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G. B. Grove.

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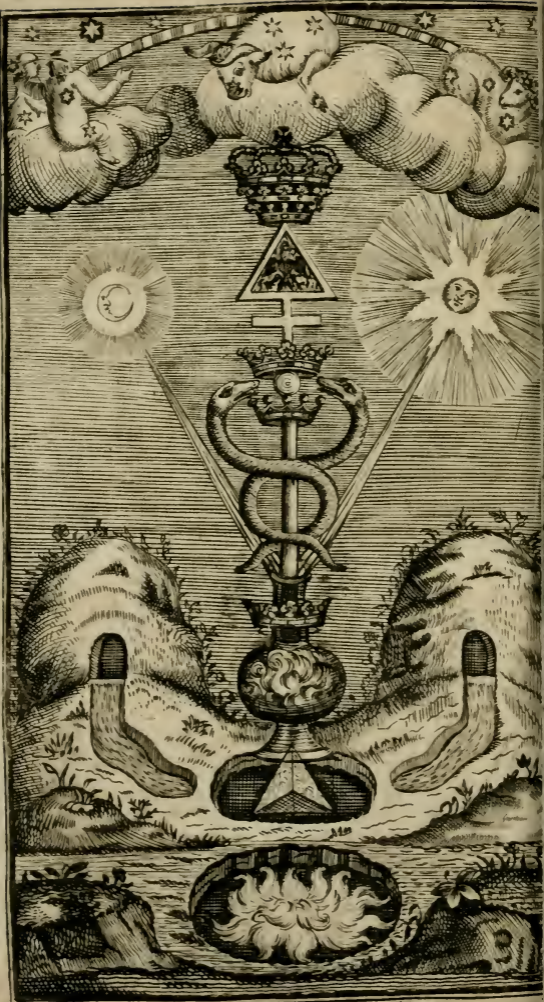
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Box #21

Elizabeth Worcester Mills.







*De cavernis Metallorum occultus est, qui
Lapis est venerabilis HERMES.*

THE
Hermetical Triumph;

Or, the VICTORIOUS

Philosophical Stone.

A

TREATISE

More compleat and more intelligible than
any extant, concerning

The *Hermetical Magistery.*

Translated from the *French.*

To which is added,

The *Ancient War of the Knights;*

BEING AN

Alchymistical Dialogue betwixt our Stone,
Gold and Mercury; of the true Matter,
of which those who have traced Nature,
do prepare the Philosopher's Stone.

Translated from the *German.*

L O N D O N:

Printed for THOMAS HARRIS, at the
Looking-Glass and Bible, on London-Bridge.

Price Two Shillings.

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TO THE

READER.



EEING not only the bad Success most Searchers of the Hermetick Art meet with, but that likewise great Numbers of them are fallen into the greatest Absurdities, as well in respect to their Operations, as to the Matter they work upon; and often wishing to see some Remedy applied, to recover those unhappy People from

their Errors, it led me into a serious Consideration of the Cause thereof; and I found that it was impossible, those deluded Searchers could dwindle away into the absurdest Operations, if they did not want a sufficient Theory of this Art.

Then meditating further, and finding that the said Theory (which is the main Pillar and Foundation to go upon) is not to be acquired but by the constant Perusal of good Books; I at last began to consider of those Authors, which are Extant in the *English* Tongue, and found that there really too few of them, and that it was chiefly to be attributed to this Want, that People labour so much in vain, and so contrary to Nature.

'Tis true, some, who only look upon the Number of Books, will think there are Authors enough, nay, too many Extant that have written of the Hermetick Art in the *English* Tongue; but others who have acquired some Knowledge in this Divine Science, and who know to distinguish good Authors from Sophisters, will easily allow, that there is a real Want of them; for there are but few who wrote in the *English* Tongue, that may be deemed as Masters, or at least by whom a seeker of this mysterious Art may be instructed; so that, as to those sophistical Authors who have encreased the Number of such Books, and treated of an Art which they did not know, nor understood so much as any Part thereof, the more numerous they are,

the more pernicious they prove to a Beginner who happens to read them; for it is certain, that they may easily put him out of a right Path, but can never lead him into a true Way.

As for those that have been translated out of other Tongues, they are but of little Use, when they have been translated, rather to serve some private View, than to be instructive to those who Study this Science; especially when they have been translated by Persons, who had no Knowledge of the Terms and Operations of Chymistry; and I do not Question, but it will be affirmed by all those, who (understanding the *German* Tongue) have read *Basil Valentine* in his own Native Language, that the Translation of that Volume which contains

tains his Will and Testament, &c. differs widely from the Original; nay, I believe I might easily convince the Lovers of this Art, that the same is a bad Translation of a bad Edition.

Concerning others, I will say nothing against them, it not being my Intention, to search for the Faults of other Translators. But finding from the aforesaid Considerations, that to get some good Authors translated, would be the most likely Means to furnish the Lovers and Studiers of this Science with a sufficient Theory, and to make them to desist from their unnatural Operations: I resolv'd to undertake the Work, and fixed upon the following Treatises to be the first, that should appear in an *English* Dress.

The

The first of these Treatises was written by a *German* Philosopher, under the Title of, THE ANCIENT WAR OF THE KNIGHTS, and was not only at first received, as coming from a good Author, and true Master, by all those who had got any Knowledge in this Science: But the said Treatise did likewise afterwards receive its Sanction by the second, being a Commentary, which another learned Philosopher has made thereupon in *French*; who also after his instructive learned Commentary has added six Keys, which for their Plainness and ingenious Expressions give way to none, and are of the greatest Use imaginable to a Studier of this Art.

Thus the whole being an excellent Work, there is no doubt, but
those



those who apply themselves to get Knowledge by reading good Authors, will find infinite Benefit from the perusal of it; and the said Treatise called, THE ANCIENT WAR OF THE KNIGHTS, being wrote in the *German* Tongue, I have been at the Pains and Expences to get an Original thereof, that so the Lovers of this Science might likewise have a Translation of the same, and thus be able to draw Water from the Spring it self; and also, that by comparing it with the first, they might see and rectify such Passages as have suffered by a second Translation.

No Body will, I hope, object, that the Style of this Work is not according to the present Politeness, if he is so kind as to consider that it is not intended for a Grammar,
but

but to instruct People in the Hermetick Science, which is for the most Part described in such difficult Terms, that the unhappy Turn of one Word, may alter a whole Sentence, to the infinite Prejudice of a Tyro; and that it is therefore better to keep to the Author's Meaning in a less agreeable Style, than to deviate from it, by using politer Expressions.

'Tis likewise for the same Reason, that where the *German* has a Word or Sentence which might bear a double Meaning or Signification, both of them have been given, as for Instance: Where the *War* of the Knights, at the End of this Book, translated from the *German* Original, says by *Num.* 19. pag. 10. *And if you two should mix your selves together, and were kept*
in

in the Fire—The Original says indeed *in the Fire*, but because the *Germans* speaking of Chymical Operations, and mentioning *Fire*, often mean *Digestion*, which is performed *by Fire*; therefore has been added, [*or in Digestion*,] that so the Reader might have both Meanings, and choose of the two which he should judge most proper.

I could easily have added my Opinion upon several Passages in this Work, as for Instance, *pag. 41.* where mention is made of the *Stars of Venus and Diana*; which two Signs or Characters put together, produce that which signifies *Mercury*; for if the Character of horned *Diana* [], is placed upon that of *Venus* [], it yields a Character in this Form ♀. But I omit it, lest I should be thought

presumptuous in endeavouring to explain, what I own I am not Master of.

Should this my well-intended Labour meet with Approbation : I'll continue it with Pleasure ; and in Case the present Work should any ways be wanting in Exactitude, I'll use all Endeavours to make amends in the next.





T H E


P R E F A C E

Of the AUTHOR of the

C O M M E N T A R Y,

Translated from the *French*.

A D V E R T I S E M E N T.


 NE is sufficiently persuaded, that there are already too many Books which treat of the Hermetick Philosophy; and that unless one would write of this Science plain, without Equivocation, and without Allegory, (which none of the Sages

Sages will ever do,) it would be better to remain silent, than to fill the World with new Works, which rather serve to clog the Spirit [or Minds] of those who apply themselves to penetrate into the Philosophick Mysteries, than to put them in the true Way, which leads to the desired End, to which they aspire. 'Tis for this Reason that it has been thought, that to interpret a good Author, who treats of this sublime Philosophy with Solidity, would be more useful to the Children of the Science, than some new Parabolical Production, adorned with some of the most ingenious Expressions, which the Adepts know to Frame when they treat of this great Art, or rather, when they write only to make known, to those that possess the Magistrery like themselves, or to those that seek it, that they have had the good Fortune to arrive to the Possession thereof. Indeed most part of the Philosophers which have wrote thereof, have done it rather to speak of the good Success wherewith God has blessed their Work, than to give the necessary Instruction to those who give themselves

elves to the Study of this sacred Science. This is so true, that most of them don't so much as make any Difficulty of owning sincerely, that that has been their chief View, when they composed their Books of that Matter.

The little Treatise which bears the Title, The ANTIENT WAR OF THE KNIGHTS, has without any Contradiction deserved the Approbation of all the Sages [or wise Men] and of those, who have any Knowledge of the Hermetick Philosophy. It is written by Way of a Dialogue, in a very plain and natural Style, which bears every Way the marks of Truth; yet notwithstanding its Plainness, it is not wanting of Profundity, and to be solid in its Reasoning, as also convincing in its Proofs; in such a manner, that there is not one Word, but what carries its Sentence, and on which there might not be made a long Commentary.

This Work was composed in the German Tongue by a true Philosopher, whose Name is

(a)

unknown.

unknown. It appeared in Print at Leipzig, in the Year of our Lord 1604. Faber of Montpeiller translated it into Latin: And it was from this Latin [Edition] that the French Translation was taken, which was Printed at Paris by d' Houry, and put at the End of [the Book called] the French Turba, of the Word left behind [verbum dimissum] and of Drebellius, which together make up one Volume. But whether Faber did not well understand the German Tongue, or else did on Purpose falsify the Original: So it is, that there are in these two Translations corrupted Passages, which are so manifestly false, that they have occasioned, that many have contemned this little Work, although it seemed otherwise to be very much esteemed.

As Truth and Falshood cannot dwell together in one Subject, and because it was easy to judge that these Translations were not done faithfully, a Philosopher of extraordinary Knowledge and Merit, did,
for

for to satisfy his Curiosity in this Point, give himself the Trouble, of seeking upwards of ten Years for to find the German Original of this little Treatise, and having at last found it, caus'd it to be exactly translated into Latin. This new Translation is taken from that Copy, and done with all possible Fidelity. The Goodness of the Original may be seen here, by the truth which evidently appears in divers Places which have been restored [to its former Sense,] which were not only alter'd, but quite changed. One may judge of this by the Passage marked thirty-four, where the first Translation says, like the Latin of Faber, Mercurium nostrum nemo assequi potest; nisi ex mollibus octo corporibus neque ullum absque altero parari potest. No Body can attain to our Mercury, otherways than out of the eight soft Bodies, nor can the one be prepared without the other. This Treatise needed no other Thing, to be despised

by those that have a sufficient Knowledge of the beginning of the [Philosophick] Work, in order to distinguish what is true, from that which is false : The learned, however, did easily judge, that such a capital Fault as that could not come from a true Philosopher, who otherways gives sufficiently to know that he has perfectly understood the Magistry : But there was wanting a zealous learned Man, for to discover the Truth, and one that was as capable as the aforesaid, to make so great a search for to find the Original of this Work ; without which it was impossible to re-establish the true Sense thereof.

The place just now mentioned, was not the only one, that wanted to be amended. If one takes the Pains to compare this new Translation with the former, there will appear a very great Difference, and many material Corrections. The passage thirty-five is not one of the least, and

as this Translation has been done from the new [or last] Latin Copy, without ever looking upon that which was already printed in French, it has been a pleasure to remark in course, all what was not conformable to the same.

The Words and entire Phrases, that have been added in some places in the present, to make it join more natural, or to render the Sense more perfect, are placed betwixt two Crotches (), in order to distinguish what is, and what is not in the Text, to which the Author of this Translation has kept himself extremely close: By Reason that the least Addition, to a Matter of this Nature, may make a considerable Alteration [or Change] and Occasion great Errors.

The Beauty and the Solidity of this Treatise, did very well deserve the Pains which have been taken to make a Commen-
tary

tary thereupon, to make it more intelligible to the Children of the Art; [or Science;] because it is a Treatise that may stand them instead of all others. And as the Method of a Dialogue is the most proper for to explain, and for to make palpable the sublimest Truths, it has been made Use of here, and that with the more Reason, in that the Author, upon which this Commentary has been made, has written in the same manner. The Dialogue of Eudoxe and Pyrophile, which explains that [Dialogue] of the Stone, with Gold, and with Mercury, unfolds the chiefest Difficulties by its Questions, and by the Answers which are made thereto about the most material [or essential] Points of the Hermetick Philosophy.

The Cyphers which are on the Margin of these two Dialogues, are to remark the places which are alike in the first Dialogue, and the second in which they are explained.

explained. There is to be seen in this Work an entire Conformity of Sentiments with the first Masters of this Philosophy, as well as with the most learned that have written in the latter Ages; so that there may hardly be found a Treatise upon this Matter, (how great soever the Number thereof may be,) which is clearer, and more sincere than the present, and which in Course could be more useful to such as apply themselves to Study this Science, and who otherways have all the Qualifications both of the Mind, and of the Body, which our Philosophy requires of those who desire to make some Progress therein.

The Commentary, will doubtless, be allowed to be so much the better in that it is not diffusedly, as almost all Commentaries are: That it does not touch upon any other Places than those which may be needful to be explained: and that it does in no way deviate from the Subject; but

as these sort of Writings are not fit for those who have not yet gotten a Spark of the secret Philosophy, the clearest sighted will easily find, that it has been thought better to skip several Things, which perhaps might have deserved an Interpretation, than to explain generally all what might yet cause some Difficulty to the young Beginners in this great Art.

As the first of these Dialogues tells the Victory of the Stone, and the other explains the Reasons, and shews the Foundation of its Triumph: It seemed that this Book could not appear under a more proper Title, than that of the Hermetical Triumph: Or, The Victorious Philosophical Stone. Nothing remains to be said, except that the Author of the Translation (who is likewise the same of the Commentary, and of the Letter which is at the End of this Book) has had no other Interest or View in this, but to manifest the
Truth

Truth to those who aspire to the Knowledge of it, from such Motives as are proper to the true Children of the Science : He also declares, and protests sincerely, that he desires with all his Heart, that those who are so unfortunate as to lose their time in working with foreign or distant Matters, may find themselves enlightned by reading this Book, in order to know the true and only Matter of the Philosophers ; and that those who know the same already, but are ignorant of the great Point, viz. the Solution of the Stone, and the Coagulation of the Water, and of the Spirit of the Body, which is the Term [or End] of the Universal Medicine, may here learn those secret Operations, which are here distinctly enough described for them.

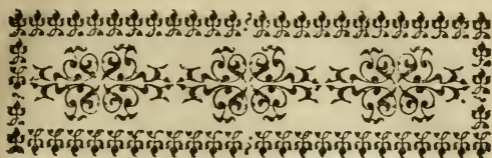
The Author has not thought proper to write in Latin, because he could not believe, like many others, that to treat of these high Mysteries in a vulgar Tongue, is to reveal them : He has followed the

(b)

Example

Example of several Philosophers, who were resolved, that their Work [or Treatise] should bear the [said] Character of their Country. His first Design has likewise been to be useful to his Countrymen, not doubting, but that if this Treatise should appear to the Disciples of Hermes to have any deserts, there would be found such as will translate it into such a Language as they please.





T H E

General Explication

O F T H E

E M B L E M E,

Translated from the *French*.



I T ought not to be expected to find here a particular Explication, such as should undraw the Curtains which are spread over the philosophick Enigma, for to shew the Truth quite naked ; for if that were [done], there would remain nothing more to be done but to burn all the Writings of the Philosophers: The Wise would not have any more Advantage over the Ignorant ; the one and the other would be equally skilled in this wonderful Art.

I T ought therefore to be thought sufficient to see in this Figure, as in a Looking-Glass, the Abridgement of the whole secret Philosophy, which is contained in this little Book, in which all the Parts of this Emblem are explained as clear as it is permitted to be done.

T H O S E

THOSE that are initiated in the Philosophick My-
steries, will easily and presently comprehend the Sense
which is hid under this Figure. But those who have
not these Lights, must here consider in general a mu-
tual Correspondence betwixt the Heavens and the
Earth, by Means of the Sun and Moon, who are like
the secret Ties of this Philosophical Union.

THEY will see in the Practice of the Worck, two
parabolical Rivulets, who confounding [or mixing]
themselves secretly together, give Birth to the my-
sterious Triangular Stone, which is the Foundation
of the Art.

THEY will see a secret and natural Fire, of which
the Spirit penetrating the Stone, sublimes it in Va-
pours, who condense themselves in the Vessel.

THEY will see what Efficacy the sublimed Stone
receives of the Sun and Moon, who are its Father
and Mother, of whom it inherits presently its first
Crown of Perfection.

THEY will see in the Continuation of the Pra-
ctice, [or in the Progress of the Work,] that the Art
gives to this Divine Liquor a double Crown of Perfe-
ction, by the Conversion of Elements, and by the
Extraction and the Depuration of the Principles, by
which it becomes to be that mysterious Rod of *Mer-
cury*, which operates [or performs] such surprizing
Metamorphosings.

THEY will see that this same *Mercury*, as a *Phœ-
nix*, who takes a new Birth in the Fire, arrives by
the Magistery to the last Perfection of the fixed Sul-
phur of the Philosophers, which gives it a sovereign
Power over the three Genders [or Reigns] of Na-
ture; of which the three-fold Crown (upon which
is set for this Purpose the Hieroglyphick Figure of
the World) is the most material [or essential] Cha-
racter.

T H E

THE
 ANCIENT WAR
 OF THE
 KNIGHTS:
 OR,

A DISCOURSE between the *Stone* of the *Philosophers*, and *Gold*, and *Mercury*. Concerning the true Matter from whence those who are acquainted with the *Secrets* of *Nature*, may make the *Philosophical Stone*, according to the *Rules* of a proper *Practice*, and by the help of *Lunatick Vulcan*.

Composed Originally in the *German* Tongue by a very able *Philosopher*, and newly translated from the *Latin* into *French*., now from the *French* render'd into *English*.



THE Subject of this Discourse is a Dispute which *Gold* and *Mercury* had one Day with the *Stone* of the *Philosophers*. See here in what manner a true *Philosopher* speaks, (who
 B is

is arrived at the Possession of this great Secret.)

I protest unto you before God, and upon the (eternal) Salvation of my Soul, with a sincere Heart, touch'd with Compassion for those who have been a long while in this great Search; and (I give you notice,) all you who Esteem this wonderful Art, that

1. our whole Work takes its Nativity (*) from one only thing, and that in this thing the Work finds its Perfection, without having need of any other thing whatsoever, but to
2. be dissolved (*) and coagulated, which it must do of it self, without the Assistance of any foreign Thing.

- When we put Ice into a Vessel placed on the Fire, we see that the Heat makes it
3. solve into Water; (*) we must use the same way with our Stone, which only wants the help of the Artist, the Operation of his
 4. Hands, and the Action of the (*) natural Fire: For it will never be dissolved of it self, though it should remain for ever on the Earth, 'tis for that reason we must assist it; in such a manner, however, that we add nothing to it, which is foreign or contrary to it.

Just as God produces the Corn in the Fields, and that it afterwards belongs to us
to

to reduce it into Meal, to knead it, and make Bread of it: In like manner our Art requires us to do the same thing (*). God has created us this Mineral; to the end, that we should take it by it self, that we should uncompound or dissolve the Composition of the gross and thick Body; that we should separate and take for our selves whatever good it encloses inwardly, that we reject what it has of superfluous, and that out of a (mortal) Poison, we learn to make a (Sovereign) Medicine.

To give you a more perfect understanding of this agreeable Discourse; I will recite to you the Dispute which arose between the Stone of the *Philosophers*, *Gold*, and *Mercury*; so that those who have a long time apply'd themselves to the search (of our Art,) and who know how we ought to deal with (*) Metals and Minerals, may be thereby sufficiently informed how to arrive directly at the End which they propose to themselves. 'Tis nevertheless necessary, that we should apply our selves to know, (*) exteriorly, and interiorly the Essence and the Properties of all things which are on the Earth, and that we penetrate into the Profundity of the Operations, which Nature is capable of.

The HERMETICAL

The RECITAL.

Gold and *Mercury* went one Day with an armed Hand, to (give Battle unto, and) subdue the Stone. *Gold* animated with Fury, began to speak thus :

GOLD.

How have you the Boldness to raise your self above me, and my Brother *Mercury*, and to pretend a Preference before us ; you
 8. who are only a (*) Worm (swollen) with Poison ? Do you not know that I am the most precious, the most durable, and the chief of all the Metals ? (know you not) that Monarchs, Princes, and Nations, do alike make all their Riches to consist in me, and in my Brother *Mercury*, and that you are on the contrary, the (dangerous) Enemy of Men, and of Metals ; so that the (most able) Physicians cease not to publish and extol the (singular) Vertues which I possess
 9. (*) to give (and preserve) Health to all the World ?

The STONE.

To these Words (full of Anger) the Stone answer'd, (without being moved,) my dear Gold, why are you not rather
 angry

angry with God, and why do you not ask him, for what Reasons he has not created in you what is found in me?

G O L D.

'Tis God himself who has given me the Honour, the Reputation, and the glittering Brightness, which renders me so estimable, it is for that Reason that I am so searched for by every one. One of my greatest Perfections is to be a Metal unchangeable in the Fire, and out of the Fire: So all the World loves me, and runs after me; but you, you are only a (*) Fugitive, and a Cheat, that abuses all Men: This is seen in that, that you fly away and escape out of the Hands of those who work with you. 10.

The S T O N E.

'Tis true, my dear *Gold*, 'tis God who has given you the Honour, the Durability. and the Beauty, which makes you precious; 'tis for that Reason that you are obliged to return (eternal) Thanks (to the divine Bounty,) and not to despise others as you do; for I can tell you, that you are not that *Gold*, of which the Writings of the *Philosophers* make mention; (*) but that *Gold* is hidden in my Bosom. 'Tis true, 11.

true, I own it, I flow in the Fire, (and I abide not there,) nevertheless you very well know, that God and Nature have given me this Quality, and that this must be so; for as much as my Fluidity turns to the advantage of the Artist, who knows
 ¶12. (*) the way how to extract it; know, nevertheless, that my Soul remains constant in me, and that she is more stable, and more fixt than you are, altogether *Gold* as you are, and more than are all your Brothers, and all your Companions are. Neither Water, nor Fire, be they what they will, can destroy her, nor consume her; though they should act upon her during as long a time as the World shall last.

'Tis not then my Fault if I am sought for by Artists, who know not how they ought to work with me, nor in what way I ought to be prepar'd. They often mix me with foreign Things, which are (intirely) contrary to me. They add to me Water, Powders, and such other like things, which destroy my Nature, and the Properties which are essential to me; so that there is
 ¶13. hardly found one in a Hundred (*) who Works with me. They all apply themselves to search out the (Truth of the) Art in you, and in your Brother *Mercury*;
 'tis

'tis for that Reason that they all err, and 'tis therein that their Works are false. They are themselves a (good) Example of it; for 'tis unprofitably that they employ their *Gold*, and that they endeavour to destroy it; there remains nothing to them from all that, but extreme Poverty, to which they see themselves at last reduc'd.

'Tis you, *Gold*, who art the *first* cause (of this ill Fortune;) you very well know, that without me it is impossible to make any *Gold*, or any *Silver*, which shall be perfect, and that it is I alone who have this (wonderful) Advantage. Why therefore do you permit almost all the whole World to lay the Foundation of their Operations upon you, and upon *Mercury*? If you had yet any remainder of Honesty, you'd hinder Men from abandoning themselves to a most certain Loss; but as (instead thereof) you do quite the contrary, I may with Truth maintain, that it is you only who are a Cheat.

G O L D.

I will convince you by the Authority of the *Philosophers*, that the Truth of the Art may be accomplished with me. Read *Hermes*, he says thus: "The Sun is its Fa-

14. "ther, and the Moon (*) its Mother ; now I am the only one which they compare to the Sun.

