

a REVELATION
of the
SECRET SPIRIT
Giovanni baptista Lambi



PRODUCED BY: **RAMS**

A
REVELATION
OF THE
SECRET SPIRIT

Declaring the most concealed Secret of ALCHYME. Written first in Latin by an Unknown Author, but explained in Italian by John Baptista Lambye, Venetian.

Lately translated into English by R. N. E. Gentleman.

Unto so high a Secret, who shall approach?

He brought Water out of the rock. Pasm 77. v. 13.

And only out of the hardest Stone. Deut. Chap. 32. v. 19.

B. M. 8610-a a. 11.

MSS. Note.

The Translator (see the Epistle Dedicatory) was evidently a native of Scotland. His Initials R. N. E. might stand for Robert Napier Esq: (or of Edinbrough?) a younger son of Napier of Marchiston.

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THE REVELATION OF THE SECRET SPIRIT

Hermes, Plato, Aristotle, and other Philosophers in former times flourishing, the original Springs of Sciences, and the inventors of liberal Arts, earnestly approving the Vertues of things under the Heavens, did inquire with great desire, if any thing was amongst the Creatures that might save mans body from all corruption, and preserve it alive for ever. Unto whom it was answered, that there was nothing that could deliver our corruptible body from death, but that there was one thing that could remove all corruptions, renew youth, and prolong short life, as in the first Patriarches; because unto the first Parents Adam and Eve, for penance of Sin death was given, which will never be separated, from the whole posterity. Wherefore the said Philosophers, and many others most painfully seeking that ONE THING amongst all things, have found that it which should preserve mans body from corruption, and prolong life, is such amongst qualities as the Heaven amongst Elements. They understood the Heaven to be above the Essence of the four Elements, and so that to be above the Essence of the four qualities.

The Heaven in comparison of Elements, is called Quintessence, because it is incorruptible, unchangeable, not receiving strange impressions; so also that thing, in respect of the qualities of our body, is incorruptible, expelling all superfluties from the body. It is called of the Philosophers by the foresaid name, neither hot and dry with the fire, nor cold and moist with the water, nor hot and moist with the air, nor cold and dry with the Earth, but of all the elementary qualities a perfect proportion, a true conjunction of natural power, a special addition of Spiritual Virtue, and an inseparable union of body and soul: A substance most pure, most precious artificially extracted from an incorruptible body, which no wales can be destroyed, nor in anything be defiled with the Elements.

Whereof Aristotle did make an Apple, with whose smell he did

prolong his life, when through length of age, he could not eat nor drink, fifteen days before his death.

This Spiritual substance is that only thing, which from above was shewed unto Adam, the most desired by the holy Fathers, which Hermes and Aristotle do call the truth without lye, the certain most certain, and the secret of all secrets, hid from Nature, and the marvellous final conclusion of all philosophical Works.

In the which is found the dew of the Heaven, the fat of the earth, and what the power of man cannot expresse, in this Spirit is found; because as Morien saith, who hath it, possesseth all Things, and shall need the help of no body in any thing, because in it is all temporal felicity, corporall health, and earthly prosperity.

This is the Spirit of the Quintessence, the Spring of Sublunary health, upholder of Heaven, retainer of Earth, Mover of Sea, stirrer of Winds, sender of Rain, container of all things and virtues, and spiritual and chosen above all subcelestial Spirits, giving health and prosperity, Joy and peace; it yieldeth love, dissolveth hatred, and generally removeth all evils, most speedily cureth all diseases; finally, destroyeth misery and poverty, maketh and bringeth all good, cannot speak or think evil, giveth unto man what his heart desireth, unto the good temporal glory and long life, but perpetual pain unto the evil that use it.

This is the Spirit of Truth which the World cannot apprehend, but by the grace of inspiration, or the teaching of them that know it; it is of an unknown nature, wonderful virtue, and infinite power; This the Saints from the beginning of the World have wished to see. This Spirit, by Avicen, is called the Soul of the World, because as the Soul moveth the members, so this Spirit moveth all bodies; And as the Soul is in every part of the body, so in every elementary thing this Spirit is found; which is sought by many, but found by few, it is thought to be far off, and found near at hand, because in everything, place, and time, it is found having

the virtues and effects of all things, and being equal in all the Elements, and whatsoever is proper to everything, in this only thing is found most effectually. By whose virtues Adam and the Patriarches had health of body, and length of life, and many others have flourished in riches.

Which being laboriously sought and carefully found, the Philosophers have hid in aenigmatick terms, that they should not shew so worthy a thing to the unworthy, not to throw so precious a pearl among Hogs, which if it were known to all, the study and labour of all men would cease, and man would desire no other thing but only it, and so men would live unworthily, and it would be the cause of the ruin of the whole world, as well through health as through abundance, men would much more offend God: Because the eye hath not seen, nor the ear hath not heard, nor it hath not hitherto entered into the heart of man, what the Heaven hath naturally placed into this Spirit.

Therefore I have briefly compiled certain properties of the said Spirit, approved by Philosophers, unto the praise of God and the profit of good men, that they might most divoutly magriifie God in his gifts, at least they who hereafter shall receive such a gift, because these gifts are not belonging to everyone, but to them whose minds shall be good. Now what properties and virtues that Spirit hath in every essence, and how it appeareth corporally, that it may the sooner be found and known, hearken with the understanding of the heart.

In the first Essence, it appeareth in an earthly body foul and full of infirmities, in which it hath a property and virtue of curing wounds and corruptions in the intrails of men, it purge'th putrefaction and stink abiding in any place whatsoever, it cureth all things inwardly and outwardly.

In the second essence it appeareth unto the sight in a watery body, somewhat fairer than the first, containing corruptions, but more plentifully working his virtue, never unto the truth, and in

every work more powerful, in which generally it giveth aid to all sickness both hot and cold, because it is of a hid nature, chiefly it helpeth them that suffer venome in the breathing parts, for it chaseth venom from the heart, dissolveth without violence things contained in the lungs, and (notwithstanding the commotion) it doth consolid the same ulcerated, it cleanseth blood, it purifieth corruption contained in the breathing parts, and it preserveth them cleaned from corruption; being Thrice a day drunk by any that languisheth, it maketh good hope and etc.

In the third Essence, it appeareth in an airy body oily, almost freed from all diseases, in which it sheweth wonderfull works; for it helpeth young men to last in body, state, strength, and beauty, if they use it by little and little, and in a small quantity in their meat, because it suffereth no ways melancholy to exceed, nor choller to burn.

Moreover, above measure it increaseth blood and seed, and therefore it behoveth them who use it, often to be let blood. Also this oil doth open the Nerves and Veins; and if any member be fading, it reduceth it to his measure; and if a young man before the state of age, hath an eye burst, if one drop be put therein every day, and that he be quiet for a month, without doubt his sight shall be restored. And if anything be putrified in any member, or superfluous, it dissolveth it speedily, and separateth it. And if it find it diminished, it restoreth it, & etc.

But in the fourth Essence, it appeareth in a fiery body not fully cured from all diseases; containing water, and not fully dried; in which it produceth many virtues: The old it maketh young, and if in the hour of the hickoake of death, there be given of this fire, so much as the Weight of one grain of Wheat tempered with Wine, so that it go down the throat, it reviveth and entreth, and warmeth, and pierceth even to the heart, and suddenly annihilateth all superfluous humours, and expelleth poison, and vivifieth the nature of the heat unto the Liver. And if old folk use this fire

in a moderate quantity, and join thereto the water of gold, it removeth the infirmity of age; so that they may enjoy young hearts and bodies; and for this it is called the Elixir of life.

In the Fifth and Last Essence it appeareth in a body equally glorified, wanting all tanents, shining like the Sun and Moon. In which it hath all the foresaid Virtues and properties, which it possesseth in other essences, both fairer, and more wonderful. For his natural Works are esteemed the miracles of God, because if it be put to the roots of the bodies of trees long dead and dried, are made living, flourishing and fruitful; and if the lights of a Lamp be mixed with the self (same?) Spirit, they are not extinguished, but are burning eternally without diminishing.

And it maketh the precious Stones of Crystal most costly with divers colours; they that are of the mine shall never be better, and it doth many other things, which are not lawful, to be revealed unto the unjust, which are esteemed impossible unto man, because it cureth all bodies both dead and quick, without any other medicine.

By Christ Jesus witness I do not lye in anything, because the influences of all heavenly bodies, which in all and everything are infused, are found in it.

In this Essence it sheweth the treasures drowned in the Sea, and hid in the earth, and it rnaketh all the bodies of metals most pure Gold and Silver, and nothing like to it is contained under the Heaven.

This Spirit is the Mystery which was hid from ages revealed to some Saints, to whom it pleased God to make known the riches of Glory, which remaineth fiery in water, and carrieth with it earth in the air, and out of his belly floweth floods of living water and life.

