

An Explanation of the Natural Philosopher's Tincture, of Theophrastus Paracelsus

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The ancient teacher Hieronymus says that it was formerly ordained among the Jews that no one under the age of 30 years might read the first Chapter of Genesis. Be this true or not, it is certainly not the custom among the Jews at the present time. Yet it is undeniable that man by a right contemplation and understanding of this Chapter, may gain a knowledge of many Arcana and secrets of creation. Not to mention other things, this Chapter is especially suitable to our Chemical Art. Indeed, of all books concerning the Theory and Practice of the Philosopher's Stone, I know not of one which, from beginning to end, could more plainly and graphically describe our Art, than the Almighty Himself has done in that whole process of His great Creation. Since, however, Theophrastus diligently, and above all others, in his book, *Tinctura Physicorum*, followed in the way prescribed by God, and in the aforesaid book has sufficiently described both the matter and Practice --- or handiwork --- both of the Ancient Philosophers as well as of his own new corrected opinion, I will in this place substitute no other practice, but simply give a short Guide for better understanding of his book in order that beginners in this Art (I write not for the learned) may, by diligent study, and God's Grace, attain to, not alone an understanding of the above Theoretical Firmament, but also the necessary manual skill in this Art from beginning to end.

Theophrastus, in describing this our philosophical work and creation (which is nothing other than a small world, since in it appear the participation and similitude of all things), follows the same method as Moses in describing the creation of the Great World. For, before Moses treats of the matter, he enumerates the three principles which indistinctly lay therein, but which, by God, were distinctly developed from the same. So also does Theophrastus, for, before giving the matter of his work, he indicates that, although it is one thing, three things lie hidden in it. These must, by fire or water, be extracted, and again be united into one being and substance, according to Christ's saying: "He who knoweth not to extract many things from one thing, the same knoweth also not to make one out of many". Now, Theophrastus says: "The matter of the Tincture is One Thing that, by fire, has been extracted out of three". This is to be understood as the general consensus of all philosophers. What Theophrastus here affirms, Geber also substantiates. There is one Stone, one Medicine, to "which we neither add, nor take from it, anything".

Bernhardus says: "There is a single root from which the two Mercurial Substances and our whole work are extracted or made".

Morienus says: "The first and principal substance of this thing is one, and out of it is one thing".

Agadmon, in the Turba, testifies also: "Therefore dismiss all plurality, for Nature is content with one thing", etc.

Hermes, a father of all philosophers, also says in his Tabula: "Even as all things have been born from one, by the mediation of One, so also all things have been born from this one thing, by adaptation".

Hercules especially agrees with Theophrastus, saying: "This Magisterium proceeds from one root, which afterwards is expanded into several things, returning again to one". (See *Pandor.*, fol. 8,706.).

From all of which the Truth and foundation of this Art is apparent, for Truth is where there appears no contradiction.

Therefore also can false Alchemists be easily detected in this one point alone.

And since God Almighty Himself has created the whole great World, all Celestial, Animal, Vegetable, and Mineral Natures from one single thing and primeval root, how should Man be wiser than God, and for this work --- which, not less than the Great Outer World, contains within itself the seed and qualities of all creatures --- use more than one thing.

For the said Art --- according to the testimony of Gerrariensis, Chap. 22 --- should imitate Nature. The matter of Art will be the matter of Nature and, since the matter of nature is unique, viz., the origin and matter of metals, therefore, also, the matter of Art will be unique. The Book of Genesis relates that this primary matter was of a moist nature, or water, for, when diligently reading the text, although the three principles are first enumerated, viz., Heaven, Earth, and the Spirit of God; yet there soon follows the matter out of which God created Heaven, viz., water, which God took and divided into two parts of pieces, as you will hear. Hermes, or Mercurius Trismegistus, although an Egyptian priest, without enlightenment from God, may yet have derived great wisdom from writings perhaps left behind by Moses after Exodus. Hermes names not alone the matter from which all elements are drawn, a moist nature, but alludes pointedly to the division. (*Pymander*, Chap. I.). This Word (Spirit), moving over humid nature, cherished it. But ardent and light fire straightway flew out from the bowels of humid nature; also light, air, obedient to the Spirit, took the middle place between fire and water. Earth and water lay mixed with each other, so that the face of the earth might nowhere appear, being drowned by the waters. Then these two were separated by the Spiritual Word”.

Also Plato: “Water is the principle of the universe. For, from water are all things produced, and into water all reduced”. Hermes calls water the principle of all things. Theophrastus is herein of the same opinion, except that he does not expressly call matter water or moist nature. But he says it is composed of three substances, calling them here an Eagle, a Lion, and a Golden Glitter.