Aristotle, Avicenn, Pliny, Serapion, Hippocrates, Dioscorides, Mesue, Rasis, Averroes, Geber, Raymond Lully, Albertus Magnus, Arnold of Villa Nova, Thomas Aquinas, and a great Number of other *Philosophers,* whom I pass by in Silence, that I may not be long, do all write clearly and distinctly, that the Metals and the (physical) Tincture, are not made but of *Sulphur* and of

15. *Mercury,* (*) that this *Sulphur* ought to be red, incumbustible, steadfastly resisting the Fire ; and that the *Mercury* ought to be clear, [or bright,] and well purify'd. In this manner they speak without any reserve ; they name me openly by my proper Name, and say, that in *Gold,* (that is to say in me) there is found the red digested, fixt, and incumbustible *Sulphur* ; which is true, and very evident ; for there is no Body who does not know well, that I am a Metal, the most durable (and unalterable) that I am endowed with a perfect *Sulphur,* and intricly fixt, over which the Fire has no power.

Mercury was of the same Opinion with *Gold,* he approv'd of his Discourse, maintained

tained that all which his Brother said was true, and that the Work might be perfected after the manner which the *Philosophers* herein above-cited have written. He added also, that every one (sufficiently) knew how great a (mutual) (*) Friendship there was between *Gold* and him, preferably before all the other Metals; that there was no Body who could not easily judge thereof by the Testimony of his own Eyes, that the *Goldsmiths*, and other such like Artificers knew very well, that when they would gild any work, they could not do without (a mixture of) *Gold* and *Mercury*, and that they make a Conjunction of them in a very small time, without difficulty, and with very little Labour; what ought not to be hop'd for with more Time, more Labour, and more Application?

The *STONE*.

At this Discourse, the Stone began to Laugh, and told them, in Truth you deserve both the one and the other of you, that they should jeer you, and your Demonstration; but it is you *Gold* that I still the more admire at, seeing that you are so much conceited of your self, for having the advantage which you have to be good for
some

some certain Things. Can you be persuaded that the ancient *Philosophers* did write as they have done, in a Sense which should be understood in a common Way? And do you believe that one ought plainly to interpret their Words according to the Letter?

G O L D.

I am certain, that the *Philosophers*, and the *Artists*, whom I cited, have not written a Lie. They are all of the same Sentiment concerning the Vertue which I possess: 'Tis very true that there are found some who would search in Things quite distant, for the Power and the Properties which are in me. They have workt on certain Herbs, on Animals, on Blood, on Urines, on Hair, on Sperm, and on Things of this Nature; those have without doubt stray'd from the true way, and have sometimes written Falshoods: But it is not so of those Masters whom I have named. We have certain Proofs, that they effectually possess this (great) Art; 'tis for that Reason that we ought to give credit to their Writings.

The S T O N E.

I do not make any doubt at all of (those *Philosophers*) having had an intire Knowledge

ledge of the Art; excepting, nevertheless, some of those whom you have alledged; for there are among them, though a very few, some who knew it not, and have only written what they have heard People say of it: But when they (the true *Philosophers*) plainly name *Gold* and *Mercury*, as the Principles of the Art, they only make Use of these Terms thereby to hide the Knowledge from the Ignorant, and from those who are unworthy (of this Science;) for they very well know that such (vulgar) Wits mind only the Names of things, the Receipts, and the Processes which they find written, without examining whether there be any (solid) Foundation in what they put into Practice. But the wise Men, and those who read (good Books) with Application and Exactness, consider all Things with Prudence, examine how consonant and how agreeing one Thing [is with another; and by these means they penetrate into the Foundation (of the Art,) so that by Reasoning, and by Meditation, they discover (at length) what the matter of the *Philosophers* is, among whom there is not any one to be found who would show it, or make it known openly, and by its proper Name.

They

They declare themselves plainly about it, when they tell ye, that they never reveal less (of the Secret) of their Art, than when they speak openly, and in the common way (of delivery :) But (they affirm) on the
 17. contrary (*), that when they use Similitudes, Figures, and Parables, it is in Truth in those places (of their Writings) that they disclose their Art; for (the *Philosophers*) after having discours'd of *Gold* and *Mercury*, fail not of declaring afterward and assuring us, that their *Gold* is not the common *Sol* (or *Gold*) and that their *Mercury* is not the common *Mercury*; see here the Reason.

Gold is a perfect Metal, which by Reason of its Perfection (which Nature has given it) cannot be carried further (by Art) to a more perfect Degree; so that in what way soever one may work with *Gold*, whatever Artifice one makes use of; though one should Extract its Colour (and its Tincture) a hundred Times, the Artist will never make more *Gold*, and shall never tinge a greater Quantity of Metal, than there was of Colour and Tincture in the *Gold* (from whence it shall have been Extracted;) for this Reason it is that the *Philosophers* say,
 18. that we ought to seek Perfection (*) in the imperfect Things, and that we shall find it
 it

it there. You may read in the Rosary what I have told you here. *Raymund, Lully*, whom you have cited to me, is of the same Sentiment, (he assures) that, that which ought to be made better, ought not to be perfect; because in what is perfect, there is nothing to be changed; and one shall sooner destroy its Nature, (than add any Thing to its Perfection).

G O L D.

I am not ignorant, that the *Philosophers* speak after this manner; yet this may be apply'd to my Brother *Mercury*, who is as yet imperfect; but if one join both of us together, he then receives from me the Perfection (which he wants :) For he is of the *Feminine* Sex, and I am of the *Masculine* Sex; which makes the *Philosophers* say, that the Art is one quite homogeneal Thing. You see an Example hereof in (the Procreation of) Men, for there can no Child be Born without (the Copulation of) Male and Female; that is to say, without the Conjunction of the one with the other. We have the like Example thereof in Animals, and in all living Beings.

The

The *STONE*.

19. 'Tis true, your Brother *Mercury* is imperfect (*), and by consequence he is not the *Mercury* of the wife. So though you should be join'd together, and one should keep you thus in the Fire during the Course of many Years, to endeavour to unite you perfectly to one another, there will always happen (the same Thing, namely,) that as soon as the *Mercury* feels the Action of Fire, it separates it self from you, it is sublimed, it flies away, and leaves you alone below. That if one dissolve you in *Aqua-fortis*, if one reduce you into one only (Mass), if one melt you, if one distil you, if one coagulate you, you will never produce any Thing but a Powder, and a red Precipitate: That if one make a Projection of this Powder on an imperfect Metal, it tinges it not; but one finds as much *Gold* as one put therein at the beginning, and your Brother *Mercury* quits you and flies away.

See here, these are the Experiments, which those who apply themselves to the Search of *Chymistry* have made to their great Damage, during a long Train of Years: See also (where there endeth) all the Knowledge which they have acquired by their Works.

But

But because there is a Saying of the Ancients, whereof you would make use to your Advantage, that the Art is all one (entire) homogeneal Thing; that no Child can be Born without Male and Femaie; and that you imagine to your self, that the *Philosophers* do thereby intend to speak of you and your Brother *Mercury*; I ought to tell you (plainly) that this is false, and that it is understood much amiss concerning you, though in the same Places the *Philosophers* speak sincerely, and tell the Truth. I make it known to you, that here (*) lies the corner (angular) Stone, which they have laid, and at which many Thousands of Men have stumbled. 20.

Can you well imagine to your self, that it should be the same (*) with Metals, as with Things which have Life. 21.
There happens to you in this, that which happens to all false Artists: For when you read (such like Passages) in the *Philosophers*, you apply not your selves any more to examine them, to endeavour to discover whether (such Expressions) square and agree together, or no, with what has been said before, or what is said afterward: Yet (you ought to know) that all which the *Philosophers* have written in figurative Terms about
the

the Work, ought to be understood of me only, and of no other Thing which is in the World; because there is only me who can perform that which they say, and that

22. (*) without me it is impossible to make any true *Gold*, or any true *Silver*.

G O L D.

Good God! have you no Shame of telling so great a Lie? And do you not think you commit a Sin, in boasting your self to such a Height, as to dare to attribute to your self alone, all which so many wise and knowing Men have written of this Art, for so many Ages; you who are only a thick, impure, and poisonous Matter: And you acknowledge, notwithstanding this, that this Art is all one (perfectly) Homogeneous Thing? You say further, that without you, one can make no true *Gold*, nor true *Silver*, as being an universal Thing (*). (Is there not a manifest Contradiction there?) For as much as many knowing Persons have applied themselves with so much Care and Exactness to those (curious) Searches, which they have made, that they have found out other ways (*viz.* Processes) which they call Particulars,

from

culars, from which, nevertheless, one may draw great Gain.

The *STONE*

My dear *Gold*, be not surpris'd at what I am going to tell you, and be not so imprudent as to impute a Lie to me; to me, who am (*) older than you: If so be I ^{24.} were indeed mistaken in this Point, you'd have Reason to excuse my (great) Age; since you are not Ignorant that old Age should be respected.

But to convince you that I have spoken Truth; in order to defend my Honour, I will rely on no other but (the Authority) of the same Masters whom you have quoted, and whom for that Reason you have no Right to refuse. (For Instance,) *Hermes* in particular says thus: It is true without a Lie, certain and very true, That that which is below, is like unto that which is above; and that which is above, is like unto that which is below; (*) 'tis by these ^{25.} Things that one may make the Miracles of one only Thing.

Aristotle says: O how admirable is this Thing, which contains in it self all Things which we have need of. It kills it self; and afterwards it reassumes a Life of it self;

26. (*) it espoufes it felf; it impregnates it felf; it is born of it felf, it diffolves it felf in its own Blood; it coagulates it felf again with it, and takes a hard Confiftence; it makes it felf White, and it rubifies it felf, of it felf; we add nothing more to it, and we change nothing in it, except that we feparate the *Groffnefs* and the Terreftreity.

Plato fpeaks of me in this manner: It is one only fingle Thing, of one and the
27. fame Species in it felf; (*) it has a Body, a Soul, a Spirit, and the four Elements, over which it has Dominion. It wants nothing; it has no need of other Bodies; for it ingenders it felf; all Things are from it, by it, in it.

I could here bring you many other Testimonies, but it being unnecessary, I pafs them over in Silence, that I may not be tedious. However, fince you happen to fpeak to me of (*Processes*, or) Particulars,
82. (from the Art) (*), fome Artifts who have wrought with me, have carried on their Works fo far, that they fucceeded fo far as to feparate from me my Spirit, which contains my Tincture; fo that mixing it with other Metals and Minerals they arriv'd thus far, that they communicated a fmall part of my
Vertues,

Vertues, and of my Power to such Metals as have some Affinity and Friendship with me. Yet these Artists who have succeeded in this way, and who have indeed found one Part (of the Art,) are really but a very small Number: But as they knew not (*) the Original whence the Tinctures 29. come, it was impossible for them to carry on their Works beyond that; and at the casting up of their Accounts, they have found no vast Profit in their Proceeding. But if these Artists had carried on their Searches further, and that they had well examined which is the (*) Wife who is 30. proper for me; and that they had sought for her, and united me with her; I then could have ting'd a thousand Times (more;) but (instead of that) they entirely destroyed my own Nature, by mixing me with foreign Things; 'tis truly for that Cause, that at the making up of their Accounts, they have found some Gain, however, but indifferent, in comparison of the great Power which is in me; 'tis apparent, nevertheless, that (this Gain) did not proceed, nor had its Original, but from me, and not from any other Thing whatsoever, (wherewith I might be mixed.)

GOLD.

What you have said is no sufficient Proof; for though the *Philosophers* speak of one only Thing, which encloses in it self the four Elements: and which [Thing] has a Body, a Soul, and Spirit; and that by this Thing they would give us to understand the (Physical) Tincture; at such time when the same has been carried on to its highest (Perfection) which is the Point they aim at; yet this Thing ought at its beginning to be composed of me, who am the *Gold*, and of my Brother who is the *Mercury*, as being (both together) the Male Seed, and the Female Seed; as has been said before: For after we have been sufficiently cook'd, and transmuted into a Tincture, we are then both the one and the other (together) the one only Thing which the *Philosophers* speak of.

The STONE.

That goes not as you fancy; I have already told you before, that no true Union can be made of you two; for you are
 31. not one only Body, (*) but two Bodies together; and consequently you are contrary, considering the Foundation of Nature:
 but

but as for me, I have an (*) imperfect 32.
 Body, a stedfast Soul, a penetrating Tin-
 cture. I have, besides this, a clear, transpa-
 rent, volatile, and moveable *Mercury*: And
 I can operate all those (great) Things, which
 you boast of with you both, and which
 however you are not able to perform: For
 'tis I who carry the *Philosophical Gold*, and
 the *Mercury* of the wise [Men] in my Bo-
 som; wherefore the *Philosophers* (speaking
 of me) say, our Stone (*) is Invisible, and 33.
 it is not possible to attain to the Possession
 of our *Mercury*, any otherway than by
 the Means of (*) two Bodies, whereof one 34.
 cannot receive without the other the (re-
 quisite) Perfection.

'Tis for this Reason that there is no other
 but only my self, who possesses a Male and
 a Female Seed, and who is (at the same
 time) a Thing (entirely) Homogeneal; al-
 so am I call'd an *Hermaphrodite*. *Richardus*
Anglicus witnesses of me, saying, the first
 Matter of our Stone is call'd *Rebis* (twice
 a Thing) that is to say, a Thing which
 has received from Nature a double occult
 Property, which is the Reason that the
 Name of *Hermaphrodite* is given to it, as if
 one would say, a Matter, whereof it is dif-
 ficult to be able to distinguish the Sex (and

to discover) whether it be a Male, or a Female, it inclining equally to both Sides :
 35. The (Universal) Medicine is therefore made of a Thing which is (*) the Water, and the Spirit of the Body.

This has given Occasion to the saying, that this Medicine has deceived a great Number of Fools, by Reason of the Multitude of *Ænigma's* (under which it is hid;) nevertheless this Art requires but one only Thing, which is known by every one, and which many do wish for; and the whole is a Thing, which has not its equal in the
 36. World; (*) it is however cheap, and to be had at a small Expence: It ought not to be despised for that; for it makes and perfects wonderful Things.

Alanus the *Philosopher* says, you that work in this Art, ought to have a firm and constant Application of Mind to your Work, and not go about to try sometimes one Thing, sometimes another. The Art consists not in a Plurality of Species; but in the Body, and in the Spirit. Oh! how true it is, that the Medicine of our Stone is one Thing, one Vessel, one Conjunction. All the Artifice begins by one Thing, and ends by one Thing, altho' the *Philosophers*, with a Design to conceal this (great
 (Art

Art) describe several ways, *viz.* a continual Conjunction, a Mixing, a Sublimation, a Desiccation, and as many other (Ways and Operations) more, as may be named by different Names : But (*) the Dissolution of the 37. Body is not made, but in its own Blood.

Geber says thus : There is a *Sulphur* in the Profundity of *Mercury*, which cooks it, and which digests it in the Vein of the Mines, during a very long time. Thus you see my dear Gold, that I have fully demonstrated to you, that this *Sulphur* is only in me ; because I do all my self alone, without your help, and without that of all your Brothers, and of all your Companions. I have no Need of you ; but you all have Need of me, for as much as I can give Perfection to you all, and raise you all above the State, which Nature has plac'd you in.

At these last Words, the *Gold* grew furiously enrag'd, not knowing what to answer any further ; he consulted (however) with his Brother *Mercury*, and they agreed together, that they would assist one another, (hoping) that they being two against our Stone, which is but one and alone, they might easily overcome it ; so that after not having been able to conquer it by

disputing, they took a Resolution to put it to Death by the Sword. In this design they join'd their Forces, to make them the stronger by uniting their double Power.

Battle was given: Our Stone display'd its Force and its Valour; fought them both, 38. (*) overcame them, destroy'd them, and swallowed up both the one and the other; in a manner that there remained no sign, whereby one might know what was become of them.

Thus, dear Friends, who have the fear of God before your Eyes, what I tell you ought to make you know the Truth, and illuminate your Minds as much as is necessary to understand the Foundation of the greatest and the most precious of all Treasures, which no *Philosopher* has so clearly explained, discovered, or brought to Light.

You have then no need of any Thing else. This only remains, that you pray to God, that he would make you arrive at the Possession of a Jewel, which is of an inestimable Value. Next to this, sharpen your Mind, read the Writings of the Wise with Prudence; work with Diligence (and Exactness,) act not rashly in so precious a Work. 39. (*) It's time is ordained by Nature; in the like manner as the Fruits which
are

are on the Trees, and as the Bunches of Grapes which the Vine does bear. Be upright of Heart, and propose to your self (in your Work) an honest End; otherwise God will grant you nothing; (*) for he doth not communicate (so great) a Gift, except to those who will make a good use of it; and he depriveth them thereof, who design to make use of it to commit Evil. I pray to God that he may give you his (holy) Blessing. *Amen.*



A DIS-



A

DISCOURSE

BETWEEN

Eudoxus and Pyrophilus,

UPON THE

ANCIENT WAR

OF THE

KNIGHTS.

PYROPHILUS.



OST happy Moment, that brings me so luckily to meet you here! I have for a long time most earnestly wish'd for an opportunity of entertaining you with the Progress I have made in *Philosophy,*

osophy, by reading those Authors, you advised me to read, to instruct me fundamentally in that Divine Science, which by way of Excellency is call'd *Philosophy*.

E U D O X U S.

The seeing you thus again, gives me no less Joy, and that will still be increased by Learning the Advantages you have gained by your Application to the Study of our sacred Science.

P Y R O P H I L U S.

I shall be indebted to you, not only for all that I now know of it, but likewise for what I shall hope to penetrate in the *Sophick* Mysteries, if you will please to continue to lend me the Assistance of your Knowledge. It was you that inspired me with all the needful Courage, to undertake a Study, whose first Difficulties appeared impenetrable; and of a Nature, continually to blunt the Points of Wits, that are most acute in the search of hidden Truth: But thanks to your good Counsel, I find myself but the more animated to pursue my Enterprize.

E U.

EUDOXUS.

I am pleas'd, that I have not been mistaken in the Judgment of the Character of your mind, you have it of the temper it ought to be of, for acquiring that Knowledge that surmounts the Capacity of an ordinary Genius, and not to soften under so many Difficulties as renders the Sanctuary of our *Philosophy* almost unaccessible. I very much applaud that Force with which I know you have combated the usual Discourses of certain Wits, who think themselves concerned in honour to treat as *Whimsy* and *Chimera*, whatever they do not understand, because they are unwilling it should be said, that others can discover Truths of which they have no Knowledge.

PYROPHILUS.

I never thought there was much Attention due to the Reasoning of such as will decide in Things they understand not ; but I confess to you, that had any thing been able to turn me from a Science, for which I have ever had a strong natural Inclination, it would have been that sort of Shame that Ignorance hath fastned upon Inquirers into this *Philosophy* : It is really troublesome to
be

be obliged to hide ones Application to it ; as one must either do, or pass in the Opinion of the World, for a Man that busies himself in vain *Chimera's* ; but as Truth where-ever it is, hath inestimable Charms for me, nothing has had the Power to divert me from this Study. I have read the Writings of a great many *Philosophers*, no less considerable for their Learning, than for their Probity ; and as it could never enter into my Thoughts, that so great Personages were so many publick Impostors, I would needs examine their Principles with serious Attention, and was convinced of the Truths they advance, altho' I pretend not to comprehend them all.

E U D O X U S.

You oblige me much by the Justice you render to the Masters of our Art ; but pray tell me, what *Philosophers* you have particularly read, and which are those that have given you most Satisfaction ? I contented my self with recommending to you only some few.

PYROPHILUS.

To reply to your demand, I should make a long Catalogue, for I have read the
Philo-

Philosophers many Years without ceasing. I have sought Knowledge in its Source, I have read the smaragdine Table, the seven Chapters of *Hermes* with their Commentaries. I have read *Geber*, the *Turba*, *Rosary*, *Theatrum*, *Bibliothèque*, *Chymical Cabinet*, and particularly *Artephius*, *Arnold de villa nova*, *Raymond Lully*, *Trevisin*, *Flamel*, *Zacchary*, and many others, Antient and Modern, whom I name not ; among others, *Basil*, *Valentine Cosmopolita*, and *Philaethes*.

I assure you I was terribly put to it, to try to find the essential Point in which they all should agree, they making use of Expressions so differing, and often, seem to be opposite. Some speak of the Matter in abstracted Terms, others in Terms compounded : Some express only certain Qualities of the Matter, others stick upon quite different Properties ; some consider it in a State purely natural, others speak of it in a State of some of the Perfections it receives from Art : And all this together flings one into such a Labyrinth of Difficulties, that it is no wonder that most of those who read the *Philosophers*, do form quite different Conclusions.

I did not content my self to read the chief Authors you directed me to barely
once

once over; I read them over again and again, even as often as I thought I could draw new Instructions from them, either as to the true Matter, or as to its divers Preparations, whereon depends the whole Success of the Work. I have made Extracts from all the best Books. I have meditated thereon Day and Night, until I thought I knew the Matter, and its different Preparations, which Property is but one and the same continued Operation. But I avow to you, that after such solid Pains, I took a singular Pleasure to read the Antient Quarrel of the *Philosophers* Stone with *Gold* and *Mercury*; the Neatness, the Simplicity, and the Solidity of this Tract have charmed me; and as it is a standing Truth, that he who understands one true *Philosopher* perfectly, does most certainly understand them all; permit me, if you please, to ask you some Questions concerning this, and have the Goodness to answer me with the same Sincerity that you have always used towards me. I assure my self, that after that, I shall be as much instructed as it is necessary to be to put my Hand to the Work, and happily to arrive at the Possession of the greatest of all those temporal Blessings, wherewith it pleases God to honour those who Labour in his Love and Fear.

E U D O X U S.

I am ready to satisfy your Demands, and shall be very glad to hear you touch the essential Point, whilst I am in the Resolution to conceal nothing from you of what may serve for the Instruction you may think you want : But I believe it will be proper that I first make you some Remarks, that will very much contribute to clear some important Passages of the Tract you have mentioned.

Remark then, that the term *Stone* is taken in many different Acceptations, and in particular with regard to the three different Stations of the Work ; which makes *Geber* say, That there are three Stones, which are the three Medicines answering to the three Degrees of Perfection of the Work ; so that the Stone of the first Order, is the Matter of the *Philosophers* perfectly purified, and reduced into a pure mercurial Substance ; the Stone of the second Order, is the same Matter decocted, digested, and fixed into an incombustible Sulphur ; the Stone of the third Order, is the very same Matter fermented, multiplied, and pushed to the last Perfection of Tincture fixt, permanent, and

tinging ;

tinging : And these three Stones are the three Medicines of the three Kinds.

Remark further, that there is a great Difference between the Stone of the *Philosophers*, and the *Philosophick* Stone. The first is the Subject of *Philosophy*, considered in the State of its first Preparation, in which it is truly a Stone, since it is solid, hard, heavy, brittle, frangible ; it is a Body (says *Philalethes*) *because it flows in Fire like a Metal* ; and yet it is a Spirit, *for it is wholly Volatile*. *It is the Compound and the Stone that contains the Humidity, that runs in the Fire* (says *Arnoldus* in his Letter to the King of Naples) it is in this State that it is a middle Substance between a Metal and Mercury (as the Abbot *Sinesius* expresses it) it is in fine in this State, that *Geber* considers it, where he says in two Places of his *Summa*, *Take our Stone, that is to say, (saith he,) the Matter of our Stone*, just as if he had said, take the *Philosopher's* Stone, which is the Matter of the *Philosophick* Stone.

The *Philosophick* Stone, is therefore the same Stone of the *Philosophers* ; when by the secret Magistery it is exalted to the Perfection of the third Order, transmuting all imperfect Metals into pure *Gold* or *Silver*, according to the Nature of the Ferment

D

adjoined

adjoined to it. These Distinctions will do you considerable Service, to unfold the difficult Sense of the *Philosophical* Writings and to clear up divers Passages of this very Author, upon which you intend to discourse me.

PYROPHILUS.

I already discern the Utility of these Remarks, and find in them the Explication of some of my Doubts ; but before we pass any further, pray tell me whether the Author of this little Tract, which I speak of, deserves the Approbation that many learned Men do give it, and whether it contains the whole Secret of the Work ?

