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✓ 126.8.13  
*Henry Ship*  
MERCURY's

# Caducean Rod:

OR,

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

Wherein is Shewn

His Nativity, Life, Death, Renovation and Exaltation to an Immutable State;

BEING

A true Description of the Myſterious Medicine of the Ancient Philoſophers.

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By *Cleidophorus Myſtagogus.*

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L O N D O N :

Printed by *W. Pearson*, and Sold by *T. Northcott*, in *George-Ally in Lombard-street*, 1702.

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

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



## To the Reader.

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

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

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

But

## To the Reader.

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

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

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

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



## To the Reader.

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

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

## To the Reader.

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

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

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

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

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



## To the Reader.

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

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

## To the Reader.

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

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

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



## To the Reader.

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

## Cleidophorus Mystagogus.

### Mercury's

( 1 )

## Mercury's Caducean Rod:

O R,

The great and wonderful Of-  
fice of the Universal Mercu-  
ry, or God's Vicegerent Dis-  
played, &c.

## CHAP. I.

Containing a Theophysical Investigation of the  
Philosophical Chaos, from whence Mercu-  
ry hath its Birth,

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



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

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

These

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

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

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

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

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

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

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

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

Seventhly,



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

From this one Chaos proceeds all that is necessary to this Philosophical Work, without addition of ought, but what is of its self, only by a diminution of what is superfluous, and that by a Natural Process; for as Sandivogius saith, The Ancients regarded nothing but Nature and her Possibilities, for that Nature originally was created pure and good; and although she travels under the burthen of the Curse for Man's Transgression, yet the same Primitive Spirit remains in her, and will if rightly disposed, labour with all her might to attain a more perfect end; therefore the Artift above all things ought to be simple hearted, and not in the least to regard, the subtil and new invented Operations in Chymistry, but that alone which Nature is able to effect; for God having created her, and placed his Divine Spirit in her, she is as Sandivogius saith, That alone, by which God works all things: Therefore if rightly disposed, she brings forth no Abortives. What she is, and how she Operates in the four Elements, and in what Vessels, is learnedly and candidly shewn by Sandivogius in the latter part of his first Treatise; but having promised to shew Mercury's Birth, I shall now come to perform that Task, for that the four Elements co-operate together to produce a Sperm and Seed, by first producing the three Principles, and of them two Natures, Male and Female; the Male is the Earth or Sperm, or Sulphur, by which Nature works all her intentions, not compulsively, but voluntarily; for the central Sun receiving the Spiritualities of the Elements, does like a true Servant mix the astral Vertues, and send them forth to the Circumference, where the

Female

Female Sperm is, which being acuated, animated and strengthened, and by a fermentative Union the impurities cast off, Mercury is born with his Caducean Rod; and seeing he hath his Birth from Celestial and Terrestrial Vertues, his Office is to ascend to the superior Orbs, to fetch Celestial Vertues, and again return to the centre of the Earth, to communicate the same to his defiled Brethren; by which act of Ascension and Descention he doth not only nourish himself, but also Sol and the other Planets; for as Philalethes saies in Fons Chymica Philosophiae, And it's our Sea, our hidden Fountain, out of which our Gold naturally is created, when yet it prefers it self to Gold, and conquers it, and in the hour of its Nativity Gold is joyned with it, and washed in it, and both encrease together into a strong Hero, which neither Cæsar nor the Pope can buy with Money, therefore with all thy strength get this Water: For this is that Mercury out of which the body of Metals is procreated, and as Sandivogius saith, even the Mercury of Philosophers; therefore they are not to be regarded who say, that vulgar Mercury or any of the imperfect Metals are the Foundation of our Stone, these being all specified by Nature, and brought to a Metallick Hardness; whereas ours is open and fluid, yet this Mercury, altho' thus Universal, and the very matter from whence all the Ancient Philosophers, none excepted, obtained the Secret, must be mortified and die, and by due Mediums be brought to Renovation and a more immortal State; for by this way only is he Capacitated to redeem his defiled Brethren, and to exalt the imperfect Bodies to the highest degree of Perfection; but this will be more largely treated of in the following Chapters, as occasion will necessarily require; therefore hating fruitless Repetitions, my aim being only to supply what many of the Philosophers have ( I presume ) willfully omitted, I shall write that in these sheets, which, I dare be bold to assert, was never written by any of the Philosophers; and I have deliver'd that in this Chapter concerning the



