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*Reiteratio Gradatio et Melioratio Tinctura
Lapidis Philosophorum Augmentatio*

Contents of this volume -

1. The Archbishop of Roane's Questions on Alchemy answered by William De Cones -
2. The Practice of Philosophers -
3. Lully's Theory of the Philosophers Fires explained by Ripley -
4. An Alchemical Dialogue between a Disciple & his Master
5. A Process by which a Female supported a Husband & a Worshipful Household in Character of a Gentlewoman -
6. The Work of the Great Elixir -
7. An Ancient Med. -

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THE
ARCHBISHOP OF ROANE'S
QUESTIONS ON ALCHEMY

ANSWERED

BY WILLIAM DE CONES,

1216.

Copied from an antient Manuscript.

1805

Questions Essential.

First Question

Now? Father thou demandest of me whether the work of this Mastery may be done and made of the Lights alone, that is of O & D, and of the Water of Life or not, & how?

Answer. — It may be done as I shall shew unto thee in the end of these questions.

II Question.

Thou demandest also whether our Mastery may be made only of water of Life and of one of the said Lights or not?

Answer. — It may.

III Question

Thou demandest of me whether it can be made of Quick wa-

water alone, without any addition,
or not?

I answer, Nay. For mercury
worketh not unless he be cast into
and inclosed within the matrix
of the female, to the intent he may
be nourished thereof. And our earth
is the female and the mother is ♀.

IV Thou demandest, as our
mastery may be made alone
wherefore do we put thereto an
imperfect body?

To this I answer that the work
is the sooner accomplished, and the
colours which the Philosophers have
shewed appear more ordinarily
therein according to their sayings
than otherwise.

V Thou demandest whether

all the colours appear in the lights
or no?

Answer. -- If you warm ins
them I say unto thee they do; but
truly they keep not their measure
of the same order or degree as they
do when made of the imperfect
bodies.

VI Thou demandest, when the
solution of the bodies is made, whe-
ther C or D ought to pass together, or
each by itself, by Alembick, or no?

Answer. -- The most easy and
best way is that each pass by it-
self; yet, notwithstanding, they may
pass together, but it is with great
difficulty. But whether each by
itself or together they must needs
pass through the Alembick, and

by this means the work may be sure: for the Lights must be reduced into their first matter, that is, to say into ♀.

VII Ought they to be brought into ♀ or not?

Answer — Mercury is the sperm of metals and therefore if they be not reduced that is brought into their first matter or sperm, in them, without doubt, there cannot be made by art any perfect generation of perfect metals, nor even their multiplication.

VIII Thou demandest of me whether our Water of Life, which is named the Dew of May, ought to be mineral, or whether it ought to be drawn artificially out of

Saturn or Jupiter, for the Philoso-
phers say that the water of Saturn
enters not into our mastery but
only water of the mine.

Therefore it ought not to be of
Lead nor yet of Tin, because lead
doth vilify and our mineral wa-
ter is preservative & saveth from
pollution.

IX. Thou demandest how thou
mayest know our mineral wa-
ter, for it is not flowing or like
water of $\frac{1}{2}$.

I answer that at Montpel-
liere men bring Spanish skins,
sealed with the seal of Spain,
full of our good mineral water.
and it is sealed to the intent that
none should use it sophistically.

Therefore some of the said water & thou shalt not err; and if thou hast doubt of the sealing of the said water then cause it to pass through an alembick, and if there remain no feces in the bottom of the cucurbit it is then good and natural: if there remain any feces they will be metaline, and thus after the kind of the metal thou shalt know the sophistication of the ♀.

X Whether ought we to prepare the perfect mineral bodies before that they be put to our mastery or not?

I answer. The ☉ ought to be prepared, that is purged by cement, and the ☽ by ashes; and

after that they must be made as thin as leaves, yea as thin as they make them for Painters of Tabernacles; or at least they ought to be filed very fine and subtle. For the more thin and subtle they be the sooner they will be converted into Φ ; and when so subtilised they may then serve to this mastery

XI Ought we to purge the water of the mine before it be amalgamated with the body or not?

I answer thee that it must be; and therefore let it be mortified first with common salt untill it be turned like ashes; and after that you must dry

it and put it into an vessel and
sublime it, and it shall arise in
the alembick in a clear water, clean
and quick. After that cause it
to pass through leather or through
a felt, and then hardly thou may-
est occupy it to the mastery

XII Ought the imperfect body
to be prepared or not?

To this I answer. It must be
once melted, and if it be copper
then it ought to be purged and
finid by copper smiths, after
that to be filed very subtle and
fine, and then amalgamated for
the said work of our Stone.

XIII Thou demandest how many
parts of water may be put unto
the said conjunction, and how

many parts of water to the imperfect body?

I answer it must have 4 parts of water and one part of body; and if that body be none of the lights, as Sal and Luna, you must have then but 2 parts of the said water to one of the body.

XIV Thou demandest to know how many parts of water should be occupied in this mastery, and how many parts to amalgamate with, so that all the body may be converted into ♀ and so pass all through the leather or through a thick double linen cloth or filter?

I answer that it is not expressed the certain quantity thereof, but it sufficeth with a good judgment

to use as much as sumeth necessary, putting to by a soft fire a certain quantity, and after, by little and little, more and more, until all the body be converted into a current water, otherwise ♀.

XV After the imperfect body is caused to pass through leather, the which then is converted into ♀, in what vessel should it then be put?

I answer it should be put in a vessel of glass, made in the manner of a platter, and it ought to be covered with another vessel after the same fashion, so made that the parts of the netter vessel may enter into the mouth of the upper vessel

or covering truly; and the upper
vesel ought to have a spirial
neck, and in the neck thereof
a hole, and it ought to be stopp'd
with a linnen cloth, for after this
manner only ought you to cover
the matter. And you ought to
make thereunder a fire called
a sable fire, and it ought to
remain with that soft fire till
all the blackness that will ap-
pear be cleane taken away there-
from.

XVI Then demandest how
thou shalt know the blackness
and how thou mayest take it
away.

I answer thee therunto. The
first day it appeareth only like

a black stone above above upon
the water, and that blackness
ought to be avoided with a
smooth slice or a spoon made
of stone or glass being very clean.
and when thou hast voided or
taken away the said blackness
put it apart. That blackness
the Philosophers name the dark
coat or garment. and when thou
hast addressed thy vessel again
continue the fire until thou
seest more of the said black-
ness appear upon the said
water, and then do as thou didst
before in taking away the same.
Then put all the said black-
ness into a vessel of glass by
itself and see that the vessel

be very clean; and do as is aforesaid untill you see no more of the blackness appear above upon the said water, and that the said water or stone remain clean; which stone so being cleansed of his earth then mayest thou say thou hast two of the Elements, that is to say Earth and Water.

XVII How long time will the said stone continue in his blackness and by what token or figure shall the true solution of the said stone be known?

I answer, and understand me. The first time that thou seest the blackness appear it is a very true sign or token of pu-

refraction and ablation of the
said Stone; and when that
thou seest no more blackness
appear then it is a token or
figure of a total or full pu-
refraction of the said stone &
of his kindly solution. And
you shall understand that the
black crust or scum shall con-
tinue upon the said water
by the space of 4 days, more
or less; and the variation there-
of cometh by reason of the
variance and diversity or con-
sideration of the medicine, and
also by the industry, labour and
science of the workman; for
a greater quantity requireth
a longer time and a less quan-

tity a life time. And you shall know also that the wit of the workman helpeth much in separation or avoiding the black colour.

XVIII Thou demandest, what shall be done with the water when thou hast separated the black earth from it?

I answer that thou shalt put the water into an urinal and set thereon an alembick, and set the same in the ashes of the furnace of distillation with a soft or lent fire thereunto, and receive the said water in a recipient, and that in the distilling thereof there be a space of time between every

drop so long that thou mayest
tell or account from 1 to 60,
and that in no wise this wa-
ter drop faster until all be
distilled. Then shalt thou
take what remaineth in the
cucurbite and with a little
more water dissolve it, and
so a third and a fourth time
add more water till all be dis-
solved and converted into mer-
cury and distil it as aforesaid
so often until you see no more
feces remain in the bottom of
the cucurbit. Thus shalt thou
have thy water rectified.

XIX Now thou demanded of
me, how long a time thou shalt
be about thy Distillation?

I answer thee that there can be no time prefixed; but the length or shortness must be ordered according to the quantity of the water to be distilled. Keep thy water in one manner of heat, and space above said between every drop in the distilling thereof.

~~XX~~ What should be done with the water after it is distilled?

I answer. First make the black earth, that which thou hast departed from the said water, into fine and subtle powder, and put it into a vessel of glass as aforesaid, and join the vessels together, one within the other, and let

them well and fast together.
and before that you do so
join them together give it as
much of the said distilled
water as it will drink — so
much that the water swim
above the said earth; and
so set it in a soft fire, after
the manner you did in the
putrefaction thereof, or a little
stronger, and so continue it
for the space of 4 days, or till
all the water be dried with
the earth, and that the said
earth have drunk up all.
and after that put more of
the said water thereto & boil
it again as aforesaid. Do this
so often till all the earth be

clearly blanched and whitened
and have drunk up all his
water; for that is the way to
purge the earth with his water
and so it is mundified; and
of a certainty know thou that
when it is thus mundified
all the mystery is fulfilled
through the divine grace of
Almighty God.

XXI How long will this pu-
refaction or mundification of
his black earth endure or con-
tinue?

I answer the space of 40
days: sometimes more and
sometimes less, after the quan-
tity of the earth and water.

XXII Thou demandest what

than shalt do with the said earth so mundified or cleansed?

Answer. Put it into an urninal and set an alembick thereupon and put your urninal in ashes in your furnace of sublimation, and make thereunto a strong fire so long till all the water remaining uncongealed do mount into the alembick and the earth abide calcined in the bottom of the urninal. Then you shall have the 4 Elements viz Air, water, earth & fire; for that earth shall be all over inflamed with fire.

XXIII What demandest of me whether the Sights, that

is to say Gold or Silver, ought
to be prepared before we put
them to our work, even as we
do with the imperfect bodies
or not?

I answer Yea, all after
the manner as thou dost with
the imperfect body so thou
oughtest to prepare thy lights,
or else they cannot have in
them the dignity of Ferment
or Leaven, until they be dis-
solved, putrified, distilled and
mundified even as it is said
of the imperfect body. Also
thou oughtest to know that the
key of this science depends on
the first regimen.

XXIV Thou demanded what

thou shalt do with thy water, so being distilled, as well of the imperfect bodies as of the perfect bodies?

I answer. Thou shalt again divide the water of the imperfect body into two parts, and then join one of the two parts with the water, so being distilled, of gold, and the other part put to the water distilled of silver. So shalt thou make two mercuries, but truly they both be but one; for they were made and concreat but of one only sperm. After that you shall divide the water of silver into nine equal parts and so likewise the water of ☉ into 9 parts. Set

each of them apart in glasses made for the same; and so keep the glasses by themselves, in warm ashes, no warmer than the heat of a hen when she hatcheth the chickens.

XXV Thou demandest, what thou shalt do with these waters thus put apart?

I answer that thou shalt proceed thus to make Silver: Take of the earth of the imperfect body, calcined and blanched as afore written, 4 parts, and of the earth of C which is called the Ferment of C 1 part, and of the earth of D which is called the Ferment of D 1 part. And that is as much as to understand

and say that you shall take
1 pound of the earth of the im-
perfect body and 3 ounces of the
Ferment of D and mingle them
right well together in a glass
vesel being round and having
a small neck; and put upon
the said earth in the said glass
the water of one of your said
small glasses, and then stop
well the great glass that the
water is in and lute it well
with a linen cloth, and put
it in the philosophical furnace
in ashes, and then give it its
secreto fire, and so continue to
keep the fire till all the matter
be dried up. And when it is well
dried then give it the water of

another of the little glasses, and proceed with the fire as you did before; and so do often till the matter become as molten wax and of like fusion and melting, and then is thy medicine perfect to the White.

