



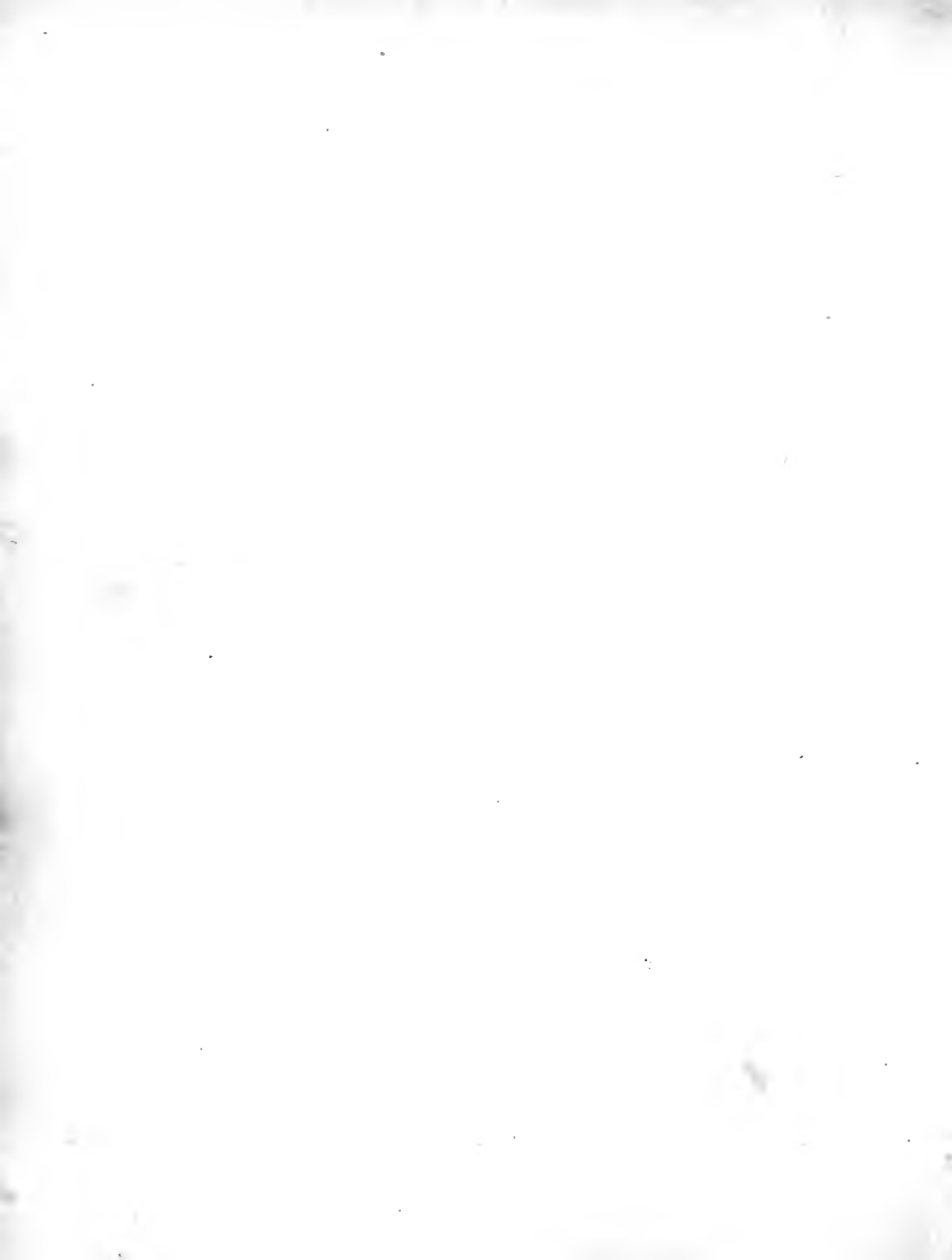
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COUNT BERNARDVS TREVISAN,

ON THE

TRANSMUTATION

OF

METALS.

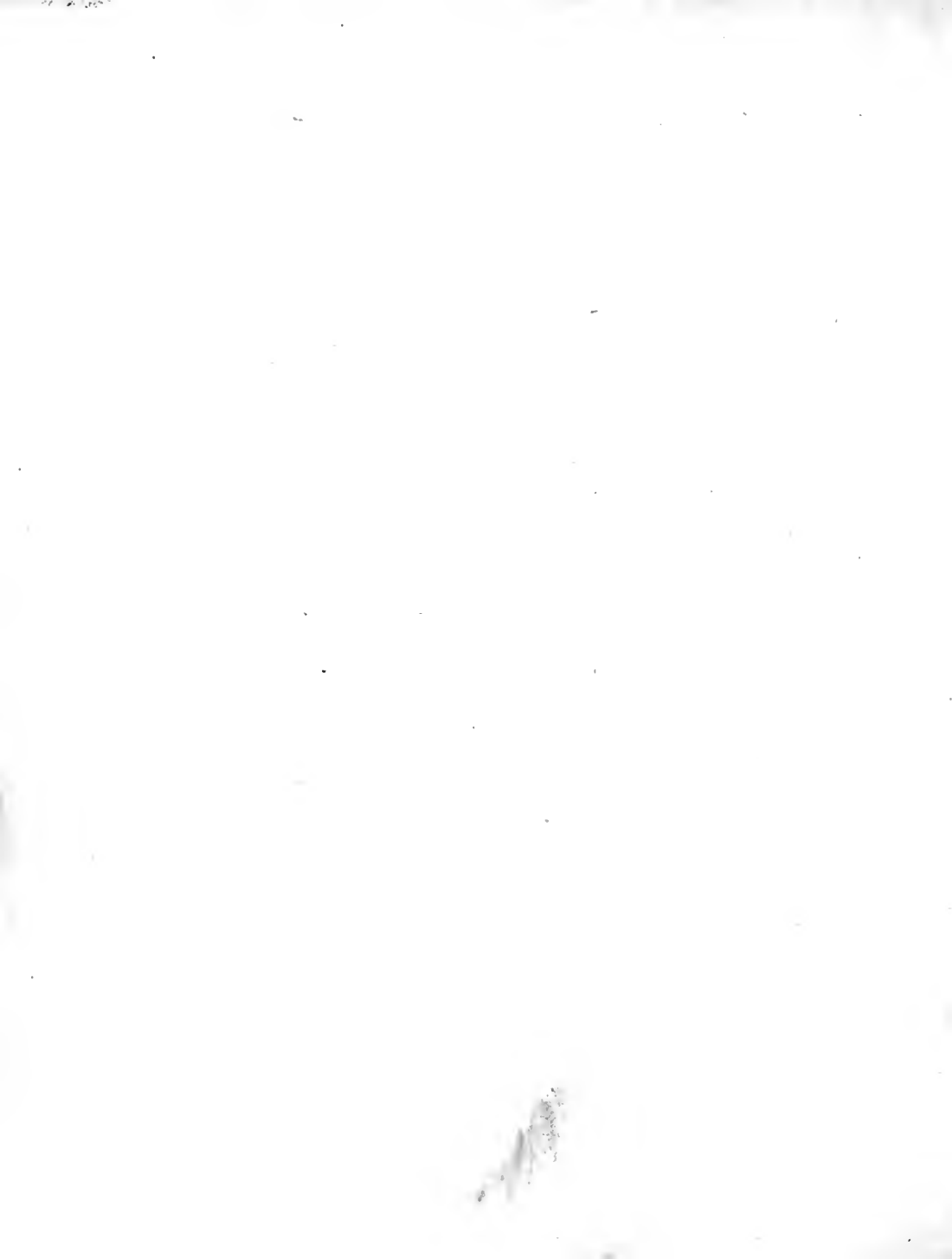
*Translated from the Latin,
compared with
the German copy.*

1806.

The remarks included between crochets, in the following pages [thus], form no part of the original Text. They explain what I conceive to be the authors meaning.

A. J

August 1806



PREFATORY EPISTLE,

To the Noble Doctor and most Learned Philosopher Thomas of Bononia.

My Friend,

If I had any thing more ^{noble}, imagine with what good will I would dedicate it to thee; but having completely investigated this science, which you well know, I dedicate this my labour to thee, intreating thee to accept it with as good will as I give it, and to believe that in giving thee this labour I have given a greater treasure than was ever ordained by the good pleasure of the Omnipotent God, according to the common course of Nature.

Truly there is a way of arriving to an Universal Knowledge, which we commonly call the Philosopher's Stone, and

thou shalt find it in this my little
Book; little, I say, in words, but great
and high in substance, for it containeth
entirely every science, that is to
say the beginning and ending. Thou
shalt find this my book divided into
Four Parts, and thou mayest judge
thereof after thou hast well understood
it. Farewell.

Thomas Tresone }
May 12, 1453 }

Of the most secret Chemical Work of the
Philosophers, by the Ministration of
Nature and Art.

In order that I may bring back into
the right path, the true inquirers of this
Art, and recall them from their common
errors, lest they dilapidate their faculties
and incur the loss both of their reputation
and labour, by pursuing the falsehoods
delivered in books, such as those of Geber,
Rasis, Albertus Magnus, Trames, Sumen,
Canon of the Pandects, Demophon, Sum-
ma and other seducing authors; I
shall, in the first place describe my own
errors and lastly I shall disclose by what
means I arrived at the wished for object
and made the Stone, with these very hands,
four times; by which, at length, those

who read my Procefs may prevail in effecting it, by contemplating and imitating the works of Nature.

It would be foolish to believe with the vulgar, on account of the Sophists & Impostors whom we see every day meddling with this art that it is false, or that its true and wise authors wish to impose upon others by their writings, because they themselves were deceived, since the latter must rather have wished to leave a good name behind them than infamy and blame. But the ignorant vulgar have this idiotical property, even upon the first reading, of despising what they do not understand. Nevertheless, it is much more profitable for any one to follow the principles of Nature by means of strong imaginations [the reasonings of sound judgement] than

vain dead learning, delivered under innumerable and sophistic enigmatical figures.

That I might collect for you the opinions of good men, sincerely and purely handling the subject, I resolved to write this book, which I shall divide into four parts. In the first I shall narrate the inventors of the Art and those particularly who accomplished it to perfection, and by means of whom I attained it. In the second part, detailing my own history, I shall relate at full length all that happened to me in the course of my inquiry, and shall state the whole burdens of the labours from beginning to end, putting all envy at defiance. The third part shall contain a dissertation on the roots and principles of metals,

and the most evident and philosophical demonstrations. The fourth part shall truly contain the very practice itself, under a parable, not so obscure, however, but that it may be clearly understood.

Each of the Parts indeed is written in such a manner that if, O Reader, you do not understand the work by this book of mine, I shall not easily believe that thou wilt ever perceive it from any other. Don't imagine, however, that at first sight you will understand it, for scarcely will you at the tenth reading: indeed the oftener you repeat it the better will you be able to discover the affair.

No one will be tired or ashamed of his labours, who believes that thereby intolerable poverty and all diseases

both of body and mind may be avoided, as I myself have proved in many leprosies, blindnesses, dropsies, hectics, apoplexies, iliac passions, demoniacs, insensates, madmen and many others.

For learning any mechanical or liberal art six or seven years at least are necessary, but in this art, excelling all others as much as the sun does the stars, only five or six months are requisite. It is even so easy of attainment that if I should describe it in plain language or shew it to your eyes you would not believe it. All the difficulty consists in our words & meaning.

PART I.

On the First Inventors of this Art.

The first restorer of the Art of Chemistry, from its oblivion after the deluge, was Hermes Trismegistus, as we read in the memorable books of the Histories of ancient transactions and in the Imperial Exposition of the Emerald Table by Clavetius.

This person was called Hermes or Mercury, because he was the wisest of all mankind of his time, and Trismegistus, Ternagnus, or Tersapiens, because he experienced and taught that all mundane wisdom or three-fold Physic was one Stone, vegetable, mineral and animal. He is also called the

Father of this Art from his restoration of it, as maintained in all the Books of the Hermetica Turba, in which his name is mentioned before that of Pythagoras. Of this man it is read in the books, that he was the first that entered into the valley of Hebron and that he there found seven stone tables upon which were engraved, by the wise men before the flood the seven liberal arts, each of them only in its principle that they might not fall into oblivion. For at that time they were allowed to be sufficiently instructed that the world would not perish entirely but would be preserved. They did not however [on these tables] leave their perfect wisdom [but only the Principia] considering that God who had given it to themselves would also

give it to others as often as he might chuse.

This knowledge is said to have existed before the Law and after it, in which times many wise men lived. Aros in a certain letter to King Methabe says that this art was revealed to some of the children of Israel to enable them to decorate & finish the Arms with Gold.

Some have attained this knowledge without direct revelation or even books, merely by meditations on occult things in the works of God, visible to his creatures, such as Phithomea, Rebecca, Solomon, and Phillippus Macedo, all of whom, however, since the deluge, Hermes precedes in the invention of this art, by means of the foresaid tables found in the valley of Hebron, in which part Adam was placed after his exile from the Garden of Eden. From Hermes its

descended to many others by these words
in the book which he named.

"The Emerald Table.

"It is true, certain, and very true.

"What is Superior hath the nature
of what is Inferior, and what is as-
cendant has the nature of descending.
You may write in one only way and
disposition. Sal is the father of that
marriage and alba luna is the mo-
ther: the third, Fire, succeeds as gover-
nor. Make the thick subtle, and
restore the thickenings. In this manner
you shall possess the glory of the world.
In this short Treatise all the Work is
contained."

[In some copies of the Emerald Table
in place of the words "the third, Fire, suc-
ceeds as governor" we read "The Wind

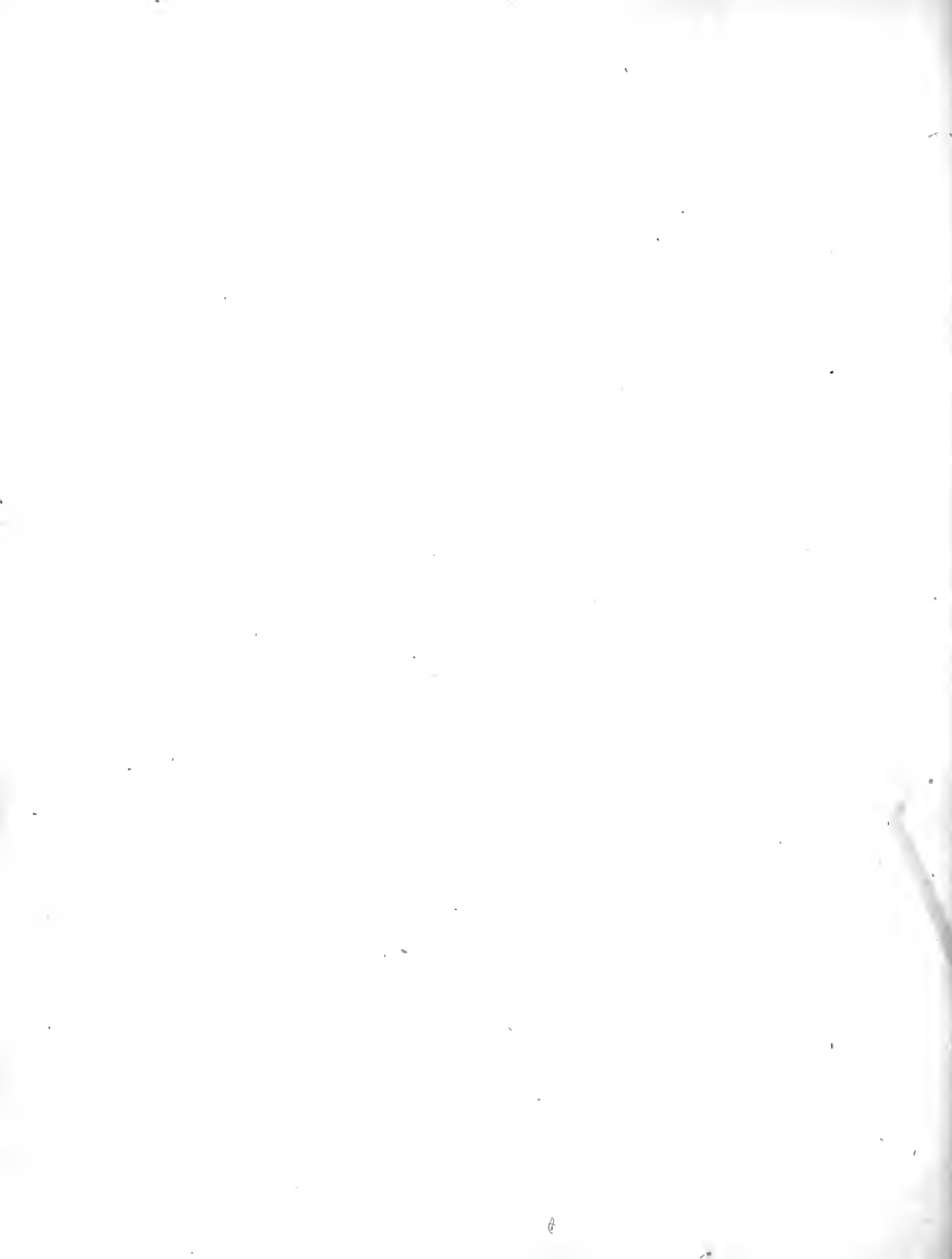
carried it in its belly" but whether we follow the one or the other reading, the sense is the same. Indeed Trevisan rather gives the sense than the words of the Table: Gold, without any double meaning, and alba luna, viz All 55, our moon, Diana, Fair Phoebe, are the matter of the Stone, when united in marriage, by fusion in the crucible; but to this the Governor, Fire, must be added, viz the secret Sophie fire; for without this Hover, the secret internal agent, Medea, who prepares the broth for Lason, the gold in rebis, i.e. united to our moon, could never be reduced into Ayoth and be rendered volatile, in which state the wind (our secret fire) may be said to carry it in its belly.]

Many have followed this art, as we read of King Calibus in the middle of

Table
the Bendaged Ternary, Aristotle the
Chemist, Plato and Pythagoras the
scholar of Hermes, and the author of
the Codex in which book is contained
the very truth of this affair, without
superfluity or diminution, obscurely
enough however. In Arabia King
Flaly the greatest astrologer is said to
have had the knowledge of it, who
taught Mariemus, and the latter
taught another king, Calibus before
mentioned: also Aros taught it to
Nephandis his brother, and Salurnus
to Luncaber and his sister Medera.
They are so numerous that to attempt
to review them would be vain.

There is an immense number
of books written on this art, under me-
taphorical words and figures, so as
not to be easily understood by any

except the Sons of Art; the reading of
which books rather seduces from
the right way into various errors
than directs to the object. Among
these are Scotus, Arnoldus, Ray-
mundus, So. Mechunqew, Hortula-
nus, Veridicus &c. Therefore that I
might succeed in restoring the stu-
dious to the right path I undertook
to write this work for them alone.



PART II.

The immense labours of the Author, and
the great expenses, with the singular
operations from the beginning to
the end.

When I first undertook this work
the Book of Rasis fell into my hands
in which indeed I laboured four years
and expended 800 crowns: also in Geber's
books I threw away more than 2000;
many impostors soliciting and indu-
cing me thereto that they might waste
my substance.

In this manner I inspected the
books of Archelas for three years, in
which I operated along with a certain
Monk and in the books of Rupiciffa

and To de Sacrobosco by means of aquas vitæ, rectified thirty times with the forces, till it acquired such acidity that no glass could contain it: in that labour I lost other 300 crowns. Twelve or fifteen years having been consumed in this manner and innumerable monies, without benefit, following the experiments of many received authors, in dissolving & congealing common, ammoniacal, pineal, saracene and metallic salts, then more than a hundred times calcining them in the space of two years; also in alums of all kinds, in marcasites, blood, hair, urine, human dung and and semen, animals and vegetables, in coperas, vitriols, soot, eggs; by separation of the elements in an athanor by the alembic and the pelican; by circulation,

bailing, reverberation, ascension and
decension, fusion, ignition, elementa-
tion, rectification, evaporation, con-
junction, elevation, subtilisation and
commixtion; with other infinite re-
gimens of sophistication to which I
stuck for twelve years, having attained
38 years of age, still insisting upon
extractions of the mercuries from herbs
and animals, till I had thus uselessly
dilapidated as well by my own folly
as by the seduction of impostors, about
6000 crowns, so that I became almost
despondent. But nevertheless in my
prayers I did not omit to beseech God
that he would deign to assist my labours.

Afterwards I fell in with a certain
magistrate of our country, engaged in
the same pursuit, who endeavoured to
make the stone out of common salt.

dissolving this in the air and congealing it in the sun, with many other processes too prolix for narration. In this work a year & a half was spent in empty labour, because we did not operate upon the true substance. In vain we sought for it in salt altho' this is asserted to be a true work in the Codex Turbæ. When therefore common salt could by no means be made to yield what we wished, and after even five and ten repetitions of our labours appeared to us to demonstrate no change whatever of its natural properties we gave it up.

Moreover we saw others dissolving in most strong waters the finest silver, copper and other metals: also argentum vivum in the same strong waters, - which was put aside in a separate

vessel, and at length mixing in one vessel all the solutions of that description, after suffering them to rest for twelve entire months; asserting that this permutation was the conjunction was the conjunction of the Spirit & body. This vessel they placed on hot ashes until the third part of the water was evaporated thinking that crystals would thence be produced white, congealed & liquable, able to extract from the white metal a white Tincture and from the Red metal a red Tincture. Out of 22 phials half full of this liquor they gave 3 to us. We all waited for the event of the generation of the said crystals in the bottom of the vessels for five years but in vain. Indeed, as is said in the Scuba, there is no need for any thing extraneous for the Sapis; for

it is manufactured by itself in its own
metallie matter.

At that time I had completed my
46th year, when I attempted the stone
along with a learned monk, called
Gatfred Lepor, in a way premeditated
by him. We knew that no other pursuit
was to be compared with that of the
stone: wherefore we attempted to fa-
bricate it in the following manner:
We bought 2000 hens eggs, which we
boiled hard in water. We separated
the shells, which we calcined to the
utmost degree of whiteness; but we
allowed the yolks and the whites,
each apart, to putrefy in horse dung,
and afterwards we distilled them
separately, 30 times; into a white
water and a red oil, with many
other useful proceffes, which we shall

not now relate. In this vain work two years and a half were also spent to no purpose and with a very great expense; which being finished we would have quitted the pursuit entirely, if we had not been supported by new hopes.

We began again to investigate the sublimations of Spirits, the distillations of strong waters, separations of elements, various structures of furnaces and fires, in which we were occupied eight years.

A certain other learned divine, Prothonotary of Berg, then joined us, with whom also we tried to get the Stone, and by whose instigation we thought to procure it from nitriol alone. In the first place we distilled the strongest vinegar

eight times, in which we dissolved & abstracted calcined vitriol. Again we abstracted the solution ten and five times every day for the space of two months, through the vehement smell of which I laboured under a quartane fever fourteen months. We permitted the mixture to rest for a whole year, but without any fruit, because we had extraneous matter.

We were afterwards told by a certain learned man, confessor to the Emperor, whose name was Magister Henricus, that he did most certainly know & possess the magistry of the Stone. In order therefore that we might obtain the knowledge of it, it became necessary to employ the greatest mediation of friendship, and, besides, to expend more than 200 crowns before he would

make us acquainted with it. He operated in the following manner: He made a paste composed of Silver, mercury, and Oil of Olives, boiling it at the same time on a slow fire in a very well luted pelican and incorporating it with a wooden spatula; but the matter could never be brought into one body in a space of two months. At length having put the matter into a phial, strongly luted and sealed we buried it entirely in hot ashes and kept up the fire round it, hoping that the mercury would be converted into the best silver in 15 or 21 days by virtue of the sulphureous body [the oil]. The decoction when taken out was placed on a test with lead & by means of a violent fire was fused

into one mass; which being revived by a piece of burning coal we expected to have found our silver increased on third in its weight. For my own share I furnished 10 marks of silver, others 32 marks, from which we thought to have received 130 marks. But it fell out otherwise, for my companions only received 12 out of their marks and I got 4 from my ten; so that by believing that this father confessor had the secret I was made poorer by 40 crowns.

In great grief I abstained from the work for two months, and that I might entirely abandon it my relations tormented and teased me daily, so that I could neither eat nor drink and was reduced to such

an emaciated condition that every body thought I had received some deadly poison. Nevertheless I speedily became a thousand times more ardent in the pursuit than ever, being ashamed at having spent my time so uselessly. I was then in my 58th year.

The cause of all my errors, alas! was this alone, that wandering astray I never operated in the congruous matter; for as Geber says "Imperfect bodies by mixture with bodies simply perfected by Nature are by no means perfected, because the simply perfect have received the simple form only for themselves, in the first degree of perfection, and being as dead can give nothing of their perfection, which is not superfluous, to others, and that for two causes: first, because

" they are rendered imperfect by the
" mixture of imperfection, since they
" have no more perfection than they
" require for themselves - secondly,
" because in this way their principles
" cannot be mixed per minima" - as
is held in the 13th of the Digests in the
the Pandects, in the book of Calibus,
also in Geber and in Opus Naturale,
with Magister Daaliv & Arnold de
Villa novo; in Speculum Alchemie,
in Semita errantium written by
Plato, in the epistles of Eucaralis, in
the Great Rosary and in the short
treatise of Euclid and others not
sophists, in the following manner:
" Vulgar bodies diffused by Nature
alone in minerals are dead, so that
they cannot perfect imperfect bodies,
but if by means of art they are

brought to the seventh, tenth, or
twelfth multiplication of their own
proper perfection they will linger
ad infinitum; for then, at length, they
are made penetrating, ingressive, tin-
ging, plusquam perfect and living
in respect of vulgar bodies:" one
which subjects see also Praxis, Aris-
totle the chemist, Aculphanes in his
Pandects and Daniel in the 5th
Chapter of his Retractations: Our
complete gold, say they, is plusquam
vivum. Also - our gold and our white
silver, which are one and the same,
are not vulgar metals: they are
alive, the others are truly dead and
exhausted of strength - as we read
in the Golden Book of the Codex &
many others.

We saw innumerable persons

operating in amalgamations and mul-
tiferous labours for the White & Red,
in matter of every kind which can be
thought of, with a perseverance which
nothing could exceed, but we have ne-
ver seen silver enriched a third part
or even in the smallest degree. We have
seen, however, infinite dealbations &
refinements and many sophistications
received in various & different
regions, such as Rome, Navarre, Scot-
land, Turkey, Greece, Alexandria,
Barbary, Persia, Meffina, Rhodes,
France, Spain, the Holy Land, and
in neighbouring regions; in Italy, Ger-
many, England, and almost round
all the world. We have as yet seen
nobody in these places but such
as were labouring in sophistications
matters, as herbs, vegetables, animals,

minerals, stones, salts, alums, strong waters — by distillations, separations, sublimations, calcinations, congelations of argentum vivum by means of herbs, stones, waters, oils, furnes, fires, and even with extraneous vessels, but never operating on congruous material substances.

We found indeed, in these regions, some who knew the method & secret of making the stone, but we could never gain their familiar confidence. Wherefore running about from place to place investigating and experimenting I had already wasted 10,300 golden crowns: I had also sold an estate worth 8,000 florins, German money, so that I fell into disgrace with all my relations, being reduced to poverty & having little money left.

I was now 62 years old and upwards. Yet, though ruined in my circumstances by so many adversities, I was not wearied in my mind so as to desert from my design, but rather confiding in the mercy of God, never failing in good will to diligent men, leaving my country in great disgrace I went to Rhodes, unknown to all mankind, in order to console my afflictions. One day I had heard of a certain man, very Religious and of a great name: there was a rumour that he possessed the Stone so much sought after. With him, at a very great expence I formed a friendship. I borrowed from a person who knew my relations very well, 8,000 florins. The formula of his labour was this: he placed in horse dung

gold and silver very well refined and foliated, mixed with four parts of sublimed mercury. Having suffered it to remain in the dung for eleven months he distilled the water from it with a most vehement fire. We calcined the earthy residue at the bottom of the vessels in a violent fire per se, distilled the water again six times, separating always the earthy residue till no more was deposited, placed the earth, well triturated in an urinal & sprinkled it by degrees with the water; but all our labours to make it imbibe the water were fruitless - the water always swam above the earth. We kept the matter in a continued heat for seven months, but there was no conjunction, no alteration, the fire being even increased. Finding the work frivolous,

and having spent 3 years upon it and thrown away 500 crowns we gave it up.

That Religious man had most excellent chymical books, as Proserius Magnus, Arnoldus de Villanovo, The book of the Words of Mary the Prophets, in which finally I began to study & abstained from the work eight years.

Then for the first time I ascertained by evident philosophical reasons, that whatever I had done before were only foolish and useless labours; particularly when I considered the following saying of great truth in the Codex: "Nature is not amended
" unless in its own proper nature,
" Nature delights in her own nature,
" Nature conquers Nature, and Nature
" retains Nature." After having studied

this book I was brought out of all my sophistications and erroneous labours. I therefore resolved to study now rather than begin to operate again at a great expence and without fruit. Many nights did I pass without sleep, assiduously arguing with myself and concluding in this opinion: What occasion is there that I should seek this art from mankind, in vain tormenting myself in this manner? If they do know the art they will never reveal it: if they do not know it in vain do I meddle with them and endeavour to gain their confidence and friendship at a great expence.

I considered strongly in what places books chiefly agreed in the same meaning, concluding that there the truth lay concealed, which

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codex: "Nature is not amended"
"unless in its own proper nature."
"Nature delights in her own nature,"
"Nature conquers Nature, and Nature"
"retains Nature." After having studied

this book I was brought out of all my sophistications and erroneous labours. I therefore resolved to study now rather than begin to operate again at a great expense and without fruit. Many nights did I pass without sleep, assiduously arguing with myself and concluding in this opinion: What occasion is there that I should seek this art from Man-kind, in vain tormenting myself in this manner? If they do know the art they will never reveal it: if they do not know it in vain do I meddle with them and endeavour to gain their confidence and friendship at a great expense.

I considered strongly in what places books chiefly agreed in the same meaning, concluding that there the truth lay concealed, which

could not lie in many meanings but in one alone. In this manner the truth became obvious to me and at length I found that what I so anxiously sought after was contained in one point. Although one calls it by one name and another by another name, yet it is the same substance, the misunderstanding arising from the diversity of words and not from the concordances.

Therefore, my children, I have written this book for your sakes, lest you should despair and lose heart from being so miserably led astray as I was. Moreover it is always the safest way to learn from others misfortunes. I truly believe (so may God love me) that those men who have written figuratively

and parabolically about hair, urine, blood, sperms, herbs, vegetables, animals, plants, minerals, stones, salts, alums, coperas, vitriols, borax, magnesia, never operated at all upon these matters, but described them out of sheer cruelty: and I am very sorry indeed for the calamities and miseries of those unfortunate people who have been led into such labrinths by impostors. Whoever therefore is inclined to repose confidence in me will not do so without profit to himself, as my sole labour will be to instruct others. Whaerer will not believe me will soon experience what fatality attends the bad examples of others. Shun the sophistications of alchemists by all means & all those who yeild their faith to them; for, if the reading of true books should

teach you any good they endeavour to carry you off by false oaths and asseverations, and to lead you astray from the true road, having nothing to offer in excuse of their errors but this "I have often made it but at present do not propose that which is requisite for it." or they say "if such and such things were added" &c. Unless you shew, more eagerly than you would the plague, those impostors and scoundrels (nebulonis) you will never make any good of this art.

Before I perfected the work by an actual experiment I learned it for two years from books: nevertheless when detestable men and damnable thieves of that description came to me, they asserted, with solemn oaths, that the most manifest

errors were true experiments. However they had long ago made me almost mad by the great expense to which I had been put. I was never confirmed in my own sound opinions till I gave up entirely the society of such fellows and proceeded most vigilantly in my own studies on the subject.