the true *Chaos* or Matter of the Cælestial Stone, that hath hitherto remained as a secret to the generality of Mankind, even from the foundation of the World: So that none for the future need to scruple or doubt, what the right beginning of our Work is, nor of obtaining it, if they will take the wholesome advice of *Bacon*, which I shall repeat, and so conclude this Chapter; *Which is to congeal the thing that Nature begun her first Operations about, by a proportional Mixture and Union of pure living Mercury, with the like quantity of Sulphur in one Mass.* Whereupon saith *Dominus de Nuysment*, of holy words, wherein this good *Anglian* or rather *Angel* clearly depinged that one and true matter, whereof the Philosophers have written Volumes under divers Figures and *Ænigmatical Fables*; not because they would maliciously hide it, but keep the Privilege of this knowledge for learned and Pious Men, who by continual study and laborious experience find and adorn it.

## C H A P

## C H A P. II.

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

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



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

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

I could enlarge to a greater Variety, but shall omit them, seeing every Artift, in the separation of the Chaos, will be able to demonstrate the same; although 'tis true the Ancients have not so distinctly named them, nor it may be so well consider'd it; whether they have or not, I dare not judge, seeing it is couched in silence, and they have said, 'tis a Symbole of every thing, and therefore have call'd it by all names, but its proper name is *Universal Mercury*; for it contains in its Womb the first Seed of all the seven Metals, as well the imperfect as the more perfect; and therefore I regard not the opinion of even many of the Philosophers themselves, who write about the number of Elements, whether it be Ternary or Quarternary, seeing I am satisfied there are four Qualities, hot, cold, dry and moist, and that in a two-fold Composition: For the first heat is of the *Red Sulphur*, to which may be added the *White Sulphur* and the Homogeneous *Vitriolic Salt*. The first Moisture is in the Inferior Waters, which must be married to its natural Spouse the Earth, by which it shall be enriched with fruitfulness; the second in the superior Mercurial Air, for after you have sublimed the Mercurial Earth from its Faces,  
and

and have formed the Body, and separated his Blood, you must know that the *Sulphur* is cloathed with combustibilities, and the *Mercury* with a Flegmatick Nature; therefore must you cast into her Womb the Seed of that Universal *Sulphur* or Fire, which is the parent of all Form in Generation, by which her volatility and Inconstancy will in great measure be taken off; but how this is to be performed will be the task of another Chapter, so we shall pass it by here, and come to speak a little concerning the two Corporal Elements of Earth and Water; for when we speak of the Earth, we mean not its gross and corporal part, but the Central Salt it contains: For as the Philosophers say, *in the Centre of the Earth is a Virgin Earth, which is true Element and Nature's Work*: And as to the Water 'tis filled with the dreadful effects of the Curie, even a Dismal Poisonous Coagulating, Arsenical Salt, which hinders Vegetation, and therefore must be separated, for the Earth delights only in the pure; this Mystery is candidly hinted by *Sandivogius*, for he saies, *the Water is never to be had pure, Art purifies that by a two-fold heat, and then conjoyns it, nay yet after this Union, although by a true Medium of Sulphur, it contains abundance of superfluous and corporeal Corruptions, which are Enemies to Generation, and therefore must be separated in preparing the Vinegar, or Crude white Sulphur*; for (as *Basil Valentine*, speaking of the great Office and Effect of the Earth, saith) *the Earth doth it not of it self, but the living Spirit it contains*. The true knowledge of this Mystery brings you to a right foundation in Art, and opens many others; for herein Nature only begins her Art of Formation and Vivification, without which there can be no Multiplication nor Perfection.

And that thou maist not be ignorant of the true and adequate knowledge of this Separation, I tell thee, that what Art doth not perform, Nature will, being rightly disposed, and that by a living active Innate, Quintessential Spirit, that forms the very  
B 2 Elements,



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

Thus

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

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

B 3

CHAP.