This Spirit flies through the midst of the Heavens, as a morning cloud, containing burning fire water, and earth clarified in air. It expelleth the malice of Saturn and Mars, joining Jupiter with

the Moon and Mercury, and in the light of the Sun, giving unto his Sister Venus honey of the rock, and liveth with her forever.

And albeit these works appear erroneous and false unto the Readers, yet to the skilfull and those that prove them actually, they are true and possible, if the figurative speech be faithfully understood, therefore unless thou understand sufficiently, do not intrude thyself any ways into this spirit, because God is marvellous in his Works, and there is no number of his Wisdom. This Spirit in a fiery nature is called Sandarasha, in airy Alkehist, in watry Azoch, in earthly Alcochaph; (?) by which means they who seek him are deceived, thinking the spirit of Life to be in such things, which to our knowledge be of rio value.

And albeit this Spirit whom we seek, by reason of his property is called by these names; yet in these bodies, he is not, nor cannot be; for the glorified Spirit cannot appear but in a bodie agreeing to his Kind, albeit he is named by these and many other names.

Neither should any man think, that there be divers spirits, but howsoever it is called, it is one and the self same spirit, that worketh all in all things.

This is the spirit whom in ascending the clearness of the Heaven hath overshadowed, and in descending the puritie of the earth hath incorporated, and flying above the wideness of the Sea hath received. It is not of the lower Hierarchie, where is RAPHAEL called the Angel of God, most subtil, most precious and most pure, unto whom as unto a King all the rest obey.

This Spiritual Substance is not celestial, nor infernal, but a certain airy body gloriously purified betwixt the highest and lowest, placed in the midst, spiritually animated, wanting reason but fruitfully profiting; above all things under the Heavens choised and adorned. This divine work is made too profound, that the fool may not understand it, because it is the last of the secrets of Nature.

This is the Spirit of the truth of the Lord, who hath replenished the Globe of the Earth, and in the beginning was carried upon the waters. Whom the world cannot conceive, but by the grace of the inspiration, or the teaching of those that know it, and whom the whole world hath desired, for his virtues that appear inestimable.

For it entreth the Planets, chaseth away the Clouds, giveth clearness to every one, and converteth all unto Sun and Moon; it giveth all health and abundance of Treasure, it cleanseth the leprosie, cleareth the sight, comforteth the sad, healeth the sick, rendereth hid treasures, and generally cureth all discord.

By this Spirit the Philosophers have found out the seven Sciences, and had abundance of riches. By this Moses made the Vessels of pure Gold in the Temple, and King Soloman many and precious ornaments to the worshipping of God.

And many others have made wonderful and great workers, who built the Ark, Moses the Tabernacle, Solomon the Temple, Esdras recovered the Law, Mary the Sister of Moses kept hospitality, Abraham, Isaac, Jacob, and other godly personages obtained length of days with abundance of riches, and flourished, and the godly knowing it glorified God.

Therefore the obtaining thereof is better than the traffick of Gold and Silver, because it is more precious than any works; and all things that are desired in this age cannot be compared unto it, because it is proved and found perfect and infallible.

For in it only consisteth the truth, wherefore it is called the Stone, or spirit of truth, and in his works there is no vanity, whose praises I cannot express because I am not sufficient to tell his Virtues.

For his goodness, property and vertue, is greater than the mind of man can conceive, or the Tongue express by words; because the properties of all things are hid in it, and all that nature hath given to other things, in it being true, is truly found; What shall I say more? There is not, was, or ever shall be, any who shall

search nature deeper. O the height of the Wisdom of God, because what all bodies have, thou hast enclosed in the power of one Spirit! O ineffable glory, O! inestimable Joy, shown unto mortal man! Because the corruptible things of nature by virtue of the Spirit are made better. O Secret of all Secrets, health and remedy of all, the last search of nature under the Heaven, and the wonderful conclusion of the ancient fathers, and of the latter wise men, and of all Philosophers, the which the world and all the earth desireth. O most wonderful and much praise-worthy Spirit. It is the purity in which all delights and riches are contained, and also the fruitfulness of life, Science the strength of Sciences, giving temporal joy to those that know it. O Knowledge worthy to be desired and beloved above all things under the Moon by which nature is strengthened, the hearts with the members rejoiced, flourishing youth preserved, age removed, infirmities destroyed, and most pleasant health kept, abundance of goods had, and all that delighteth man plentifully purchased.

O Spiritual Substance commendable above all Things! O superiour virtue in Things invincible! Which albeit it hath appeared contemptible unto the unwise, yet to those that know it, it is to be beloved, for praise, glory and honour; because it expelleth naturally all manner of death caused by humours: O Treasure of Treasures! O Secret of Secrets! This is the infallible Substance called and named by Avicen the soul of the World, most pure, most perfect, and most powerful. Nothing under the Heavens so precious, of hid nature and of wonderful virtues, operation, and infinite power. Unto which nothing is like amongst creatures, which hath all the virtues of the bodies under the Heaven, for out of it floweth waters of life, honey and oil of everlasting health, and so with the rock, arid honey he hath filled them. Therefore saith morien, "Who hath it possesseth all things, and needeth no ways the help of others."

Blessed art thou, O Lord God our Father, who gave this Knowledge

and understanding to the Prophets and Philosophers, that so they have hid it, that the blind filled with worldly lust might not find it, and the well disposed by this have praised thee.

Grant that it may be discovered to none, but to the lover of thee, and to the desirer -to do good things by it. Because who unworthily discovereth or revealeth the Secret of this thing, he is the breaker of the Heavenly Seal, and the hid revelation, so far as in him lieth he diminisheth the Majesty of God, and he is near unto many miseries to follow him.

And therefore with a godly heart I beseech all you faithful in Christ, having this knowledge, that you would not speak thereof nor communicate to any but to the godly livers, and disposers of themselves vertuously, long known and proved, and that you praise God who hath given such a treasure unto men.

This many do seek, but few do find it, for the defiled with vices or poluted, are unworthy to know such things. Therefore it is not shewn but to the devout, because it is incomparable to all pieces.

God being my witness, I do not lie in anything, albeit it appear impossible unto the foolish. For none is, was, nor shall be, who hath so much searched the depth of nature. Blessed be the most High and Almighty God, who hath created this Science, and hath been pleased to show unto the faithful the Knowledge thereof. Amen.

So endeth this most worthy, and most excellent work, the Work called the Revelation of the Secret Spirit, in which all the secrets and mysteries of this World are hid, & etc.

But the Spirit a power, is one marvellous and holy, having for a gift the whole world, for it containeth it in itself, is, shall be, and was also a Fifth Substance.

Table of Contents.

The Preamble to the &position of the Secret Spirit. p. 12.

Chapter 1.

Wherein it is proved that there is only one thing, out of which the Secret Spirit, or the Philosophers Stone, may be taken. p. 14.

Chapter 2.

In which shall be seen, (by means of many Sentences of divers Philosophers) if it can be judged, what thing is this only Thing. p. 16.

Chapter 3.

Wherein is proved, that of necessity it behoveth to reduce the body to the first matter, that it may be disposed for the Separation of the Elements. p. 21.

Chapter 4.

Where it shall be seen if it be possible, to know what Thing is THIS FIRST MATTER.

Chapter 5.

In which is Handled the Separation of the Four Elements, which the Apparitions of that Secret Spirit do Signifie. p. 30.

Chapter 6.

In which shall be declared the Fifth Apparition of the Secret Spirit in a Glorified Body. p. 34.

Chapter 7.

Wherein is shewed the Manner to make the Elixir, or Medicine to conserve the Life of Man. p. 37.

Chapter 8.

Where are to be handled the divers Workers in this Science. p. 41.

Chapter 1.

The Preamble to the &position of the Secret Spirit.

In the name of God then to begin this business, I say, that this Philosopher would have shewed and declared the wonderful Virtues and properties of that Secret Spirit; saying, that it is such a Thing, that removeth all corruption, in these words: "But that there was one Thing that could remove all corruptions. And after he saith, "That the said Philosophers painfully seeking that one thing amongst all things, & etc." The which a little after he saith, "To be a glorious Spirit, called Quintessence."

But he telleth not, out of what thing it may be taken; unless that he saith, "It is such a substance most pure, most precious, and most subtil, from an incorruptible body artificially extracted, that no ways can be destroyed, nor in any thing defiled with the Elements."

Agreeing with John de Rupescissa, who speaketh thus, "And I said that the most High created the Quintessence, which is extracted out of the body of Nature created by God, with humane Artifice, & etc."

Much less doth he show the manner nor the mastery of being able to have it, exQept that in some place he toucheth a little, and that under metaphores and Figures; therefore to declare this Text, I will ground myself upon three principal parts, to the end that this most noble Spirit may be found.

The first part shall be upon that body whereoutof the said Spirit may be taken. The second shall be, where he saith, "How that Spirit corporally appeareth that it may be the sooner found and Known, & etc."