Whoever desires to learn the true art will associate with wise men; that is to say he will read their books & not those of impostors. Nor will he reject them though they write in obscure language. No where will you find the books of this description written in clear and open terms, wherefore the possibility of things is to be considered from the works of Nature by comparison of the one with the other et cetera. All sophistications

are to be shunned, as sublimations, conjunctions, separations, congelations, preparations, disjunctions, connections and all other deceptions. Let them be silent as many as affirm that there is any other Tincture than ours, and any other sulphur than our occult one in our magnesia [Gold when joined in Rebis with our white luna, the $\Delta\Delta$ & δ , is the sulphur & the compound or Rebis is our Magnesia]; also those who extract any other argentum vivum except from the Red Servant [when the δ is joined to δ the mercury of the latter is held to be extracted by the former, so that the author does not mean to say that no other mercury enters into the work but this one - but that this is the only extracted one that enters into it, the others being put in bodily. This is not

here speaking of the red master, Gold, who furnishes the red sulphur, but of one of his subjects or servants, viz δ who is held to be centrally red, though externally of a different colour, and who furnishes a fiery mercury, according to the doctrine of Bernard, though Eirenaeus Philaethus calls the matter furnished by δ a fiery sulphur, which he says the Wise men sought for and found in Arico, the house of δ]; and any other water than ours [the $\text{M}\delta\delta$] which is permanent and unites itself to nothing that is not of its own proper nature and masters nothing but what is of the proper unity of its own nature [viz \odot or D]. Also there is no other acid than ours [contained in our secret fire, viz the marine acid, our "Venus born of the Froth of the Sea"]

according to Ovid] nor any other regimen, nor any other colours: also no other sublimation, [strictly speaking, but in preparing the secret fire, which he elsewhere calls "our mercurial water, a living water and a burning fire"] solution [of the Pebis or Magnesise, by our Mercurial water], congelation [of the solution or Azoth by the action of the solar sulphur] putrefaction [of the subject by the action and reaction of all the principles when brought into solution, and before congelation can take place - of all these operations and matters there are none others] than ours.

[The author has here embraced his whole subject, as may be seen from the explanations between the crochets [this]. It should however be observed

that frequently the M58 is called ♀, luna, spirit as well as water, according to the necessity of the figure employed on any particular occasion to illustrate or explain the work. In like manner the names of the other principles are changed and even interchanged as the same necessity requires; but in this author very rarely, without the reason being so apparent that his meaning cannot be mistaken by any one acquainted with the principles.]

I advise you to relinquish alums, vitriols, salts [he means, to reject them as the matter of the stone], but not from the preparation of the principles, for if so he would deserve the same censure he has bestowed on others. Salt, common sea salt, is necessary

in the preparation of the secret sophie
fire, "the snow white body of mercury,"
as the author calls it in his Metallur-
gia, the salt even which with sulphur
and mercury makes up the matter of
our stone in its first composition. See
Metallurgia p. All that the author
means then is that all such sophisti-
cal labours as he had before been
engaged in with salts should be
abandoned; also atramenta, boraxes,
strong waters [as such, but not the
one contained "corpified in a crystal-
line body" mentioned in his metallur-
gia p.]; animals and every thing
coming from them, as hair, blood,
flesh, eggs; stones and certain mi-
nerals [not every mineral, for we
must in this work have recourse to
the mineral kingdom]; as also the

metals alone [N.B. metals are not rejected, but metals taken alone & without any other matter]: although from these [the metals] we have our commencement and our matter; for, as all the philosophers assert, it must be composed of argentum vivum and this can nowhere be found but in metals (as appears from Geber, Magus Rosarius, Codex totius veritatis, Aristotle the Chemist, Plato, Morienus, Flaly, Calib, Maria, Avicenna, Constantinus, Alexander, Bendagid, Eoid Serapio, Arnoldus Villanovo, Sarni dilio, Daniel, S. Thomas Breviloquium, Albertus Trames, Abbrevia-tion of Scotus, Seneca in his letter to Prox King of Arabia, and Hermes and Euclid, in the 70th chapter of Retractations & in the Third Philosopher of the

Meteors) by all of whom it is affirmed, that the metals are nothing but argentum vivum congealed by different degrees of decoction; but notwithstanding all these affirmative reasons, these things are not our Stone while they remain in the metallie form: [they must be brought into the state of a liquid viz our Azoth, pass through putrefaction & again become fixed before they have the form of the Stone] for it is impossible for one and the same matter to have at once two forms. By what reason can they [the metals] be the Stone, which holds a high and mediating form between metal and mercury, unless its form of this description [i.e. its plusquam perfect form] be first broken and taken away [by

diffusion of its tincture throughout
the bodies of imperfect metals, when
it transmutes them into gold or silver
according to its quality white or red,
when the form both of the Stone & of
the baser metals is lost & the form of
gold or of silver introduced by the new
generation.]?

For this cause Philosophus and
Democritus, in the 3d book of Physics
Chapter 3, de Meteoris, say - " The
" Alchemists may glory if they please:
" they never will transmute the forms
" of metals, but by reducing them in-
" to their first matter." This is held
in all books which treat of the Me-
tallie Form; but that it may be
understood what is necessary for
this reduction into First matter,
learn that it must be first known,

that the First matter is that very thing in which, immediately and proximately, the specific form is introduced; as of man the First matter is the seed both of the man and of the woman. Many ignorant people, thinking that they understand this reduction, rashly interpret it by referring to the Four Elements: for, as they talk, from them, doubtless, all things are constituted which are created — But the Four elements are the materia prima of of the First matter; that is, from the four elements are constituted argent. viv. and sulphur, which thus become the first matter of the metals: besides, the four elements are equally fit to give form to an Ass or an Ox as to the metals; for they must first become ♀ and ♂ by nature before they can

be the first matter of the metals. For example, Man is not composed of the four elements previously existing in simple elementary nature, but first transformed by Nature into the nature of the first matter of man. In the same way Nature transmitting the 4 elements into ♀ and ♂ then for the first time effects the first matter of the metals: for whatever farther she might have operated on the said matter before so transmitting the elements nothing else could result from the matter so transmitted but the metallic form: but previously, when still elements and not ♀ nor ♂, Nature could have procreated out of the same elements an ox or an herb or a man or something else different from a metal. From the preceding

it is most clearly certain that not the four elements but argentum vivum and sulphur are the first matter of metals: but from their opinion it would follow that men and metals, plants and animals, in fine all things were but one, without any formal difference, than which nothing more absurd can be asserted; also that men may be generated from metals, since the latter equally as the former are composed of elements; also that lime could not produce its lime — there would be neither generation, nor seeds, nor any difference of things if actually every thing was of one substance.

That we may return to the third matter — The male semen per se & the female semen per se, are not

the first matter of the foetus, which results only from the conjunction of both, as the virtue of the one receives and embraces the virtue of the other, and finally Nature can produce nothing from this but the form of the infant, because this and no other is the destined end of that matter. Nature therefore cannot introduce any other form of matter than that alone to which she is finally inclined and disposed: therefore the spermatic union is the first matter of that or of those from whom the semen came or were separated, which can never receive any other form than that which is proper to its own species and to which it is predisposed. Of this disposition to one particular purpose take the following example:

If any one goes a journey to any place many roads to which present themselves, running here and there, yet all ending in the same place, he will arrive at the end of his journey by the way in which he has persisted. In this manner all things have their proper way and matter, by which and from which they are made and anything is not perfected of all matters (ex omni materia) nor by any certain method. It is also manifest that every thing has something like to itself & preceding itself from which it is naturally produced and whence nothing else can be made: thus in the formation of the horse, nature requires some certain spermatic substance (of the same horse species, however) from the mare. Also the sperm of a mare is not taken by

Nature in the formation of mankind: for every animal has its semen, the proper matter by which it is to propagate its species, and it cannot be propagated by any other. It is plain from the word of God, when he created man, male & female "Increase & multiply" viz from your own substance, your own likenesses: for he had said to his other creatures before "Let each produce his own fruit." If God had intended that every thing should have been generated from one he would not have made so many different creatures; but he made different things, of every kind that every thing might generate its own likeness. Further: Does not the Lord God say to Noah before the Deluge, "Take with thee into the Ark a pair of every animal, male & female, that

every thing may produce its own likeness" And do we ever see it happen otherwise?

It is therefore plain from what has been adduced, that for every kind of generation there is a necessity for its own likeness, that, according to the mandate of God, the different radices of things created by himself might be multiplied in different things by means of their respective proper substance.

[The scope of the authors arguments comes shortly to this: that those who, following the dogmas of schoolmen, as was common in his day, endeavour to plague themselves with four simple elements for the production of ^{the} Stone, undertake a vain labour, & that for this work they should take the proper materials furnished by Nature, but

purified and prepared for the work,
viz sulphur (♁) and Mercury (☿ & ♀),
like the true Philosophers who operated
with and not against Nature.]

This may be proved by the authority
of the Philosophers. Scotus expressly says:
" From coagulated argentum vivum
" and sulphureous argentum vivum
" the first matter of all the metals is
" made"

Also in the Turba one called Nascus,
King of Albania, speaks in this manner:
" From man nothing can be produced
" except man: from the volatile no-
" thing except the volatile [i.e. from
" birds nothing but birds] likewise
" from any animal nothing but a
" brute beast; for Nature is not amen-
" ded in any other body, but only in
" its own nature."

The same is said by John Mechen-
gus, in his Testament: "Every tree pro-
" duces its own fruit, a Pear a Pear,
" and an Aple an Aple: likewise from
" metals a metal is generated and mul-
" tiplied and from nothing else."

Also Geber, in the Summa in some
places wrote very well in the follow-
ing sentence (although in some of
his books, nay almost all upon the
study, he is abominably sophistical)
when saying "I have proved in the
" most certain manner that every
" thing is made from its like, and
" that nothing can be found able to
" remain permanent in the fire,
" except the viscos humidity alone,
" which is the root of all the metals.
" All other humidities easily fly off
" from the fire by evaporation & by

" the separation of one element from
" another, as water by means of fire:
" One part goes off in fume, another
" in water; another part remains in
" the bottom of the vessel as an earth.
" Thus all things which in their ge-
" neration are not well united, are
" consumed with the least fire and
" separated from their own natural
" composition. But the viscous hu-
" midity, viz Mercury, is never con-
" sumed in the fire, nor separated
" from its earth or any other of its
" elements: for either all remain to-
" gether or all go off together, so that
" nothing at all of the weight is lost."

Geber also protests that "In this
" precious Stone there is no occasion
" for any thing else than only the
" substance of Mercury [viz S, S, O, & Z]

" cleansed, by means of art, in the best
" manner, penetrating, tinging, stan-
" ding in battle against the fire, and
" not permitting itself to be separated
" into different parts, but always per-
" sisting most constantly in its own
" substance of mercuriosity. Then, finally,
" says he, it [when finished in the form
of the Stone] is joined with metals ra-
" dically and centrally, destroying the
" form of the latter and introducing
" another form [that of gold or of silver]
" according to the virtue or colour of the
" Elixer or Tinging medicine."

Also Cros that great and most learn-
ed thing says: "Our medicine is made
" from two things [♃ and ☉] of one
" [mercurial] essence, viz. from the
" union [in rebus] of a mercurial fixt
" [gold] and not fixed nature [aur D],

"spiritual [the ☿] and corporeal [☉];
"cold and humid [the ♁]; warm and dry
"[the ☊], and can by no means be made
"of any other. For truly the industry of Art
"can yield nothing new nor add to Nature
"in her own radix. But Nature being -
"assisted ^{by art} [which adds the mercurial water
"or burning fire] as is necessary for
"loosening the chains; also Art being -
"assisted by Nature, which teaches by her
"operations and also furnishes the matter,
"the two [Art and Nature] together fulfill
"the desiderium according to the wish of
"a diligent operator." To this purpose
Moricenus says: "Mix and project the
"medicine upon bodies diminished or
"perfection or imperfect" and he adds
that "this can be nothing else than ar-
"gent viue exalted by Art above imper-
"fect argent viue." From these sayings



They openly teach that it is nothing else
but argentum vivum.

Arnoldus de Villanova adds: "Let
" all your study be to digest and boil the
" mercurial substance [Prelis and Secret
" fire]; and according to its dignity [i.e.
" the kind of Tincture obtained, White
" or Red] it will return bodies of dignity
" [silver or gold], which are nothing else
" than the mercurial substance decocted"

It may be proved by an infinity of
arguments that mercury duplicatus
is the sole first and nearest matter to
all the metals, and not the four ele-
ments, which are the most remote, tho'
many fools maintain the contrary

In this Art it is truly Nature that
furnishes the matter, in which she is
afterwards helped by Art. It is clear-
from many very evident and irre-

fragable testimonies that Nature pro-creates and prepares, from herself, sper-
matic natures: at length art operates
upon them by means of conjunction
tending to that end for which Nature
created them.

Were it even possible to reduce me-
tals into the four elements it would
be necessary first to bring them into
mercury and sulphur before they could
be separated into the elements, and then
for our work it would be necessary to
bring them again to the state of sulphur
and mercury, as these are the nearest
metallic nature, and we must have
the nearest: what folly would this be?

It is even objected to our Stone that
it can acquire nothing to itself. I deny it:
for in our Reduction a conjunction is
made of a new matter of one and the

same radix [in reducing the rebis into
argoth or double mercury, another matter,
the secret fire, prepared from mercury
is added] without which there could
be no reduction [into its first matter].
but merely an increase of matter [i.e. if
the new matter were not of the same radix
instead of causing this reduction it would
merely increase the size of the mass.]. Of
the two matters joined [Rebis & secret fire]
one is subservient to the other, from
which results a far worthier matter
[argoth or first matter] than they were
singly before the conjunction. Therefore
our reduction is necessary, because by
it the matters acquire a new form &
virtue: which does not happen in
the pretended reductions into elements
of the Sophists who circulate & torture
their matter without ever introducing

any new or better form, and hence all their reductions are vain and erroneous phantasies.

In confirmation of this assertion we may quote William of Paris a man learned in this art; [who built the grand portico of the Cathedral Notre Dame at Paris and had the whole work of the Lapis represented in figures of stone above and on both sides of that Portico. He lived before the time of N. Flamel. By quoting him the author means to give a kind of allegorical description of the Philosophical work in the production of the Stone]

"In the creation of man [or the Stone]
"there is first a conjunction of two sperms
"[♁♂ the female and ☉ the male] of
"different qualities. The qualities of the
"one [the ♁♂] are cold and moist: the
"other [☉] is hot and dry. These qualities

" are cherished in the maternal uterus
" [the glands] by the mixture of the virtues
" of both sperms. They acquire augment-
" tation from the humidity of the blood
" [our mercurial water] which is of the
" same [mercurial] substance as the fe-
" male sperm. The action of the male sperm
" then intervening, thence the matter of
" the said mixture is nourished until
" a middle substance is formed, par-
" ticipating in the nature of both, with-
" out diminution or superfluity. Therefor
" the sperms are created by Nature and not
" by Art, which could by no means effect it.
" This only it accomplishes: it joins both
" at once in the maternal uterus. Even
" although the mixture may delight in
" the fermentation of external heat, in
" rest, in the choice of the best viands
" and of easy digestion, and with tem-

"perate and moderate exercise, yet, all
" these do nothing else but merely assist
" such things as are created by Nature."

The same author adds: "To create
" sperms does not belong to art; but after
" they are created by Nature, then to be sure,
" Art, only by the means of the natural
" virtue existing in spermatic matters al-
" ready created by Nature, conjoining them
" as the minister of Nature assists the thing
" existing already but not yet perfected;
" but it adds neither form, nor matter,
" nor virtue." Art without Nature can
do nothing. In vain is the earth cul-
tivated for the harvest unless the natural
matter created by Nature is present,
a grain of wheat for instance.

It is therefore plain that both are
assisted by each other, Nature by Art,
Art by Nature, and alternately both

do the work, as well Nature as Art. Since therefore sperms can by no means be created by Art, nor the matter of metals, it is impossible for man, by any artifice, to bring the 4 elements into the spermatic form. But if any one argues that the Philosophers say that the four elements ought to exist in our Art: indeed their opinion is, that in the two sperms are contained the first qualities of the elements, for instance heat & dryness, fire and air in the mature argentum vivum [☉] which is the male sperm, and cold and humidity in the crude and imperfect argent. viv. [our moon], to which end earth and water are in female sperm: not that the four elements are present distinct and separate from each other, as are the four elements which we see; for in this

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shape they are not the first matter of the metals, nor can they by any human ingenuity or artifice be altered into the form of the first matter of the two sperms of the metals, as Calib the Philosopher & King of Albania openly says in the following words:

"Know ye that we from the beginning of our works have no occasion for more than two matters; only 2 matters are seen or handled, nor more than two enter into our magistry in the beginning, middle and end. [In the beginning only two matters, ^{are} joined, viz ♀ and ♂, which by their union produce the $\text{M} \& \text{F}$, called by many names, as our moon, the white wife, the green lion, our first mercury: this is Ripley & Flamels Babylonian Dragon, the middle substance of Artephius "clear as fine silver,"

the earth or garden in which the golden branch is to be planted, the female matrix in which the masculine seed is to be deposited. In the middle two things are again joined viz our moon and pure gold, by fusion in the crucible; this is the hermetic marriage of the Red man and his white wife, Gabrielius and Beza, the conjunction of the sun and moon, the true calcination of gold, the true sophic amalgamation of gold with its own proper mercury which opens gold's body: the substance thus obtained is now again one thing, Rebis, consisting of sulphur (♁) and mercury (our ♀, the chaste Diana).— In the end of the manual operations two things are again to be joined viz the Rebis and the secret fire: the

latter is what the Count has most concealed in this tract; it is the internal fire, the mover, the fire against nature, the white fire; it is also called water of life, spirit of life, dry water, moist fire, the Priest that joins the king and queen in marriage: in his parable the Count means this secret fire by the man who attends the king while he is in the bath and keeps the bath constantly warm; for the king's six servants viz the metals he calls six men, and this man is one of them. In every stage then of the work two matters and only two are wanted.]

" But in these two the four qualities
" are virtually present; for in the greater
" sperm [☉], as being more dignified,
" are the two most dignified elements,

"viz. Fire and Air, and in the other
" sperm [viz. the feminine, our moon],
" crude and imperfect in its nature, the
" other two qualities reside, and the other
" two less dignified elements, earth &
" water."

From the words of Galib (or Hali) you may clearly perceive that in the art no more than two spermiatic matters are wanted [MM ♂♂ and ☉.] of one and the same root, substance and essence; viz. ^amercurial viscous & dry substance [MM ♂♂] which is joined to nothing else [i.e. cannot be joined to any thing else radically] except to the Bodies [viz. ☉ or ☽]

This very thing is asserted by Morienus in his Book:—"Make the
" hard [☉] watery and the soft [MM]
" hard [i.e. make Rebis by joining the
" two together] that you may be able to

"unite therewith [i. e. with the Pelvis] the
" hidden water [viz our mercurial water]
" or rather Fire [viz secret Fire, which is the
" same thing] as water unites with water."

That is, join the male sperm (which is nothing else but concocted & matured mercury [viz ☿], containing in itself, by means of digestion, the element of fire) with the female sperm, that is aqua viva [living water, our Luna].

Lourius also maintains the same opinion in the Turba Philosophorum:

" Mix water [☿] with fire [gold].

" This is that spermatic union which

" most powerfully receives and is

" nearest to the perfection of the Stone"

And in the codex Notius Veritatis

a certain Philosopher of the name of

Artesimalef*: "Marry the Red husband

" [☿] to his white wife [our Luna] in

* or Asimallet (as in y^e German)

a round lead-chamber [the glass] surrounded by a fire of barbs [shells or crusts, viz the secret fire, in the glass], which when prepared at first, in its own vessel, attaches itself like a crust or barb to its upper concavity; also with continued [external] heat let it be cherished there until a conjunction is made of the man with the Philosophical, not vulgar, water; that is, with that which contains every thing necessary for his perfection [for the whole must be reduced into azoth]: then is that conjunction called the first matter of the stone and not before. For it then contains inseparably united to itself that nature [☉] by which it is [ultimately] fixed, and the spiritual nature [the secret fire], and the dignified substance [M & S exalted

by its union with the other elements] of the most noble Stone.

To conclude: whoever understands the Philosophers in their true sense sees that they all agree in every point; but the ignorant and stupid, who are not true sons of Art form rash and hasty conclusions. If you will take proper pains to understand and comprehend their sayings you will find whether I have spoken to you the plain truth.

Having abundantly spoken of The First Matter of the metals and proved by the soundest arguments and high authorities that it is Mercury and Sulphur, that I may more effectually serve and be useful to my readers I shall, in the following, which is the Third Part of this book, describe what Mercury and Sulphur are; in what manner the

Metals are generated in the castle, and
their differences; supported by the
authorities of those Philosophers from
whom I learned what I know of the
stone, God giving grace and judgement.

PART III.

In which the Author Treats of the Roots & Principles of the Metals.

In the First place, we cannot be ignorant of the Divine work in Genesis, by which, in the beginning God created Matter confused and without Form; full however (by his will) of many & infinite qualities from which he drew the four elements; and from their admixture he created living things and different creatures. Some he willed to be intellectual, some sensitive, others vegetative, and mineral.

The Intellectual are created of the four elements, but Fire and Air predominate more in them than the other two.

In the Sensitive the Fire is lessened and Air equally dominates as Fire; as in brute animals, birds &c.

The Vegetative are likewise formed of the four elements: in them air and water bear rule; but the Air is diminished in dignity by the water & the latter by a certain substance wholly earthy, and ~~by~~ vaporous.

In Minerals, although they consist of the four elements, earth & water predominate, but the water is rather earthy than aquatic. They are of different forms but they never can be multiplied except by reduction into their first matter, by the other things before mentioned; for each holds its own proper semen in itself, in which lies hid all the virtue of their multiplication and final composition.

The metallic matter consists only of crude Mercury, cold and humid, in which also are the four elements viz. warm, humid, cold and dry; two of which bear rule viz. the cold and humid, the warm and dry being subjected to them.

The heat resulting from the motion of the heavens & penetrating the surface of the earth and its veins, is so remiss and temperate that it is scarcely perceptible, but it is continual: in night and day it is always equal. This heat does not come from the Sun, as some fools will have it, but from spherical reflection of the circulating fire and also from the continual motion of the celestial bodies, which excite a low, continual, scarcely imaginable heat. Even if the heat of minerals

came from the sun, as Aristotle and Raymond Sully maintain, still the heat would be continual because the sun is continually revolving round the earth [It would be folly to reject our authors practical knowledge on account of his erroneous philosophy]: but their opinion is false, since the sun himself is neither warm nor cold though his motion naturally produces heat.

The heat, therefore, coming from the motion of the celestial bodies, continually plays in the veins of the earth: it does not however warm minerals, as some foolish talkers have said; for if it did warm by this ever so little active heat Mercury would be decocted into the perfection of Sol in a less space of time than ten years,

which usually is scarcely done in a hundred. The earth also is cold and dry and the minerals are in the bowels of the earth: therefore if they actually received any heat from the sun, we on the earth, who are nearer to it, would first be scorched: the heat also must be intense indeed that could penetrate the coldest bodies through earth and water in such a manner that they would still retain heat not yet quite extinguished even by travelling to the centre of the earth. But truly these things ought to be understood more naturally in this manner: Mercury itself being composed of the four elements: these therefore being warmed a communibus et generalibus by their own proper motion, natural heat is excited by this kind

of motion: Fire and Air existing in mercury are thereby moved & sensibly elevated; but although these elements are more dignified than the water and earth of the ♀, nevertheless humidity and coldness predominate: but because heat and dryness are the more dignified they endeavour to conquer the other two elements, viz the coldness and humidity prevailing in the mercury. For the celestial motions excite other motions of natural heats by which motions in the mercury — first the qualities are moved; afterwards in a long succession of time the dryness of the Mercury overcomes one degree of its humidity and $\frac{1}{2}$ is made: it next overcomes another degree and $\frac{2}{4}$ is produced. At length the heat in the ♀

again overcomes a little more of the cold humidity and silver is made. The heat predominating still more copper is made (or venus), and afterwards iron and perfect gold!

In this way two qualities which at first were victims to the coldness and humidity soon conquer the others, & heat and dryness predominate, which are sulphur in its own excitation [Note the expression. When Δ and \triangle predominate \odot is produced; and this is ♁ , our sulphur, the Saphic sulphur, indispensable in the work of the Sapis.] The coldness & humidity of mercury are mercury itself [i.e. the ♁ without the sulphur is cold and humid; but nevertheless this is the ♀ of the Philosophers, or rather their first mercury to which they add

The perfect ☉ viz. ☉ that the heat and dryness thereof may in the end overcome the coldness and humidity of the mercury - the coagulated mercury] Not that the sulphur is any how divided or separated from the mercury, or the mercury from the sulphur: only in the beginning the heat and dryness are suppressed by the coldness & humidity of the mercury; but the sulphur afterwards, by digestion [excited, not by the distant heat of the celestial bodies, but, by the secret fire] obtains dominion over the two other qualities, cold and humidity, and impresses on them its own virtues.

By the varieties of these kind of decoctions, gradually effected, diversities of metals are made. Lead flies off continually from the fire only because

the coldness and humidity of its own mercury had not been previously altered by the heat and dryness of its own sulphur, which if they predominated would enable the lead to resist the violence of the fire however vehement: indeed its mercury would even delight in its own likeness. Also all the other metals, except gold, fly off from the fire only because they are as yet cold and humid, but some more than others, according to their greater or less participation in these qualities. They fly, I say, because Fire is contrary to their nature and they cannot endure its action. Indeed every thing naturally flies from its opposite, but delights in its likeness. From this it follows that gold is nothing else whatever: but pure fire in mercury [i.e. gold is

⊙ is Δ
⊗ ♀ is Δ,
ergo
⊙ is the ♀

only a fixed fiery mercury] since it does not fly from the fire, however vehement, while all the others are unable to sustain its action, some in a greater and some in a less degree; for sulphur [our ♀, gold] is nothing else than pure fire, occulted in mercury [hidden first in Pelias & afterwards in Agyth our ^{second} mercury] — which, in a long course of time, is stirred up in the mines and put in motion by the motion of the heavenly bodies, as I have before said, and digests the coldness & humidity in the mercury, according to the various degrees of deaction and alteration, into different metallic forms — the first of which, lead, is less warm and humid, the second tin, a little more, the third silver, the fourth copper

the fifth iron, the sixth Gold, which is the perfection of metallic nature, a pure fire digested by the sulphur [of ☉] hidden in the mercury [in the coagulated mercury of ♁ and ♂].

From what has been said it is manifest that [in our works] the sulphur [☉] is nothing by itself without the mercurial substance [☿♁♂], and that it is not vulgar sulphur; for if common sulphur entered into the matter of metals they would not be homogenous, which all Philosophers affirm them to be; having given the name of sulphur to the qualities which predominate therein merely by way of similitude because of their hot and dry nature; whence it is clear that the metallic forms are created by Nature from a pure mercurial substance alone, and not from

any thing foreign to it. Geber attests
this when he says "The basis of the
"mercurial nature is sulphur, which in
"length of time maturates minerals in
"the veins of the earth."

Morienus and Aros speak still
more plainly of this matter: "Our sul-
"phur^[☉], say they, is not common sul-
"phur, which is volatile; but is fixed
"and of a mercurial nature, and of
"no other. We imitate Nature in the
"most exact manner, which, in the
"mines has no other matter to work upon
"[in the production of metals] except the
"pure mercurial form, as is proved not
"only by the best reasons and authorities,
"but by experience"

"In our mercury [the Rebis first, and
"afterwards the azoth] there is present a
"fixed and incombustible sulphur [gold]

"which perfects the work without any
"other substance than the pure mercuri-
"rial substance" [of our sulphur, viz gold,
our Diana and our secret fire].

Galib, Bendogid, Lesid and Mary speak
in the same manner very clearly to this
effect: "Nature procreates her own metals,
"from the heat and dryness of the mer-
"cury overcoming the coldness & humidity;
"thereby altering [the mercury] and by no
"other means;" as is also affirmed in
all the books of the philosophers — but
it would be tedious to quote them all.

Some rashly think that a sulphure-
ous ^{matter} body intervenes in the procreation of
metals; but on the contrary it is clearly
manifest that the sulphur is included
in the mercury itself, Nature also opera-
ting, [and is not a separate distinct mat-
ter]; but the sulphur does not dominate

in the mercury till by the motion of the heat the said sulphur is altered, and along with it the other two qualities in the mercury [viz the coldness and humidity]. In this manner therefore, Nature by means of this sulphur in the veins of the Earth generates the different forms of the metals according to the diversity of the degrees of alteration.

In this also we follow Nature, taking nothing foreign to our matter, since Nature does not. Our mercury [the Prebis brought into a state of solution by the secret fire, which is our mercurial water] includes in its essence, a fixed, incombustible, mercurial sulphur [viz gold], to which, in the beginning the domination does not belong, but rather to the humidity and coldness of the volatile mercury, untill, by the unremitting operation of

the heat [of the secret fire], in which our mercury is continually kept, the fixed sulphur [gold], intermixed through the whole substance of the volatile mercury [argoth], predominates and conquers the coldness and humidity of the mercury; and at length the heat and dryness of the fixed sulphur [☉], as being its own proper qualities, begin to predominate over the others, and in proportion to the degrees of the alteration of the mercury, by means of its sulphur, various colours are produced. Nature does neither more nor less in the mines.

The first of these kind of colours is that of lead or Saturnine blackness, the second is Jovial [♃] whiteness, the third Lunar, the fourth Venereal, the fifth martial, the sixth Solar; but the seventh is truly carried by

us a step higher than even Nature herself does in the mines, since we not only perfect it but under it plusquam perfect, bringing it to the most exalted red sanguine colour. When it is thus rendered plusquam perfect it is able to give perfection to the base metals. Indeed if we did not bring it to a higher degree of perfection than what is proper to its own simple nature what would be the use of spending nine months and a half, when we might procure the same bodies, ready prepared by Nature without our taking that trouble? But it is necessary, as I said before, that the Masculine body [C] be made plusquam perfect by Art imitating Nature, that from its plusquam perfect and abundant

fruitfulness it may perfect the imperfect bodies in weight, colour and substance, in the very metallic root, sperm and virtue. It would therefore be presumptuous to believe that we can perfect any thing and render it what we desire by joining extraneous things in which no radical commixtion can take place.

κ In the Turba one Aristeus, who governed the whole world for sixteen years, the most excellent in wisdom next to Hermes, of whom we read in the Chronicles of Solomon, that he assembled the scholars of Pythagoras and never was accustomed to tell a lie, wherefore he is called Veridicus, [Speaker of Truth] by the Astrologers, says: "Nature is not amended but in her own nature: therefore our matter

"cannot be amended except in its own proper matter." The same thing is asserted by Parmenides, who first led me out of my errors and directed me into the right path.

It is clearly plain that metallic nature can only be amended in its own metallic nature and not in any other; so that in this way, by our art, we perfect in a few months what Nature herself can scarcely perfect in a thousand years: but if there was even the least degree of heat in the mines, which of course would be continually augmented by the constant motion, the active quality would not only evince itself but produce its effect, yielding various metals, according to the degree of decoction. So also, were the heat in the mines

only middling, or somewhat strong,
the work of Nature would be most
rapid.

In our Art we employ a twofold
heat viz that of the Sulphur [viz gold,
the Fire of Nature] and that of the Fire
[our Fire, the Secret fire], that the one
may assist the other: but the fire
is not of the substance of matter [i. e.
it is not the common matter of fuel]
as Constantine and Empedocles will
have it to be, though [in the beginning]
it augments the work [being one of
the three principles]: were it as they
maintain it would daily increase
the work, which is erroneous [i. e.
if any combustible matter were joined
to the work to be consumed daily
in maintaining the heat it would
leave some incombustible residue;

but the fire of which the author, in this part, speaks, is in the work & only adds its own first weight to the matter employed "in our art."] The Fire which Nature requires, governs in a particular manner the whole Art, and we can add [to the substance of the matter] nothing else: but by a vehement fire [viz. common fuel in a state of ignition] the principles are not reciprocally altered among themselves, nor are they moved [the secret fire being the mover, though external heat is also necessary]. Let there be made therefore a fire continual [without needing to be daily renewed], digesting, not violent, subtle, inclosed [and therefore different from the external] aerial, surrounding [embracing

the whole matter] altering and not burning. So may God love me as I have told thee the whole construction of the fire. Consider therefore and ruminate on my words, one by one. Verily the fire comprehends the whole art as is clear from the whole tenor of the Codex Veritatis.

Consider likewise what the Great Rosary says on this point: "Take care not to hurry your solution, wishing to effect it before its due time: for by this untimely haste the conjunction will be hindered. Therefore, let your fire be constant and gentle, as Nature requires, which satisfies her self with excluding cold from the bodies she digests."

Mary the Prophetess also adds on this subject: "A vehement fire impedes

"the conjunction and tinges the white
"into a red of the colour of wild poppies"

"You must imagine and figure to
"yourself what the fire is, and learn
"from the progress of the works what
"you must do herein, as I myself did.
"I trusted to the gentle heat of horse-
"dung [without introducing the secret
"fire], and also to the [external] fire of
"charcoal, but without effect. My mat-
"ter was sublimed, not dissolved [radi-
"cally and converted into azoth]. But
"in the fire which I have mentioned
"it succeeds well, which fire is vaporous,
"digesting, continual, not violent, subtle,
"surrounding, aerial, clear, close, not
"burning, altering, circulating, pene-
"trating and alive". Now if you are
"a true son of Art you will easily un-
"derstand by these words what it [the

fire] ought to be. In the Turba it is held that operative experience must teach you of what kind the fire is.