## C H A P. III.

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

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

For my part I have not chose the common envious and ambiguous way of Writing, I speak it not out

out of any disesteem to the Ancients, whose writings I esteem with the highest veneration imaginable, next to Holy Writ; but out of an Exercise, Sympathy and Fellow-feeling with the painful and laborious, for I have often said in my self, that I should never be able to subsist in these Indefatigable Labours, and to pass through so darksome a Wood; and indeed do admire, when I look back, how I have been upheld, but I wholly attribute it to that Divine Arm, who hath hitherto sustained me in a Sea of Difficulties. And it hath been one of my greatest griefs, that for many years I have had a perfect knowledge of the Matter in General, yet have been to seek in joyning Symbolizing Natures together, and all this through the obscurity of the Philosopher's words, and their confounding their Operations together; but what shall I say, I must conclude with *Solomon*, there is an appointed Season for all things under the Sun; for I now plainly discern, that this great Mystery here spoken of, may measurably be gather'd out of Books, when we come practically and feelingly to understand them.

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



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

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

Therefore I shall not speak here of extraordinary Generation, called in the Schools *Equivocal*, which is a Birth produced only by Putrification, without an Original Specifying Seed, but of that properly call'd *Univocal*; for by the Seed of Metals, Metals only are Generated, or else that Art, concerning which so many famous Philosophers have written, would be impossible: But to Assert this, is not only contradictory to Truth it self, but also a giving the direct lye to their voluminous Works, seeing on the

the one hand the Art hath not only its verity and possibility in Nature, but also on the other to be obtained by diligent search and labour; and *Sandivogius* hath already taken off all objections concerning the Production of this Mineral Sperm, where he saith, *the four Elements beget it, through the will and pleasure of God, and imagination of Nature*; therefore I would have none to put a false Construction upon these Writings, imagining, that I have a secret Reserve concerning vulgar Metals, for I deny them all, even Lead, Tin, Iron, Copper, common Mercury, Antimony, Marcasites, Nitre, Salt, Vitriol, Oyls of Vegetables, Animals, or any other thing, that hath received Determination in Nature, even Snow, Dew and Rain-water, most of which I have tryed to my own loss and damage, and not finding the Signs, was forced to begin again; Gold and Silver only excepted, which serve us for Fermentation in order to Projection.

What would you have clearer delivered to you than the Truth without any Equivocation, or Mental Reservation; concerning which verity I have a cloud of Witnesses on my side, even the conjunct Testimony of all the true Philosophers. Therefore away with all your false Notions in Philosophy, as also with all false Books (from whence many such Notions do arise) written by some upstart Smoak-Sellers, false Pretenders, unexperienced in Nature's Mysterious ways; away also with all false Commentors on the Philosophers Writings, especially such who make it their livelihood to rob the dead, and destroy the living; not valuing for self-ambition sake how much money is exhausted, and Families ruin'd, by following such their frothy Notions: These are indeed so far from unfolding or conceiving the Mysterious ways of Nature, that they write things repugnant to her very Laws. These instead of adorning, destroy that living Image, so truly delineated by the Ancient Philosophers, and dishonour their Writings, causing them to be ill-



ill-spoken of many times, especially by such whose losses have made them perverse. O vain Wretches, may not I properly apply to you the words of *Sandivogius*, where Nature speaks to the Alchymist in his Treatise of Mercury, *for your falseness you deserve the Halter*, equally as well as those who rob on the High-way, for of the two, you are the greatest Thieves; for I count it no less than Sacrilege, to rob the dead of those Honours due to them, and without Repentance expect an equal reward.

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

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

## C H A P. IV.

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

**T**His Blood is of so great consequence to be understood, and its Preparation, that without a perfect knowledge thereof, there can be no Progress made in the Philosophical Work; and as in Formation of the Body the *Acetum* is the first *Menstruum*, so here *Elixir* is the second, and *Azoth* is the third and perfect one, which are the three Fires, by which the work is carried on to its predestinated end, and are called the keys of the secret Science, two of which, saith *Ripley*, are superficial, and the third is Essential to Sun and Moon; now *Philaethes* says, that the superficial are the Water and the Blood; for that the passive Principles of the Philosophical Mercury, by this active Essence, which is a fire and *Sol volatile*, are digested and ripen'd into *Lune* and *Sol*, at the Philosophers pleasure.

