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Young Range

St. Mary's mission

see Duveen - not mentioned
in any other bibliography
not in Halbert & Lang

Duveen, 623.

all done Sep. 17th
'Tis a rational conjecture upon the
grains or Pills which S^r Charles Le Blanc
(prostituted) had in his possession that
they were nothing else than the pure
A of Z separated by the means of
~~an~~ a Volatile Alkali which is
prepared from the Microcosmic Salt

From a Philosophic union of this
Microcosmic Salt with Nitre and tartar
may be expected that curious Liquor
of the adepts call'd the Alkahest,
or universal Mestrum for Animals
Vegetables and Metals These universal
the qualities it acquires from its union
with the 3 salts viz the Animal the
Vegetable and the Mineral. this
Microcosmic Salt by the intervention
of A becomes a Neutral. ~~Salt~~ of all
other salts tis the only one we putrifies.
It is easily united to the Macrocosmic
by combining it with the Universal Matter

Acid. we it eagerly absorbs. this
is what the Philosophers mean frequently
by the Animation of their Φ . this
the Φ found in the house of Ψ . thus
when we think they speak of the Anima
of Φ by common Φ by the Φ of Ψ we
lie open to a deception, for the
house of Ψ alludes to the Month
of March at which time that
universal spirit fills every thing
and is more profitably to be had
not but it is to be had at all times
by proper magnets.

The Carduus cannot appear
but by the addition of Sulphur the
principle being the source thereof.

This Treatise was wrote
and published by M^r. Floid
in the year 1726

Floid
FLloyd?

Wisdom reputed Folly :

26.8.13

OR, THE

F

Composition and Reality

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OF THE

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Philosophers Stone.

Quid est futilius, quid abjectius, quæ major est deliratio ac vecordia, quam eam damnare scientiam, in qua nihil prorsus olfeceris ; qui nec naturam, nec naturæ majestatem, nec proprietatem, nec metallorum operationes unquam dedisceris ?

Auc. Anony. De Arte Chem.



L O N D O N :

Printed for the Author, and sold by
W. Boreham at the *Angel* in *Pater-noster*
Row. Price One Shilling.



TO THE
ROYAL SOCIETY.

THIS Discourse upon the Universal Medicine for Men and Metals, commonly call'd the *Philosophers Stone*, is humbly dedicated to the *Royal Society*, who with so much Success and Glory does cultivate and promote *Natural Philosophy*; that her Fame is spread all over the learned World.

The Author hath endeavour'd to treat this Subject with all the Plainness and Simplicity it is capable of; to reduce into a small Compass; all that is most essential to the Science of Alchymie; to bring into Order, what is confusedly scatter'd in the Books of the most famous Alchymists, and to frame a clear Notion of their *Stone*.

A 2

If

To the Royal Society.

If this proves worth the Attention of the Learned Society, there is Hope that it may also prove useful to some of our ingenious Artists, some Time or other, and of great Benefit to the Nation.



Wisdom

(5)



Wisdom reputed Folly :

O R,

*The Reality and Composition
of the Philosophers Stone.*



WE are indebted to our Modern *Philosophers* for many agreeable and useful Discoveries, and for the Destruction of many popular Errors, relating to Animals, to Vegetables, and other Productions of Nature. But while they have not spar'd the Mistakes of ancient Naturalists, they have left the Alchymists to themselves with their transmuting Stone.

That Stone, however, is the greatest Discovery that ever human Understanding made in natural Things, supposing it to be no imaginary, but a real Thing : Many Books have been writ, almost in all Ages,

Ages, of its Composition, which our Philosophers have not thought worthy of their Attention, by Reason (I suppose) of the Obscurity and Confusion that reigns in those Books.

I will not pretend to decide, whether it hath prov'd too hard a Task to convince the Alchymists (I mean the true Alchymist Philosophers) of imposing upon the World; or whether it hath been judg'd too indiscreet to assert the Truth of their Doctrine now a-day, the World is so quiet and indifferent about it; and too dangerous to excite and inflame the Desires of Men, who are naturally too apt to follow blindly any Design that proposes to them the Acquisition of Riches, and the Preservation of Health.

I should be Blame-worthy, I confess, to endeavour to provoke the Eagerness which Multitudes of Men shew'd formerly in the Search for the *Philosophers Stone*, if at the same Time I did not furnish a Preservative against deceitful Sophists, and the deluding Promises of crafty or fanciful Men, as I hope to do.

The Count *Trevisan* and *Zacharius* recounting their long and fruitless Labours, while like-blind they were led by others not better sighted, they complain of the great Number of Men in their Time, who, without any Theory, but intoxicated with their own Imaginations, pretended to lead

the

the Way, and teach the Perfection of the Magistery. There was hardly a City in *Europe* in those Days without some such Laborators, looking for the Stone where it is not to be found: *Zacharius* got acquainted with above a Hundred of them, in the sole City of *Paris*, to his great Cost.

" We have seen (says the * Count) a
" vast many † Dealbations and Rubifica-
" tions, many Receipts of Sophists, in so
" many Regions, as, at *Rome*, in *Navarre*,
" in *Scotland*, in *Turkey*, in *Greece*, at *Alex-*
" *andria*, in *Barbary*, in *Persia*, at *Messina*,
" at *Rhodes*, in *France*, in *Spain*, in the
" *Holy Land* and adjacent Countries, in
" *Italy*, in *Germany*, in *England*, and al-
" most round the World; and we could
" see no where but Men working on So-
" phistical Matters: Some we found in
" those Regions who had the Stone, and
" knew the Reason and Composition of
" it; but we could never be admitted in-
" to their Familiarity.

In those Days our *England* was infested with numerous Cheats and Sophistications; insomuch that, to put a Stop to that Mischief, the Parliament thought fit to make a Statute 5 *Hen. 4.* against the Multiplication

* Bernardus Cornes Trevisanæ Marchiæ de Secretissimo Philosophorum Opere Chemico.

† False Appearances of Silver and Gold.

tiplication of Gold and Silver. That Statute was repealed in *Wm. & Mary*, at the Representations of the late illustrious *Robert Boyle*, Esq; who declar'd publickly, that he had seen enough to be perswaded that it was possible to graduate base Metals unto perfect Gold.

Was it not an Injustice to disgust and restrain a Nation, so fertile in Men of a sagacious and penetrating Genius, and to debar them of the Benefit of such Discovery?

The *Indians* believ'd that their Gods were come down from Heaven to destroy them, when the *Spaniards* first fell upon them with the Thunder of their Artillery; and I do believe that the ancient *Romans* would have thought the same, if they had been surpris'd in the same Manner: Or if they had been told, that it was possible to make a Machine vomiting Fire, and sending forth Bullets, that would kill them at a great Distance, no doubt they would have laugh'd at it.

Again, If the Ancients had been told, that by the Propriety of a certain Stone, the Art of Navigation could be so far improv'd, as to enable Men to conduct a Ship round the World, assuredly they would have judg'd it impossible.

This is the Case of the Philosophers Stone: It is deem'd false, because it is unknown.

The

" The Vulgar (says *Roger Bacon*) laughs
" at the Secrets of Wisdom, nor does he
" know how to make Use of highly wor-
" thy * Things.

Some Men of Reputation in the Republic of Learning, having in vain attempted the great Work, over-ruled by Self-love, chose to accuse of Falshood the Alchymists, rather than to suspect their own Ignorance: The greatest Number too easy follow'd their Decision, without taking any Pains to examine the Question, and without knowing any thing of the Doctrine of Alchymists, which is grounded on Nature.

The perpetual Motion and Circulation of Matter in various and almost infinite Modifications, in a certain reciprocal Order, which tyes such and such Effects to such and such Causes, and is establish'd and preserv'd by the Creator of all Things, is (as I believe) what is commonly call'd Nature, or the Laws of Nature.

The diligent Observation of that reciprocal Order, and of the Causes and Effects link'd together in Nature, hath produc'd several Arts, among others the Art of Alchymie; and as human Understanding is capable of infinite successive Knowledge, new Arts will be invented to the End of Time.

B

In

* *Rog. Baco de miranda potestate Artis & Naturæ.*

In all Changes and Transmutations of Bodies, Nature is always the efficient Cause; Art makes Use of Nature, and is only the occasional Cause of the Effect produced: The Alchymist pretends to no more.

“ We do not do it, (says * *Geber*) but
 “ Nature does it, which we serve by our
 “ ingenious Artifice; we prepare the Mat-
 “ ter, and dispose the Ways; for Nature
 “ always operates by it self, we are only
 “ her Servants: We do not transmute
 “ Metals, it is the Work of Nature.

And as the Gardiner obtains from Nature more excellent Fruits, and more elegant Flowers by his Art, than Nature would produce if left to her self, so the Alchymist improves the Gifts of Nature by his Art, which consists in the Knowledge of the Effect that will follow from such and such Disposition of Matter.

I hope this Comparison will not appear trivial, if one but observe that a small Sprig of Mint growing in a Bottle full of Water, shews a Metamorphosis of that whole Water, which is cold and fluid, into an Aromatick hot Plant; and may afford as much Speculation to a true Philosopher, as the Transmutation of Copper into Gold, which is but a Passage from
 one

* *Gebri Arabis de Alchymia summa Perfectionis traditio.*

one Kind to another, and from an impure Metal to a pure one.