And because the Author followeth five apparitions, continuing without making other distinctions, yet because the matter doth require it, I will divide it into two parts, and for the second

12.

part shall be taken the four apparitions.

And for the third part, that fifth apparition where he saith, "In the fifth and last Essence it appeareth in a glorified body, and etc."

In the first part shall be shewn, that so as the text saith this Spirit is ONE THING AMONGST ALL THINGS, that as yet the said Spirit or Quintessence is not found, but in one only Thing created by God; according to the Authority of all the Philosophers, who have written of this divine Science; who all do affirm, that there is nothing but one only Thing, of the which, and by the which, and with the which, the desired end is obtained. And in the second shall be seen, that the apparition of the said Spirit in four corporeal forms, is no other Thing, but the separation of the four Elements.

And in the third and last part shall be shewed, what is to be understood by the conjunction, and union of the said elements, after their perfect rectification, reducing them in a glorious fifth being, called Quintessence or Elixir, and in many other divers names nominated by divers philosophers, and it shall be that, which this philosopher understandeth, when he saith, "But there is one Thing, & etc."

Where to follow this order, for the better declaration of the Text before alledged, the first part shall be divided into three parts. In the first shall be shown (as is above said) that there is one only thing, in which the Said Spirit is found.

In the second shall be seen (by the means of many authorities and sentences of divers philosophers) if it may be judged, what Thing is this only Thing. And because there is no coming to the separation of the Elements, if first that body; or truly one thing (as they say) be not disposed, that it be fit for the said separation, which is nothing else, but the reducing it to his first matter, and this

shall be taken for the third part, in which shall be seen the necessity of the said separation. Thereafter in the second part of the Text, shall be showed the manner of the separation of the Elements described by an uncertain Author, inserting therein some fair glosses of other philosophers for the more declaration of the Mystery.

And in the third and last part shall be seen the conjunction of the said Elements, of which shall grow a Crystalline and glorious Stone, called ELIXIR, or Quintessence, (as some would have it) and it shall be (as is said before) the secret Spirit of our Philosopher, & etc.

The First Chapter.

Wherein it is proved that there is only one thing, out of which the Secret Spirit, or the Philosophers Stone, may be taken.

Hermes, Father of all Philosophers saith, that "Our Stone is made of one Thing, because all our Science and mystery is made of our Water, that is Copper."

And Aristotle. "IN one Thing only consisteth truth, and in multitude vanity."

And Pythagoras. In the book of his documents speaketh; "And I say unto you, that the foundation of this Art, for which many have perished, is one Thing, that the Philosophers say is stronger and higher than the natures, and to the foolish is baser than any thing we esteem."

And Geber. "It is one Thing, one Medicine, to which we add nothing, we diminish nothing, except that in separation we remove the superfluous."

And Rasis: "Know my Son, that it is one disposition, and one nature, and one work, and one vessel to make the white red."

And Morienus; "This mystery is wont to be made of one only thing, therefore put this Theory in thy Mind, for thou needest not many things, but only one Thing."

And Lucas, in Turba; "For one verity is one, as which is the Spirit that we search."

And another uncertain Philosopher saith; "For our matter is one, containing in it self the essence of all seven Metals, and in that substance is the living Spirit which we seek."

And in the book intituled, "The Secret of Avicen;" it is written thus, "And know for certain, that the Philosophers cared not for the names, but one name and one action; To wit, to seeth the Stone, and bring forth his Soul, because their Stone is always one."

And John of Damascus, in his Rosary of Phoebus, saith; "Therefore it is doubted of the Stone, which is called the Philosophers, which is it, and what; seeing it was never named openly by any Philosopher: Therefore in this many judged divers Things, when in one only consisteth truth. We do hold him dearly, Teaching to avoid all others, and surely it is manifest by the Philosophers Writings, that it is one Thing, and that no strange thing should be joined thereto, because nothing agreeth to a thing, but what is neerer to his own nature."

And Arnoldus de Villanova, in his Rosary saith; "Therefore it behoveth the searcher of this Science to be of a constant will in work, that he presume not to try sometime this sometime that, because our Art is not perfected in the multitude of things, for it is one."

And Raymund Lullius in the 49 Chapter of the Theoricke of his Testament saith; "Thou must no ways be ignorant hereof, seeing it is necessary, that our medicine of one only kind and one sole nature be made." And in the Seventy fifth Chapter; "Moreover we say recapitulating, that seeing this thing is of one sole nature, and

of that only this is made which mighty men desire to have and search, and in many other places he mentioneth, which for shortness sake shall be left out."

And George Ripley, in his Ladder of twelve Degrees, saith; "Yet the matter of this work according to all the Authentical Philosophers, is one only thing, containing in itself all necessarys to the accomplishing of its own perfection."

And Henricus Cornelius Agrippa in the second Book of his hid Philosophy, in the fourth chapter, saith; "There is one Thing by God created, the subject of all Wonderfulness, which is in earth

and in Heaven, it is actually Animal, Vegetable, and Mineral, found everywhere, known by few by none expressed in his proper name, but covered in numbers, figures, and riddles, without which neither Alchemy nor nature or Magick can attain their perfect end."

And in the Rosary of the Philosophers it is written, "But I advise, that no man intrude himself into this Science to search, except he know the beginning of true nature and her government, which being known, he needeth not many things, but one Thing; nor requireth great charges, because the Stone is one, the medicine one, the Vessel one, the government one, and the disposition one & etc."

Many other Authorities and sentences of divers Philosophers (for the confirmation of this passage) I could produce, but for shortness sake, as also because I think that the foresaid sentences of so many worthy Authors, are sufficient enough for confirmation of this matter, we let them alone.

The Second Chapter.

In which shall be seen, (by means of many Sentences of divers Philosophers) if it can be judged, what thing is this only Thing.

This is the passage which abaseth the wings of the ignorant searchers of this glorious and divine Science. Ignorant call I all those (to wit of this Science) who are ignorant of the true matter, of which the Philosophers Stone is made, albeit that in other Sciences they were most excellent and most learned.

But before I proceed further, two causes do make me stand somewhat doubtfull of the manner which I should hold in my writing. The one is two Sentences, one of Aristotle, and another of Geber.

The first of Aristotle in his light of light, saith, "That the Ancient philosophers have therefore so carefully hid this mystery, that few might understand it; because if it were vulgarly known, there were no further place for prudence: Seeing the foolosh would be equal to the Wise." And the other Geber: "Wherefore the Science is not delivered without interruption, because the wicked as well as the good, would usurpe it unworthily."

The other Cause is for the difficulty of the matter; but considering that this secret is the gift of the most high God, as all the Philosophers say, and chiefly "Morien", with these words:

"And know you that this masterie and secret of Secrets of the most high and Great God."

Therefore I hope that our Lord Jesus will put such form to my speech, that without offending his most high Majestie, I may help the Children of the truth. And if about the difficulty, and depth of the matter, my forces being not sufficient, the mind nevertheless is most ready, and most desirous, to make the vertuous spirits professors of this noble Science, participant of a part of my long trouble and study made therein, nor yet as one that would perswade myself to be such, that I understood the secret hereof, but as a loving professor of the search of it, wherein I have wearied myself for the time of twenty-five years.

Now to return to our first purpose: I say then for to begin this second part, that in the beginning of the book called "The Blast of the Trumpet," it is written thus: "Of the first essence, the

first Philosopher Thales the Milesian saith, God is the most ancient of Things unbegotten, eternal; and therefore Pythagoras saith: "I say that God was before all Things, nothing was with him when he was, and understand that God when he was alone in the beginning Created One Substance, which he called the first Matter; and of that substance he created the other four, fire, air, water and Earth; of which now being created, he created all Things, as well high as low, and so before all other Things, except the first matter, he created the four elements; out of which he created afterward what he would, to wit, divers natures, & etc."

And Raymund Lully, in the Third Chapter of the Theoricke of his Testament saith: "God created that nature of nothing into one pure substance, which we call Quintessence, in which whole nature is comprehended & etc." And in many other places he saith the like; because he considereth, that this Science proceedeth from God, as all the Philosophers do affirm, Therefore Mireris saith: "That this Stone proceedeth from the most glorious high place, and of the greatest Creator, which hath put to death many wise men, which is like unto everything, whose manner cannot be spoken."

Where I considering the height and difficulty of this matter, as I have above said; seeing that out of the Philosophers the construction concerning this Thing cannot be had: I purpose to see if out of the holy new or old Testament some Juice may be extracted, studying the which in my Judgement, many most excellent sentences may be taken to the purpose of this matter, and of the whole science, the which shall be left out, and only I will serve myself with that which seemeth unto me most to the purpose of this passage.