In a book entitled Summa Aristotelis Chemistoe we find the following words: "Mercury must be boiled in a
" triple vessel, that the activity of the
" dryness of the fire [the three fires viz
" Natural fire (☉); Fire against Nature,
" (the secret fire); and the unnatural
" fire, (♁ in the ☉ & ♁)] may be gra-
" dually converted into the vaporous
" humidity of the Air which sur-
" rounds the matter" [in the glass.]

Remember what Geber & Seneca say of this very thing: "Fire does not
" digest our matter, but its altering
" heat, believed to be dry, [does di-
" gest it] by means of the air [the
" volatile azoth*] which is the medium
* or rather the ☉ & ♁

"in which the fire is moved and
"burned" I may appear prolix in
speaking so much of the fire, but it
is necessary, for the fire either perfects
or destroys every thing.

Aras and Kaled [or Calib] say:
"In the whole of our work Mercury
" [of ☿ & ♀] and fire [viz the fire of
" nature (☉), and the secret fire] are
" sufficient, in the middle and the
" end; but in the beginning it is not
" so, for then it is not our mercury,
" which is proper to be noted." [Before
the addition of the secret fire the
☿ & ♀ and ☉ are not yet our mercury,
though the former be frequently so
called to keep it from being con-
founded with common running ♀,
but when, by the addition of the
secret fire and the mutual operation

of the principles on each other, the whole are converted into Azoth, you then have our Mercury, and our gold.]

Morienus writes thus " Know ye
" that our Saturn [☉] is red, but it is
" of no use to us except it be made
" white. [The ☉ is made white when
" joined with our ☽ in rebis, and after
" wards in the Exuberated Tincture]
" Know ye also that our Trepid water
" [the ~~MM~~ ♂♂] penetrates and whitens it,
" like as it is itself [the colour of the
" ☉ is lost in the rebis which is white]
" and know, also, that the vaporous hu-
" mid fire [the secret fire] perfects
" every thing."

Moreover Benedicid, Johannes =
Mechemus and Haly the Arabian
say: " You that search night and

"day, spend your money and precious
"time, and wear out your faculties
"uselessly, torturing your minds with
"the subtleties of books, I will admo-
"nisk you out of compassion as a fa-
"ther would his own son. Strive only
"to whiten the red Saton [gold] by
"means of the white, tepid, & suffo-
"cated water [of our D]: destroy your
"numerous sophistical books and
"recipes, and forsake so many sub-
"litties. Believe me it will be well
"if you do. All works are truly vain
"except that of which I have told
"you, and to this alone point the
"writings of all the true Philosophers".
These words are golden words, as will
be acknowledged by every one that
understands them.

Also the Codex Veritatis speaks

thus: "Make the Red [☉] white, &
" afterwards make the white [rebus]
" Red. In this consists the whole secret
" from the beginning to the end." But
I say unto you, unless you effect the
black [which is the sign of perfect
corruption after the elements are all
joined and put to decoct together]
you cannot whiten [the putrified
mass so as to have the white stone];
for indeed blackness is the beginning
of [this] whiteness, and the end of
blackness is a sign of the putrefaction
and mortification of the body already
penetrated.

Thus says that wise Roman
philosopher Morienus: "Unless it is
" putrified and becomes black it is
" not dissolved, and unless it is dis-
" solved it cannot be penetrated by

" its own water nor whitened; whence
" there can be no conjunction, no mix-
" ture, and, consequently no union
" at all; which latter cannot take
" place without mixture: thus com-
" position ought to go before alteration".
In this manner, therefore, by steps of
this kind is our Matter treated in every
point, in imitation of Nature, without
diminution or addition of any one
thing, as you may easily comprehend
from my numerous writings and long
narrative, if you have any understand-
ing.

But lest any person should be very
anxious about the weights, what they
are and what kind of them Nature uses,
know that in the mines they are not
wanted; for where there is only one
[matter] what occasion can there be

for weights as where two or more
[principles] are to be joined to make
the matter? But in our work we
must attend to the weight of the sul-
phur in the mercury [i.e. the propor-
tion of C to be joined to our D: various
proportions have been employed by
different Philosophers. Eirenaeus Phila-
lthes in his Marrow of Alchemy re-
commends as best, 1 part of the Red
Man & 2 parts of his white wife, the
chaste Diana]. And since, as I have
said before, the element of Fire, which
does not predominate in Mercury, in
its crude state, is the very thing that
alone digests the matter, it is necessary
that every one who would become a
true Philosopher should know, very
well, how much more subtle the
element of fire is than the other.

elements and what proportion of it is necessary to conquer them. [The author is here speaking of the Natural fire viz \odot , not of the Fire against Nature viz the Secret fire. The fire of Nature has such power that he says in his Mitallurgia, where he calls it the Sulphur, he found it sufficient to take a tenth part of it to the body of mercury viz the mercury of our D and of the Secret fire. — But if we understand him as here speaking of the Secret fire, of which he has before said so much, still it is true that a philosopher should know the true proportion. He no where tells all his weights, but Philalethes recommends, with one of the Sun and 2 of the Moon to take four of the Secret fire: see Marrow of Alchemy Edn. 1709 page 65. The author

here, may in fact be understood as referring to both of these fires, for, as we shall see immediately, he is alluding to the first composition.]

The weight, therefore, is in the first elemental composition of the mercury and not in any other [stage of the] work. Therefore composition or conjunction [of the male with the female, first by joining them in Pelvis and afterwards in Algoth by means of the secret fire] ought to be made in the first place: afterwards alteration, then mixture, and last of all an union will be made.

Whoever wishes to imitate Nature in these particulars will attend to the order herein and also to the weights, as the codex has it: "If confection is made without weight [or due proportion] the work will proceed but

"slowly, which may easily cause your
"mind to despond." In this opinion
Albugazal, the preceptor of Plato speaks
very well, when he says: "The earthy
"power [that of the $\text{MA}\ \delta\delta$, the earth or
"garden in which the Philosophers
"plant their golden branch] greatly
"exerting itself [opening the body of
"sol that the water may enter, viz
"our mercurial water, the secret
"fire] is, in proportion to the extent
"of that action the active agent in
"the matter." These words are truly
golden ones, which open to us the
foundation of the weights, but you
will not easily understand them
unless you are yourself learned,
or have them explained to you
by one that is. I myself would
willingly explain it to you, but

that I mean to perform my vow to God, to Equity and to the Philosophers, that I shall never reveal in named words or vulgar speech, the weight, matter or colours, but only give it in true and perfect parables, according to the example of other Philosophers; which you will find in my fourth part. But here I must say, and I swear by my God, that all the words therein are certain & true, without redundance or diminution. Therefore if you follow the opinions and practice of the wise, this little book of mine, which I have faithfully written, will give you joy and you will not forget to pray for me.

I have now told you of the Inventors of this Art and of those who pos-

seped it, and also how I myself
preped and made the Stone, from
the beginning to the end: also have I
told you of the impostures which I
suffered and my immense labours
and expenses on account of them,
from my 18th year until I was
64, when I attained the secret: so
must I tell you fully what hap-
pened to me through the whole bu-
siness to the end of it.

Therefore I say to you that I have
lived 73 years since I, for the first
time prepared and made ready the
bleped stone of the Philosophers; and
I do not doubt that I should much
sooner have acquired and come
at it, if I had had in the beginning
those books which I afterwards met
with. But as I had always dealt in

false receipts and roguish books, besides associating with dreadful impostors and gallows-deserving thieves, it cost me the greater trouble and vexation. At length I began to see, after long study, wherein I failed, and discovered the true grounds on which I should proceed, but then I suffered two years to pass over before I began again to labour and to make the stone; and I did so that I might confirm myself by clear and well founded reasons, and not because I was old or perhaps lazy.

At this time I held familiar intercourse with fifteen good men, who likewise knew the artifice of the stone, and chiefly with one Barbarinus, who in disputing with me endeavoured, because I had indiscreetly said one

day that I was not yet expert, to divert me from the true path: his society, therefore I deserted, but with the others had often arguments about the method of concealing the secret and hiding it from the unworthy. There was some difference of opinion among us as to the method of describing the structure of the [internal] fire, though all tended to the same scope, which was, that it ought to be done in such a manner that no one might fly away with the secret, in what manner the fire was prepared without previous due study of the subject.

Now for a conclusion to this part, lend an attentive ear. Our work is made from one Root and from two Mercurial substances, and

but pure and clean, drawn ^{from} the mines, conjoined by the Fire in Friendship as the matter itself requires [By the Root," says Eirenceus Philaethes, in his Vade Mecum, "the Count means the same that Ripley does by the basis of the work; namely the mature sulphur, which is in gold, perfectly digested; whereby, by our secret digestion, both the mercurial substances are ripened, exalted and concocted:" the two mercurial substances are the other two principles in the work viz ♁ ♃ and the secret fire, according to this explanation of Eirenceus. But we may understand the author thus:— our work is made from one root, gold, and two mercurial substances, ♃ and ♃, conjoined by the secret fire, that very fire which he had before told us he andp

his friends had agreed to conceal: by this fire the elements of the Stone are conjoined in friendship as the matter requires] assiduously boiled, until out of the two one is made [viz; one liquid substance, azoth, our mercury] in which one a certain body [☉] is made spirit [its body being completely torn in pieces and reduced to its first elements by the mutual action of all the principles upon each other] and that spirit is made a body [viz; the red stone] by commixtion.

After which you must strengthen the Fire until the Fixed body tinges those that are not fixed into its colour and nature [The stone should not only be multiplied by means of the secret fire after it is obtained, but by joining it to the fire of Nature, viz; gold, you

must give it penetrability and ingression that it may transmute the imperfect metals] for where the mixture is rightly made it conquers all things and brings them to its nature & virtue; so that at length it will conquer & tinge a million of times and ten millions of times. A person may believe what he has seen. In this manner therefore it is multiplied in virtue and quality as the venerable Pythagoras confesses, as also Isidorus and the Codex; but in no one of the books did I find the multiplication except in the Great Masary, in the Pandects of Mary, in Veridicus, in the Testament of Pythagoras, in the Turba, in Moricus, in Avicenna, in Balzain, in Albugaral the brother of Benedegid, in Sesid of Constantinople.

If it is to be found in others I could not understand them nor did I learn it from them.

I knew a person from Marchia Anconæ who knew the Stone very well, but was ignorant of the multiplication. He followed me sixteen years, with great solicitude to learn it, but he never knew it from me. The books of which I have spoken he had as well as myself. [The German edition says: But I referred him to the books which I have named; he followed my advice, and at last, by study found out the multiplication as well as myself.]

Having now explained the Theory and pointed out the true Mineral principles, I shall next proceed to teach you the Practice, though in obscure words and under the veil

of a Parable, describing how I myself
four times made the Stone, notwith-
standing my old age. And I tell you
in the name of the Greatest Truth, which
is God himself, that any person to whom
God may give the grace to comprehend
the meaning of this little book of mine,
and who will follow my precepts with
dilligence, that he may and shall be
delivered from all troubles and per-
plexities, and will know how to accom-
plish the Truth [the true work of the
Stone] without defect or impediment.
I could not have spoken more clearly
than I have done unless I had pointed
it out to you with my finger. But it
is the will of God, as the Turba says e-
very where, that we should reveal this
knowledge only to the sons of Learning.
Therefore Equity will not suffer me to

paint it out more intelligibly and clearly, since I have already done too much. I know also, that, if you search industriously, you shall, by the permission of God, find this knowledge from this book; and then will you allow that I could not have done it more clearly than I have done. I know also that when you shall understand the secret as I do, & shall have made the blessed stone, & shall write thereupon, that you yourself, on account of the easiness and nobleness of the secret, will not write of it or describe it in any clearer way. What I have done has been done from a heartfelt compassion for the true sons of Art that I might lead them out of deceit and error.

PART IV.

Of the Practice of the Philosophers Stone.

When I perceived that I had made considerable progress in this art, I began most earnestly to court and to frequent the company of those who were learned in it also: for it becomes good men to join themselves to their equals and not to others. Therefore having heard, in passing through Apulea, a city in India, that a man resided there, who was so very learned in every branch of science that he had not his equal in this world, and who had offered a premium, namely a book, the leaves and binding of which were of pure gold, to the person who should

dispute most learnedly of the Great Art, being desirous to obtain honour I took courage and went to the disputation. Considering that the daring and the bold were carried to great things, while the timid were thrown down and lived in perpetual dejection, I went manfully to the field of contest & happily obtained the palm of disputation before the audience, and the prize book was delivered to me with so much honour by the Faculty of Philosophers that all men had their eyes upon me.

[The author here intimates that the first grand point in this secret and wonderful art is, to discover or find out the true root or basis, namely gold, without any ambiguity or double meaning. The next point is to know the water of the bath and the kind of

fire by which it is to be decocted, and which he describes as follows:].

Then, that I might recreate my mind, fatigued with study, inquiring for pleasant plains and meadows, I met with a little fountain, most limpid. ["a water clear and bright, permanent, pure and shining, of a celestial colour," says the same author in his Treatise on the Stone, English Edition p. 87 of Collectanea Chémica - "Clear as fine silver" says Artephius - the "menstrual water" of Ripley, Ashmole's Theat. Chem. page 126. Without this water "Sol cannot be mended;" but the secret fire is also called water "our Mercurial water" by Trevisan, in the Treatise just quoted, page 89: and in fact both of these dry waters do enter the fountain, where they mutually burnet and liquify each

other and also the gold, the whole becoming Azoth, or the fountain] surrounded and fortified with a most beautiful transparent stone [the glass vessel in which the matter is inclosed] in an oakum trunk [a vessel made of oakum to insure a moderated well regulated heat] and inclosed within a wall [the wall of the furnace] to prevent cattle, wild beasts or birds from drinking out of the fountain or bathing therein [i.e. to prevent any thing from falling on the glass by accident or carelessness]

Sitting by the fountain I contemplated its beauty, and I saw that the upper part [the mouth of the glass] was shut. A very aged man and as reverend looking a priest was coming that way. I sa-

luted him respectfully and asked of him, Wherefore the Fountain was shut up and fortified in that manner, above, below and on every side? Condescending to give me a friendly answer, he said "You must know, my friend that this fountain possesses a virtue terrible and wonderful beyond any other Fountain in the world: it belongs exclusively to the King of this country [viz. ☉, the Royal or Regal metal] whom the fountain knows very well [being his mother] and who also is well acquainted with the fountain [being derived from it]. It always draws the King when passing this way to itself [the Δ & ☿ has a strong affinity for gold] but is never drawn by the King [the last seven words are not in the German, & are

probably redundant in the Latin, for the affinity must be mutual.] In that bath he remains 282 days, at the end of which so much youthful strength is given to him that he can afterwards be conquered by nobody, however robust. [On the contrary he can conquer all the inferior metals.] He therefore took care to have his little fountain shut up with a round, transparent stone, as you see, in which a clear fountain shines like silver [the middle substance of Artephius "clear like fine silver] and of a celestial colour. That it may be rendered still more secure and lest it should be destroyed by horses or cattle, he interposed an old oak, cleft in the middle [two hemispheres of oak in which he put his glass] which forms a defence for

it, and also protects it from the rays of the sun [serving as a medium to transmit the external heat more equably.] Then, as you see, he surrounds it with a thick wall. He shuts it up first with the hard and clear stone & then in the cavities of the oak, chiefly because it is of so terrible a nature, that if once inflamed and irritated [by a sudden or strong external heat] it would make its way through every thing, and also should it escape there would be an end of us." [By too high a degree of heat there is great risque of an explosion, which would not only ruin the work but endanger the life of the operator, the fumes being not only noxious but deadly if breathed in any quantity.]

I then asked him if he had

ever seen the Thing in the said fountain? He answered: I have indeed seen him enter the fountain, but from the time at which he is shut up in it by the Keeper [the secret fire - one of his own subjects "cleansed by sublimation."] he is no more visible until the 130th day when he begins to assume a clarified form [shewing the beginning of the white tincture] and at length he emerges bright and splendid. The attending keeper assiduously warms the bath, that he may excite the heat which is occult in the water of the fountain [the secret fire stirs up the fire of ☿ and of ☽ in the azoth] and he warms it night and day without intermission.

again I interrogated him saying:

"Of what colour is the King's dress?" To which he replied: "At first he is dressed in gold brocade, [he has the appearance of what he really is, Gold: he has undergone, when first taken, no change, only he is rendered quite pure before he is put into the sophie water, our moon]; then with a black velvet vest [during putrefaction], next a shirt [the white tincture] whiter than snow; but his flesh is of the deepest blood-red colour" [viz. the Red Stone].

I then asked: "When the King goes to the fountain does he bring a company of strangers and common people along with him? [Do any of the common metals enter the bath with the King? In the time of Trevisan none of the metals were reckoned such except \odot , D , ♀ , ♂ , 4 , K , all the others were

called semi-metals]. He answered me in a friendly manner, but smiling at me: "When the King purposes to come hither, he dismisses all his counsellors and every stranger. No one enters the fountain but himself and its keeper only, who is a very simple man; for verily the simplest can best perform this office, since he does nothing else but warm the fountain." [These words are very significant. The question is — not, Who attends? but, Who enters the fountain along with the King? Which of his subjects enters along with him? i. e. Which of the inferior metals properly so called? The answer is, that one of the most simple attends him. The servant or keeper is one of the common simple metals, viz. ♀ "that

simple nature cleansed by sublimation" says Artephius; nor is it reckoned clean and fit to warm the bath centrally, but in the state of sublimation; but then it is a fire, our secret fire, able to warm the bath & to give life to the principles.]

I then enquired; whether the King was a friend to the fountain or the fountain a friend to him? They answered: "They love one another reciprocally, in a wonderful manner. The fountain attracts the King, and not the King the fountain - This must mean, that the King is dissolved in the ♀♂ and not the ♀♂ in him, in making Pelis; but in fact they mutually alloy each other, for it is, as it were, the mother of the King."

I next asked of what family the

thing was? He answered: "He came from the fountain, which made him what he is without any other thing whatever."

[Gold may be made from the tincture, which is made from the fountain with the king of metals in it, attended only by his keeper, "without any other thing whatever."]

I inquired farther whether the king had many servants at his court? — "He has six forsooth," said he, "who expect the succession, if by chance or any means the king should die; for in that case they would, like himself, rule the kingdom: hence it is that they serve him willingly because they hope to obtain from him extended dominion and possessions."

[The 6 servants are $\frac{1}{2}$, 4, D, ♀, ♂ & ♀:

any of which may be transmitted by the King, if the King first die and pass through putrefaction and corruption to a new life, in which he attains a plusquam perfection.]

Then I asked: "Is the King an old man?" He answered: "He is older than the fountain, and more mature than any of his subjects."

"How happens it then," I asked, "that these do not kill the King, who expect so much inheritance from his death - and since he is so old" ["that he may be judged to be tired of life", - adds the German]. He answered: "Although he is so much advanced in years nevertheless no one of his subjects is so patient of colds and sweats as himself, nor can they bear so much rain, wind &

labour: also no one of them alone, nor all of them united could kill him, nor could any man."

"How then can they ever possess the kingdom, if he cannot die nor be killed by any one?" He answered: "His six subjects proceed from the fountain, from which they derive every thing they possess, as well as he, wherefore they are chiefly drawn by the fountain. The king is killed by that very fountain as well as they are and is resuscitated by it: afterwards from the substance of his kingdom, which substance is divided into the minutest particles, each of his subjects receives his portion; and however minute the particle which any one of them obtains, he equals the king

in power, strength and opulence, & they are made equal among themselves."

[The German here differs from the Latin: it runs thus: "His six subjects all proceed from the fountain, and from it they, as well as their king, derive all the good qualities they possess: but as the king is more noble & perfect than any of his subjects, the fountain loves him more than any of the six, and from her strong love and friendship for him and a wish for his future welfare, she draws him towards herself & strangles and kills him. Yet through her he resuscitates & lives for ever; and of his kingdom each of his six subjects takes his portion, viz. as much as he is able to receive,

and yet all become equally rich." viz by transmutation in the crucible.]

I again enquired how long they might have to wait in this expectation? Laughing at me again he answered: "Know that the King enters the fountain alone, without any of his subjects [when rebis is made, but one of his servants attends him afterwards to keep the bath warm]; for although the fountain loves also them, yet they do not enter, not being yet worthy of that honour. When the King has entered the fountain he puts off his garment of pure beaten gold [the \odot employed is not a calx, nor any way altered, as some fancy, but is pure malleable \odot] which he delivers to his first Chamberlain, whose name is Saturn; who when he has once

obtained possession of it keeps it 40 days, sometimes 42 days, but never more. [In astrology Saturn is held to rule over blackness, so that the putrefaction of the subject is here alluded to.]

"Then the King throws off the black velvet vest [or jacket] which he delivers to his second chamberlain, called Jupiter, who keeps it 22 days. [Whiteness like that of Sin now begins to appear.]

"Then Jupiter, by the King's command, delivers it to Luna, which 3d person is beautiful and resplendent. She keeps it 20 days.

"Now the King is in his shirt, of a pure white [Sin alba], like snow or fine pearls, which he pulls off and delivers to Venus, who takes

care of it during 40 days [The 40 days service of Venus is not in the Latin, in which Luna is made to deliver it to Mars, but it is in the German which makes Venus deliver it to Mars]

"Venus gives it to Mars who also keeps it 40 days, and [adds the Latin] sometimes 2 days more

"Afterwards Mars, by the will of God delivers it to Sol, yellow but not bright, who keeps it 40 days. Then comes the most beautiful blood-red Sol [The Red Tincture] who immediately snatches up the shirt."

I then said: "What is the meaning of all this?" He answered: "The fountain is then opened, and as he had before given them his shirt, his vest and his outer garment he now gives them his blood-red flesh to eat, and

thus at length they have their desire." [It appears from this that a red Tincture was obtained in less than seven months.]

I next asked whether they always waited so long a time, and whether, in the interim, they received any remuneration for their services, to induce them to persevere to the end? He answered: "Four of these counsellors, the moment they have obtained the White shirt, may rejoice if they please, and also enjoy the greatest riches; but they can only reign over the half of the Kingdom, wherefore they rather wish to wait a little longer for the completion that they may also be crowned with the Royal diadem of their Monarch" [The 4 metals that are transmutable into D are ♁, ♃, ♄ & ♁]

I asked whether any Phisician
asisted or any thing else whatever
at that time? He answered: "None,
nor any thing whatever [enters the
bath in which the King is] except
the keeper only [viz the secret fire]
which excites below [in the matter
resting at the bottom of the glass] a
continual, surrounding & vaporous
heat. Excepting this there is nothing
else." [In the fountain then, our
Suna, there is nothing but the
King, accompanied by his servant
the Secret Fire.]

On enquiring whether this keeper
underwent much labour he replied:
"He suffers more at the beginning
than towards the end, because the
fountain is then heated up." [At the
beginning he has the whole subject

to liquify, but when the internal fire has thus been stirred up only a sufficient length of time is wanted to finish the decoction.]

I asked: "Whether many people saw it? [Is it an operation open and manifest; or is the work effected by secret operation of Nature?]" The answer: "It is done out of the sight of all the world! Not one in the world even knows it." — [The German here reads "Has any man ever seen the fountain? — The whole world have it before their eyes and do not know it."]

I asked once more: "What do they next?" He said: "If these six wish again to purge the King [i. e. to multiply the stone] they can do it in the fountain in three days,

[From this it appears that for the Multiplication the Court took the first made stone, in place of gold as in the beginning, and with it made rebis, by joining it with the MM 53] by surrounding the place in a manner suitable to the contents [i.e. inclosing the matter with the secret fire. — The German here reads "by continuing the fire in the proper proportion of the weight.], and by giving him back his black velvet jacket to wear on the first day, on the second his white shirt, and on the third day his flesh becomes again as red as blood

And I said: "To what purpose is all this?" and he answered: "God multiplies him ten, a hundred & a thousand fold, and even ten times

more" [By each multiplication its power is increased ten fold]. And I said "I understand it not." To which he replied: "I am fatigued with what I have already told you."

When I perceived this, being unwilling to be troublesome, and having seen him home to his residence I bid him farewell, giving him many and great thanks. This old man was so venerable and so very wise that the heavens obeyed him and all things trembled before him.

I myself was also drowsy, wherefore I returned to the fountain intending to rest there a little while; but when I sat down upon it I could not refrain from secretly opening all its fastenings. In the mean time looking upon the book, which was the reward of my disputation, it by its splendor and

beauty increased my sleepiness, and in a slumber it fell out of my sleepy hands into the fountain, which happened very unluckily, as I wished to preserve the memorial of my having the honour to be an Adept.

When I looked into the fountain the book had disappeared [the ☉ was swallowed up by the ☿ when he made Peris, and became invisible]. Thinking therefore that it had fallen to the bottom I began to draw out the water [when the two were completely united by fusion he poured out the mass that it might cool], with such great care however that nothing more of the book might remain in it than a tenth part with scarcely ten parts. [This union was not made at random but by weight], and when I endeavoured

to draw out the whole they obstinately adhered together. In the mean time, while I was labouring with the work, some people came upon me, so that they hindered me from drawing out any more.

Before I went away, however, I took care to shut all the locks again, lest any one might perceive that I had exhausted or seen the fountain, & lest, perhaps, they might forcibly steal the book from me. When the heat began to be excited, roind about, in the bath, for the purpose of bathing the King. [Here again he states that the secret fire is along with the King in the bath. The whole contents then are - the fountain, $\Delta \Delta \delta \delta$ - the King, \odot - and the keeper, porter or servant, &c.] But my crime being discovered I was carried

to prison and confined for 40 days —
[He was obliged, during the putrefaction,
to attend very carefully to his furnace — not that his attendance could
then be dispensed with, but as he had
before described at considerable length
the succession and duration of the
principal colours, he here contents
himself with describing what means
he followed to obtain the first, which
is blackness; for after this no ma-
nual operation is necessary — but
only to continue the decoction.] and
I looked at the fountain and saw
black and dark clouds, which ap-
peared for a long time. To conclude,
I saw in the end all that my heart
could possibly desire; nor had I
much labour.

You may accomplish it with

with little trouble if you follow the right path, and take care not to quit it for erroneous ones, but imitate Nature in every thing.

I say unto you that whoever cannot understand the Stone from reading this book will never comprehend the process however much he may work: for in this parable of mine the whole work is contained, in practice, days, colours, regimen, ways, disposition and continuations, which I have narrated, moved by piety, charity and compassion alone towards desolate operators in this most precious secret. Therefore in making of my book I beseech the Lord God, whose grace is absolute, that he may open the minds of men of good will, to whom, if ingenious,

there will be little difficulty; only they must abstain from the dreaming phantasies and the subtleties of Sophists and always remain in the way of Nature, which is demonstrated by my theory.

Farewell in Jesus Christ always, and be mindful of the poor, when you attain this inexhaustible treasury. Pray to God and he will teach you more.

F. inis.

The beginning
of

The Fourth Book
(or Part IV.)

according to a manuscript
French copy.



The beginning of Count Bernard's
Fourth Book, according to a
French Manuscript copy.

At length I found a large orchard
made by the before mentioned Philo-
sophers: there went I in to refresh
myself, being wearied with writing
and studying. In that place there
was an old fort or castle, wherein
dwelt two Dragons, the one Red and
heavy of body, without wings [⊙],
and the other white, with wings [M&S].
And they came together and embraced
each other in the heat of the sun*, as
he is in Aries; and they sported
together untill the united dragons
[⊙ and M&S united by the secret
fire] lost themselves and were

[* In the secret fire]

converted into a black raven [the putrefaction of the subject]: and they hunted each other until they became white as snow [the White Sincture] in the heat of the Sun as he is from his entrance into Taurus until he comes into Leo. The Raven which had become white, became red at last as blood in the heat, and in this work of conjunction was altered. And it called itself the richest in the world, whereat I was terrified and intended to leave the Orchard.

And I found a Fountain very strongly walled round, which was watched by a wise old man, of whom I enquired to whom the Fountain belonged that it was so well watched? He answered me:

" The foresaid King, well known in
" this country, is generated from the
" Fountain. He always proceeds from
" the fountain. He afterwards dries
" up the fountain, in which he re-
" mains to bathe himself 282 days,
" or nine months and a half. By
" this bathing, ^{the King} becomes so highly pu-
" rified, and has his youth so much
" renovated that no man can after-
" wards overcome him. Therefore
" has the King himself made the
" fountain, [SM 88] clear as silver,
" heavenly blue; in which he reposes
" in a white clear and transparent
" stone [the globular glass vessel]: &
" to prevent any beast [too sudden
" or intense a heat] from coming
" near the same and gnawing it,
" it is inclosed in a hollow oak, cut

" through the middle [two hemispheres
" of oak] which preserves it and checks
" the heat of the sun. and in like
" manner the guard of Venus is set
" there [viz the acid in the secret fire
" obtained from sea salt: "Venus born
" of the froth of the sea" Ovid] in thick
" walls, so that the Fountain is well
" guarded; for the Fountain is of such
" a wonderful power and nature that
" it might otherwise penetrate through
" and escape by the action of the heat;
" and we should be quite undone
" if it should so happen that the foun-
" tain should run out." [Should the
" glass be broken by any accident, or
" ruptured by the expansive force of
" the vapours, excited by too strong an
" external heat all our labour would
" be lost.]

I asked him: "Have you seen the
" thing?" answer - "Yes, I saw him
" enter, but I never saw him after
" his entrance [The ☉ disappears in
" our D when joined to it in rebis:]
" He keeps himself shut up and
" does not suffer himself to be seen
" for 135 days [viz after the secret fire
" is joined to the Pelis; for so long it
" takes before whiteness begins to shew
" itself]; and thereafter he raises him-
" self to appear as white as snow. In
" the mean time the Porter [the secret
" fire] serves him and warms his bath
" for him continually, to preserve his
" natural heat, hidden in his clear
" water [the dissolved compound called
" azoth] as is before written, which
" bath is kept warm day and night."

Then I asked him: "How is the

King clothed?" He answered: "He has
" a coat of beaten gold [maleable & is
" employed, not a calx of any kind], &
" a jacket black as velvet [during the
" putrefaction of the subject]: his shirt
" is white as snow [the white tincture]
" and his body [the perfect stone] red
" as blood"

Then I asked: "How many people
associate with the King in the foun-
tain? Are they strangers, or other
common people?" He answered me
laughing: "When the King thinks
" fit to go in he leaves all his people,
" except the Porter, behind him"

[At this place the French copy
becomes the same as the Latin
and German, and so continues
to the part where this question
is asked "Has the King many

servants at his court?" after
which it goes on as follows:]

answer: "He has six" [viz 2, 4, 2, ♀,
♂ and ♀] "Nota, five of these are from
" the fountain, which is itself the
" sixth [viz our coagulated mercury
" rendered fluid by our mercurial wa-
" ter or white secret fire]. From it
" they every one have what they profess
" as well as the King [all the metals.
" being chiefly composed of mercury].
" Therefore does the fountain attract
" them all. It humets the King to
" death, after which it shews itself
" through the same kingdom [it
" shews its power throughout the
" metallic kingdom_] and every one
" takes his own.

" Saturn takes the gold coat & keeps
" it forty days. Thereafter, through the

" desire and nature of the thing, Jupiter
" keeps the black jacket also 40 days.
" Then Jupiter delivers it over to Luna
" who is the third person, who keeps
" it 80 days or more. Then comes the
" regimen of Mars the fourth person,
" and under him the whiteness becomes
" very brilliant: he guards it 80 days
" or more according to the abilities of
" the Artist or Philosopher, and thus
" the thing is stript to his shirt, which
" is white as snow, dry without red-
" ness. Thereafter the King takes off his
" shirt and gives it to Venus to keep,
" who is the fifth person and watches
" it 40 days: then gives she it to Sol,
" so that the thing becomes naked,
" sees his body as it were leprous, and
" all over red as blood."

I asked "Who takes care of it

at last? answer: "Then the fountain is opened.—After having given to them the coat, jacket and shirt, there is then given to the youth [viz to the new made Tincture] his own body, red as blood [viz ☉] to eat."

"This is called Sol Philosophorum and our medicine, our true Aurum potabile and Quinta Essentia, and the great Elixer and Aqua vitæ — and that is the extremest desire."

Question: "Do they all wait until this time?" answer: "When they have the White Shirt four may be benefitted thereby: it is then however scarcely half the kingdom. Therefore they prefer waiting a little longer for the Crown of their King."

"Do no Physicians attend, or other people? — "Only the Porter, who

watches and keeps the heat up continually, without any other thing whatever."

Question: "Was this Porter much labour?" answer: "More in the end than in the beginning: then the fountain is hotter."