I remember with Pleasure what I saw in *Holland*, in the Garden of a Gentleman, a great Florist: He shew'd me first a large Bed of ugly Tulips, all uniform, of a Brick Colour; This is (says he) my Nursery: Then he carry'd me to a private Place, where under a Kind of Tent, like a Green House, I saw a Bed of Tulips beautiful beyond Imagination. You have seen the Nursery, this is what it produces to me by good Management, said my Gentleman; to whom I reply'd, You know, Sir, how to make an admirable Metamorphosis; this is indeed like changing Copper into Gold and Silver. I cannot pass by what the Jesuit *Lana* relates in his *Prodromo è vero saggio di alcuni inventioni nove, &c.*

“ I took a Quantity of Orange Flowers,
 “ and put them into half a Pound of Oyl
 “ of Sweet Almonds, together with a lit-
 “ tle Rock Allom, in a Glass Bottle well
 “ stopp'd: I expos'd it to the Sun for a
 “ Month, adding more Flowers, when I
 “ found the first were putrify'd, without
 “ taking any out. A Month after, I
 “ pour'd off the Oyl impregnated with
 “ the vertue of the Flowers, and very
 “ odoriferous, and divided the Oyl into
 “ several Glass Vials, which I carefully
 “ did set aside, and left them untouch'd
 B 2 till

" till the next Spring; at which Time I
 " saw certain Flowers swimming in the
 " Oyl, which to me appear'd perfectly
 " like true and fresh Leaves of the O-
 " range Tree: But the Wonder increas'd
 " some Months after, when the hot Sea-
 " son being advanc'd, the Flowers were
 " turn'd into Fruit, about the Time that
 " such Fruit was ripen'd upon the Trees;
 " there being seen in the Bottom of the
 " Vials small Oranges with their pro-
 " per Colours, in nothing distinguishable
 " from true Oranges, Smallness excepted.
 The Author adds, " That this curious
 " Metamorphosis was seen by many in
 " their College at *Rome*, and that he pre-
 " sented Monsieur *Innocentio Conti*, Lieu-
 " tenant-General of the Army of the
 " Church, with one of the Vials; in
 " which Vial the same Flowers and Fruit
 " were seen in their Season.

Had the Author conceal'd his little
 Art, he would have pass'd for as great a
 Conjuror as an Alchymist, and, I believe,
 would have met with as little Credit;
 for this rare Production is as much out
 of the common Course of Nature, as the
 Transmutation of Metals may be.

The *Smaragdine* Tables, the most an-
 cient Book treating of the *Philosophers*
Stone, is commonly reputed to be a Work
 of *Hermes Trismegist*, that is to say, thrice
 great, who was the same as the God

Mercury

Mercury of the *Egyptians*: But as they,
 according to *Jamblicus*, were used to fa-
 ther upon him the Product of their Brains,
 to pay a Tribute, and to shew their Reve-
 rence to him, whom they worshipp'd as
 the Father of many Arts and Sciences,
 or rather to give a greater Weight to
 their Inventions, it is not known who
 was the Author of that Book, the less, that
Hermes inscrib'd it to *Hermes*. It is e-
 nough for us to say, that this reputed
Hermes is held by the Alchymists for the
 first Inventor of their great Magistery:
 Therefore to begin with the Source, I
 shall endeavour to find out the Composi-
 tion of it in this Analysis, deliver'd to us
 by *Hermes* himself in these * Words.

" It is true and very certain, that what
 " is superior hath the Nature of what is
 " inferior; joyn them in one only Way
 " and Disposition: *Sol* is the Father in
 " this Marriage, and the *white Luna* is
 " the Mother; a third succeeds as Go-
 " vernour, the *Fire*. What is gross make
 " subtile, and what is subtile make gross:
 " In

* Tab. Smar. Verum est & verissimum, quod est supe-
 rius naturam habet inferioris, conjungas unica via dispo-
 sitioneque. Sol ejus connubii est Pater, & Alba Luna Ma-
 ter, succedit ut Gubernator Ignis. Crassum fac subtile, &
 subtile spissum reddito, ad hunc modum Gloriam habebis
 hujus Mundi.

" In this Manner you shall possess the
" Glory of the World.

The first Thing we are to find out is the Matter, and the true Matter; for if we do mistake it, we shall run from one Error to another.

Every Body knows that the Chymists have given to Metals the Names of the Planets; that Gold is *Sol*, or the *Sun*, and Silver is *Luna*, or the *Moon*, and are call'd by the Alchymists, among other Names, the two great Luminaries, for their Excellence above other Metals.

But, according to the Count *Trevisan's* Precept, we must not stick to the Sound of Words, but consider what is according to Nature and the Power thereof.

The Metaphor used by *Hermes* of Father and Mother, is borrow'd from the Generation of Animals, which is effected by the Union of the Male and the Female.

From the Union of Gold and Silver no Generation is to be expected; they are both solid Bodies, and cannot act upon each other; neither the one proceeds from the other.

Geber the *Arab* is stiled by some *Magister Magistrorum*, the Master of Masters, as being quoted by all those who wrote after him: He says, speaking of the Errors of many Laborators,

" Others

" Others joining solid Bodies with solid Bodies, and soft with soft, have
" endeavour'd to make 'em transmute
" each other, and could not effect it; as
" mixing Gold or Silver with Copper,
" or with any other Metal, they never
" saw them transmuted into Gold or
" Silver by a true and lasting Transmutation. *

This very Consideration hath deceiv'd many, and made 'em conclude, that neither Gold nor Silver do enter into the Composition of the Stone: It is hardly to be imagin'd, what fantastical and extravagant Imaginations they fell into.

But if we must judge according to Nature and Reason, we must seek in Gold the Golden Sulphur, the Tincture with which other Metals are said to be tinged and dyed.

In Gold (as all the Philosophers do aver) you will find a red Sulphur, in Silver a white Sulphur; such Sulphur is not to be found any where else upon the Earth.

" That † Gold (says *Geber*) is the
" tinging Sulphur, it appears by this,
" That being mix'd with *Argent Vive*,
" by Sublimation it transforms it into a
" red

* *Gebri Arabis de Alchymia summæ perfectionis traditio. Cap. XXI.*

† *Cap. de Essentia Solis.*

"red Colour." What this *Argent Vive*, and what the Sublimation is, shall be explain'd and better understood hereafter.

Raym. Lullius speaks very plain of the Tincture of Gold and Silver, with which the *Stone* to transmute into Gold, and the *Stone* to transmute into Silver, are made; and you may observe by the by, that Silver is also the Father of the *Stone* for Silver.

"By the same * Reason that a Man proceeds from a Man, and a Beast from a Beast, there is also no other Ferment in the World besides Gold and Silver, which are the Tincture with which *Quick-Mercury* is tinged; who without such Mercury believes to tinge, proceeds blindly to his Transmutations, because Gold gives the Colour of Gold, and Silver gives the Colour of Silver.

Here is no Difficulty but in the Word *Mercury*; of which hereafter.

Avicenna's

* Quia Homo exit ab homine, Bos a Bove, item non aliud est fermentum in mundo nisi Sol & Luna, quæ sunt tinctura cum quibus coloratur Mercurius vivus. Qui sine tali Mercurio credit tingere, cæcus vadit ad Practicam suarum transmutationum; quia Sol in colore Solis tingit, Luna in colore Lunæ. *Raymundi Lullii Vade Mecum*, p. 328.

Avicenna's Words are also very clear:
 " * Gold being the most noble among
 " Metals, the most compact, perfect and
 " fix'd; if it be dissolv'd and separated
 " in most little Parts, it becomes Spirit-
 " tual and Volatile like the *Mercury*, and
 " that by Reason of its Heat; and then
 " it hath a Tincture without End, and
 " that Tincture is call'd the *hot Masculine Sperm*.

I will not tire my Reader with many Quotations, which I could gather in great Number: I think this may suffice us to be sure, that common Gold (according to *Hermes*) is the Father of our Stone: But the Mother *Lune* remains still to be enquir'd into.

Let us return to our Philosopher: When he is pleas'd to tell us where we shall find the Matter of our Stone, he directs us thus:

"Go to the Mountains of *India*, and
 " to their Caves, and take from thence
 " the honour'd Stones, which are dis-
 " solv'd in Water when they are mix'd
 " with it, and that Water is that which
 " is

C

* Cum Aurum sit nobilius inter Metalla, magis compactum, perfectum, & fixum, tamen si dissolvatur, & in Partes minimas separetur, fit spirituale & evolans sicut Mercurius, & hoc ratione suæ caliditatis; & tunc habet Tincturam sine numero, & ista Tinctura vocatur Spermæ Masculinum Calidum.

" is taken from other Mountains and
 " their Caves.

Gold is easily discover'd in those Stones
 taken out of the Mines of *India*. Some
 Learned do say, that *Solomon* did send his
 Fleets to *India* through the *Red Sea*, to
 fetch that Quantity of Gold which a-
 bounded so much in *Israel*.

The Water dissolving those Stones, or
rather that Gold is the *Luna* we are look-
 ing for, the *Lunar Water*, *Aqua Lunaria*,
 so often mention'd in the Books of Al-
 chymie; it is the *Argent Vive* of *Geber*,
 the *Mercury* of *Lully* and *Avicenna*: It is
 that Copper Water so much extoll'd by
Basil Valentin, which hath so many Names
 that they can hardly be told. I shall
 set down here the most common among
 the Alchymists, for the Satisfaction of the
 Curious; and at the same Time the cor-
 responding Names given to Gold.

Luna, Mulier candida, Fœmina, Regina,
Mercurius, Fumus albus, Nebula Nigra, Spi-
ritus, Anima, Leo viridis, Vultur aquila, Hu-
midum Aurum.