EUDOXUS.

You need not doubt, but that this Treatise is done by the Hand of a true Adept, and consequently merits the Esteem and Approbation of *Philosophers*. The principal Design of this Author, is to undeceive an almost infinite Number of Artists, who deceived by the literal Sense of our Writings, obstinately persist, that the Magistery is to be effected by the Conjunction of *Gold* with *Mercury* variously prepared ; and to convince them absolutely, he maintains with the best and most Antient *Philosophers*, (*) that the Work is not
made

made but of one only Thing, of one only and the same Species.

P Y R O P H I L U S.

That is the very first of the Places that raised me some Scruples; for methinks one may reasonably doubt, that Perfection ought to be sought in one only self same Substance, and that without adding any Thing to it, one can be able to make all Things of it. The *Philosophers* on the contrary say, that not only we must remove the Superfluities from the Matter, but what is wanting must likewise be added to it.

E U D O X U S.

It is easy to deliver you from that Doubt by this comparison; in the same manner as Juices extracted from divers Herbs, depurated from their Fæces, and incorporated together, make but one Confection of one only and self same Species; so the *Philosophers*, with Reason, call their prepared Matter, one only and self same Thing, although we are not ignorant that it is a natural Compound of certain Substances from one same Root, end of one same Kind, making together one whole compleat Homogeneity; in this Sense the *Philosophers* do all agree, though some

say, their Matter is compounded of two Things, and others of three; though some write, that it consists of four, and some of five; and others again, that it is but one only Thing: They are all equally in the right, because divers Things of one and the same Kind naturally and intimately united, even as several Waters distilled from Herbs, and mingled together, do indeed constitute but one only self-same Thing; and this is done in our Art, and so much more fundamentally, as the Substances that make up the philosophical Compound, differ less among themselves, than sorrel Water differs from lettuce Water.

PYROPHILUS.

I have nothing to reply to what you have said, I comprehend the Sense of it very well; but there remains with me a Doubt upon this Occasion, that I know several Persons well versed in the reading of the best *Philosophers*, and who yet follow a Method quite contrary to the first Foundation that our Author lays; that is to say, that

2. (*) *the philosophical Matter hath no need of any Thing whatsoever, other than to be dissolved and coagulated.* For these Persons begin the work by Coagulation; they must there-

therefore work upon a liquid Matter, instead of a *Stone*; pray inform me, whether this Method be that of Truth?

E U D O X U S.

Your Remark is very judicious, the greatest part of true *Philosophers* are of the same Sentiment with this Author. The Matter has no need but to be dissolved, and then coagulated; Mixtion, Conjunction, Fixation, Coagulation, and other like Operations, are made almost of themselves; but Solution is the great Secret of the Art. It is this essential Point that the *Philosophers* do not reveal. All the Operations of the first Work, or of the first Medicine, is nothing (to speak properly) but a continual Solution; so that Calcination, Extraction, Sublimation, Distillation, is but a true Solution of the Matter. *Geber* taught not the Necessity of Sublimation, but because it not only purifies the Matter from its gross and combustible Parts; but also, because it disposes to Solution, from whence results the Mercurial Humidity, which is the Key of the Work.

PYROPHILUS.

I am now well fortified against those pretended *Philosophers*, who are of a contrary Sentiment to this Author; and I know not, how they can imagine that their Opinion squares exactly with the best Authors?

EUDOXUS.

This very Author alone suffices to let them see their Error, he explains himself by a very right simile of Ice, which melts with the least Heat; to let us know, (*)

3. That the principal Operation is to procure the Solution of a Matter hard and dry, coming near to the Nature of a Stone; which, nevertheless, by the Action of the natural Fire, ought to be resolved into a dry Water, as easily as Ice is melted by the least Heat.

PYROPHILUS.

I should be extremely obliged to you, if you would be so kind to inform me, what it is you call (*) *the natural Fire*. I very

4. well know it is the principal Key of the Art, many *Philosophers* have expressed the Nature of it by very obscure Parables; but I do confess to you, that I have not as yet been able to comprehend this Mystery.

E U-

E U D O X U S.

It is indeed the great Mystery of the Art, all other Mysteries of this sublime Philosophy depending on the Knowledge of this. How satisfied should I be, might I nakedly explain this Secret to you; but I cannot do that, which no *Philosopher* believes to be in his Power, all you can reasonably expect of me is to tell you, that the natural Fire whereof this *Philosopher* speaks, is a potential Fire, that burns not the Hands, but makes its Efficacy appear, being a little excited by the exterior Fire. It is therefore a Fire truly Secret, that this Author in the Title of his Work calls *Lunar Vulcan*. *Artephius* has made a more ample Description of it, than any other *Philosopher*. *Pontanns* has copied him, and tells us, that he erred two Hundred times, because he knew not this Fire, 'till he had read and understood *Artephius*; this mysterious Fire is natural, because it is of one same Nature with the philosophick Matter; but, nevertheless, the Artist prepares them both.

P Y R O P H I L U S.

What you have told me, rather excites, than satisfies my Curiosity. Blame not the

earnest Request I make you, to instruct me more clearly, in a Point of such Importance, that without the Knowledge of it, it were in vain to pretend to the Work; for without it, one meets a full Stop, after the first Step made in the practick Part of the Work,

E U D O X U S.

The wise Men have been no less reserved concerning their Fire, than concerning their Matter; so that it is not in my Power to add any Thing to what I have said of it. I remit you therefore to *Artephius* and *Pontanus*. Consider only with Application, that this natural Fire is an artificial Invention of the Artist, that it is proper to calcine, dissolve, and sublime the *Stone* of the *Philosophers*; and that there is but this one sort of Fire in the World able to produce the like Effect. Consider that this Fire is of the Nature of Lime or Calx, and that it is in no sort a Stranger, with regard to the Subject of Philosophy. Consider, in fine, also by what means *Geber* teaches to make the Sublimations requisite to this Art; for my part I can do no more, but make for you the same with that another *Philosopher* made,

made, *That the Stars of Venus and horned Diana may be propitious to you.*

P Y R O P H I L U S.

I should have been glad you had spoken more intelligibly, but since, there are certain Bounds, beyond which the *Philosophers* cannot pass; I content my self with what you have made me Remark; I will again read over *Artephius* with more Application, than I have yet done, and I shall not forget what you have told me, that the secret Fire of the wise Men, is a Fire that the Artist prepares according to Art, or at least, that he cause to be prepared by those that have a perfect Knowledge of Chymistry; that this Fire is not actually hot, but that it is a fiery Spirit, introduced into a Subject of one self same Nature with the *Stone*, and which being moderately excited by the exterior Fire, calcines, dissolves, sublimes the *Stone*, and resolves it into a dry *Water*, as *Cosmopolite* has expressed it.

E U D O X U S.

You perfectly comprehend what I have been telling you; I find so by the Commentary you add to it. You must know, that from this first Solution, Calcination, or
Sublima-

Sublimation, which are here one and the same Thing, there results the Separation of the *terrestrial and adustible* Parts of the *Stone*; especially if you follow *Geber's* Counsel touching the Regiment of the Fire in the manner he teaches it, where he treats of the *Sublimation of the Bodies, and of Mercury*. You ought to hold it for a constant Truth, that there is but this one way in the World, to extract from the *Stone* its unctuous Humidity, which inseparably contains the *Sulphur*, and the *Mercury* of the wise Men.

P Y R O P H I L U S.

I am thus intirely satisfied upon the principal Point of the first Work; do me the Favour to tell me, if the Comparison that our Author makes (*) of *Wheat, with the Stone of Philosophers, with regard to their necessary Preparation, to make Bread with the one, and the Universal with the other, appears to you to be a proper and well suited Comparison.*

E U D O X U S.

It is as proper as can be made, if the *Stone* be considered in the State wherein the Artist begins to put it, to be able to be rightly called the subject and philosophick
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Compound ; for just as we are not nourished by Wheat, such as Nature produces it ; but we are obliged to reduce it into Meal, to separate from it the Bran, to make it into Paste with Water, to make Bread of it, which must be baked in an Oven to become a proper Aliment ; in the same manner, we take the *Stone*, we grind, or powder it, we separate from it by the secret Fire its Terrestreity ; we sublime it, we dissolve it with the Water of the Sea of the wise Men ; we decoct this simple Confection, to make of it a sovereign Medicine.

P Y R O P H I L U S.

Give me leave to tell you, that there seems to me some difference in this Comparison. The Author says, that one must take this Mineral alone, to make this great Medicine, and yet with Wheat alone we cannot make Bread ; it is necessary to add to it, not only Water, but Leaven.

E U D O X U S.

You have already the Answer to this Objection ; in as much as this *Philosopher*, like all the rest, forbids not *absolutely to add any Thing*, but that nothing strange, or contrary be added. The Water that is added

to the Meal, and the Leaven likewise, are nothing strange, or contrary to the Meal; the Grain of which 'tis made was nourished by Water in the Earth; and Water is therefore of a Nature analogical to Meal: *So the Water of the Sea of the Philosophers, is of the same Nature with our Stone*; because all that is comprized under the Mineral, and metallick Gendre, was formed and nourished of that very same Water in the Bowels of the Earth, whither it penetrates with the Influence of the Stars. You may plainly see, by what I have said, that the *Philosophers* do not contradict themselves, when they say it is one only self Substance, and when they speak of it as a compound of many Substances of one only, and self same Species.

P Y R O P H I L U S.

I think there is none but must be convinced by so solid Reasons as those you alledge. But tell, if you please, whether I am mistaken in the consequence I draw from that Passage of our Author, where he says,
 6. that (*) *those that know after what manner Metals and Minerals ought to be treated, may go directly to the Work they aim at.*
 If this be so, it is evident that the Mat-
 ter

ter and Subject of the Art must not be sought for, but in the Family of Metals and Minerals, and that all that work upon other Subjects, are in the Road of Error.

E U D O X U S.

I will answer, your consequence is very well drawn ; this *Philosopher* is not alone in speaking thus, he agrees therein with the greatest Number, Antient and Modern. *Geber*, who perfectly knew the Magistery, and who used no Allegory, treats throughout his whole Summa only of Metals and Minerals, of Bodies and Spirits, and of the right manner of performing them, to make the Work of them. But as the philosophick Matter is partly Body, and partly Spirit, as in one Sense it is Terrestrial, and in another it is all Celestial ; and as some Authors consider it in one Sense, and others treat of it in another, this has given Occasion to the Error of a great Number of Artists ; who under the Name of *Universalists*, reject every Matter that hath received a determinative from Nature ; because they cannot destroy the particular Matter, to separate from it the Grain which is the pure universal Substance, which the particular Matter shuts up in its Bosom, and to which
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the wise and illuminated Artist can absolutely render all the Universality necessary to it, by the natural Conjunction that he makes of this Germ; with the most universal Matter, from whence it hath drawn its Original. Be not frightened at these singular Expressions, our Art is Cabilistick. You will easily comprehend these Mysteries before you are got to the end of the Questions, which you design to make me upon the Author that you examine.

P Y R O P H I L U S.

If you gave me not this hope, I protest to you, that these mysterious Obscurities were enough to put me quite off, and make me Despair of my good Success; but I repose an entire Confidence in what you tell me, and I very well comprehend, *That the Metals of the Vulgar, are not the Metals of the Philosophers; for it is evident, that to be such they must be destroyed, and cease to be Metals:* And the wise Man wants nothing but the viscus Humidity, which is their first Matter from which the *Philosophers* make their living Metals by an Artifice, that is as Secret as it is founded upon the Principles of Nature; is not that your meaning?

E U D O X U S.

If you are as well acquainted with the Laws of the Practice of the Work, as you seem to me to comprehend the Theory, you have no need of my Instructions.

P Y R O P H I L U S.

I beg your Pardon, I am very far from being so great a Proficient; what you take for an Effect of a perfect Knowledge of the Art, is nothing but a Facility of Expression that I have got by reading of Authors, with whom I have filled my Memory. I am on the contrary ready to Despair of ever attaining to such a Pitch of Knowledge, when I consider, that this *Philosopher* requires, as do divers others, that he that aspires to this Science, (*) *should* 7. *know externally and internally the Properties of all Things, and that he penetrate into the Depth of the Operations of Nature.* Tell me, if you please, who is the Man that can flatter himself to arrive at a Knowledge of so vast an Extent?

E U D O X U S.

It is true, this *Philosopher* puts no Bounds to the Learning of him, who pretends to under-

understand so miraculous an Art ; for the wise Man ought to be perfectly acquainted with Nature in general, and her Operations, as well in the Center of the Earth, in the Generation of Minerals and Metals, as upon the Earth in the productive of Vegetables and Animals. He ought also to know the universal Matter, and the Matter particular and immediate, upon which Nature works for the Generation of all Beings ; he ought, in fine, to know the Affinity and Sympathy, as also the Antipathy and natural Aversion that is found in all Things of the World. Such was the Science of the great *Hermes*, and of the first *Philosophers*, who like him arrived at the Knowledge of this sublime Philosophy, by their penetrating Minds, and by the Strength of their Reasoning ; but since this Science was committed to Writing, and that the general Knowledge of which I gave you an Idea is to be found in good Books ; Reading, Meditation, good Sense, and a sufficient Practice in Chymistry, may give almost all the necessary Light to acquire the Knowledge of this supreme Philosophy ; add thereto Uprightness of Heart, and of Intention, without which it is impossible to succeed.

P Y R O P H I L U S.

You give me a most sensible Joy. I have read much ; I have meditated yet more ; I have exercised my self in the Practise of Chymistry ; I have verified the saying of *Artephius*, who assures, *That he knows not the Composition of Metals, who is ignorant how they must be destroyed*, and without this Destruction it is impossible to extract the metallick Humidity, which is the true Key of the Art ; so that I can assure my self, that I have acquired the greatest part of the Qualities, that according to you, are required in him that aspires to this high Understanding : I have, besides, a very particular Advantage, and that is the Goodness that you have in being willing to communicate a part of your Knowledge to me in the clearing of my Doubts ; permit me, therefore, to go on, and to ask you upon what Foundation *Gold* uses such outrageous Terms to the Stone of the *Philosophers*, (*) *Calling* 8. *it a venomous Worm, and treating it with the Appellation of Enemy of Men, and of Metals.*

E U D O X U S.

These Expressions ought not to seem strange to you, the *Philosophers* themselves

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call

call their Stone *Dragon* and *Serpent*, *infesting all Things with its Venom*. Its Substance, and its Vapour, are indeed a Poison, which the *Philosopher* should know how to change into an Antidote by Preparation and Decoction. The Stone is moreover the Enemy of Metals, since it destroys them, and devours them. *Cosmopolite* says, there is a Metal, and a Steel, *which is as the Water of Metals, which has the Power to consume Metals, that there is nothing but the radical Moisture of the Sun, and of the Moon, that can resist it*. But take heed that you do not here confound the *Philosopher's* Stone, with the *Philosophick* Stone; because, if the first like a true *Dragon* destroys and devours the imperfect Metals; yet the second, as a sovereign Medicine, transmutes them into perfect Metals, and makes the perfect more than perfect, and fit to make perfect the imperfect.

P Y R O P H I L U S.

What you say not only confirms me in the Knowledge I have acquired by Reading, Meditation, and Practice; but likewise gives me a new additional Light, whose Splendour dispels that Darkness, under which the most important philosophick Truths have seemed to me 'till now to be veiled.

vailed. And I now conclude from our Author's Words, that those great Physicians are mistaken, who believe (*) *That the universal Medicine is in Gold vulgar.* Do me the Favour to tell me your Opinion in this Point.

E U D O X U S.

There is no doubt but *Gold* possesses great Virtues for the Preservation of Health, and for curing the most dangerous Diseases. ♀ ♁ ♀ and ♂, are every Day usefully employed by Physicians, as likewise is ☾; because their Solution or Decomposition which manifests their Properties, is easier than that of ☉; and therefore the more such Preparations as the vulgar Artists make of it, have an Agreement with the Principles and Practice of our Art; the more they make appear, the marvellous Virtues of ☉; but I tell you in Truth, that without the Knowledge of our Magistery (which only can teach the essential Destruction of ☉) 'tis impossible to make the universal Medicine of it; but the wise can make it much more easily with the *Gold of Philosophers*, than with ☉ vulgar; and so you see this Author makes the Stone reply to ☉, *That it might rather be angry with God, because*

*he had not given it those Advantages where-
with he had been pleas'd only to endue the
Stone.*

PYRROPHILUS.

10. To this first Injury that ☉ does to the
Stone, it adds a second, (*) *Calling it fugi-
tive and cheat, deceiving all those that place
any hope in it.* Instruct me, pray, how to
support the Innocence of the Stone, and
justify it from a Scandal of this Nature.

EUDOXUS.

Call to mind the Remark, that I have
already caus'd you to make, touching the
three different States of the Stone; and you
will then know, as well as my self, that of
Necessity it must in its beginning be all Vo-
latile, and by consequence Fugitive, for to
be deperated from all manner of Terrestrei-
ty, and brought from Imperfection to the
Perfection that the Magistery gives it in
its other States; and therefore the Reproach
intended it by ☉, turns into its Praise; for
were it not Volatile and Fugitive in the be-
ginning, it would be impossible to give it at
last the Perfection and Fixity that are ne-
cessary to it; so that if it deceives any, it

is only the ignorant; but it is always faithful to the Sons of the Science.

P Y R O P H I L U S.

What you tell me is a certain Truth; I have learned from *Geber*, that only Spirits, that is to say, *Volatile Substances are capable to penetrate Bodies, to be united to them, to change, tinge, and perfect them; when these Spirits have been cleared from their gross Parts, and adustible Humidity.* And thus I am fully satisfied upon this Point; but as I perceive the Stone (*) has a great Contempt II. for ☉, and *boasts to contain in its Bosom a Gold infinitely more precious; do me the favour to tell me how many sorts of ☉ the Philosophers own.*

E U D O X U S.

To leave you nothing to desire concerning the Theory, and the Practice of our Philosophy; I will acquaint you, that according to the *Philosophers*, there are three sorts of ☉.

The first is an Astral ☉, whose Center is in the Sun, who by its Rays communicates it, together with its Light to all the Stars, that are inferiour to him. It is a fiery Substance, and a continual Emanation

of little solar Bodies, which by the Motion of the Sun and Stars, being in a perpetual Flux and Reflux, fill the whole Universe; all Things through the Extent of the Heavens, upon the Earth, and in its Bowels are therewith penetrated, we breathe continually this Astral *Gold*, these solar Particles incessantly penetrate into, and exhale from our Bodies.

The second is an Elementary \odot , that is to say, it is the most pure and the most fixt Portion of the Elements, and of all the Substances that are composed of them; so that all the sublunary Beings of the three Genders, contain in their Center a precious Grain of this elementary *Gold*.

The third is the beautiful Metal, whose unalterable Splendour and Perfection give it a Value, that makes it esteemed by all Men as a sovereign Remedy of all the Ills, and all the Necessities of Life, and as the only Foundation of humane Power and Grandeur; and therefore it is no less the object of the Avarice of the greatest Princes, than it is the wish and desire of all manner of People.

After this you will easily conclude, that the metallick *Gold* is not the *Gold* of the *Philosophers*, and that it is not without a
good

good Foundation, that in this Controversy before us, the Stone reproaches ☉ with not being what it presumes to be, but that it is the Stone which hides in its Bosom the true ☉ of the wise Man, that is to say, the two first Sorts of ☉, that I just now named to you ; for you must know, that the Stone being the most pure Portion of the metallick Elements, after the Separation and Purification, which the wise Man has made of it ; it follows, that it is properly the *Gold* of the second sort ; but when this ☉ perfectly calcined and exalted unto the Cleaness, and to the Whiteness of Snow, has acquired by the Magistery a natural Sympathy with the Astral *Gold*, of which it is visibly become the true Magnet, it attracts and centers in it self so great a Quantity of Astral *Gold*, and of solar Particles, which it receives from the continual Emanation that is made of them from the Center of the *Sun*, and of the *Moon*, that it is found in the nearest Disposition to be the living *Gold* of the *Philosophers*, infinitely more noble, and more precious than the metallick ☉, which is a Body without a Soul, and cannot be vivified, but by our living *Gold*, and by the Means of our Magistery.

PYROPHILUS.

How many Clouds do you dissipate in my Mind, and how many philosophical Mysteries do you unfold to me at a time, by the admirable Things you tell me! I shall never be able to give you all the Thanks I owe you. I confess, I am no longer surprized, that the Stone pretends to the preference before ☉, nor that it despises its Brightness, and its imaginary Merit; since the smallest Part of what the Stone gives to the *Philosophers*, is of more value than all the *Gold* in the World. Be pleased to have the Goodness to continue your favour towards me, as you have begun, and do me the Kindness to tell me, how the Stone can

12. ascribe to it self as an honour (*) *to be a matter fluid, and not permanent*; since all the *Philosophers* affirm it to be more fixt then ☉ it self.

EUDOXUS.

You see, that your Author assures, that the Fluidity of the Stone turns to the Advantage of the Artist; but he adds, that it is necessary at the same Time, that the Artist know how to extract this Fluidity, and which is the only Thing whereof the

Philoso-

Philosopher has need, as I have told you already; so that to be fluid, volatile, and not permanent, are qualities as necessary to the Stone in its *first* State, as are its fixity and permanency when it is in the State of its utmost Perfection; it is therefore with reason that the Stone esteems that quality as an honour, and so much the rather as the Fluidity does not hinder, but that the Stone is notwithstanding endued with a Soul more fixt than *Gold*: But I tell you once more, that the great Secret consists in knowing how to extract the Humidity of the Stone. I have appraised you, that this is indeed the most important Key of the Art. And upon this very Point it is, that the great *Hermes* cries out, *Blessed be the watry Form which dissolves the Elements*. Happy then is the Artist who not only knows the Stone, but also can turn it into Water. Which cannot be done by any other means, than by our *secret Fire*, which calcines, dissolves, and sublimes the Stone.

P Y R O P H I L U S.

Whence comes it then, (*) *That among a hundred Artists, there is scarce one to be found that works with the Stone*; and that instead of sticking to this one and only matter (alone
able

able to produce so great Marvels) they do on the contrary, almost all of them, apply themselves to Subjects that have none of the essential Qualities, that the *Philosophers* attribute to their Stone?

E U D O X U S.

That happens in the first Place, through the Ignorance of Artists, who have not so much Knowledge as they ought to have of Nature, nor of what she is able to operate in every Thing; and in the second Place, it happens, thro' a want of Penetration of Mind, which Occasions that they are easily deceived by the equivocal Expressions, that the *Philosophers* make Use of, to hide from the Ignorant, both the Matter, and its true Preparation. These two great Defects are the cause of the Mistake of these Artists, and that they fix upon Subjects wherein they discern some of the exterior Qualities of the true Matter of the *Philosophers*, without making Reflection on the essential Characters, that manifest it to the Wise?

P Y R O P H I L U S.

I see plainly the Error of those who imagine, that vulgar ☉ and ♀ are the true
Matter

Matter of *Philosophers*; and I am fully persuaded of it, seeing upon how weak a Foundation ☉ builds the pretence of its Advantage over the Stone, alledging for that purpose these words of (*) *Hermes*; *The* 14.
Sun is its Father, and the Moon is its Mother.

E U D O X U S.

This Foundation is frivolous; I have told you what the *Philosophers* mean when they attribute to the Sun and Moon the Principles of the Stone. The Sun and Stars are indeed the first Cause of it; they inspire the Stone with that Spirit and Soul that give it Life, and make all its Efficacy. And therefore it is that they are its Father and Mother.

P Y R O P H I L U S.

All the *Philosophers* say as this, (*) *That* 15.
the Physical Tincture is composed of a red and incombustible Sulphur, and of a clear and a well purified ☿; is this Authority any stronger than the last, to make it to be concluded, that *Gold* and *Mercury* are the Matter of the Stone?

E U D O X U S.