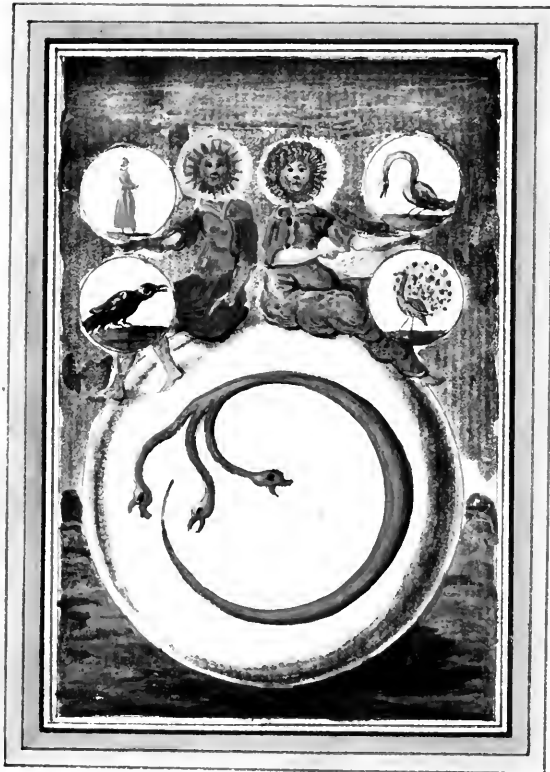
Q: "Have many people seen him?" The fountain answered "All the world has seen him with their eyes without knowing it."

Q: "What do they do then?" A: "If the six wish to become kings they purge themselves and do what they ought to do."

God be praised for his wonderful gifts and Goodness.

Genesis.





A
TREATISE
OF
BERNARD
EARL OF
TREVISAN,
OF THE
Philosophers Stone.

L O N D O N,

Printed for *William Cooper*, at the *Pelican*
in *Little Britain*, 1683.

For a Latin Copy of this Tract see
"Tractatus aliquot-Chemici singularis
summorum philosophorum Continentes"
12mo 1647.

The Printed Copy here given, forms the 5th
of the Collectanea Chymica or collection
of 10 sev^l treatises in Chymistry, pub^d
by Cooper in 1684.

The subject is Sol and Luna, i. e. ☉,
without any ambiguity, and our Moon,
not common silver.

A Singular Treatise of Bernhard Count Trevifan concerning the Philosophers Stone.

Considering the long Desires and Hopes of the Students in the Chymick Art, I will in the present Treatise briefly and openly declare this Art. First therefore the Subject of the Art is to be known, in the second place, the Foundation, in the third, the Progress, fourthly and lastly, the Extraction of the Elements: Which being known, every one may most easily attain the end of the Art.

The Subject of this admired Science is *Sol* and *Luna*, or rather Male and Female, the Male is hot and dry, the Female cold and moist, and know for a certain that our Stone is not compounded of any other thing, although many Philosophers name several other things, of which they speak Sophistically.

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moon, viz $\text{M} \text{♂}$,
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Nevertheless by *Scotus*, *Hortulanus*, *St. Thomas*, and *Christopher Parisiensis*, and very many others, many other things for an other Cause are sophistically reckoned up, that Ignorant Men may be deceived, because it is not fit for Fools to know our Secrets: And this is it, which I thought fit at this time to propound concerning the Subject of our Art.

The Foundation of this Art, is the Knowledge of the four Qualities, and that in the beginning of the work, Coldness and Moisture have the Dominion: For as *Scotus* saith, As the Sun dryeth up the abundance of *Water* in Fenny and Boggy Places, after the same manner our *Sulphur* when it is joyned with its *Water* or *Mercury*, doth by little and little consume and drink up the same by the help of the *Fire*, and that by the assistance of the only living God.

The Progress is nothing else than a certain contrary Action, for the Description of contrary things is one and the same, and if thou shalt have twice made this equality, thou shalt finish the whole Progress.

But

Our Sulphur, which is only found
in Gold, when joined with its water or
mercury, i. e. with our moon, viz 44 55,
overcomes its cold humidity by degrees,
by the help of the fire - viz the Secret
fire, and that only by the operation
of those laws which the Omnipotent
hath impressed on the matter; for
after the materials are united no
farther manual operation is required,
but only a judicious decoction.

The difficulty consisteth in drawing forth the elements, or rather in understanding what the Philosophers mean when they speak of such a process, with which however the Artist has nothing to do, if he will only recollect what the Author has already stated, namely, that our sulphur joined to its water only requires the help of the (secret) fire, and that Nature effects the rest. They have given the name Extraction of elements to that decomposition which ^{is} effected in the glass by the action & reaction of the matters employed, which causes a variety of colours before the White Stone & then the red stone is obtained. The basis of the compound on which they work is sulphur, i. e. Sopheric Sulphur which is Gold, and a certain coagulated

But now all skill consisteth in drawing forth the Elements, wherefore read over that which followeth so often, until thou canst conceive and understand it; and know that no one ever spoke so plainly as I in this Place, as thou wilt find by what followeth: Therefore give thanks to the great God, and be grateful to thy Friend who communicated to thee this Tractate: Live also according to God and reason, because Divine Wisdom will not enter into a wicked Soul, nor into a Body subjected to Sins.

23. The Extraction of the Elements is a certain Compositi^on of Blackness, Whiteness, Yellowness, and Redness: And know that Natures ought to be drawn from their Root. But the Root is a certain Congregation of Elements, consisting in Sulphur and Mercury, which they call a confused Mass. But the Natures, which are drawn forth from the Root are Sulphur and Mercury, which when they are joyned together are separated, and purified, that they may be the better mingled afterwards, and united with the Body, out of which they are drawn. And after the Colours have passed, and that which is above, is made like that which is below, and that which is below like that above, then Miracles will from thence appear. Which being done, thou hast a Triangle

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which is Gold,

gle in a Quadrangle, and a fifth thing which is contained in four.

Now remaineth the Multiplication, in which this briefly is to be noted ; That the Elixir ought to be nourished out of the same things, from which at first it had its Composition. No Philosopher before now hath so openly declared this, as I have here done ; and that for two Causes, first because from the beginning to the end of the work a long time is required, although some Philosophers do say, the Stone may be made in one day, and others in one month : But know that they speak Enigmatically, and that their words ought not thus to be understood.

Nevertheless I say with Scotus that the Stone or perfect work may be made in one year. Secondly, because Man's Life is short, and he groweth Old, before he comprehendeth and understandeth what is needful to be done in the Composition of the Stone. And therefore I have here so openly explained all things, least this, so noble a Science, should be lost and perish.

The Theory of the same Author.

Use venerable Nature, for the Philosophers from their own Authority have imposed various Names on this Nature, by reason

mercury which they call chaos or a confused mass. As metals consist of sulphur & mercury so must the Lapis. The bodies are therefore separated, that is decomposed, and thus purified, that the composition produced, by their subsequent union, may be qualified to be united with the body by fermentation; i.e. the Tincture to be united with gold or silver according to its quality, white or red.

But, before so joining it to the body whence it was drawn, it is advisable that its power should be increased by multiplication, which is done by joining the stone, as a more perfect sulphur than gold, with the same water or mercury as at the first was used with gold, adding thereto the secret fire.

By the term "venerable nature" Saturn is meant, i.e. ♄, to which the Alchemists have given many names, according to the various appearances it puts on during the process. They even call it gold, our gold, when, with the other ingredients, it is converted into the Red Medicine. To this nothing must be added that is not of the same (metallic) nature.

The stone is, as he had before said, composed of water, viz. ♁ impregnated with ♄: without this Al it could not be obtained, but ☉ must be joined to it in Relis; for without ☉ and his shadow, (i.e. Luna, our moon, the Al ♁ ♄,) the Sincture cannot be generated.

"Body doth not act upon body, nor spirit upon spirit." Gold joined to silver (vulgar) would never exert any action, nor would the ♁ joined to

Of the Philosophers-Stone. 87

son of divers Colours appearing in its Alteration. For when it appeareth under the form of Water, they have called it *Argent vive*, Permanent Water, Lead, Spirit, Spittle of *Lune*, Tinn, &c. And when it's made dry and becometh white, they have named it Silver, Magnesia, and white Sulphur. And when it groweth red, they call the same Gold and Ferment. But they do not vary in the thing it self, when that is always one thing only, and the same matter, and always of the same Nature, in which nothing entreth which is not drawn from it, and this which is next to it, and of its Nature. And this is most true, to wit, the Stone is one, and one Medicine, and it is a Water clear, and bright, permanent, pure and shining, of a Celestiall Colour. And if Water did not enter into our Medicine, it could not purifie nor mend it self, and so thou couldst not obtain thy desire: But that which doth mend it is *Sol*, for the Water cannot be made better without it: For without *Sol* and his shadow a tinging Poyson cannot be generated. Whoever therefore shall think that a Tincture can be made without these two Bodies, to wit *Sol* and *Lune*, he proceedeth to the Practice like one that is blind. For Body doth not Act upon Body, nor Spirit upon Spirit: Neither doth Form

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"Body doth
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receive an Impression from Form, nor Mat-
ter from Matter, when as like doth not Ex-
ercise either Action or Passion upon its like :
For one is not more worthy than an other,
wherefore there can be no Action betwixt
them, when as like doth not bear Rule over
like. But a Body doth receive Impression
from a Spirit, as Matter doth from its Form,
and a Spirit from its Body, because they are
made and created by God, that they may Act
and suffer each from other. For Matter
would flow infinitely, if a Form did not re-
tard and stop its Flux. Wherefore when the
Body is a Form informing, it doth inform
and retain the Spirit, that it afterwards can-
not flow any more.

The Body therefore doth tinge the Spirit,
and the Spirit doth penetrate the Body,
whereas one Body cannot penetrate an other
Body, but a subtil Spiritual congealed Sub-
stance doth penetrate and give Colour to the
Body. And this is that Gummy and Olea-
ginous Stone, proportioned in its Natures,
containing a Spiritual Nature occultly in it
self together with the Elements purified.
Therefore the Philosophers-Stone is to be
wholy reduced into this Gumminess by the
last Reiteration or Inceration of a certain gen-
tle Flux, resolving all the Elements, that
they flow like Wax. But when it is the
Stone

any similar semi-metal, as they used to be called. The matters joined together must be such as have a chemical action upon each other; or, according to the language of the schoolmen, there must be action and passion, that they may act and suffer each from other.

The author, in his Metallurgia, speaks largely of the necessity of gold in the works to give form, viz. specification, to the Stone. Gold is the body that tinges the Spirit viz. the $\text{M} \& \text{S}$ (which is called a Spirit because, according to the schoolmen, if it were a body, gold, which is counted a body, could have no action upon it). This spiritual congealed substance (N.B. not fluid running mercury) penetrates the \odot and gives it its own white colour when joined to it by fusion.

in the crucible, which produces rebis,
that is two joined in one; which
rebis is afterwards converted into
that Gummy Oleaginous Stone
which is sought for, "by the incera-
tion of a certain gentle flux," viz
the secret fire. This secret fire, to
which the Philosophers have given
many names, is by Philalcthus called
the maver, ^{and by Flamel.} the first Agent, because
by its action on the rebis the solid
body is brought into a state of fluid-
dity. When brought into this state
the whole compound is now called
one thing, one matter, our Sophie ♀
and our Gold. It is called mercury
and gold because believed to be
wholly composed of mercury and
gold, viz the ♀ of ♂, ♂ and the secret
fire, and the form-giving ♀ of gold.

In this fluid state the ingredients or principles come into contact with each other per minima, destroying the old forms and introducing a new one. The gold is now held to be reduced into its first elements, when it ceases to be any longer common vulgar gold, but still being Aurific it is now called Aur Gold. This is what has led so many into errors & led them to maintain that common \odot does not enter into ~~into~~ the work, that the Philosophers have entirely excluded it, & that by "aur \odot " they mean something else than gold: whereas all that they mean is only this - that, though gold, which is the true seed, be employed, if it be not joined to proper agents it will still remain common \odot , separable as such from the other materials,

and therefore dead or inactive; but when joined to the proper materials it is active or alive & is rendered completely mercurial i.e. fluid — the whole becoming one liquid, our Arzoth, which is afterwards congealed by the action of our gold, when it becomes able to tinge.

Hence the necessity of a spiritual metallic substance, our Diana, to penetrate and enter the body, gold; for the ☉ is then held to be calcined philosophically: and hence the necessity of reducing this Pelvis into a subtil metallic spirit viz. the Arzoth, by means of the gentle flux before alluded to. This gentle flux is our mercurial water, living water and burning fire which tears the gold in pieces — not by a manual rubbing & grinding, but by the circulation of the arzoth in

Stone, it appeareth like Copper, whereas notwithstanding it is a certain Spiritual Substance, penetrating and colouring or tinging all Metallick Bodys.

From hence thou mayst easily guess, that this doth not proceed from the crassitude and grossness of the Earth; but from a Spiritual Metallick Substance, which doth penetrate and enter. Wherefore it behoveth thee to resolve the Body into a subtil Metallick Spirit, and afterwards to congeal and fix, retain and incerate it, that it may flow before it tinge. For Gold doth Colour nothing besides it self, unless first its own Spirit be extracted out of its own Belly; and it be made Spiritual.

And know that our Mercurial Water is a living Water, and a burning Fire, mortifying and tearing in pieces Gold more than common Fire. And therefore by how much more it is better mixed, rubbed and ground with it, by so much more it destroyeth It, and the living fiery Water is more attenuated. But now when three are made one in the Form of a congealed Substance, then it hath in it a true Tincture, which can endure the Violence of the Fire. Therefore when the Body is so tinged, it can tinge another, and it hath in it self all Tincture and Virtue. And from hence all they who tinge with

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Ch. 87

☿ & ☿
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Sol and his Shadow, (^{and}~~vive~~) with the Poy-
son, that is Argent vive, do perfectly com-
pleat our Stone, which we call the great and
perfect Gumm. And know for certain that
it is not necessary, that our Stone or Gumm
lose its first Mercurial Nature in the Sublima-
tion of its crude and first Spirit: for the Oyl
and Gumm pertaining to this Stone are no-
thing else, then the Elements themselves
Mercurialized, and made equal together, shut
up and coagulated, resoluble and living, re-
tained or bound in the viscosity of the Oyl
Earth, and inseparably mixed. And we
ought to know that that Gum or Oyl is first
drawn out of the Bodys, which being ad-
ded, it is reduced into a Spirit, until the su-
perfluous humidity of the Water be turned
into Air, drawing one Element out of ano-
ther by digestion until the Form of Water
be converted into the Nature of Oyl, and
so our Stone in the end getteth the Name of
Gumm and Sulphur.

But whosoever hath brought the Stone
thus far, that it appear like a mixing Gumm,
and suffereth it self to be mixed with all im-
perfect Bodies, he verily hath found a great
Secret of Nature, because that is a perfect
Stone, Gum and Sulphur.

This

The glass, till the three ingredients our
Sun, Moon and secret fire "are made
one in the form of a congealed sub-
stance - the true Tincture, which can
endure the violence of the fire". For
now the body itself is tinged and can
tinge; & hence those who seek the Tincture
in Sol and his shadow (the MSB) which
is called poison or venom & also Ar-
gent vive are in the true way to gain
their object. All that is necessary is, to
mercurialize the elements by the opera-
tion of the secret fire, shut up together
in the glass, and afterwards to congeal
the whole by a continued decoction, till
it be "converted into the Nature of oil" that
is soft to the feel, penetrating metals as
oil does earthy or vegetable absorbent
bodies.

He that attains this hath found
the greatest secret in Nature.

Admitting the definitions which the philosophers give of their materials their conclusion must also be admitted, that the Stone is compounded of a body and a Spirit (☉ and ☿♁♂); or of a volatile (♁) and fixed substance (☉). These are the male and female in this work of generation & although, before they enter into the work they appear & are called two substances - yet, in Rebis, they are but one mercurial matter; of which the solar part is fixed, digested, masculine, hot, dry & the secret giver of form, but the lunar volatile, crude, feminine, cold & moist. These two are necessary, for a single substance cannot operate a change upon itself, nor can two even, if not endowed with qualities which dispose them to act mutually upon each other. Therefore the philosophers maintain that they must have one

Of the Philosophers-Stone. 91

This Stone then is compounded of a Body and Spirit, or of a volatile and fixed Substance, and that is therefore done, because nothing in the World can be generated and brought to light without these two Substances, to wit, a Male and Female: From whence it appeareth, that although these two Substances are not of one and the same species, yet one Stone doth thence arise, and although they appear and are said to be two Substances, yet in truth it is but one, to wit, *Argent-vive*. But of this *Argent vive* a certain part is fixed and digested, Masculine, hot, dry, and secretly informing: But the other which is the Female, is Volatile, crude, cold and moist; and from these two Substances the whole may easily be known, and the whole Stone intirely understood. Wherefore if our Stone did only consist of one Substance, in it there could be no Action and passion of one thing towards the other; for one would neither touch nor come nigh or enter into the other: As a Stone and piece of Wood have no Operation on each other, since they do consist of a different matter, and hence they can by no means, no nor in the least be mixed together, and there is the same reason for all things that differ in matter. Wherefore it is evident and certain that it should be necessary for the Agent and Patient

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ent to be of one and the same Genus; but of a different species, even as a man differeth from a Woman. For although they agree in one and the same Genus, yet nevertheless they have diverse Operations and Qualities, even as the Matter and Form. For the Matter suffereth, and the Form acteth assimilating the Matter to it self, and according to this manner the Matter naturally thirsteth after a Form, as a Woman desireth an Husband, and a Vile thing a precious one, and an impure a pure one, so also *Argent vive* coveteth a Sulphur, as that which should make perfect which is imperfect: So also a Body freely desireth a Spirit, whereby it may at length arrive at its perfection. Therefore Learn thou the Natural Roots, and those that are better, with which thou oughtest to reduce thy Matter, whereby thou mayst perfect thy work. For this blessed Stone hath in it all things necessary to its perfection.

The Praëctick of the same Author.

If we well consider the Words of *Morienus* that great Philosopher in *Alchimy*, who saith, Mix together Water, Earth, Air, and Fire in a due weight, without doubt thou wilt obtain all the Secrets of this

an Agent and Patient of the same genus though differing in some qualities, that they may not remain inert, but by their disposing affinities act upon each other. In this operation they consider the matter (☿ & ♀) as passive & acted upon by the form (☉), which assimilates the matter to itself — only that the matter or Argent vive coveteth a sulphur (☉) that its own imperfection may be removed. So also the body (☉ joined to the ☿ & ♀ in rebis) desireth a spirit, a subtil metallic spirit (the ayoth produced by the secret fire) for it must become fluid before its congelation into a tingeing perfect medicine.

According to all the Philosophers the work consisteth in rightly mixing together, in due weight and proportion, the elements that enter into its composition. This they describe under many

figures, which appear however plain enough to those who know the works; as here when the earth (relis) is directed to be put into the water viz "our mercurial living water or burning fire" before spoken of; and when the earth is directed to be putrefied in the water it is meant that the relis shall be converted into ayoth by means of the water poured upon it, that is circulated with it, by decoction, till perfect putrefaction be accomplished; which could never take place if water were not first extracted from the earth, i. e. the whole rendered liquid. The ayoth is volatile. The fumes which ascend they call air, which when condensed returns in drops & mixes with the water below, that is with the ayoth; for our moist fire gives perfect solution & such a perfect circulation that air, earth, fire & water - all the

Of the Philoſophers-Stone. 93

this Divine Science. And firſt, when he ſaith, put into the Water, or putrifie the Earth in Water, this ſignifieth nothing elſe, then the Extraction of Water out of Earth, and the pouring of Water upon the Earth, ſo long until the Earth putrifie and be cleaned, otherwiſe it would not bring forth its Fruit. Secondly when he ſaith, mix Water and Air, it's no more then if he ſhould have ſaid, mix Water now prepared with Air diſſolved, or joyn and mix together diſſolved Air with Water. Judge ye your ſelves: For you know that Air is warm and moyſt, and ye have the ſaying of *Morrius* concerning the diſſolution of Air, Earth, Fire and Water. Some when they ſpeak of Diſſolution, ſay that the Solution of the Fire is better, becauſe whatſoever is diſſolved in the Fire, that floweth in the Air. And Note that the Fire of the Philoſophers is nothing elſe then the Air diſſolved and congealed. This you may better comprehend from ſimilitude, and ſuppoſe that firſt you have Air diſſolved and congealed, to which add Fire. The Earth ought to be firſt prepared, and the Fire diſſolved, before they are mixed.

For the Earth together with the Fire ought to be put into a fit Veſſel, and after is to be introduced the inextinguishable Fire

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Fire of Nature, which when it descendeth upon the Earth, devoureth the whole together with its Gum, and converteth it into its own Nature. Wherefore if ye consider well the Sayings and Precepts of the Philosophers, and understand their Mystical Sense, ye shall come to all the Secrets of the Divine Chymick Art.

F I N I S.

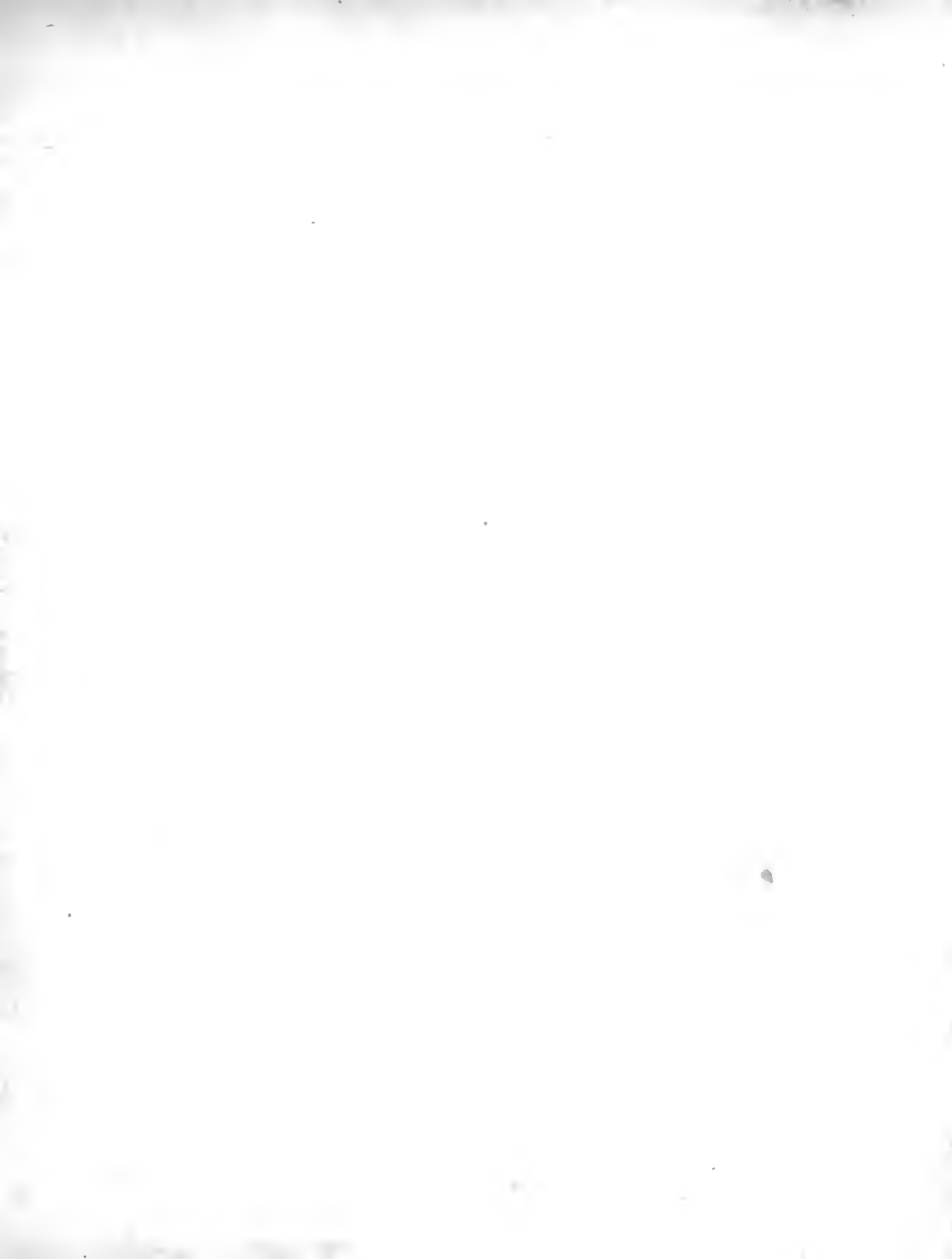
elements of the stone are completely & inseparably blended & united.

The philosophers however have more fires than one, but what has been said holds true of them all: they have more airs than one also. Note this, he says, & observe that what in the end is properly air is when first taken a substance that may be dissolved & congealed. You are to fuse the ☿ with ♀ & make aer chaos, to which you must add that fire which the adepts call the fire of Nature, i. e. ☉; for the earth must be prepared and the ☉ dissolved, that is fused with ♀, before you can be said to have joined the body & spirit, the male & female, Ga-
lvities & Præja. The earth together with the fire, i. e. the two joined in rebis and then reduced to powder, must then be put into a fit vessel, after which the "inextinguishable fire", the dry fire, the

white fire, which is also a mercurial living water, must be introduced into the glass & so you have the whole arcana if you afterwards administer a duly regulated external heat.

First you will obtain solution, then putrefaction, attended with perfect blackness, which will be followed by various colours called the Peacock's tail. At length dryness overcomes humidity entirely & you have the white stone, which, by a continued digestion only, will again pass through the colours and at last assume the sanguine red hue which denotes perfection. Then joining it to its mother (M & S) & with the secret fire, decoct it as before, & you will increase its power ten fold.

Finis.





THE
ANSWER
OF
Bernardus Trevisanus,
TO THE
EPISTLE
OF
Thomas of Bononia,
Physician to
K. CHARLES the 8th.





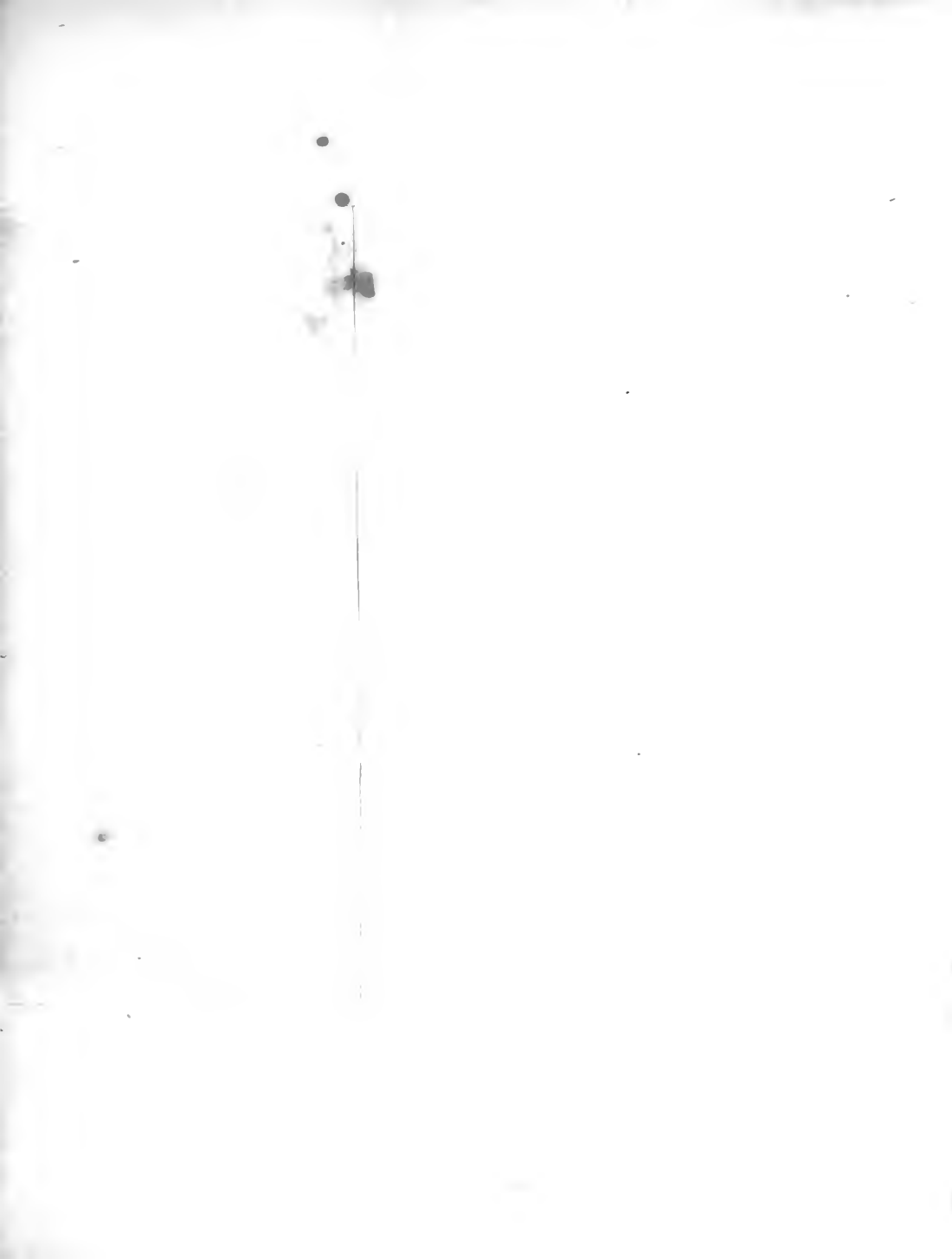
*The Answer of Bernardus
Trevifanus, to .the Epistle
of Thomas of Bononia,
Physician to King Charles
the Eighth.*

Reverend Doctor, and Honoured Sir,

With the tender of all possible Respects and Services be pleased to understand, that I have received your very large and copious Letter by Mr. *Ambry*, together with the Stone of your most secret Work; which truly is a remarkable argument of your Friendship, by which the confidence you put in me appears manifest and very great, and with how great and piercing a Wit also you are illustrated. Now then I shall very willingly Answer unto your Epistle: Some things I shall approve, which you have written learnedly and

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and ingeniously, other things I shall briefly touch, and refute strictly and Philosophically, but not arrogantly, and throughly discuss them with submission and respect unto your Honour, and request: For in this sacred and secret Art, as in others, the truth of the Theory ought to be confirmed by Practical experience. Now therefore, Reverend Doctor, let us visit one another with such Returns and Treatises, since we may not be bodily united. But it is your wisdom (as you very well know) to know and inspect things by their Causes, for Experience is deceitful when not guided by a previous understanding. There is necessary to the Students in Philosophy, a strong and discreet meditation, that the Work they undertake may be conveniently brought on to its utmost perfection: For contingent errors happen unto them who will fall to work, omitting or neglecting the judgment of a mental practice, which
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as mercury readily amalgamates with gold, silver, copper &c. so our mercury, our coagulated mercury, readily unites with gold or with silver, when we make Pebis and assumes their nature; that is, a disposition to become gold or silver, when properly decocted.

and another see

Bern. Trevisan, &c. 191.

the Theory frameth in the mind before the operations proceed to the composure of any Work: For Work must attend Nature, and not Nature follow Work. He then that would effect any thing, must prepare his mind with the knowledge of the Natures and eventual Accidents of things, and afterwards he may safely put his hands to the Work. And indeed I clearly perceive your mind to be highly instructed in these things, by your Experiment set down fully in your Epistle: For as Water which is cold and moist, if it be well mixt with Vegetables, assumes another quality, and in decoction takes to it and puts on it the quality of the thing wherewith it is throughly mixt; so also *Quick-silver* assumes different natures and qualities in things familiar unto it, and throughly mixt with it: as if it be joyned to the *Sun*, the qualities of the *Sun*; if to the *Moon*, those of the *Moon*; if to *Venus*, of *Venus*: and so in other kinds of Metals.

Their

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Their kinds therefore ought to be decocted therein, and *Mercury* is their Water, in which by a mutual alteration it assumes in a convertible manner their mutations. And this Water contracts unto it self from them a Nature in a resemblance to Vegetables, decocted in simple Water: though these kinds are not altered in their colour outwardly, under the form of fluidity, in respect of the thickness of the Matter and Earth immersed in, and united proportionably to the Water of *Mercury*; but we find it otherwise in other diaphanous humidities: For this altered, Nature is altered, and its colour outwardly is hid under the appearance of *Mercury*, and is not manifest to the sight. And this you at large discuss and shew, how simple River Water is the first Matter and nourishment of Vegetables, and consequently of all living and sensitive Creatures: therefore if any of them all be decocted in it, it assumes and puts on it self the virtue

In the decoction we cannot, strictly speaking, say that one principle is active and another passive, though, as to the order in the work, that mode of speaking is often employed; for their action is mutual. The mercury [M ♂♂ and common ♀, prepared, however, in a suitable manner for the work] assumes the nature of the body [C or D] decocted therein, but the bodies, to give this mutation must be changed into mercury. In the first union of the body (C) with our water (the M ♂♂) the colour of the former is lost in the latter, & the mixture (viz. Pelis) assumes the colour of the mercury.

