incorruption, and mortality immortality, for that which is of greatest duration and most abundant in virtue doth most excell in glory and beauty, and so is fittest to make Urim and Thummim, for power and honour in his Sanctuary.

But because greatest things are not done by strength or habit of fingering, as also because the intellect doth so far excel the sense, this is a work of a second intention, and the beginning upon the virtue of the Elements, that is a pure bright and clear water of putrefaction for the perfection of every Art (properly so-called) requires a new birth, as that which is sown is not quickened except it die: but here death is taken for mutation, not for rotting under the clods, now therefore we must take the key of Art, and consider the secret of every thing is the life, therefore life is a vapour, and in vapour is placed the wonders of Art, whatsoever hath heat agitating and moving in itself, by the internal transmutation is said to live: This life the Artist seeks to destroy and restore an eternal life, with glory and beauty. This vapour is called the vegetable spirit because it is of the degree of heat with the hottest vegetable, and being decocted until it shines like the brightest steel ye shall see great and marvellous secrets, not by separation of elements by themselves but by predomination and victory of that pure fire, which like the celestial Sun enters not materially, but by help of Elemental fire, sends forth his influence and impression of form. Here we must observe differences of perfections, for although you have the fountain of complete white, yet you are not near your chief delight, which is the Fountain of Life and Centre of the Heart, the Universal Spirit, which lives in the radical humidity, and doth naturally vivificate, and is the masculine seed of the celestial Sol.

Here is that rule made good. Except you sow gold in gold you do nothing. Therefore we must take heed what we understand by gold. Whereof there are 3 sorts - vulgar, Chymicall and Divine; which is therefore so called because it

is a special gift of God. The Theosophists are persuaded by exact diet, and by certain forms of prayers, at certain times to obtain the Angel of the Sun, to be their guide and director.

The Philosophers advise to take the like matter above earth that nature hath under the earth. Others to search the most precious treasure from a vile thing, all which is easily agreed if rightly understood, for in the lines following the same author saith the vile thing is from the sperm of the Gold cast into the Matrix of Mercury by a prime conjunction. Others affirm Azoth and ignis to be sufficient for this high perfection. The which Azoth amongst the Germans is Silver, with the Macedonians Iron, with the Greeks Mercury, with the Hebrews Tin, with the Tartars brass, with the Arabians Saturn, and with the Indians it is taken for Gold. All which being ends in Nature are potential in one Composition, and by the duel of Spirits, the Celestial Gold obtaineth victory over all the rest, and it is made though not without hands a body shining like the Sun in glory which is called *Ens omnis privationis* exps or *Thummim*.

This is the king that made the pure (*Thummim*) clear bright fountain, and of it was made himself, the fair Woman so loving the red man, she became one with him, and yielded him all glory, who by his regal power and sovereign quality reigneth over the fourfold nature eternally, but if any shall understand either common or chemical gold to be the subject of this sacred body, he is much mistaken for a glorious spirit will not appear save in a body of his own kind.

Although fine maurchett be made of the purest meal, yet wheat is not excluded, and so bread is not properly said to be of the second and nearer causes rather than of the remote, notwithstanding that which is made by effect in a successive course, is as clean as that which is made with hands.

After we fell from unity we groan under the burden of division, but 3 makes up the union, first temporary, and after eternally fixed, he that knows a thing fully must know that it was, is, and shall be, so to know the several parts of a successive course is not a small thing, neither the how and little.

In the right use of the creature, Air turned into Water by his proper mixture, becomes wood, and the same wood by water is turned into a stone. A Spring in Italy called *Clytumnus*, makes oxen white that drink of it, and a water in *Bretia* makes sheep black that drink of it, and the River in Hungary turns iron into copper. What excellent things may be obtained by habitual virtue, or what power when nature and art make one perfection, who is able to express. That Reverend Martyr *Johannes Rupercissa* affirmeth the exalted quintessence upon the breaking of the glass sendeth forth such fragrant scents that it doth not only delight these that enter into the house, but even the birds that fly by will sit on the threshold so ravished with delight, that they may take them with their hands and if you desire by art to have thing of admirable sweetness and odour you will take a subject of like quality to exalt unto such excellency, the proper quality of fire and air is sweetness, it is but appropriate in Earth and Water, what bodies shall we find where these are most abundant to be wrought upon.

As the celestial bodies work qualities in other things yet have none in themselves, so the metallic bodies give no tincture, yet are most abundant in tincture. Air is cause of Life, Mercury is a [coacted] Air, aetherial and truly homogeneal which doth after a sort congeal and fix. It is called a crude gold, and gold a fixed and mature Mercury, and although the crude quality be cold and dry yet the internal and aetherial spirit is held hot and dry, and [soever] held for the excellency of his temperature that it is all fire or like to it, whereby it is dissolved, howsoever it is at large perceived these bodies are most abundant in pure fire and air, whose proper quality is sweetness. Therefore these are the fittest subjects to make the most precious perfume in the world, and considering clearness and brightness is the Centre of each thing and these bodies have both centre and superficies clear and bright, when they are purified by art, and the bodies made spiritual, and those spirits incorporate again, they must necessarily be bodies of greatest or clearest light and perfection, as one compareth a glorified body to a clear lantern with a taper in it saying "the more a man excelleth in virtue, the greater or lesser was the taper".