XXVI How often must this earth be thus imbibed before the matter be like molten wax and of the same fusion?

I answer that to the White you must have 7 imbibitions at the most; and at the least 5 imbibitions

XXVII How long endure these imbibitions to the White?

If you have 1 pound of the imperfect body it will be fixed

with the imbecilities aforesaid
in 90 days unto the White, and
in 90 days more unto the red.
But sometimes it is fixed in less
or more time according to the
industry, labour, wit and sub-
tlety of the workman, or the
quantity of the earth & waters.

XXVIII. When demandest of
me, when thou hast accompli-
shed the White how is the me-
dicine to be brought to the Red?

I answer. Take of thy me-
dicine, being made perfect white,
half a pound, and keep that
half pound in warm ashes,
in the first fire, until thy
medicine be dried, stand and
abide like dry ashes. Then

give of the first glaſs of the wa-
ter of ☉ and imbebe it therewith,
and after that continue it in
the ſecond fire untill the mat-
ter be dried again. Then give
it the next glaſs of the ſaid wa-
ter of ☉, and ſo continue it in
the ſaid Δ , drying and imbe-
bing untill the ſaid matter
be red and will melt lighter
than wax, and ſo you ſhall
have a perfect medicine to
the Phet.

XXIX. Thou demandeſt
whether thou ſhalt at each im-
bibition of the medicine, do
well with the ☉ as the Δ put
in all the water of one of the
ſaid little glaſſes?

I answer. You must put as much of that ∇ upon the said matter that it be only covered with the water. If any be left in the little glass keep it for the second imbibition. And proceed thus orderly unto the perfection of the medicine.

XXX. Thou demandest how thou must make projection of thy medicine by Lunaria or Solaria of \odot or ∇ .

I answer. Thou shalt cast one part of thy medicine upon 10 parts of imperfect metal molten, or upon 10 parts of $\&$ made warm and all shall be medicine. Secondly you shall cast that 10 parts upon 100

parts of ♀ or an other imper-
fect bodies, and all that yet
shall be medicine. And at
the third time or last you shall
cast that 100 parts upon 1000
parts of imperfect bodies matter,
or upon ♀ made warm and
it shall be then a body of ☉ or
♃, better than that of the mine,
without durtit or dispenula-
tion, believe me therein truly.

XXXI. How is the medicine
as well Red as White multi-
plied and increased.

I answer the Rev^d Father
that I have shewed thee by
mouth and therefore I will
not write it unto thee. I have
shewed thee more truly than

ever any Philosopher hath shew-
ed or revealed it; and therefore
I pray thee and charge thee
by the name of thy Creator
Almighty God that thou do-
not open or declare this noble
Science to any manner of
person saving only to the
children of Science and those
who be well expert in this
noble Science.

Questions Accidental.

And now touching the
Questions Accidental that you
require to have knowledge of
I shall make the answers
plainly in order.

XXXII First whereas thou demandest how many furnaces shall be necessary to this work?

I answer that one furnace shall be to this work sufficient so that you be wise and of good perseverance. For one furnace shall serve for putrefaction, distillation, inceration, sublimation, imbibition and fixation, as appeareth by the frame made in the end of this question.

XXXIII How many vessels shall be necessary unto us for this work?

I answer. If you have good understanding and hast well perceived the words and sayings

in my answers before to the Questions Essential than these there enough shew'd thee for this purpose.

XXXIV. Ought the vessels to be closed or not?

I answer that the vessels of putrefaction must needs be closed or stopp'd with a linen cloth, and it ought to be luted with bole armoniac and white of eggs on all the joints. The vessels being receivers need not be luted unto the alembick but ought to remain open.

XXXV. How many fires ought to be made to this work?

I answer that thereunto

must be 4 fires. The first fire is such that the being shall have seniority. The second is as Nature requireth and is equal, or equal unto the being. The third fire passeth and surmounteth, of the which fire the sufferer is hurted. The fourth fire is a destroyer of the being and cannot proceed above that fire.

XXXVI. Thou demandest how thou shalt order the Δ in the work.

I answer the first is of purification, the 2^d distillation and fixation, the 3^d of incarnation, and the 4th Δ of sublimation, when the spirit being separated from the

The body then the spirit is called
Hermes' bird or Hermes' Eagle.

XXXVII. How many colours
appear in the work?

Three principal colours, that
is to say Black, White and Red.
Nevertheless there be many other
colours that appear in this
work after the manner en-
suing. The 1st colour is of D,
the second black, the 3d vio-
let, the 4th citrine or yellow,
the 5th is green, the 6th like
the peacocks tail the 7th of
silver, the 8th and 9th perfect
white, the 10th ash colour, the
11th like safran and the 12th
perfect red; with many other
colours by reason of the heat.

XXXVIII. How demandest
how that these colours appear?

I answer. In amalgama-
ting the body there appeareth
the colour of D, and in putre-
fying a colour of blash above
on the water; and in the con-
junction of the ferment or
leaven with the body it va-
rieth then from all colours
that can be thought; and in
the fixation it taketh more
fast colours, which colours
will not be defaced with the
heat of the fire when it is
cast upon imperfect bodies
melted or upon ♀ made hot
and being clean.

XXXIX. How demandest how

the perfect medicine giveth weight unto D and unto other bodies which have not weight, and also how this medicine diminisheth the weight of Lead & maketh it to keep the weight of silver?

I answer. The Red medicine constringeth the parts of the D and of other bodies which have not the full weight of C until they keep the like weight; and that is by reason of the form specificative of the medicine, which it hath obtained by perfect and long decoction of its ferment or Leaven, which ferment draweth and converteth the imperfect

body and the quick ∇ unto its own nature and perfection. So also the white medicine constringeth the parts of Tin and dilateth, extendeth and increaseth the parts of Lead until that they be converted into his parts specificative; the which form he hath also drawn by convenient decoction of his ferment.

From this it followeth that D, $\text{\textcircled{f}}$, 4 when they are made $\text{\textcircled{c}}$ by the red medicine increase in weight more or less, and are diminished in quantity. D & $\frac{1}{2}$ do not increase in weight nor yet diminish in quantity by this medicine, but only are

coloured by it to perfect redness. Also $\frac{1}{2}$ and $\frac{3}{4}$ when converted into perfect D by the medicine being perfect in weight are increased in quantity and diminished in weight, and $\frac{1}{4}$ is diminished in quantity & increased in weight. $\frac{3}{4}$ increases in quantity and diminisheth not in weight but is blanched or whitened only so as to stand perfect in all manner of assays or trials.

XL You say. Explain how it is possible that one part of this medicine should convert 1000 parts of $\frac{3}{4}$ or imperfect bodies into O or D , for I cannot well understand that.

I answer that all the matter of
this medicine is converted by craft
into a spiritual substance and
fire, which after the Philosophers
meaning is called a fifth Essence,
for in all things it hath a for-
mal nature and giveth forms
perfect and complete; and also
it giveth form infinitely, with-
out number if it be joined with
a convenient matter. Therefore
if it were possible that all the
∇ in the sea were ♀ whole &
clean, or imperfect mettalic bo-
dies, with this medicine the whole
might be converted and made
all perfect © or ∇. For always
one portion converteth another
portion, and that again another

infinitely, and each time in as short space as a man can light a candle.

XLI Thou demandest how thou art to understand that antient saying of the philosophers "There is one Stone, one medicine, one vessel, one order or regimen unto the White and Red, which are done successively one after another."

I answer that I have told thee before that the matter of metals is one, and that is to say ♀ thickened and made gross by the heat of the ♂ in the belly of the earth, for they differ not one from another excepting accidentally. It is therefore

required in this work that all
the necessities be reduced into
♀, and so they are conjoined
unto an argent vive White or
Red, after the long or short
decoction. And therefore it is
said of them that there is one
stone that is to say one mercury
or argent vive which is the
sperm without doubt of metals.
There is a medicine that is of pu-
trifaction and successively one
after another seven times in
whitened or blanched & made
red. There are one form of vessel
of distillation or fixation, one
governance one order or regimen
of putrefaction, one vessel of dis-
tillation, one governance of -

inceration of fixation to white or red, and they are done successively that is to say one after another.

XLI. II. Thou demandest how the saying of Aristotle in the *Metaphysics* may be understood which is this: "The force or strength of the white ♀ not burning, coagulateth and joineth with ♀ and converteth it into ☉; and this is the greatest secret or thing that any alchemist may require in this life."

I answer that Aristotle in his book above said declareth by his words the possibility of this science. White ♀ is perfect white medicine and red ♀ is the Med

medicine perfect. And when the Alchemists make perfect white or red they have the stone perfect to white and to red, which is the greatest and strongest thing that any craftsman in this science may come to the knowledge of in this life.

Thou mayest know divers things which may be well asserted to be marvelous, but you shall know that in the world there is not a more marvelous stone than this in all his operations; for he doth not only cure and heal the infirmities of metals but healeth also the human body and draweth from it all infirmities and diseases.

After this manner it healeth them.
Take a little portion of the ^{red} medi-
cine and give it to drinke, in warm
water, to one that hath the dropsy,
or to a frantic person, also to
those that are leproous, or to
measly persons, or those having
such or other sort of imperimites.
It healeth all manner of sicknesses
as well within the body as with-
out; it voideth all evil corrup-
tions out of the body in what
place soever they be; it is the
most sovereign medicine for
the eye sight, above every thing
whatsoever; above all things
it resteth and comforteth most
especially the natural powers,
also it giveth semblance unto

the visage and reviveth the
spirits and powers. Therefore
blesed be the Almighty God who
hath given to men the knowledge
of such a noble science, and
blesed is that person, whosoever
he be that cometh to the know-
ledge of this precious work.

A Work on ♀ and ♀.

℞
Take of ♀ made into fine
lamels and clean 1 pound and
minge it with 10 pounds of ♀,
stirring it well in a stone mor-
tar with a little salt and vine-
gar until they be amalgama-
ted together. And when the ♀

is so amalgamated to the other
put to it a good quantity of aqua
vite and put them altogether
in an urinal of glass upon
hot ashes and make small fire
thereunder for the space of one
day and a night and after this
let it cool.

When it is cold put the mat-
ter into a linen cloth & strain
the water through it, as much
and as long as any of the mat-
ter being dissolved will come
through, and set that apart.

Then take the substance
that remaineth undissolved &
put it in an urinal with
more aqua vite, which is
named the Holy and blessed

water and do as aforesaid so many times until all be converted into ∇ , that is to say into its first matter which is ♀.

In the same manner you shall order all metals, as well the perfect as the imperfect, if you will bring them or reduce them to their first matter, the which is to say ♀.

And when you have converted all your matter to the ∇ and put it into a vessel of glass or earth, in fashion of a bladder, & cause it to seeth softly until there arise thereupon a black scum or colour which you must

clear take away as carefully as
you can. Keep the ∇ and the
black matter apart. The black
is called the ∇ . You therefore
have now the ∇ and the ∇ .

Then take the water and
distil it by alembick, and
that which shall remain in
the bottom dissolve with as
much quick ∇ as is of the ∇
and distil again.

Thus must you do repea-
ting the operation till the focus
which remain in the bottom
of the cucurbit be dissolved
into clear ∇ subtilly rectified.

The ∇ which you have se-
parated or divided from the
 ∇ put into a vessel of glass

and put thereon as much of
the said rectified ∇ as it will
drink, so that the ∇ firm a-
bove upon it, and set it by the
 Δ for the space of 4 days; and
then put again of the ∇ in
like manner as you did before
and set it to the Δ ; and so do
continually, imbibing imbibing
and drying still, until your
 Φ be very white and clean —
And thus it is the Philosophers
say the Φ ought to be purged.