As mercury, which is the first matter of all metals, is the only substance which by decoction with perfect bodies (C and D) can receive their virtue, adhere to them and be thoroughly mingled with them, even as water receives the virtue of the herbs or meats boiled therein, therefore our mercury is called water, by way of analogy. Many searchers, from not attending to this, have fancied that the philosophers, when they speak of dissolving C in water, menstrual water, &c. mean thereby aqua regia, or that running vulgar mercury must be meant; being ignorant that neither of these can give that radical solution of the body which is requisite in this work. It is true our mercury, like common running mercury, is most cold in its nature, but it may

in a short time be made most hot, by introducing into it the fiery mercury of Mars; and in like manner, by a

Bern. Trevisan, &c. 193

due and propriety of their Nature: wherefore being in it self cold in the highest degree, yet by means of things decocted in it, it works in us the effect of a thing hot in the first degree, that I may use your words. Moreover, there is nothing that nourisheth more than the Broth or decoction of good Flesh; and if the Water in which Flesh and Herbs are boyled, or the things boyled in Water, be eaten moist, or the simple Water after boyling be taken or drank, it hurts not at all, yea it will profit and help much, although before in its simplicity and nature it would have been hurtful. Now this comes to pass because that Water is not such, as it was before. In like manner Quick-silver is the Matter of all Metals, and is as it were Water. (in the Analogy betwixt it, and Vegetables or Animals) and receives into it the virtue of those things which in decoction adhere to it, and are thoroughly mingled with it; which being most cold,

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artifice (the Art of making ers Stone) it may be tempered the qualities of other metals. best adapted for this purpose which is nothing but mercurio by solar sulphur: & to be decocted and dissolved, manner, in our mercury, the receive the natural properties the inherent qualities of essentially adapted to bring out.

pretend to knowledge. Alchemists for aspecting not from mercury but

in the degree of digestion or ripeness they have individually attained, but

As mercury, which is the first matter of all metals, is the only substance which by decoction with perfect bodies (C and D) can receive their virtue, and be thoroughly mingled even as water receives the herbs or meats boiled therein, our mercury is called water of analogy. Many searches attending to this, have found philosophers, when they speak of solving © in water, mercury &c. mean thereby aqua running vulgar mercury meant; being ignorant of these can give that relation of the body which is in this work. It is true like common running mercury, is most cold in its nature, but it may

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may yet in a short time be made most hot: and in the same manner with temperate things may be made temperate, by a most subtle artificial invention. And no Metal adheres better to it than Gold, as you say, and therefore as some think Gold is nothing but Quick-silver, coagulated by the power of Sulphur, &c. And thence you would conclude, as I think, and well, that if Gold be decocted and dissolved rightly in the natural way of Art, Quick-silver it self will obtain the natural properties of that Gold. For the way of this decoction and solution of Metals, is known to very few, and it manifestly appears: for the cause of this Solution is the moistness of Mercury, restrained by the compactness of an Homogeneous Earth; and contrarywise, the coldness of the Earth, restrained by a Water Homogeneous to it self, the Homogeneousness of qualities remaining: So that there is in it a single dryness, and double coldness, a simple

in a short time be made most hot, by introducing into it the fiery mercury of Mars; and in like manner, by a most subtle artifice (the Art of making the Philosophers Stone) it may be tempered with the qualities of other metals. The metal best adapted for this purpose is Gold, which is nothing but mercury coagulated by solar sulphur: & therefore if gold be decocted and dissolved, in a right manner, in our mercury, the latter will receive the natural properties of gold; the inherent qualities of both being excellently adapted to bring about this effect.

Ignorant pretenders to knowledge laugh at the Alchemists for asserting that \odot differs not from mercury but in the degree of digestion or ripeness they have individually attained, but

the assertion is very well founded, for if antimony, lead, tin, copper, silver and mercury can all be converted into gold, which we affirm, they must, whatever differences they may present in their exterior, be at bottom the same substance, as to the principal part of their composition.

The dissolver, therefore (our water) differs not in matter from the dissolved gold. Nature makes them both from the same principles, and it matters not whether we ascribe their differences to various degrees of digestion or to a small portion of other matter being present in one of them. The principal secret therefore in this art is dissolution or rather decomposition, in such a manner that none of the elements may be lost, nor any

ension is to o

Bern. Trevisan, &c. 195

simple moistness, but under a disproportion of immaturity to the anatical proportion of the ripe digested Sun. The dissolver therefore differs from the dissolvent in proportion and digestion, and not in matter: because Nature might make this of that, without any additional mixture, as Nature doth wonderfully and simply produce Gold of Quick-silver, as you have learnedly discoursed in your Epistle. For in Vegetables, the moisture of simple Water is taken for an intrinick dissolution, that things congealed by Art, might diffuse into it their effects; and the dissolution of things come about with the coagulation of Water, and the coagulation of Water with the dissolution of things, and contrarywise: and so it is likewise in the Mineral Water, and things of its kind. He therefore that knows the Art and Secret of Dissolution, hath attained the secret point of Art, which is to mingle thoroughly the kinds, and out of Natures to

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He 196 *The Answer of*

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extract Natures, which are effectually hid in them. How hath he then found the truth, who destroys the moist nature of *Quick-silver*? as those Fools who deform its kind from its Metallick disposition or dissolution, and by dissolving its radical moisture, corrupt it, and disproportion *Quick-silver* from its first Mineral quality, which needs nothing but purity and simple decoction. For example, they who defile it with Salts, Vitriols, and aluminous things, destroy it, and change it into some other thing, than is the nature of *Quick-silver*: For that Seed which Nature by its sagacity and clemency composed, they endeavour to perfect by violating and destroying it, which undoubtedly is destructive to it, as far as concerns the effect of our Work. For the Seed in humane and sensitive things, is formed by Nature, and not by Art, but it is joyned by Art, and well mixed; but nothing is to be taken from it, nor added to it, if the same *species* must

new composition be produced of a nature foreign to what is wanted. The intention is to obtain the principles in such a state that, in their recomposition, they may yield the most perfect substance which Nature can yield from the same principles.

All sophisticated stupid processes which alter the nature of the principles, or induce an action and composition foreign to their first mineral qualities, ought to be shunned; for the work cannot be accomplished by force and violence, but by following the laws of Nature only.

They are all in error which fancy that the nature of our mercury, our luna, our water, or by whatever other name it may be called, is to be altered, in any way whatever, before that species be joined to it which we wish to produce, namely gold, which in this work answers to the male sperm.

The same may be said of those who alter the metallic nature of the perfect body, by solution in acids; for the first step in our solution is to join the perfect with the imperfect bodies, the male with the female, marrying the red man to his white wife, the nature of neither being any way altered before this conjunction.

Nothing but a natural solution, of which this is the first step, will answer our purpose, and for this it

then otherwise

Bern. Trevisan, &c. 197

must be renovated by the procreation of its own kind : so the same Matter must abide and continue, that the same Form may follow, which it doth not otherwise. Wherefore, excellent Doctor, false and vain is all their doctrine, which altereth Mercury, which is the Seed, before the Metallick species be joyned with it : For if it be dried up, it dissolves not. What then can it do in the solution of things of its own *species*? For if it be heated beyond its natural digestion, it will not cause nor generate in the Metalline *species* a Ferocious heat as it were, and will impertinently turn cold into hot, and passive into active; and the error from thence will be incorrigible, and labour lost. For example, Fools draw corrosive Waters out of inferiour Minerals, into which they cast the *species* of Metals, and corrode them : For they think that they are therefore dissolved with a natural Solution, which Solution truly requires a

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permanency of the dissolver and dissolved together, that a new *species* might result from both the Masculine and Feminine Seed : I tell you assuredly, that no Water dissolves any Metallick *species* by a natural Solution, save that which abides with them in matter and form, and which the Metals themselves being dissolved, can recongeal : which thing happens not in *Aquafortis*, but rather is a defilement of the Compound, that is, of the Body to be dissolved, Neither is that Water proper for Solutions of Bodies, which abides not with them in their Coagulations ; and finally *Mercury* is of this sort, and not *Aquafortis*, nor that which Fools imagine to be, a lympid and diaphanous *Mercurial* Water : For if they divide or obstruct the homogeneity of *Mercury*, how can the first proportion of the Feminine Seed consist and be preserved ? Because *Mercury* cannot receive Congelation with the dissolved Body, neither will the true kind be reno-

is required that the solvent and the dissolved body, remain permanently together, otherwise what we look for cannot result from their union. Therefore it is impossible that any water ^{can} yield such a solution of gold as we require but ours; for no other can abide with the ☉ in matter and form: but between our water (the ♀ & ♂) and gold there is such an affinity that the water not only dissolves the gold, but the ☉ afterwards congeals the water. Were not this the case our whole labour in this art would be folly, for the master we could expect would be to recover the gold employed. Our mercury is susceptible of this change, but how can any one imagine that a limpid, diaphanous solution of ♀, or of ☉, or of both, can be congealed into a stone?

Those who make such solutions with acids mistake Nature, for the gold is not changed thereby, however long it may be decocted. It may easily be precipitated from its solution & restored to its metallic form: but gold dissolved in our water and digested or decocted with our secret fire is, in a short time, so closely joined to the water that they can never again be separated by any art whatever!

Where perfect solution is, the nature of the dissolved body is transferred to the solvent. Our body, gold, being of a perfect nature gives these

Bern: Trevisan, &c. 199
renovated afterwards in the administration of the Art, nay but some other filthy and unprofitable thing. Yet thus they think they dissolve, mistaking Nature, but dissolve not: For the *Aqua fortis* being abstracted, the Body becomes not soluble as before, and that Water abides not with, nor subsists in the Body, as its radical moisture. The Bodies indeed are corroded, but not dissolved; and by how much more they are corroded, they are so much more estranged from a Metallick kind. These Solutions therefore are not the foundation of the Art of Transmutation, but the impostures rather of Sophistical Alchymists, who think that this Sacred Art is hid in them. They say indeed, that they make Solutions, but they cannot make perfect Metallick species, because they do not naturally remain under the first proportion or kind, which *Mercury* the Water allows in Metallick species. For *Mercury* is corrupted with Metals by way of

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lation several colours ap-
incipal of which are black,
ed. These are the colours
which accompany the putrefaction,
and regeneration of the subject into
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Those who make such solutions with acids mistake Nature, for the gold is not changed thereby, however long it may be decocted. It may easily be separated from its solution & re-metallized in form: but gold in our water and digested with our secret fire is, in time, so closely joined to it that they can never be separated by any art whatever.

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alteration, not dissipation: because Bodies dissolved therein are never separated from it, as in Aqua fortis and other corrosives, but one kind puts on and hides another, retaining it secretly and perfectly: so Sol and Lune dissolved, are secretly retained in it. For their nature is hid in Mercury, even unto its condensation, of which they lying hid are the cause, in as much as they are latent in it: and as Mercury dissolves them, and hides them in its belly, so they also congeal it and what was hard is made soft what was soft, hard; and yet the kind, that is, Metals and Quick-silver, abide still. He therefore who thus dissolves, congeals rather, and the corrupted species conjoined, receive their old form by an artificial decoction: Notwithstanding this dissolution makes several colours appear, because the species remain as it were dead, yet their intrinsecal proportion is permanent and entire. So the Lord in the Gospel speaks by way of simile

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Where perfect solution is, the nature of the dissolved body is transferred to the solvent. Our body, gold, being of a fixed and perfect nature gives these qualities to our water. So that the solution of the gold may be called the congelation of the mercury, for both are effected by the same process.

The hard (☉) is made soft; for when joined in rebus with our ☽ and united centrally, ^{to it} by the secret fire it becomes even liquid: and the soft is made hard when the whole compound loses its liquidity and is converted into the Sapis. During the dissolution and before congelation several colours appear, the principal of which are black, white and red. These are the colours which accompany the putrefaction, and regeneration of the subject into
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form of the Red Stone, even as a grain
of seed must go through putrefaction
before it can germinate and produce
new life

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Bern. Trevisan, &c. 201

tude of Vegetables, *Unless a grain of corn fallen on the earth do dye, it abides alone; but if it dye, it brings forth much fruit*: Therefore this alterative corruption hides forms, perfects natures, keeps proportions, and changes colours from the beginning to the end: For when the Water begins to cover the Earth, the black colour begins to be hid under the white; when the Air covers the Water and the Earth, the citrine colour appears; which is turned to red, when the Fire covers the Air, or the other three Elements. And these last colours abide hiddenly and intrinsically, and appear under the shew of a white Spirit in liquid *Mercury*, until it be recondensed in the Powder which is in the Bodies: because the Soul lies hid in the Spirit, as in the condensation the Spirit and the Soul lie hid in the Powder or Body. For there is a corruption in the things to be altered, but no dissipation of parts, unless some superfluous parts be

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to be rejected as unprofitable for generation, whereupon the Artificer purifies his Work, that digestion may succeed better. This is manifest by example in Grain, for of two grains of Wheat, if the one be cast into good ground, there it putrifies, dies, and loses its external form, but nothing thereof is dissipated, yea in its time it encreases into a multiplicity of Fruit, and there is indeed made a corruption only of the form, and not any dissipation of the matter : But if the other grain be cast into the Fire, then both matter and form are corrupted, and the whole is dissipated, and that corruption is unprofitable for generation. Wherefore Water dissolves not Bodies, but those only of its own kind, and by which it may be condensed : nor can Bodies be at all nourished to generation, but by their like, which can preserve the species destroyed by that transmuting Body, through the artifice of the Work : though Vegetables ar

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The putrefaction or corruption required for a new generation must be agreeable to Nature; for we might as well expect a grain of wheat to produce fruit after it is cast into the fire, when it is burnt up, as promise ourselves fruit from gold sown in an improper soil. Our water does not dissolve any bodies, radically, but those that are akin to it, and which, ^{hopes} the power of afterwards coagulating or congelating the water.



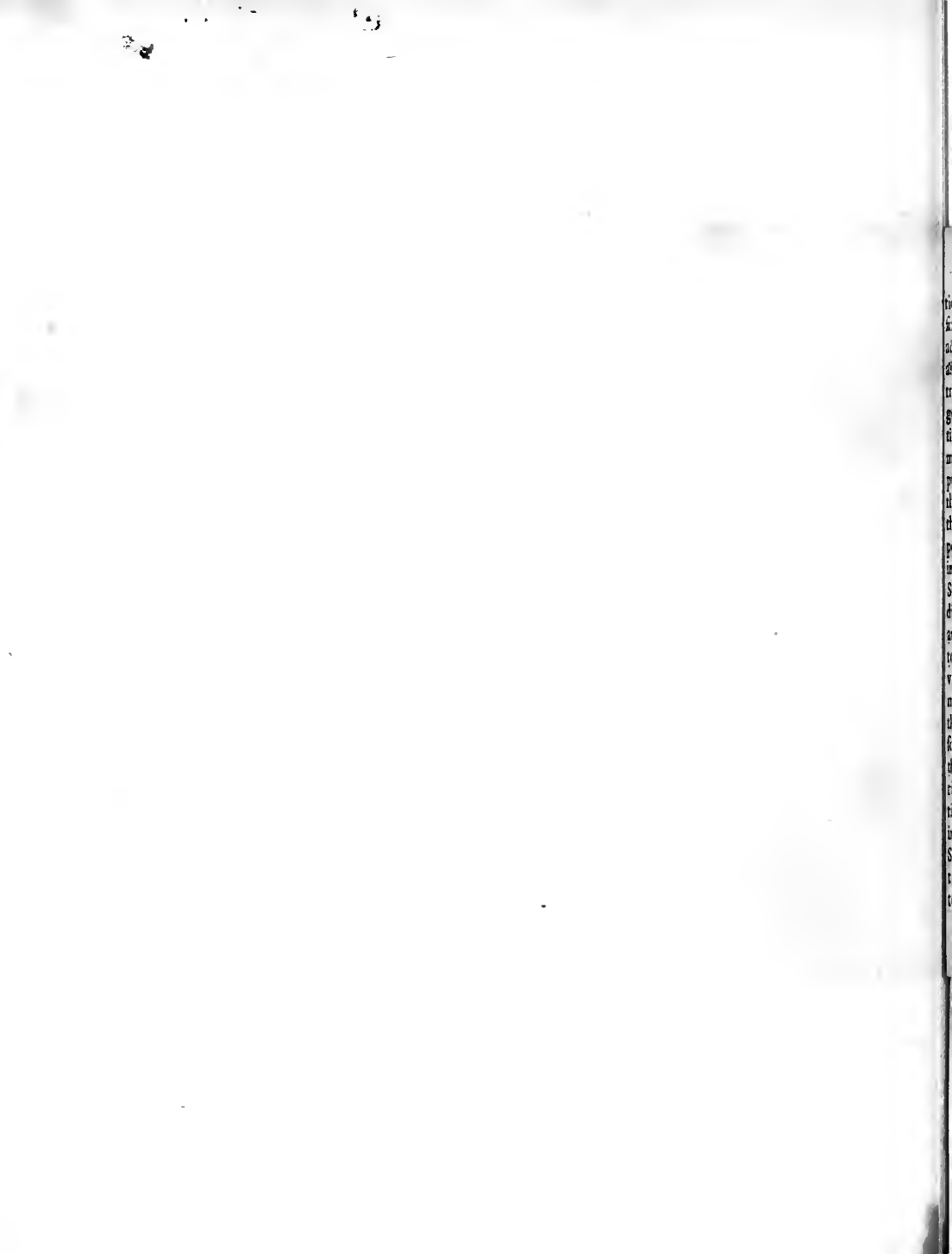
nourished by things of different kinds, yet before they nourish them, they are assimilated (the dissolution of them being first made) according to the proportion of the things which suck and draw them to them. It must be noted therefore, that the Solution of Metals may be made by different ways: one, which Fools know, as is above said, with Foreign things; which abide not with the dissolved Metals, which is rather to be called a corrosive destruction and defilement of the Compound. The second Solution is made by the power and force of Fire, which is no true Solution, but a melting rather of the colligated Elementary parts: for the outward heat of the Fire, in dissolving the Compound, finds out its intrinsic, natural or native Fire within, which internal and proportional Fire dwells in the Air, therefore it dissolves the Air it self. But that dissolved Air resides and dwells in the Water, and the Water in the Earth,

Earth, and the Water it self dissolves the Earth, so that it melts both the active and passive; but this melting is no true Solution, yea it is a dissipation, because the Elements there being homogeneous to one another, and proportionably fixed, by digestion are mixt, and one of them educed out of the power of another generally: **And therefore this falls out even in pure Bodies, in which the Elemental natures are fixed. Wherefore in them the flame of Fire causeth melting, and dissolves that whole Body to fluidity, and not to a separation; because Fire cannot flow, unless the Air consubstantial to it flow; neither doth the Air flow, unless the Water be dissolved; nor doth the Water flow, unless the Earth flow: and contrariwise, as the Earth is dissolved by the Water, so on the contrary side the Water retaineth the Air, and congealeth it: and in the same manner ascending upwards, the Air retaineth the Fire in Congelation,**









ion, because the more fixt and
fixing Elements cause fixation, by
acting together on one another;
as Earth and Water, and in a con-
trary manner Fire and Air, act to-
gether each on other unto Solu-
tion. But this Solution is called a
melting of the Compound, and not
properly a Solution of it, because
the parts separable from one ano-
ther in the generation of the Com-
pound, are not dissolved, as is done
in the third and truly Philosophick
Solution, when the Compound is
dissolved in the manner aforesaid,
and yet the parts abide unsepara-
ted, though separable; so that the
virtue of the most digested Ele-
ments may be extracted from
things to be dissolved by the dis-
solver, that is, *Quick-silver*, and
the grosser parts in such a dissolu-
tion acquire some latitude of sub-
tilty, because the Body is turned
into Spirit, and contrariwise the
Spirit into Body; fixed things are
turned into volatiles, and volatiles
to fixed. For this Solution is possi-
ble.

ble and natural, that is, by Art of Nature subserving thereto; and this is sole and necessary Solution, in the Work of the Philosophers, which can be done by no other thing than Quick-silver only, with a prudent proportion: so as a good Artificer knowing from within the natures and proportions, ought to make the proportion from his first entrance upon the Work. For these two, Sir, are sufficient for this Work, and nothing else enters it, nor generates and multiplies, as we have said. Besides, you say that Gold, as most think, is nothing else than *Quick-silver* coagulated naturally by the force of *Sulphur*; yet so, that nothing of the *Sulphur* which generated the Gold, doth remain in the substance of the Gold: as in an humane *Embryo*, when it is conceived in the Womb, there remains nothing of the Father's Seed, according to *Aristotle's* opinion, but the Seed of the Man doth only coagulate the *menstrual* blood of the Woman:

The only requisite to our solution is Mercury administered in due proportion. Gold and Mercury are all that are necessary. The Gold is dissolved by the Mercury. First marry the Red Man (©) to his white wife, Our Mercury, then add our Mercurial water or secret fire

Of the Red Man 1 part

Of the White wife 2 parts

Of the water of life 4 parts

These are good proportions, but in this same latitude is allowed. In the counts work the Red man was not more than $\frac{1}{10}$ th of the whole.

It is folly in this Art to satisfy ourselves with the notion that the effect is produced by any planetary influence. The necessary elements must be provided, viz Sulphur & Mercury; but the sulphur is contained in the ☉: in other words, the sulphur which we want, to coagulate our Mercury, is Gold; for Gold consists of sulphur and mercury, perfectly ripened by a due digestion:— or in other words the Alchemists conceive the sulphur in gold to be that heat or fire of nature which has ripened the mercury & brought it into its fixed state.

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Bern. Trevisan, &c. 207

in the same manner you say, that
after *Quick-silver* is so coagulated,
the form of Gold is perfected in it,
by virtue of the Heavenly Bodies,
and especially of the Sun. But by
your good leave, and with respect
I must tell you, we must not think
so: For being we are Philosophi-
cally persuaded, that Gold is no-
thing but *Mercury* anatized, that
is, equally digested in the bowels
of a Mineral Earth; and the Phi-
losophers have signified, that this
very thing is done by the contact
of *Sulphur* coagulating the *Mer-
cury*, and by reason of its opera-
tion, that is, from *Mercury* being
digested and thickned by a pro-
portionate heat. Wherefore we
must know, that Gold is Sulphur
and Mercury together, that is, the
coagulant and the coagulated in
one: and nothing added from
without thereto, but only a pure
digestion or maturation, which
multiplies qualities, and excites
one Element from another out of
their pure possibility into act, no
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other thing whatsoever being superadded. But this digestion or maturation is produced actively, from the superiour Elements, that is, the Fire and Air, which are not actually but potentially in *Mercury*; which yet being excited and assisted by an external heat, and by the proper and natural digesting heat, the passive Elements in *Mercury* are by them subtilized, being not only potentially existent, but actually, towards Water it self, and the Water is subtilized towards Air, and Air follows to Fire; and in this proportionable action of Nature, and digestion of *Mercury*, the Male and Female abide together in closed Natures; the Female truly as it were Earth and Water, the Male as Air and Fire; which Earth and Water the Philosophers do mingle in Gold, but called the Air and Fire a *Sulphur* as it were therein: neither is there any other Foreign addition in the bowels of the Earth. And therefore in Art above ground neither

The natural heat, or fire of Nature, which causes this perfect digestion, is in the ☉ itself, but an external heat as well as the action of the Fire of Nature and the secret fire residing in our Mercurial water, is necessary to the perfect union of the Male and Female, viz gold and our Luna.

The female is compared to Earth and water & the male to Air and Fire; but, compare them to what you will, the female must be mingled with the male, and that male is Gold, though called Air & Fire and Sulphur.

Though it may be difficult, or perhaps impossible, to shew the elements, or principles, visibly & tangibly, which enter into the composition

of Gold, we know that Nature must always employ the same, whether she produce gold in the bowels of the Earth, or by the assistance of Art above ground. And therefore the Philosophers maintain that sulphur, (contained only in Gold), and mercury (contained in our Diana & in our secret fire) make gold; but that these must be digested by an external heat, besides the heat contained in the principles. The latter is permanent and makes part of the weight of the digested Mercury, but the former adds nothing to the weight. In our work we have the Fire of Nature (☉), the innatural fire (of ☿) and the Fire against Nature, viz. the secret fire which prevails against the Gold, tearing the body of the Lion in

there found any Foreign addition, to digest or condense *Mercury* to the nature of Gold, or other *Species* of Metals. Therefore the Philosophers have said, that *Sulphur* and *Mercury* make *Sol*, that is, is corporeity and permanency: and therefore it is not hence concluded, that the external artificial heat, stirring up and assisting the proportional intrinsic heat, to digest and ripen the other two less digested and immature Elements of *Mercury*, namely its Water and Earth, is of the substance of the Compound. For the external heat is not permanent within, with the quantity and weight of the Matter, or adds any thing thereto: But the intrinsic proportionate natural and simple heat is permanent, with the quantity and weight of the *Mercury* digested by it; because that heat is an intrinsic and essential part of *Mercury* itself, to wit, the two more active Elements in it, namely Air and Fire. Therefore Fools do ill and
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absurdly understand that saying of the Philosophers, that *Sulphur* and *Mercury* beget *Sol*; because, as is sufficiently known, as neither Air nor Fire in the first *Mercurial* composition, nor afterwards in the natural Metallick digestion, depart nor are severed from Water and Earth, so neither doth *Sulphur* (which is no other than Air and Fire) depart nor is separated from *Mercury*, which is the same with Water and Earth. And he is not a natural Philosopher who imagines or asserts the contrary: for the digestion of Gold happens and is made of the first *Mercurial* proportion, without any addition made thereto by Nature under, or Air above ground, as is said. Neither is that repugnant to what we have said, that a pure *Sol* and clear *Mercury* must in this Art be conjoyned, because this is not done to that intent to affirm, that there is one *Sulphur* in *Sol*, and another in *Mercury*, or that there is one *Mercury* in *Sol*, and another in *Me-*

pieces. But the saying of the Philoso-
phers that ♀ and ♂ beget ☉ is very
much misunderstood by foolish pre-
tenders to the Art of Alchemy; for
they fancy that the sulphur and
mercury are to go through separate
and distinct operations; but in our
art they are united in Pelvis and
Alyoth and never more separated.
When once we have united our ele-
ments no addition whatever is to
be made to them, as if our princi-
ples contained different kinds of ♀
and ♂; for there is no difference what-
ever between them but in the degree
of digestion. We join pure gold
with clean Mercury (the ~~NO~~ ♂♂ of
our secret fire); for the sulphur of
mercury in all of them is at bot-
tom the same, but more ma-

ture and fixed in the Gold than in the others: wherefore the Philosophers have affirmed that ☉ is nothing else but ripened mercury. In ♀ they consider water and earth as predominating, though they allow that Fire and air are also potentially present, which by a due digestion may be converted into ☉, in which all the elements exist in equal & due proportion.

Wherefore when they wish by Art to make Gold, they dissolve Gold (real gold) in mercury (marrying the Red man to his White wife and concocting them together by the secret fire) that the unripe may be ripened by the ripe; for they have found by experience that it is possible, by an artificial decoction, but one agreeable to Nature,

quam heretice

Bern. Trevisan, &c. 211

cury, but because the digestion is more mature and perfect in *Sol*, than *Mercury*. And also in the Sun the *Sulphur* is more mature and digested, and therefore more active than in *Mercury*: whence the Philosophers have affirmed *Sol* to be nothing else but Quick-silver matured: For in *Mercury* there are only two actual Elements, to wit, Water and Earth, which are passive; but the active Elements, Air and Fire, are only potentially therein. But (as it is known) when those Air and Fire in a pure *Mercury*, are deduced from possibility into act, that is, to a due digestion and proportionable concoction, then it becomes Gold. Wherefore in Gold there are four Elements conjoynd in equal and anatical proportion, in which therefore there is actually a more ripe and active *Sulphur*, that is, Air and Fire, than in *Mercury*: Wherefore Gold is by Art dissolved with *Mercury*, that the unripe may be holpen by the ripe, and so Art decocting,

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cocting, and Nature perfecting, the Composition is ripened by the favour of Christ. Whence the cause may be derived, why by the help of the Philosphick Art, more perfect, noble, and by many degrees more elevated Gold is made, sooner and in less time, than by the work of Nature. Because Nature doth act and work this by boyling and digesting *Mercury* alone in the bowels of the Earth; without any assistant: which cannot be brought on to the due proportion of Gold, or any other Metal, in a little time. But our Art helps the work of Nature, by mingling with *Mercury* ripe Gold, in which is a *Sulphur* excellently digested, and therefore maturing and quickly digesting *Mercury* it self, to the anatick proportion of Gold, by subtilizing its Elements: whereupon there follows by Art a wonderful abbreviation of this natural Work. Wherefore, my Doctor, I return to the former points; we must not imagine, according to their
their

to bring that Gold, which Nature has produced ready to their hand, to a plus quam perfection; at the same time & by the same process ripening the imperfect. Nature employs only certain principles of a mercurial nature to make metals; but Art, taking that which has acquired the utmost perfection which it can acquire from Nature, viz gold, and mingling it with our mercury (M&S), animates that mercury & gives it the nature of gold. Not only so, but the ripe gold being farther ripened by the process acquires a communicative perfection which it can give to the imperfect metals, to bring them to the state & condition of simple gold; and our secret fire being much more active than that

which Nature employs in the mines we are enabled to abbreviate the works of Nature, doing that in a few months which Nature takes centuries to perform.

In this work, which the Philosophers compare to generation, the male sperm (♂) is joined to the female sperm (♀) when Prebis is made, and they are afterwards joined still more closely when stirred up to action by the secret fire; for the two sperms are never separated again afterwards & both of them perform mutually the part of Agent and Patient: that is the action of both is reciprocal.