I find that the first thing that our Lord God created was the Light, as it appeareth in the first of Genesis: Thereafter he made that wonderful separation of the elements, whereby there cometh in my mind some sentences of Vincentius in his Natural Mirror; in the second book, the three and thirtieth Chapter; where he saith, "Therefore his Spheres, which is true light, and are begun from

light, and in light all Things are accomplished, & etc." And furthermore, "From the light, he began, that he might show his works to be the works of light, not of darkness & etc. And after he saith, So also by his example, he that taught man to work in the light." And in the 35th. he saith, "Therefore the first substance is light, & etc. and after following he saith, Everything therefore, how much it hath of light, so much it holdeth of divinity; because God is light, and everything having more of light than another, is called more noble than it: For in all Things, nobility is remarked according to the greater nearness, and partaking of divine essence. And this also is manifest by induction in the first bodies, when they are compared together, the water is nobler than the earth, because it hath more light than the Earth: Likewise the Air than the Water, and the fire than the Air, and the fifth body than all other: Therefore it is called amongst them the first and most noble; therefore the perfection of all these things which are in every order of the World, is light." And in the 38th. Chapter: he saith, "Therefore worthily amongst all bodies, the light holdeth the first place. For as S. Augustine saith; "Every substance common to two substances, according to nature is before them both; but light is a substance common to fire, and Stars, which precede all other bodies. Wherefore the first of all bodies is light." After in the 39th. Chapter he saith; "But light is caused in the air, not from the Air itself, or the form of the Air, but from the Sun, & etc." And he speaketh many other notable sentences, which shall be left to be studied by studious men. Now seeing the light is the first thing which God created, I may say unto you that the self nature is derived from that light, as all Philosophers do affirm, saying, use venerable nature: And for confirmation hereof, I will see if we can agree, many pretty sentences of divers Philosophers, who speak of this Science in favour of this opinion.

But before we come thus far, I would know by what occasion, many and divers wise Philosophers have entituled many of their books belonging to this Science, under the name of Light; As Aristotle called one, The Light of Light. Rasis, five, to wit, The Light of Lights, The book of the Sun, The book of the Moon, The book of Clearness, The book of Light. John of Damascus, the Rosary of the Sun. John of Vieu, The Mirror of the Elements. Arnold de Villa Nova, The new light. Roger Bacon, The Mirror of Alchemy, John de Rupeacissa, The book of lights; and many and divers others the like, which truly I cannot think that they would do it, but because this divine Science is the work of Light.

But perhaps some may say, the Philosophers use to say, when they will declare anything obscure, that they give light, or illumination. But I myself do not find that they have entituled their books of other Sciences under the tittle of Light, as they have done this. Let every one believe as most pleaseth him.

Now let us come to the foresaid sentences, and first, Aristotle in his first book of the Secret of Secrets saith, " For with thee is the Light of Lights, and for this all darkness shall file from thee." And Mirrors, in his book of documents, speaking of that secret Spirit, under the name of water, he saith, "And know that the Philosophers declare, that the permanent water is taken out of Light; but the light maketh fires, and the light shining, and transparent, becometh like one straying seeking lodging; but when light is conjoined unto light, it rejoyceth, because it came out of it, and is converted unto it, & etc."

And Albertus Magnus, in the preface of his right path, invoking the Lord God, prayeth and beseecheth him in this manner: "Thence in the beginning of my speech, I call for his help, who is the fountain and Spring of all good, that he through his pity and bounty, would vouchsafe to supply the smallness of my Science, that by the grace of the Holy Spirit, I may make manifest in my

doctrine, the light which shineth in darkness."

And Raymund Lully in the 7th. Chapter, in the Theorick of his Testament, saith; "Therefore son I say unto you, Take a Mine of the kind spoken of, in which are the two starred lights, which cease not to shine upon the earth, and they are the Sun and Moon who by their beams darken the fire."

And in the 48th. Chapter: "Son when thou wilt work and begin our mastery, beware that thou work not but upon natures, or matters lightsome, and not upon others, whereof the lesser world is created. And in the 10th. Chapter of the Practice he saith, "Son it behoveth thee now to dissolve the light of the world, or a part of it, by the first regiment, etc." And in many other places he speaketh which shall be omitted, that I be not too long.

And George Ripley in the Chapter of the sixth degree of his Gates saith, "Therefore our stone is that starred Sun, budding like the flowers of the Spring, from whom proceedeth by alteration every colour, etc." And for shortness sake, I will put and end to this second Chapter; with a conclusion of an uncertain English Author, saying, "For indeed to speak without fiction, there is no other -to be sought but a body of the body, and a light of the Light." Which is as much worth as it were to say; "Separate the shadow from the beam, that is, from the Sun his earthliness."

The Third Chapter.

Wherein is proved, that of necessity it behoveth to reduce the body to the first matter, that it may be disposed for the Separation of the Elements.

Hitherto it is seen with the confirmation of all the Philosophers, that it is one Thing only, out of the which is taken the Secret Spirit, and with the which is made the Philosophers Stone: And

furthermore are shewed many pretty sentences of divers Authors, by the means whereof it shall be left to be judged by the children of the truth, what thing can be this sole thing, or one Thing. Now in this Chapter shall be shewn (by authority of many authors)

that it is necessary to dispose this Thing or body, that it may be fit for the separation of the Elements which could not be done, if first it were not reduced to the first matter: For any body standing in his being hard, solid, and compact, is not fit for the separation of the Elements, much less for the metallick transmutation. Therefore it is need (as above said) to reduce it to the first matter, according to the speech of Aristotle, in the fourth of the Meteors, who saith, "Let the Artificers of Alchemy Know, that the kinds of metals cannot be transmuted, unless they be reduced to the first matter, but the reduction to the first matter is easie, as Arnold de Villa Nova saith, and John of Vien in his Mirror of the Elements, and so affirm all the other Philosophers.

And in the practise of Philosophers it is written: In the name of God, Amen, and with his help, let us reduce first the bodies into no bodies, until the natures be made thin, because in the beginning, the body is made a thin water, that is Mercury, etc.

And in the Rosary of the Sun it is written, "Therefore every body is an Elemejit, or compound of Elements, but the generation of any compound of the four Elements, consisteth of Simples. Wherefore necessarily it behoveth that our stone be reduced to the first matter, or spring of his Sulphur and Mercury, that it might be divided in the Elements, otherwise it cannot be purified nor conjoined etc."

And Villa Nova so saith; "For the first work of the Philosophers, is to dissolve the Stone into his Mercury, that it may be reduced to his first matter. And Raymund Lully, in the Seventy-fifth Chapter of the Theorick of his Testament saith: "But this division cannot be made by the change of nature, without loss of the property

and the loss of the property cannot be made except that nature which is in an hard mass, and dry, with all her parts be turned in the likeness of that first nature, in which the age was first ordered by divine power, like unto a confused form, in which all middle things were confused, without the which nature could not accomplish her actions, etc."

Agreeing with Hermes, who saith: "All things were from one confused cold, or mass confused, by the mediation of One; that is, the creation of one Omnipotent God, and so all things were sprung from this thing, that is, all metals are engendered of our Stone, that is Quick-silver, as all things were sprung from this confused mass, and purged with one fitting, that is only by the command of God and his Miracle. So our Stone is sprung, and commeth out of a clayish mass, that is, Quick-silver changed, containing in it self the four Elements, which are Fire, Air, Water, and Earth, that is, heat, moisture, coldness and driness & etc."

And in the Rosary of the Philosophers: "The reduction of the bodies to the first matter Quick-silver, is no other than the resolutions of the congealed matter, by which the work is opened, by the centring of one nature into another. Whereupon the Philosopher said that the Sun is no other thing but ripe Quick-silver."

And this proposition or sentence of Aristotle, of the necessity of the reduction to the first matter, being so famous, I will not enlarge myself otherwise in alledging other Authors; but only I will labour in the next Chapter, to see if it be possible to know (by the means of many authorities of divers philosophers) what thing is this first matter.

The Fourth Chapter.

Where it shall be seen if it be possible, to know what Thing is
THIS FIRST MATTER.

Having seen that the reduction to the first Matter, is necessary, that the matter may be fit for the separation of the Elements, now it is to be seen what thing is this first matter.

And it is above said, that all philosophers agreeing, do affirm this sentence, USE VENERABLE NATURE. Therefore in confirmation of this passage, I will serve myself only with some of their sentences, which shall seem unto me most to the purpose for the declaration of this matter.

Arnold de Villa Nova, in the first Chapter of his Rosary saith: "It is therefore manifest, that the operation of the Medicine is the operation of nature, and that the medicine itself is the same nature; for the medicine itself only is composed of nature, etc."

And Raymond Lully in the 72nd. Chapter of the Theorick of his Testament saith: "Our Mastery is by nature, and with nature, and of nature, and is made by means of nature.

And in the 76th. Chapter: "Wherefore who will make anything, let him make it by nature; and let him know the concordance of nature; because without that, never anything can be done. Seeing that nothing of the world which is facible, is beyond the limited bounds or ways of nature, because by it and with it, it is made and is to be made."