With the reflux of ∇ it is man-
dified, and when thus man-
dified, by the great God all
the mastery is accomplished
and thus done: seeth this Φ ,
congeal and imbibe it with

its own breath aforesaid, without any manner of opposition or putting therunto of any other ∇ , with strang Δ in a cucurbit with the limbeck thereon, till the ∇ doth mount and distil by the limbeck and the Δ abide in the bottom and be well calcined.

Then take your Leaven and the fourth part of the other; that is to say, if there be one pound of the imperfect body take of ferment 3 ounces: & you must note that the ferment be not of any other thing but \odot or ∇ . The ferment or Leaven must be dissolved, prepared, putrified and rectified

in like manner as the imper-
fect body was done.

Then mingle them, the body
and the ferment, and then
imbibe them with the water
abovesaid, and seeth it as
abovesaid, Imbibing and
congealing so often till these
two bodies be reduced into one,
which you shall see within
right short space; after they
are put together by little and
little, put thereto of the water
abovesaid, imbibing it so often
until the said bodies have drunk
as much thereof as they can
or may drink, ever giving
them more water.

In this commixion of the

bodies the Spirit shall be mingled with them to the end it may be one only thing; and they shall convert the Spirit into their matter; and also the seed or sperm is mingled and joined with the bodies above said, cleansed and mundified, which cannot be joined with them before this second preparation because of the filth and greenness that is in the said bodies; but now the said sperm or seed increaseth in them and augmenteth his member to the end it may be multiplied in the said body by great multiplication.

Father, now might I return
to my first sayings in declaring
singularly the sayings of the
antient Philosophers, which
sayings are very obscure and
dark and are covered under
parables, to the intent you
should not give true judge-
ment of their sayings, and
that thou shouldst affirm
that they have said true in
their books, but this I pur-
posely omit.

Epilogue.

This art or most secret
Science was accomplished
done and ended at Proane,
a mile beside Paris in

France, the Friday being
in the year of our Lords

M.CCXVI.

and had this in communica-
tion with the said Reverend
Father the Bishop of Baynes
by the said William Cones.

Finis.

THE
P R A C T I C E
OF
P H I L O S O P H E R S

Copied from a Manuscript.

This tract has the above title in the book entitled The Revelation of the Secret Spirit, page 37; but in the work entitled Anima Avicennæ, page 165 it is called the Works of Rasis explaining Avicen.

Preparation.

In the name of God, and with his help, let us reduce first the bodies into no bodies, till their nature be made thin like water.

First let us proceed by putrefaction of the Stone and decoction, till the Stone, agreeing with four natures, fall wholly into thin water, black, impalpable, in the balneo of moist heat, with most soft fire. and let us visit the vessel with the Stone from seven days to seven days for the liquifaction

of our stones, that the body li-
quified may come into a body
coagulate before the education
and exaltation of the Spirit of
the body.

Let the vessel be always shut
fast - that the spirit escape not
from the body of the stone; &
when the bodies be well liqui-
fied as water, thin and black,
then is the Philosophers Stone
beneath as it is above and
contrary wise.

The exaltation of the living Spirit.

Let us therefore exalt, out
of the bodies made liquid, the
living spirit, by a Lembeck,

with most soft fire, after the manner of a soft body. And afterwards, that is last of all, shall you find the body black and darkne, dead in the bottom of the vessel; for every body lacking his Spirit is fowrid dead, black and obscure. This Spirit is not fit and near to our work except it be thin and clear.

Of his Mundefying.

Let us exalt that Spirit by three exaltations, and that which shall be left in the bottom of the vessel, by drawing out from the dead body,

let us put into the other substance of the dead body.

The sign of the putrifying of the spirit and his mundification is brightness and shining like crystal and other be made black by fire.

Of the Dividing.

Now let us divide the spirit exanimate and purged by the fire in the second element, of the which one part must be conserved to the Red, and the other part take to the albifying of the black body.

Of our Comixion or Conjunction
of Nature.

Take our blackn braps, the
impure blackn body, and wash
him and put him into his
vesel, and let us put upon
him of his spirit that he
swim upon the body; and
shut surely the glass leaste
the spirit have issue and
the body be left dead as he
was before. Then let us seeth
him in most soft fire so
long till he be liquified as
thin water blackn.

Of the governing of the Fire in all distillations, liquefactions & coagulations

Let the fire be made small & soft before the dealbation, like unto the heat of an egg hatched under a hen: and when the bodies be liquified as water, thin and black, shut fast the vessel as is said before and seeth it in soft fire till it be thick like oil. Then with a little more heat than before, continue to seeth till such time as the thickness of the body do shew and be coagulated into a black stone. And if it be so then have you well governed our work and his demigration.

The Philosophers did call this the first conjunction; for the male

is conjoined with the female, and
it is the sign of perfect commixion
and conception the one of the other.

This blacknes shall not remain
and continue forty days. We command
that our black beams coagulated
be made white with clear water, —
which also maketh red after the
whiteness by longer decoction.

And beware brethren that ye
bring no manner of strange thing
to put into the body; for if ye do
it shall be no profit unto you,
for the soul entereth quickly into
his body which will in no wise
be joined with any strange thing
or body. And that followeth again
into his body that he may utterly
take away his blacknes and

filthines; and multiplieth the
body in one mass, and multiplieth
the water of the bodies. And when
his blacknes is taken away his
whitenes is comforted, and his
water is multiplied, and his beauty
is more apparent, and the tincture
shall be wrought more in him, &
the lively water, white as it were a
covering to the body, first when it
is decocted: for that coloureth white
and black and also maketh red
as before said.

And when the black body shi-
neth like unto the eyes of fishes -
his profit is then to be looked for.
And then know that this shall
be changed into his nature and
colour: and how much more the

black body, is sodden with his water
so much the more better and clear
it shall appear in whiteness; but if
if not sodden then his clear water
shall not appear nor come to its
colour. When the outward parts
of the ^{body} are made white so shall also
the inner parts be. And when the
body, turned into a black stone &
into black magnesia & black lead,
is changed into a white substance,
shining like crystal, then it is
called the feminine soul, pure,
free from heavy bodies, exalted
above the elements. It is virgins
milk and the prepared sulphur,
white, incombustible and white
lead. And when it is changed
into purple colour it is called

the masculine soul, shining in the night as burning coals: It is also called red lead, red sulphur not burning.

The female is auripigment or arsenic. That is to say for the vapour of the stone, which is the water of sulphur, mingle auripigment or arsenic with lead; for the male rejoiceth with the female so that the female is loved with the male and their union beginneth the spirit. When they be mixed seeth them in the bowels of the glass.

Now have I shewed the strength of auripigment which is the female or mercury, and the strength of lead which is the male,

quicks gold, which is made our
greatest secret. Therefore shew nei-
ther him nor her to them that
be wicked. These two perfectly
known, it is nothing else but
womens work and childrens
play. And know than that
♀, sulphur vive and auripig-
ment are sufficient for thy life
time.

Of the governing of thy black stone
to white.

Now let us return to the black
stone in his vessel, and let us pour
upon him of his vapour so much
as shall be sufficient to flow upon
him, the vessel being fast shut

and let us seeth him with soft fire till he be liquible, and then till he be waxed dry. And so let us imbibe, seeth, liquify & congeal seven times, or more, till he have drunk up all his vapour which was received of his allifications, and that he be dry without moisture as dry earth.

I command you that so oft as you imbibe the ashes or earth that so often you make perfect defecation till the colour be changed into that you seek. Note where it is said into many imbibitions decoct him till he be without moisture, and when he is dry he shall greedily drink up the residue of his moisture.

Work him then so that he be
not burned; and when it is be-
come white radical stone then
we call it sulphur incombustible.

Of Fixation.

This done take the dry bo-
dy without moistening & put it
in its glass, or vessel all round
made of strong earth well burn-
ed and glazed; and let it be
well luted with strong lute of
sapience, that the flower or va-
pours have no way of going out;
and make fire to the dryness of
the body and soul by the space
of forty days and nights, that
he remain continually in one

equal heat decocting till the spirits do penetrate the body; for his government doth incorporate the spirit, and the spirit is turned into his body. In that decoction shall appear all manner of colours that may be wrought.

These days being finished, the vessel being cold, open it. There, by the grace of God you shall have your purpose, as other Philosophers have had; that is to say a fair body composed of four elements equal, which can be corrupted by nothing. This is the perfect white sulphur incombustible which slayeth ♀ and changeth him into pure and fine silver.

Of changing the White into Red.

Now let us divide the white body fixed into two parts, of the which one must be reserved for the white elixer. The other part which is for the red put in his glass, & pour upon him of the water reserved for him that it may overcome him. Shut the vessel strongly & seeth him with soft fire till he liquify as water. Then decoct him farther with a little augmentation of fire till he wax thick like fat or oil. After that with more fire continue till he be coagulated into a dry red stone. Then imbibe it as before is said and seeth him & coagulate him &c till he be dry.

So do till he have drunk all his vapour conserved for him. Put that part so dried into a round earthen vessel, glazed well without, lute it and put it in the furnace forty one days and nights so that he remain continually in one equal heat more than before, till the spirit enter the body by his regimen.

Saw thy perist fruit in thy mercury till he be dead in him. Diferer the quick from the dead, the dry from the moist with care; and imbibe the dead with the quick and the dry with the moist till the dead have overcome the quick.

Same hard, heavy, hot and dry
Do together, for so did I.

Same hard, hem moist and wete,
Do together even I mete:

Other art thou richer than the king
Unless that he have the same thing

This is the way of soothnes

No other way hath Hermes

He that taketh more or less

All his work is like to bes.

LULLY'S THEORY
OF
THE PHILOSOPHERS FIRES
EXPLAINED
BY
RIPLEY

Copied from an old Manuscript.

LULLY'S THEORY

of our Fires, without whose knowledge the Majesty is
is not perfected.

In this there are contrary operations, because as Fire against Nature resolves the Spirit of a Fixed Body into the water of a cloud, and the body of a volatile Spirit is thereby fixed into congealed earth; so, on the contrary, the Fire of Nature congeals the dissolved Spirit of a fixed body into a glorious Earth, and ^{resolves} the fixed body of a volatile spirit, not into the water of a cloud but, into the water of Philosophers. Because that which is fixed by virtue of the Fire of

Nature becomes volatile; a spiritual body into a spirit; humid into dry; heavy into light - and on the contrary fire against nature changes volatile into fixed, and fixed into volatile; body into spirit and spirit into body; humid spirit has the form of the water of the cloud and a constructive ponderosity.

Understand by this that fire against nature is so called because it is against all natural operations, for the totum which the fire of nature composes this always decomposes and destroys and carries to corruption unless the nature of fire be added.

Hence we say that such fire in the operation of Nature is not

of the virtue and operation of our
magistry, but that fire only which
is purely natural.

There are Four Fires

- I Natural which is in our Adant wa-
ter perfectly rectified;
- II Unnatural, as the heat of a dung-
hill, a vintage &c.
- III Elemental, which is common fire
- IV Against Nature, a heat coroding
all things, as aqua fortis, which is
drawn from vitriol, salt petre &
sal armoniac and other mineral
things.

And you must know that
the heat of the Elemental fire can
never draw sulphur of nature
from the veins of a body, which
nevertheless the Fire of Nature

by its own attractive virtue
easily does.

RIPLEY'S EXPLICATION .

of the aforesaid Theory of Raymond Lully.