To which Names do correspond with
 Gold,

Sol, Rubens maritus, Mas, Rex, Sulphur,
Fumus citrinus, Nigrum nigrius nigro, Terra,
Corpus, Leo Rubeus, Bufo, Siccum, &c.

The

The Philosophers do give us sufficient
 Warning of that Multiplicity of Names:
 The last Words of the *Turba Philosopho-*
rum are these:

" Be sure that it is something to which
 " you must add nothing but his Compa-
 " nion, and let Men multiply Names;
 " for if they were not multiply'd, Chil-
 " dren would laugh at our Science.

Those Names either point at some Pro-
 perty, or at the Colours through which
 the Matter passes in the Process; by Ex-
 ample, *our Water* is call'd the *Female*, be-
 cause, says *Arnoldus*, *In se recipit virtutem*
Masculi, Oleum, Sulphur, Tinctura; that is to
 say, she receives the Sulphur of Gold, the
 Oyl, the Tincture; and by the Similitude
 of Nature, unites with it, and cleaves to
 it in the Fire, which common *Mercury*
 does not.

" We never could find (says *Geber*)
 " any other Thing permanent in the Fire,
 " except that unctuous Humidity, which
 " is the sole Root of all Metals." And
 the Count *Trevisan*,

" Our * Work is made of one Root,
 " and of two Substances Mercurial, taken
 " crude

C 2

* *Opus nostrum fit ex una radice, & ex duabus sub-*
stantiis mercurialibus, crudis assumptis & ex minera tra-
ctis, puris & mundis; igne conjunctis amicitia ut exigit
ipsa materia assidue coctis, usque dum ex duobus unum
fiat, in quo quidem uno corpus spiritus & iste corpus
facta sunt a commixtione.

“ crude out of the Mine, purify’d and
 “ cleansed, joyn’d by an amicable Fire,
 “ as the Matter requires; concocted in-
 “ cessantly until out of two be made one;
 “ in which one the Body is made Spirit,
 “ and the Spirit becomes a Body by Com-
 “ mixtion.

These two Substances are of one Root, which is *Mercury*, out of which is extract- ed the *Argent Vive*, with which Nature generates Gold in the Bosom of the Earth; so that the Matter of the Philosophers Stone is Gold, and the Seed of Gold, and nothing else.

Therefore *Hermes* expresses himself thus :

“ * Nothing agrees with the Thing but
 “ what is of its own Nature, and nearest
 “ to its own; then it will beget Children
 “ like itself.

Now I hope we have found out the true Matter of the Philosophers Stone: We must see what must be done with it. But, before I begin, I must answer an Ob- jection, which otherwise might perplex the Reader.

The Philosophers do say, That their Gold is not *common Gold*, as their *Mercury* is not common Mercury. *Aurum nostrum non est Aurum quod est Vulgi.*

You

* Non covenit rei, nisi quod est propinquius & in natura sua: Tunc generabitur Proles similes *Hermes*.

You must know, that when the Mer- curial Water in the Solution of Gold hath seiz’d the Sulphur, the Oyl, the Tincture of Gold, the Philosophers do call it *Au- rum, Gold*: And *Arnoldus Villanovanus*, in his great *Rosary*, Page 138, explains it thus :

“ Our Gold is not common Gold, be-
 “ cause it hath receiv’d a great Addition
 “ in Tincture, and Preservation in the
 “ Fire.

That Water united with the incombustible Sulphur of Gold is richly tinged with it, and is incombustible; as I have made the Experiment of it, and I have seen with my own Eyes, and have shewn to some of my Friends, and can shew it still to the Curious. And it proves it- self to be no Sophistication, being very hot, oily, and ponderous; bright like mel- ted Gold, and will not burn nor flame: Nothing like it in Nature.

Now I proceed. The Propriety of our *Lunar Mercurial Water* is to dissolve Gold.

“ *Custos in Turba* says, * I admire, O
 “ Company of Philosophers, the Power
 “ and Virtue of this Water, which is such,
 “ that when it is enter’d into the Body,
 “ it

* Miror, O Turba Sapientum, de tali vi hujus aquæ ac naturæ, cum introivit in hoc corpus, vertit ipsum in terram, deinde in pulverem. *Custos in Turba.*

" it turns it into Earth, and then into
" Powder.

The first Thing then to be done, is to
apply that Water upon prepar'd Gold,
and, actuated by the Fire, it will exert its
Nature: They will embrace mutually
each other.

" Thus we must joyn them together;
" which Commixtion the † Philosophers
" have compar'd to a Marriage of two,
" of whose Embraces does result a Gol-
" den Water; according to the *Turba*.

And the *Semita Semita*;

" Our Water dissolves Bodies, calcines
" them, reduces them into Earth, and
" transforms them into Ashes, albifies and
" cleanses them according to the Word of
" *Morienus*; *Azoth & Ignis Latonem. Mun-*
" *dificant id est obscuritatem penitus ab eo*
" *arripiunt.*" That is to say, Our Wa-
ter clarifies Gold, reducing it at last to a
precious Stone.

Let us hear again the *Turba*.

" Unless you do demolish the solid
" Bodies by a Spiritual Matter, until the
" Corporeal be made Incorporeal, and like
" a thin Spirit, you cannot extract that
" highly subtle and tingent Soul which
" is hid in the innermost of the Bosom.
" And

† Sic oportet nos duo conjungere, quam commixtio-
nem Philosophi compararunt conjugibus, ex quorum am-
plexu resultat qua *Aurea Turba Philos.*

" And know ye, that unless the Body be
" broken until it be dead, and ye do
" extract the Soul, which is a tinging or
" dying Spirit, you shall never be able
" to dye a Body with it.

This Dye is not a simple Gilding, it is
giving the Colour as it is in Gold itself,
and essentially or intrinsically.

The true Solution is reducing Gold
and Mercury into their first Matter; which
is not, as some ignorantly have fancy'd,
to reduce into the four Elements, by rea-
son that they are the Principles of all
Things, which Nobody doubts of; but
is not what the Philosophers mean by re-
ducing our Stones into the first Matter.
The first Matter of Mercury is a Water;
the first Matter of Gold is quick Mer-
cury, or *Argent Vive* and Sulphur, as
Geber and all Philosophers do hold.

" *Est igitur Sol creatus ex subtilissima sub-*
" *stantia Argenti Vivi, & clarissima fixura*
" *& mundissima, & ex pauca substantia*
" *sulphuris mundi & pure rubidinis fixis-*
" *simi, clari & à natura sua mutati, tin-*
" *gentis illud,* *Geber, cap vi.*

When you have reduced Mercury into
Water, and with that Water you have
reduced Gold into a thin Earth and spi-
rituous Sulphur, you need not to think
of the four Elements, which are the first
Matter

Matter of all Things, and so are the first Matter of *Argent Vive* and pure Sulphur; which *Argent Vive* and Sulphur at last are the first Matter of Gold, and of all Metallic Substances.

This is strongly express'd by the Count *Trevisan*, in his Answer to *Thomas de Bononia*, (a Physician of *Carolus VIII.*) who had sent him a Stone compos'd by him the Physician.

Therefore those learned Chymists, who, taking this Matter wrong, did laugh at the Alchymists for pretending to reduce Gold into its first Principles, had no great Reason to triumph over them. Whoever shall see the Philosophical Solution of Gold, will have Reason to laugh at the Ignorance of the Criticks.

" * Gold is nothing but *Argent Vive*,
" or Quicksilver coagulated by the Force
" of Sulphur. Therefore if Gold be di-
" gested or dissolved duely and naturally
" in *Argent Vive*, that *Argent Vive* ac-
" quires the Natural Proprieties of that
" Gold.

* Comes March. Trevi ad Thomam de Bononia Epist. Aurum non est aliud quam Argentum Vivum coagulatum vi Sulphuris: Ideo si Aurum in Argento Vivo decoquantur seu dissolvatur debita, & via naturali Artis, ipsum Argentum Vivum naturales proprietates illius Auri acquirat, verum tamen hujus Decoctionis & Solutionis metallorum via paucissimis nota est ac patet. Comes Trevis. N. B. I need not repeat, that Quicksilver here is no common Quicksilver, which does not cleave to Gold or Silver in the Fire, but flies away.

" Gold. But the Art of that Decoction
" and Dissolution is known to very few.
" *Trevisan*.

Geber, disputing against those who deny'd the Possibility of Transmutation, argues thus:

" And that is that makes them believe
" the Construction of Gold impossible,
" because they do not know its artificial
" Destruction from the Course of Nature:
" They prove, perhaps, that Gold is of a
" very strong Composition, but they do
" not prove to what Degree it is so.

Let us hear other Philosophers about our Solution: And first,

Arnoldus Villa * " The first Homogeneity
" of Metals is *Argent Vive*: Therefore
" when they are dissolv'd in that Homo-
" ginity, they are united and join'd to-
" gether, and never part; (to wit, in the
" *Proces*) because they act upon each o-
" ther, as being alike.

D

George

* Prima vero Homogeneity metallorum est Argentum Vivum, cum ergo in ipsa Homogeneity solvuntur, in simul conjunguntur, nec unquam separantur quoniam utrumque agit in suum simile.

George Ripley † “ Know my Son, that
 “ our first Matter is neither common
 “ Gold nor common Silver; nor can it
 “ be got out of corrosive or other ex-
 “ ternal Things. Have a Care not to
 “ use in your Work any Thing contrary
 “ to its Nature: For you know that Man
 “ shall reap what he sows: Mark * also,
 “ that our Stone, which is perfect in its
 “ Kind, is hard, nor can it easily be dis-
 “ solv'd: But if you join his Wife with
 “ him, it is dissolv'd into a Philosophical
 “ and incombustible Oyl, which hath
 “ many other Names.