You ought not to have forgotten, that all the *Philosophers* unanimously declare, that

that vulgar ☉ and Metals are not the Metals ; that theirs are living, and that th others are dead ; nor should you have forgotten that I showed you by the Authority of the *Philosophers*, supported upon the Principles of Nature, that the metallick Humidity of the Stone prepared and purify'd contains inseparably in its Bosom the *Sulphur*, and the ♀ of the *Philosophers* ; that it is by consequence that only thing of one only and self same kind, to which nothing ought to be added ; and that the only ♀ of the wise Men contains its own *Sulphur*, by means whereof it coagulates, and fixes it self ; you ought therefore to hold for an undoubted Truth, that the artificial Mixture of a *Sulphur*, and of a ♀, whatever they be otherways than those which are naturally in the Stone, will never be the true philosophick Confection.

P R O P H I L U S.

16. But (*) *that great and natural Friendship which is between Gold and ♀, and the Union of them so easily made ; are they not Proofs that these two Substances may be converted by a due Digestion into a Tincture ?*

E U D O X U S.

There is nothing more absurd then that, for if all the ♀ mingled with ☉, should be

be converted into ☉, which is impossible, or that all the ☉ should be turned into ☿, or into some middle Substance, there would never be found more of solar Tincture in this Confection, than there was in the *Gold*, thus mingled with the ☿; and by consequence it would have no tinging Virtue, nor multiplying Power. But it is most certain, that there never can be any perfect Union of ☉ and ☿; for this fugitive Companion will abandon the ☉, as soon as ever it is pressed by the Action of the Fire.

P Y R O P H I L U S.

I doubt not in any sort of what you have now told me, those Sentiments being confirmed by the Experience of the most solid *Philosophers*, who openly declare themselves against *Gold* and *Mercury* vulgar; but at the same Time I have a doubt, which is this, that it being true, that the *Philosophers* never speak the Truth less, than when they seem openly to explain themselves, may they not, as touching the evident Exclusion of ☉, deceive those who take the Sense of their Expressions according to the Letter? Or may one rely upon for a Certainty, as this Author says, (*) *That the*
 Philose- 170

Philosophers do not manifest their Art, but when they make use of Similitudes, of Figures and of Parables?

E U D O X U S.

There is a great deal of difference between declaring positively, that such or such a matter is not the true Subject of the Art, as they do, touching ☉ and ♀; and giving to understand under Figures and Allegories, the most important Secrets to the Children of the Science, that have the Advantage clearly to discern the philosophick Truths, thro' the enigmatical Vails wherewith the Sages so artfully cover and conceal them. In the first Case, the *Philosophers* speak the Truth negatively, without any double meaning; but when they speak both affirmatively and clearly upon this Subject, it may be concluded, that those who stick to the literal Sense of their Words, will undoubtedly be deceived. The *Philosophers* have no way more certain to hide their Science from the unworthy, and open it to the wise, then not to explain it by Allegories in the essential Points of their Art; it was this made *Artephius* say, *That this Art is intirely Cabalistical*, for the understanding whereof, there is need of a kind of Revelati-
on;

on; the most penetrating Wit, (without the Assistance of a faithful Friend, who is a Master,) not being sufficient to distinguish Truth from Falshood; it being next to impossible, that by the only help of Books, and of Labour, and Experiments, one should be able to arrive at the Knowledge of the Matter, and much less to acquire the understanding of the Practice of an Art so singular, how plain, how natural, and how easy soever the same may be.

P Y R O P H I L U S.

I know by my own Experience, how needful is the help of a true Friend, such as you are. In the want of which, methinks, such Artists that have Wit, good Sense and Probity, have no better way than to confer together often, sometimes upon what Light they draw from the reading of good Books, and sometimes upon the Discoveries their Experiments afford them; that so from the Diversity and comparing of their different Sentiments, there may spring new Sparks of Knowledge, by which they may be enabled to carry their Discoveries to the last Period of this secret Science. I doubt not but you approve of my Opinion; but as I know that several Artists regard

gard [as visionary and paradoxical the Sentiments of those Authors, who maintain
 18. with this, (*) *That Perfection is to be sought in Things imperfect* ; I shall be extremely obliged to you, if you please to give me your Sense upon a Point that seems to me to be of great consequence.

E U D O X U S.

You are already persuaded of the Sincerity and Truth of your Author ; and you ought so much the less to call it in Question upon this Point, in that he is of one Mind herein with the true *Philosophers* ; and I cannot better prove to you the Truth of what he says here, than by making use of the same Reason, that he (quoting the Learned *Raymond Lully*) has given of it. For it is certain, that Nature stops in her Productions, when she has brought them to their proper State and Perfection ; for Example, when from a most clear and most pure mineral Water tinged by some Portion of metallick *Sulphur*, Nature produces a precious Stone, she stops there, as she likewise does when in the Bowels of the Earth she hath formed ☉ with mercurial Water, Mother of all Metals, impregnated with a pure solar *Sulphur* ; so that as it is not possible

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ble to make a Diamond, or a Ruby more precious, than it is in its kind ; so neither is it in the Power of the Artist, nay, (I will go further,) nor of Nature her self, to push on *Gold* to a greater Perfection, than what she has given it. It is the *Philosopher* that can only carry Nature from an undetermined Imperfection, even to a State more than Perfect. It is therefore necessary, that our Magistery produce a *plusquam* Perfection, which to accomplish, the Sage must begin with a Thing imperfect, which being in the way of Perfection, is found in the natural Disposition to be carried on even to *plusquam* Perfection, by the help of an Art wholly Divine, which is able to exceed the limited Bounds of Nature ; and indeed if our Art could not exalt a Subject to a State of *plusquam* Perfection, neither could we give Perfection to what is imperfect, and all our Philosophy were vain.

P Y R O P H I L U S.

There is none but must needs yield to the Solidity of your Reasoning ; but would not one be apt to think, that this Author plainly contradicts himself there, where he makes the Stone say, that common ϕ , (how well soever it may be purged,)

ged,) is not the \varnothing of the wise Men; and
 19. that for this only Reason, (*) *Because it is imperfect*; when according to him, if it were perfect, the intended Perfection were not to be sought in it.

EUDOXUS.

Take good Notice of this, and observe, that if the \varnothing of the wise Men hath been elevated by Art from an imperfect, to a perfect State, yet this Perfection is not of the Nature of that, whereat Nature stops in the Production of Things, according to the Perfection of their kind, such as is that of \varnothing vulgar; but on the contrary, the Perfection which the Art gives to the \varnothing of the wise Men, is but a middle State, a Disposition, and a Power that makes it fit to be carried by the continuance of the Work, unto the State of *plusquam* Perfection, which gives it the Faculty by the Accomplishment of the Magistrery, at last to give Perfection to the imperfect.

PYRROPHILUS.

These Reasons, how abstract soever, are very plain, and make Impression on the Mind; for my part, I confess, they fully convince me; I beseech you, to have the
 Good-

Goodness not to be offended at the Continuation of my Inquiries. Our Author assures us, that the Error into which the Artists fall, in taking vulgar *Sol* and *Mercury* for the true Matter of the Stone, deceived therein by the literal Sense of the *Philosophers*, (*) *Is the great stumbling Block to* 20. *Thousands of Persons*; for my part I can't imagine, how with any Reading, and good Sense, it is possible to harbour an Opinion so visibly condemned by the best *Philosophers*?

E U D O X U S.

And yet the Thing is so. The *Philosophers* warn them to no purpose, to take heed not to be deceived by common *Sol* and *Mercury*. Most do, nevertheless, obstinately adhere to them, and very often after having wrought in vain through a long Course of Years upon Matters strange and foreign, and are sensible of their fault, they then come to vulgar *Sol* and *Mercury*, wherein they find their Account no better then before. It is true, there are some *Philosophers*, who though otherwise appearing very sincere, yet throw Artists into this Error, maintaining very seriously, that those that know not the *Gold* of the *Philosophers*, may nevertheless find it in common *Gold*

decocted with the *Mercury* of the *Philosophers*. *Philaletha* is of this Sentiment; he assures, that Count *Trevisan*, *Zachary*, and *Flamel* followed this Way; but he adds, *That it is not the true Way of the wise Men, though it leads to the same End.* But these Assurances, however sincere they may seem, fail not to deceive the Artists, who, desirous to follow the same *Philaletha* in the Purification and Animation, that he teaches of common *Mercury*, to make the *Philosopher's Mercury* of it, (which is a most gross Error, under which he hath hidden the Secret of the *Mercury* of the wise Men,) undertake upon his Word a most painful and almost impossible Work; and after a long Labour full of Cares and Dangers, they get nothing but a *Mercury*, a little more impure than it was at first, instead of a *Mercury* animated with the celestial *Quinte Essence*, a deplorable Error that hath lost and ruin'd, and will still Ruin a very great Number of Artists.

P Y R O P H I L U S.

It is a great Advantage to become Wise at another's cost; for my part I will endeavour to reap Profit from this Error by following the good Authors, and guide
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my self by the Instructions your Goodness is pleased to give me. One of the Things that most contributes to the blinding of Artists, who adhere to ☉ and ♀, is that usual Expression of *Philosophers*, i. e. that their Stone is composed of Male and Female, that ☉ supplies the place of Male, and ♀ of Female; I know very well, (as my Author here says,) (*) *That it is not after the same* 2 L. *manner with Metals, as with Things that have Life*; but yet I shall be very sensibly obliged to you, if you will please to explain to me wherein this difference consists.

E U D O X U S.

It is a constant Truth, that the Copulation of the Male, and of the Female is ordained by Nature, for the Generation of Animals; but this Union of the Male and Female for the Production of the Elixir, as likewise for the Production of Metals, is purely Allegorical, and is no more necessary than for the Production of Vegetables, whose Seed contains in it self all that is required for Germination, Increase, and Multiplication of Plants. You will then Remark, that the philosophical Matter or ♀ of *Philosophers* is a true Seed, which, tho' Homogenous in its Substance, is yet of

a double Nature, *viz.* it participates equally of the Nature of metallick *Sulphur* and ☿, intimately and inseparably united, whereof the one represents the Male, and the other the Female; for which cause the *Philosophers* call it *Hermaphrodite*, (*i. e.*) that it is endued with both Sexes; so that without having need of the Mixture of any other thing, it alone suffices to produce the philosophick Infant, whose Family may be infinitely multiplied in the same manner, as a Grain of Wheat with time and culture may produce a sufficient Quantity to sow a vast Field.

P Y R O P H I L U S.

If these Wonders are as real as they are probable, one must confess, that the Science which gives the Knowledge of them, and teaches the Practise, is almost Supernatural and Divine; but not to digress from my Author, pray tell me, whether the Stone be not very bold to maintain confidently, and without shewing very pertinent Reasons, (*)

22. *That without it, no true ☉ and ♃ can possibly be made.* Gold disputes that quality with him, and sustains himself by an Argument, that carries much of Probability; he lays before the Stone its great Imperfections, as being a gross, impure, and venomous Matter;

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ter; and that *Gold* on the contrary is a Substance pure, and without Fault; so that, methinks, this high Pretension of the Stone (opposed by Reasons that appear not to be without Foundation) deserves to be supported and proved by Reasons of Weight.

E U D O X U S.

What I have already said, is more than sufficient, to establish to the Stone a Pre-eminence not only over *Gold*, but over all created Things; if you consider attentively, you will see that the Force of Truth is so great, that ☉ in attempting to decry the Stone by the Defects it has in its Birth, though not intending it, yet does indeed establish its Superiority, by the most solid Reasons that the Stone it self could allege in its own Favour; for Instance, *Gold* confesses and acknowledges, that the Stone founds its right of Pre-eminence upon this, (*) *That it is a universal Thing.* Needs 23. there any more for the Condemnation of ☉, and to oblige it to give place to the Stone? You are not ignorant how far universal Matter excels particular Matter. You have been showed that the Stone is the most pure Part of the metallick Elements, and that

that by consequence it is the first Matter of the mineral and metallick Gender, and that when this very same Matter has been animated, and made Fruitful by the natural Union that is made of it with the Matter purely universal, it becomes the vegetable Stone, alone capable to produce all the great Effects that the *Philosophers* attribute to the three Medicines of the three Kinds. There is no need of any stronger Reasons to defeat, once for all ☉ and ♀ vulgar, from their imaginary Pretensions; ☉ and ♀, and all other particular Substances, wherein Nature finishes her Operations, whether they be perfect, or whether they be absolutely imperfect, are intirely unprofitable, or contrary to our Art.

PYROPHILUS.

I am wholly convinced of it; but, I know several Persons, who ridicule the Stone, for pretending to dispute Antiquity with ☉. Our Author here maintains the same Paradox, and reproves ☉ with want of respect to the Stone, in giving the Lie (*) to one that is older than it self. Yet as
 24. the Stone derives its original from the Metals, it appears difficult to me to comprehend the Foundation of its Ancientness.

E U D O X U S.

There is no difficulty in giving you Satisfaction as to this Point: Nay, I do wonder how you came to form such a doubt; the Stone is the first Matter of the Metals, and consequently it is Prior to ☉, and to all other Metals; and if it derives its Original from them, or if it takes Birth from their Destruction, it does not therefore follow, that it is a Production posterior to Metals; but on the contrary, it is Prior to them, since it is the Matter from whence all Metals have been formed. The Secret of the Art consists in knowing how to extract from Metals this first Matter, or this metallick Germ, which is to vegetate by the Fecundity of the Philosophick Sea.

P Y R O P H I L U S.

I am now convinced of this Truth, and I find ☉ to be inexcusable, to be thus wanting in respect to his Elder, who has in its behalf the most Ancient, and the greatest *Philosophers*. *Hermes, Plato, and Aristotle* are in its Interest. And every Body knows them to be unquestionable Judges in this Case. Permit me only to ask you a Question upon each of the Passages of those *Philosophers*, whom

whom the Stone has here cited to prove by their Authority, that it is the only and true Matter of the wise Men.

The Passage of the smaragdine Table of the great *Hermes*, proves the excellency of the Stone, in that it shows that the Stone is endued with two Natures, *i. e.* with the Nature of superior Beings, and with that of inferior Beings; and that these two Natures both alike have one only and the same Original; so that we must conclude, that they (being perfectly united in the Stone) compose a third Being of an inexpressible Virtue: But I know not whether you will be of my Sentiments, as to the Translation of this Passage, and the Commentary of *Hortulanus*. One reads after these words; *That which is below, is as that which is on high; and that which is on high, is as that which is below.* One reads, (*)
 25. (I say,) *To do the Miracles of one only Thing.* For my part, I take it, that the *Latin* Original has quite another Sense, for the *quibus*, which makes the Connexion of the last Words with the preceding, signifies, *That by these Things*, (that is to say, by the Union of these two Natures) *one does the Miracles of one Thing.* The *to*, of which the Translator and Commentator do make Use, destroys the Sense and the Reason of a Passage,
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sage, that of it self is very proper and intelligible. Tell me, if you please, whether my Remark be well founded.

E U D O X U S.

Your Remark is not only right, but it is also important. I confess, I had made no Reflection upon it; in this you spoil the Proverb, *For here the Scholar outdoes the Master.* But as I had read the Emerald Table oftner in *Latin* than in *French*, the fault of the Translation, and of the Commentary, had raised no sort of doubt in me, as it may do in those who read only in *French* this summary of the sublime Philosophy of *Hermes.* Indeed the superior and inferior Natures are not alike to work Miracles; but it is because they are alike, that one can do by them the Miracles of one only Thing. You may see now that I am altogether of your Sentiment in this.

P Y R O P H I L U S.

I am then mightily well pleased with my Remark; I doubted whether it might deserve your Approbation; but I assure my self after that, that the Children of the Science will also thank me to have drawn from you upon this Subject an Explication that will questionless

tionless satisfy the Disciples of the great *Hermes*. There is no doubt but that the Learned *Aristotle* perfectly understood this great Art. What he has written of it, is an evident Proof he did so; and in this dispute the Stone has the skill to make use of the Authority of this great *Philosopher*, by a Passage that contains its most singular, and most surprizing Qualities. Have the Goodness, if you please, to tell me, how
 26. you understand this; (*) *It weds it self, it is with Child by it self, and it is Born of it self.*

E U D O X U S.

The Stone weds it self; in as much as in its first Generation, it is Nature alone assisted by Art, that makes the perfect Union of the two Substances, which give it Being, from which Union there results at the same time the essential Depuration of the Metallick *Sulphur* and *Mercury*. An Union and Marriage so natural, that the Artist who lends his Hands to it in disposing all things requisite, can give no Demonstration of it by the Rules of Art; since he cannot even so much as well comprehend the Mystery of this Union.

The Stone is with Child by it self; when Art continuing to assist Nature, by mere natural Means, puts the Stone in the Disposition requisite for it, to impregnate it self with the Astral Seed, which renders it fruitful, and gives it the Power of multiplying its kind.

The Stone is Born of it self; because after having wedded it self, and after being with Child by it self, Art doing nothing else than to assist Nature, by the continuance of a Heat necessary to Generation, it takes a new Birth from it self, just as the *Phoenix* is born again from its Ashes; it becomes the Son of the Sun, the universal Medicine of all Things, that have Life, and the true living Gold of the *Philosophers*; which by the continuance of the Help of the Art, and the Ministry of the Artist, acquires in a little time the Royal Diadem, and the sovereign Power over all his Brethren.

P Y R O P H I L U S.

I very well conceive, that upon the same Principles, it is not difficult to comprehend all the other Qualities, that *Aristotle* attributes to the Stone, *As to kill it self*; *to reassume Life of it self*; *to be dissolv'd of it self in its own Blood*, *to coagulate it self therewith a-new*; and in
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fine to acquire all the Properties of the philosophick Stone. Nor do I now find any difficulty in the Passage of *Plato*. I intreat you, nevertheless, that you will please to tell me, what that Ancient Philo-
 27. *sopher* and his Followers meant by this, (*)
That the Stone has a Body, a Soul, and a Spirit, and that all Things are of it, by it, and in it.

E U D O X U S.

According to natural Order, *Plato* ought to have preceded *Aristotle*, who was his Scholar, and from whom probably he learnt the secret Philosophy, wherein he was very desirous that *Alexander the Great* should believe him perfectly instructed; if one may be allowed to judge of it by certain Passages in the Writings of this *Philosopher*, but however, such order is of no mighty Importance, if therefore you well examine the Passage of *Plato*, and that of *Aristotle*, you will not find them much different in Sense: But yet to give you the Satisfaction of an Answer to the Question you ask me, I will only tell you, that the *Stone* has a Body, in as much as it is, as I have told you before, a Substance wholly metallick, which gives it the Ponderosity; that it hath a Soul, which is
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the most pure Substance of the Elements, in which consists its Fixity, and its Permanency; that it hath a Spirit, which makes the Union of the Soul with the Body, which [Soul] it acquires particularly from the Influence of the Stars, and is the Vehicle of Tinctures. Nor will you find it very hard to conceive, *That all Things are of it, by it, and in it*; since you have already seen, that the *Stone* is not only the first Matter of all Beings contained in the mineral and metallick Family, but that it is also united to the universal Matter, from whence all Things have taken Birth; and this is the Foundation of those last Attributes that *Plato* gives to the *Stone*.

P R O P H I L U S.

As I perceive that the *Stone* not only attributes to it self the universal Properties, but that it pretends also, (*) *That the Success that some Artists have had on certain particular Processes, is only owing to it*; I must confess, that I do not well understand how that can be.

E U D O X U S.

And yet this *Philosopher* explains it pretty clearly; he says, that some Artists who have

have imperfectly known the *Stone*, and have also known but a part of the Work, having yet wrought with the *Stone*, and found means to separate its Spirit, which contains its Tincture, they have succeeded so far as to communicate some Parts of it to imperfect Metals, which have Affinity with the *Stone*, but that not having a full Understanding of its Virtues, nor of the manner of working with it, their Labour has not turned to any great Account; and even of these Artists the Number is very small.

P Y R O P H I L U S.

It is natural to conclude from what you have told me, that there are Persons who have the *Stone* in their Hands, without knowing all its Virtues; or if they knew them, yet they are ignorant how to work with it to succeed in perfecting the great Work, and that this Ignorance is the Cause that their Labours are not crowned with Success. Pray tell me, if it be not thus.

E U D O X U S.

Without doubt many Artists have the *Stone* in their Possession; some despise it as a mean Thing, others admire it, because of
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the Characters, in some sort supernatural, which it carries in its Birth, and yet without knowing all its Value. There are, in fine, who are not ignorant of its being the true Subject of Philosophy ; but the Operations which the Sons of Art are to make upon this noble Subject, are intirely unknown to them ; because they are not taught in Books, and because all *Philosophers* hide this admirable Art which converts the *Stone* into the *Mercury* of *Philosophers*, and which teaches to make the philosophick *Stone* of this *Mercury*. This first Work is the Secret one, touching which the Sages declare themselves only in Allegories, and by impenetrable *Enigma's*, or else are wholly silent in it. And this as I have told you, is the great Block, at which almost all Artists stumble.

P R O P H I L U S.

Happy those that are Masters of so great Knowledge ! For my part, I can't flatter my self to be arrived at so high a Point ; but I find my self at a Loss to know how to thank you enough, for having given me all the Instructions that I could reasonably desire of you, upon the most essential Points of this Philosophy, and indeed upon all those Points, touching which you have been

pleas'd to return Answers to my Questions ; I earnestly intreat you not to grow weary, for I have still something to ask you, which seems to me to be of very great consequence. This *Philosopher* assures, that the Error of those who have wrought with the *Stone*, and have
 29. not succeeded, proceeds (*) *from their not having known the Original, from whence the Tinctures come.* If the Source of this philosophical Fountain be so secret, and so difficult to discover ; it is certain, that there are very many deceived ; for it is generally believed, that Metals and Minerals, and particularly *Gold*, contain in their Center this Tincture, which is capable to transmute the imperfect Metals.

E U D O X U S.

This Source of vivifying Water, *Is before the Eyes of all the World, says Cosmopolite, and few Men know it.* Gold, Silver, Metals, and Minerals, contain not a Tincture able to multiply to Infinity, there are none but the living Metals of the *Philosophers* that have obtained from Art and Nature this multiplying Faculty : And it is certain, that there are none but those who are perfectly enlightned in the philosophick Mystery, that know the true Original of the
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the Tinctures. You are not of the Number of those, who are ignorant whence the *Philosophers* draw their Treasures, without fear of draining the Source. I have told you clearly, and without Ambiguity, that the Heaven, and the Stars, but particularly the *Sun* and *Moon* are the Principles of this Fountain of living Water, which is alone proper to operate all the Wonders that you know. It is this that makes *Cosmopolite* say in his *Enigma*, that in the delicious Isle, of which he gives the Description, there was no Water, and and that all the Water that was attempted to be brought thither by Engines, and by Art, *Was either useless or poisoned, except that which some few Persons knew how to extract from the Rays of the Sun, or of the Moon.* The Means to make this Water to descend from Heaven is truly wonderful; it is in the Stone, which contains the central Water, which is indeed one sole and the same Thing with the celestial Water, but the Secret consists in the knowing how to make the Stone become a Magnet, to attract, embrace, and unite this Astral *Quintessence* to it self, so as to make together but one sole Essence, perfect and more than perfect, able to give Perfection to the imperfect, after the Accomplishment of the Magistery.

PYROPHILUS.

How many and great are my Obligations to you, that you are pleased to reveal to me so great Mysteries, to whose Knowledge I could never hope to attain, without the Assistance of your Elucidations! But since you are pleased to indulge my continuance, permit me, if you please, to tell you, that I never saw any *Philosopher* till now, who so precisely declares as this does, that there must be a Wife given to the Stone, making it to that end speak in this manner. (*) *If these Artists had carried their Enquiry further, and had examined which is the Wife who is proper for me; if they had sought her out, and had united me to her, I had been able to have tinged a thousand Times more.* Although I am sensible in general, that this Passage has an entire Relation to the former; yet, I must confess, that this Expression of a Wife, proper for the Stone, does notwithstanding perplex me.

EUDOXUS.

It is very much, however, that you know already of your self, that this Passage has a Connexion with that which I but just before explained to you, *i. e.* that you well appre-

apprehend, that the Wife which is proper for the Stone, and which ought to be united to it, is that Fountain of living Water, whose Source altogether Celestial, which hath particularly its Center in the Sun, and in the Moon, produces that clear and precious Stream or Rivulet of the wise Men, which gently slides into the Sea of the *Philosophers*, which environs all the World; it is not without very good Reason, that this Divine Fountain is called by the Author, the Wife of the Stone; some have represented it under the Form of a heavenly Nymph; some give it the Name of the chaste *Diana*, whose Purity and Virginity is not defiled by the spiritual Band that unites it to the Stone: In a word, this magnetick Connexion is the magical Marriage of Heaven and Earth, whereof some *Philosophers* have spoken; so that the fruitful Source of the physical Tincture, that performs so great Wonders, takes Birth from this altogether mysterious conjugal Union.