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



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

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

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



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

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*Search of Causes*, page 73. where he fpeaks of the Mineral Matrix, and the Modus of ripening the Seed. He fays we find, that though fome part of the Matter exhale, and fly through the opennefs of the Matrize, yet that which remaineth may be brought afterwards to his full fpecificall Perfection, if the Matrize be closed again; and this is a good and observable ground to investigate the true Seed of all Metals, the manner of Ripening them, their Generation, Regeneration and Exuberation; alfo to confirm the Doctrine of Homogeneity of that which is moft perfect in the Metalline Predicament; alfo of the Symbolizing of the Corporal Metalline Elements before fpoken of; being underftood this is a Key opening the Door of many Mystical Veftries in *Hermes's Temple*. And fo we fee, that it is impoffible for any thing to attain Natural Perfection more than it hath, without Natural Motion, fuch as Nature ufeth in Generation and Augmentation; therefore in all times, and in all matters, the cautions here delivered muft be carefully obferved, that the Seed may be brought to fuch motion, and be enabled to receive the Benefit of fuch Natural Exaltation.

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



concile this difficulty, for that I will not, nor dare not speak plainer. I shall only add, that life, as 'tis an invisible thing, contained in the Blood, as in its Vessel, is as in Infants, very tender and weak, and easy to be extinguished; but if carefully nourished, it successively grows stronger and stronger, from Babes to young Men, and from thence to strong and perfect years, therefore in the Philosophick work 'tis a successive Animation by Eagles, which the *Sophi* have assigned from three to ten; three is the least you may dare to open your Vessel at, for it must first be able to withstand the Fire and Water, therefore *Philalethes* saith, the Vessel must not be open'd, nor the Fire go out from the 10th. of October to the 10th. of March; but I say 'tis far better if it remains till the 10th. of July. What is to be understood by breaking the Vessel, or letting the fire go out, I have plainly shewn in my *General Epistle*, therefore need not to recite it here; this Operation is that which *Espagenus* intimates, where he saies, *That the winged Virgin, excellently well washed, and impregnated with the Spiritual Seed of the first Male, whose cheeks are stained with the Colour of a Pomgrate, must be joyned to the second Male, by whose Corporal Seed she is made fully to be conceive*; this same truth is also hinted *Flammel* in his *Summary*, *Mercury must be taken out of his Nest, and transplanted nearer the Sun, where he will grow more in one day, than in a thousand elsewhere*; the practice is plainly intimated by *Artephius*, thus: *Our Mercury is drawn from its vitriolick Caverns, and a little farther tells you, 'tis drawn from a red Servant*. But this being the Work of the succeeding Chapters, I shall omit it here, and supply what is defective for the completing this Chapter, which is to let the Reader know, that 'tis not the outward Vessel, or outward Fire, that *Philalethes* means, which I will plainly show, by confronting against him an Author, as Learned as himself, viz. that famous *Willis* in his

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

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



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

## C H A P.

## C H A P. V.

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

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

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

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

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

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

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

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

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

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

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

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after



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

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

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

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

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



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

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

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

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

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



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

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

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

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



## C H A P. VI.

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

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

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



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

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

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

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



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

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

Now as in this work of the *Elixir*, the principles are confused, a *Cbaos*; for the Central Waters have not a radical Union with the Cælestial, for there is a