Clangor Buccinae || “ The fair Redness
 “ of our Copper transforms the Metallic
 “ Substance of *Argent Vive*; that is to
 “ say, the *Philosophic Lune*, in an admira-
 “ ble Golden Tincture.

Euclides.

† Scito igitur, mi Fili, nostram primam materiam nec
 Aurum nec Argentum commune esse, nec posse ex corro-
 sivo aut aliis rebus externis elici. Cave igitur, mi Fili,
 ne aliquid ad opus assumes aliquid naturæ illius
 contrarium: Scis enim certissime hominem messurum
 quod seminat. Nota etiam lapidem nostrum in suo
 genere absolutum esse durum nec facile solvi; sed si ei-
 dem Uxorem suam adjungas solvitur in Oleum Philoso-
 phicum incombustibile, quod multa alia habet Nomina.
Georgius Ripley Can. Anglus. de Arte Chimica.

* Remember the honour d Stones of Hermes.

|| Candida Rubedo Aeris nostri transformat Substan-
 tiam Metallicam ArgentiVivi, id est Lunæ Philosophicæ,
 in Tincturam Auream mirabilem. Clangor Buccinae,
 N. B. Es nostrum, sive Es Philosophorum, the Copper
 of Philosophers, that is, Gold.

Euclides. *Consulo tibi ut non opereris
 nisi in Sole & Mercurio simul junctis.*

“ I advise thee not to work but in
 “ Gold and Mercury joined together.

Then it is call'd *Rebis*, from whence
 this Verse:

*Res Rebis est una conjuncta, sed tamen una.
 Solvitur ut prima sint aut Sol aut Spermatæ
 (Luna.*

Raim. Lullius || “ The Dissolvant, with-
 “ out Gold or Silver, cannot produce or
 “ generate the Philosophers Stone, nor
 “ on the contrary; but when they are
 “ joyn'd, the *Menstruum* or Dissolvant
 “ moves and disposes Metals to a Dissol-
 “ ution; and in their Turn Metals move
 “ the *Menstruum* to produce Heat in the
 “ Stones.

Avicenna * “ Whence it follows, if in
 “ our Stone there were only Sol or Lune,
 D 2 the

|| *Menstruum* absque Auro vel Argento Lapidem gene-
 rare non potest, nec e contra: Ubi autem illa conjun-
 guntur, *Menstruum* movet Metalla ad dissolutionem, &
 vicissim Metalla movent *Menstruum* ad producendum
 ignem in Lapidibus. *Lullius in Compendio Artis.*

* Unde si in nostro lapide esset solummodo Sol aut
 Luna, nunquam de facile fluere Medecina, neque tinctu-
 ram daret per aliquod Magisterium, quoniam non esset
 receptaculum tincturæ. Hoc totum non intelligas de Luna
 Vulgari, sed Luna Philosophica, quæ Lunaria dicitur.
 Ergo consulo ut non opereris nisi cum Mercurio, Sole &
 Luna, quoniam totum beneficium illius Artis in illis con-
 sistit. *Avicenna Tractatus de Chemia.*

“ the Medicine would never easily flow,
 “ nor would it give a Tincture, by rea-
 “ son that it would not be the Recepta-
 “ cle of Tincture. Do not understand
 “ the whole of Vulgar *Lune* but of Phi-
 “ losophical *Lune*, which is called also
 “ *Lunaria*. Therefore I advise not to
 “ work but in *Sol*, and *Lune*, and *Mer-*
 “ *cury*, because the whole Benefit of the
 “ Art consists in them.

By the foregoing Quotations you may see, first, how they agree in their Doctrine, tho' they differ in Stile and Expression.

Secondly, That the *Philosophers Stone* is made of pure Gold, and of the pure Spirit of the Solific Mercury, which is the Seed of Gold.

Thirdly, That Gold must be dissolv'd in the Mercurial Spirit, and yield to it its Sulphur and Tincture; so that it remains in discolour'd Powder.

Fourthly, That neither of these two Individuals alone can generate the Stone, but do want the Help of each other to effect it.

The same must be understood of *Lune*, or Silver, when you intend the Stone for Silver; and have a care not to mix the golden Sulphur, which gives the golden Tincture, with the white Sulphur of Silver,

ver, which tinges in white, as you will find in all the Books of Alchymie.

Now if any Man should pretend to the Knowledge of this great Magistery, let him make a sensible and ocular Demonstration of the real and radical Solution of Gold, and shew the duplicate Mercury, bright as melted Gold, unctuous, heavy, spirituous, hot, and incombustible, otherwise he deserves no Credit, and is either a Sophist or a deluded Visionary.

Hitherto I have added my own Experience to Theory; but I am oblig'd to declare, that I have no manner of Experience of the farther Theory; nor do I believe I ever shall: My Life is too far advanc'd to proceed to Practice and Experiments: I may well say,

Ars longa, Vita brevis.

The following Lesson of Geber is too well imprinted in my Mind:

“ Whatever Knowledge the Artist may
 “ acquire by Theory, if he hath not the
 “ Assistance of a natural Industry, he shall
 “ not be invited to our precious Feast.
 “ In case of need he may by his Industry
 “ correct and amend his Errors, to which
 “ he could apply no Remedy if he was
 “ only grounded upon Theory, because
 “ Theory and Industry must help one
 “ another.

it is in vain for thee or Some
 to attempt this art for which
 nature has left no help left

Some Theory is absolutely necessary in order to Practice, but Practice must perfect Knowledge. I confess my self very unexpert in Manuals.

*N3
mechanick
knowledge
of the mind
in the art*

*such should
be the dispo-
sition of the
Alchemist*

I shall willingly impart to you what Theory I have been able to acquire in the Perusal of many Treatises of Alchimie; rather provok'd by Difficulties than discourag'd, rather accusing myself of Stupidity than my Masters of Nonsense, notwithstanding their affected Loquacity, their eternal Repetitions in different Terms and Metaphors, and the Multiplicity of Operations, where but one is requir'd, as Geber himself says, tho' he be, as *Thes. Trevisan* says, *Totus Scabrosus*.

" Our Matter is one, our Decoction is
" one, in which the whole Magistery
" consists.

I begin with the Analysis of the whole Process, deliver'd in *Turba* by *Bassen*.

" After you have united the *Citrin*
" with his Consort, put them in the Bath,
" but let the Heat be gentle, for fear
" they should be suffocated; and let
" them rest there till their Body and Co-
" lour be made one.

This is the first Disposition which we have already seen. But for a farther Elucidation *B. Lully* shall explain the Sense of *Bassen* thus:

" With

" † With God's Help, take one Ounce
" of the said *Menstruum*, (or *Dissolvent*)
" put it in half an Ounce of Gold, very
" pure, in Leaves or Filings substantially,
" and stop well the Glass, that nothing
" can evaporate, and put it in a *Balneo* for
" two Days, and the *Menstruum* will be
" intirely colour'd of the *Citrin* Colour,
" very bright and clear; then put your
" Vessel in Ashes for a Day, and the
" *Menstruum* will be of a higher Colour;
" then decant it, and keep it safe in ano-
" ther well stop'd Glass, and so go on in
" the same Manner until the *Menstruum*
" does receive no more Colour; then the
" Earth of Gold will remain without
" Colour in the Bottom of the Vessel.
" *Bassen* goes on *, " After that restore
" to it its Sweat, and kill it again; then
" procure

† Cum Dei adjutorio recipe unciam unam dicti men-
strui, in ea pone unciam dimidiam de Sole purissimo, foli-
ato sive limato substantialiter, & claude vas optime ne
respiet, & pone in balneo per duos dies, & menstruum
totum colorabitur colore citrino, resplendenti & lucido;
deinde pone eum in cineribus per unum diem naturalem,
& magis etiam colorabitur. Postea extrahe per evacua-
tionem dictum menstruum in alio vase, & optime vas
claude: Et sic per omnia reiterando, fac ut supra donec
non coloretur amplius menstruum, & tibi remanebit in
fundo vasis terra de Sole sine colore. *Raym. Lullii Lux*
Mercuriorum.

* Deinde reddite ei sudorem suum, ac iterum neci date,
requiemque constituite caventes ne fugiant. Et tunc ve-
neramini Regem & suam Uxorem, & nolite eos com-
burere nimio igne, & eos regite donec nigri fiant, deinde
albi, post rubei. *Bassen in Turba*.

“ procure to them Rest, taking Care that
 “ they do not fly away. Then respect
 “ the King and his Consort, do not burn
 “ them with too much Fire, govern them
 “ till they become Black, then White,
 “ then Red.

This is the second Disposition. *Bassen*
 dispatches the third in these few Words :

Ultimo fiant venenum tingens. At last
 they must be made a tingent Venom.