And in the 14th. Chapter of the Practick he saith: "Son, if thou understand this, thou shalt understnad and know how all things of the world are made by nature, and how thou may make them to the respect of nature, if thou can have the air which is caused by nature, etc."

And in many other places he maketh mention, and the Rosary of the Philosophers saith, "Whereby first we make known, that all workers beyond nature are deceivers, and that they work in a Thing unfit." And therefore he saith: "In the Art of our mastery, nothing is hid by the Philosophers, except the secret of the Art, which is not lawful for any man to reveal: Which if it were done, he should be cursed, and should incur the indignation of the Lord,

and should die of an Appoplexie, wherefore all errour in the Art ariseth of that, that they take not the due Matter: Therefore use Venerable nature, because of it, by it, and in it, our Art is engendered, and in no other. Arid therefore our Mastery is a work of nature, and not of the work of man, and so who knoweth not the beginning, doth not obtain the end, and who knoweth not what he seeketh, shall not know what he shall find."

But because upon this Authority some may say, that this philosopher intendeth and speaketh of the true matter, on which we must lay the foundation; I say that it is true, but out of what matter it behoveth us to take the same nature as yet he maketh no mention, which is inclosed in the center of the same matter, witnessing Raymund in his 7th. Chapter of the Theorick of the Testament, where he saith: "And we have said above, that in the centre of the earth is the Virgin earth, and the true Element, and that it is created by nature, therefore nature is in the Centre of everything."

Now having above shewed the necessity to reduce the body unto the first matter, and in this chapter proved that it behoveth to work with nature, so that it appeareth almost that this first matter is the self same nature, by the means of the authorities above alledged of the Philosophers, therefore for better declaration it is good to proceed from degree to degree.

First it is said the matter to be one sole Thing, thereafter we have spoken of the reduction unto the first matter; and now it appeareth that this first matter is (as said is) the same nature. It remaineth then to be seen, what thing is this nature, and it shall be the last conclusion about this passage.

I say that of divers philosophers it hath been named with divers and infinite names some do call it Chaos, some Hyle, others the first matter, others a confused Mass, Matter without form, Confused Cloud, others Mercury; alledging that speech of Hermes, who saith: "In Mercury is all which the philosophers seek, etc."

And with many other infinite names, as I have above said, the which would be too much to desire to remember all. But I myself am disposed, leaving all other names, to name it under the name of Salt in this my little Treatise, alledging for confirmation of my opinion, a number of sentences of divers Philosophers.

And first we shall begin with Geber, who in his Testament speaketh of no other, but of the Salt of Metals, and sheweth that therewith is made the Elixir, as he may see who would study it.

And the Rosary of the Philosophers saith: "The Salt of Metals is the Philosophers Stone."

And a little further, "The Ancient Wise men, because they spoke many things, did conclude upon Salt which they call the Soap of the wise, and the little Key which closeth and openeth, and again shutteth, and no man openeth; without which little Key, they say none in this age, can attain to the perfection of this Science, that is, unless he know to calcine Salt after his preparation & etc."

And after he saith: "Who hath not tasted the taste of Salts shall never obtain his wish."

And Gratianus saith, "Of every Thing may be made Ashes, and of that Ashes may be made Salt, and of that Salt is made Water, and of that is made Mercurie and of that Mercurie through divers operations is made Sol."

And Avicen saith: "Son if thou wilt be rich, prepare Salts until they be a pure water, because Salts are converted into a Spirit by Fire."

And Raymund in the 72nd. Chapter of the Practiek of his Testament saith, "And we say, unto thee that the said natures are nothing but sharp salts, etc." And thereafter, "But Son we speak to thee with revelation, that thou remember of the salt, which we have told thee about, with one part of his properties; because at no time must you understand here of other salt; unless it be of Metals, which are resolved into it, as by artifice you may see to the eye.

If therefore thou know how to sweeten this Salt, it will enter in the bodies, as the true nature which will stand inwardly, and can transform them from one kind to another; because seeing Salts are the first nature of Metals, of a Metallick propertie, by the friendship of that Thing, they are conjoined together. Seeing Salt is nothing but fire, nor fire is but Sulphir, nor Sulphur is but Quicksilver reduced into a Stone; after that it is the matter of a nature altered and changed from baseness to nobility."

Here clearly is verified and confirmed that passage above said:

"That in the centre of the earth is the virgin earth, & etc., and that nature is in the centre of everything, & etc."

And in many other places mention is made, which for shortness sake shall be left out: O what labours, what sweats, what troubles, must be done What most thick and most hard walls must be broken and passed. And what ports and locks must be opened, before it can be penetrated and entred into that centre, where that blessed Virgin earth is found, otherwise by the said Raymund called the earth of labour. Arid truly the earth of labour it may be called, because it is purchased with great trouble and watching.

The which was well understood by Chrysogonus Polydorus, in his preface of Geber, when he said: "The Golden fleece is not given unto Jason, unless first he undergo the sure and dangerous labours." And so much the more because it is to be known, that where the glorious God hath put great virtue there yet hath he left greatest difficulty for custody: But let us leave this, and return to our first discourse. I say then that I have gathered together many sentences of divers Philosophers, all which have treated of Salt.

Whose names to be shorter I will conceale, as also because some of these sentences are taken out of books of uncertain Authors. And I will repeat only their sayings with a continual order one after another.

And first the first saith, "Our Stone is no other Thing but Salt; who worketh in this Art without Salt, is like unto him who

will shoot, not having a string. If the omnipotent God had created no Salt, the Art of Alchemy had not been. Salt is Coprose, and coprose is Salt; all lesser and greater minerals truly are nothing else but salt; nothing is more fluxible than salt; nothing more piercing than salt, and his nature; nothing cleaner, purer, more spiritual, and more subtil, than salt and his nature. Nothing stronger than salt and his nature; nothing more incombustible than salt and his nature; nothing more volatile than salt and his nature; nothing sweeter than salt and his nature; nothing sowrer than salt and his nature."

These two passages do seem to be repugnant, saying sweet and sowre, which is understood, Sowre before the preparation and Sweet after. And following they say: "Nothing is nearer to the fire than Salt and his nature. Nothing more lasting and fit to preserve things from putrifaction, than Salt and his Nature."

Thus seeing the salt even so as he is without other preparations, is of such virtue that it preserveth things from putrifaction, as is seen by experience; what will it do, when from it the elements shall be separated and reduced into a fifth Essence? I think with myself that it shall be that, which our Philosopher understandeth of the Secret Spirit.

Now let us follow. The Salt is the life of all Things: I cannot fail when any brave place of importance commeth to my hand, but I must speak my opinion agreeing the Philosophers together.

This Philosopher saith, "Salt is the life of all things." And Morienus saith, "But this Stone is not a Vulgar Stone, because it is more precious, without which nature worketh nothing at any time, whose name is One."

By the which I say that seeing salt is the life of all things, it is necessary to say and affirm with Morien, that without it nature worketh nothing at any time.

And Raymund in the Chapter before alledged, speaking of Salt

under the name of nature, saith, Seeing this is, because nothing can be engendred without it, & etc. And I may bring hither many other Philosophers for confirmation of this wonderful sentence, the which I will omit, for to follow the rest.

"Salt is nothing else but a pure dry water; nothing more transparent, nothing more shining, nothing more lightsome than Salt and his nature." If I would tell my opinion upon all these sentences worthy to be written in Letters of gold, I should enlarge myself too much. But this I cannot let pass with silence, for confirmation of so many excellent sentences above spoken in the 2nd. Chapter, concerning the light. And here is seen this Author to confirm the same, saying: "Nothing is more transparent, & etc."

Now let us follow, "Nothing is nearer unto metals than Salt and his nature." How is it possible to be silent with this sentence worthy to be graven in plates of Gold, and not written in Paper? O how open a field is here to discourse! But let us follow, "Nothing more excellent, created by nature, than Salt and his nature. Nothing more simple than Salt and his nature. Nothing more stinking than Salt and his nature. Nothing more odoriferous than Salt and his nature."

Seeing those two passages do appear to be disagreeing, it behoveth -to understand them as these others above, if sweet and sowre; to wit, before and after the preparation.

"Nothing better in nature created by God than Salt and his nature. Nothing is in the world that containeth so divers colours in it, as Salt and his Nature. Nothing heavier and weightier than Salt

and his nature. Salt is of a nature, animal, vegetable and Mineral and hath in his nature the actives and passives." And here is verified the speech of Aristotle, saying, "It is a Stone and no Stone, and it is mineral, animal and vegetable, which is found in every place, in every time, and beside every man, & etc. Our Oil, Our Water, Our Sulphur, Our Mercury, is no other thing in his virtue than Salt. There are three Stones of White Things, which three are found in Salt.

Salt is a Virtue mixt with all the Elements. There is nothing that so strongly containeth in it the four Elements as Salt."