In *Liber Metamorphoseos* he terms them: Mercury, Salt, and Sulphur. That is just the opinion of Hermes and other philosophers, speaking of Spirit, Body, and Soul. (See *Key of Chemical Philosophy*, by Dornaeus, fol. 411). How, now, these three can, by the artist, by means of Vulcan’s art, be extracted and freed from their prison, and again be united, will follow later. Remember, for the present, that he calls the one thing, from which shall be born the great and also the little world, a Red Lion. Had he desired to indicate it more plainly, he would have called it a moist nature, or water. He does this to prevent the unworthy from sharing this secret with the worthy. Other philosophers have exercised the same caution. For it is written, “This stone is hidden both from men and from demons”. But it is called a Lion on account of its great strength and power. For as a Lion is the strongest and fleetest animal, mastering the other animals, and therefore compared to a king of beasts --- so also, amongst things created, there will not easily be found a fleeter, stronger, more penetrating thing, subjugating, occupying, overcoming, and ruling, without exception, man and others.

Hermes confirms such swift strength, saying: “This matter is the strongest strength of all strength”. This is also experienced by those who know this Lion, and by proper preparation have been instructed how to use

it upon other creatures. Then one sees after what manner this thing occupys, conquers, destroys, kills all things, even changing them from one form into another, nothing being exempted from its rule or untterrified by its roars. Hence by philosophers it is named the Animated Thing. Hermes says: "Behold, it conquers every subtle, and penetrates every solid, substance!". For this reason Dionysius Zacharias calls it a Governor, and Bernhardus a King. For there is nothing that can bear so much rain, wind, work, heat, or cold, while it can be conquered or killed by nothing --- except it be by water --- as those know who have had such monsters in their keeping. Therefore it may be rightly named a strong Lion, by reason of the temperate conjunction of the Elements. For those Elements are separated and purified, and alternately married in a suitable manner, there being generated from them a Tempered Substance, which the Violence of Fire cannot separate, nor earth's corruption vitiate, nor the muddiness of Water condemn, nor the contact of Air cloud. In order that one should not imagine such Lion to be a strange, rare thing, he, Bernhardus says: "This Lion is named by many but known by few". And it is true that it is at the present day carried about by all sorts of men in their mouths, although few, yea, only those whose eyes God has opened to Nature's virtues and powers, can recognize and use it. Yet in its substance, nature, and matter it is so common, often-used a thing that Bernhardus says: "The whole world have it before their eyes". Morienus asserts it to be so universal that Man could not live without it. Verily, "I declare to thee", quoth he to King Calid, "that this Thing by Divine Will has been greatly used in Creation, and nothing made by God can exist without it". Every person knows this thing, and whoso knows it not, he knows nothing else. I should like to see a child of 7 or 8 who is not acquainted with it, and is without a hearty appetite and desire for it immediately he beholds it. This inclination proceeds from man's inner spirit, which well knows that all power to preserve health and long life are hidden in his one thing alone. And, in order that this substance be revealed and made known, he gives you another hint and sign whereby you yourself may recognize it, saying: "Such matter is the Greatest Pearl and Noblest Treasure upon Earth according to God's Revelation and man's desire". These words are literally copied from the Lesser Rosary, which says: "For God has under Heaven created no more precious thing, except the rational mind". Examine one after the other all creatures, you will find among them all no more precious, better, more lovely, or nobler creature created by God. An intelligent man can easily find bottom here by diligently observing the above explanations, together with the Sympathy and Disposition (Diathesis) of God's creation with respect to man's natural life. I will let the above instances and the guiding of Theophrastus suffice, and now refer you to our Author's little Book, *De Viribus Spiritualium*, where he speaks of the Spirit of Life. There you will find that the Spiritis Vitae, or man's life, is itself a celestial, invisible vapour; it is the temperament between the Elements, and is included in the Stars and all Heaven's influences as far as the firmament stretches. Cornelius Agrippa, in Book I, "*Concerning Occult Philosophy*", and the Spirit of the World, teaches how and by what means such Spirit is attracted from the Stars into nether corporeal bodies by their Magnetic Force.

Richard, the Englishman, also teaches the same fully in his *Corrector. Alchy.*, Part V, Chap. 8 and 9: "When you have now found which most abundantly partakes of this Influx and Spirit of life from other, the same you may use for your work, and apply it by right means and preparation, using its Spirit for the strengthening, preservation, and augmentation of you own spirit. This is more than enough concerning the matter".

Now he comes to the preparation, and to the before-mentioned three principles, saying: "That this Lion, by Nature's aid and the artist's art, may be transmuted into the White Eagle, and thus, out of one, two are made".

Here the Author has wished to signify that, in this Art, man must follow the rule left him by God, the First

Chemist. For, God having created all Creatures and Elements out of one thing, viz., Water, it follows that He began by making two things out of the original one thing. The first He has taken up on high, making of it a heavenly water; the other was gathered together below, and by coagulation became Earth. St Peter, II, Chap. 3, briefly mentions these three principles: "By the Word of God the Heavens were of old, and the Earth standing out of the Water and in the Water". Esdras, Book 4, the last chapter, says: "For God hands the Earth over the Waters by His Word".