P Y R O P H I L U S.

I find with an unspeakable Satisfaction the whole Effect of the Elucidations, you have been pleased to impart to me; and since we are upon this Point, I desire your leave to

ask you a Question, which though it rise not from the Text of this Author, is yet essential to this Subject. I beseech you to tell me, whether the magical Marriage of Heaven and Earth can be celebrated at any time? Or whether there be Seasons of the Year more proper than others to solemnize those magical Nuptials?

EUDOXUS.

I am already gone too far, to refuse you an Explication so necessary, and so reasonable. Divers *Philosophers* have told the Season of the Year, which is the most proper for this Operation. Some have made no Mystery of it; others more reserved have not explained themselves upon this Point, but by Parables. The first have named the Month of *March*, and the *Spring*. *Zachary*, and other *Philosophers* say, that they begun the Work at *Easter*, and that they finished it happily within the Course of the Year. Others are contented with representing the Garden of *Hesperides* enamelled with Flowers, and particularly with *Violets* and *Primroses*, which are the earliest Productions of the Spring. *Cosmopolite* more ingenious than the rest to indicate, that the Season the most proper for the philosophick

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Work, is that wherein all living Beings, sensitives and vegetables, appear animated with a new Fire, which carries them reciprocally to Love, and to the Multiplication of their Kinds; he says, that *Venus is the Goddess of this charming Isle*, wherein he saw naked all the Mysteries of Nature; but to denote more precisely this Season, he says, *That there were seen feeding in the Pastures, Rams and Bulls, with two young Shepherds*, expressing clearly in this witty Allegory, the three spring Months, by the three celestial Signs, answering to them, *viz. Aries, Taurus, and Gemini.*

P Y R O P H I L U S.

I am ravished with these Interpretations. Those who are greater Proficients in these Mysteries than I am, perhaps may not put so great a Value as I do on the Solution of the *Enigma's*, whose Sense has notwithstanding been hitherto impenetrable to many of those, who in other Respects are supposed to have very well understood the *Philosophers*. I am persuaded that one ought very much to esteem such an Instruction, it being capable to make one see clear into other more important Obscurities; indeed few would imagine, that the *Violets* and

Hyacinths of Espagne, and the horned Beast of the Garden of *Hesperides*; and the House of the *Ram of Cosmopolite*, and of *Philalethe*; the Isle of the Goddess *Venus*, the two Shepherds, and the rest that you but now explained, should signify the Season of the Spring. I am not the only Person who ought to give you a thousand Thanks, that you have been pleased to unfold these Mysteries; I am assured, that in Process of Time, there will be found a greater Number of the Sons of Science, who will bless your Memory for having opened their Eyes upon a Point more essential to this grand Art, than they would otherwise have been inclined to imagine.

E U D O X U S.

You have Reason in that, one cannot be assured that one understands the *Philosophers*, without having an entire understanding of the least Things, that they have written. The Knowledge of the Season proper to begin the Work, is of no little consequence; the fundamental Reason thereof is this. Whereas, the Sage undertakes to perform by our Art, a Thing which is above the ordinary Force of Nature, as to soften a *Stone*, and to cause a metallick Germ

Germ to vegetate; he finds himself indispensably obliged to enter by a profound Meditation into the most secret Recesses of Nature, and to make use of plain, but efficacious Means that she furnishes him withall; now you ought not to be ignorant, that Nature from the beginning of the Spring, to renew it self, and to put all the Seeds that are in the Bosom of the Earth into the Motion proper to Vegetation, impregnates all the Air that environs the Earth, with a moveable and fermentitious Spirit, which derives its Original from the Father of Nature; it is properly a subtile Nitre, which gives the fertility of the Earth, whereof it is the Soul, and which *Cosmopolite* calls *the Salt-Petre of the Philosophers*. It is therefore in this prolifick Season, that the wise Artist, to make his metallick Seed to bud, cultivates it, breaks it, moistens it, waters it with this prolifick Dew, and gives it as much of it to drink as the weight of Nature requires; after this manner the philosophick Germ concentrating the Spirit in its Bosom, is animated and vivified by it, and acquires the Properties which are Essential to its becoming the vegetable and multiplying Stone. I hope you will be satisfi-

ed with this Reasoning, which is founded on the Laws and Principles of Nature.

P Y R O P H I L U S.

It is impossible for any to be more satisfied than I am; you give me that Light that the *Philosophers* have hidden under an impenetrable Vail, and you tell me Things so important, that I would willingly push on my Questions, to draw what Benefit I could from the Goodness you have, to disguise me nothing, but not to trespass too far upon you; I return to the Passage of my Author, where the *Stone* maintains to *Gold* and *Mercury*, that it is impossible to make a true Union of their two Substances; because, says the *Stone*, (*) *That you*

31. *are not one only Body, but two Bodies together; and by consequence you are contrary, if the Laws of Nature be considered.* I know very well, that the Penetration of Substances, not being possible according to the Laws of Nature; so neither is their perfect Union possible, and that in this Sense two Bodies are contrary to one another; yet as almost all the *Philosophers* assure, that *Mercury* is the first Matter of Metals; and that according to *Geber*, it is not a Body, but a Spirit that penetrates Bodies, and particularly

cularly that of *Gold*, for which it has a visible Sympathy; is it not likely, that these two Substances, this Body, and this Spirit, may be perfectly united, to make but one only and the same Thing of one and the same Nature?

E U D O X U S.

Remark that, there are two Errors in your Reasoning; the first in that you suppose, that common *Mercury* is the first and sole Matter, whereof Metals are formed in the Mines, which is not so. *Mercury* is a Metal, which having less *Sulphur*, and less terrene Impurity than other Metals, remains liquid, and running; it unites with Metals, and particularly with *Gold*, as being the purest of all; and is united less easily with the other Metals, in proportion as they are more or less impure in their natural Composition. You must therefore know, that there is a first Matter of Metals, whereof *Mercury* it self is formed; it is a viscous, and mercurial Water, which is the Water of our Stone. And this is the Sentiment of the true *Philosophers*.

I should be too prolix, if I should here set forth every particular that can be said upon

upon this Subject. I proceed to the second Error of your Reasoning, which consists in that you imagine, that common *Mercury* is a metallick Spirit, which according to *Geber*, can interiourly penetrate and tinge Metals, be united and remain with them, after it shall have been artificially fixt. But you must consider, that *Mercury* is not called Spirit by *Geber*, but from its flying the Fire, because of the Mobility of its homogenous Substance; nevertheless, that properly hinders not its being a metallick Body, which for that Reason can never be so perfectly united with another Metal, as not to be always separated from it, whenever it finds it self pressed by the Action of the Fire. Experience makes good this Reasoning, and therefore the *Stone* is in the right to maintain against *Gold*, that there never can be made a perfect Union of it with *Mercury*.

P Y R O P H I L U S.

I comprehend very well, that my Reasoning was Erroneous, and to tell you the Truth, I could never imagine, that common *Mercury* was the first Matter of Metals; though divers grave *Philosophers* lay down that Truth, for one of the Foundations of
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the Art. And I am perswaded, that one cannot find in Mines, the true first Matter of Metals, *seperated from metallick Bodies*; it is but a Vapour, a viscous Water, an invisible Spirit, and I believe, in a Word, that the Seed is not to be found but in the Fruit. I can't tell whether I speak properly, but I take this to be the true Sense of the Instructions you have given me.

E U D O X U S.

One cannot have better comprehended, than you have done these Truths known to so few. It is a Satisfaction to talk freely with you, concerning the philosophical Mysteries. What further Questions have you to ask me?

P Y R O P H I L U S.

Does not the *Stone* contradict it self, when it says, (*) *That with an imperfect Body, it has a constant Soul, and a penetrating Tincture?* Methinks these two great Perfections are inconsistent with an imperfect Body. 32.

E U D O X U S.

One would say here, that you have already forgotten a fundamental Truth, of which you were fully convinced before; recollect

recollect your self, that if the Body of the Stone were not imperfect with an Imperfection, nevertheless, wherein Nature has not finished her Operation, one could not there seek for, and much less could one be able to find Perfection there. This being laid down, it will be very easy for you to judge, that the constancy of the Soul, and the Perfection of Tincture, are not actually; nor in a State to manifest themselves in the *Stone*, so long as it remains in its imperfect Being; but then, when by the continuance of the Work, the Substance of the *Stone* hath passed from Imperfection to Perfection, and from Perfection to *plusquam* Perfection, the constancy of its Soul, and the Efficacy of the Tincture of its Spirit, are brought from potentiality into Art; so that the Soul, the Spirit, and the Body of the *Stone*, being equally exalted, compose one whole [Thing] of a Nature, and of a Virtue incomprehensible.

P Y R O P H I L U S.

Since my Questions give occasion to your speaking Things so extraordinary, I beg you not to take it amiss, that I continue my Enquiries. I was always persuaded, that the *Stone* of the *Philosophers* was a real Substance, falling under the Senses, yet
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I percēve this Author assures the contrary, in saying, (*) *Our Stone is Invisible*. I assure you, that whatever good Opinion I may have of this *Philosopher*, he must in this Point give me leave not to be of his Sentiment. 33.

E U D O X U S.

And yet, I hope, to reconcile you quickly to it. This *Philosopher* is not the only one who uses this sort of Language ; the greater Part of them speak after the same manner as he does ; and to tell you the Truth, our Stone is properly Invisible, as well in regard of its Matter, as in regard of its Form. In regard of its Matter ; because, although our Stone, or our *Mercury* (for there is no difference) does really exist, it is yet true, that it appears not to our Eyes ; at least, not unless the Artists lend his Hand to Nature to help her to bring forth this philosophical Production ; and this made *Cosmopolite* say, *That the Subject of our Philosophy hath a real Existence ; but that it is not to be seen, but when it pleases the Artist to make it appear.*

The Stone is likewise no less Invisible in regard of its Form ; I call here its Form, the Principle of its admirable Faculties, for
this

this Principle, this Energy of the Stone, and that Spirit in which resides the Efficacy of its Tincture, is a pure Astral impalpable Essence, that does not manifest it self but by the surprizing Effects it produces. The *Philosophers* often speak of their *Stone*, as considered in that Sense. *Hermes* understands it so, when he says, *That the Wind carries it in its Belly ; and Cosmopolite* is not remote from this Father of Philosophy, when he assures, *That our Subject is before the Eyes of all the World ; that no Body can live without it ; that all Creatures make use of it ; but that few perceive it.* Well then, are you not of your Author's Sentiment, and must you not confess, that in whatsoever manner you consider the *Stone*, it is truly said to be Invisible.

P Y R O P H I L U S .

I must have neither Sense nor Reason, if I should not consent to a Truth, that you make me as it were, touch with my Finger, unfolding to me at the same time, the most obscure, and most mysterious Sense of the philosophical Writings. I find myself so illuminated by what you tell me, that, methinks, the most obscure Authors will be no longer dark to me ; I shall, how-
ever,

ever, be obliged to you, if you please to tell me your Opinion concerning the Proposition that this Author advances ; (*) 34.

That it is not possible to acquire the Possession of the philosophical Mercury, otherwise than by the Means of two Bodies, whereof the one cannot receive Perfection without the other.

This Passage seems to me so positive, and so precise, that I doubt not, but that it is fundamental in the Practice of the Work.

E U D O X U S.

There is none most certainly more fundamental, since this *Philosopher* tells you in this Passage, how the Stone is form'd, on which is founded all our Philosophy ; our *Mercury* or our Stone does indeed take Birth from two Bodies ; but Note, that it is not the Mixture of two Bodies which produces our *Mercury*, or our Stone : For I have just shewn you, that Bodies are contraries, and there can be no perfect Union made of them ; but our Stone on the contrary is born from the Destruction of two Bodies, which acting one upon the other, as the Male and the Female, or as the Body and the Spirit, after a manner no less Natural than Incomprehensible to the Artist, who lends it

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the requisite Help, do intirely cease to be that which they were before, to bring forth a Production of a miraculous Nature and Original, and which hath all the necessary Dispositions to be carried by Art and Nature, from Perfection to Perfection, to a sovereign Degree, which is above Nature it self.

Remark also, that those two Bodies which destroy themselves, and confound themselves one in the other for the Production of a third Substance, and of whom the one holds the place of Male, and the other of Female, in this new Generation, are two Agents, who stripping themselves of their grossest Substance in this Action, change their Nature to bring forth a Son, of an Original more noble, and more illustrious than the Parents that give him Being, and in being Born, he carries visible Marks, that evidently shew, that Heaven presided at his Birth.

Remark, moreover, that our Stone is born again many several Times, but that in every one of its new Births it still draws its Rise from two Things. You have been just now shown how it begins to be born of two Bodies; you have seen that it espouses a celestial Nymph, after it has been stript of its terrestrial Form, to make but one
sole

sole and same Thing with her ; you must know also, that after the Stone hath appeared a new, under a terrestrial Form, it must again be Married to a Spouse of its own Blood ; so that there are still two Things which produce one [Thing] only of one sole and same Kind ; and as it is a certain Truth, that in all the different States of the Stone, the two Things that are united to give it a new Birth, come from one sole and same Thing ; it is also upon this Foundation of Nature, that *Cosmopolite* supports an incontestable Truth in our Philosophy, that is to say, *That of one is made two, and of two one, in which all Operations, Natural and Philosophical, are terminated without any Possibility of going further.*

P Y R O P H I L U S.

How abstruse soever these sublime Truths are, you render them so intelligible, and so palpable to me, that I conceive them almost as distinctly, as if they were mathematical Demonstrations. Permit me, if you please, to make some further Enquiry, that so I may have no further remaining Scruples about the Interpretation of this Author. I have very well comprehended, that the Stone born of two Substances of one same

Kind, is one whole Homogeneity, and a third Being, endued with two Natures, which render it of it self sole sufficient to the Generation of the Son of the Sun ; but yet I do not very well comprehend, how, this
 35. *Philosopher* understands, (*) *That the only Thing whereof the universal Medicine is made, is the Water, and the Spirit of the Body.*

E U D O X U S.

You would find the Sense of this Passage self-evident, if you did but recollect your self, that the first and most important Operation of the Practice of the first Work, is to reduce into Water that Body, which is our Stone, and that this is the most Secret Point of our Mysteries. I have shewed you, that this Water must be vivified and fertilized by an astral Seed, and by a celestial Spirit, wherein resides the whole Efficacy of the physical Tincture : So that if you well reflect upon it, you will confess, that there is no Truth in our Philosophy, more evident than what your Author here advances, *i. e.* that one only Thing, whereof the Sage hath need to make all Things, *Is no other than the Water and the Spirit of the Body.* The Water is the Body, and the Soul of our Subject, and the astral Seed is
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the Spirit of it ; and it is therefore that the *Philosophers* assure, that their Matter has a Body, a Soul, and a Spirit.

P Y R O P H I L U S.

I confess my Inattention, and that had I well considered, I had formed no manner of doubt upon this Passage ; but here is another, which, however, is no great Subject of Scruple ; but nevertheless, I could wish to know your Sense of those Words, *viz.* that the only Thing which is the Subject of the Art, and has not its like in the World ; (*) *is yet vile, and to be had* 36. *for little cost.*

E U D O X U S.

This Matter, so precious by the excellent Gifts, wherewith Nature has enriched it, is truly mean, with regard to the Substances from whence it derives its Original. Their Price is not above the Ability of the Poor. Ten Pence is more than sufficient to purchase the Matter of the Stone. But the Instruments, and the Means that are necessary to pursue the Operations of the Art, require some sort of Expence ; which makes *Geber* say, *That the Work is not for the Poor.* The Matter therefore is mean, considering

the Foundation of the Art because it costs but very little; it is no less mean, if one considers exteriorly that which gives it Perfection, since in that regard it costs nothing at all, in as much as all *the World has it in its Power*, says *Cosmopolite*; so that whether you distinguish these Things, or whether you confound them, as the *Philosophers* do, to deceive the Sot and the Ignorant, it is a constant Truth, that the Stone is a Thing mean in one Sense, but that in another it is most precious, and that there are none but Fools that despise it, by a just Judgment of God.

P Y R O P H I L U S.

I shall now be quickly as well instructed as I can wish; do me only the Favour to tell me, how one may know which is the true way of the *Philosophers*; because they describe many different, and often in Appearance contrary. Their Books are filled with an Infinity of various Operations; as Conjunctions, Calcinations, Mixtions, Separations, Sublimations, Distillations, Coagulations, Fixations, Desiccations, concerning each of which they make whole Chapters; which throws the Artists into such a Labyrinth, that 'tis scarce possible for them to
extricate

extricate themselves This *Philosopher*, methinks, insinuates, that as in this great Art, there is but one Thing; so neither is there but one way, for which he gives no other Reason but this; he says, (*) *That the So-* 37.
lution of the Body is not made but in its own Blood. I find not any Thing in this whole Treatise, wherein your Instructions may prove more necessary to me, than upon this Point, which concerns the Practice of the Work, upon which all the *Philosophers* make Profession of Silence: I beseech you, therefore, not to deny me your Directions in so needful a Point.

E U D O X U S.

It is not without a great deal of Reason that you make me this Request, it Regards the essential Point of the Work, and I could heartily wish it were in my Power to answer as distinctly to this, as I have done to divers of your other Questions. I protest to you, that I have every where told you the Truth; and I will still continue to do so; but you know, that the Mysteries of our sacred Sciences may not be taught, but in mysterious Terms: I will, however, tell you without any Ambiguity, that the general Intention of our Art, is exactly to purify,

and to subtilize a Matter of it self unclean and gross. And this is a most important Truth, that deserves you should make Reflection upon it.

Remark, that to attain this End, many Operations are requisite, which tending all but to one and the same Scope, are not in the main considered by the *Philosophers*, but as one sole and same Operation diversly continued. Observe, that Fire separates at first the heterogenous Parts, and conjoins the homogenous Parts of our Stone; that the secret Fire produces afterwards the same Effect; but more efficaciously in introducing into the Matter a fiery Spirit, which opens interiorly the secret Gate which subtilizes and sublimes the pure Parts, separating them from those that are terrestrial and adustible. The Solution which is afterwards made by the Addition of the astral *Quintessence*, which animates the Stone, makes a third Depuration of it, and Distillation compleats it entirely; thus purifying and subtilizing the Stone by many different Degrees, to which the *Philosophers* use to give the Names of as many several Operations, and of Conversion of Elements, it is exalted to that Perfection, which is the highest Disposition to conduct it to *plusquam* Perfection, by a Regiment

Regiment proportioned to the final Intention of the Art, that is to say, unto perfect Fixtion. You see now, that to speak properly, there is but one way, as there is but one Intention in the first Work, and that the *Philosophers* describe not many ways, but because they consider the different Degrees of Depurations, as so many Operations, and different Ways, with design (as your Author very well Remarks,) to conceal this admirable Art.

As to the Words by which your Author concludes, *i. e.* that the Solution of the Body is not made but in its own Blood; I must make you observe that in our Art, there is in three different Times, three essential Solutions made, wherein the Body is not dissolved but in its own Blood, and that is in the Beginning, in the Middle, and at the End of the Work; take good Notice of this. I have already shewed you, that in the principal Operations of the Art, there are always two Things which produces one, that of those two Things, one supplies the place of the Male, and the other of the Female; one is the Body, the other is the Spirit: You must make here the Application of it, *i. e.* that in the three Solutions that I mention to you,
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the Male and the Female, the Body and the Spirit, are no other Thing, but the Body and the Blood, and that these two Things are of one same Nature, and of one same kind; so that the Solution of the Body in its own Blood, is the Solution of the Male by the Female, and that of the Body by its Spirit. And this is the order of these three important Solutions.

In vain you would attempt by Fire the true Solution of the Male in the first Operation, you could never succeed in it, without the Conjunction of the Female; it is in their mutual Embraces that they confound and change each other, to produce one whole Homogeneity, different from them both. You would in vain open and sublime the Body of the Stone, it would be intirely useles to you, unless you made it espouse the Wife which Nature hath designed for it; she is that Spirit, from whence the Body hath drawn its first Original; which Body dissolves therein as Ice does at the Heat of Fire, as your Author has very well Remark'd. In fine, you would attempt in vain to make the perfect Solution of the same Body, if you should not reiterate upon it the Affusion of its proper Blood, which is its natural *Menstruum*, its
Wife,

Wife, and its Spirit altogether, wherewith it so intimately unites, that from thenceforth they become but one sole and same Substance.

P Y R O P H I L U S.

After all this which you have revealed to me, I have nothing more to ask you about the Interpretation of this Author. I do very well comprehend all the other Advantages that he ascribes to the Stone, more than to *Gold* and *Mercury*. I do also conceive how the Excess of the Rage of these two Champions, transported them to join their Forces, to vanquish the Stone by Arms, not being able to subdue it by Reason; but how is it to be understood, *That the (*) Stone* 39. *devour'd them, and swallowed them both up, so that there remain'd not any Track of them.*

E U D O X U S.

Know you not that the great *Hermes* says, *That the Stone is the strong Force of all Forces; for it will vanquish all subtle Things, and will penetrate every solid Thing.* And your Author expresses the very same Thing here in other Terms to teach you, that the Power of the Stone is so great, that nothing is able to resist it.

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It surmounts indeed all the imperfect Metals, transmuting them into perfect Metals in such a manner, that there remains no Tract of what they were before.

P Y R O P H I L U S.

I very well comprehend these Reasons, and yet I have still remaining one doubt touching perfect Metals; *Gold*, for Example, is a Metal constant and perfect, which, therefore, methinks, the Stone should not be able to devour.

E U D O X U S.

Your doubt is groundless; for as the Stone, strictly speaking, does not devour imperfect Metals, but so changes their Nature, that there remains nothing to know by what they were before; so the Stone not being able to destroy *Gold*, nor to transmute it into a more perfect Metal, transmutes it into a Medicine a thousand Times more perfect than *Gold*, since it can then transmute a thousand Times as much imperfect Metal, according to the Degree of Perfection that the Stone has receiv'd of the Art.

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P Y R O P H I L U S.

I perceive the little Foundation there was for my Doubt ; but to be plain, there is so much subtilty in the least Hints of the *Philosophers*, that you ought not to think it strange, that I have often stuck upon Things that ought else to have appeared to me sufficiently intelligible of themselves. I have no more but two Questions to ask you, and they are on the Subject of the two Advices, that my Author gives to the Sons of the Science, touching the manner of Proceeding, and the Scope they ought to propose to themselves in their Search of the universal Medicine. He advises them in the first Place, to sharpen their Minds, to read the Writings of the wise Men with Prudence, to Labour with Exactness; to proceed without Precipitation in a Work so precious : Because, says, he (*) *That it has its time ordained by Nature ; even as the Fruits which* 39.
are upon the Trees, and the cluster of Grapes that the Vine bears. I conceive very well the Usefulness of these Counsels ; but pray, be pleased to explain to me, how this Limitation of Time is to be understood.

EUDOXUS.

Your Author sufficiently explains it to you by the comparison of Fruits, which Nature produces in their due Season; this comparison is Exact: The Stone is a Field which the Wise cultivates, into which Art and Nature have put the Seed, which is to produce its Fruit. And as the four Seasons of the Year are necessary to the perfect Production of Fruits, so the Stone has in like manner its determinated Seasons. Its Winter, during which Cold and Humidity have Dominion in this Earth thus prepared and sowed. Its Spring, wherein the philosophick Seed being warm'd, gives Signs of Vegetation and Increase; its Summer, during which its Fruit ripens, and becomes proper to Multiplication; and its Autumn, in which this Fruit being perfectly Ripe, rejoices the Wise that have the good Fortune to gather it.