I will say nothing upon this place, because who will study well all this which is above said, shall find to be here the last conclusion and Key of all.

Therefore let the mockers of Alchemy hold their peace, seeing without true dissolution they can do nothing, and true dissolution can they not have, without they reduce the Things dissoluble into the nature of Salt, and make them resolved that they may the sooner be resolved."

And, to put an end to this Chapter, I will with the help of all the Philosophers conclude, who say: "Therefore who knoweth Salt & etc., his dissolution he knoweth the Secret of the Ancient Wise men.

Therefore set thy mind upon Salt. Think not upon other things. For in it only is hid the Science and the Chief Mystery, and the Greatest Secret of all the Ancient Philosophers.

The Fifth Chapter;

In Which is Handled the Separation of the Four Elements, which the Apparitions of that Secret Spirit do Signifie.

The body now being reduced into the first Matter, and made fit, and disposed for the separation. Albeit many and divers philosophers have at large handled it, never the less I will shew one way clear enough, written by an uncertain Author, and Ancient, very pretty for the purpose of that Secret Spirit, with some addition or gloss of other philosophers for better declaration of the Mastery.

Now let us return to the Text, which telleth, "How that Spirit corporally appeareth, that it may be found the sooner and known & etc."

For declaration then of this second part, we will speak with the above named Author in this manner that followeth: "Take the blessed Stone which is no stone, nor hath the nature of Stone, and separate the Elements. And note that the philosophers calleth Stone all that from which the Elements may be separated by Art: For by conjunction of them in the work of Alchemy is raised a Substance like unto a Stone.

And he calleth it blessed, because beyond the four Elements there resteth a fifth Essence, called the Spirit because the Spirit cannot be seen by us, nor felt, without a body assumed in some Element & etc. This Spirit for the nobleness of his nature, taketh a body in a nobler and superiour Sphere, to wit, of the Elements; namely of the fiery Sphere of the noble fire, but yet his Spiritual nature remaining; therefore neither is it fire, nor hath it the nature of fire, so much as is of it self."

And again: "Because that body of the Spirit is fiery, for his subtilty and purity, and this can not be seen by us; therefore with fit instruments, by means of the workinans industry thickning its subtil substance, it is converted in form of water and floweth & etc. Therefore separate the said Spirit, and conjoin it with the Elements. But the operation in the conjunction is two-fold; to wit, one that the Elixir may be made to congeal Quick-silver, another that the Elixir may be made for to preserve the life of man, and to throw away all superfluity of bad humours, and to eschew all corrupt ion of the body: Therefore if thou wilt make the Philosophers Stone to congeal Quick-silver, do in this manner.

Separate first the Spirit, and the soonest that thou canst, because thou shalt never separate him so warily, but that he will retain some part of the former substance of phlegme.

This Spirit once separated is called the burning water; whose sign is because a cloth dipt is altogether burned.

So have you one Element made spiritual, with the Spirit of the Quintessence."

And so the first apparition of that Secret Spirit becometh manifest in form of Water. The which is that water whereof the philosophers say: "The secret of the Art is to know the celestial water, divine, and glorious, & etc."

It followeth: "And so behoveth the other three Elements, to be made Spiritual with the said Spirit, retaining the corporeal virtue, in this manner.

Separate the whole superfluous phlegme from the said stone, until the oil comes to fume out, and nothing at all remain of the phlegme, and it shall be turned like unto pitch.

And then mix the first burning water rectified with this substance made like pitch, well stirred till it be corporated.

And then again distil twice or thrice, and then it is called mans blood rectified, and of this saith the Philosopher, the Wind hath carried him in his belly. And so have you two Elements exalted in the Virtue of the fifth Essence, to wit, Water and Air."

And this is the second apparition of that secret Spirit in the form of Air; of which another philosopher saith, "This is truly human blood, the true Celandine, in which the secrets of nature are hid & etc."

It followeth, thereafter take the foresaid substance, which remaineth like pitch, and separate all the superfluous oil by a glass Alembick, until that as oil remain. And then it will be a black dry substance, which powder well, and grind well with human blood rectified, and let it so stand for the space of three hours.

Thereafter distil, and then it is called the fiery Water; and do in the same manner the second time, and then it is called the fiery water rectified.

And so have you three Elements in the virtue of the Quintessence, to wit, Air, Fire, and Water."

And so appeareth the third apparition of that secret Spirit in form of fire. But because this philosopher maketh no mention of the separation of one Element from another, and this I think is,

because the separation of the Airy Element is not necessary to desire to follow the whole work. But who will separate it, to use it for the Virtue described by the Author of the Secret Spirit, many philosophers have told the manner.

But if you read the manner of the separation of the four Elements of Celandine, described by many Authors, and chiefly by Philip nestadius (Paracelsus?) in his Heaven of Philosophers, there you shall find the manner of the said separation, therefore I will not enlarge myself otherwise to write it.

And more I will say, that the Philosophers who hath written the separation of the Elements of Celandine, is that same of the Secret Spirit, who would serve himself under the name of Celandine, that is, the gift of the Heaven; and that this true, you shall find described the virtues of these Elements word by word, as those of the Secret Spirit in the fifth apparition outward. And the like did another under the name of human blood.

And as it is above spoken at full, it is no matter of the names otherwise, because all do understand one only Thing.

Now followeth here a most pretty glosse, worthy to be noted upon this passage of 3 HOURS. The which will give great light to the children of the truth, and it saith thus: "And in that space is melted all the White Volatile Salt, which is in the black earth with the foresaid water, and the water becommeth more sharp and burning; which whiles it is distilled, it carreath with it all this salt volatile and spiritual and flieth out in the stilling. The which salt is called fire and therefore this water is called fiery; of the which salt the names are these, the Salt of the

Yolk of eggs, the Star Diana, the Morning Star, the flying Eagle the Secret of Nature, and infinite other names. Therefore Mercury is sublimed and made Salt; and so when you hear in the books of Philosophers anything of these names, know that it is no other Thing but the honoured Salt, and in it there are more than 50 names and so oft rectified until that it destroy all things by

burning." Followeth: "After take the said black substance, and calcine it in a furnace of reverberation, until it become like lime, and with this lime mix the fiery water rectified, and distil it, and then it will be a water of life rectified.

And so have you the four Elements rectified, and purified with the Fifth Essence, and with the Spirit of the Fifth Essence, and this is the water of life, which is sought in the Work."

And here endeth the separation of the four Elements, with the fourth apparition of the secret Spirit in an earthly form; as more clearly appeareth in this gloss which followeth upon that place, (until it become like lime).

Which saith: "And this shall be when all superfluties and foul humidities shall fly out, and be separated by the flame of fire, and no otherwise; and the lime shall not be white, but black, rusty. And this is the true earth of the Philosophers, which is called the Secret of the Stone; in this lurketh the hid gold, and this hid gold cleansed from his earthliness and filth, I have touched with mine own fingers and seen with mine own eyes. For this earth excelleth all other earths of Alchemists; neither any doth hold in itself naturally the hid gold, but this alone. And therefore the medicine which is made by this is called one and sole & etc."

And so an end is given unto the Second Part of the apparition of the Secret Spirit in four corporeal forms.

The Sixth Chapter;

In which shall be declared the Fifth Apparition of the Secret Spirit in a Glorified Body.

Followeth yet the same Author, and he saith: "And this water fixeth all Spirits, and maketh them enter; for this water hath her

superiour and spiritual strength that is not fixed, and hath her inferiour and coporal fixed, and yet is not fixed, but hath power to fix." And this is it that the Philosopher saith, "That which is above is like that which is beneath, for the working of the miracles of one thing; that is it behoveth that this fifth essence, that is the Spirit, have or retain her spiritual power, and have all the corporal power of the four elements, if miracles should be done thereby; because if it have such power, many miracles are done upon the works of Alchemy." Also the philosopher saith, it ascendeth from the earth unto heaven, that is, the four elements have ascended from the earth unto heaven; that is to say in the spirit of the stone.

Thereafter saith the philosopher; "And again it hath descended into the earth; that is to say; these four elements have ascended into heaven, and again descended into earth; so that they be fixed in virtue of the Spirit of the Fifth essence, and remain one Crystalline Stone. And it shall be Elixir retaining perfectly Mercury of the fugitive slave."

And so is manifest the fifth apparition of the secret Spirit, under the form of a Crystalline or Glorious Body.

But here is to be noted, that this Philosopher sheweth not the manner particularly, how this conjunction of the Spirit with the body ought to be done; but only metaphorically saith; "They have ascended into heaven and again descended into earth; so that they be fixed, & etc." Wherefore if I would produce the manner written by divers Philosophers I should be too tedious.

It sufficeth unto me only to say, that Raymund in the threes core and second chapter of his Codicil doth declare at large, and endeth in the threescore and fourth chapter of the said place. And in his repertory sheweth very well and clearly.