"Fire against Nature" namely
corrosive Aqua fortis "dissolves the
"spirit of a fixed body" such as ☉
or ☽ "into the water of a liquid" pene-
trating its parts by the power
of its igneity and joining itself
in the ratio of its humid sub-
stance

"And the body of a volatile Spi-
rit" namely ♀ vulgar "is fixed
into congealed earth" by subli-
mation of it from vitriol imp

which it is projected. That fire
against Nature which ascends
in the belly of quicksilver, when
separated is called our invisible
sulphur. But "the fire of Nature"
that is the heat of Ardent water
as aforesaid "congeals the dissol-
ved spirit of a fixed body" (that
is the subtle and spiritual made
earth of the body of Gold & Silver,
first separated from corrosive
water and calcined for 8 days,
or until it increases and is
augmented like a sponge) and
draws ^{it} upwards by its own
attractive virtue into the ☉, or
Gold of Nature, which appears
replendent and crystalline like
the eyes of fishes — into a glorious

earth - which is done in a cold place.

Hence he says "it Congeals" & not that it coagulates, because coagulation takes place in heat but congealation in cold; and therefore it follows that "the body of a volatile spirit is fixed - by fire against Nature"; by whose virtue the aforesaid quicksilver is drawn back into the form of a congealed earth and becomes fitter for fixation under the Elemental Fire, until it shall be unwilling to smoke, but shall become an earth, giving no fusion, because it receives fusion from the oil of the Stone, "it is resolved" & namely by the

attractive virtue of the said ar-
dent water "not into the water-
of a cloud but into the water of
"philosophers" which is a dry
water; because the dissolution
of the one is the congelation of
the other, in which congelation
the said spiritual body becomes
solidated earth, which is called
sulphur of Nature, and thus, by
virtue of the attractive water,
volatile; namely that which
by virtue of the fire against Na-
ture inherent in itself had been
made fixed by elemental fire,
as was said before.

And for this reason he says
"because that which is fixed by
"virtue of the Fire of Nature

"becomes volatile, and a spiri-
"tual body," that is ♀ fixed, "into
"a spiritual nature" and vola-
tile from fire; in which mat-
ter there are two bodies, flying
silver and spiritual gold, that
is the white and cloudy tincture
of the mineral stone; which
although at that time it has
not the redness in act, never-
theless, as will afterwards ap-
pear in practice, it has the
power of making red. And
— "Humid into dry," namely
because ardent water is de-
ciccated and congealed by
the dissolution of the secreted
gold in its belly, which also
makes the stone volatile and

at the same time fixed according
to the will of the operator

And "ponderous, light," that
is, the body of quicksilver, which
in its crude and unfixed nature
is heavy, becomes light, because it
is elevated after the digestion of its
crudity into crystalline earth
which has not its pretense pon-
derosity.

"and, on the contrary, Fire
"against nature, (that is the
aforesaid great corrosive, which
is called the acute water of
Philosophers, or the spirit of
vitriol itself elevated by mercury
from its veins) "changes volatili,"
that is quicksilver sublimed,
"into fixed" "and the fixed" namely

the body of gold and silver "into
volatile" by dissolution and
separation of its parts mu-
tually.

and the "body" namely of a
fixed metal "into spirit."

"And spirit" namely of quick-
silver "into body."

"The humid spirit has the
form of the water of the clouds
and a constrictive ponderosity"
because it is our unctuous hu-
mid which is the nearest matter
of our philosophical mercury,
which is our menstruum and
our linary, perfectly rectified
upon its own proper earth.

And it is fire against Na-
ture which enters our minor

alchemical works, but not our
greater physical work or natu-
ral work, and therefore in the
end he says "such fire" namely
against Nature "in our operation
is not of the virtue and operation
of our majesty", but that which
is of its virtue and operation "is
fire which is purely natural"—
namely the fire of our ardent
oily water which is purely na-
tural, and therefore to human
bodies is a chief medicine. And
therefore Guido the philosopher
says of it "the whole benefit of
our stone is made by virtue of
the Fire of Nature." But of fire
against nature says Sully "all
alchemic gold made from

corrosives corrodes and destroys nature, wherefore it enters not human medicines."

And observe in what manner it is understood by what is said above, as it is said "Azoc and fire would suffice thee if thou knewest the manner of the fire" Azoc is mercury & Thire is that menstrual heat, both which would suffice if thou knewest the manner of the fire, that is with what fire thou shouldst complete the Majesty, which without the attractive fire virtue of the fire of Nature that is in the menstruum never will be done.

Agreably to this the Philo-

sophers say "Take fire and put
fire in fire until fire melts in
fire." That is take Mercury su-
blimate, which is fire against
Nature, and having put it first
to be fixed by Elemental Fires;
when fixed put it into the fire
of Nature, that is in our water,
until fire in fire liquifies:—
that is until that fire against
Nature liquifies in the mens-
trual fire of Nature — that is
be resolved into the substance
of a soul (Anima) — that is of
water; which after its fixati-
on, by virtue of an oiliness ac-
quired from the menstruum
will have a liquifying virtue,
which before, on account of

its siccity, it had not. For after its first fixation it was a calxy earth, and being deprived of its extraneous humidity, by the virtue of desiccation and fixation in Elemental fire, in so much that for siccity it be melted, because, as the Philosophers say, spirits are not fixed until they become earth and hence they give no fusion.

Wherefore it behoves that for its lost radical humidity it should regain a new humidity, much better, because not aqueous, such as that was, but oleagenous that it might be melted; since the ingressive and penetrative,

virtue of the Elixir is chiefly made by virtue of the oil not burning, which is to be acquired partly from our menstruum, partly from the ferment, which is gold or silver.

Thus it is clear that the fire of Nature clothing itself with its own vegetative power re-vivifies every dead body, and resuscitates into a crystalline matter, which is called the salt of Nature and our Philosophical quicksilver sublimated; and that it matters not out of what earth that be elevated as long as it is that earth ~~elevated~~ fixed, that white and subtle earth ex-

empt from all humidity; because mercury implanted in such an earth, namely auraily mercury, makes it fusible and apt to receive any form whatsoever.

And therefore the Philosopher Cyrido said of the earth "It need not be minded of what unclean substance it be, provided it be fixed." and maria the Prophetess says "The body, which is taken out of the little hills, is a white clear body, suffering neither putrefaction nor motion."

Such an earth in its calcination requires a great ignity in itself, and mercury has the

power of tinging it and of rende-
ring it fusible, whence Leyde
says "Earth and fire desecate
water and air." They drink
them up and fix them because
every metal consists only of two
namely of sulphur for the earthy
part and mercury for the watery
part; and the antient Philo-
sophers, inventors of this sci-
ence endeavoured to do upon
the earth, namely of metal,
in a few days, what Nature
scarcely effects in the earth
in a thousand years.

We are not to mind of what
earth, of what substance it be,
if however it be fixed, subtle
and igneous, that it may be

in the place of sulphur for the
earthy part, if mercury be well
combined with it, namely our
mercury which is humid and
unctuous, until it be perfected
into a matter fit to be reduced,
by addition of the ferment, to
the nature of metal, that in
all things we may seem to be
the least repugnant to the in-
tention of the Philosophers. For
what is Gold and Silver but
red earth and white earth
oilified as well from mercury
pure and unctuous that they
may be melted; from which
mercury earth is tinged, and
perfected by congelation into
white and cloudy.

Hence Uvicene says of gold and silver "take away from them quality and there will not be contention." But in this art is weaker than Nature, because without the ferment the Stone is not reduced to the nature of metal, whereas Nature acts contrarily in its operation creating from Sulphur and ^{quicks} silver, within the earth, in a long time, without requiring a ferment, most perfect gold and silver.

If from mercury alone thou canst draw out this medicine thou wilt be the investigator of a most precious work, which is done by the

separation of humid from dry
and by the iterated composi-
tion of the same parts one
to another, until they become
fit and disagree not.

Finis

AN

ALCHYMICAL DIALOGUE

BETWEEN

A DISCIPLE

and

HIS MASTER.

ALCHYMICAL DIALOGUE

between

a disciple and his Master.

[Copied from an antient M.S.]

Question

Why is not this science found in common Quicksilver or in other vegetable things that are so much spoken of, as in salts and alums, that have divers names or in sulphur or in arsenick that be spirits, or in all corrosives made of stones herbs salts gums or many other things that Men seek this science in. Or else whether they be helps to the science or no. Or by what skill be they so much spoken off, or—

whether they be no help in metal to bring them into their first matter as water, or whether they may be made into subtle powder by dry fire of calcination and by many other ways to be brought into subtle kind.

Answer

You shall understand that to all manner of stedfast kinds, there is a time limited of greatness and growing, so that in her special kinds that are called species it may be increased and increase his likeness, which things be called heterogenious which be divers in specie and not in gender, which be in parts unlike as of Beasts the flesh blood hair and bones, and in trees as the bark the branch the leaf flowers and fruit. All such things and others that hold their

several seeds in themselves may increase in kind and gender as beasts herbs and trees. But all such things as be in parts all alike be called Homogenea, which be not divers in species but in parts all alike, as metals and stones, which shall never grow or increase till they be reduced again into their first kind which is Mercury for when they be liquified again into Mercury then they may grow and increase as other growing things do. Wherefore Blessed be the High God of Nature that giveth reasonable discretion to man to make above the earth in few days that Nature doth not in the earth in many years. But it may not be thus in Heterogenities for the bringing them again into —

their first matter is their destruction for ever. And as to this, salts and alums and all manner of corrosives, that be not of the kind of metal, be not helping to this craft. Nevertheless in the beginning of certain preparations where you must first make Mercury of quicksilver some of them be needfull; as to the sublimation of Mercury, which be sal-common, alum-rock, saltpeter and vitriol. And these be all that we need to the sublimation of Mercury. and yet if they be done unto this craft in any manner of degree except the sublimation of Quick silver all is but lost without remedy. For our matter when it is dissolved will no strange thing of hetero-

ingenious. And also strange
airs be contrary to things dissol-
ved, and also salts do ^{not} kindly;
And also they let congelation and
do engender corruption and turn
matters into rust; and also ars-
enic, sulphur and orpiment, which
be spirits; and also tutia and Cal-
amine in that they be not of the
kind of metals and also unkind-
ly rooted there colours may not
abide. And also ces usturn, crock-
fur, though they be of metals, yet
they be as dead earth; they be root-
ed too unkindly and too much
burnt with strange that their
humidity radicall is utterly —
confounded. Therefore none of
these things be helps in this
science, for truly in the pri-

vity of Philosophy they be dam-
ned. And also Gold and Silver
be not worth in this craft but
for certain causes they be named,
and that is for the worshipping
and hiding of this science. For
truly Philosophers in old time
took dread of God for the mis-
chief might happen to ensue
thereof, and therefore they hid
it darkly that no fool or un-
reasonable people should come
theretoo or else it had been com-
mon to all Men and there-
would have been no Man to
have done for another, and then
would the Philosophers been
the cause of the destruction
of the world, for right as a
right discreet Man would

work it for the good of Life and
soul so in the contrary fools would
work it to their own damnation; and
therefore in every degree of working
it is called by divers names which
is found by reason next unto it
in composition, after the qualities
that it holdeth of the 4 elements.
And therefore Philosophers called
our stone by all manner of names
for that it holdeth in him the 4
elements and all that needeth to his
perfection. And therefore the phil-
osophers took no heed to the names
but to the properties of the names
so that by one they understood
another. Wherefore howsoever the
names be diversified yet it is ever
one thing in himself and with-
in himself. The philosophers in

their terms speak analogie and
bid the children beware of analogie
for in the most darkest
manner all this matter is hid

Question

You say that gold and silver be not worth in the privacy of this science, then why say the philosophers that there was never gold engendered without gold nor silver without silver for that every thing increaseth its likeness? and also they say, such as you sow such you shall reap; and that it should not be sought in kind where it is not, for nothing may give that it hath not; and also they say that gold is Lord of stones and most noble thing and

head of them all.