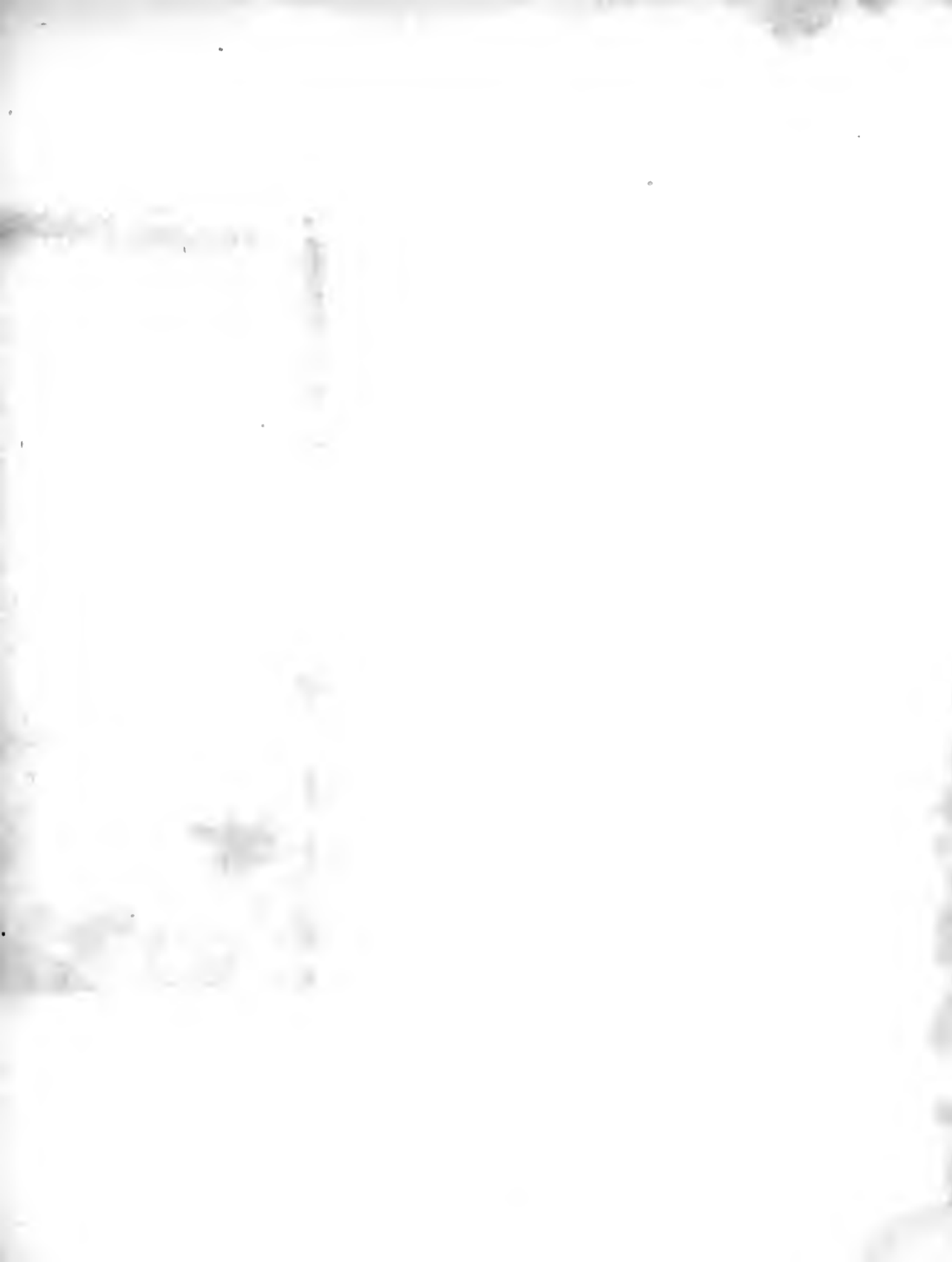
their mistake, who say, that the Male Agent himself approaches the Female in the coagulation, and departs afterwards; because, as is known in every generation, the conception is active and passive:

Both the active and passive, that is, all the four Elements, must always abide together, otherwise there would be no mixture, and the hope of generating an off-spring would be extinguished. For in every man, the Masculine Seed to the end of his life is called in h'm the Agent, when it is first mingled with the Feminine; and whether it be shed out, or consumed in him, Nature for its sake doth regenerate, and is wonderfully increased and nourished, and makes to it self in the same mans loins **the** like specifick Seed. The like is to be judged of the Feminine Seed in the Women; wherefore both these Seeds abide always, and are to be esteemed for original Agents, and first Patients. Yet there is a various or different nativity or generation

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214. *The Answer of*

ration of Mixts and Vegetables: For they are called Simple Mixts, which grow under ground, out of our sight; or about the surface thereof, by the commixture of the Elements alone compounded one with another: or from their first Solution; because they grow not as Vegetables, but how much soever of matter was compact and mixt in them, so much of their first weight is reserved in the same Compounds. For example sake: how much soever at first a mass of some *Mercurial* substance doth weigh in its Mineral disposition in the bowels of the Earth, so much weight of Gold will abide digested therefrom: and the *Scoria* and *Feces* rejected from it, will rather be diminished than multiplied, because they receive no nourishment. But there are manifold degrees of this first and simple natural mixture: The first is, the naked concretion and composition of the four Elements, and that immediate, in which there is not yet any change







change made, or exaltation of one Element into another : but a simple union of a symbolizing composition of them, persevering and abiding ; of which sort Stones are. The second degree follows upon the first, because from the aforesaid Stones, Minerals (about which we discourse) are generated, and the more noble subterraneous *species* emerge and arise from hence : because in these begin the action of Elements, and their mutual transmutation, though their action is not in so great vivacity and virtue as in Vegetables and Sensitives, because they have neither growth nor sense, as we have said before. The third degree is that which comprehends precious Stones and Gems, because in them is found a perfect and compleat action, from the virtue of the Elements compacted and acting mutually, as I have declared more largely in my *Philosophy* : where I have perspicuously manifested this third degree, together with
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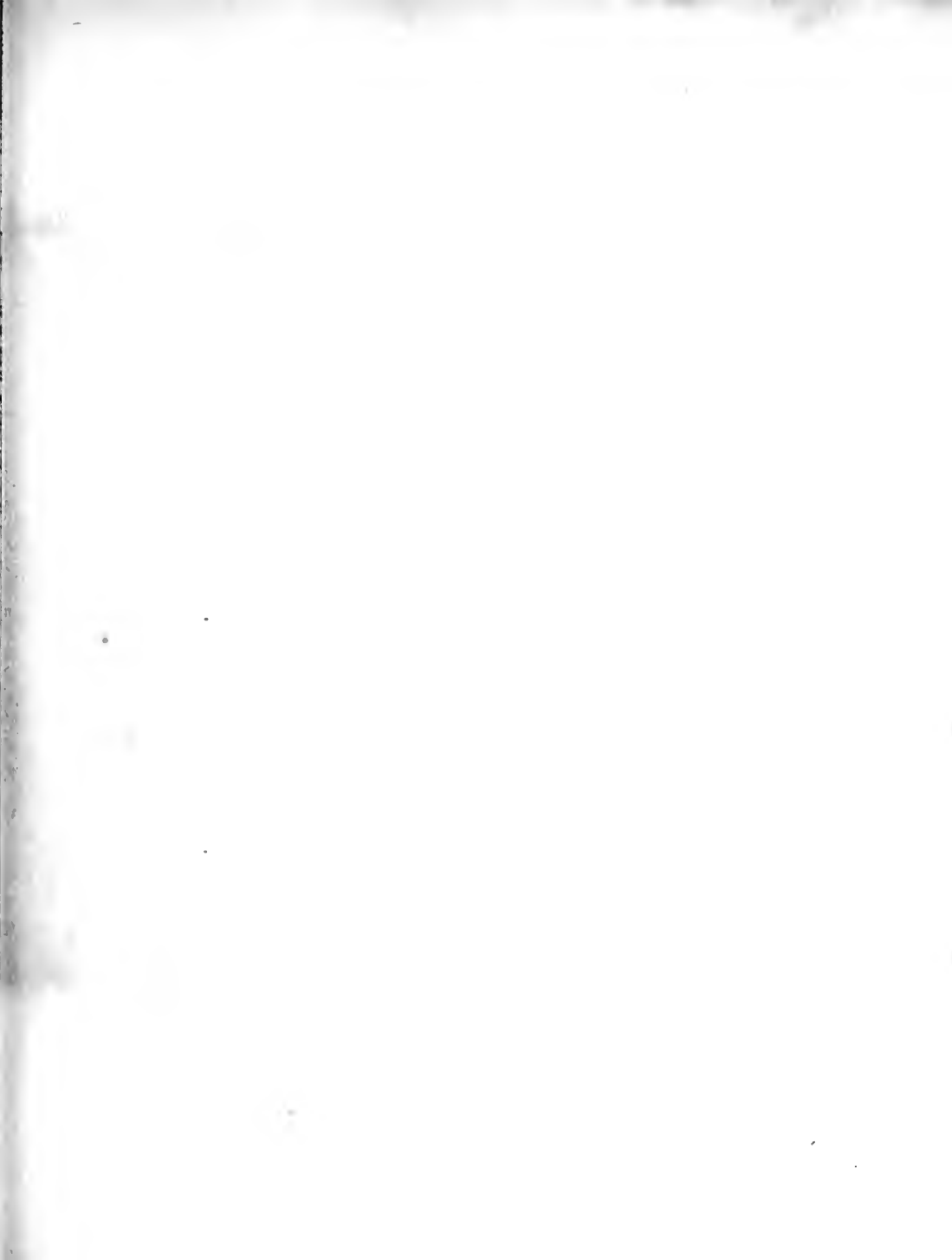
the second, to be a mean betwix the first and second composition of Natural things. Then another nativity or generation is that which is not accounted to be of Simple Mixts, but Compound Vegetables which are truly divisible into four kinds, or Classes, as I have discoursed more largely in my other Book which I sent you. For there are Vegetables, but Sensitive more especially, which for the most part beget their like, by the Seeds of the Male and Female for the most part concurring and commixt by copulation; which work of Nature the Philosophic Art imitates in the generation of Gold. No man can artificially perfect any humane Seed, but we can by Art dispose a man to a productive generation of his like. For the vital Seeds are only digested in a vegetable manner by Nature, in the loins of both Parents; but we can by coition mix the Parents Seeds in natural Vessels which copulation is as it were a



Art disposing and mingling those natural Seeds, to the begetting of Man. For example sake; the Seed of the Man, as more ripe, perfect and active, is by this artifice joyned with the Seed of the Woman, more immature and in a sort passive; which Seed of the Man, because it actually contains in it the working Elements, to wit, the Air and Fire, is therefore more ripe and active for digestion. But the Female Seed doth more actually contain the undigested and passive Elements, and which therefore are to be digested, as the Earth and Water, which being shed out and mingled together in the natural Vessels of the Female, no Foreign thing being added thereto, (but the external heat of the Woman exciting and helping the proportionable inward heat of the Mans Seed) the active Elements of the Mans Seed, digest and ripen the Feminine Seed, and therefore a Man is generated, complete and perfect according to his Nature.

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Nature. So it is in our Philosophick Art, which is like this procreation of Man; for as in *Mercury* (of which Gold is by Nature generated in Mineral Vessels) a natural conjunction is made of both the Seeds, Male and Female, so by our artifice, an artificial and like conjunction is made of Agents and Patients. For the active Elements which obtain the name of the Masculine Seed, are naturally conjoyned with the passive Elements which are as it were the Feminine Seed; but herein the due natural proportion is always to be observed. Now this first *Mercurial* digestion is called Conjunction, in which the act riseth out of the possibility, that is, the Masculine from the Feminine, namely the Air and Fire, from the Earth and Water, by means of a pure digestion and subtilization of them. By the Philosophers and ingenious Artificers imitating Nature, besides this natural digestion of the Seeds in *Mercury*, have by a most subtil
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The Philosophers command Gold to be joined with our mercury (~~the~~ ♂) by dissolving, that is fusing the ☉ in the mercury. To this nothing is to be added excepting only the fire; such a fire however as doth excite the internal natural heat of the gold to digest and ripen the ♀. This fire though external as to the gold & mercury is the same fire that the Count elsewhere calls inclosed: that is, it is contained in the same vessel with the other two principles, and does not mean the culinary fire employed to keep the matter in a due temperature, but the secret fire, our mercurial water, mentioned in his little Treatise.

invention made another conjunction and digestion, whence they have not generated simple Gold only, but some other far more noble and perfect thing. For they commanded Gold (in which the Elements are more active) as the Male Seed, to be joyned with *Mercury*, (in which the passive Elements are existent) that it might be duly dissolved, excluding all Foreign things, save that they used an outward heat, which by helping doth excite the internal natural heat of Gold, to digest actively and ripen *Mercury*. And so as a Man is generate by Nature, so Gold by Art: Although notwithstanding their Sperm and Seed cannot be generated by Art, because Art knows not proportion of the mixture necessary to procure Seed; and in Man it knows neither composition, nor mixtion or first proportion, nor the causes of subterraneous things, which flow out from the Earth, where is the proper and natural place of their

generation. But those Seeds produced by Nature are artificially conjoynd, that out of them in a way of composition, that which is to be generated may be produced in which both the Seeds abide together well mingled, although *Aristotle*, as you write, seem to think otherwise. Wherefore the Masculine Seed of *Mercury*, or our *Sulphur*, goes not away after coagulation, as some falsly affirm, and that this falls out in *Mercury* by the force of the Sun especially and that by its heat chiefly the form of Gold is perfected, as some think in subterraneous places. Yea rather by the force of the motion of its Globe, or of its Orbit and of the whole Heaven universally, because the *Solar Rays* do only heat the surface of the Earth and not inwardly those its deeper places, in which the generation of several kinds of Metals is brought about; and neither do the influences of Heaven, brought down by the Rays, reach unto those lower





most parts, although the subterraneous motion of the Elements proceed first from the motion of the Heavens, and not from its Rays of light, nor from their heat, nor other influence save motion: but how this comes about, and what is the cause of this motion of subterraneous things, I believe your Reverence is not ignorant, and therefore I forbear it at present. Therefore the Sun is not the principal cause of Gold, or of its form, though there be a resemblance in names betwixt them; because as the Sun is hotter than the rest of the Planets, so Gold is hotter than any of the Metals, with the like difference of proprieties. The rest of the Planets also have obtained like names, whence this error of Fools doth arise: For they believe that every one of the seven Planets, generally and specially by its influence doth beget one special kind of Metal, whereunto by a certain propriety it agrees, and is in its nature resembled. But it hap-

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Pens otherwise in subterraneous things, than in Vegetables, in which Heaven or the Sun is the cause of their generation or augmentation, not only by its motion, but also by reason of the heat of its Rays: For the Sun heats the Vegetables themselves, and the superficies of the Earth, the Elements being very strongly reflected by its Rays to the surface of the Earth, because that its Rays can proceed so far. To instance: for that from the twelfth Heaven which obtains the utmost degree of height, proceeding to descend lower, there follow always thicker or less subtle Orbs, till you come to the concave of the Orb of the Moon, where alterable things have their place, or the mixt Elements begin, and are terminated under the Hemisphere of things generable and corruptible. And therefore the more subtle and simple Fire is there found, though not altogether pure: because a simple pure Fire cannot be found apart amongst
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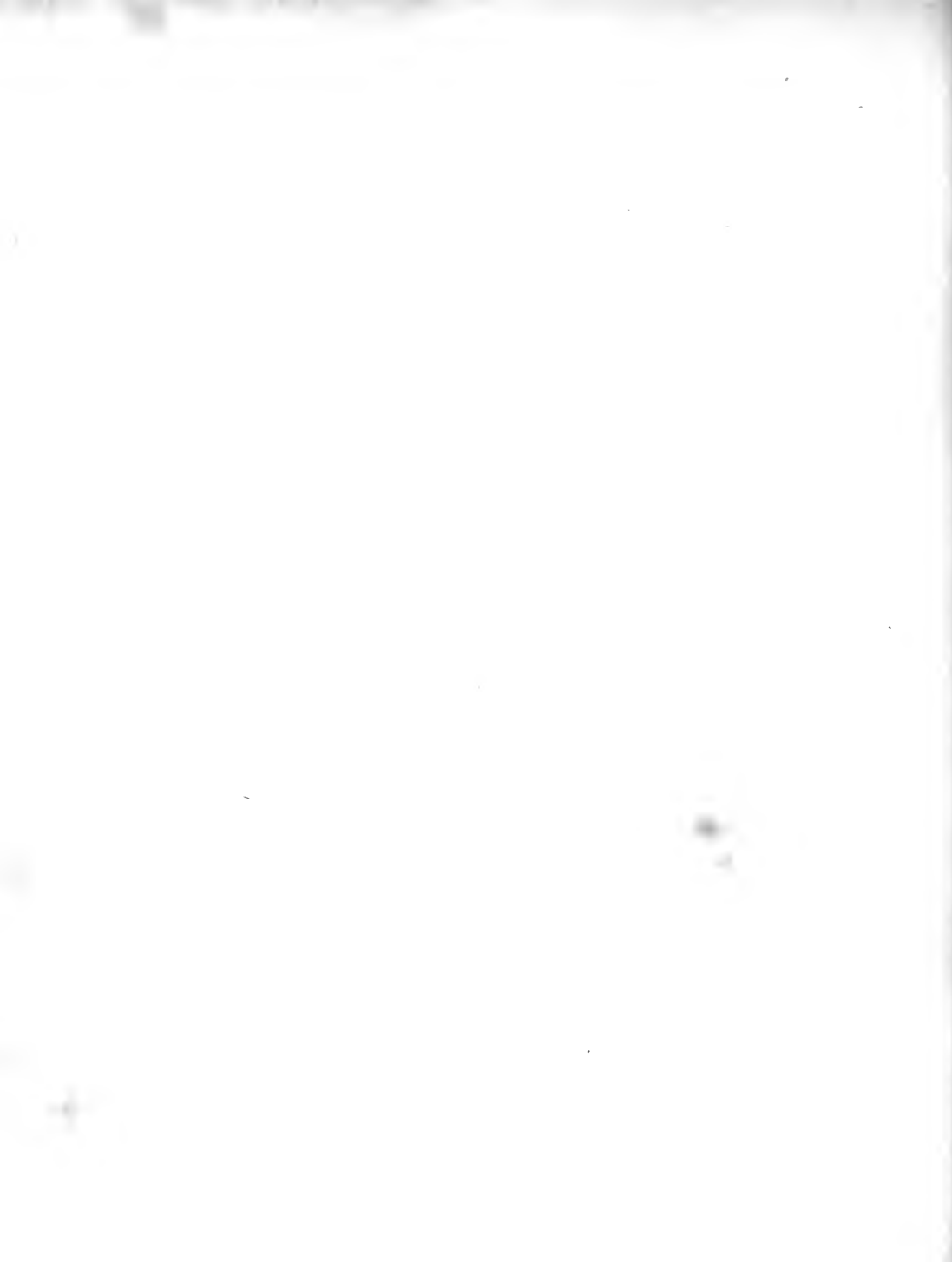


the alterable sorts of things, nor any one of the other Elements, albeit in every Compound thing simple Fire may be found, mixed with other simple Elements, else there would not be many Elements, but one only. Therefore the Rays of the Stars of Heaven, of the Sun especially, pass through the fore-said Regions unrefracted, until they descending farther downwards, are reflected in the Fire by reason of its thickness; afterwards descending farther through the Sphere of the Fire, they by moving it reflect the Fire it self into the Air which is thicker. And in like manner the Rays proceeding perpendicularly to lower things, through the Sphere of Air, into the Water thicker than the Air, from which they are reflected back into the Air. And so after its manner they are reflected back by the Water moved by them, which also is much better perceived in the Earth, with its thickness above other Elements. By this decoction

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and reflection the Elements are moved invisibly, though not unperceivably: because we perceive heat by the motion of the Heavens, and it is always reflected from the superiour and subtler Element, into the inferiour and thicker, unto the surface of the Earth, by means of the Rays of the Stars descending perpendicularly from aloft to the lowest things; and things thus reflected being moved, and by the Rays of the Sun reflected, accidental heat is produced in the *medium*, though sometimes by the Rays of other Stars, other qualities are produced here below, as dryness and coldness, as is manifest in Astronomy; not that the Rays are in themselves hot, but that they are the cause of heat in such manner as we have said. Now that these things are true, is manifestly known from Astronomy and Perspective, whence it is understood how generations happen in Vegetatives and Sensitives, thus much there-





Bern. Trevisan, &c. 225

therefore may suffice. But vain Astrologers have other conceits, and think that the influences of Heaven are from the virtue of its activity, and not from the virtue of its motion: which is false, because the Rays of Heaven produce or effect nothing in the superiour Orbs. For such Rays cannot be reflected on the aforesaid Orbs, nor be mixed with them, as they are reflected in the Elements and mingled with them, not by composition, but by a moving reflection and mixture of the same Elements, as hath been said: but in the supercelestials there is no capacity to receive new qualities, or Foreign impression, although the Rays themselves produce wonderful qualities in the Elements, moved by their reflection. Wherefore, my Doctor, the Sun in particular is not the cause of the generation of Gold, nor yet is it by means of its heat the cause of Vegetables either above the Earth, or of Mixts about its superficies,

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which namely we know to be heated by the Rays of the Sun, as we have said, which is also agreeable to Astronomy. But the knowledge of these things, need not any longer disputation, wherefore I pass on to what remains; for if you apply your mind to those things which we have said, you will understand and you will find it true, that by the activity of Sulphur digesting and coagulating Mercury, its form from Gold is specially perfected: but yet you must not think that from any other Metal, or any Star, this may be done, as you have written in your Epistle. That which we have said, is also to be understood of other Metals, in their kind and manner; but with difference, because in other Metals there is a double *Sulphur*: One which is superfluous, and may be separated, the form of the Metal still remaining: Another *Sulphur* is an essential part of the Metal, but united to its *Quick-silver*, and not separable, so
that

Without attempting, as some Alchemists have done, to account for the production of different metals from the influence of the different planets upon elementary matter, it is enough for us to know that by the activity of our Sulphur, which is only found in pure gold, our mercury is completely digested and at length coagulated, receiving, at the same time, the special and perfect form of gold.

Whatever the ignorant may say of the inferior metals having a different kind of sulphur and Mercury in their composition from the perfect, is founded in error; for if this were the case they could not be transmuted into gold or into silver. But by the destruction of the imperfect form and the introduction of a better, by means of our medicine, they may be made perfect; a proof that the perfect & imperfect differ only by accident, not by essence

that the form of the Metal continues: yet that imperfect and Sulphureous Metal may be perfected by a Medicine corrupting the form of that Metal, and introducing another. But what we are to think of the duplicity of this *Sulphur*, which you assert in this Philosophick Art, I pray you, my renowned Doctor, without violating the Law of our Friendship, or your Authority, that you would be pleased to consider. This duplicity of *Sulphur* is not so distinct in *Mercury* coagulated into divers Metals, that one of them should intrinsically and essentially appertain to the generation of the Metal, and be esteemed an essential part thereof, and the other be ascribed to corruption. But there is in every Metallick *species*, equally as in Gold and Silver, a simple and single *Sulphur*; which is termed *Quick-silver*, from the first *Mercurial* composition, as hath been declared in the generation of Gold: Because *Sulphur* and *Quick-*

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Quick silver are nothing else but the four Elements in *Mercury* it self, so or so proportionally disposed, as this or that Metallick *species* requireth. But that which is reputed a second *Sulphur*, and to be rejected, is a certain *Scoria* and faculent part in the Metals, contracted in the coagulation of the *Mercury*; or a certain superfluity, which being unclean and impure, would not in the digestion of the *Mercury*, endure a congelation to the form of a Metal: because it was not of an homogeneous and proportionable Nature of *Mercury*, apt to be congealed and digested into a Metal. But some Philosophers have called this *Scoria*, a combustible *Sulphur*, because it cannot subsist, but vanisheth in the testing of Metals, or is separated from them into *Fæces*. And here I may bring this example: the blood in Sensitives, and sap in Vegetables, in their coagulation have several and different offices; because some parts of the
blood

The perfect and imperfect metals differ from each other only in this: The imperfect have contracted, in their coagulation a certain feculent part foreign to the nature of Gold or Silver - a certain superfluity, not homogenous with the mercury, & yet having such an affinity for the other principles that it joins with them in the coagulation and degrades them. According to the quality, quantity or other accidents of this foreign matter is the kind of metal produced.

This may be partly illustrated by what takes place in animal productions, which consist of blood, bones, gelatine &c and each of these of different principles in one or more of their constituents. Yet all

is animal matter.



ould have a conformity unto
Flesh, and therefore may be coa-
gulated and turned into Flesh, and
retain the uniform nature of Flesh,
and obtain the name of Flesh. But
some parts thereof residing in the
veins, are of a superfluous hu-
mour, which can in no wise be
converted into solid Flesh, and
therefore are ejected by Sweat and
Medicines, and separated from the
true Flesh. But in the Sanguine
complexion there are many fewer
superfluities, than in others: So we
may conclude by way of resem-
blance, that it is in Gold and
other kinds of Metals; that the
purer or impurer *Mercury*, in its
first coagulation, contained or con-
fected more or less superfluities,
or natural impurities. Wherefore
the difference is made in the coa-
gulation of *Mercury*, which speci-
fies and causes divers Metals; and
whatever *Mercury* there is in any
sort of Metal, is termed incombus-
tible, and inseparably permanent,
though in fixed Bodies it is made

volatile by Art, yet by Nature it remains inseparable in an Elemental proportion. But what dross forever was contracted in the *Mercury*, and mixed with it from the beginning, (that is, in the congelation of *Mercury* in its first composition, by heat digesting it to a Metallick kind; and therefore it is by the test taken away from the *Mercury*, that is, the homogeneous *Mercurial* nature, and separated from the Metallick kind as rejectaneous and heterogeneal) this is not properly called a *Sulphur*, but a dross and certain superfluity: because *Sulphur* is nothing else but a pure act of Air and Fire, warming and digesting, or decocting the Earth and Water in *Mercury*, proportionable and homogeneous unto it. But the dross is that which in the first composition was not pertinent unto the nature of *Mercury*, nor had a proportion to any Metallick kind in the composition and digestion of the first Elements in *Mercury*. From these things

Our Sulphur, Gold, is our Air & fire, and as its qualities are natural to the perfect body, the perfect body is therefore called the fire of Nature; & this is the only thing which warms and digests, or rather decocts the Earth and water in our mercury, the MS which is proportionable and homogeneous to it.

The efficacy of our Stone proves, in the most satisfactory manner that Gold contains in it nothing that is not of the nature of mercury. The Stone is made of Gold and mercury, and as it can turn the whole substance of mercury, even common running mercury, into Gold, it is plain that the one differs from the other only in the degree of digestion or decoction. Gold & our mercury may be joined as perfectly as water with water; so that the two become identified as one thing, when we join the Red man to his White wife, in the making of Pelis.

Bern. Trevisan, &c. 231

things it is known, that there are
not in other sorts of Metals any
distinct or more *Sulphurs*, than are
in Gold and Silver, but one only
and simple *Sulphur*; though there
are in them more and greater su-
perfluities, than are in Gold. From
hence the truth of your saying is
known, that Gold, of all Metals,
cleaves most unto *Mercury*. Now
this comes to pass by reason of the
purity of both, because in them is
less dross, dregs, or superfluity,
than in others: For every thing
doth naturally desire, by a
through mixture and union, to be
joyned to a thing of like nature to
it, and proportionable in homo-
geneity, rather than with a thing
unequal and unlike to it, as we
know; like as Water very easi-
ly and without contradiction is
quickly joyned to another Water,
with an identative and uniting
mixture. Now in Gold there is no-
thing but *Mercury*, therefore being
there is in it little dross, (which
is not of a *Mercurial* nature, as we
have

foreign to the

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have shewed) there is therein no great resistance, but that a pure *Mercury* may more easily adhere to Gold and Silver, than to other Metals, in which many superfluities and dross do forbid and hinder other Metals, or their congealed *Mercury*, any contact, or through mingling with crude *Mercury*. For those superfluities, as we have already said, are not of the first composition of *Mercury*, nor of the same natural or proportional homogeneity: and if happily they be of its composition, yet they are not of its proportion; for whatever is of any things proportion, is not superfluous. Wherefore they cannot be inseparably throughly mingled, neither with *Mercury* to be coagulated by Art, nor with *Mercury* coagulated, which in the nature of its Mineralness is joyned with them in the same kind of Metal; being such dross is combustible by Fire, and therefore separable. What wonder is it then if in those Metals to which they are

arc

Such a mercury as we use, which is a pure coagulated mercury, adheres to gold and silver. The imperfect metals may be mingled with crude ϕ , but not so that they cannot again be separated: nay they may be mingled with our coagulated mercury, but being combustible and unable to stand the action of the fire they will again be separated. This arises from their impurity or drapiness — from the foreign matter joined with the mercury, in the coagulation of the common metals, as has been before observed, & not from any difference in the mercury. And if this foreign matter — not foreign to the nature of the common & imperfect metals, but foreign to the nature of the perfect, had such

a debasing power as to give them the form of ζ , η , θ or δ in place of the form of \odot or ν , is it any wonder that such imperfect metals should refuse to form a permanent union with mercury. For the same reason Gold refuses to join with any thing but a pure mercury, even our Luna, the wife of Sol.

In this art fools run into two extremes. Some will not have gold without a fluent mercury; others, though they are willing to give up common running mercury & to take a coagulated mercury, will not have common gold, because the Philosophers have said "our Gold is not vulgar \odot "; not observing that, when they so speak, they allude to the gold in its dissolved state, after being mixed with a

Bery: Trevisan, &c. 233

are accidentally superadded, they hinder their natural commixtion, and permanent union with coagulated *Mercury*, or other crude *Mercury*? For this very cause Gold it self, though never so pure, can far more difficultly abide with, be joynd and adhere to an unclean and droffie *Mercury*, coagulated or not coagulated, than with a pure and clean one. Because a simple Nature doth rejoyce in the society of, and is perfected by a simple Nature, that is like to it, and same with it in its first homogeneity and Elemental proportion: but Gold, as hath been said, is nothing else but *Mercury* thickned by its proper digestion, and Elemental action: therefore albeit in the Earth there be a difference betwixt Gold and *Mercury* in ripeness, (because Gold is more ripe than *Mercury*) yet there is no diversity in their Matter. Therefore whatsoever Gold hath acquired by the digestion it hath unto maturity, *Mercury* may acquire the same without any extraneous

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traneous thing. But Art to breviate and contract the Work, joyns Gold with *Mercury*, as is said, and out of two Sperms it makes and generates artificially that same thing, which Nature doth create in the Mines of one actual Seed, the identity of the Matter being always everywhere observed, but not the same active power. And therefore as nothing extraneous to its Nature, doth enter this Work in its first composition, so neither doth any thing multiply it, which is not of the first temperament thereof. Wherefore some men think falsely, that the Philosophers Stone may be composed of divers things, or of all things, and be nourished by them, instead of the aforesaid Sperms, notwithstanding divers names have been imposed on them. Neither doth this Philosophick Work eat any thing, or convert it into its own Nature, which is extraneous, because it doth not vegetate. Wherefore though there be in the said Philosophick

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mercury and warmed by our Secret
fire. Yet gold differs not from ♀ but
in ripeness, and the perfection which
☉ has acquired, ♀ may acquire by
a due decoction: and therefore Art,
to abbreviate a work which Nature
takes a long time to perform, joins
the ripe to the unripe, viz ☉ to ♀, &♂,
by means of our mercurial water,
which is our Secret fire.

The same rule that is observed in
the first making of the Stone is fol-
lowed in its Multiplication. They
are therefore in a mistake who fancy
that foreign matters are employed
to multiply the Stone; for we add
nothing to it but our ♀ & then decoct
it by our secret fire. Gold, however is
not necessary for its multiplication,
for the Stone is gold brought to a

state of plusquam perfection, and, in the work of multiplication, the principal intention is to increase its perfection still higher: wherefore the more perfect our gold is so much the more perfection can we give it by every multiplication.

Our Stone consists of a body (gold) & a soul or spirit (our moon) and therefore requires a very different kind of nourishment from that required by the vegetable kingdom, which from water & air &c assimilates what is necessary to ^{the} growth & increase of plants trees &c. But the growth of the Stone and its multiplication is not effected, like the other, by assimilating a small part of the food & rejecting by far the larger portion. On the contrary, its nourishment, being exactly

Bern. Trevisan, &c. 235

Opheick Stone, a Body and a Soul,
or a Spirit, it is not therefore ve-
getably animated as Trees and
Plants: For this Stone, as all Mi-
nerals, is of the aforesaid first,
and not of the second, or any su-
perior intention or imposition.
But Trees and Plants are of the
second imposition, as Vegetables
are of the third; fourth, fifth, or
last imposition, for mixt things in
those four last impositions, do ve-
getate. For in them the Elements
by many transmutations, and by
being often altered, are more
subtle; wherefore they are more
active and perfect, though they are
not more durable and permanent
in their permixtion, because the
Elements in them are not of a
mixt, but dissolvable composition;
wherefore they take in their nou-
rishment vegetably. But our Stone,
as also all the Minerals, is of the
first imposition; because it vege-
tates not, nor is vegetably nou-
rished, but nourishment befalls it
rather by apposition of a nourish-
ment

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ment of a like nature to it, and not by vegetation. For example sake: because, as is manifest by experience, out of a Feminine Seed, to wit, out of *Mercury* put to it unitively, insensibly and by way of composition this Philosopher's Stone is nourished, but by means of a digestive heat. For it takes and assimilates its like unto it self, to be multiplied by way of apposition, and not vegetably; wherefore it becomes weightier in quantity, and more active and perfect in quality: neither doth Fire or heat multiply this our Stone, as its due nourishment, because it is not of its first composition, but heat it by an extrinsecal accident: For how can Flame or Fire multiply the Stone it self, or make it of itself more weighty, when it cannot be fixedly and permanently mingled with it, nor is not of its first composition or form? Nothing therefore nourishes and multiplies the said Stone, to the generation of the same form, except the Feminine
 ning

By referring to

of the same substance, is wholly converted into its own nature and substance. Experience tells us, that we need only add to it our mercury to nourish it - but this we accompany with a digestive heat, viz our secret fire; for without this medium the mercury could not be assimilated to the stone. Hence it follows that, by every multiplication, we increase the stone in weight, quantity and power, by the principles which we actually join with it; for fire, common fire, mere external heat, not being of the composition, cannot give to it either weight or quality, but acts merely extrinsically, keeping up the temperature of the compound, which contains its own active fire internally. We therefore add nothing to the stone to

nourish it, but the feminine sperm
viz, the white wife, which nourishes
it by means of heat; but not as heat
nourishes vegetables, by merely war-
ming them; for our secret fire is
corporeally applied to and mixed
with our Stone and our mercury,
and those who thus multiply and
nourish the Stone can never err;
but those who imagine that the
external or extrinsecal heat, which
merely keeps up the temperature of
the compound and is not of its
first composition, is the heat that
nourishes the stone, do err. But
no one ought hence to infer that
extraneous fire, not of its natural
kind, should be mixed with the stone
to increase its weight, any more

than they should infer that mere
external flames, without the addition
of fire can multiply the

Bern. Trevisan, &c. 237

line Seed, which nourisheth it by
means of heat, and nourishes it
not vegetably, but by way of
composition and commixtion. He
therefore who thus multiplies and
nourisheth it, shall not erre, be-
cause this multiplier and nou-
risher is turned into the same kind.