But the work cannot be manifest without the destruction of the exterior form, and the restitution of a better, which is the glorious substances of *Urim* and *Thummim*, which in their being and physical use, preserves the temple of Man's body incorruptible.

Some observe not a like difference between liquefaction and solution, but all corrosives or violent operations Nature hates, because there can be no true generation but of like natures. Neither can you have the precious sperms without father and mother, and although one vessel is sufficient to perfect the Infant in the Womb, ye Nature hath provided several breasts to nourish it, and different means to exalt it to the strength of a man, how gold should be burnt which the fire could not consume, is questionable; but every exaltation of this sovereign spirit adds tenfold power and virtue.

Then take one parte of this spirit, which is become as insensible dust, and cast upon molten gold it turns all into powder which being drunk in white wine, openeth the understanding, increaseth wisdom, and strengtheneth the memory, for here is the vein of understanding, the fountain of wisdom, and the river of knowledge.

The truth of every thing is said to be his incorrupted nature, for nothing shall rest eternally visible at the last fire, but

that which is of pure virtue and essential purity. Truth and science is not led by chance or fortune, but the spirit of God guides by the hand of Reason, and it seems the prophets approve of these stones of fire, some mentioning the stone of darkness, and as it were fire turned up, other the stone of tyne, and Ezekiel the stone of fire attained by wisdom, which he differeth from the natural precious stones, as pure fire from common fire. Therefore let modesty allow that possible whereof he understands not terminations and degrees, neither refuse the waters of Shiloh because they go slowly, for they that wade in deepest waters cannot go fast. To obtain the treasures of Nature, ye must only follow Nature who gives not like time to every generation. But as the mare hath ten months, the Elephant hath three or as some say nine years and 50 before Conjunction, be patient therefore in a work of nature, for thereunto only is promised victory and the chief errors in art are hastiness and dullness.

Place in Space

Transcribed by Adam McLean from MS. Sloane 3797, folios 3-5.

Place in Space the residence of Motion, or the Secret Mystery of Nature's progress, being an Elucidation of the Blessed Trinity. Father - Son - and Holy Ghost. Space - Place - and Motion.

Space, Place, Father & Son
are inseparable fixed & immoveable.

Motion ye Holy Ghost
Is that which brings all things to the Blessed determination
of the Dei, as in the Gloria Patri, Filii & Spiriti Sancti, etc.

Space is the Circle of Created World
Space is the Place wherein this Engine's rolled
As Place a Center circled in by Space
So Space ye Circle is of place's place
Place is a Center yet Exchange of Place
The Lineal motion is to Space's Space
Place in it Self is ever fixed and still
Which doth ye Vacant Space of Spaces fill
Space can not Move because it all Contains
Yet Space is Motion, place where Power reigns
Nor Space nor Place do ever Stir nor Move
Yet place in Space is restless Motions Grove
Great is the Magic of this motion's race
Motion in Space doth pass from place to place
Thus Motion caught in all including Space
Standing in centers moved to Circle's place

Motion is that which runs the world about
Yet it a place is never found without
Place it is Still from Motion never free
Move and not move how can it ever be.
This riddle placed in Space of mental motion
Is plane to sense without erratic notion
Motion's confined to various centriq place
Never to pass ye boundless bounds of Space
Thus each beginning doth its end contain
And End once made it must begin again
For what was done by one Creating Word
Must by this Three in one be understood
If any ask how this could ever be done
Tell them the word is Father, Ghost and Son
Before that time was made Creatural
God in himself was the great all in all
But to extend the virtue of his power
Of nothing all things made for his one bower
Thus was the great abyssive might
Formed into Creature, whence produced was Light
This light to Nature joined both firmly stood
As primo genitors and to beings food
The product of this all including one
In Triple Creature most divinely shown
Prangeth it self by measure of formation
To be the being's being of Creation
Thus were the heavens and the Earth begot
Both out of darkness unto Light was brought
From whence was made twixt one and t'other
Father, & Mother, Sister, & Brother
Four in number as the Elements are
Conjointly work to procreate their par
Fire is the Father, and the Mother is air
Brother and Sister, Earth and Water, are
These in their number weight and Measure
Make of this world the hidden treasure
Joined them thro light let them unite together
That they may live in love and be for Ever
So is the Quatrant four in one
The Matter Form and Essence of our Stone.