And here is verified the speech of Hermes, who saith: "The earth is the Mother of all the elements, and out of the earth they

proceed, and to the earth they are reduced.

And Raymund in the Third Chapter of the theorick of his Testament saith, "And by this end everything shall go to his own proper place, from whence it first came & etc."

And here endeth the Third and last part of the secret Spirit, where he saith, "In the fifth and last essence it appeareth in a glDrified body." And it is the desired end and true intention of the philosopher, when he saith, "But there is one Thing, which removeth all corruptions."

Now this Author (as I have above said) sheweth not the manner of the Composition (conjunction) of the elements, but under figures; and the like doth the Author of the Secret Spirit, but under other figures and another manner of speech, according to the letter; but as for the sense, it is the same.

And therefore to give the matter to the diligent to study, and to record one philosopher with another, I think good to set down here the metaphors of the said Secret Spirit, in which are these following: "Which rernaineth fine in the Water, and carrieth with it the earth in the Air & etc." Therefore after he saith, "Containing fire burning in water, and earth clarified in Air & etc."

After: "The glorified spirit cannot appear but in a body agreeing to his kind & etc."

Furthermore: "Let not any man think, that the Spirits are divers; but howsoever it is called it is one and the self same spirit, who worketh all in all. This is the Spirit which in ascending the clearness of the heaven hath over shined, and in descending, the purity of the earth hath incorporated, & etc."

Albeit there be some others, yet they are not for this purpose; therefore they shall not be set down otherwise.

I say then, if you interpret well these sentences, with the others above alledged in the Mastnie of the separation and conjunction of the elements, you shall find them meet together, and agree very well.

Moreover, it is to be noted, that the foresaid author of the separation of the elements, maketh distinction of the aforesaid Elixir, for to congeal Mercury, from the other for medicine to mans body; which the Author of the secret Spirit doth not. Also he saith, that it is a medicine fitted not only for both, but also hath many other virtues as in him you may see; and the like many other Philosophers do affirm.

Nevertheless, for to satisfie every man, as also because there are very many fine sentences, very necessary, appertaining to the foresaid Elixir to congeal Mercury, yet another manner shall be shewed for the health of man, as this Philosopher would, the which is this that followeth.

The Seventh Chapter.

Wherein is shewed the Manner to make the Elixir, or Medicine to conserve the life of Man.

"But if thou wilt make the Water of life, to conserve the life of man, and to cure all diseases, proceed thus: Make a burning water very well rectified. But make not of it mans blood, for if it were human blood, it would lose his force attractive of the virtues of herbs, by reason of his too much unctuousness; and would defile all the taste; and so would be unfit to be received by mans nature.

Also make not of it the fire water, because then it would be of so great force and sharpness, that it would destroy all by burning and so it should be dangerous to be taken and received.

But because the perfection of every stone, consisteth in the virtue of his earth; because it is called the nurse, or leaven unto it; witnessing the Philosopher and consenting, who saith:

THE NURSE OF IT IS THE EARTH: Without which leaven, the Spirit of the Stone can no ways be retained or detained perfectly, or possess the accomplishment of his virtue: Therefore; give unto this water the virtue of her earth, and then it shall obtain completely and intirely its own Virtue."

And this is what the Philosopher saith, "His virtue is whole if it be turned into earth: And then it is called the Water of Life, but if you distil it from that earth, it shall be the water of Life, rectified and perfected.

Know therefore, that in this Stone the earth is small and of great virtue. And care you not if there be little of the earth; because as a little leaven leaveneth the greatest quantity of the paste; so this little of earth which this Stone containeth, sufficeth to fulfill the nourishment of the whole Stone. Therefore seek not a strange earth, as some do, who take the Tartar of wine and say that it is the earth of the stone, some the dregs of Wine calcined, others the ashes of the Vine: And these do err, so the blind leadeth the blind, and both fall in the pit, believing to make the Water of life, and make the water of death. Because the earth must not be strange, witnessing the Philosopher GEBER, saying, one Stone, and one Medicine, to which no strange Thing is added, but all superfluties removed. So it is in this Water of life, NO strange Thing is added, but all superfluous Things are removed. Therefore this is the blessed Stone rectified. Or the foresaid Water if it be thrice sublimed through his dregs, that when a drop thereof is put into a spoon, and kindled with a candle, it is all burned, so that nothing remain in the spoon; and then, it is rightly rectified, and this may be perceived in the preparation thereof, for this end that it may be profitable to cure diseases, and to conserve the life of man. And because the earth is necessary before, that the rectified water should be distilled from it, then it is necessary that the oil be drawn out, and separated from the earth. Know that the foresaid earth is all

burned, and stinking as burnt Things. And unless the foresaid earth will be washed with the water of the phlegm, so that it lose altogether his stink, the rectified water would retain something of the stink, which must pass through the earth, and be distilled from it. And therefore before you make the Water of Life now rectified pass through the earth, first wash the earth well with the water of the Phlegme; so that they lose well the stink of his burning.

Which done, from the said earth, that is to say, through the said earth make the water of earth rectified pass. And this you shall do at least 7 times, and then shall you have the Water of Life, medicinal as I have above said. And note that scarce can you have a pint of the foresaid water of life rectified, out of thirty pints of wine.

Let it pass through the earth many times, and it will be more effectual and his virtue will be multiplied and increase, because the oftner it is distilled through his earth, so much the more effectual and powerful shall be the said water.

Item. Note that in the said water are dissolved the leaves of most thin gold, and so of gold is made Aqua Potables, and it is wonderful to conserve the life of man, and to take away all diseases. And which is more, it maketh old men young again.

Therefore regard warily the foresaid water. The Water of Life above written, is sometimes made to be Elixir or Medicine, to congeale Mercury. Sometimes a part to be medicine for to conserve Mans Life: The virtues which are communicated to every one, we will briefly set down in this Chapter.

Know therefore that the Water of Life, which is made to be Elixir to congeal Mercury, not only congealeth Mercury, but also blancheth Venus, and dissolveth Spirits, and Calcineth bodies.

But where it is made to be medicine for the conserving the life of man, you have his virtues and praises in other books; For it breaketh the impostumes, and cureth wounds from rottonness, & etc.

The simple water of life is drawn out of wine, and is called the soul of wine, and is called the Soul of Wine, whose glory inestimable, is the Mother and Lady of all simple Medicines and Compounds, whose effects are wonderful, and especially against all causes and passions of mans body.

There are many ways to rectifie it, but in the above written Chapter I have put the best inventions. When the foresaid Water of Life is distilled at least four times, there is no means to distil it from its earth, as I have set down in the Chapter above written, But it sufficeth that it be distilled as commonly it useth to be distilled, that the health of man's body may be conserved, and lost health restored. This water is so strong, and of so great virtue, and of the greatest natural heat, that by itself and without cominixtion, it cannot be drunken without hurt.

Item. If the eyes be weakened through a web, or for want of spirit, let there be put in wine the leaves of eye-bright, Rue and Vervane, of each one handful, of Celandine a little, and all being bruised amongst the hands let them be put in wine, and stand there over night, and thereafter the foresaid water of life be distilled.

Item. If the herb Balm-ment be put in wine, and afterwards the water be distilled, then one spoonful be taken with a fasting stomach, it maketh a man well remembring things passed, and retaining things heard.

Item. If Sage and Mint be put in wine and thereafter the water of life be distilled; the water drunk, killeth wonderfully all kinds of worms.

Item. The water of life made with Terpentine cureth the quartane Ague, if it be taken before the fit, and make water also with it.

Item. Note that whatsoever odoriferous Powders, or whatsoever green or dry herbs shall be distilled in the foresaid water, it shall retain the smell, and shall be powerful. And the user of

such water shall feel the power and virtue of these spices, and if guests chance to come, wine being mixed with the foresaid water, incontinent shall retain the taste and smell of the Spices and herbs put into it, and so it shall appear to be Clove Wine or Sage Wine, & etc. And so every discreet, wise and understanding man may seek out the virtues of the water.

And note that all which. are written, to wit Medicines, you understand the WATER OF LIFE, which is called the burning Water, and is the greatest subtilty of wine or Spirit of the Soul. And the second water which is extracted or sublimed from wine by the same manner, is the Element of Air and burneth not, but some call it the water of Phlegme, because it is of a cold nature, wherefore I will describe some Things after this sort. If you will make hairs yellow, make ashes of Ivy-wood, and make a lee of the foresaid second water. Thereafter often wash thy head with the aforesaid Lee, and know that in two months the effect followeth, and it will kill all kind of worms that is in the hairs.

Item. The washing cleanseth the face, for if the face be washt therewith, the rose got (or sauce phlegme) is taken away. And if oil be made of the inward Kernals of Pine Apples mixed with the foresaid water, it shall heal and cure and cure it quickly; chiefly if the said oil be applied in hot-milk and that this be done with the swimming above.

The Eighth Chapter.