A man may indeed increase the
stone and its weight by extra-
aneous things; but this must be
done out of its natural kind, not
convertible into it: For that
weight would be made besides Na-
ture, that is, not into the same
species, nor into the unity of one
species, yea it would be an aggre-
gation of divers kinds, and an ac-
cidental composition, which might
be separated by the Test. But
when the Philosophers said, that
the Stone might be made of every
thing, truly they understood it
not, (as some perversly interpret
them) that the Stone might be
made of divers things, unlike unto
it both in kind and nature; or,
which is more absurd, that it
might

nourish it, but the feminine speron
viz the white wife, which nourishes
it by means of heat; but
nourishes vegetables, by nourishing
them; for our see
corporeally applied to
with our Stone and an
and those who thus man
nourish the Stone can
but those who imagine
external or extrinsecal
merely keeps up the
the compound and is
first composition, is
nourishes the stone, do
no one ought hence to
extraneous fire, not of
kind, should be mixed with the stone
to increase its weight, any more

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might be multiplied by a Flame
minifred to it from without: for
this reason especially, because Fire
and its Flame may by a certain
production arise out of every
thing: Now the refutation of this
opinion is manifest from what hath
been said before. But when the
Philosophers say, that the Stone is
made of every thing, they mean,
that it is made of the four Ele-
ments proportionally equalized to
one another by a due and natural
digestion; out of which four Ele-
ments every thing that is gene-
rable and corruptible is made.
Therefore by this similitude the
Philosophers say our Stone is made
out of every thing, that is, out of
every Element; because if any one
of them were mortified or de-
stroyed, the whole proportion of
the Golden Nature would perish,
and its kind: and every thing in
whatsoever latitude and sort of al-
terables, is generated out of the
four Elements either actually, or
potentially mixt: yet it cannot be
pro-

than they should infer that mere
external flame, without the addition
of our secret fire can multiply the
stone.



properly said of every producible thing, but of our Golden Stone, and other things equally mixt, that they are made out of every thing: for this reason especially, because in those things which are not produced by an equal, but by an adequate proportion of the Elements, all the Elements are not actually existent, but in their adequate activity and passion: for some of the Elements are therein either in an active or passive power, and the rest are therein actually. But in the Philosophers Stone, which is Gold, being it is an uniform Work of Nature, all the four Elements active and passive are actually therein, and permanent in an equal proportion. For the Essence or Nature of Gold, is nothing else but the four Elements equally mixed; not that their form and matter may be said to be therein equal, but their passive and active power; that is, they are each alike and equal not in quantity, but in quality: because that the active
doth

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doth not exceed the passive in its acting; nor on the other side, the passive doth not exceed the active by suffering more: because there is an equal proportion as to measure in our Gold, or in our Medicine, double hot, double moist, double cold, double dry, and all these are actually therein, by actual action and passion; that is, Fire, Air, Water, and Earth, as we have said before. And all these are said to be alike, and equal in quality, not quantity, because they are equal in actives and passives; and they are therefore durably permanent in Gold, because the passive in it consists permanently in its active, and on the other part the passive rises not up against the active. And they ought not to be alike in quantity; that is, there ought not to be so much matter of Fire, as there is matter of Earth: because then the Fire by reason of its quality, would be everywhere of an unequal activity with its passive Earth, and of a far greater





Wherefore there is in Gold, as to its matter, but not as to its quantity, much more of the heavier and more passive Element, than of the lighter and more active; that is, more in quantity: there is in it a greater quantity of Earth, than Water; a greater quantity of Water, than Air; a greater of Air, than Fire: wherefore it is the heaviest of all Metals. But in this unequal proportion of quantity, there is an equal and like proportion of quality, of hot, dry, moist, and cold, because each of these is in a Gold, as hath been said. The cause of which weight is the permanency of the solidity of the Earth and Water, and the solution of an homogeneous Water with the Earth, because Water dissolves in homogeneous Earth. Also their intrinsecal thorough mixture in their very least particles, is the cause of the weight; because the Water is well in Gold, as *Quick-silver*, suffers not the Earth to have any pores in it: which is otherwise in

other Metals, in which pores are insensibly made in their congelation, because of the dross mingled in those Metals all over, rejected by the *Mercurial* nature and heterogeneous: whereupon their lightness results, which is nothing else but want of matter, and porousness of the same, as weight is nothing else but a solid addition of matter. Wherefore if there were in an equal commensurative quantity, so much of the solid matter of Fire, as there is of the matter of Earth, Fire would be as weighty as Earth. But the cause of the weight of *Saturn*, is its immature congelation, because it doth not yet reject the dross of its parts, whence pores are made in it; but the pure and impure abide through mixt together in it everywhere, as in the first crude *Quick-silver*, in which the inspissation and coagulation is weak, for that cause *Saturn* or Lead retains the weight of its *Quick-silver*, not because of the purity of its solid matter, but
because





because of its immature coagulation or coction. Wherefore if in this Work you would not destroy the Fire and Air, you must preserve in a distinct and like proportion the heat of the Compound: But if you would not destroy the Air and the Water, then in the same Compound you must cherish the humid: so in the same manner you may preserve the Water and Earth, or the Earth and the Fire, in the said Work, by preserving rightly, and by the artifice of the Philosophick skill, both the cold and dry: because if you destroy any one of them, the proportionable form and kind of Gold is lost. For this cause the Philosophers say, our Gold is made of every thing, that is, of every Element, every Element being intrinsically preserved in it, and actually compounding it: wherefore all the Elements are intrinsically in act or power, the principles of all compounded alterable things, and for that cause are said

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to be all things. Furthermore, my Reverend Doctor, for your credits sake, you must understand the sayings of the Philosophers according to the possibility of Nature, and not according to the sound of Words: For they have handled this holy and hidden Art, and its Secrets, under Similitudes, Fables, Riddles, and obscure words, and have hid it purposely, that it might not be exposed to the unlearned, impious, and unworthy. Furthermore, that I may go on to other Heads of your Epistle, I understand the artifice of your Stone to be a composition from Gold, but from your writing I cannot apprehend it, because you set not down the first original of that Composition. Therefore I shall not need to handle it more at large, till you instruct me fully and more plainly in its Composition and Operation: For I cannot, neither believe that the *Elixir*, or *Philosophers Stone*, can consist of the signs appearing in it, and of the properties



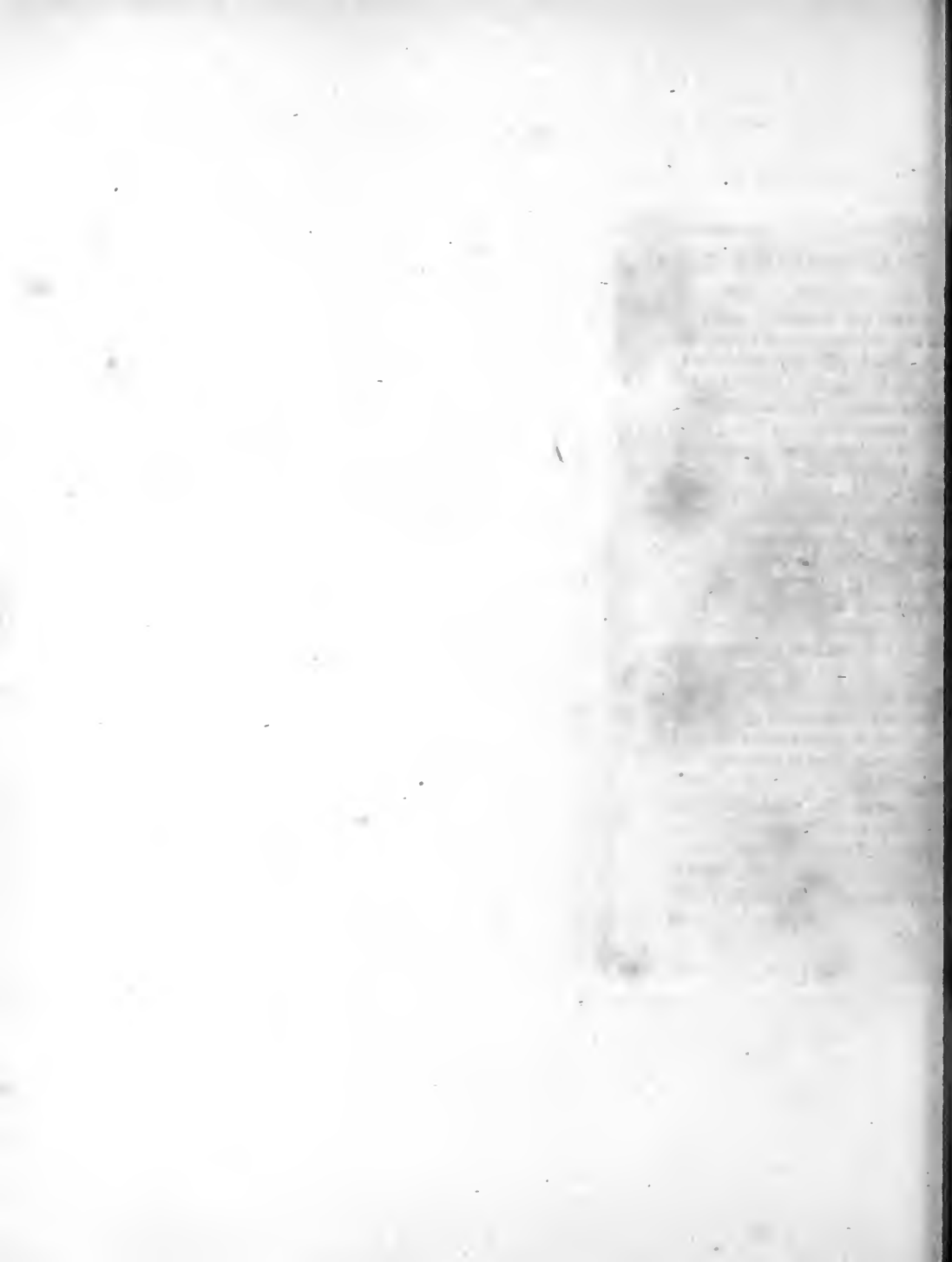
When the Philosophers talk of their stone being composed of a body, spirit and soul they do so by way of comparison only, when likening it to the human species. The gold is the body, the MM & S is the spirit and the secret fire is the soul. The first is their earth or sulphur; the second is their water; & the third their fire against nature, or rather that which excites, & with the second, produces that action which overcomes the fire of Nature in the perfect body. But the Philosophers are not always uniform in these comparisons; for sometimes, when the work is compared to a vegetable production, the imperfect body, our Diana, is called the Earth, because the solar seed is to be planted therein, in the making of Prehis, and being afterwards

es of the nutritive vegetation of
e flaming Fire, which you attri-
ute to it, as I have openly shewed
what I have said already. But
then I received your Work, and
e gift of so great a Secret sent
to me, I at once understood
our unfeigned love; and free con-
fidence in me. Wherefore for your
friendship sake, I reserve your
one with me, and keep it as a
most acceptable gift, and shall
write unto you more concerning
it, when you shall declare it to me
more manifestly. But whereas you
say, that in your Stone there are
three, a Body, Spirit, and Soul,
which is manifest to you by your
experience and work) the Philo-
sophers when they said those three
natural things were in their arti-
cial Stone, understood it by way
of resemblance and experiment :
or they called the Earth, its Body
and Bones ; because it is an astrin-
gent Compound, and restrains the
fluid Elements from their raw
exibility, having the Fire also

M 3 with

with it symbolically by its driness. But they called the Water and Air, its Spirit; because they are the Elements that moisten and dissolve the Earth. But they called the Air and Fire, the Soul; because they ripen and digest the whole Compound. And they named them thus, with resemblance unto Humane nature, because in a well-constituted Flesh there ought to be Bones to sustain the Body, and likewise there ought to be in the Flesh a vivacity of vegetable Accidents, which are called its Spirits: contrary to the errors of the Pagan Philosophers, who thought the vital Spirits to be something distinct from the Body compounded, and parts compounding it: so also there must be in Humane Flesh an informing Soul, digesting in man the brutal acts, and to work in him the intellectual work. But we must understand it otherwise in our Stone, in which the Earth hath the name of the Body, Air and Water obtain
the

warmed by our secret fire, & maiste-
ned by our mercurial water, which
means the same thing, it leads there-
in & brings forth the Hespirian fruit.
But when they speak of body & spirit
only as composing the Stone then the
body is Peleis (res lixa) and the Spirit
is the secret Fire, according to Riplez.
(See Ashmole's Treat. Chem. p 131).



Bern. Trevisan, &c. 247

he name of Spirit, neither is in
t a Soul but because it contains
the Air and Fire; which I perceive
well; you do perfectly understand.
But the Philosophers divided them
in this manner: By a crude Spirit,
they extracted a digested Spirit
out of the dissolved Body, and
they had remaining a fixed mass
of Ashes to be farther dissolved, in
which they found an incombusti-
ble and stony oyliness and gum-
miness, which they called the
Soul; which enlivens, unites, in-
cerates and produces united Na-
tures; and in the Spirit they dis-
joyned the Natures, so in the Oyl
they re-conjoyned them. For our
Stone hath not an informing na-
ture, as a Vegetative or a Sensi-
tive, but it hath only a formed
form, which form is the very Ele-
ments themselves, because it is ho-
mogeneous. But mans Body, and
that of other Sensitives, is hetero-
geneous: For Bones, Flesh, Blood,
Marrow, Hair and Nails, are di-
stinguished differently in it; which

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is otherwise in Gold, in which
 whatsoever there is, is found to be
 of one kind. Wherefore, my Re-
 verend Doctor, the Philosopher
 speak this by way of similitude
 by reason of the administration of
 Art, and operation of Nature
 not because there is a Soul in the
 Stone, but metaphorically, (as
 you well know) nor Spirit, nor
 Body, (as an informing form) as
 it is found in Man, and other Sen-
 sitives. Verily I tell you, that
 Oyl which naturally incerates and
 unites Natures, and naturally in-
 duces the Medicine into other Bo-
 dies that are to be tinged, is not
 compounded of any other extra-
 neous thing, but out of the bowels
 of the Body that is to be dissol-
 ved: which Oyl retains the colour
of its Spirit always, until it be re-
thickned, and then first of all it
puts on the Royal Ensigns, that is
 a citrineness and Meralline form
 which it manifests to all; in Gold
 a Golden, in Silver, a Silver co-
 lour and form: which Oyl if it be

Sol.

Whatever Philosophers may say, by way of comparison, in their dark enigmas respecting the Stone, their oil, for so they often call the Stone, because of its penetrating quality, which enables it to enter & tinge the imperfect metals, is not composed of materials foreign to its nature, but out of the body, rebis, dissolved by our mercurial water or secret fire. But in the making of this Oil the colour communicated to the body by the Spirit (to the ☉ by our ☽) is never entirely done away till it be rethickened & put on again the Royal Ensigns.

Even if gold be employed (for we may use silver in place of it) for the making of our oil, in its first solution, when joined ^{to} our ☽ to make relis, it loses all its redness, and the fluid mass appears white throughout, in the conceivable, like liquid quicksilver. This is the marriage of the Red man and his white wife, the conjunction of the sun and moon, which are afterwards joined indissolubly by the secret fire which performs the office of the priest on this occasion. The whole then becomes Ayoth, our liquid mercury, an oil which will thicken itself and without any manual operation of any kind become the Red Stone. Other liquid preparations of ☉ may be of use for other purposes but not for our work.

Saton (C) can only be washed effectually by Fire and Azor or Azoth, but this Azoth is not concocted mercury, but the mercury

Bern. Trevisan, &c. 249

Sol, being dissolved, is perceived to be red inwardly, though outwardly it appear white, under the form of liquid Quick-silver. Now some think to compound an Oyl as generous and powerful as this Oyl is, namely out of Mercury thoroughly dried, or out of the substance of Tin, or Body of the Sun, commixed with ingredients of divers kinds; but for what concerns our Work, their Experiment is fallacious. They can indeed reduce the species of Metals into a kind of Oyl, but they cannot at any hand reduce them into a Metallick kind, observing and keeping the proportion of the things to be mixed found and entire. But that Oyl may be profitable for Medicine to sensitive Creatures, because the nature of Gold is dissolved therein; but yet impertinently and unprofitably as to our Philosophick Work. Besides, my Honoured Doctor, that I may lightly touch on the remaining Heads of your Epistle, you must diligently

M 5

and

now we are to call Prelis the First, Azoth the second & Functure the Third.

If the proper principles and true

Even if gold be employed (for we may
 use silver in place of it) for the making
 of our oil, in its first solution
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 and his white wife, the
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 wards joined indissolubly
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 priest on this occasion. D
 becomes Azoth, our liquor
an oil which will thick
 without any manual
 any kind become the ☉
 liquid preparations of C may be of
 use for other purposes but not for
 our work.

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and wisely observe, that Fire and
 Azor, wash Laton: But Azor is
 not raw Quick-silver simply ex-
 tracted out of the Mine, but it is
 that which is extracted by Quick-
 silver it self, out of the dissolved
 Bodies; which is found to be more
 ripe upon tryal. Wherefore if La-
 ron be an unclean Body, it is de-
 purated by such an Azor, which
 you write that you have had for-
 merly; and by this Laton puri-
 fied by Azor, we make our Medi-
 cine for curing every sick person.
 Indeed this Azor is made of the
 Elixir, because Elixir is nothing
 else but a Body resolved into a
 Mercurial Water; after which re-
 solution, Azor is extracted out of
 it, that is, an animated Spirit.
 And it is called Elixir, from E,
 which is out of, and Lixis, which
 is Water, because all things are
 made out of this Water: and
 Elixir is the second part in the
 Philosophick Work, as Rebis is
 the first in the same Work. But
 the Tincture constitutes the third
 Work;

Saton (C) can only be washed effectually by Fire and Azor or Azoth, but this Azoth is not crude mercury, but the mercury of the dissolved bodies. Of Saton purified and exalted in the Azoth we make our medicine; and the Azoth may, in one sense, be said to be made of Elixer, which however is a name more generally applied to the finished stone than to any of its intermediate states. Elixer, as the Caunt observes, signifies merely out of water, & as the union of Mercur with the secret fire brings the whole into a watery form, in that state it may be called Elixer, the second part in the Philosophic work, as Mercur is the first and the Tincture the third. But it is more usual to call Mercur the first, Azoth the second & Tincture the third.

If the proper principles and true

order be followed in the work, no matter by what names the one or the other be called, the result will be the same. To the different effects which are produced in the progress of the work different names are given, and in these names the Philosophers are not agreed; but in this they all agree, that as, in making broth from a chicken, the chicken must be boiled in water, so our meat (☉) must be connected in our water (the ♀♂). This is the first step (the water being previously prepared, which preparation is by some called the first work, and certainly with more propriety than this making of the Prelis)— In this also they are agreed, that a second decoction is necessary, & indeed indispensable, namely, that of the Prelis

with the secret fire, which converts it into a mercurial water, a fluid substance; & therefore called (by Trevisan) Elixir, because in this water, the Stone is

Bern. Trevisan, &c. 251

Work; for as the matter of this Composition produces divers effects, so it obtains different names one after another. Thence it manifestly appears, that Azor is not requisite to the Elixir, because in this Work the Elixir goes before Azor, and not the contrary; like as Water precedes the Oyl, and the Spirit the Soul: For Azor is drawn and extracted out of the Elixir, as Oyl out of Water, and not contrariwise; as mention is made elsewhere. For example sake; as in the Art of Physick, pure simple Fountain-water, by boiling in the first concoction, is joyned with the Flesh of a Chicken, and thence in the first degree of concoction we obtain a Broth, a good and perfect decoction, the humid, watry and airy parts of the Chicken being actually dissolved in the aforesaid Water; though there be other Elements therein also actually. But that it may be made a much more perfect Medicine, and more generous for restoring

continued and somewhat action.

names the Philosophers give to of the various stages of or to their different operations, can that, in this work, the L spirit (M 55), like water, to its body (pure ☉) which naturally with it that the colour is lost in that of our ☽, crude mineral spirit. The is called Rebis because it is le of two, or a double thing, this marriage of Gabrielius and Meija, the Red man with the White woman, the union of the masculine

order be followed in the work, no matter by what names the one or the other be called, the result is the same. To the different are produced in the process different names are given, names the Philosophers are but in this they all agree, making broth from a chicken must be boiled & our meat (♀) must be in our water (the ♀ & ♂). first step (the water being prepared, which preparation is called the first work, certainly with more for this making of the Prebis also they are agreed, that a second Decoction is necessary, & indeed indispensable, namely, that of the Prebis

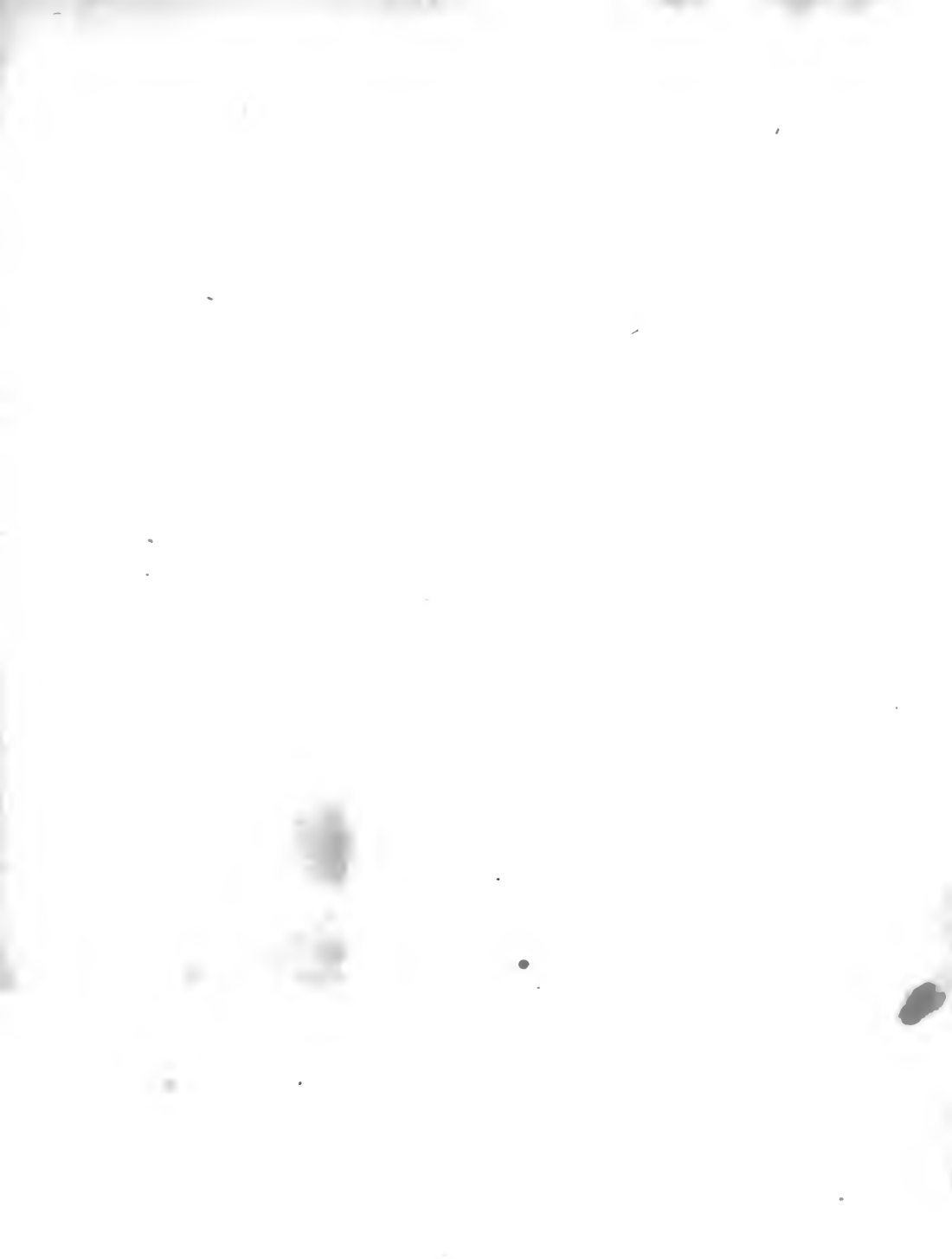
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storing man's sick Body unto health, the decocted Body of the Chick is beaten into a mash, with the said Water already altered into a boyled Broth, or with part of it, and is distilled by a stronger decoction, whence a Broth and decoction will be made much more noble and generous, partaking of the whole nature of the Chicken: Because by this second decoction not only the moist parts, but the hot parts, that is, its aerial and fiery parts, being melted into the Broth or decoction, are thoroughly mingled and dissolved: and therefore the whole virtue of the Chick is in such a decoction extracted into the aforesaid Liquor. So it falls out in the Philosophick Work, because the crude Mineral Spirit, like Water, is joynd with its Body, to dissolve it in its first decoction: whence it is called Rebis, because it is compounded of two, or a double thing, to wit, of the Masculine and Feminine Seed, that is, of the thing to be dissolved,

with the secret fire, which converts it into a mercurial water, a fluid substance; & therefore called (by Trevisan) Elixer, because aid of or from this water, the Stone is made, by a continued and somewhat stronger decoction.

Whatever names the Philosophers give to the products of the various stages of their work, or to their different operations, they only mean that, in this work, the crude mineral spirit (☿ & ☿), like water, is joined with its body (pure ☉) which mixes so intimately with it that the colour of the fixed ☉ is lost in that of our ☿, which is our crude mineral spirit. The compound is called Rebis because it is a thing made of two, or a double thing, produced by this marriage of Gabrielius and Reiza, the Red man with the White woman, the union of the masculine

seed of Gold with the feminine seed of
our Diana.



Rebis is two things joined, yet when so joined they are no longer counted two but one thing, brought into the sper-
matic form. From this a tinged water, or rather a water which may be brought to the power of tinging is produced; but their simple union gives them not this power, for the Elixer (not the Sapis, but the solution of which the Count here speaks) is produced by compounding the Rebis with the secret fire, which is a work of Art subsequent to the making of Rebis:— and therefore the making of this Elixer, or the reduction of the solid bodies into aqueous fluidity, is termed, the second part of the work. From this solution, without any farther laying on of hands, the Azor or Siricture is extracted, by merely con-
tinuing the decoction with a proper

degree of external heat. Other ways of treating the said metals may produce certain kinds of medicines, but are of

Bern. Trevisan, &c. 253

ved, though it be one thing and matter: whence the Verses,

Rebis is two things join'd, yet it's but one

Dissolv'd to their first Seeds, the Sun or Moon.

Now out of these two things dissolved together, the Elixir is compounded, that is, a tinged Water: whence the Verses,

Pure Bodies are of Lixis made by Art;

Hence Greeks Elixir term its second part.

Out of this Elixir, my Venerable Doctor, as out of the first Broth or Bullion of a simple decoction, Azor is extracted, to wit, by a stronger and iterated distillation: which Azor resembles and participates the nature of its Body from which it was extracted, which is hot, and retains its virtue in it self, namely an Oylie nature, which is hot and moist, because it is actual Fire and Air; though all the Elements are in it in Essence; and

ever to the Philosophick
with the whole must first
into a fluid state (therefore
ry) and afterwards be in-
d assume the form of a

Relis is two things joined, yet when so joined they are no longer counted two but one thing, brought into the spher-
matic form. From this a
or rather a water which is
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speaks) is produced by co-
the Relis with the Secret
is a work of Art subsequen-
making of Relis:— and the
making of this Elixer, or
of the solid bodies into aque-
ty, is termed the second p-
From this solution, with-
ther laying on of hands,
Tincture is extracted, by merely con-
tinuing the decoction with a proper

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and by Composition. Medicines therefore to cure the Bodies of Sensitives, may be composed out of the said Metals by several artifices; but they are not pertinent to the Philosophick Work, as the Elixir is to Azor: that is, the vital Spirit and fugitive Soul are not diaphanous, nor transparent as the clear tear from the Eye: nor every dissolving Spirit, though they be each of higher Natures than another, according to their degrees, as the Soul is higher than the crude Spirit, being they are not of one form. For as the Soul lies hid under the species of a dissolved Spirit, before its-re-inspissation, (for the Soul being extracted out of the Body, always appeareth like Quick-silver) so after its inspissation the Soul and Body lie hid under the species of a Body. Your Worship hath seen an Experiment thereof, in the Powder sometime sent to that King whose Physician you are; in which Experiment, Quick-silver was found in
the

degree of external heat. Other ways of treating the said metals may produce certain kinds of medicines, but are of no use whatever to the Philosophick works, in which the whole must first be brought into a fluid state (therefore called mercury) and afterwards be inspissated and assume the form of a solid body.



Our coagulated mercury, which in the fire is a fugitive substance, can be dissolved by means of the fixed

Bern. Trevisan, &c. 255

the species of Quick-silver, but if that which remained in the bottom had been coagulated, it would certainly have assumed the same form of Powder: But that Powder must be called a Tincture nominally only, not that it is a Medicine for Metals, for it is not yet perfectly fixt; yet as a Medicine for Men, it is of very good force. But the fixt Medicine without all doubt exceeds this humane Medicine in all virtues, both as to Metals, and to Men; which cannot come to pass in a clear diaphanous and transparent Liquor: Because if the aforesaid Elixir and Azor, that is, Spirit and Soul, did appear in, and had a transparency, now the Earth as to its proportion had left the Water, and had been separated from it, which had thickened and coagulated its parts, causing an opacity in the Elixir and Azor, and making a congealable Metallick form to consist. For in the condensing of fixed Metallick species, the condenser must act upon the

ed metals; but for such metallic nature must be brought into the state of our fluidity, by solution by other means, it will be rendered unfit for our use if Laton (C) should be

the condensable, and the coagulating upon the coagulable ; which cannot be in the aforesaid diaphanous and clear Water. But it happens otherwise in Vegetables, in which a simple and diaphanous Water is thickned by decoction into the Vegetables themselves : which yet by the Test of the Fire doth at length vanish and evaporate, because it is not permanent and fixed in its composition, because it had not with it an Earth naturally homogeneous to it in its composition, as *Quick-silver* hath : which Earth indeed is the cause of permanent fixation in homogeneous things : wherefore simple Water cannot by coagulation be so fixed with Vegetables, as *Mercury* with Metals. If therefore *Mercury* should be reduced to a transparency in the Work of the Philosophers, it would by good reason remain of an uncoagulable substance, nor would it be congealed upon *Lston* to a Metallick form, *Species* and proportion, which carries

Our coagulated mercury, which in the fire is a fugitive substance, can be perfectly fixed by means of the perfect and fixed metals; but for such a work its metallic nature must be preserved. If brought into the state of diaphanous fluidity, by solution in acids or ^{by} other means, it will thereby be rendered unfit for our work, even if Laton (©) should be joined to it.

Our mercury (our first mercury, the
♃ & ♂) must be so treated that it may
contain in itself the cause of its
own fixation — our mercury or
water must be joined to its own co-
agulating earth, viz gold, which is
mercurial & the first cause of in-
spiration, coagulation & fixation —
That is the making of *Pebis* is in-
dispensable; and in this the metallic
form & proportion is completely
preserved — but they are who instead
of thus proceeding seek to convert
our mercury into a limpid trans-
parent water, which indeed may be
done by means of our secret fire,
for such a water, void of the co-
agulating earth, is useless to this work.

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carries not with, nor in it self its own congelation, namely Water the Earth: which Earth (as was said) is *Mercurial*, and the first cause of Inspissation, Coagulation, and Fixation. If then this Water abide destitute of Metallick proportion, how should it be possible that such like *species* should be produced from this Composition? They also erre who think to extract a limpid transparent Water out of Mercury, and out of it to work many wonderful things: For be it so that they can perfect such a Water, that Work would conduce nothing either to Nature or proportion, nor could it restore or build up any perfect kind of Metal: For so soon as *Mercury* is throughly changed from his first Nature, so soon he is forbidden entrance into our Philosophick Work, because he hath lost his Spermarick and Metallick Nature. From these things it is manifest, what truth there is in your opinion, and in what it is contrary
and.