Crude

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

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



## C H A P. VII.

*A Theophysical Investigation concerning the Nature and Production of Laton.*

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

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

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

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



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

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

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

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



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

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

as

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

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

Life,



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

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

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

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

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

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



## C H A P. VIII.

*A Theophisical Investigation concerning the Rise and Production of Azoth.*

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

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

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

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

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



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

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

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

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

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



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

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

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

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

But



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

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

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

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

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

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

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



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

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

For Laton being formed, it must be whiten'd by *Azoth*, for the Body doth not Tine, except it be Tined, because of its thick and corporal Nature, therefore Philosophers say, *That Gold Colours not un-*  
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Basil Valentine describes it thus: *'Tis a volatile Fire in form of a Mineral Water, which congeals his volatile Mother, and dissolves his fixed Father, until they become one in Mercury's Triune Kingdom; for Mercury is help'd by Nature and Art in a way far beyond her common Process, and so comes readily to mollify the Body, and prepare it for fusion and liquifaction; nay 'tis the fountain and Balneum Mariae, the*  
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to the Earth, and putrify like a Grain of Wheat; the Faeces being cast away, you must bring it from the deep again into Water, which will generate a Branch of an unlike shape to either Parent; and altho', as before hinted, he doth seem to speak of the unlawfulness of shewing the way of extracting the *Sal Armoniack* or Mercury of the Philosophers out of their Sea-water; yet hath he here candidly given some general hints of it, therefore well may his Writings be esteemed a Rose, pluck'd out from among the Thorns.

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 E 2 Fire



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

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

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

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



## C H A P. IX.

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

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

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



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

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

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

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

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

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cannot be otherwise expected untill the fullness of time shall come, that the Golden Calf shall be ground to Powder, and Money shall be esteemed like Dross, and the prop of Antichrist dash'd in pieces. O that we might be all prepared for that long expected, yet now approaching universal day of Redemption; that our eyes may see the new *Jerusalem*, that is cloathed in White, come down from Heaven, which shall abound with Gold in the streets, and the Gates made with the richest Stones, and that we may pass through that Holy River of Regeneration unto the Tree of Life, whose fruit is for the healing of the Nations, given without Money and without price. O that we could see the Adeptists return from all the Corners of the Earth, and the righteous Inhabitants thereof without fears or Snares of their Lives. O that this great glorious Monarchy of the *North* was established, that all who thirst might come freely to it; that the Swords might be turned into Plowshares, and their Spears into Pruning Hooks, and that the name of the Lord, which is as a strong Tower, may be our defence, which are the Walls and Bulwarks of Righteousness. O that we could but once have our Assurance, that *Elias* the Fore-runner of these mighty things was come, as I hope he is, and that he had beat his Alarum and sounded the Trumpet for the Preparation of the Kingly way of the Lord. I would to God, that we might daily prepare our selves, so as to receive this great Heavenly Bridegroom with a bowed down Spirit and a sanctified Heart, that so we may not be found like the five foolish Virgins without Oyl in our Lamps, and so lose the Admittance into his holy Presence. O that all the truly ingenious may obtain their desire, by beginning in that Wisdom, which shall never fade, and that the earnest Desirers of Science might know the true interpretation of all, that hath been Mystically delivered by the

the Philosophers from the Creation to this very day; that we may be a People of one Language, and one Heart, as they will be in the day of the Gospel-Trumpet's Sound, when they shall come to eat of the Bread, and drink of the Water of Life freely, without Money or without price; where the Mysteries of Nature will be unveiled, even those hid from the Foundation of the World, and things passing unto their general Restoration, where they shall rest in their Eternal *Quies*; a Type of which every true Philosopher beholds, and how the Elements are unbanded, Principles produced, Bodies Calcined and Purified, in order to produce those rich and living Metals, even that Gold, which *St. John* in the *Revelations* says, *The streets of the new Jerusalem* shall be layed with, all which is brought about by the knowledge of *Mercury* and his Regenerating Nature; for 'tis he that must deliver into your hand that Triune Key, that unlocks all the Mysteries of Nature, yea and her Book of Records too, wherein her magnificent Acts are seen, and the Mysteries she contains unlock'd and open'd, and will be to be viewed by all, to whom the Promises belong, even those who are come through the many Tribulations, and have a Triumphant Song of Joy in their Mouths, even the Song of *Moses* and of the *Lamb*; that is, the Song of Judgment and of Mercy, which the *Sionites* Sing upon the holy *Mount Sion* to that great glorious Being and fullness of all Beings, and to the *Lamb* that sits on the Throne for ever and ever, *Amen*.

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



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

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

Secondly,

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

as



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

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

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

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

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

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

Seventhly,



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

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

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

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

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

Twelfthly,

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

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

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

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

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



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

my

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

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## The Author's Comment on this Oath.

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

*F I N I S.*

## Advertisement.

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

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







xs/ May 1927

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