The Sense of these Words is, That
 you must imbibe the Earth of Gold with
 the Golden Tincture extracted in its Dis-
 solution : Which Tincture *Basil Valentin*
 calls, *Mercurius Duplicatus*. In which Im-
 bibition two Things are to be observ'd :

First, You must distil the whole Quan-
 tity you have of the Golden Tincture or
 tinged Mercury, until there remains be-
 hind one third Part of it, which is the
Sudor, the Sweat here required, and con-
 tains the Spirit, the Soul of Gold. *Se-*
condly, Observe a due Proportion ; as an
 external Heat is necessary in all Genera-
 tions to move and actuate the Heat of
 the Seed, as the Heat of the Sun for
 all Vegetables, the Heat of the Hen for
 the Generation of Birds, the Heat of
 the *Matrix* for the Generation of Ani-
 mals ; so our Matter wants also an exter-
 nal

external artificial Fire to move, provoke,
 and actuate the natural and essential Heat
 of our Matter : Therefore the Philoso-
 phers have shut it up in a Glass Vessel
 contriv'd for the Purpose, seal'd it Her-
 metically, and plac'd it in the secret Fur-
 nace ; wherein, as in a Matrix, it receives
 the gentle Warmth of the Ambient Air,
 not exceeding the Heat of the Sun in the
 Summer : And that is the Meaning of
 the Respect we must bear to the King
 and his Spouse ; for they must die again
 of a soft and easy Death, that is to say,
 they must dissolve again.

The first Sign of Solution is the uni-
 versal Blackness of our Matter, which
 appears after forty six Days.

“ Whence (says the * *Scala Philosopho-*
 “ *rum*) the Heat knitting the Water toge-
 “ ther with the Earth, first causes Black-
 “ ness ; therefore, the Sun is darken'd in
 “ its rising : And this Blackness is the
 “ Beginning of the Work, the Mark of
 “ Putrefaction, a sure Beginning of Com-
 “ mixtion, a Sign of the Solution of the
 “ Body, and the entering into each o-
 “ ther.

E

Here

* Unde Calor connectens humidum, primo generat
 nigredinem ideoque obscuratus est Sol in suo ortu ; & hæc
 denigratio est operis initium, putrefactionis indicium,
 certumque commixtionis principium, corporis solutionis
 signum, & susceptio utriusque in alterum. *Scala Philo-*
sophorum.

Here might be objected, that Gold is pretended to be already dissolv'd; what do you now mean by Dissolution of the Body. To resolve this Objection, observe what *Custos* says in *Turba*, which we have already quoted.

" I admire the Vertue and Nature of
" this Water; when it is got into the
" Body it turns it into Earth, then into
" Powder. By Powder, the Philosopher
" means the Subtilization and Sublima-
" tion of the Earth, which carries far-
" ther the Solution to a Spiritualiza-
" tion.

The first Destruction of the Metallick Structure and Solidity of Gold, is therefore call'd by *Senior*, Contrition.

So *Zeunon* in *Turba* *, " Therefore the
" Wisemen have said, if you do not
" change the Bodies into Spirits, and
" Spirits into Bodies, you have not yet
" found the Principle of this Work.
" The Bodies become Spirits when the
" Composition, call'd *Ethelia*, is grinded
" until it be made a Powder: And this
" Powder can't be made, but by a conti-
" nual

* Atque ob id dixere sapientes, nisi corpora vertatis in non corpora, & incorporea faciatis corporea nondum hujus operis invenistis Principium. Fiunt autem corpora incorporea, cum *Ethelia* teriter quousque fit pulvis, & hic pulvis non fit nisi contritione continua; & fit igne non manibus, cum imbibitione, putrefactione & *Ethelia*. *Zeunon in Turba, Sent. xxxvii.*

" nual Contrition, and is made by Fire
" not by Hands; and is made by Imbibition, Putrefaction, and *Ethelia*.

The Count *Trevisan*, writing to *Thomas de Bononia*, speaks without Figure, as speaking to a Friend in particular, for, in what he wrote for the Publick, he is more obscure and cover'd.

" † With a crude Spirit they have
" extracted a digested Spirit out of the
" dissolv'd Body, and there was left to
" them Ashes fix'd, to be farther dissolv'd, in which they have found an
" Oleaginity and Gummosity of a stony
" Nature incombustible, which they have
" call'd Soul, which vivifies, joyns, and
" makes Natures uniform. They have
" separated Natures by Spirit, and re-
" united by Oil.

The same Author concludes thus, " If
" any one knows the Art and Secret of
" the Dissolution, he hath got the Secret
" of the Art; which is to mix the Species, and to extract the Vertues out of
" them, which are effectually hid in
" them.

E 2

An

† Per spiritum crudum spiritum digestum Philosophi extraxerunt de corpore soluto, & eis remansit Cinis fixus ulterius dissolvendus in quo reperierunt oleaginositatem lapideam, & incombustibilem, & animam dixerunt, quæ vivificat conjungit & facit naturas unitas. In spiritu naturas disjungerunt, sic in oleo rejunxerunt. *Com. Trev. ad Thom. de Bononia.*

An ancient Author, translated from the *Hebrew* into *Arabick*, and from the *Arabick* into *Latin*, is perfectly agreeable to it; here are his own Words:

" * Begin the Composition which is a
 " Circle of the whole Business. For the
 " Composition shall not be but in Matri-
 " mony and Putrefaction. Matrimony
 " is the Mixture of the subtile with the
 " thick, and Putrefaction is Roasting,
 " Grinding, and Watering, until they
 " be mix'd together, so that they be one
 " without Difference.

There is a great deal of Art in this Passage, but it will be sufficient to observe, That tho' those Words, Roasting, Grinding, and Watering, might be explain'd in the same Order you have 'em here, they ought rather to be consider'd thus, and in the following Order.

Watering, which is the Application of the Water upon the Earth, and produces the first Phænomenon, *to wit*, Blackness, which is a Sign, as we have already observ'd, that the Spirit or Water is entering the Particles of the Earth, and penetrating into the innermost Parts of the Body:

* Incipe compositionem quæ est circuitus facti. Nam compositio non erit nisi cum matrimonio & putrefactione; & matrimonium est commiscere subtile cum spisso, & putrefactio est affare, terere & rigare, quo usque commisceantur insimul & unum fiant, ita quod non sit eis diversitas. *Lib. Secretorum Calid filii Jafichi.*

Body: Grinding is the Action of the Spirit upon the Body, to subtilize and sublime it: Roasting is the Coagulation of the Spirit by the Heat of the Body, or the Earth, until both together be fix'd in a perfect Homogeneity and Uniformity. *

Let us now go back to the last Words of the Analysis of *Bassen in Turba*.

Ultimo fiant venenum tingens: That finally they be made a dying or tinging Venum; that is to say, That the Stone might not alone purify base Metals, but also give 'em the Colour; of which hereafter.

We have heard already, that the Philosophers have contriv'd a proper Vessel to serve for a Matrix; that they have plac'd the Glass, containing the Composition, in a well contriv'd Furnace, and administred to it a very gentle and continual Fire, that after 46 Days they obtain'd the Putrefaction. Let us now see how they proceeded farther to Regeneration.

Considering that the Matter was still tender, and the Commixtion imperfect, they continued the Digestion and Coction with the same first Degree of Heat, with a great deal of Patience,

Too

* In terra remanet magna pars ignea. *Raym. Lulling.*

Too great Haste, says *Geber*, proceeds from the Devil: After a hundred and fifty six Days, the Matter having pass'd through several Colours, ended and stood in a perfect White.

It is not difficult to conceive, that the variety of * Colours succeeding one another, proceeds from the several Degrees of the Subtiliation of the Earth, and the Coagulation and Exciccation of the Water; and of the several Degrees of their universal Commixtion, which do advance with equal Passes.

" Congelation, says *George Ripley*, is the
 " hardning of soft Things, and the fix-
 " ing of volatile Spirits. (He adds) Do
 " not trouble you how you shall congeal,
 " for the Elements will be knitted toge-
 " ther, provided the Putrefaction be pro-
 " cured naturally.

That is to say, your Body by Subtiliation, and your Spirit by Congelation will become equal to each other; and so

* *Causa omnium illorum colorum est calor temperatissimus operans, & movens continenter materiam, quæ sic alteratur tam intrinsecus quam extrinsecus substantialiter, a Paulo infra,*

Cum materia facta est candida tum spiritus cum corporibus congelabuntur, temporis tibi est adhuc statuendus longus terminus, antequam talis congelatio tibi appareat in similitudine perlarum. Latere aspectu talis congelationis, quæ oduet grana sanguinis modo rubentis, omnibus preferenda mundi divitiis. Georgii Ripley Cano, Ang. Quadriga Aurifera.

so the Body will be made spiritual and the Spirit corporeal. The Earth is hot and exciccating, the Spirit is active, volatile, and dissolving, so that by their acting and re-acting upon each other, they at last are made one Homogeneity of Quantity and Quality of Particles, which may be farther sublim'd and fix'd as a mere metallick corporify'd Fire, (if I may say so) a *Lapis Ignis*, as *Basil* names it.

The Philosophical Sublimation, according to *Arnoldus*, is the Elevation, not to a higher Place, but to a higher Nature and Dignity: Which may be explain'd by a familiar Example.

A Fruit full grown, is in some Measure perfected; but will attain a greater Degree of Perfection, not by Addition, but by a Kind of Sublimation, when the Sun brings it to perfect Maturity. As the Flowers are produced in the Spring, the Fruit grows by a gentle continual Heat; but it wants the nearer approach of the Sun to ripen it.

So in this Magistery, the Matter would be destroy'd if you should administer to it more Heat than is requir'd, for its Solution, Commixtion, and Coagulation; which once obtain'd, more Heat will be requir'd for its Sublimation.

But we are taught not to be too hasty in this particular neither. We must not trust

trust to the first appearing Whiteness, but stay until it is exceeding white, and bright like Pearls, and until you perceive a Circle of a beginning Redness round about it; then fear not, add to your Fire.