Answer

Hereof you say right, but — you know not the intent of the philosophers whether he is a great thing that in every kingdom hath his reign so that without him there is nothing done, or else he that is king over one realm and hath nothing but of the great things gift, or else he is a great-er that hath all sick bodies to heal or else he that receiveth the Medecine, all which power is in our Gold and therefore the philosophers called it their Gold and their silver; for right as the ruby holdeth in him the effects of all precious stones, right so our gold holdeth

in him the vertice of all ductable stones the which gold is quicksilver turned into mercury which is very tincture that tingeth all metals into very good gold and silver, after that the elixir is either white or red, And therefore Mercury is called Mother of all metals, and the cause of diminution or lack in imperfect bodies is scarcity of mercury having in them their good and perfect fixation or thickning of the same where their mercury is quenched in them. And their accomplishment is of a good multiplication of Quick silver and thickning of them and perfect fixation; and therefore mercury is much to be

praised for he is amiable to metals and a Man to join tinctures together. Therefore common gold is no more to the intent of the philosophers than is he that is King over one Land to him who ruleth over all the world; for in gold is nothing too much or too little; for he is equal in elements, cold, hot, moist and dry, and nothing is in him but that he needeth the which he may not forbear; and therefore every metal that is corrupt is more helping to his perfection than common gold and silver is, for the corrupt bodies is nearer to the centers of sulphure and mercuries and also their mercury is not so sure fixed in

them as it is in perfect bodies

Question

This seemeth to me — much against reason that stinking metals as tin, iron, copper and Saturn should be helping any thing to the perfection of this science since they are corrupt of kind, for it is against reason that metals should bring forth children of clean complexion.

Answer.

In that you speak of these metals that be corrupt I tell you in very truth, that you shall never have perfection but in them that be cor-

rupt; for there is nothing that may be made new but it first dye, and then is corrupt, and it must soverily die that no element stand with other if he shall be made perfect medicine and to yeild that, that he may, not of kind, for the corruption of the one is the generation of the other, and so by these unclean corrupt metals may be made perfect medicine to yeild their virtue without number.

Question

Since you say common-gold and silver be nothing profitable to this science, then what is the cause that tin is put to this work in the beginning rather than copper Iron Lead or other metals.

Answer.

As therefore we have proved by practice there be substantial metals, which be called gold, silver, copper and saturn, and these have no cause of solution in themselves but hold themselves all dry and whole against the power of the active kind, and do keep them all dry without solution, for they never shall dissolve in our work but with great travel and little profit, and therefore they be not needfull unto this work; for truly if the science might have been found in common gold and silver it had not, ^{now} been to seek among the common people, for that is one of their principles that they

have for it. And the cause why Jupiter is so helping to this work is that tin is so clean and so nigh to ϕ in his composition for his properties that be in him, the which is his hollowness; and for abundance of air which he holdeth in himself; and therefore he receiveth a quantity of the cold and dry and putteth from him a quantity of the hot and moist by virtue of the silver, and this is cause of our solution in the beginning of this work

Question

Why say you in the beginning of this work make mercury of quicksilver if they be both one ⁱⁿ kind to all men

who labour in this science.

Answer

Though mercury and quicksilver be both one in kind, yet not, for they be divers in species; for you shall understand that there be two manner of mercuries and one quicksilver. The first mercury is mercury of kind, which is the purest matter of kind engendered of the earth and is called sperma and Aqua Viscosa, of which mercury all metals be engendered; and another mercury there is wherewith other metals kindly doth dissolve themselves with themselves without any other kind of thing between them, and when they be loosed in

this manner then be they very
mercuries in themselves, and are
called aqua Permanens, having
in itself all that he needeth to
his perfection; for this is the
mercury of craft that these phi-
losophers used, and the self same
thing as he were ^{upon being} congealed in
to metal; for then be they turn-
ed down again into the begin-
ning of their center; and the
third is the common quick-
silver of the stone.

Question

Yet methinketh a won-
derful thing in the conjunction
of the stone. that there is
so much water more then of
earth, and that so little earth

shall congeal so much water into
earth.

Answer

As to that you shall understand that swelling things that grow as Methromogenous be lost ~~for~~ if they be departed into elements; which may be proved as thus. Burn a cart load of trees into ashes and you may put it all into a little place. Wherefore in growing things departing of elements is their destruction for ever. But when that mineral and vegetable that be of the kind of homogenous be dissolved or departed, in their kindly death, then they turn to earth or water as to their center, and become young again:

and truly quicksilver is of full
wonderfull kind that so much
tincture may be found in him
passing all other metals in earth
and if it might be proved in a
short space it is a precious
thing; and to prove it to profit
you must make craft an helper
to kind, and by slight of art to
lead him into fixation. Truly
it is as much against reason
that a sinfull man should come
to heaven without death and
purgatory as it is of a leporous
metal to be made whole with
out medicine; for the death of
our quicksilver is the begin-
ning of all our perfection in
this science.

Question

Why speak the philosophers so much of an herb called Lunary, and say that in him is all the perfection of this science.

Answer

You are to understand that Lunary containeth three - Languages: first Luna is Latin and standeth for the Moon having three significations for Λ is Greek and standeth for azoth ⚛ rye is Hebrew and standeth for gold as most worthy, and is called sperm: masculine, king or head of this science, and for Luna they understand the Moon. female and pas-

sive, and mercury is called
quicksilver and the mean that
joineth tinctures together. Never-
theless in the proving of this sci-
ence the effect of Gold and Silver
is only holden in quicksilver;
for common Gold and Silver hold
deth in themselves no more tinc-
ture than readeth to themselves;
and by the sun is understood
heat, and by the moon is un-
derstood cold; for all kindly things
come by heat and cold. For in
solution the moon hath dominion
and the sun is hot and cause
of congelation and ^{is the} nourisher of
all this work; and therefore phi-
losophers in hiding of this science
say that Sunary waxeth and va-
nisheth as doth the moon. and

the waxing is that, that dissolveth by the qualities of the moon is cold and moist which is the cause of our solution. And the qualities of hot and dry are understood for the sun which is the cause of congelation, for heat is nourisher and friend to all living things, for without the sun there is no light or life in the world and therefore all the business of this science standeth in the sun and in the moon.

Question

Now say, if it please you, by what skill may it be proved that there is so much tincture in quicksilver as you have said

Answer

As to that I will show you
an open proof although at this
time it is no profit.

Take clean bright plates of copper
and rub them well with rye bread
and vinegar and then anoint
the plates with Quick silver and
so rub it in with the bread as
much as it will drink, then
with a linen cloath wipe away
all that will be wiped away,
and then break the plates and
you shall find them brittle and
white within and without; then
weigh the plates again and you
will find that 2 ounce weight
of Quick silver hath whitered
within and without 1 Pound
of copper of the colour of Quick-

silver. And also take plates of silver and serve them in the same manner as you did the copper and then put each of them into a clean glass well stoped from the air - and then set it in a furnace with soft fire and in three days you will have a fair colour of gold as ever you saw within and without, cut them with a pair of scissars and then you shall see the truth, whereby you will have evident knowledge that Dutch silver hath great multitude of tincture in himself.

Question

Now I pray you what is sublimation for Geber pulleth the whole science in sublimation

Answer.

You shall understand that in the beginning there be many sublimations of ☿ and one sublimation of Quick silver and that is at the beginning where first - you must make Mercury of quick silver, whereas ^{then} you must sublime him with vitriol and common salt preparative. Wherefore sublime well Quick silver but yet you must beware of changing of him for the removing of his working mixture, so that in his active power he be not incumbered in no wise; for though argent Vive be white and dry yet without his active power it is not able to this work; and in this manner you must know

the soft whether it hath kept his working virtue and active power or else whether it be incumbered: When all these things be made ready, and put into the glass to be sublimed, you must beware in the raising thereof that none of the urgent Vives ascend crude therewith; for when these materials be all incorporated then the hard will not meddle with the soft and then it is incumbered. And the cause why we make sublimation of quick silver is for to change his complexion, and that is to give him his working virtue and active power: and therefore if cold and dry should be mingled with hot and Moist it must

be done with soft fire and not
with hasty, for if it be it shall
lose its working virtue: and
therefore beware in the raising
thereof that none of the quick
silver rise up in the sublima-
tion with that which is hard;
for if some be quick and some
be hard then will it wax black.

For with strong fire it will be
fresh, and on the tongue fresh
as water or other stones and
then it is incumbered and not
able to this work. But if it be
well wrought it shall be hard
as rock allum, clear, clean, soft
bitter and sharp on the tongue,
and then it is able to this work;
for then he hath received his
working virtue and active power

and soon this matter you shall
prove.

Finis.

A PROCESS

by which a Female supported a Husband and
a Worshipful Household in character of a Gentlewoman.

[Copied from an old Manuscript.]

Take of lymel \mathfrak{D} 1 ounce, and amal-
gamate it with 2 ounces of crude \mathfrak{F} ,
grinding them well on a stone, both
the water and the \mathfrak{D} till it be like
butter. Heat it over the fire a little
and it will be like cream.

Then boil old wine and scump
it; and then boil therein 2 ounces of
 \mathfrak{F} vive and skim off all the red bur-
ning oil that floateth above, and
keep that oil, and in hot fire
dissolve 1 ounce of Nitre & destil it
by filtre, and congeal into powder

the ♀, ☐ and ① together. Then
take a 6th part thereof * and grind
it with the aforesaid materials and
put it into a crucible well luted and
cover the mouth of the χ with a thin
pot. Then search and set the pots
in the earth, under the fire [under the
common hearth] and lay a tile over
it and make a fire there for any
use that may be wanted, so that
the fire be continued 14 days and
nights there, over the pot.

Then take that which is in
the pot and grind it with half
an ounce of ♀ and cover it again
and let it stand other 14 days.
And so do every 14 days till the pot
be full which at first was but
half full.

* Whether is the
āāā or the
powder here
meant?

Then take 2 drams weight and assay it over a plate of copper red hot. If it keep not its white part it into the fire again and grind therewith half an ounce of ♀ and let it stand another 14 days.

When it is fully fixed to 6 drams weight thereof put 1 dram of soles and a little sandier and melt it in a crucible and you will have fine D.

To multiply the Medicine.

Take 1 ounce of crude ♀ and grind it with 6 D weight of limmel silver and grind it with the foresaid medicine and set it all in a pot under the fire 14 days, taking care to lute well the pot as before.

Thus may you multiply and in-
crease your medicine infinitely.

Finis.

THE
W O R K
OF
THE GREAT ELIXER

Transcribed from an old M. S.

THE GREAT ELIXER.

Purgation of ☿.

In the name of God. Amen.

Take Mercury, with common salt prepared, in some wooden vessel, and heat and rub it while the salt be made black with the ☿. Then pour hot water upon it and stir it well together with a pestle of wood till the salt be dissolved in the water. Then part the ☿ from the water and put to more salt prepared and do, as before said, the second time.

Then put the ☿ into a vessel of glass and set it in a furnace and pour upon it good vinegar &

a little salt prepared, and make a very slow fire under it, and boil it with a soft fire till the vinegar be consumed away in vapour.

Then wash the ♀ with clean warm rain water; part the water from the ♀; strain the ♀ through a clean linen cloth, three fold; and put it again in a clean glass vessel upon a slow fire while it be dried and avoided of all moistness of the water that was put to it before, and then the ♀ is cleansed from all his filth and will be bright and shining as a glass and is in degree as fine silver.

Purgation of Copper.

Copper is purged thus: Take ♀ that is pure and melt it, and when it is molten cast upon it powder of Venice glass [that is glass that contains no lead] finely pounded and searced through fine linen cloth, and stir them well together with a stick while the blackness of the ♀ remain with the powder. Melt the ♀ a second time and put to it more of the glass powder and stir it well as before said. Likewise melt the ♀ a third time and do in all things as before.

Then is your copper pure and ready to be reduced into his own proper water.