To leave you nothing to desire upon this Subject, I must here make you observe three Things. *First*, That the Sage ought to imitate Nature in the Practice of the Work; and as this wise Worker [*viz.* Nature] can produce nothing perfect, if its Motion be made violent, so the Artist ought to suffer the

the Principles of his Matter to act interiourly, by exteriorly administering a Warmth or Heat proportioned to its need, The *second* Thing is, that the Knowledge of the four Seasons of the Work, ought to be a Rule, which the Wise should follow in the different Regiments of the Fire, in Proportioning it to each, according as Nature shows it, who has need of less Heat to put the Trees in Blossom, and to Form the Fruit, than to make them perfectly Ripe. *Thirdly*, That though the Work has its four Seasons, so as Nature has, it does not follow that the Seasons of Art, and of Nature, must precisely answer to each other, the Summer of the Work may happen without Inconvenience in Nature's Autumn, and its Autumn in her Winter. It suffices, that the Regiment of the Fire, be proportion'd to the Season of the Work; it is in that only, that the great Secret of the Regiment consists, for which I cannot give you a more certain Rule.

P R O P H I L U S.

By this Reasoning, and by this Similitude, you give me an open View upon a Point, of which the *Philosophers* have made one of their
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their greatest Mysteries; for the Doctrine of the Regiments is not to be learn'd by their Writings, but I see with an extream Satisfaction, that in imitating Nature and Beginning the order of Seasons of the Work by the Winter, it cannot be hard to the Wise to judge, how by the divers Degrees of Heat, which answer to those Seasons, he can assist Nature, and bring the Fruit of this philosophical Plant to a perfect Maturity.

My Author in the second Place advises the Sons of Art, to have Uprightness of Heart; and to propose to themselves an honest End in this Work, declaring positively to them, that without these good Dispositions, they must not expect a Blessing from Heaven upon their Labour, upon which all good Success depends. He assures,

40. *That (*) God does not communicate so great a Gift, but to those that will make a good use of it; and that he deprives those of it, who design to use it for Commission of Evil.* This seems to be no other than a manner of usual speaking with the *Philosophers*; pray tell me what Reflections ought to be made upon this last Point?

E U D O X U S.

You are sufficiently instructed in our Philosophy, to comprehend, that the Possession of the universal Medicine, and of the great Elixir, is of all worldly Treasures the greatest, the most real, and the most valuable that Man can enjoy. Indeed, immense Riches, supream Dignities, and all the Greatnesses of the Earth, are not comparable to this precious Treasure, which is the sole temporal Good, able to satisfy the Heart of Man. It gives to him that possesses it, a long Life, exempt from all sorts of Infirmities, and puts into his Power more *Gold* and *Silver*, than is possessed by all the most mighty Monarchs together. This Treasure hath moreover this particular Advantage, above all other Blessings of this Life, that he who enjoys it, finds himself perfectly satisfied, even with its only Contemplation, and that he can never be troubled with the fear of losing it.

You are likewise fully convinced, that God governs the World; that his Divine Providence causes, that there reigns an Order, which his infinite Wisdom has established in it from the beginning of all Ages, and that this Providence is not

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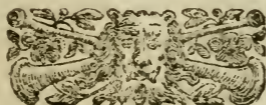
that blind Fatality of the Antients, nor that pretended Chain of Causes, or that necessary Order of Things, that must make them follow without any Distinction : But on the contrary, you are well persuaded, that the Wisdom of God presides over all the Events that happen or appear in the World.

Upon the double Foundation, which these two Reflections establish, you cannot doubt but that God who disposes Sovereignly of all the Possessions in the World, never permits that those who apply themselves to the Search of this precious Treasure, with design to make a bad use of it, should by their Endeavours come to its Possession ; really what Mischiefs might not be caused in the World by a perverse Spirit, who would have no other Aim but to gratify his Ambition, and to indulge his Lusts, if he had in his Power and Possession this certain Means of executing his most criminal Enterprizes. Wherefore the *Philosophers*, who perfectly know what Mischiefs and Disorders might accrue to civil Society, if the Knowledge of this great Secret were Revealed to the impious, do not treat of it, but with fear, nor speak of it, but enigmatically, to the end, that it may not be comprehended, but
by

by those whose Study and Endeavours God will bless.

P Y R O P H I L U S.

There can be none that are of good Sense, and who fear God, but must agree in these Sentiments, and must be fully persuaded, that to succeed in so great and so important an Enterprize, the Divine Goodness is to be incessantly supplicated to illuminate our Minds, and to give his Blessing to our Endeavours. It only remains, that I return you most humble Thanks, that you have been pleased to treat me as a Son of the Science, to discourse with me sincerely, and to instruct me in so great Mysteries, as clearly, and as intelligible, as is lawful to do, and as I would reasonably desire. I protest to you, that my Acknowledgment shall last as long as my Life.





A

LETTER

To the true

DISCIPLES

OF

HERMES,

CONTAINING

Six principal Keys of the secret
Philosophy.

I write this Letter to persuade those to the Truth of our Philosophy, who imagine, that it is only a vain Idea, and a meer Paradox, I would follow the Example of many Masters in this great Art; I would endeavour to convince those
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fort of Wits of their Errors, by demonstrating to them the Solidness of the Principles of our Science supported by the Laws, and by the Operations of Nature, and I would speak but slightly of what belongs to the Practice: But as I have a quite different Design, and that I write only for you, the wise Disciples of *Hermes*, and true Sons of the Art, my only Intention is to serve you as a Guide in a way so difficult to be follow'd. Our Practice is in Effect a track in the Sands, where one ought to conduct one's self rather by the North Star than by any Footsteps which are seen imprinted there. The Confusion of the Tracks, which an almost infinite Number of People have left there, is so great, and one finds so many different Paths, which almost all of them lead into most frightful Defarts, that it is almost impossible not to stray from the true Road, which only the Sages favoured by Heaven have happily known how to find out and to discover.

This Confusion stops the Sons of Art at once; some in the beginning, others in the middle of this philosophical Course, and some even when they approach nigh the End of this painful Journey,

ney, and when they begin to discover the happy End of their Undertaking; but perceive not, that the little of the Way which remains for them to go, is the most difficult. They know not that the envious of their good Fortune have dug Ditches and Precipices in the middle of the Way, and that for want of knowing the secret Windings, whereby the Wise avoid those dangerous Snares, they unhappily lose all the Advantage which they had got, at the same time, when they imagined to have surmounted all the Difficulties.

I vow sincerely to you, that the Practice of our Art is the most difficult Thing of the World, not in regard to its Operations, but in respect of the Difficulties which are in it, to learn it distinctly from the Books of the *Philosophers*: For if on one side it is called with Reason the Play of Children; on the other it requires in those who search for the Truth by their Labour, and their Study, a profound Knowledge of the Principles, and of the Operations of Nature in the three Kinds; but particularly in the mineral and metallick Kind. 'Tis a great Point to find out the true Matter, which is the Subject of our
Work;

Work; you must for this pierce through a thousand obscure Vails, wherewith it has been spread over; you must distinguish it by its proper Name, among a Million of uncommon Names, whereby the *Philosophers* have differently exprest it; you must understand all the Properties of it, and judge of all the Degrees of Perfection, which the Art is capable of giving to it; you must know the secret Fire of the Wise, which is the only Agent which can open, sublime, purify, and disperse the Matter to be reduced into Water; you must for this penetrate into the Divine Source of the celestial Water, which operates the Solution, the Animation and Purification of the Stone; you must know how to convert our metallick Water into an incombustible Oil, by the entire Solution of the Body, from whence it draws its Original; and to effect this, you must make the Conversion of the Elements, the Separation, and the Re-union of the three Principles; you must learn to know how to make thereof a white *Mercury*, and a citrine *Mercury*; you must fix this *Mercury*, nourish it with its own Blood, to the End that it may be converted into the fixt *Sulphur* of the *Philosophers*. These are the fundamental Points of

our Art; the rest of the Work is found clearly enough taught in the Books of the *Philosophers*, that we have no need of an ampler Explanation.

As there are three Kingdoms [or Reigns] in Nature, so there are also three Medicines in our Art which make three different Works in the Practice, and which are nevertheless but three different Degrees, which raise our Elixir to its highest Perfection. These important Operations of the three Works, are by all *Philosophers* reserved under the Key of the Secret, to the End that the sacred Mysteries of our divine Philosophy may not be revealed to the Profane; but to you who are the Sons of the Science, and can understand the Language of the Wise, the Locks shall be opened, and you shall have the Keys of the precious Treasures of Nature and of Art, if you apply all your Mind to the Understanding of what I do design to tell you, in Terms as intelligible as is necessary for those, who are predestinated as you are, to the Knowledge of these sublime Mysteries. I will put into your Hands six Keys, wherewith you may enter into the Sanctuary of Philosophy, open all its Recesses, and arrive at the Understanding of the most hidden Truths.

The first Key.

The first Key is, that which opens the dark Prisons, in which the *Sulphur* is shut up; this is it which knows how to extract the Seed out of the Body, and which forms the Stone of the *Philosophers*, by the Conjunction of the Male with the Female; of the Spirit with the Body; of *Sulphur* with *Mercury*. *Hermes* has manifestly demonstrated the Operation of this first Key, by these Words: *In the Caverns of the Metals there is hidden, the Stone which is Venerable, bright in Colour, a Mind sublime, and an open Sea.* This Stone has a bright glittering, it contains a Spirit of a sublime Original, it is the Sea of the Wise, in which they Fish for their mysterious Fish. The same *Philosopher* does still more particularly take Notice of the Nativity of this admirable Stone, when he says: *The King shall come out of the Fire, and shall rejoice in his Marriage, and the hidden Things shall be laid open.* 'Tis a King crowned with Glory, who has his Nativity in the Fire, who is pleased with the Union of the Spouse, which is given to him. 'Tis this Union which makes manifest that which before was hidden.

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But before I go any further, I have a Counsel to give you, which will be of no small Advantage to you ; that is, to reflect, that the Operations of each of the three Works, having a great deal of Analogy and Relation to one another ; the *Philosophers* do designedly speak in equivocal Terms, to the end that those who have not *Lynx's* Eyes, may pursue wrong, and be lost in this Labyrinth, from whence it is very hard to get out. In effect, when one imagines, that they speak of one Work, they often treat of another ; take heed, therefore, not to be deceived herein : For it is a Truth, that in each Work the wise Artist ought to dissolve the Body with the Spirit, he must cut off the *Raven's* Head, whiten the Black, and rubify the White ; yet it is properly in the first Operation, that the wise Artist cuts off the Head of the black *Dragon*, and of the *Raven*. *Hermes* says, that 'tis from thence that our Art takes its beginning. *What is born of the Crow, is the beginning of this Art*. Consider, that it is by the Separation of the black, foul, and stinking Fume of the blackest Black, that our astral, white, and resplendent Stone is formed, which containeth in its Veins the Blood of the *Pelican* ;

Pelican ; 'tis at this first Purification of the Stone, and at this shining Whiteness, that the first Key of the first Work is ended.

The second Key.

The second Key dissolves the Compound, or the Stone, and begins the Separation of the Elements in a philosophical Manner ; this Separation of the Elements is not made but by raising up the subtile and pure Parts above the thick and terrestrial Parts. He who knows how to sublime the Stone philosophically, justly deserves the Name of a *Philosopher*, since he knows the Fire of the Wise, which is the only Instrument, which can Work this Sublimation. No *Philosopher* has ever openly Revealed this secret Fire, and this powerful Agent, which Works all the Wonders of the Art ; he who shall not understand it, and not know how to distinguish it by the Characters wherewith I have endeavoured to point it out in the Discourse of *Endoxus* and *Pyrophilus*, ought to make a stand here, and pray to God to make it clear to him ; for the Knowledge of this great Secret, is rather a Gift of Heaven, than a Light acquired by the Force of Reasoning ; let him, nevertheless, read the Writings

tings of the *Philosophers* ; let him meditate, and above all let him pray ; there is no difficulty, which may not in the end be made clear by Work, Meditation, and Prayer.

Without the Sublimation of the Stone, the Conversion of the Elements, and the Extraction of the Principles is impossible ; and this Conversion, which makes Water of Earth, Air of Water, and Fire of Air, is the only Way whereby our *Mercury* can be prepared. Apply your self then to know this secret Fire, which dissolves the Stone naturally, and without Violence, and makes it dissolve into Water in the great Sea of the Wife, by the Distillation which is made by the Rays of the Sun, and of the Moon. 'Tis in this manner that the Stone, which according to *Hermes* is the Vine of the Wife, becomes their Wine, which by the Operations of Art, produces their rectified Water of Life, and their most sharp Vinegar. This Father of our Philosophy crys out concerning this Mystery ; *O blessed watry Form, which dissolvest the Elements !* The Elements of the Stone could not be dissolved, but by this Water wholly Divine ; nor could a perfect Dissolution be made of it, but after a proportioned Digestion
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and Putrefaction, at which the second Key of the first Work is ended.

The third Key.

The third Key comprehends of it self alone a longer Train of Operations, than all the rest together : The *Philosophers* have spoken very little of it, seeing the Perfection of our *Mercury* depends thereon ; the sincerest themselves, as *Artephius, Trevisan, Flamel*, have past in Silence the Preparations of our *Mercury*, and there is hardly one found, who has not feign'd instead of showing the longest and the most important of the Operations of our Practice. With a design to lend you a Hand in this part of the Way, which you have to go, where for want of Light it is impossible to follow the true Road, I will inlarge my self more than the *Philosophers* have done, on this third Key, or at least I will follow in an order that which they have said of this Subject so confusedly, that without the Inspiration of Heaven, or without the help of a faithful Friend, one remains undoubtedly in this Labyrinth, without being able to find a happy Deliverance from thence. I am sure that you who are the true Sons of the Science, will receive a very great Satisfac-

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on in the explaining of these hidden Mysteries, which regard the Separation, and the Purification of the Principles of our *Mercury*, which is made by a perfect Dissolution and Glorification of the Body, whence it had its Nativity, and by the intimate Union of the Soul with its Body, of whom the Spirit is the only Tie which Works this Conjunction ; this is the Intention, and the essential Point of the Operations of this Key, which terminate at the Generation of a new Substance, infinitely nobler than the first.

After that the wise Artist has made a Spring of living Water come out of the Stone, that he has prest out the Juice of the Vine of the *Philosophers*, and that he has made their Wine, he ought to take Notice, that in this homogenous Substance, which appears under the Form of Water, there are three different Substances, and three natural Principles of all Bodies : *Salt, Sulphur,* and *Mercury*, which are the Spirit, the Soul, and the Body, and though they appear pure and perfectly united together, there still wants much of their being so ; for when by Distillation we draw the Water, which is the Soul and the Spirit, the Body remains in the bottom of the Vessel
like

like a dead, black, and dreggy Earth, which nevertheless is not to be despised ; for in our Subject there is nothing which is not good. The *Philosopher John Pontanus* protests, that the very Superfluities of the *Stone* are converted into a true Essence ; that he who pretends to separate any Thing from our Subject, knows nothing in Philosophy, and that all which is therein of superfluous, unclean, dreggy, and in fine, the whole Substance of the Compound is made perfect by the Action of our Fire. This Advice opens the Eyes of those, who to make an exact Purification of the Elements, and of the Principles, persuade themselves, that they must only take the subtile, and cast away the heavy ; but the Sons of the Science ought not to be ignorant, that the Fire, and the *Sulphur* are hidden in the Center of the Earth, and that you must wash it exactly with its Spirit, to extract out of it the Balm, *viz.* the fixt Salt, which is the Blood of our Stone : This is the essential Mystery of this Operation, which is not accomplished till after a convenient Digestion, and a slow Distillation. Follow then, ye Sons of Art, the command which the Truth-telling *Hermes* gives ye, who says in this place : *But with this wary Soul,*

we must mix our Vinegar, that we may possess the sulphurous Form; for when the Compound is dissolved, it is the Key of Restoration. You know that nothing is more contrary than Fire and Water; but yet the wise Artift must make Peace between the Enemies, who at the Bottom [or Radically] love one another vehemently. Cosmopolite has told the manner thereof in a few Words: The Things therefore being purged, make Fire and Water to be Friends, which they will easily do in their Earth which had ascended with them. Be then attentive on this Point, moisten oftentimes the Earth with its Water, and you'll obtain what you seek. Must not the Body be dissolved by the Water, and the Earth be penetrated with its Humidity to be made proper for Generation? According to the *Philosophers*, the Spirit is *Eve*; the Body is *Adam*, they ought to be joined for the Propagation of their Species. *Hermes* says the same Thing in other Terms; *For Water is the strongest Nature, which surmounts and excites the fixed Nature in the Body, that is, rejoices it.* In Effect, these two Substances, which are of the same Nature, but of two different Sexes, embrace one another with the same Love, and the same Satisfaction, as the Male and the Fe-

male, and ascend insensibly together, leaving but a little Fæces in the bottom of the Vessel ; so that the Soul, the Spirit, and the Body, after an exact Purification, appear at last inseparably united under a more noble and more perfect Form than it was before, and as different from its first liquid Form, as the Alcohol of Wine exactly rectified, and accuated with its Salt, is different from the Substance of the Wine from whence it has been drawn ; this Comparison is not only very fitting, but it furthermore gives the Sons of Science a precise Knowledge of the Operations of this third Key.

Our Water is a living Spring, which comes out of the Stone, by a natural Miracle of our Philosophy. *The first of all is the Water which issueth out of this Stone.* 'Tis *Hermes* who hath pronounced this great Truth. He acknowledges further, that this Water is the Foundation of our Art. The *Philosophers* give it many Names ; for sometimes they call it Wine, sometimes Water of Life, sometimes Vinegar, sometimes Oil, according to the different Degrees of Preparation, or according to the diverse Effects, which it is capable of producing. Yet I let you know, that it is

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properly

properly called the Vinegar of the Wise, and that in the Distillation of this divine Liquor there happens the same Thing, as in that of common Vinegar; you may from this draw a great Instruction; the Water and the Phlegm ascend first; the oily Substance, in which the Efficacy of our Water consists, comes the last. 'Tis this middle Substance between Earth and Water, which in the Generation of the Philosophical Child, does the Office of the Male; *Hermes* makes us take particular Notice of it by these intelligible Words: *The indifferent Unguent, which is Fire, is the Medium between the Faces and the Water.* He is not content to give these Lights to his Scholars, he shows further in his smaragdine Table, in what manner they ought to conduct themselves in this Operation. *You shall separate the Earth from the Fire, the subtle from the thick, sweetly, and with great Skill.* Take care above all Things not to smother the Fire of the Earth by the Waters of the Deluge. This Separation, or rather this Extraction, must be done with a great deal of Judgment.

It is therefore necessary to dissolve the Body entirely, to extract all its Humidity from it, which contains this precious *Sulphur,*

phur, this Balm of Nature, and this wonderful Unguent, without which you ought not to hope ever to see in your Vessel this Blackness so desired by all the *Philosophers*. Reduce then the whole Compound into Water, and make a perfect Union of the volatile with the fixt; 'tis a Precept of Senior, which deserves you should give Attention to it. *The highest Fume, says he, ought to be reduced to the lowest, and the divine Water is the King descending from Heaven, it is the reducer of the Soul to its Body, which it at length revives.* The Balm of Life is hid in these unclean Faces; you ought to wash them with this celestial Water, until you have remov'd away the Blackness from them, and then your Water shall be animated with this fiery Essence, which works all the Wonders of our Art. I cannot give you a better Counsel about it than that of the great *Trismegistus*; *You must drive away from the Water, the Fume which is upon it, the Blackness from the Unguent, and Death from the Faces.* But the only Means to succeed in this Operation is taught you by the same *Philosopher*, who adds immediately; *And this by Dissolution, which being done, we have*

the greatest Philosophy, and the Secret of all Secrets.

But that you may not be deceived with the Term of the Compound; I will tell you, that the *Philosophers* have two sorts of Compounds. The first is the Compound of Nature; 'tis that whercof I have spoke in the first Key; for it is Nature which makes it, in a manner incomprehensible to the Artist, who does nothing but lend a Hand to Nature, by the adhibition of external Things, by the Means of which she brings forth and produces this admirable Compound. The second is the Compound of Art; 'tis the wise Man who makes it by the secret Union of the fixt with the Volatile, perfectly conjoined with all the Prudence which can be acquired by the Lights of a profound Philosophy. The Compound of Art is not altogether the same in the second, as in the third Work; yet it is always the Artist who makes it. *Geber* defines it a Mixture of *Argent vive* and *Sulphur*, that is to say, of the Volatile and the Fixt, which acting on one another are volatilized and fixt reciprocally into a perfect Fixity. Consider the Example of Nature, you'll see that the Earth will never produce Fruit, if it be not penetra-
ted

ted with its Humidity, and that the Humidity would remain always Barren, if it were not retained and fixt by the Driness of the Earth.

You ought then to be certain, that one cannot have any good success in our Art; if you do not in the first Work purify the Serpent, born of the Slime of the Earth: If you do not whiten these foul and black Faces, to separate from thence the white Sulphur, the Sal-Armoniack of the Wise, which is their chaste *Diana*, who washes her self in the Bath. All this Mystery is but the Extraction of the fixt Salt of our Compound, in which the whole Energy of our *Mercury* consists. The Water which ascends by Distillation, carries up with it a part of this fiery Salt; so that the Affusion of the Water on the Body reiterated many times, impregnates, fattens, and fertilizes our *Mercury*, and makes it fitting to be fixt, which is the end of the second Work. One cannot better explain this Truth, than *Hermes* has done by these Words: *When I saw that the Water began by Degrees to become thicker and harder, I did rejoice, for I certainly knew that I should find what I sought for.*

Tho' you might have but a very indifferent Knowledge of our Art, what I am going to tell you will be more than sufficient, to make you apprehend, that all the Operations of this Key, which put an end to the first Work, are no other than to digest, distil, cohobate, dissolve, separate, and conjoin, the whole with Sweetness and Patience: Thus you will have not only an entire Extraction of the Juice of the Vine of the Wise; but furthermore, you will possess the true Water of Life; and I let you know, that the more you shall rectify it, and the more you shall work upon it, the more Penetration and Virtue it will acquire; the *Philosophers* have not given it the Name of the Water of Life, but because it gives Life to the Metals; It is properly called the great *Lunaria*, because its Brightness wherewith it Shines: They also call it a sulphureous Substance, a Balm, a Gum, the viscous Humidity, and the most sharp Vinegar of the *Philosophers*, &c.

'Tis not without Reason that the *Philosophers* give this mercurial Liquor the name of a *Pontick Water*, and of a most sharp Vinegar: Its exuberant Ponticity is the true Character of its Vertue. There happens

pens also in its Distillation, as I have already said, the same Thing which happens in that of Vinegar: The Phlegm and the Water arise first, the sulphureous and the saline Parts ascend the last; separate the Phlegm from the Water, unite the Water and the Fire together, the *Mercury* with the *Sulphur*, and you shall see at last the blackest Black, you will whiten the *Raven*, and rubefy the *Swan*.

Since I speak only to you, ye true Scholars of *Hermes*, I will reveal to you one Secret, which you will not find entirely in the Books of the *Philosophers*. Some of them only say, that of their Liquor they make two *Mercuries*, the one White, and the other Red. *Flamel* has said more particularly, that one must make use of the Citrin *Mercury*, to make the Imbibitions to the Red; he gives Notice to the Sons of Art, not to be deceived in this Point; he assures you also, that he had therein been himself deceived, if *Abraham* the *Jew* had not informed him of it. Other *Philosophers* have taught, that the white *Mercury* is the Bath of the Moon, and that the red *Mercury* is the Bath of the Sun; but there are none who have been willing to show distinctly to the Sons

of the Science, by what way they may get these two *Mercuries*: If you apprehended me well, you have this Point already cleared up to you. The *Lunaria* is the white *Mercury*, the most sharp Vinegar is the red *Mercury*; but the better to determine these two *Mercuries*, feed them with Flesh of their own Species; the Blood of Innocents, whose Throats are cut, that is to say, the Spirits of the Bodies, are the Bath where the Sun and Moon go to Bath themselves.

I have unfolded to you a great Mystery, if you reflect well on it; the *Philosophers*, who have spoken thereof, have past over this important Point very slightly. *Cosmopolite* has very wittily mentioned it by an ingenious Allegory, speaking of the Purification of *Mercury*: *This will be done*, says he, *if you shall give our old Man Gold and Silver to swallow, that he consume them, and at length he also dying be burnt*. He makes an end of describing the whole Magistery in these Terms; *Let his Ashes be strow'd into the Water; boil it until it is enough, and you have a Medicine to cure the Leprosy*. You must not be ignorant, that our old Man is our *Mercury*, that this Name agrees with him, because he is the
first

first Matter of all the Metals ; the same *Philosopher* says, that he is their Water, to which he gives the Name of Steel, and of the Loadstone, and he adds for a greater Confirmation of what I am about to discover to you : *If Gold couples with it eleven Times, it sends forth its Seed, and is weakened almost to Death ; the Chalybs conceives and begets a Son more glorious than the Father.* Behold then a great Mystery, which I reveal to you without any *Ænigma* ; this is the Secret of the two *Mercuries*, which contain the two Tinctures. Keep them separately, and do not confound their Species, for fear they should beget a monstrous Linage.