As in Human Body, the first Digestion produces a white Juice, which passing to the Parts which contain more Heat, becomes red, and is at last turn'd into Consistence of perfect Blood; so our Matter, by the increase of external Heat continued many Days, is at last fix'd in a Stone of an obscure Red, then calcines itself into a Powder, heavy, glittering, and of a *Tyrius* Colour; which is the Purple of the Ancients, a Kind of Violet, as I take it, in so great Esteem among them; and by the Philosophers called *Tyrius*, from the City *Tyris*, (as I suppose) a City in *Phoenicia*, which was the Staple of all the habitable known World, and famous for its Dye in Purple.

To try it, drop a Particle of it upon a red hot Iron-Plate, if it melts like Wax, without giving any Smoak, and immediately sinks and penetrates into the Iron, then you have but one Point more to gain to compleat your Wishes; you have the *Gumma* of the Philosophers.

Tho' the Medicine the great Elixir is now compleated, as far as it is an universal Medicine for Men, it will not yet tinge,

tinge, or give the Tincture to Metals. It must be fermented with Gold, to become a *venenum Tingens*, the Philosophic Tincture, and transmute base Metals into Gold, more perfect than Gold from the Mine: The * *Turba* says, "Our Gum is stronger than Gold. Those who know it, esteem it more precious than Gold; but we honour Gold, because, without it, our Gum is not improv'd".

It is stronger than Gold, because it turns it into its own Nature, and by it acquires the dying or tinging Force.

There remains behind a great Secret, the Secret of the Multiplication. Some have attain'd the Stone, who could not attain the Multiplication, which is done by an Increase of its Half, in a Month's Time; whereas, a whole Year is employ'd in the perfecting the Stone.

You may be sure, that it cannot receive any Increase from any Thing that is not of its own Nature, nor any Nourishment but from its own Blood: Therefore order your Work accordingly. More I cannot say; for I do not intend to instruct the Cöbler, but only help the Endeavours of ingenious and laborious Artists,

F

* *Guma nostra est fortior Auro, propterea qui eam nescunt ipsam Auro preciosiorem tenent. Aurum tamen honoramus quia sine ipso Guma non emendatur. Turb. Philos.*

tists, and to facilitate to them the Intelligence of excellent, tho' obscure Books, which are extant in great Number; particularly of those I have quoted, in such an Order, that they give Light to one another. I may say with more Reason, *Omnia tibi dixi prater secretum*, as Geber speaks. I have told you all, except the Secret, which no Man of Sense would desire to be Publick; for then it would be good only for subverting and turning the World upside down.

For a Conclusion to this first Part of my Discourse, I set down here a fair Passage of the Count *Trevisan*, in his Book *De Chemico Miraculo*.

Et enim Artis industria nihil adfert novi, nec adfert ad Naturam in sua radice; verum adjuvatur Natura per Artem ut decet, vincula solvendo. Item Ars per naturam adjuncta; discendo ab operationibus ejus, & insuppeditatione materiae, simul Ambae desiderium impotent ex voto operantis.

Art and Industry, do afford nothing new, nor add anything to Nature in its Root; but Nature is assisted by Art, as is requisite in untying the Bands. And Art is assisted and taught by the Operations of Nature, and by the Supply of Matter; both together fulfil the Desires of the Workman.

This,

This, I think, is sufficiently made good in the foregoing Pages; and it is the same as in the Manufacture of Glass, which, if unknown, would be as great a Miracle to vulgar Eyes, as the Transmutation of Metals.

I shall endeavour, in my SECOND PART, to remove the common Prejudices against Alchymie.



F 2

The



The SECOND PART.

I Propose now to myself, to answer the three following Questions.

I. Whether it is possible to Art, to make in few Minutes, Gold, which Nature is some Ages a forming in the Earth?

II. Whether it is possible, that a Grain of Matter could produce such a Miracle, as to transmute seven or eight Ounces of Metal into Gold?

III. Whether there ever was any such Matter in the World?

These three Questions, I think, do contain all the Difficulties that can be made, against the Reality of the Philosopher's Stone, in General.

As to the first Question, I shall borrow an Answer from the Count *Trevisian*, * "Therefore (says he) Gold is
" dissolv'd

* Ea propter Aurum dissolvitur Arte cum Mercurio, ut ex Maturo subveniatur immaturo, & sic Arte decoquente, & Natura perficiente, maturatur compositio,

" dissolv'd with Mercury, in Order, that
" what hath its compleat Maturity, might
" help what is crude; and thus, Art concocting, and Nature perfecting, the Composition is ripen'd: From which, the Cause may be drawn, why, by the Help of the Philosophic Art, Gold is generated sooner, in a less Time, more perfect, more noble, and of a sublimer Degree, than by the Work of Nature: Because, Nature does only concoct, and digest in the Bosom of the Earth, without any Assistance, Mercury alone, which in a little Time cannot be brought to the due Proportion of Gold, or any other Metal: But our Art helps the Work of Nature, mixing with Mercury mature Gold, in which there is a Sulphur, very well digested; and by Consequence, soon digesting and ripening

fitio, Christi Gratia. Unde causa elici potest quare opere Artis Philosophicæ, citius & breviori tempore generatur Aurum, perfectius nobilius & gradibus sublimius quam opere Naturæ. Quia Natura hoc tantum agit & operatur solum Mercurium in visceribus Terræ absque quovis adminiculo, coquendo & digerendo, quod non potest ad debitam proportionem Auri, aut alterius Metalli parvo tempore contingere. Ars autem nostra vivat opus Naturæ, admiscendo Mercurio Aurum maturam, in quo est Sulphur optime digestum & ideo maturans & cito digerens ipsum Mercurium ad anaticam Auri propositionem; elementa illius subtilizando: Unde sequitur Mira hujus operis Naturalis abbreviatio. *Comes Trevisanus ad Thomam de Bononia Medicum Epi.*

“ing Mercury itself, to the adequate
 “Proportion of Gold, by subtilizing its
 “Elements. Whence follows the won-
 “derful Abreviation of that Work of
 “Nature”.

The Elements of Mercury, are the Spirit, and the incombustible Sulphur, which are the same in all Metals, with this Difference, that in Gold they are pure, unmix'd, and perfectly digested; whereas, in base Metals, they are mix'd with supervening Impurity, with a combustible Sulphur, therefore not equally digested.

“By Reason, (says *Geber*,) that all metallic Bodies are compos'd of argent
 “Vive and Sulphur, pure or impure, by
 “Accident, and not from their Nativ-
 “ty; therefore the Impurity may be re-
 “mov'd, by a convenient Preparation;
 “for the Expoliation, or the removing
 “of Accidents is not impossible”.

And this may be done in a short Time, as we see the pure Substance of Antimony, by Example, soon separated from the Dross and Scories. If the pure Metallic Substance of Copper be separated from the impure, and matured with the Accession of the necessary Tincture, the Transmutation is perfected. So a Man may easily conceive, that Art does not pretend to make the Metal, which properly cost Nature so many Years a making.

making. But Art, by Means of what Nature hath already perfected, excites Nature to perfect what was left imperfect. No such great Wonder then it is, if the Produce is such as it is.

Nature bestows as much Time in generating Wismuth, alias Bismuth, or Tin, as she does in perfecting Tin-glass, and no doubt some hundred of Years. Wismuth is a bastard Metal, a monstrous Birth, instead of Tin: And as a monstrous Child, and a right made Child, are in all Respects of an equal Date; so may we be sure, that Tin, and Tin-glass, are of an equal Date also. Notwithstanding, Artists have found Means, to make an artificial Wismuth, in three or four Hours, no Ways distinguishable from the Natural, rather brighter. But which Way pray? (Just as the Alchymists do:) They take the Gifts ready prepar'd by nature, and mixing them together, as they were mix'd in their Principles, produce in a short Time, what from the Principles is produc'd in many Years by Nature: To wit, Tin, Arsenic, white Tartar, and Salt-peter. Who will reflect a little on this Observation, may, I think, reconcile himself with Alchymists, and their Transmutations. *Geber in Summa*, relates a Fact, which shews manifestly that base Metals may be purify'd, and brought to the Perfection of Gold. Which will

will not be amiss to set down here faithfully translated.

“ Gold gives its Colour to every Metal radically, and makes them equal to himself; makes Gold of all Sorts of Metals. Accordingly, we have apprehended by the Work of Nature, as well as by Art, that Copper could be transmuted into Gold. For we have seen in the Mines of Copper, out of which came forth a Water, carrying along with itself little Scales, or Particles of Copper, and washing them daily, and cleansing continually by its Fall. Afterwards, the Water ceasing to flow, we have seen those Scales remain three Years, or thereabout, on the dry Sand, concocted by the Heat of the Sun. At last we found among them true and very pure Gold. Therefore we judg'd, that they had been purify'd, by Virtue of the Water, and at last, equally digested by the Heat of the Sun, in the dry Sand, and arriv'd to the Equality of Gold. Imitating Nature in what we can, we also purify; albeit in this particular we ought not to follow Nature”.

This, I think, is enough to satisfy any reasonable Man, upon the first Question.

Now, I shall shew, that it is possible, that a Grain of Matter be so highly sublim'd,

lim'd, as to acquire such Degree of Force, and Activity, as to pervade, purify, and perfect every Particle of half a Pound of Metal. But the Reader must excuse me, from entering into philosophical Reasons, and Arguments, which would carry me too far, and are always liable to new Objections, and Disputes. The Possibility of a natural Effect, may be well enough prov'd by other parallel Effects of Nature.