Resolution of ♀ into his own
proper Water.

Then file the purged ♀ into fine
limel and proceed thus: Take one
pound of the limature of ♀, and
twelve pounds of ♀ well purged
as thou wast taught before. To
the 1 pound of limature of the
said ♀ purged put a little vine-
gar made of good wine, and a
little salt and stir them together.
Then put to it of the foresaid
purged ♀ slowly by little and
little and bray them well to-
gether, and do so till four pounds
of the 12 lib: of the said ♀ and the
1 lib of the said limature of the
said ♀ be incorporated and made
all one.

Then put all into one Urinal
and close the vessel that no air
go out, and set it upon a furnace
and make a slow fire under it
for the space of one day and one
night. Then let it cool, & when
it is cold bray it in a wooden dish
with warm water. Wash it well
and part the water from it and
put it again in the urinal upon
the furnace to dry with a slow
fire. And when it is dry bray
it, and strain and wring it through
a clean, strong linen cloth, three
fold; and all the ♀ which is re-
solved will go through the cloth.

Then take that which re-
maineth in the cloth and bray
it as is aforesaid, putting to it

as before other 4 lib. of the 12 lib. of ♀ well purged, and set it upon a slow fire, in an urinal, a day and a night as before; and do in all points this second time as thou didst the first, and put the resolved ♀ which thou strainest through the cloth to the other which thou strainedst through before.

Then, in like manner, put the remaining 4 lib. of ♀ 12 lib. of purged ♀ to that which remaineth in the cloth, and work as before; and put it in an urinal upon the fire, and proceed in all points as thou didst the first time. And so iterate the work while the ♀ which I did

weigh one pound be resolved
into his own proper water; that
is, into ♀, which with the 1 lib
of well purged ♀ will now make
altogether 13 pounds.

Mercurification of the Perfect Bodies, ☉ & ♃.

In the same manner that has
been taught with ♀, you must
reduce pure silver in a glass,
alone by himself with 12 times
as much of well purged ♀; and
in like manner of pure gold
in a vessel apart by itself with
twelve times so much of well
purged ♀.

And when every of these metals
is resolved, each in its own vessel,

into its own proper nature, that
is to say into ♀ then proceed as
follows,

To bring them into their Elements
of Earth and Water.

Put the resolved ♀ with all his
♀ into his own vessel alone by
himself. Likewise put the resolved
♂ with all its ♀ in its own vessel
alone by itself; and do so with the
☉ and his ♀.

Close all the vessels and put them
upon a furnace and boil them
with small fire day and night
until you see blackness upon
the upper part of the resolved ♀,
and blackness fleeting upon the
resolved ♂, and blackness fleeting

upon the resolved \odot ; the, which
blackness gather prettily & wisely,
but let the matter be cold first.
Keep every blackness alone by itself,
and iterate the work with seething
and gathering the blackness fleeing
upon them so often till in the
vessel of \ominus there rise no more ρ
blackness and the \ominus appear clear;
and till in the vessel of \odot no
blackness doth appear, and so
likewise of the \triangleright .

Then by the grace of God thou
hast of the copper resolved two ele-
ments, that is to say earth and
water; and likewise of \odot and \triangleright
two elements, that is to say earth
and water. For the blackness so
gathered is earth, and the \ominus

that remaineth clean is the
water of life.

To obtain the other two elements,
Air and Fire.

Then take the black earth of ♀ and one little portion of its own water of life: grind them and beat them together and put them in a glass vessel, & pour a little portion more of its own water of life to it, and close the vessel well that no air go forth; and looke that the water of life do swim over the earth.

And so shalt thou do with the black earth of ♁ and its own proper water of life; and so also with the black earth of ☉ and

his proper water of life, keeping each alone by itself.

Set the vessels on a furnace and make under it a slow fire for the space of 12 days, and look ever that the vessels be well closed. And when twelve days are passed look whether every earth have drunk in its own water of life, and if it be so make a strong fire under the vessels and, by alembick, convey away what of the water of life will not remain coagulated and congealed with the black earth, and then the black earth falleth into ashes.

Then bray those ashes, and let them drink in part of the

water that was conveyed forth of them by the strength of the fire.

Then put the ashes again into a vessel of glass, as is aforesaid, each kind by itself, and pour upon each part of its own water of life, and seeth them for the space of twelve days. And do likewise in all points four times. Again pour upon every black earth alone by itself another portion of its own water of life and close the vessel as aforesaid and set them upon a furnace and give a slow fire other twelve days: and do so from time to time till every black earth become white and clean.

And when thou hast every earth alone by itself, white and clean, thou shalt put every white earth alone by itself in a strong vessel with an alembick put upon it and set it upon a furnace, and at the first give a slow fire and afterwards a stronger and stronger, and so continue, seething the earth, till every water of life go forth of his own proper earth and ascend up into his lembick, and then every white earth shall remain in the bottom of his vessel calcined and dry as unslacked lime.

Thus hast thou obtained other two elements: that is air and fire of ♀, air and fire of ♂, and air and fire of ☉. For every

water of life which hath come
forth of its own earth and hath
ascended by alembick, through
the strength of fire, is in his own
nature as air, and is called of
the Philosophers the Perpetual
water (*aqua permanens*); and
every white earth which remaineth
in the bottom of his vessel
dry and calcined is in his nature
as fire, and is called the Philoso-
phers ashes.

Conjunction for the White Work.

Then proceed thus unto the White
work. If you have one pound of
of the Philosophers ashes (the white
earth) of ♀, take one fourth part
of the Sophie ashes (the white earth)

of silver, that is 3 ounces, with one portion of the perpetual water of the white earth of ♀, (viz. the ∇ that came forth of the white earth of ♀ by strength of the fire & ascended into the lembick) and put them into a glass vessel well closed on a furnace, and make under it a slow fire and so seeth the medicine with a soft fire till the ℥ij of the white earth of ♂ have drunk the portion of the perpetual water of the earth of ♀ which was put to it.

Again the second time let the aforesaid ℥ij of white earth of ♂ drink in another portion of the aforesaid perpetual water drawn and sublimed out of

the white earth of ♀ and seeth them in a close glass vessel with a slow fire, in all points as before; and after the same manner water, bray and seeth them a third time, and do in all points as at the first and second time.

After the same manner water bray and seeth the pound of white earth of ♀ with one portion of the perpetual water drawn and sublimed out of the white earth of ♂. Seeth it with a slow fire till the pound of the white earth of ♀ have drunk a portion of the perpetual water of the white earth of ♂ that was put to it. Then

shall do likewise a second time
and a third time.

Then take the residue of the
perpetual waters drawn and subli-
med out of the white earth of ♀
and out of the white earth of ♂
and mingle them together and
make of these two waters one
water.

Then take one part of the
white earth of ♂ so imbibed as
aforesaid and three parts of the
white earth of ♀ so imbibed, &
mingle and join them together
with a little portion of the fore-
said water mixed and compoun-
ded of the foresaid residue of the
two perpetual waters.

Again put one part of the

white earth of \mathcal{D} to three parts of
the white earth of \mathcal{F} and mix &
join them together with braying
and watering with one other good
portion of the foresaid water mixed
and compounded of the residue
of the perpetual waters as aforesaid.

And so do, mingling & joining
by little and little together the
white earth of \mathcal{F} and the white
earth of \mathcal{D} with the foresaid pro-
portion of mixed and compounded
waters of the residue of the two
perpetual waters aforesaid, while
the foresaid earths with the
foresaid waters be incorporated
together.

Then put them into a glass
vesel, well closed that no air

go forth, and set it upon a furnace and make under it a slow fire for the space of four days. And so iterate the work and bray it and water it, with a slow fire boiling it, until the foresaid earths have drunk the foresaid water mixed and compounded of the remnant of the foresaid perpetual waters

Then take the water of life out of which the black earth of ♀ was gathered, and the water of life out of which the black earth of ♂ was gathered, and mix these two waters together as thou didst with the perpetual waters drawn and sublimed out of the foresaid earths.

With a portion of the water so mixed and compounded of the aforesaid waters of life bray the aforesaid earths and put them in a glass vessel well closed; and set it upon a furnace, and boil them with a slow fire 4 days. Again put water to it and bray & beat it in all points as before; & so iterate the work again, braying watering and boiling till all the waters be drunk into the foresaid earths.

That done boil all the medicine with a slow fire six days, and that in a very good glass well closed that no air come forth. And after six days, by little and little make the fire

stronger, but at last keep an even fire, neither increasing nor diminishing, under the furnace for 14 days or till the said earths and water be brought into one body - the which thing you shall perceive when the colour is not divers in the earths and waters, but as well the earths as the waters be perfectly coloured with a perfect colour of pure silver. For in the hour of joining together, before their perfect dealbation or whitening, and before the perfect colour of fine silver comes, all the colours in the world shall appear; and in the end, after the transitory colours, the whole medicine shall become

white and coloured most perfectly
with the colour of fine Silver.

Then is the Stone engendered &
our labour ended, for the earth
of ♀ the earth of ♂; and the waters
of life and the perpetual waters
are joined together with the bodies
aforesaid, cleansed and sublimed,
and converted into their nature
which could not be before be-
cause of their uncleanness and
grossness. With these Nature in-
creaseth and augmenteth that
the Stone may be endued with
a multiplying power. For the
Stone shall be fully made and
engendered by watering the bodies
with ♀ and after digestion or con-
coction as aforesaid.

Multiplication.

The Stone groweth and may be multiplied to infinity, and that is thus:

Take of ♀ — what kind of ♀ thou wilt — purge and purify it in all points as hath been shewed before. Pour part of the ♀ upon the Stone slowly by little and little, ever giving him new ♀; and boil them wth a slow fire. And again imbibe and boil and so iterate the work with water (that is ♀) and boiling until the stone have drunk in and be multiplied as much as you will, for there is no end of multiplying.

Reduction of the Multiplied white
Stone into Silver.

If thou wilt thou mayest melt part of the work for present support. Take as much of the white stone as thou wilt, put it in a crucible and give fire, but without the blast at the first. Afterwards raise the heat with the blast and it shall be turned and melted into most fine D , perfectly pure.

The residue which thou intendest to continue multiplying keep unmelted, for when once it is melted it is only D and cannot be multiplied any more; but before melting it

may be multiplied ad infinitum
being still the stone called Elixer.

The Red Stone.

By proceeding in all points &
in the same manner and form
as thou didst for the White Elixer,
with the same proportion and
measure, thou mayest make
conjunction with the white earth
of ☉ and four times as much of
the white earth of ♀, using the
perpetual waters and the water
of life of the same, as in the
former work, and the Red Elixer
shall be ingendred.

And in like manner as in
the white work it may be

augmented and multiplied to infinity. And it may be nourished and watered with ♀, of whatever kind it be, whether ♀ found in the earth or ♀ made of ♀, of lead, of tin or of other metals.

The cause of this, according to the Philosophers, is this: Mercury is naturally all one matter in all metals, and therefore from all manner of ♀ well fined, purged and sublimed may fine © and fine silver be made.

According to the authority of Aristotle in lib. 4^o let all artificers of Alchemy know that the metals cannot be serviceable except they be brought to their first matter,

mercury, and be cleansed from
their corruption by heat of fire.
But by the reduction of metals
to the first-matter, that is to ♀,
the work is possible and easy;
and then they may be augmented
and multiplied ad infinitum,
for every thing that is ingendred
and groweth may be augmented
and multiplied, as in vegetables
and animals.

Finis.

THE
S C I E N C E
OF
A L C H I M Y:

Copied from an old Manuscript.

THE SCIENCE OF ALCHEMY.

Of Mercury and Quicksilver.

They be divers in speech yet are they but one in kind: and yet shall understand that there be two manner of ♀.