Where are to be handled the divers Workers in this Science. Seeing that hitherto by the grace of the Lord God an end is put unto the Exposition of the Secret Spirit; and it is shewed by many sentences of divers wise Philosophers, the great difficulty and

deepest depth of so high a secret, not only in knowledge of the matter, but also in preparation thereof: Wherefore the Philosophers say that it is very difficult, and they do speak in this manner. The Philosophers have hid the preparation of the Stone, because it is the Key of the Art, and difficultest of Things.

Some others say: "The Working and government thereof cannot be known but by the gift of God or instruction of a Master who should teach it."

The same saith our Philosopher of the Secret Spirit. Therefore that would I know, what we should think and say, of so great a multitude of men (which otherwise I know not how to name) that when they have seen a simple and sophisticate receipt, say and affirm with an oath, that they can make the precious and most beloved stone of the Philosophers; the which they have purchased with so long studies, troubles, tears and sweats. Which is altogether against the use and order of all the Philosophers, as Villa Nova saith, "The Alchemists of latter time, are for the most part mockers, and whiles by sophistications they seek rather to seem wise then to be, they deceive the yeilders to them, but the ancients not profiting according to their own covetousness, have wrapped up this Art in riddles, shewing rather their own ignorance then science, & etc."

I say then what should we say of these? Truly it cannot be otherwise answered but with the conference of JANUS LACINIUS, and Bonus Ferrariensis in his precious new Pearl, to exclaim and say "And no wonder because it falleth out of his desperate age, that men of every sort, and some of the most ignorant, dare search the hid causes of the Art and Science of this most happy and most high Philosophy, thinking to wrest and steal that blessed stone out of paper tricks, and deceits of some idiots: for they are smiths and weavers, carpenters, and such kind of men, desiring to be enriched without labour." An answer certainly to the purpose, worthy of such kind of people

But more over, what shall we say of an infinite number of lettered and learned men? Of whom I know enough, who are searchers of this Science, and nevertheless understand not the most obscure books of the Philosophers, to be written under Metaphors, but as the letter standeth; and consider not, or else will not consider what the philosophers say:

"We have not written our Books but unto our children, and our children are they who understand our sayings."

And Plato saith, Who knoweth our purpose, and our intention is now a Philosopher, and is enriched; and who knoweth not our sayings, he is in the suares of nature, & etc.

And Geber: For where soever we have spoken plainly, there we have said nothing, but where under riddles and figures we have put something, there have we hid the truth.

And Arnulduſ: But the foolish understanding the sayings of the philosophers according to the letter, are become blind, and have found nought but a lie; and then they say the Science is false, because we have tried, and find nothing, and then they are like desperate men, and do despise the books and the Science, and therefore the Science despiseth them, for our Science of the hid things of nature, hath no enemy but the ignorant.

Therefore this divine Science is not purchased by being lettered and learned only, seeing it is the secret of God, as all men do affirm, for the which it is written; "Because all Wisdom is from the Lord God, and therefore sometimes these Things are given to the simple which the most studious cannot know."

Now let us leave this. I could in particular tell some manner of working of many, which I have seen in my Journies, of divers workers, which I will leave, that I be not too long and tedious.

But I will tell Two Ridiculous fables; which I have seen in this noble City of London, where I was present myself, of two of my best friends, searchers of this Science.

The one of which having divers ways tried fortune, and being

one day by chance in a very ancient Palace, where he saw a glass window, in the which was painted the history or fable of JASON, When he, went to COLCHOS, to purchase the Golden Fleece.

Where reading something written, a fantasie entered his head, so that he would not understand that the Philosophers Stone was made of other then of glass, alledging a sentence of a Philosopher saying, In salt and glass is all the Secret.

And again he said that Alsidius speaketh, "Break the glass and extract the Stone, and put it in a glass vessel, or bolts-head, and extract the oil from it, and you shall find this which the philosophers delivered unto us, in this glass is the Quicksilver which overcometh the fire, and is not overcome by it."

And Raymund confirmeth the like in the 86th. Chapter of the Theorick of his Testament, where he saith, "Draw the quicksilver out of the caves of glass & etc." But what more?

He alledgeth two passages of the Revelation of S. John the Evangelist, Chapter 21. Where he saith: "And the building of the wall thereof was of Jasper Stone, but the City itself, pure gold, like to pure glass, and furthermore after, And the street of the City pure gold, like transparent glass."

Where I remaining a little wondering, at this his fantastick fantasie, asked him what affinitie and friendship, and what to do had glass with metal? He answered me that I understood not, and that it was understood the glass made of Metals, alledging the speech of the philosophers saying: "That the glass of Metal changeth every Metal better, & etc."

And John Bracesous understood the same in his dialogue of demo-gorgon: And Geber, when it is said, "That glass made of iron is the Philosophers Stone."

And so likewise may be made glass of gold and silver, and of all other metals.

Wherefore leaving him with this his Chimera: I will speak of the opinion of the other no less fabulous than this.

I say that this my other friend said and affirmed, that he had the Knowledge of the true Lunaria, so much mentioned by the Philosophers, and that in it did consist all the secret of this Art. Out of the which (as he said by a Philosophical way) he did take the Juice, and of which he made a Salt, which was green, saying that this was the true Salt which the philosophers understood, alledging a sentence of Hermes, that saith, all Salts of what kind soever are contrary to our Art, except the salt of our Lunaria.

Of what salt he said, by divers operations he took the Mercury, the which was the Mercury Vegetable; of which afterward he separated, not only the four elements, but also he took a Water, which he called the Spirit of the Stone or fifth essence, alledging an infinite number of sentences of divers philosophers for his purpose.

And chiefly Raymund Lully, and principally, in his apertory, where he saith, "Take of the best Juice of Lunary which thou canst find, & etc. And the Rosary of the Philosophers, where it saith, "The Juice of Lunaria, the water of life, the fifth essence, the burning wine, the Mercury Vegetable; are all one, the Juice of Lunary is made of our wine, which is known to few of our Children. And with it, by the means of it, is made our potable Gold; and without it no ways."

And more he said, that after he had taken his Mercury out of the same dregs or earth, he could take as much of the same Mercury as he pleased, without end, the same earth remaining never the less ever in his proper weight and quantity as at the first:

Which appeared wonderful unto me.

And I asking reason thereof, he answered me with Vencentius in his natural, "The Light hath the property of the Fountain, the cause of Multiplication." And more he said, that this his earth was like a well of such water, as never could be dried, and it was the body understood by John Augustine Pantheus, in his Voarchadumia, where he saith, "That the Vegetable body is full of Juice & etc."

And moreover he said, that this was that true Salamander, that was ingendred, and nourished in the fire, alledging many authorities of Philosophers amongst which he made use of a book entitled, "The Water of Life Perpetual," which said, it is fire of fire, and is ingendered of fire, and is nourished in the fire, and it is the daughter of the fire, &etc."

And that more he said, that it was also that thing, and the Spirit of the World which Heriricus Cornelius Agrippa speaketh of, in the fourteeneth chap. of' the First Book of his Philosophy, where he saith: "But it is more infused into those Things which have taken most of this Spirit.

For it is taken by the beams of the Stars, according as things render themselves conform unto them.. Therefore by the Spirit every hid property is propagated in herbs, stones, and metals, and beasts, by the Sun, by the Moon, by the Planets, and by the Stars higher than the planets, yea, this Spirit may be more profitable unto us, if any man know how to separate him well from othe elements, or at least use those things which abound most in this Spirit."

So that he made me remain so confused, that I knew not what to answer. Whereby I am disposed to stay no more with these melanchol ick and fantastick humours, that I make not myself fall into some Heresies to no purpose.

For the which I will exhort the true searchers of this noble science, that they suffer not themselves to be fooled with vain opinions, nor to set a work in the day that which they dreamed in the night, as these two my foresaid friends have done.

But to be constant and follow the documents of the foresaid good philosophers, and so shall be made an end of this my short discourse, which is dedicated and presented to the Children of the Truth, who delight in a solitary life.

Now my dear and rude book, thou hast endeavoured to set forth all thy will in speaking and declaring by a method, and continued

order. Gathering together so many fine sentences, described by so many worthy and wise philosophers, and scattered not only in many chapters, but in divers books, against their precept. Who do command that this noble Science should be written obscurely and not with a clear and continued stile, to the end it be not usurped by the ignorant & unworthy people.

But seeing that so it hath pleased then to do: At least flie from the multitude of men, and learn the solitary life: And converse only with those noble and solitary spirits, to which thou art dedicated; because in the solitary life is found this most noble secret spirit; secret it is called because also it truly shunneth the conversation of the Vulgar, and goeth to hide itself in solitary and secret places.

And moreover, because that in the solitary life is learned to know God; In a solitary life, is learned to love God, in a solitary life, (I say) is learned to give Glory and praise to the most high, and most glorious Creator of all, to whom be praises through infinite ages of Ages.

Finis