The Nitrosulphureous Particles, attracted by the Sun, from the Earth, are so much sublim'd above the common Sulphur and Nitre, that being kindled in the Air, and darted against the Earth, do melt in a Moment a Sword in the Scabbard, Money in a Man's Pocket, and passing through his Flesh, break the Bones: Which is a Demonstration, of the great Activity of the most subtile Particles of the Fulmen, commonly call'd Thunderbolt. They pass through the Pores, or Interstices of loose Bodies, with so much Rapidity, that they make no Impression upon them; whereas, meeting with Resistance, they dwell upon solid Bodies, and by the Force of their Motion, do melt Metals, and bruise Bones in an Instant. Everybody knows, that a Thunderbolt, as we call it, hath various and surprizing Effects. I hope I shall not be too tedious, to relate here

G

what

what I have seen with my own Eyes beyond Sea.

I was in a Castle built by the *Romans*, on the Bank of the old *Rhine*: One Night we had a violent Storm, attended with terrible Thunder and Lightning: Among others, one Clap of Thunder was such, that I thought verily that it fell upon the House, but it prov'd to have fallen in the Avenue, at a little Distance, upon an Elm, as I found it next Morning; I saw with Amazement, that almost every Branch of the Tree was scratch'd as with an iron Hook; the Stem had three Streaks, as Lines from the Top to the Foot; the Ground under the Tree, was almost cover'd with little Bits, of the Rind of the Branches, fresh, without any Scent of Fire; near the Foot of the Stem, the Earth was stirr'd up like a Molehill: I caus'd to dig there, but nothing could be found, nor any Alteration in the Earth to be perceiv'd; nor could I perceive any Alteration in the Leaves of the Tree.

When I consider the extensive Ductility of Gold, which we are hardly able to determine; and I consider farther, how much subtile its Particles are render'd by the philosophic Sublimation; methinks that I could sooner explain the Action of the Philosopher's Stone, upon Metals,

Metals, than I can conceive any Thing of the Fabric of this Fulmen.

But we need not to seek far off for Examples of the prodigious Subtility Matter is capable of; which, according to *Des-Cartes*, is neither finite, nor infinite; that is to say, is beyond our Faculty of conceiving. Let us but reflect upon the Animal Spirits, elaborated in the Bodies of Animals, from the Blood; one should think, that in their natural State, they are of the last Degree of Force and Subtility; nevertheless, we have great Reason to suspect, that they can be still more rarify'd, and that they are capable of different Configurations.

By the best Observations, no Venom can be found in the Viper; its Flesh is wholesome, and a Friend to human Blood. No such Thing can be found about their Teeth, as those pretended little Bladders, full of a certain Liquor, which hath been suppos'd to be the Venom they transmit into the Blood, when they bite. Nevertheless, their Biting, as every body knows, is mortal; and the best Reason that can be given of it, is, that Anger does rarify suddenly the animal Spirits in the Head of that Animal; which being transmitted into the Blood, by their canine Teeth, are capable of destroying the whole Frame, of many Pounds of Blood, and cause a sudden Death, as it

happen'd at *Rome* when I was there: Two Men being a shooting Quails, which abound thereabout in the Spring, one fell down, his Face upon a Cluster, or Nest of Vipers, and, before his Companion could come to him, was dead; and in few Hours his Body was all over black.

I would fain ask, how much those Animal Spirits did weigh, whether a Grain, or the twentieth part of a Grain? Surely so sudden a Death could not be caus'd by a Liquor insinuated into the Blood, and carry'd to the Heart by Circulation; the Man would have had Time to rise and walk.

I have often reflected with Horror, upon the dismal Effect of the Biting of a mad Dog, which, in my humble Opinion, cannot proceed but from the Animal Spirits, of the mad Beast, which insinuated into the Blood of a Man, or any other Animal, circulates there till it fixes, and seizes the Brains: Then you see a frightful Transmutation of a reasonable Creature, into a mad Dog, barking and biting, and having all the same Inclinations, the same Symptoms of Rage, and of an approaching Death.

I ask again, What can be the Weight of those Spirits?

I ask

I ask also, What can be the Weight of the Effluvia of a Cat, dispers'd in a Room, and mix'd with the whole Mass of Air in it; which Effluvia will affect some Men so strangely, as to make them sweat, tremble, and faint away, though they see nothing.

Let us add to it, the Effect of some subtle Poisons, as the *Napel*, which kept in the Hand till it be warm, kills a Man on the Spot.

The *Moors* have a Poison so present, that they want only so much as they can hide under a Nail, to dispatch a Man quickly.

Methinks, a Man may conclude from such Observations, by the Rule of Contraries, that the Philosopher's Stone may as well be a Medicine for Men, and Metals, as quick, as the destructive Things above-mention'd, are, in their Operation, for worse: At least, I have sufficiently shewn, that Matter may be subtiliz'd beyond our Conception, and still preserve a prodigious Degree of Force and Activity.

It remains to prove the Reality of the Philosopher's Stone; but what shall I say to overcome Incredulity, upon a Subject which is a Secret, and must naturally be a Secret, or else loose its Merit, and be attended with the worse Consequences.

I can

I can afford no other Proofs, than the Testimony of many Men, in all Ages, and of all Nations, who are not recus-able, either by their Character, or by their Writings.

I shall not be so uncivil, to our Gain-sayers, as *Geber* was, to those of his Time, some hundred Years ago: Here you have his own Words.

" If they say, that Philosophers and
 " Princes have wish'd for this Science,
 " and could not obtain it; we Answer
 " shortly, that they lie; for there hath
 " been some, though few in our Time;
 " but more, anciently, who by their In-
 " dustry have trac'd that Science; but
 " did not declare it by Word of Mouth,
 " nor by Writings, to such unworthy
 " Unbelievers. "

I shall only desire them to set aside their Prejudice, and consider these Words of *Raym. Lullius*.

" Who is able to recount the Power of
 " this Medicine, which we having expe-
 " rimented, I, and my Companions, pro-
 " strated on the Ground, with an eleva-
 " ted Mind, pray'd to God, and rising
 " full of Joy, begun to sing, *We praise*
 " *Thee, O God!* "

Let them examine the Character of this Man, and the Reputation he had while he liv'd: They will find his Ex-traction noble, his Credit great among the

the greatest Kings of his Time, in whose Favour and Request he compos'd most of his Writings, of the Philosopher's Stone.

After he had been a good while, and by repeated Instances invited to *England*, by our King *Edward* the Third; at last, mov'd by the solemn Promises of the King to wage War against the *Turks*, if the Philosopher would furnish him with Gold, he came to him; but finding that the King's Intention was to make War against the King of *France*, he de-clin'd to serve him any farther, for which he was detain'd in the Tower, but escap'd by a great Providence: There-fore our Philosopher reciting these Parti-culars, warns, in pressing Words, his Dis-ciples, not to trust to Princes: From whence we may conclude, how dange-rous it was always to the Possessors of the Stone to be known.

It is reported of our Philosopher, that being Old, and like to die, he re-cover'd his Juvenile Vigour, with his potable Gold; which I am apt to be-lieve to be true, for the following Rea-sons.

His last Will and Testament, which is a Treaty of the great Magistery, de-dicated to *Charles* King of *Majorca*: Be-gins thus,

Cum

Cum ad nos venisti dilectissime Fili, ac Princeps in tali casu & mortis Articulo, valde quievit anima mea, cum à te paternam & Antiquam tui Patris illustrissimi amicitiam quam per indignationem, interruperam, recuperatam intelligerem.

“ When you came to me, dear Son and Prince, when I was on the Point of Death, my Soul receiv'd a great Comfort, understanding by you, that I had recover'd the ancient Friendship of your illustrious Father, which I had interrupted by my Wroth. ”

It appears by these Words, what Figure he made in that Court: It appears also, that he was then an old Man: He wrote since, his Testament, and several other Treatises: And he came to *England*; for he tells us, that having writ a little Treatise, in his Lodgings in *St. Catharine's*, near the Tower, he gave it to the King, with his Testament, and other Writings.

This is not all; mov'd by a christian Zeal, he resolv'd afterwards, though a Secular Man, to undertake the Conversion of the *Mahometans* in *Africa*, seeing that he could engage no Prince against them.

He went thither, and was ston'd to Death in a popular Commotion, in behalf of their *Mahometism*, and suffer'd Martyrdom.

If

If the Testimony of such a Man must go for nothing, I cannot help it: For my Part, I have demonstrative Reasons to trust to his Sincerity, in regard to what I have neither seen nor experimented. Let us observe here, that under our present happy Constitution, and the Government of a just Prince, a Man might make his Transmutations in the Market-Place, without Fear of the Tower.

Arnoldus Villanovanus was a Clergyman, and a Physician of good, and of great Reputation. A contemporary Author writes of him, that in his Time, he made at *Rome* gold Ingots, bearing the Test of the most refin'd Gold. And *Arnoldus* himself, in his *Noveum Lumen*, declares, that the Magistery of the Stone, or Elixir, was shewn to him by a good Man, and that he saw it, made it, and had it, by the Grace of God.