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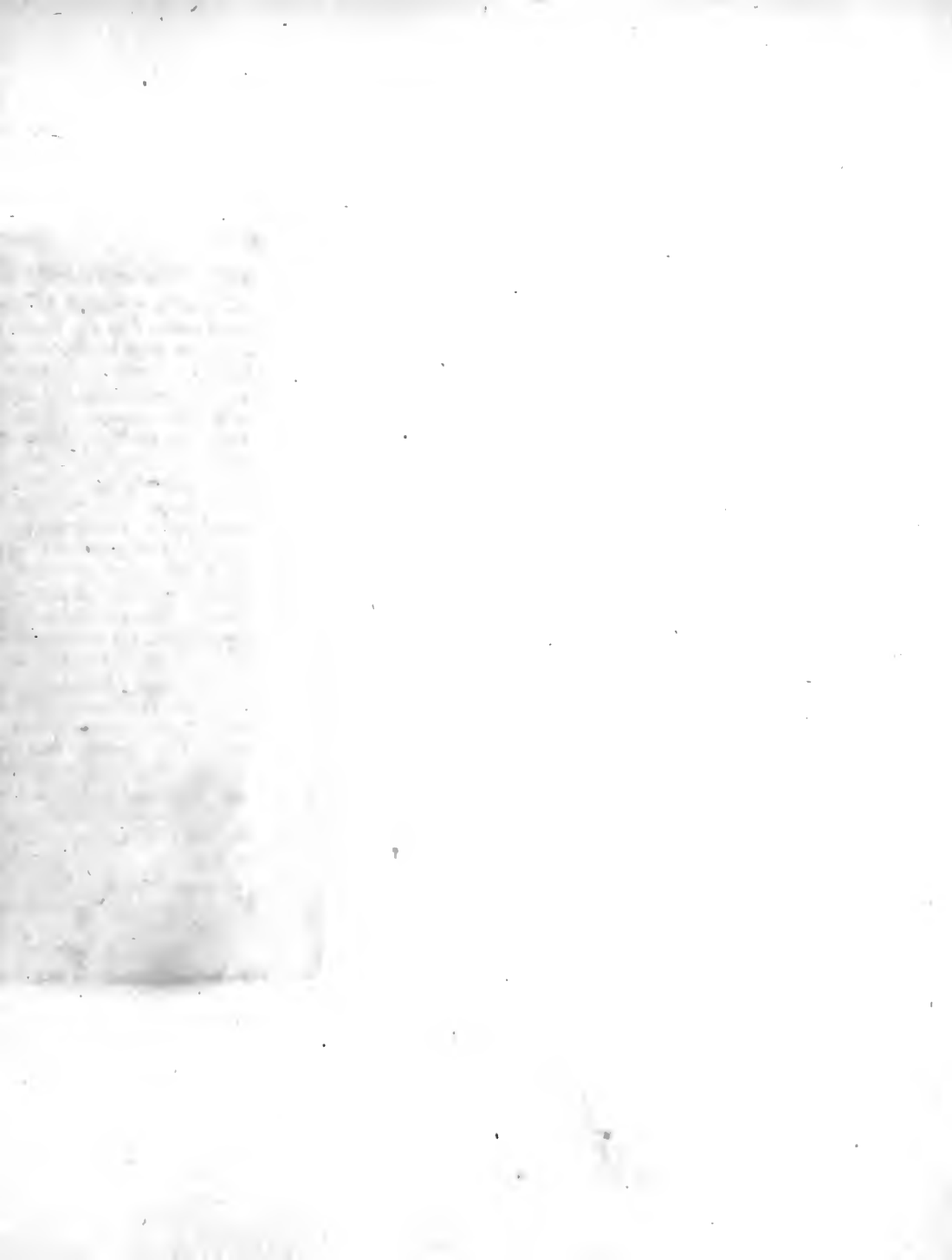
and improper, when you say, there must be had (as I think) to perfect the highest *Elixir*, a Gum in which are all things necessary thereunto, and containing the four Elements, and it is a most clear Water as a tear from the Eye, made Spiritual, &c. which make Gold to be a mere Spirit: For a Body penetrates not a Body, but a subtle congealed Spiritual substance, which penetrates and colours a Body. Let it be so as you say, my Venerable Doctor, that Natures are not joyned but in a Gum or Oylie substance, and equal proportioned, having a Spiritual Nature, the Elements being yet fixedly shut up in it; unto which Gumminess the whole Philosophers Stone is at last reduced by Inceration, under a gentle flux, after the manner of an Inceration resembling all the Elements, standing like Copper and in the nature of Copper, existing also in a subtle Spiritual Nature penetrating and colouring Metallick Bodies.



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ies. For this Stone in the subli-
ation of the first crude Body,
hath not lost its kind, namely of
ie same Spirit, neither yet in the
erfect and great Gum doth it
se its first Nature: Therefore
um and Oyl belong not other-
ise unto this Work, but as Ele-
ments equally proportioned shut
p together, resolvable, united in
ie Oylie viscosity of the Earth,
ained, buried, inseparably mixt.
or this Gum or Oyl first is ex-
acted out of the Body, drawn
nto an incinerated Spirit, till the
perfluous humidity of the Water
e turned into Air, and one Ele-
ment be excited from another
lement by digestion, and what
as of an Aqueous form, become
f an Oylie nature: and so the
hole Stone at last assumes the
ame of Gum and *Sulphur*. For
Geber teacheth this, when he saith,
s you have written in your Epi-
tle, If any person know to joyn
nd friendly unite our *Sulphur* un-
o Bodies, he hath found one of
the

the greatest Secrets, and one way
of perfection : as if he should say
If any man can reduce a Body
this, that it may be made a Gum
which may be thoroughly mingled
with other imperfect Bodies, I
hath found the greatest Secret
Nature, &c. because this perfect
Stone is a Gum and a *Sulphur*,
is known by what we have already
said. But you must know, that
Geber with highest' prudence and
wonderful artifice hides the truth
under a Veil, intermingling with
it many obscurities and fallacies
which those who are ignorant
first appearance imagine to
truth : yet he speaking like a Philo-
sopher secretly under this crudi-
tudo openly, learnedly and Philo-
sophically describe the truth
wherefore the unexperienced and
Sophisters, not understanding his
mind and wit, nor the nature
the thing, do perversly turn aside
to the vulgar exposition and force
of the words. For he saith, If thou
knowest that, we have said formerly
this



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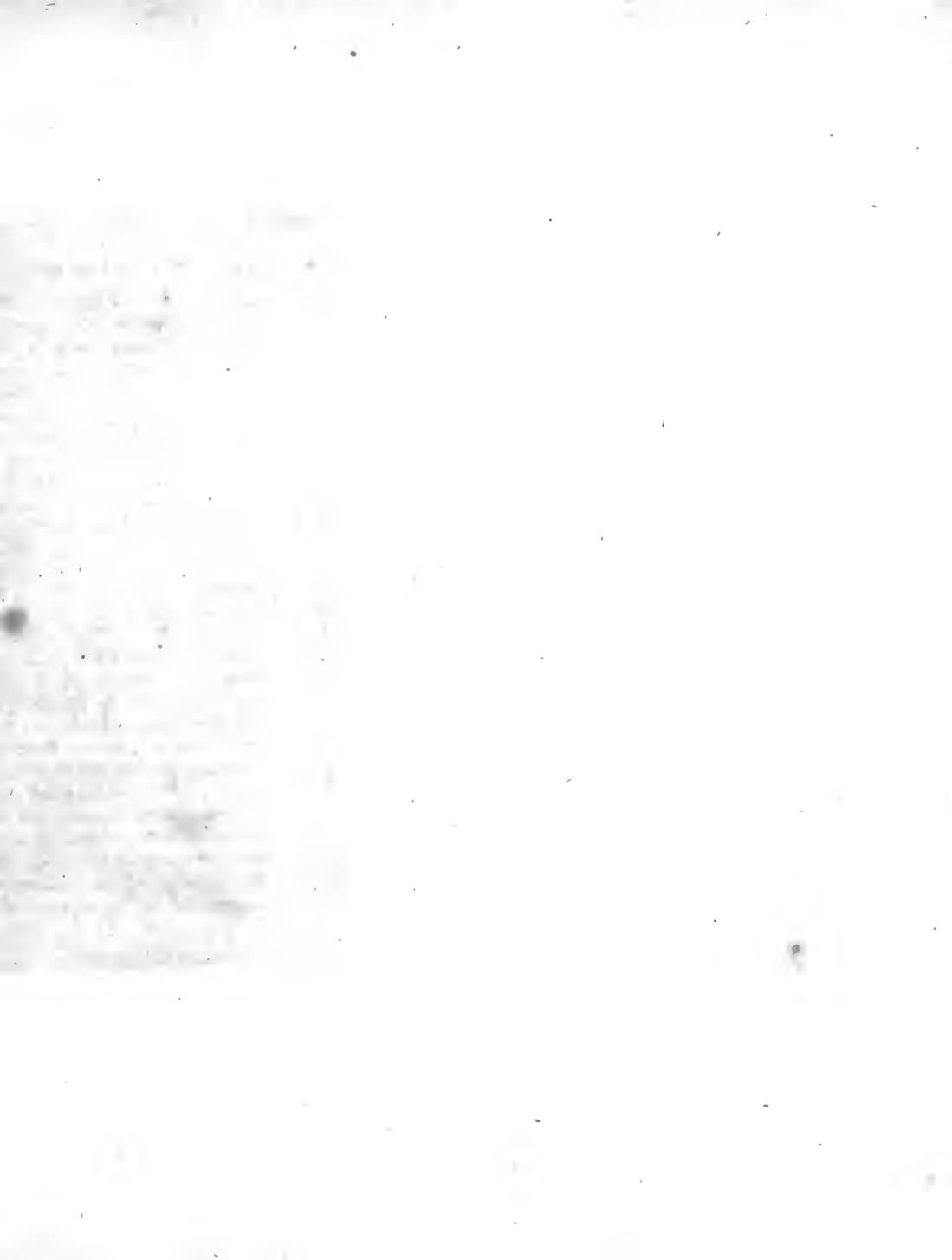
thing to thee ; but if thou knowest not, we have said nothing to thee. Wherefore in reading Philosophick Books, consider especially the possibility of Nature ; notwithstanding some Writers of this Art have also sometimes erred, and have happened sometimes to have handled it, as to the natural truth, either ill or ambiguously. As it may be observed that *Arnoldus de Villa Nova* hath said, in a Book which he called his *Rosary*, that raw *Mercury*, that is, *Quick-silver*, which in its own nature is cold and moist, by Sublimation may be made hot and dry ; afterwards being revived, it becomes hot and moist like the complexion of Man. You will say then, what wonder is it if it be joyned with the Sun, that it likewise becomes of the nature of the Sun ? For *Mercury* is of a convertible nature, as the Heavenly *Mercury*, which is such as the Planet is with which it is in Conjunction. For that *Arnoldus*, though in other Sciences he

were

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were a Reverend and Ingenious Doctor, yet in this Art he handled Experiments only, without the learning of the Causes. Now when he saith, that in the first Sublimation the crude Spirit is sublimed from the inferiour salt Minerals, and that *Mercury* it self, which in its own nature is cold and moist, becomes a Powder of an hot and dry nature, as he saith, this yet conduces nothing to our Work. But let it be so, that he makes of *Mercury* such a Powder as he speaks of, that is, throughly dried and hot by sublimation from Salts; yet those Purifications are vain and impertinent to our Work, yea as to the perfecting of our Work they are hurtful. For though these inferiour Minerals communicate with Metals in their nature, yet not in kind and proportion: For the superiour and inferiour Minerals, in their nativity and subterraneous formation, are of one and the same constitution universallly, and therefore of the same

same



If our mercury be distilled &c so as to bring it into the form of a dry powder, it becomes unprofitable to the work. Does not this amount to a complete affirmation that no distillation takes place in the process? — that is, that a butter is not to be made by distillation?

Yet the Court denies not, that a draspey impure ♀, i.e. common ♀, may be sublimed — may it must be sublimed, that it may become fit for our work. We must have ♀ to join with our Pebis. This sublimate is the secret sophic fire, by which the Pebis is reduced to fluidity. But by this sublimation the fluidity and radical humidity of the ♀ remain unaltered — i.e. they both become again manifest when the marine
acid

Bern. Trevisan, &c. 263

same nature; but they differ in proportion, quality, and kind or form. Wherefore if Mercury be distilled with those inferiour Minerals, and throughly dried, then his internal nature is confounded and disproportioned, and is hindered and made unprofitable, as to the effect of a Feminine Seed, and invalid for our Metallick Work. For so soon as he is turned into the form of a Powder, (except from his Body of Sol or Luna) so soon he undergoes through driness, unprofitable to the Philosophick Work. Yet I deny not, but that a drossie and impure Mercury may, and ought, by a simple Salt, be sublimed or purged once or oftner, according to a due Philosophick experience, to take from it its dross and outward Mineral impurity, so that notwithstanding the fluidity and radical humidity of Mercury may always remain unaltered: For the Mercurial kind and form in such a Work, ought to remain uncorrupted, as hath been

As the count had before affirmed that all diaphanous preparations of the ♀ were to be rejected so here he asserts that any reduction of ♀ into powder except that reduction which is effected by ☉ or ☽ (i.e. except the perfect white or red powder, ^{or Tincture.}) is altogether unprofitable.

a change on

been said already. Nor ought its outward form to be reduced into a thoroughly dried Powder; because its external form being corrupted, shews its internal nature to be confounded, unless it be in the way of generation that it be altered, as may be manifestly seen in the signs which appear in the Work of the natural way. For there are Sublimations of *Mercury* from its own proper Bodies, which are conjoynd and mingled with it, by an Amalgamation with it in its most inward parts, from which being oftentimes raised and reunited, it rejects and loses its superfluities, and is not confounded in its nature; and afterwards it is very agreeable to the Philosophick Work, and powerful to dissolve Metallick *species*; yet it is not greatly altered intrinically for the Philosophick Work, unless it be altered by fixed Bodies dissolved in it. But wonderful things may be done in Medicines for Scornives from this dried

it & remain

acid quits the ♀ to join the ☉ & ☿,
and leaves the quicksilver in a re-
vived state in the bottom of the glass.
The acid and the ☉ by their union
form Elixer (his first Elixer, not the stone)
while the revived ♀, and the ☿ which
was joined to the ☉ in rebis, form an
amalgam. These however, instead of
being separated by distillation, as the
foolish pretenders to this art imagine,
remain together in the same vessel,
closely shut up, till, by their mutual
action on each other a perfect de-
composition of the amalgam is effec-
ted - not a separation of the ☿ from
the ♀, but a reduction of both into
their first elements; - and also such
a change on the mixture that they
whole form a new compound, our
azoth or second mercury, in which

"The body of the Lion (♁) is torn in pieces."
The Count admits (page 264), though a little covertly, for this is the point which he elsewhere informs us he & other Adepts had agreed to hide under a veil, that Mercury sublimated is conjoined and mixed with the other principles of the Stone, by an amalgamation with it in its most inward parts, i.e. such an amalgamation & union as we have mentioned viz in the glass, in which a constant circulation of the matter is kept up, the volatile ascending in fume or vapour, condensing & descending, opening and volatilizing the fixed, till, in the end, the latter overcomes the former & the whole becomes the perfect Stone of the Philosophers. The common ♀ is very little altered intrinsic-

whether it be reduced into an Oyl, or into Water, or it abide in a Powder; but it is not at all pertinent to the Philosophick Experiment. And therefore it must be universally noted, that so soon as Mercury is turned into a Powder, of whatever sort, contrary to the nature of its Body to be dissolved, so soon will it be unprofitable to the Philosophick Work. There are certain deceiving Sophisters, who by joyning *Venus* to it, or adding other *species*, make a Sophistick Work; that is, they give unto imperfect Copper a colour, but not natural; they induce indeed a kind of an apparency, but not a true nature, that is, transmutation: like as he that paints a dead image, or composes a Statue of Wood, which appears only, but is not; and as much as a living differs from an Image and Picture, so much differs their Work from the Philosophick. Hence this mixture perseveres not in the Test of the Fire, though it be Mineral;

N. be-

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because Nature attracts it not from a proportionable digestion nor hath Art vehemently decocted it to an alteration of the mixt natures : wherefore that Copper appears to be superficially only, and not permanently and intrinsically tinged. Wherefore we must not adhere to the Experiments of deceitful Sophisters, because the truth of the natural Art confutes this Sophistick Work, and shews it to be false. And if you will instance farther, and say, that as the said *Arnaldus* by Sublimation purged away the dross of *Mercury* and dried it in its nature; so also (as you say) he by reviving it moistned it again, and made the *Mercury* it self hot and moist, and in its nature conformable to its Body. This hinders not (my Reverend Doctor) nor refutes the truth of the Philosophick Art, yet rather an error appears in the Natural Art : For, as is manifest *Arnaldus* doth teach, if you regard the sound of his words, that *Mer-*
cury

cally as to the philosophic work, by its sublimation; for it obtains its principal change by its after-union with the perfect bodies (C or D) dissolved in it as before stated; yet in no other state but that of a sublimate can common ♀ be made to join with the Prebis, though many recommend procipes for joining running ♀ with our D through the medium of common D. Others recommend amalgamation with ♀ &c, & because they thus avoid converting the ♀ into a powder, agreeably to the mandate of the Philosophers, they maintain this must be the right path; but they are mistaken, as are all those who sublime and then revive the ♀ to obtain it again per se, fancying they have thereby rendered it more fit for the

work, however curious & cunning
may be the processes they employ
for that purpose. The ♀, by such
a revival, acquires no property that
it did not possess before it was sub-
limed; and by its revival, ^{it} is rendered
incapable of being thoroughly ming-
led with the other ingredients.

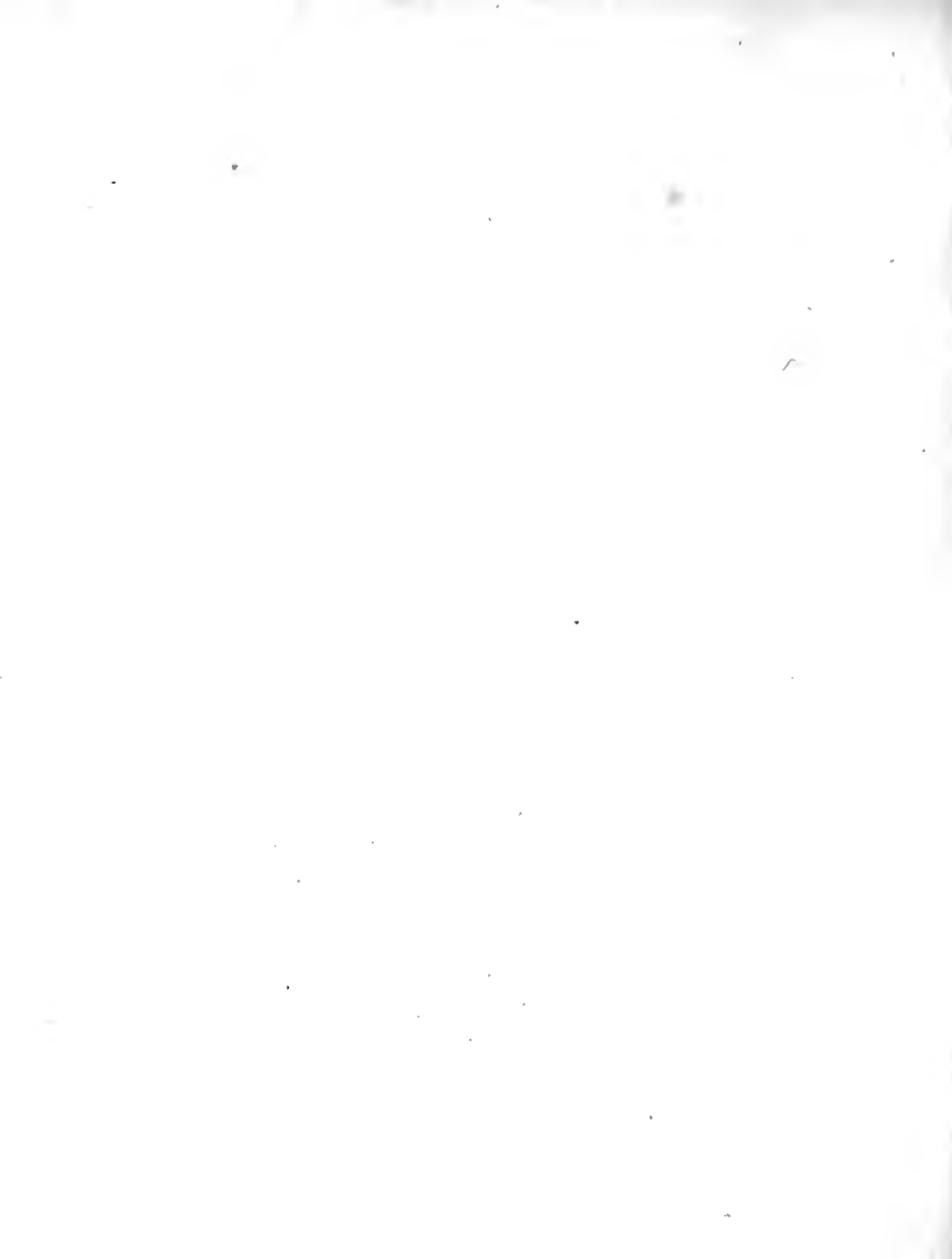
cury thus thoroughly dried, is received by hot water into which it is cast; and he saith that it is made hot and moist, when it was first sublimed hot and dry. But what true Philosopher would say, that *Mercury* or any other Metal, is changed in nature and internal quality by simple Water, however hot or boyling, or that it could thence acquire its natural humidity, and so be revived? Therefore *Mercury* in this revival acquires nothing, because common Water neither decocts nor alters it, because it neither hath entrance nor ingrefs into it, and that which neither hath entrance nor ingrefs, alters not; because every thing to be altered, must first be thoroughly mingled. For indeed such a Water may wipe away from it some superficial dross swimming upon it, but cannot infuse into it a new quality: For what nature soever *Mercury* reduced into a Powder, and mortified by Sublimations, retained, such

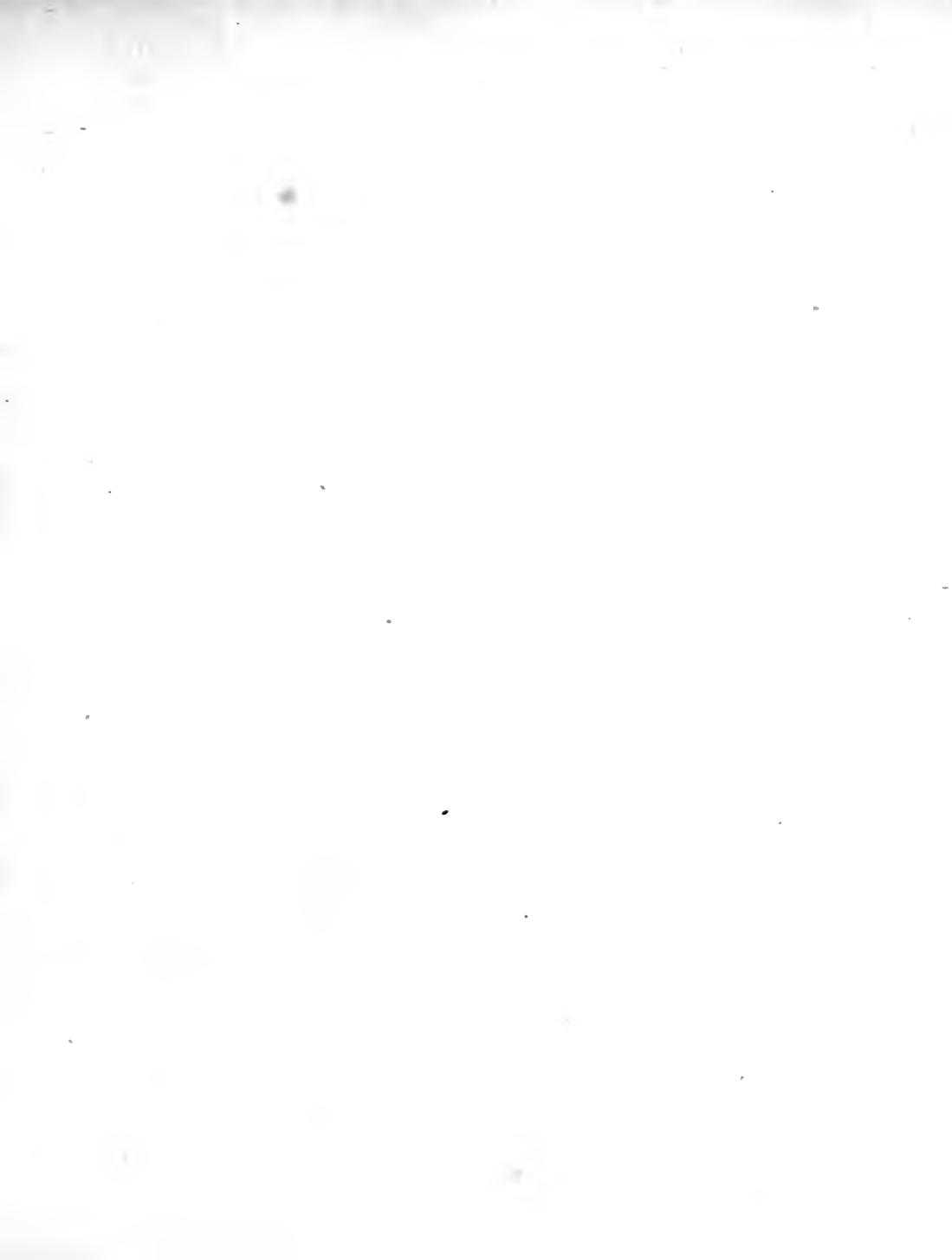
268 *The Answer, &c.*

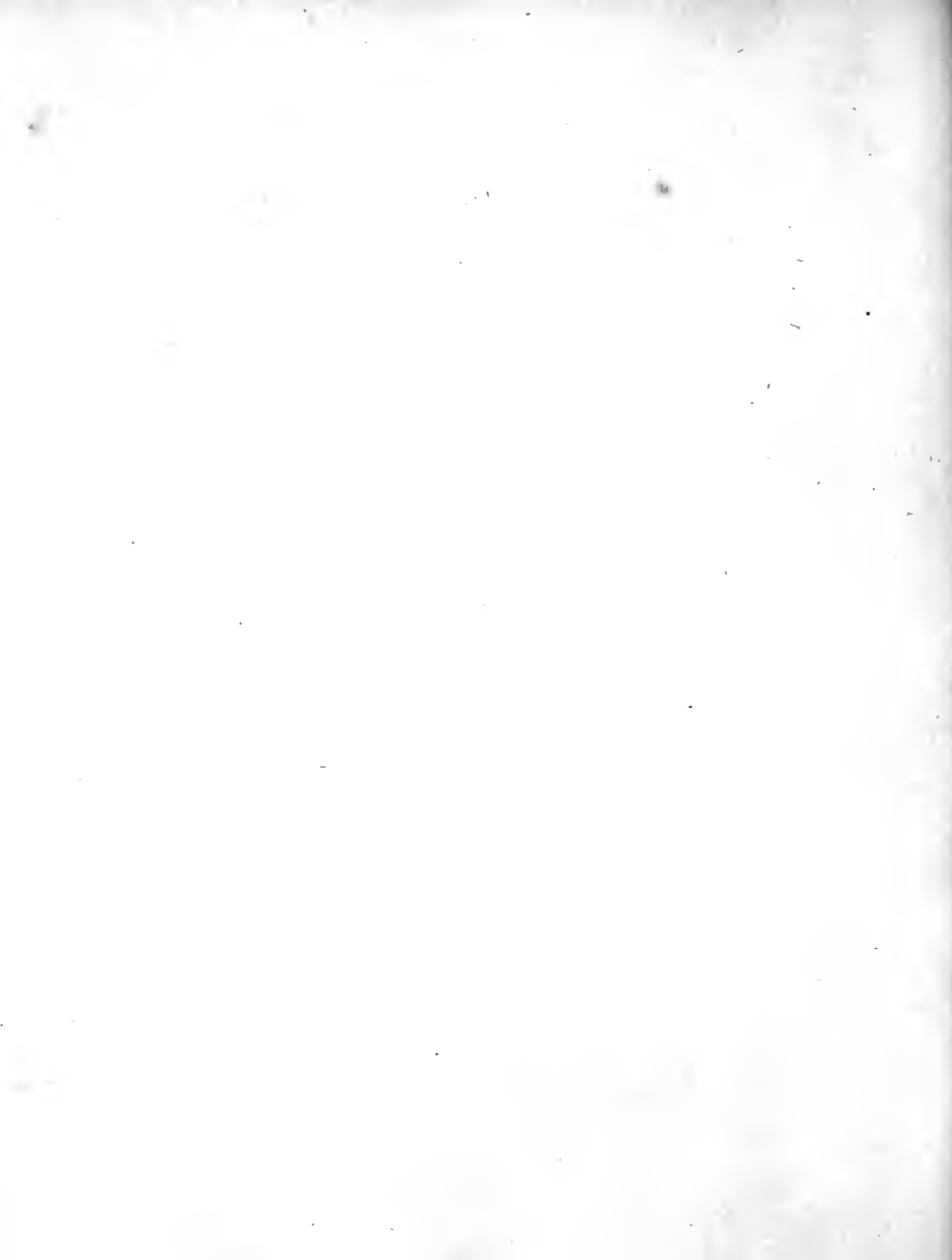
nature altogether it retains revived by Water. Now this I would have to be spoken in honour and respect unto the said *Arnauld*; but I contemplate and defend the truth of Nature and Experience. Furthermore, honoured Doctor, that I may by this my Answer satisfie your Epistle, and put an end thereto, I humbly entreat you that you would take in good part, and favourably bear what I have written, not by way of Confutation, but Disputation: But if I have answered any thing that offends you, take it yet in good part and favourably, or signifie it to me in writing, and I will satisfie you to my power, as the most true Doctor our Lord Jesus Christ, the Son of God, blessed for ever and ever, shall give and teach me.

Thanks be to Christ.

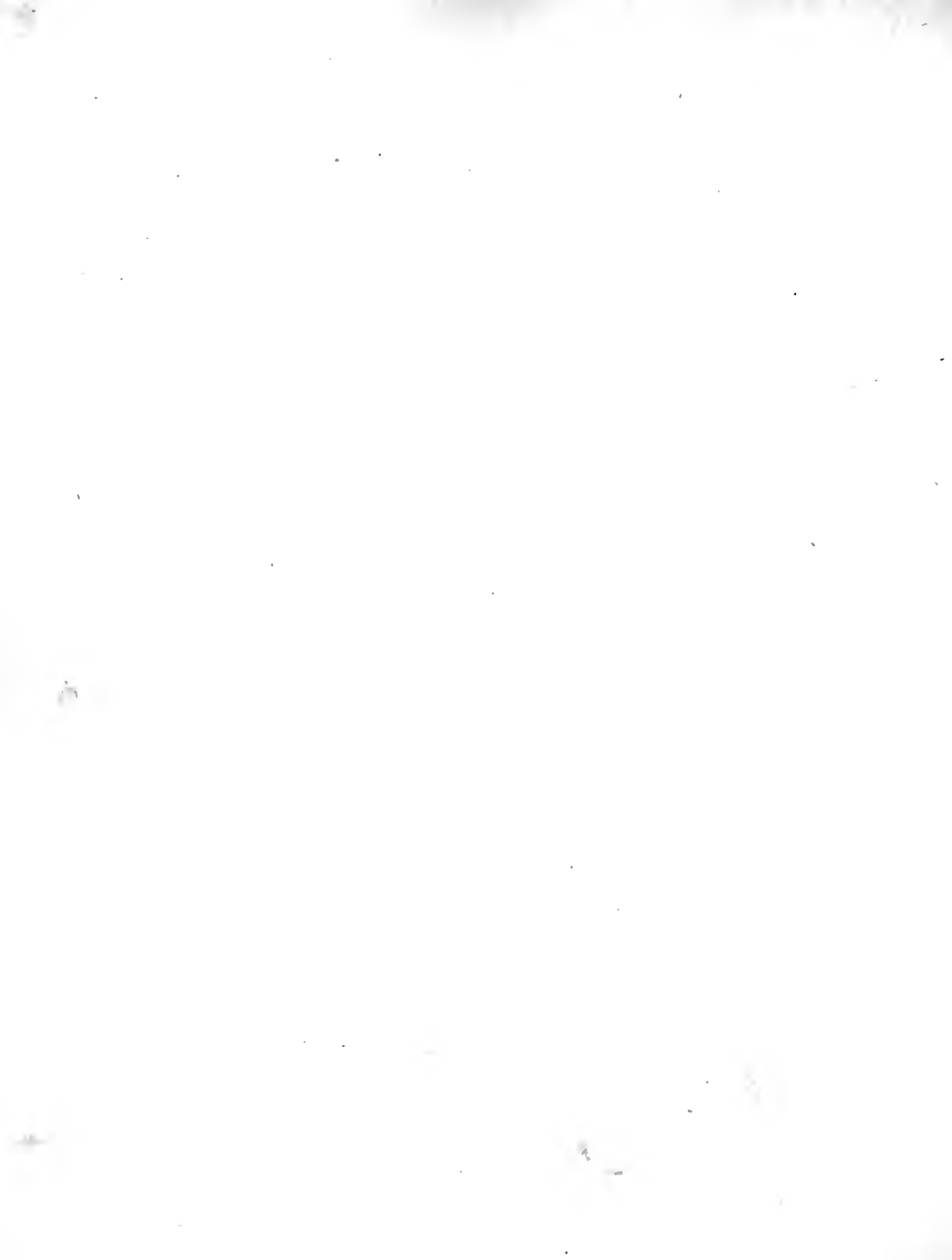












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