The first is ♀ of kind, the which is the purest matter of the Earth and is called Sperma, or Aqua viscosa, of the which Quicksilver is engendered and all metals

The second ♀ is Quicksilver, which with other metals by kind dissolveth himself with himself, withouten any other body, of other engendering, coming between

them: and when they be all loosed
in this manner, then they be
very ♀ and sulphur and be
called Aqua permanens, ha-
ving and possessing all that
is requisite to give perfection;
for this is the ♀ of Craft that
the Philosophers use, and the
same that he was before that
he was congealed into metal,
for they be turned down again
to their centre.

Why speak the Philosophers
so much of the herb called
Sunary, saying that in that
herb is all the perfection of
this science?

Clerks that be wise say
that Sunary is three languages,

that is Latin Greek and Hebrew.
Luna is the moon in Latin; a
standeth for Azoc and is the
greek word, and standeth also for
a planet called ♀; is the
hebrew word and is the ☉ that
worthy planet.

The ☉ they put for Gold, and
call it masculine, active, head
and King of the Tincture.

By the ♀ they understand
Silver, which they call feminine,
passive, and Lady of this science.

Quicksilver is ♁ and is the
mean to join to Tinctures in
the privitie of the Philosophers.

The ferte of gold and silver
is only holden in quicksilver,
for silver and gold hold in

themselves no more Structure
than is required to their own
perfection.

But by the ☉ and ♃ under-
stand also hot and cold, for
all kindly changing cometh
by heat and cold: for in so-
lution the ♃ hath dominion
and is called Lady of moisture
— she governeth Fishes & Floods.
and the ☉ is hot and cause of
all congelation, and nourisheth
all this world.

Therefore say all the Philoso-
phers, hiding this science, that
Sunary waxeth and waxyeth
as doth the ♃, which is called
cold and moist, for it is cause
of our solution.

The quality of hot and dry is of the ☉, the cause of congelation; for heat is cause and nourisher of life in all living beings.

Therefore say the Philosophers that all the benefits of this Art is in ☉ and ☽ certainly.

It is a most wondrous thing that so much tincture should be found in Quicksilver as may be shewed in it, surpassing all other metals.

It is much against reason that metals should not be medicine except they die first; but the death of our quicksilver is the beginning of this work: and as he is turned

into water with heat it seemeth
that he was first water. But
metals may be turned into
☿ and here is their question
answered that say that they
may not be turned, which
is not truth, wherefore it shew-
eth that the turning is possible.

Of Solution.

Now further will I shew the
Practice in this science.

Take the dead body a pound
and make clean linnel of it.
and mingle it with 12 pound
of ☿. Grind the linnel with salt
and arysoll* till they be well
mingled together. Then put to
it a good quantity of the water;

* Mercury - Vinegar?

grind all together and put the whole
in a pharling glass over the fire
upon ashes, and make, under-
neath, a lent fire for the space
of a night and a day and then
withdraw the fire.

When all is cold strain the
matter through a linen cloth
and if there be any of the
limel undissolved put them
into the glass again with some
more of the water of life and
set them over the fire a day
and a night more: And
do so till all the body be tur-
ned to water, that is to say into
♀ that was his first matter.

Separation of Earth from Water.

Then take all this water and put it into a glazen vessel over a soft fire till thou see a black scum shew and swim above, the which scum thou shalt gather off finely as you may till the water stand clear without any scum. Now hast thou Earth and water

Cleansing of the Earth.

Take then this earth and do it in a vessel of glafs and give it as much of the foresaid water as will cover it, and set it on a furnace with a little fire the space of ten days; and

then put of the same water thereto
and set it in the same wise.
Do thus oft till the earth be
made white and clean. And
this is that which the Philoso-
phers say - the Earth rots and
is made clean with water -
The which earth thus rotten &
cleansed and made white with
the help of God as our matter
is brought into a right way.

And after, thou shalt
take this earth that is thus
cleansed and made white,
and do it in a crock with
a lymbeck upon it and with
a sharp fire raise the water
congeated with the body, till the
earth be left in the bottom calcined
white.

Preparation of the Ferment.

Then take Ferment, whichsoever you will, equal to a fourth part of the dead body. That is to say take \odot or \mathcal{D} , for there is no other ferment, and make earth thereof, right as thou didest of the dead body, using it in the same wise in all manner of thing.

Conjunction.

Then join the calx of the dead body with the ferment and do them in a vessel or phial of glass and give them to drink a little of the water of the dead body, the vessel closed over a little fire. Then add a little

of the water of the ferment and so of either of them, by little and little, for the space of 3 days or more, over a little fire; giving them drink and scething them aye till these² bodies be brought into one: the which thou shalt know when thou seest the colour not to vary in them but remain permanently white; for before it come to this you shall see every colour that can be imagined.

Multiplication.

Then open the glafs and put in of the fousaid water by little and little till it drink up as much as it may: for by this

joining of the spirit the body
is made to incorporate there-
with and they become one;
the glass being closed and set
in heat as before, till it pass
the colours and become white
again if D have been used for
ferment; but if C have been
used it will go on to the Red.

Explanation of dark Sayings.

Let us now attend a little to
the dark and obscure words of
of the Philosophers: and first of
Solution which in our Work is
the beginning of our ♀. In this
labour if you cleanse not the
body ye work in vain, as say
the Philosophers; though many

then see that weneth that the
cleansing of the Spirit [that is the
♀], without the body sufficeth:
but they cleanse not by imbibition
of water, but it is evident
that the body is turned into
water of which it was first
made, that is to say into
crude ♀.

The second word is that
Earth is made, as the Philoso-
phers say; of the boiling and
congealing of water the earth
is made.

The third is of the cleansing of
the Earth, of the which Morien
the Philosopher sayeth, this
Earth rotteth with his water
and is made clean. The which

when thus cleansed, with the
help of God all our matter is
brought to a right way.

The fourth word is of the
sweating of the water that
ascendeth up in the distilling
of the foresaid earth: and so
hast thou earth water & air.
And that is what the Philoso-
phers say in the book of Turbo:
"as soon as it is made white,
subliming with fire a little,
the spirit goes out of it." It
mounts into the Lembeck &
is called the Bird of Hermes.
The earth that remains in the
bottom of the vessel is of the
kind of the fire. Of this Earth
calcined and in powder in

the bottom of the vessel Morien saith "These ashes in the bottom of the vessel, despise them not, for they are the diadem of the art." After that ferment must be added which is none other but the O or the D as Morien saith.

Cleanse the unclean body and make it white, and so put in him a soul, that is to say ferment or else thou profitest not in this mastery: nor may spirits be joined with bodies, and with joining shew as many colours as thou mayest think, and the imperfect bodies be coloured with stable colour.

Another Philosopher says:

"turn kinds and thou shalt find that thou seeked." Truth; for in our mastery first we make of the body water, and after of that water we make earth, and thus turn we kinds. We make that which is within such as is that without; that is of a spirit we make a body and of a body we make a spirit; of a body we make water, of water we make earth shewing that our Stone containeth four elements.

It is also a body, a soul & a spirit: But the Philosophers say that it is made of one thing: Truth; for all our mastery is but water, for it

dissolveth the bodies into their first kind, that is ♀; and it calcineth and maketh them white and clean; it is it also that slayeth and also quickeneth, and maketh black colour to shew in the beginning when it turneth into earth, and also in the putting of a water of the body to the water of the ferment sheweth many colours but last of all white.

Here I open unto thee secrets.
Note! Our Spirit is ♀ and when it is joined with the Earth of the dead body, which is called their mother, that is mother of ☉ and ☽, for Earth is mother of all things, that is called Engendering.

And when this Earth beginneth
to hold some of the ♀ with him
that is called conceiving, for
then worketh kindly the ♀ in
the earth.

Then the water, that is to say
quicksilver being made to fly,
ferment being joined with the
body and both concocted with
the water till they be made
all one, in sight and in co-
lour, the birth cometh: Then
is the Stone borne the which
Philosophers call a King, say-
ing besides "Behold your King
coming out of the fire in
a diadem: nourish him &
feed him till he come to full
age. His father is the sun,

his mother is the Moon". The \odot is called a perfect body, the D an imperfect body.

Feed the Stone and nourish him till he wax wondrous much. Then shalt nourish him with his own mothers milke, that is to say ♀ , oft and oft till he have drunk that sufficeth him.

Copy of an Act passed in the first year
of William and Mary entitled ~

"An Act

to repeal the Statute made in the
5th year of King Henry IV against the
multiplying of Gold & Silver."

Whereas by a Statute made and
enacted in the parliament held in
the fifth year of the reign of King
Henry IV, late king of England, it was
enacted, among other things, in these
words, or to this effect, namely: "that
none from henceforth should use
to multiply Gold or Silver or use the
craft of multiplication, and if any
the same do they shall incur the
pain of felony." And whereas, since
the making of the said statute, divers

persons have by their study, industry and learning, arrived to great skill & perfection in the art of melting and refining of metals, and otherwise improving and multiplying them and their ores, which very much abound in this realm, and extracting gold and silver out of the same, but dare not to exercise their said skills within this realm, for fear of falling under the penalty of the said statute, but exercise the said art in foreign parts, to the great loss and detriment of this realm:

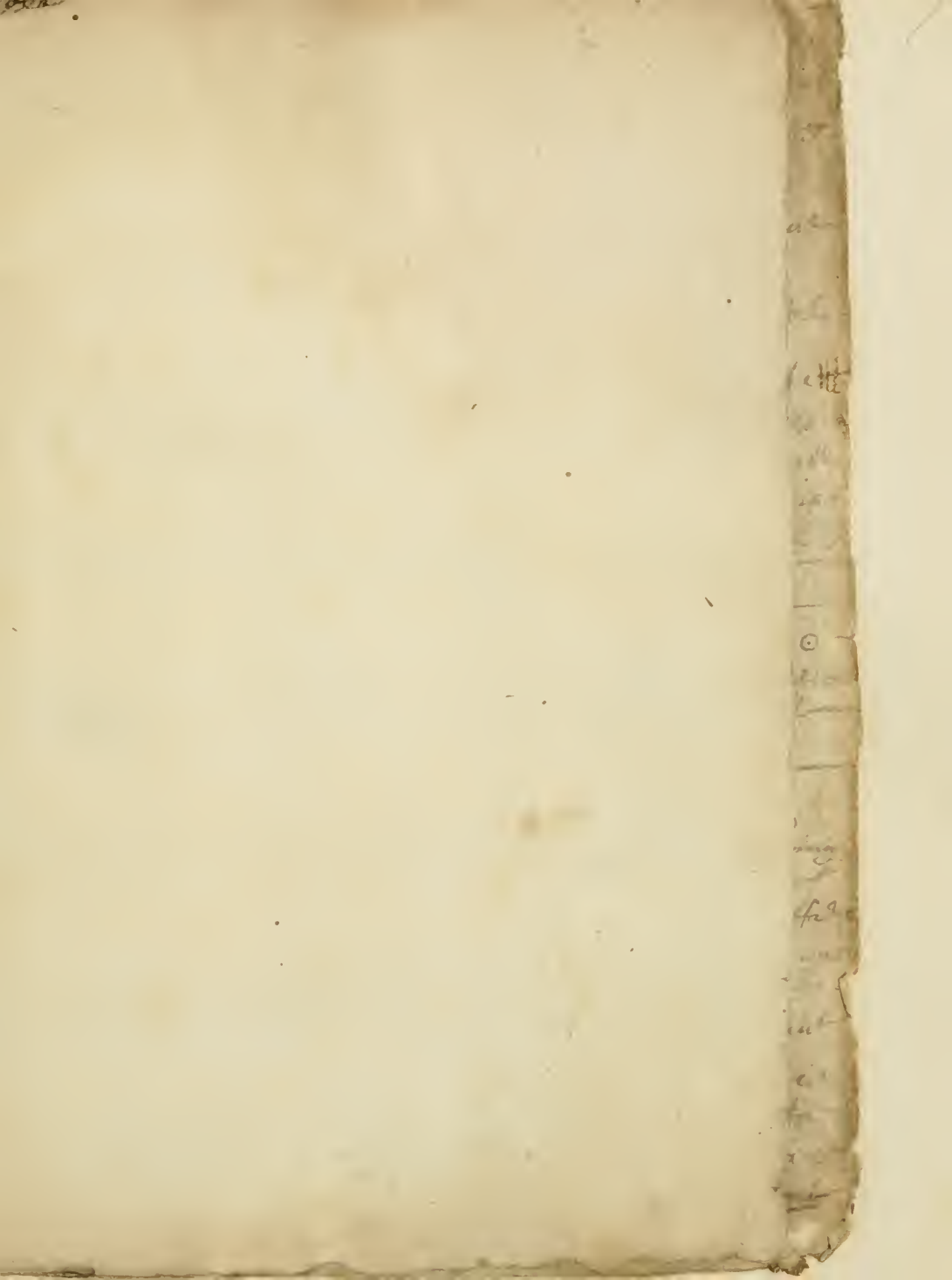
Be it therefore enacted by the King's and Queen's most excellent Majesties, by and with the advice and consent of the Lords spiritual and temporal and Commons in

this present parliament assembled,
that from henceforth the aforesaid
branch, article, or sentence; contain-
ed in the said act, and every word
matter and thing contained in the
said branch or sentence, shall be
repealed, annulled, revoked, and for
ever made void, any thing in the
said act to the contrary in any
wise whatsoever notwithstanding.