I cannot say much of *Geber*, a *Mahometan Arab*; his Writing must speak for him. I shall only transcribe his Testimony; “ Be the great and glorious God prais'd, (says he) who with the Experience of this Medicine, hath reveal'd unto us, the Series of all Medicines, which by his Goodness, H “ and

“ and Instigation, and our assiduous
 “ Labour, we have obtain'd; and we
 “ have seen with our Eyes, and touch'd
 “ with our Hands, the Complement of
 “ this our Magistery. ”

But the Testimony of *Bernard*, Count
 of the *March Trevisane*, ought to be
 valid: His Sincerity is great, in ac-
 quainting the Publick with his fool-
 ish Labours, from the Age of Eigh-
 teen, to past Sixty: Tossed about and
 cheated by Sophists, and deceitful Men,
 consum'd great Sums of Money, and
 almost his Paternal Estate: He tells us,
 “ That at last, betaking himself whol-
 “ ly to the Lecture of good Books, he
 “ acquir'd the true and compleat The-
 “ ory, and began again to work with
 “ the desir'd Success, and compleated
 “ the Stone four Times, with which he
 “ cured the most reputed incurable Di-
 “ stempers. ”

Ut ipsemet expertus sum, (says he,
 speaking of this Medicine) *in multis Le-
 prosis, Caducis, Hydropicis, Ethicis, Apo-
 plecticis, Iliacis, Insensatis, Furibundis, &
 aliis quam plurimis.*

So that his Reputation went all over
Europe.

Zaccharius,

Zaccharius, a Gentleman of good E-
 ducation, and Fortune, Master of Arts,
 went through the same Misfortunes, and
 arriv'd at last into the Haven of Safety
 and Felicity: Let us hear him:

“ I saw by the Grace of God, all
 “ those Colours, succeeding one another,
 “ after which, a Year after the very
 “ *Easterday*, I saw the Perfection, and
 “ having made the Experience of it
 “ upon Mercury, heated in a Cruci-
 “ ble, I saw with my own Eyes, the
 “ Mercury converted into pure Gold,
 “ in less than an Hour, with very
 “ little of that divine Powder: God
 “ knows with what Joy I was pene-
 “ trated: Nor grew I boasting, nor
 “ proud, to the least of the World,
 “ but in Secret return'd immortal Thanks
 “ to Almighty God, for his great Be-
 “ nefit, and pray'd him farther to give
 “ me Grace to make good Use of
 “ it, &c. ”

He departed immediately from *France*,
 to live incognito in other Parts of
Europe.

I shall pass by *Albertus Magnus*, *Divus*
Thomas Aquinatus, his Disciple *Basilus Va-*
 H 2 *lentinus,*

lentinus, and several others, of whom a great deal might be said: They may perhaps be rejected as Witnesses in their own Cause.

But to offer some direct, and disinterested Testimonies, I shall alledge *Van Helmont*, who assures us, that with half a Grain of a Powder given him, he transmuted into pure Silver half a Pound of Mercury.

Boricchius Witnesses also, that an Experience of the Transmutation of Mercury into Gold, was made in *Denmark*, in Presence of some Persons of Quality.

But we have an unexceptionable Evidence in what is related, and confirm'd by *Martin Maximilian Pruggmayr*, Doctor of Physick, and Philosophy, in his Philosophical Scrutiny of the true Elixir of Life, at *Saltburgh* 1687. Which is thus:

The Emperor *Ferdinand* the Third, with one single Grain of that philosophical Tincture, did, with his own Hand, change into pure Gold, half a Pound of Mercury, of which, for a perpetual Monument of the Fact, he caus'd to be made a Kind of Coin, by Way of Medal, with this Inscription on one Side.

Divina

Divina Metamorphosis exhibita Pragæ
1648, 15mo Januarii, in presentia Sacræ Cæsareæ Majestatis Ferdin. III.

On the Reverse, *Raris ut hæc hominibus est Ars, ita raro in lucem prodit. Laudetur Deus in æternum, qui partem infinitæ suæ potentia nobis suis abjectissimis creaturis communicat.*

That is to say, "The divine Metamorphosis made at *Prague*, in Presence of his S. M. the Emp. *Ferd. III.*"

"As this Art is rare among Men, so it rarely appears. Blessed be God who hath given Part of his infinite Power to us his most despicable Creatures."

This whole System being built upon the Solution of Gold, no doubt many will think to ruin it at once, by denying its Possibility; as *Guisonius*, formerly a Physician at *Avignon*, in a Dissertation, does use this admirable Argument, to prove that Impossibility; That he kept Gold in Flux, in a Glasshouse Furnace three Months, and found it in Quantity and Quality the same: Therefore you may be sure, there is no Menstruum in the

the

the World to dissolve it: Well, then, may that Author cry out as he does.

" Truly I am not mov'd by the hec-
" ring Boasts of some sooty mysterious
" Chymists, who with a loud and ting-
" ling Voice, prate of nothing but of
" sublime, and unheard Things; and
" from their secret Furnace. "

" (If it pleases the Gods) do pro-
" mise astonishing Wonders. " Here you
have his own Words.

*Neque profecto me movet Thraſonica
quorundam fuliginosorum Myſtarum Faetan-
tia, quæ ſonanti & tinnulâ voce, nihil
non ſublime & inauditum garriunt, &
ex ſuâ Arcanorum Tripode (ſi Diis placet)
ſtupenda pollicentur.*

I do not remember, to have met with
any Thing ſo loud, and tingling, as
that Period, in the Books of Alchy-
miſts; I may, I think, well reply,

*Nec profecto me movebit Guiſoniorum
procax Jocatio.*

But to do Juſtice to the Memory
of Guiſonius, who was a learned and
ingenious

ingenious Gentleman, I muſt confeſs that
he was arguing in that Diſſertation, a-
gainſt a Pamphlet of a miſerable So-
phiſt, who deſerv'd to be laugh'd at.

*Hoc opus, hic labor eſt,
Hic exercentur inanes Artificum cura
Ut ſenſim madeant, & mollia perſtent.
Magnum opus, & quo credas operoſius
(ullum
Eſſe aliud de quo magis ars ſe maxima
(jaçet. Augurellus.*



POST-



POSTSCRIPT.

THE Alchymist Writers are so diffuse, so intricate, so full of Figures, and do affect Obscurity and Confusion so much; jumping from the Beginning to the End, from the End to the Middle, that it is no Wonder if most Men do loose Patience, and leave off Reading them, with a Kind of Indignation.

The many apparent Contradictions one meets with, the insignificant Things with which they often fill two or three Pages, to slip in two or three instructing Lines, which easily pass unobserv'd by the Reader, is another Obstacle, and Occasion of Disgust: From thence came the Words *Chymia Verbosa*.

In

In the *Turba*, the Philosophers do deliver their Sentences, upon one and the same Point, so differently, and seemingly wide from one another, that one is apt to think they really mean different Things; and the Reader is misled, and falls into Error: But we are oblig'd to say, in their Behalf, that we cannot in Justice blame them, since of all those Things they give us sufficient Warning, and do tell us, that they do it on Purpose, to conceal the Art from vulgar Eyes.

Artem pro posse occultarunt, ne illam indignis patefacerent.

If this Discourse should fall into the Hands of any Adept, surely he would be angry at me, for writing in so plain, and unaffected a Manner, as I do, of so great a Mystery.

The Sophist and false Pretender, would less pardon me, for my giving so much Light to discover him, and prevent his imposing upon the World. But I would fain encourage the ingenious Artist, if there is any among us, inclin'd to the Study of Alchymie, as, I believe there is. Therefore the Solution of Gold being the Foundation of the

the Art, I do assure him again, that the Difficulty of that Solution is not insuperable.

The dissolvant is describ'd by the Alchymists a hundred different Ways. Let the Student consider, whether the Qualities and Properties of the Matter, out of which it is extracted, as they are declared by them, (whatever Names be given to that Matter) cannot be ascrib'd to any Thing in Nature besides, to that very Matter, understood or guess'd at by him. If so, he may be sure, he hath the true Matter to work upon.

Take this for a great and important Lesson; I would advise him to read and study the Authors I have quoted.

" Let none, (says *Arnoldus de Vil-*
 " *lanova*) neglect to dig out of good
 " Books, the final and principal Mo-
 " ther of all Philosophy, which adorns
 " Men with good Manners, enriches
 " with Benefices, keeps the Body in
 " Health, and restores it to a good
 " State. He who shall be lazy in Read-
 " ing, shall not be ready in preparing
 " Matters: For a Book is the Key of
 " another Book, a Word explains ano-
 " ther

" ther Word, and a Speech another
 " Speech; because what is wanting in
 " one, is made up in another. He
 " who goes to practice without Theo-
 " ry, will proceed like the Ass at a
 " Supper, not know what is fit to
 " choose.

With a reasonable Attention, you may judge, whether my Notions are ground- ed on the Doctrine of our Masters, and find out what remains behind of the perfect Theory.

In order to it, consider well, whether that which you do apprehend of their Meaning, be consistent with the Ways and Power of Nature; remembering, that no Art can determine Nature to produce a Plant without the Seed of that Plant. *vid p. 24*

You cannot conclude, that you do understand the several Authors you have consulted, unless you do perceive clearly, their mutual Agreement, and that they may equally bear the Explication you do make of them, and no other.

Thus, with some Experience in Ma-
 nuals, with a firm Health, with Pati-
 ence, and Application, and the neces-
 sary

fary Conveniencies, the Perfection of the Magistery may be obtain'd; which I wish with all my Heart, to some of our worthy Countrymen, for the Benefit of many: And if I have contributed any Thing towards it, I have all the Reward I aim at.

F I N I S.



Sept. the 15th 1760 ~~June~~ Send word in page 27 says "Contrive that the spirit do separate from the water that it may Putrefie &c this alludes to what he said before (viz: that water is Congeal'd by heat if it be without spirit; from these and some other hints he shows the Matter should undergo Putrifaction before it is join'd with the Universal Spirit.

R/1-