I not only speak to you more intelligibly than any *Philosopher* has done, but I also reveal to you all which is the most essential in the Practice of our Art ; if you meditate thereon, if you apply your self to understand it well ; but above all, if you work according to those Lights which I give you, I in no wise doubt, but you will obtain what you seek for ; and if you come not to these Knowledges, by the way which I have pointed out to you, I am very well assured that you will hardly arrive at your Design by only reading the *Philosophers*.

phers. Therefore Despair of nothing; search the Source of the Liquor of the Sages, which contains all which is necessary for the Work; It is hidden under the Stone; strike upon it with the Rod of Magick Fire, and a clear Fountain will issue out of it; do afterward as I have shown you, prepare the Bath of the King with the Blood of the Innocents, and you will have the animated *Mercury* of the Wise, which never loses its Virtue, if you keep it in a Vessel well closed. *Hermes* says, that there is so much Sympathy between the purified Bodies and the Spirits, that they never quit one another when they are united together; because this Union resembles that of the Soul with the glorified Body, after which Faith tells us, that there shall be no more Separation nor Death. *Because the Spirits desire to be in the cleansed Bodies, but having had them, they enliven them, and dwell in them.* You see by this the Merit of this precious Liquor, to which the *Philosophers* have given more than a thousand different Names; it is the Water of Life of the Wise, the Water of *Diana*, the great *Lunaria*, the Water of *Argent vive*; it is our *Mercury*, our incombustible Oil, which in the Cold is congealed like
Ice,

Ice, and is melted with Heat like Butter ; *Hermes* calls it the foliated Earth, or the Earth of Leaves, not without a great deal of Reason ; for if you well observe, it is all Leavy ; in a word, it is the most clear Fountain, which Count *Trevisan* makes mention of ; in fine, it is the great Alchabest which radically dissolves the Metals ; it is the true permanent Water, which after having radically dissolved them, is inseparably united to them, and increases the Weight and the Tincture.

The fourth Key.

The fourth Key of the Art, is the Entrance of the second Work ; 'tis that which reduces our Water into Earth ; there is but this only Water in the World, which by a bare Boiling can be converted into Earth, because the *Mercury* of the Wise carries in its Center its own *Sulphur*, which coagulates it. The Terrification of the Spirit is the only Operation of this Work ; boil then with Patience ; if you have proceeded well, you will not be a long time without seeing the Marks of this Coagulation, and if they appear not in their time, they will never appear ; because it is an undoubted Sign, that you have failed in some
essential

essential Thing in the first Operations ; for to corporify the Spirit, which is our *Mercury*, you must have well dissolved the Body in which the *Sulphur*, which coagulates the *Mercury*, is inclosed. *Hermes* assures, that our mercurial Water shall obtain all the Virtues which the *Philosophers* attribute to it, when it shall be changed into Earth ; *Its Force will be entire, if it shall be converted into Earth.* An Earth admirable for its Fertility : The Land of Promise of the Wise, who knowing how to make the Dew of Heaven fall upon it, make it produce Fruits of an inestimable Price. *Cosmopolite* very well expresses the Advantages of this blessed Earth ; *He who knows how to congeal Water in Heat, and to join a Spirit with it, shall truly find a Thing a thousand Times more precious than Gold, and every Thing.* Nothing comes near the worth of this Earth, and of this Spirit, perfectly bound together according to the Rules of our Art ; they are the true *Mercury*, and the true *Sulphur* of the *Philosophers*, the living Male, and the living Female, who contain the Seed which only can beget a Son more illustrious than his Parents. Then cultivate diligently this precious Earth, moisten it often with its own Humidity, dry
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It as often, and you will not less augment its Virtues, than its Weight, and its Fertility.

The fifth Key.

The fifth Key of our Work is the Fermentation of the Stone with the perfect Body, to make thereof the Medicine of the third Order. I will say nothing in particular of the Operation of the third Work; except, that the perfect Body is a necessary Leaven of our Paste: That the Spirit ought to make the Union of the Paste with the Leaven; in the same manner as Water moistens the Meal, and dissolves the Leaven to compose a fermented Paste fit to make Bread. This Comparison is very proper; *Hermes* first made it saying. *For as a Paste cannot be fermented without a ferment; so when you shall have sublimed, cleansed, and separated the Foulness from the Faces; when you would join them, put a ferment in them, and make the Water Earth, that the Paste may be made a ferment.* On the Subject of Fermentation, the *Philosopher* repeats here the whole Work, and shows that just so as the whole Lump of the Paste becomes all Leaven, by the Action of the Ferment, which has been added to it; so
all

all the philosophical Confection becomes by this Operation a Leaven proper to ferment a new Matter, and to multiply it even to Infinity.

If you observe well how Bread is made, you will find the Proportions which you ought to keep among the Matters, which compose our philosophical Paste. Do not the Bakers put more Meal than Leaven, and more Water than the Leaven and the Meal? The Laws of Nature are the Rules you ought to follow in the Practice of our whole Magistery. I have given you upon all the principal Points, all the Instructions which are necessary for you, so that it would be superfluous to tell you more of it, particularly concerning the last Operations, about which the *Philosophers* have been less reserved, than on the first, which are the Foundations of the Art.

The sixth Key.

The sixth Key teaches the Multiplication of the Stone, by the Reiteration of the same Operation, which consists but in opening and shutting, dissolving and coagulating, imbibing and drying; whereby the Vertues of the Stone are infinitely augmented.

mented. As my design has not been to describe entirely the Practice of the three Medicines, but only to instruct you in the most important Operations concerning the Preparation of *Mercury*, which the *Philosophers* commonly pass over in Silence, to hide these Mysteries from the prophane, which are only for the Wise; I will tarry no longer upon this Point, and I will tell you nothing more of what relates to the Projection of the Medicine, because the Success you expect depends not thereon. I have not given you very full Instructions but on the third Key, because it contains a long Train of Operations, which though simple and natural, require a great Understanding of the Laws of Nature, and of the Qualities of our Matter, as well as a perfect Knowledge of Chymistry, and of the different Degrees of Heat, which are fitting for these Operations.

I have conducted you by the straight Way without any Winding; and if you have well minded the Road which I have pointed you out, I am sure that you will go straight to the End without straying. Take this in good part from me in the design which I had of sparing you a thousand Labours, and a thousand Troubles, which I
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my self have undergone in this painful Journey for want of an Assistance, such as this which I give you in this Letter, which comes from a sincere Heart, and a tender Affection for all the true Sons of the Science. I should much bewail you, if like me, after having known the true Matter, you should spend fifteen Years entirely in Work, in Study, and in Meditation, without being able to extract out of the Stone, the precious Juice which it incloses in its Bosom, for want of knowing the secret Fire of the Wise, which makes to run out of this Plant (dry and withered in Appearance) a Water which wets not the Hands, and which by a magical Union of the dry Water of the Sea of the Wise, is dissolved into a viscous Water, into a mercurial Liquor, which is the Beginning, the Foundation, and the Key of our Art; convert, separate, and purify the Elements as I have taught you, and you will possess the true *Mercury* of the *Philosophers*, which will give you the fixt *Sulphur*, and the universal Medicine.

But I give you Notice, that after you shall be arrived at the Knowledge of the secret Fire of the Wise, yet still you shall not attain your Point at your first Career.

I have

I have erred many Years in the way which remains to be gone, to arrive at the mysterious Fountain where the King bathes himself, is made Young again, and retakes a new Life exempt from all sorts of Infirmities. Besides this you must know how to purify, to heat, and to animate the Royal Bath; 'tis to lend you a Hand in this secret Way, that I have expatiated on the third Key, where all these Operations are describ'd. I wish with all my Heart, that the Instructions which I have given you, may make you go directly to the End. But remember, ye Sons of the Science, that the Knowledge of our Magistry comes rather by the Inspiration of Heaven, than from the Lights which we can get by our selves. This Truth is acknowledged by all *Philosophers*; 'tis for that Reason that it is not enough to Work; Pray daily, read good Books, and meditate Night and Day on the Operations of Nature, and on what she may be able to do when she is assisted by the help of our Art, and by these means you will succeed without doubt in your Undertaking. This is all which I had to say to you in this Letter: I was not willing to make you such a long Discourse as the Matter seemed to demand;

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mand ; neither have I told you any thing but what's essential to our Art ; so that if you know our Stone, which is the only Matter of our Stone, and if you have the Understanding of our Fire which is both Secret and Natural, you have the Keys of the Art, and you can calcine our Stone ; not by the common Calcination which is made by the Violence of Fire, but by a philosophical Calcination which is purely Natural.

Yet observe this with the most enlightened *Philosophers*, that there is this Difference between the common Calcination which is made by the Force of Fire, and the Natural Calcination ; that the first destroys the Body, and consumes the greatest Part of its radical Humidity ; but the second does not only preserve the Humidity of the Body in calcining it, but still it considerably Augments it.

Experience will give you knowledge in the Practice of this great Truth, for you will in Effect find that this philosophical Calcination, which sublimes and distils the Stone in calcining it, much augments its Humidity ; the Reason is, that the igneous Spirit of the natural Fire is corporified in the Substances which are Analogous to it.

Our

Our Stone is an Astral Fire, which sympathizes with the natural Fire, and which as a true *Salamander* receives its Nativity, is nourish'd and grows in the Elementary Fire, which is Geometrically proportioned to it.

*The Name of the Author in Latin is
in this Anagram.*

*Dives sicut Ardens S * * **

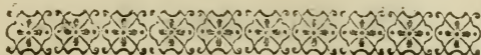




To the READER.



I has been thought proper (as mentioned in the Preface) to join with this Treatise a Translation of THE ANCIENT WAR OF THE KNIGHTS, done from the Original German ; that so the Lovers of this Science might be able to compare it with that done from the French ; which, by Reason of its passing first into Latin, and from thence into French, has lost of its pristine Sense, as will be found upon the perusal of the same. And, to make the Work still more compleat, some Annotations have been added (from a German Edition) upon the most material Points, where the said French Translation differs from the German Original.



The Antient

War of the KNIGHTS,

Being a short Alchymistical

DIALOGUE

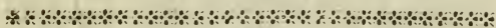
Betwixt our

STONE, GOLD *and* MERCURY,

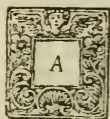
Of the true Matter, of which those who have traced Nature, do prepare the *Philosopher's* Stone, by Means of a due Management, with Help of *Lunar Vulcan*.

Describ'd by an Experienc'd *Philosopher*.

Translated from the *German* Original.



Disputation of Gold and Mercury, with the Stone of the Philosophers.



True *Philosopher* writes thus: By God Almighty, and upon my Salvation, do I tell you (you Lovers of this excellent Art) form a sincere Heart, and out of Compassion for those which have sought a long time in vain, that our (*) whole Work

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comes

The HERMETICAL

comes forth out of one Thing, which is completed in it self, and needs no more
2. but to be (*) dissolved and recoagulated; and this it must do of it self, without all foreign Things.

As Ice which is put over the Fire in a dry Vessel, and by Heat turns into Water :
3. (*) In the same manner it is with our Stone, which wants nothing but the help of the Operation of the Artist, and of the
4. natural (*) Fire. For of it self it cannot do it, although it should lie [or remain] for ever in the Earth, therefore it must be assisted; yet not so, as to join foreign and contrary Things with it. But thus, as God gives us the Corn in the Field, and we must grind and bake it for to make Bread
5. thereof : In like manner in this ; (*) God has created for us this Mineral, [or Oar] which we take by it self, destroy the gross Body, extract the interiour Goodness, put away the Superfluity, and make out of the Poison, a Medicine.

That you may understand this the better, I'll recite you a fine Dialogue and Disputation which happen'd betwixt the *Stone* of the *Philosophers*, *Gold*, and *Mercury*, by which those who know a little [or in some
6. Measure] how to (*) deal with Metals and Minerals,

Minerals, (having fought a long time in vain,) may easily arrive to the true Foundation. And it will be necessary, that one learn to know (*) the exterior and interior Quality of each Thing in the Earth, and what it is radically capable of, [or what it is capable of by (the Foundation of) Nature.] 7.

Gold and *Mercury* came at a certain time to a Stone with an armed Hand, in the Intention to subdue it.

And *Gold* began thus in a rude manner, saying.

G O L D.

You poisonous Worm and Dragon, (*) 8:
why do you pretend to be above me and my Brother *Mercury*? Being I am the most high, most noble, and most constant Metal; and all Princes and Lords, and likewise all ordinary Men, seek to obtain Riches from [or to grow Rich by working with] me and my Brother *Mercury*, whereas you are an Enemy of all Men and Metals, and you know, that the Physicians praise me exceedingly to be (*) for the Health of 9.
Men?

To which our *Stone* answereth.

Dear Gold, why are you not angry with God, and enquire, why he hath not created in you, what is found in me?

G O L D.

God has given me the Honour, the Beauty, and the Praise, wherefore, I am desired by the whole World, and because I am the most constant Metal, in the Fire and out of the Fire, for that Reason I am loved by every Body. But as for you,
 10. you are (*) Volatile, you turn Unfaithful and deceive the People; for one sees, that you fly away [or escape] out of the Hands of those that work with you.

The S T O N E.

Dear Gold, 'tis true, God has given you Honour, Beauty and Constancy, for which you ought to be thankful unto God, and not despise others; but as for your disparaging me thus, you do it with Untruth; and I say, you are not the Gold, of which the *Philosophers* write, (*) but the same is
 11. concealed within me: For although it is true that I am Volatile in the Fire, nevertheless you know, that God and Nature
 12. (*) have ordered me thus, and I must be so,
 for

for my Volatility is to the Advantage of the Artift; and if he (the faid Artift) can duly extract the fame, yet remains within me the constant Soul, which is much more constant than you Gold, and all your Brothers and Companions; no Fire or Water can consume or destroy her, as long as the World lasts. Nor is it to be imputed to me, that I am fought for by those, who cannot duly work with me, or prepare me, and join often foreign and contrary Things with me, such as Waters and Powders, whereby they destroy my innate Nature and Quality. [or Property.] Besides this, there is (*) not one in an Hundred, that works^{13.} with me, but all of them seek to compleat the Art with you Gold and your Brother *Mercury*: Wherein however they err, and work falsely, it being apparent, that all of them bring nothing to effect, but employ their Gold in vain, destroy [or ruin] themselves by it, and are reduced to Poverty; which is most to be imputed to you Sol, who know particularly well, that no true Gold or Silver can be made without me, for I alone have that Power. Why then do you allow that almost the whole World works chiefly with you and your Brother *Mercury*? If then you were indeed sincere, and did de-

[* 3]

fire

fire to deal honestly, you would appraise the People, and warn them to avoid Damages ; wherefore I may well say with Truth, that you are the Cheat.

G O L D.

I'll prove it by the *Philosopher's* Sayings, that the Art may be compleated by me and my Brother *Mercury*. For read *Hermes*,
 74. who says thus : (*) *The Sun is its Father, and the Moon is its Mother*, now 'tis I who am compared to the Sun.

Likewise *Aristotle*, *Avicenn*, *Pliny*, *Serapion*, *Hippocrates*, *Dioscorides*, *Mesne*, *Rasis*, *Averrhoës*, *Geber*, *Raymund Lully*, *Albertus Magnus*, *Arnold of Villa-Nova*, *Thomas Aquinas*, and many others, which I omit for Brevity's sake ; all these say plain and distinctly, that the Tinctures, as well as the Metals, must be composed of *Sulphur* and
 15. *Mercury*, and the (*) *Sulphur* must be red, incombustible, and constant [or fix'd] in the Fire, and the *Mercury* must be bright [or clean] and clearly purified, and they write without any winding Expressions [or Circumlocution,] naming me openly by my Name, and say, that in me Gold, is the well digested, constant, [or fix'd] incombustible, red *Sulphur*, which is also true ; and it
 is

is obvious to every Body, that I am the most constant Metal, and have the best *Sulphur* of all, which cannot be consumed by Fire, but is quite fixed.

Then *Mercury* assented with his Discourses to what the Gold had advanced, and added: It were true, what his Brother, the Gold had told, and might be prov'd by the aforesaid Masters. And that likewise it were known commonly and by every Body (*) what great Love and Unity there were betwixt them two, above all other Metals; which might easily be prov'd, by only this ocular Demonstration, that when *Goldsmiths*, or such like Workmen will gild Things, they cannot do without *Gold* and *Mercury*, but take them and put them together, and unite them with very little Pains. What then might not be done, with more Pains and Diligence, with more Work and longer Labour?

Our S T O N E.

Then our *Stone* replied in a merry Humour: Truly, you both deserve to be laugh'd at with your Proofs; and I admire more especially of you *Gold*, who boast so very much of your self to be good for a great many Things, [or Uses,] that you

have no more Sense than that comes to; do you think that the old *Philosophers* have fitted their Writings barely to the common literal Sense or Interpretation, and will be understood in that manner?

G O L D.

The aforesaid Masters have Writ no Untruth, and they all agree concerning my Virtue, but there have been some, who have sought for my Virtues in other improper Things, *viz.* in various Herbs, Animals, Blood, Urine, Hair, Sperm, and the like, who therefore have err'd, and perhaps have Writ erroneously too; but the aforesaid Masters have good Testimony, that they have possess'd the Art indeed; for which Reason their Writings may very well be credited.

The S T O N E.

I do no ways doubt, and it is very true that they have possess'd the Art indeed; some however excepted of those whom you have quoted. But when they name barely the Name of *Gold* and *Mercury*, they do it to hide the Art from the senseless [Dunces] and the unworthy, knowing very well, that such only dwell upon Names and
written

written Proceſſes, without meditating further upon the Foundation of this Matter. But the Prudent and Diligent read with Prudence, and ponder how one Squares with the other; out of which they get a Foundation; finding thus by Speculation, and from the *Philosopher's* Sentences, the true Matter, which no *Philosopher* ever named and describ'd openly by its true Name.

This they prove themſelves, when they ſay, where we write plainest, [or open] according to the common Senſe [or Interpretation] there we have moſt concealed the Art. (*) But where we ſpeak by Para- 17.
bles and Sentences, there we have truly diſcloſed the Art. And where they write of *Gold* or *Mercury*, they however ſoon after that, tell and explain themſelves, ſaying, that their *Gold* is no common *Gold*, nor their *Mercury* common *Mercury*; by Reason, that *Gold*, becauſe of its Perfection, cannot be alter'd or chang'd, becauſe it is grown already to a quite perfect Metal; and although one ſhould extract its Colour a hundred Times, and Work never ſo artful with it, nevertheleſs it cannot tinge any more, than juſt ſo much as it has Colour and Tincture in it ſelf. Therefore the *Philosophers* ſay, (*) If you ſearch in imper- 18.
fect

fect Things, you there will find the Perfection, as you may read in the Rosary. Likewise *Ramund Lully*, whom your self have quoted as a Testimony, says thus: What shall be meliorated, must not be perfect; nothing is changed [or altered] in perfect Things, it rather is quite destroy'd and spoil'd.

G O L D.

I know indeed that they say thus; but that may be understood of my Brother *Mercury*, who as yet is imperfect; and when we two mix our selves with each other, he then is made perfect by me; for he is of the Feminine, and I of the Masculine Sex. Therefore the *Philosophers* say, that the Art is entirely an Homogeneum. You see the same in Men, that no Child is produced, but by conjunction of Male and Female. And the same is to be seen in all Animals which have Life.

O U R S T O N E.

Thy Brother *Mercury* is indeed imperfect (*) yet therefore is not he the *Mercury* of the *Philosophers*: And if you two should mix your selves together and were kept in the Fire [or in digestion] for many

ny

ny Years; it were nevertheless impossible that you two could really be united together; for as soon as *Mercury* feels the Fire, he slips from you going on high, and sublimes it self on the top, leaving you in in the bottom. Or if you are join'd together with corrosive Waters, and are dissolved, distilled, and coagulated, you yield nothing else but a red Powder and Præcipitate, which if it is thrown [by Projection] upon imperfect Metals, it tinges not; but only so much of your *Gold* is found again, as was taken at the Beginning, and your Brother *Mercury* escapes entirely from you; which the Searchers in Alchimy have experienc'd for many Years, and are convinc'd of it by their own no small damage. But as for your referring to the Sentences of the Ancients, who say, that the Art is wholly an Homogeneum, and that no Child can be produced but by Male and Female, which you fancy, the *Philosophers* did to hint at you and your Brother *Mercury* by it; that is not thus neither, but misunderstood by you, altho' they (writing thus) speak very right and proper; for I tell you in Truth, that even this is (*) the ^{19.} Cornerstone laid by the Ancients, at which many Thousands have stumbled. Do you
 imagine

21. imagine it is with Metals (*) just as with other Things, which have Life? You fare in this, as all those who work wrongly in this Art; when you read these Things in in the *Philosopher's* Writings, you do not meditate on the Scope, and whether it agrees with what has been said before, or what is said after that; for what the *Philosophers* have describ'd of this Art with such parabolical Words, is solely to be applied to me, and to no other Thing in the World; for 'tis
22. I alone that do perform it, and (*) without me no true *Gold* or *Silver* can be made.

G O L D.

- Good God! are you not afraid to commit a Sin, and have no shame to tell such a Lie? And are you so audacious, as to apply [or attribute] solely unto you, what so many *Philosophers* and Learned Men have written of this Art in several Ages? You, who are an only, gross, poisonous, and unclean Thing, and yet confess, that the Art is an Homogeneum; and you affirm besides this, that without you, who are (*)
23. the Universal, no true *Gold* or *Silver* can be made; whereas it is known, that many have sought so assiduously and diligently, that they have found some other ways, which

which are called particulars, from which they may have a good Profit.

Our STONE.

My Dear *Gold*, do not wonder at what I have told you, and do not thus impudently and imprudently give me the Lie, because I am older than your self. (*) And ^{24.} although I had been mistaken in this, you ought to spare my Age; for you are not ignorant, that Age ought to be honour'd.

But to save my Honour, I'll prove by the Masters you have cited, that I spoke Truth, whose Testimonies [being quoted by your own self,] you have no Reason to object against. And firstly, *Hermes* says thus: In Truth, without Lie, certain, and most true, is this, that that which is under, is like to that which is above, and that which is above, is like unto that below, (*) ^{25.} by this you may attain to Miracles and Wonders of one Thing.

Item, Aristotle writes thus; Oh! what a strange Thing is this, for it has in it self, all what we stand in need of; it kills it self, and gets Life again of it self; (*) it espouses ^{26.} it self, it begets it self, and brings forth [or generates] of it self, it dissolves it self in its own Blood, and recoagulates it self with the
same;

same; it grows White and Red of it self, and we add nothing more to it, nor do we change any Thing, only we separate the Terrestreity and the Grossness from it.

Item, Plato the Philosopher says thus of me: 'Tis even but one and the same [or
27. only] Thing in it self; (*) it has a Body, a Soul, a Spirit, and the four Elements, over which it has Dominion; and it does not want to borrow any Thing of other Bodies, for it brings forth [or generates it self] only of it self, and all Things are in it.

Many Testimonies more of these Masters could I proffer, but it being unnecessary, I omit them for Brevity's Sake.

However, as for Particulars, of which you make mention, it is thus with them: Some are come thus far, that they have
28. been able to (*) extract my tinging Spirit, which they have joined to other Metals, and brought it about by many Operations, that I have participated to such Metals as had any Affinity with me, a small Matter of my Virtue and Power; which, however, but very few succeeded in: Likewise did
29. they partly find it by Chance. (*) And by Reason that they did not penetrate into the Foundation, whence Tinctures come, therefore they could not proceed further, and thus

thus they could not reap very great Advantages therefrom. But if the Artift (*) had^{30.} looked further about for my own [proper] Wife, and joined [or united] me with her, I then could have tinged a thousand Times more: But they thus spoiled my Nature [or Property] with foreign Things. However, whatever they found, (although but a small Matter in Comparifon of my true Power and Efficacy,) it proceeded from me, and of no other Thing whatfoever.