Provided always, and be it en-
acted by the authority aforesaid,
that all the gold and silver that
shall be extracted by the aforesaid
art of melting or refining of metals,
and otherwise improving and mel-
lirlyng of them and their ores, as
before set forth, be from henceforth
employed for no other use or uses

whatsoever but for the increase of monies; and that the place hereby appointed for the disposal thereof shall be their Majesties mint, within the Tower of London, at which place they are to receive the full and true value of their gold and silver, so procured, from time to time, according to the essay and fineness thereof, and so for any greater or less weight, and that none of that metal of gold and silver so refined and procured be permitted to be used or disposed of in any other place or places within their Majesties dominions.

See Statutes at Large - 1st year
of William & Mary Chap. 30.





Le fe fege
 Corum - D'it...
 S'au...
 S'autre...
 grande...
 Savatz...
 ou...

Eau fort...
 En brilk...

Color...
 S'au...
 Cal...
 Et...
 Sa...
 que...
 Et...
 Le...
 Vessca...
 D'aut...
 et...

Eau...
 fait...

D'ore...
 que...
 et...
 un...
 fine...
 de...
 et...
 de...




avec un feu de bois en un four
entouré de charbon

Il faut de feu de Juyfitez prinz Rigully
d'autantimez et autre Galleffine et demy Livre
acier en Email, by Eauz en eau
Fruget acc que Eau en sorte Lerne
et demy Livre de Salpêtre Raffiné demy
Livre pille / pille toute est pondre
partz puis vous le Jozguez toute ensemble
dans un Creuset et fait fondre et tout
demuant le matiere avec un bagoy
et en fondant le feu y dedant part bois
de Salpêtre et quand toutes la matiere
est fondue le feu l'edit matiere dans un
vaisseau plain de Eau Commune
pour ~~faire~~ faire trois fois de la dite matiere
seu de matiere mauble et on y en
vne once et 4 oz de fin Juyfitez puiffie
fondre 4 fois et la Juyfante Chacune fois
vne once de Salpêtre et le feu
chacune fois en eau Lerne puis en la
deuxième fois en vne Ingottiez de bois et
notte que en chacune fois le fait


Repilez

Expériment Sublimé & Or allumé
de Foskes & Or guleuiffes Or et Or mettues
en un vaisseau de verre ou y est de
venus en Emailles La troisieme partie
de 4 Or et mette toute les dudit matiere
en seules avec Foskes Cy dessus seu de quelle
verras dedans d'elles de tant tant que
seu nag un bon dort par dessus
fait 24 jours et d'autant que de d'elles
jours de tant Embreuant ordit motie
et que ce de savoir vous y en Remette
de la suive a trois fois que apres
de cost par 24 jours comme l'autre
toutes lesquelles matieres vous incorporer
en seules avec un feu de Coras et aupe
l'ens fait a tous jours tant tant
tant jours de seu et ad mwall
La poimant mettra en leuun seu au po
ad ilion toutes fois qui le voudre l'air
milleux de l'androu mettra a plus d'argent
en quantite et toutes les d'elles matieres
a part deuant a par big veuilles par Or
melle avec une longue Croche par Or melle
Incorpora avec

Expériment Ce sublimé entre deux pots
L'infus et Or mettues seu Or shawbox
sublimé au pot plus hault qui est a bon
sur un feu taindre Or et La d'elles
fixe en saules

ma gassitte dort i  s'habent orats
Cinabre et salpêtre fait aut aut l'uy qu
L'autre l'uy ou de vitriol Rebutte
i  del fraupes Et tout avec l'uy
D'ogormes et l'uy aut de frape sub et raton
D'aut vng Crusez big lutté et Couvert
que mettras au feu de Pong et ne l'uy
off que douz heures puis l'uy fraq
nouveau vng se leu après souuira
le Crusez et trouueras l'ayme noir et l'ayme
big et borez Com. En Ox de Ducat et
de p d'accoust de Cy foudre qu'au
seroit fait avec la medisme et en
fond autz fruides regne  et l'uy mais
L'ayme big vos l'ayme que se par de la
poudre et est aut big l'ayme et mettra y forte
qu'y n'y a par au au com le profit soude l'uy
d'ayme + peut et ce l'ette en lingot et vng
orez solz et se frape fait a 24 Cavat

Congellatoy don past mort se

prene les orepitte aut 2  de mercure
aut du fort vngaigne mette tout
l'uy dans vng vessel de vng ou
trez plus avec es doit faire ledit
mau cur les et vngaigne que soit
Comme ougaut et après plus cette
ougaus et mettra de l'ayme vng fort de
l'uy que au souz y mettra de l'uy out
fait de l'ayme fixe et de l'ayme tout

mis en poudre subtile puis vege par papier de
 mar ou deffus ledit poudre puis vege par
 demy onz de ledit poudre avec un d'andeffus
 du pot & haut ce fait aie un crouge
 fait a la forme du pot qui soit de Cuzin
 legier, l'entre soit bis avec bon l'ent. Haut
 & fait mettre les vege par pot a un petit
 feu de Boue avec un petit feu de trois doigts
 et au tour du aut pour un peu puis l'augmente
 l'augmente et a ce fait a procher
 seu contre contre vege par pot et mettre
 dans charbons andeffus dudit pot par un
 au feu de l'ent & l'ent deffroidis et a haut
 fait avec vege par dit pot et crouge vege par
 vege par mer d'unt crouge et a l'ent contre
 de Coumes des

pour Calme a l'air
 fait prendre de la selles par de les ammoniac
 ou une fois prendre vege par l'air et l'air
 bouillir dans un pot et a l'ent

Vrais multiplication de sel
 ac au pot dans domme
 par la l'air de l'ent
 l'air

Deffus une once de l'ent l'ent i
 de venus n'et ou l'ent i de l'ent
 C'eluy qui fait de l'ent l'ent l'ent

12
avec bon a eau forte & tout estant diloué
vous le assaiblez d'aut vng meles et
lessez q'v'z Jaque a ce que le mestier soit
au feu fort et de ses espalles & yallez
toute avec apetit seu q'v'z fait saure
on fait apres q'v'z de p'ces de poib et vng
poib de liy on mis en petis morceaux et
fait fonder avec de boies et aut big fonde
et le ferez par profusion vng seu de sa
poudre que vous ferez apres le fait ferez
y Eingot d'aud q'v'z d'ollif for Eingot
v'v'z tres bels Coullens

fonder p'ces viffries no Normain i v'v'z
i q'v'z admoins i q'v'z tout big f'ell v'v'z
et melé enfant et en mettant au feu d'ng
to apres vous y mettrez v'z feu de Eingot
et y mettrez enc'ore part de q'v'z de dispoire ce boy
seu de shaw boy non de fouter et fait et quat
fumra et lors f'utte la poudre ce fra
expose et quand ne fumra plus lors
le feu adu Eingot d'aud d'v'v'z et au
seu Jaque acc'v'z v'v'z agrez et pol
le Pauson be ne frotte be d'v'v'z d'ollif
et lors seu seu v'v'z seu v'v'z path
le feu et be big toff be to v'v'z de
l'autre c'v'z apres be frotte d'v'z linge
be auz

v'v'z
au feu bels Coullens

Prenez les au moiat Sallerfestre vi foiz
 Normay v'edre prima et tout big feul v'edre
 et mettez en seulle a mette d'aut + lequel
 mettez au feu de fonte et along que l'adite
 pondre fra y Guith v'edre y mettez v'edre
 lingot tout rouge d'un feu et le luy d'adite
 Figue atant que Guith soit d'adite aloz
 v'edre v'edre v'edre lingot seu l'adite v'edre
 fault qu'il y est encore v'edre d'adite part
 d'adite v'edre la for quoy se en Sandra mettez
 alle et auti a se l'edre l'edre et apres ce
 se se tout d'adite sans v'edre bouillotte fait
 de tave et d'adite

Augmentation de la force de la
 D'adite part m'edre v'edre

Prenez grand v'edre i d'adite et amettez
 v'edre par se l'edre big de l'edre d'adite
 de Melidoime i om l'edre al'edre
 prepare i d'adite all'edre d'adite mis en poudre et
 mettez tou v'edre avec l'adite poudre l'edre et fait
 big l'edre son pot avec l'edre l'edre puis
 et auti de d'adite seu d'adite d'adite i d'adite
 et demis puis grand seu Figue avec que tout
 soit big l'edre et d'adite big l'edre grand
 auti d'adite d'adite d'adite et de l'edre
 et mettez en l'edre et de l'edre me n'edre
 d'adite l'edre

Les benis les vitres raffin
vitrines de buffe amma les armoniat
z parts et a tout mettes en poudre
subtille pour domes, baye et beth
tant un alog, les les gris end un eau
fort et fort faufnes de fer de prome
fait de fondre i th dort big fin en
eau forte fait les diffondre lors puis
et aut tout ore big diffoul et en finit
en y faut tu prandre a pois de
foy ou au coumante mis en lingailles et le
faire en y ceth eau et ore diffoul et la
le sepre les poth de des ou trois seure
en seure leu yung fait leu laut gris aboy
leu seure offrapure en apes fait ton
or y poudre d'aur yung feu de boeaz
et ore ore and want tout yse am aut

Nota que si tu sublimes a les armoniat
aut a les vitres romain gris en fait
boyn a ton eau forte de gely four
diffondre lors tu seure fort big cast
au yse aut y maig lors et ledit
seure four tant un

les laur soules tous
metan
prez du precepte de mer eans et
salpestre amma tout big subtilis

Et à mesle à mettres dans un moka
 de quel mettres de quel mettres et petit feu
 de boue et de terre rouge que à tout
 soit dans un pain que sera dans des jours
 clore l'effe de la vasse et peut servir
 la matière laquelle sera fautive en ses
 projection un gros feu sans outaut
 puis vous plaina

- o Sol
- ☾
- ♂ Mars
- ♁ autsimoxm
- ☉ redit
- * les anionats
- ♀ Venus
- X oxpinant
- ♄ saturnes
- ♀ marcure
- ♁ almy
- ♃ vmergal
- ♄ sinabres

- ♁ Salpeptre
- ♀ Venus
- +
- ♁ les coumms
- I lante
- ♁ Fuffete
- P. bouffe