G O L D.

What you have faid is no fufficient Proof: For although they [the *Philofophers*] write of one only Thing, in which are contained the four Elements, and a Body, a Soul, and a Spirit; they thereby infinuate [or give to underftand] the Tincture, after the fame has been compleatly finished: It muft nevertheless be compofed in the beginning of me Gold, and my Brother *Mercury*, we being the Male and Female Seed, as has been mentioned; and when we are brought to Maturity [or compleated by Digestion] we then are both [that] one Thing, of which they write.

Our S T O N E.

It is no ways thus ; and I have told you
 31. before, (*) that it is not possible for you
 two, [to perform it,] for you two are not
 one Body, but two Bodies, and you are
 in the Foundation of Nature [or Radically]
 32. contrary to each other. (*) But as for me,
 I have an imperfect Body ; a pure, pene-
 trating, tinging, and constant [or fixed]
 Spirit ; and besides this, a clear, bright, vo-
 latile, and moveable *Mercury* ; and am alone
 capable of what both of you together do
 indeed boast of, but are not able to perform
 it ; for in me is the *Philosopher's* Gold, and
 the *Mercury* of the Wife. For this Reason
 33. the Ancients say : (*) our Stone is not Vi-
 sible, nor our *Mercury* to be had, but out
 34. of the soft (*) uncorrupted [or proper] Bo-
 dies, and neither of the two can be attain-
 ed without the other ; wherefore I alone
 do yield the Male and Female Seed, and
 am wholly an *Homogeneousum* ; also am I called
 an *Hermaphrodite*.

Richardus Anglus too, witnesses the same
 of me, saying : The first Matter of our
 Stone is called *Rebis*, that is to say, a Thing,
 which

which by Nature has a double quality [or property] concealed in it self; and it is likewise call'd an Hermaphrodite, that is, a Matter, which is not easily to be distinguish'd, whether it be a Male or Female; by Reason, that it inclines to both Parts. Therefore a Medicine is made, (*) out of 35. a Thing, [or one Thing] which is the Water of the Body and Spirit.

This has occasioned the saying, that this Medicine has by its *Enigma's* deceived many Fools. The Art, however, requires but one Thing, which is known to every Body; many wish for it, and yet it is but one only Thing; [or Matter;] (*) nothing is 36. to be compared to it, and yet it is mean and cheap: But for this it ought not to be despised, for it makes and brings forth [or compleats] admirable Things.

Alanus the Philosopher says: You Operators in this Art, you ought to be of a fixed Mind in your Work, not beginning and trying sometimes with one Thing, and sometimes with another; for the Art consists not in Multitude of Species's, but in Body and Soul. And for a (certain) Truth, the Medicine of our Stone is one Thing, one Vessel, one Composition. For the whole [Ma-
[**] sterpiece

sterpiece of] Art is begun with one Thing, and is ended with one Thing ; although the *Philosophers*, in order to hide the Art, have pretended to point out many other ways, as for Instance : continual Cooking, [or Digestion,] Mixtion, Sublimation, Trituration, and Siccation, and as many other Names [or Allegories] as the same may be
 37. named withal. (*) However, the Solution of the Body is not brought about, but in its own Blood.

Geber says thus : In the Foundation (or in the Root] of the Nature of *Mercury*, is *Sulphur*, which perfects it, [*viz.* the *Mercury*] by cooking and digesting it during a long time in the Veins of the Mines.

Thus, my dear Gold, with what has been said, you are sufficiently convinced, that it is only in me, and I alone can perform all, without the Assistance of you and all your Brothers ; nor do I want you any ways, although all of you want me : [Or have Occasion for me :) For I can perfect you all, and bring you to a higher Degree, than what you are by Nature.

Then the Gold grew angry, and not knowing any more what to answer, consulted with its Brother *Mercury*, and agreed
 upon

upon this, that they would assist one another, who being two in Number, and our Stone but single, they (because they could get no Advantage upon it by disputing) would by their double Power destroy it [or kill it] by the Sword.

But when the Fight began, our Stone issued Strength, [or Power,] (*) and destroyed and conquered them both: And swallowed^{38.} them [in such a manner] that nothing at all was to be seen of them; nor what was become of them.

Thus, you my dearly beloved who fear God, you have here a true and sufficient Narrative [or Instruction] to understand the Foundation [or Root] of the highest and most precious Treasure. For no *Philosopher* did ever declare himself so plain and openly.

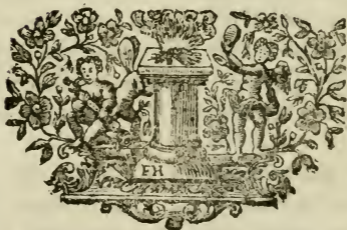
You therefore want nothing else, but that you pray to God that he may grant you, to attain to such a dear and precious Jewel: Next to this quicken your Thoughts, and read with Prudence, work with Diligence, and haste not in [the Preparation of] this precious Work; for (*)^{39.} it must have its natural Time, [or its Time

[** 2]

or

or Grapes on a Vine. Be likewise of a good Will and Intention, or else the Lord will grant you nothing; for God gives it to
40. those, who desire to do good with it, (*) and takes it, or detains it from such as would employ it to ill Uses.

The Lord give you his Blessing. Amen.





ANNOTATIONS

Upon the most

Material Passages,

Where the *French* Translation of
THE ANCIENT WAR OF THE
KNIGHTS, differs from the *Ger-*
man Original.

From a GERMAN Edition.



THE *German* Original says
by Number 4. *Of it self it*
cannot do it, altho' it should
lie for ever IN the Earth;
but the *French* Translation
says: *Though it should for*
ever remain ON THE EARTH. 'Tis
probable the Translator into *Latin* did say *in*

[***]

terra,

terra, which indeed sometimes may be understood *on the Earth*, and is taken thus in the *Lord's Prayer*: *Sicut in Cælo & in Terra*, thy Will be done on Earth; but in this place it should be otherways, *viz. in the Earth.*

* * *

By Number 9. the *German* Original says: *To which OUR Stone answereth*; but in the *French* the word *Our* is omitted; for it says, *the Stone answered.* 'Tis supposed the Translator into *Latin* has omitted first the word *Our*, not knowing perhaps that there is a difference between the Stone of the *Philosophers*, and between the Stone called thus simply. But the *French* Commentator, as an ingenious *Philosopher*, would not have omitted the word *Our*, but perhaps rather have given a learned Explication about it, if so be he had found it in the *Latin* Translation; For when the *Philosophers* say, *Our Stone*, they speak of it, as in that Condition, when it is work'd upon to be brought to Perfection, and *plusquam* Perfection, *viz.* to the Quality commonly called, *The Philosophick Stone.* But when it is barely called *The Stone*, without any other Epithet, in that Case it may be applied to the Stone, either generally,

generally, *viz.* in all and every one of its States and Conditions, or else it is taken in particular (to distinguish the Stone of the *Philosophers*, or its Matter) when it is still under the Operations of Nature, and not yet brought so far as that the Artist may assist Nature by a prudent Imitation of her. But as soon as the *Philosophers* work upon it, it is then properly and in particular called *Their Stone*. 'Tis true, the *Philosophers* sometimes confound on purpose these two Denominations, because of the unworthy; but since the *German* Philosopher makes such a Distinction, the Translator into *Latin* ought not to have deprived the Hermetick Disciples of the same; for they might take Occasion thereby, to meditate, why 'tis called one time *The Stone*, and at another time *Our Stone*; as likewise in what manner the Author speaks when he calls it merely *The Stone*, and what he says when he distinguishes it with the word *Our*. 'Twas wrong therefore to be guilty of such an Omission, as not to give it the Denomination of *Our Stone*, as often as it was found in the *German* Original; but in Lieu thereof, to call it always merely *The Stone*.

* * *

By Number 10. the *German* Original says: *Dear Gold, 'tis true, God has given you Honour, Beauty, and Constancy*; which is rendered by the *French* in this manner: *'Tis true, my dear Gold, 'tis God who has given you THE Honour, THE Durability, and THE Beauty.* This is said by the Stone as an Answer to what Gold advanced in its Reproach just before by Number 9. in which Reproach Gold uses the Article *the*, viz. *the Honour, &c.* thereby to assume to it self *all* the Honour, Beauty, and Praise which is to be found in the Operation and Art of the *Philosophers*; for the *German* Tongue has this Property, that the Addition of the Article *The* takes in all, or the whole. Therefore the Stone in its Answer (according to the *German* Original) limits very much those Vertues (which Gold boasts of) by the Omission of the Article, saying: God has given it Honour, which is to say: God has given it some Honour, intending as it were, thereby to intimate, that Gold possesses but a part of such Vertues; and it also gives to understand in the following Discourses, that the Stone it self has communicated in the Earth to Gold, that

Honour,

Honour, Beauty, &c. which it possesses, and who is beholden for the same to the Stone ; so that it ought not to pretend from that, to have the Chief, or so much as any part at all in the Philosophical Work, especially with the Exclusion of the Stone, whom Gold wrongly vilifies.

'Tis, however, not the fault of our eminent *French* Philosopher, that the said Article [*The*] has been made use of in the reply of the Stone, it having happened by Accident ; for as he did not translate the said Treatise, called, *The War of the Knights*, from the *German* Tongue, but from the *Latin*, into which it had been translated first ; and the *Latin* Tongue having no Articles, it was not possible for him to know, whether or no, or at what place the Article was made use of in the Original ; so that it seems to have crept in, at the place aforesaid, by mere Chance.

'Tis nevertheless true, that the *Latin* Translator is to blame ; for in Case he had been careful to render the Author's Intention exact, he might have done it, although it was not possible to do it by an Article ; and it might have been given in these or the like Words : *Verum est, Deum tibi honoris, pulchritudinis & in igne constantia ALIQUID*

[or *NECESSARIUM TIBI DIMENSUM*] concessisse.

* * *

By the last mentioned Number there follows soon after : *But as for your disparaging me thus, you do it with Untruth*, which Words have been left out in the *French*. Whose Fault soever it be, it is certain, the Words are very expressive, (as almost all the rest of the said Treatise,) and give to understand, that the Addition of Vulgar Gold to the philosophical Work, tends to the said Work's Destruction.

* * *

By Number 13. the *German* Original says : *It being Apparent, that all of them bring nothing to Effect, but employ their Gold in vain, [and] DESTROY THEMSELVES BY IT.* But the *French* says : *For 'tis unprofitably that they employ their Gold, and that they ENDEAVOUR TO DESTROY IT.*

The *Latin* Translator has in this Passage taken the *German* (for the word destroy) quite wrong, having probably said thus : *Aurum inutiliter impendant & corrumpunt* — which is altogether against the Sense and Meaning of the Original.

The

The *French* Philosopher has very well perceived, that this Passage could not be right, and therefore did not render it into *French* in the same Sense, viz. *That they destroy the Gold*, but says, *That they endeavour to destroy it*; knowing very well, that it is not possible for them to destroy the Gold.

The Translator into *Latin* finding the word *destroy* in the *German*, would have kept the true Meaning of the same Author, if he had said: *Animadvertimus, quod hisce nihil efficiant, sed potius aurum eorum inutiliter impendant, eoque ipso deficientes miserè pessum eant, & in summam egestatem incidant.*

* * *

By the last quoted Number, the *German* Original says in the reply of Gold: *I'll prove it by the Philosopher's Sayings, that the Art may be compleated by me and my Brother Mercury*; concerning which it is to be noted, that in the *French*, the Words: *And my Brother Mercury*, have been omitted.

* * *

By Number 15. the *German* Original says: *And they write without any winding Expressions.* But the *French* says, *without any Reserve.*

[*** 4]

By

* * *

By Number 19. the *German* Original says : *Thy Brother Mercury is indeed imperfect, yet therefore is not he the Mercury of the Philosophers.*—But the *French* says : *Thy Brother Mercury is indeed imperfect, and by consequence he is not the Mercury of the Wise.*—In this manner it would be true indeed, that the Author of *The Ancient War of the Knights* had contradicted himself ; which the *French* Commentator is obliged to own, and therefore makes *Pyrophilus* to state a Question, how to solve this Doubt ? In answer to which, *Eudoxus* has done what he could to maintain the Honour and Credit of the Author. But there would have been no Occasion to form such Doubt, nor to clear it, if the Translation had been true, and conform to the Intention of the Original.

However, as nothing is so bad, but some good arises from it, as the Proverb says ; it has been the same with this Passage ; it having given Occasion to the Commenting Philosopher to give several important and useful Considerations upon this Passage, although he found it himself very hard. Perhaps the Translator into *Latin* has been a *German*, and rendered it thus : *Frater tuus Mercurius est quidem*

quidem imperfectus, sed propterea non est Mercurius sapientum---. If it were thus, it were a *Germanism*, whose Sense will be taken right by a *German* who understands *Latin*; but not easily by a *Frenchman*, who is not acquainted with the *Germanism's*, which often happen amongst the *Germans* in the *Latin* Tongue; For, one sees that the *French* Philosopher has taken the Sense of the *Latin* Words thus: *He is imperfect, but for that very Reason (BECAUSE HE IS IMPERFECT) is not he the Mercury of the Wise.* A *German*, however, understands it thus: *He is imperfect, but therefore (ALTHOUGH HE IS IMPERFECT) he is not the Mercury of the Sages; or, it is therefore no Consequence, that he should be the Mercury of the Philosophers; it being no Argument at all, that an imperfect Mercury (of which there are many Kinds) should by Reason of its Imperfection be the Philosophick Mercury.* And thus it's very probable to have been the fault of the Translator, who, if he had been resolved to make use of the word *propterea*, (which nevertheless might better have been omitted,) he ought at least to have put the word *non* before it, *viz. Non tamen propterea est Mercurius sapientum; or, Non tamen inde conficitur,*

tur, eum propterea esse Mercurium sapientum
 So that this eminent Philosopher (*viz.* the Commentator) may have been led into an Error, by the *Æquivocation* of this *Germanism*; and one sees how he is forced to turn and wind himself in the Answer of *Eudoxus*, for to skreen the *German* Philosopher from the blame of the supposed Contradiction; which if he has succeeded in it, and whether the Doubt, formed by *Pyrophilus*, has been sufficiently cleared and taken away by *Eudoxus's* Answer, (how learned and useful soever it be,) is left to the Judgment of those that are well skilled in this Art. Maybe this Passage has appeared to the said Commentator as one of those which the Philosophers make use of, when, because of the unworthy, and also for other Reasons, they contradict themselves, which ought to be no Obstacle to the true Disciples of *Hermes*, who should take Occasion from thence, to meditate so much the more upon the Reason and Cause of such Contradiction; by which means they may unexpectedly discover some Truths. For *Cosmopolite* says in the Epilogue of his Treatise: *Noli moveri, quod aliquando contradictoria in meis Tractatibus, more Philosophorum usitato, tibi occurrunt. N. B. Opus habes illis, si intelligis. Non reperitur*
rosa

rosa sine spinis. And further in his Treatise of Sulphur, Cap. de 3 ptincip. He says: *Nec te moveat, quod scripta contraria sibi videantur in aliquibus locis; ita enim opus est, ne ars proderetur: Tu autem elige ea, quæ cum Natura conveniunt; accipe rosas, relinque spinas.*— And in the same manner our eminent French Commentator has (probably) taken this reply of the Stone for such an assumed Contradiction, which he designed to reconcile by the Answer of *Eudoxus*.

* * *

By Number 32. the German Original says: *But as for me, I have an imperfect Body; a pure, penetrating, tinging, and constant Spirit.*— The French gives these Words with some Variation, viz. *I have an imperfect Body, a stedfast Soul, a penetrating Tincture.*— Which, nevertheless, is much to the same purpose. Only this ought to be added; that there are two Editions extant in the German Tongue, which differ from the rest, and ascribe the Stone a perfect Body. But according to the first Edition printed 1604, and others more, the Stone has an imperfect Body.

Here

Here it ought to be said, that both, *perfect* and *imperfect* is true, considering that the Stone is at different Times in a different Station, which is sufficiently limited by the Answer which *Eudoxus* gives upon the Objection made by *Pyrophilus* upon the said Number.

If however one would keep to the two afore-mentioned Editions, in that Case there would have been no Occasion for the Objection of *Pyrophilus*, nor for the Answer of *Eudoxus*.

* * *

The Passage by Number 34. is that of which the *French* Commentator makes mention in his Preface, where the Old *Philosophers* are quoted, and made to say thus: *Our Mercury cannot be had but out of the soft unadulterated Bodies.*

The Cause why this Passage has been corrupted in the translating it into *Latin*, seems to proceed from the *German* word *ÆCHT*, which signifies so much as true, proper, legitimate, uncorrupted, standard, and fine, and serves generally to distinguish a true Matter from a Counterfeit; but the same Word having some Similitude with the
Word

Word ACHT which signifies Eight, the Translator has been led into the Mistake, which the Commentator finds fault with.

Whether the *French* Commentator got this gross Error rectified from the Original, or whether he thought proper to expunge those dark and improper Words, and insert others in their room, is not known; but it is certain, that if this last be the Case, a *Philosopher*, like himself, has Authority to do it; especially when he intimates such his Intention, as the Commentator has done; who likewise, as a Master, has the Prerogative to teach the Disciples of *Hermes*, by what Words he thinks proper, from whence the *Mercury* of the Wise is to be taken.

'Tis observable also, that this said Commentator saying: *It is not possible to attain to the Possession of our Mercury any other way, than by the means of two Bodies, whereof one cannot receive its requisite Perfection without the other*, has ordered this Passage in such a manner, that it agrees with the Intention of the Original, altho' the Words are varied.

By

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By Number 35. the *French Translation* says : *The (Universal) Medicine is therefore made out of a Thing, which is the Water, and the Spirit of the Body.* But the *German Original* says : *Therefore a Medicine is made out of a Thing, which is the Water of the Body and Spirit.*—Which last, however, contradicts no ways the Sense and Meaning of our Commentator, who says himself in his third Key : *That in the Wine of the Philosophers (which appears in form of Water) there are three divers Substances, and three natural Principles of all Bodies, viz. Salt, Sulphur, and Mercury, which are the Spirit, the Soul, and the Body.*—And thus it may be said, according to the Sense of the Original : *That Thing, out of which the Medicine is made, is the Water, (viz. the Wine of the Wife) of the Body, (viz. of the Body in the Water, who is the Male) and of the Spirit. (viz. of the Body and Spirit ; for the Author himself takes them altogether in the aforesaid place, as the Feminine.)* And with this, compare what is said by Number 37.

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By Number 38. the *German* Original says : *When the Fight began, our Stone ISSUED STRENGTH.* — But the *French* says : *The Stone displayed ITS Force, and ITS Valour.* — Which intimates, as if the Stone had employed *all* its Strength for to conquer the two Companions ; whereas the *German* gives to understand, that the Stone employed only so much of its Strength as requisite to conquer them.

This Passage may be compared with the Annotation, which has been made about that by Number 10.

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Lastly, It is worth observing (and it ought rather to have been mentioned first of all, being it is on the Title Page, as likewise afterwards mentioned by *Endoxus* in the Commentary by Number 4.) that the *German* Original says : *That the Stone of the Philosophers is prepared by those who trace Nature, with the Assistance of LUNAR VULCAN* ; by which *Lunar Vulcan* (according to what is said by the afore-mentioned

oned Number 4.) is meant the secret and natural Fire of the *Philosophers*.

'Tis true, this Fire is, as to it self, one only Fire; but as to the place, it is called both Interiour and Exteriour; for Instance, the said *Eudoxus* calls it, *The natural and interiour Fire, because, says he, it is brought to Action by the exterior Fire.*

Philosophia Aegyptiaca on the other Hand says: *Osiris & Isis uti conjuges sunt, sic & frater & soror, Plutarcho teste, sub mystica quadam ratione habentes, quibus additur tertius quidam, Typhon (forte ignis internus materiae) niger & ardens Spiritus, qui Osiridem fratrem uterinum in minutissima membra dissectat. Hisce adnumerant VULCANUM SEU IGNEM EXTERNUM.* —

Therefore if taken according to this latter Sense, *viz.* of its being *Exteriour*, it is not part of the Matter, as *Artephius* says; but if taken in the first Sense, it is part of the Matter, according to the meaning of *Empedocles*.

As to *Vulcan* being called *Lunar*, the Author of the War of the Knights agrees in this with the great *Hermes*, who says: *Pater ejus Sol, mater verò Luna*; and hereby is intimated the Quality of the philosophical *Vulcan*, *viz.* that its Heat must be tempered

pered by the Humidity proceeding from *Luna*; for, *Algabel in Consil. Conj. de massa Solis & Luna* says: *Sol* (which by our Author is called *Vulcan*) *est fons totius caloris: Luna autem domina Humiditatis.* And *Hermes* says: *Humiditas est ex dominio Luna: pinguedo autem ex dominio Solis.* For that Reason says *Cosmopolite: Calor intrinsecus multo efficacior est hoc igne elementalī, sed temperatur terrenā aquā, quae de die in diem poros terrae penetrat illamque refrigerat: Sic solens caelestem & ejus calorem temperat aër, qui de die in die circumvolat orbem.* And at another place; *Sicuti Sol centralis habet suum mare & aquam crudam perceptibilem; sic Sol caelestis habet etiam suum mare & aquam subtilem & imperceptibilem.* — And thus for the aforesaid Reasons, the *Vulcan* of the *Philosophers* must be *Lunar*.

As to the *French* Translation of these Words, they are quite otherways; for the same Translation calls it *Lunatick Vulcan*. It is not to be supposed that these Words are given with any other meaning than what afore-mentioned; for, *Lunatick* is in another Sense mad, and it cannot be supposed that the Title of *The War of the Knights* would intimate, that the Stone of the *Phi-*

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losophers

losophers is to be prepared with the Assistance of such a mad *Vulcan*. On the contrary, the *Turba* says: *Ne incendatis balneum Citrini & ejus uxoris plurimum, ne sensu & motu priventur.* Item, *Veneramini Regem & suam uxorem & nolite eos comburere nimio igne.* And therefore the Fountain (which *Bernhard Trevisan* speaks of) in which the King bathes himself is secured by a threefold Fence. — In the Exposition of the Epistle, *Solis ad Lunam*, are these Words: *Ego Luna crescens in lumine Solari frigida & humida, quia sum mater humorum & tu Sol, calidus & siccus, quod est principium generationis omnium, quando copulati fuerimus, i. e. conjuncti.* N. B. *In Æqualitate status, i. e. in proportione & mansione.* Now such a Copulation as that cannot be brought about by a mad *Vulcan*, and therefore *The War of the Knights* could not suppose that the Tracers of Nature had made use of the Assistance of such Violence, for to make the Stone of the *Philosophers*.

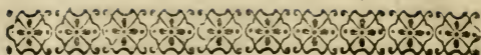
The Reason why in the *French* Translation is said *Lunatick Vulcan*, proceeds probably from the Translators into *Latin* having made another Error in this Passage,
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and said : *Auxilio Vulcani Lunatici* ; when he should have said, *Auxilio Vulcani Lunaris* ; which Error, however, is not to be imputed to our eminent Commentator, who was obliged to receive the Words as they were given him ; and it is only in order to clear our Learned Commentator from the Suspicion of such an Error, that this Annotation has been made thereupon.



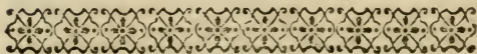
F I N I S .

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ERRATA.

PAGE 7. Line 15. dele *all*. p. 11.
l. 10. for *Knowledge*. read *Art*. p. 15.
l. 25 and 26. r. *and agree together*. p. 16.
l. 3. f. *me*. r. *I*. l. 22. dele *there*. p. 17.
l. 1. dele *culars*. p. 19. l. 6. r. *small in*
Number. l. 22. r. *they have indeed found*.
p. 27. l. 8. for *the*. r. *what*. l. 14. r. *to*
penetrate further. p. 31. l. 10. f. *Property*.
r. *properly*. p. 35. l. 26. f. *other than*. r.
except. p. 44. l. 15. r. *one only self-same*
Substance. p. 46. l. 23. f. *viscus*. r. *viscous*.
p. 73. l. 23. r. *Aristotle*.



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