Thus also in this work the Artist must divide his process into two parts:

(1) By distillation conduct one part on high, making of it a clear, heavenly Spiritual Water, here called a White Eagle. For, as no bird is so keen-sighted, or soars so high as the eagle, so also we know of no water so volatile, so penetrating, as this, for it ascends to the Heavens; and, as the Lion's father and son, penetrates his bone and marrow, as we shall presently shew. Our Eagle is the true key to human renovation, and the bath of new Birth and Rejuvenation, as saith the Psalmist: "Like the Eagle shall thou renew thy youth". It is a white transparent Water of heavenly colour, according to Alanus and Bernhardus, and hence is by many called Heaven (Coelum) by reason of its lofty qualities.

This Eagle is the first part of the water which ascends on high, the Ascendens of Hermes mentioned in his Tabula.

Esdras, Book 4, calls it: "The Spirit of the Firmament". Other philosophers term it Water, Spirit, or Soul of the World, the Middle Nature which is a quasi-body and quasi-not-soul, and quasi-soul and quasi-not body. It is the ligament and vinculum of all Elements --- also, the one universal, generative Nature, dispersed through all the parts of the world".

And, since it has its center in the Supreme Circle (as being very light), whence also it came in the First Universal Generation of things, so when freed it ascends towards Heaven to its Centre. Above it has been called Humor Lunae, or the Humid Radical of all Creatures.

Compare Aurelius Augurellus, Book I, "*To the Lion*", 10.

For this (Anima Mundi) is diffused everywhere,

And everywhere is active;

In the winds of heaven, in the earth, and the bosom of the wide waters.

They enclose the Soul, by which all things of earth do live. Thence the world itself derives its life. But, since the Sol is trammled by no body, and the world, and all parts thereof, are in material form; therefore, between these two the Spirit is the intermediary, which is neither body, nor Soul, sharing in both these natures.

Therefore in this live and increase Sea, Air, and Fire. This, embracing all things. Is always the Bird (Eagle), always the root, ever bringing forth and perpetuating life.

At length, imprisoned in yellow gold, itself seeks the hand of the artificer, who may loose its bonds, and, by

its virtue, become powerful.

(2) The other part of the water --- or of our Lion --- according to the teaching of Moses, became corrupted and dry. That is now the second part of our Art, viz., the investigation of the substance of the Lion, when the aforesaid Eagle has been hatched out from his body, by warmth, as from an egg, and has flown away. To speak plainly concerning it, it is the dry, waste earth, and the cursed earth in Gen. V. It has its first name of Lion by reason of its aforesaid strength and sharpness. For, as a lion has sharp teeth, biting through that which he seizes, so also is this earth so sharp as to be unbearable on the tongue because of its penetrating nature. It cannot be touched without offence so the tongue, as saith the philosopher. Elsewhere Theophrastus calls it “An invisible, consuming fire”.

Bernhardus retains its name of King, and says: “Although Fontin, the aforesaid Eagle, is the King’s Mother, yet is the King nobler than Fontin”. For, although he always retains the name of Lion, yet is he changed from his first nature, is no longer a virgin, but has been fructified by the Spirit brooding over the water --- his original first substance --- and has borne a heavenly, spiritual fruit, viz., the aforesaid Eagle. Hence these verses:

A virgin, not one day old,
By Nature’s decree espoused a man,
And, before she had reached the age of one year,
To this man a child she bore,
Yet she died before she was born.

And in The Song of Solomon, Chap. VIII, “I raised thee up under the apple tree, there thy mother brought thee forth; there she brought thee forth that bare thee”.

Hermes calls the inferior substance gross or descending. For, being heavy, it has, and seeks, its center in the lowest circle, as it were, subject to the superior heaven and its influx, or the Soul of Middle nature, or Mundane Spirit. Above it has been called by its right name of Solar and Natural Heat of all corporal and natural things.

Now, as to the third principle, viz., the Spirit brooding, etc. It is, according to Theophrastus the Glitter of Gold. For this Earth is but the real fine Gold, left imperfect by Nature, to be perfected by Art, as Ferrariensis says (Chap. 64): “The terrestrial parts are nothing else than the occult gold of philosophers”.

Other sages define it as “The Soul of the World, whose colour is golden”. Now, since in the first Universal Creation, the third principle, the Spirit of God, has never been separated from the other two, but the two have remained in one as the Spirit above, and in the water, so also is it in our microcosmic, particularistic, and philosophical Creation. We cannot obtain this third principle, this golden flitter, this beautiful gold-red colour, separate by itself. “It shines not to the Spagyryus”, saith Theophrastus, i.e., it conceals itself and is lost when one is made into two. What, then, becomes of it? According to Gen. Chap. 1, and the opinion of philosophers, it remains with the aforesaid water, and since that water ascends towards heaven, this Golden Glitter must accompany it in its center. Theophrastus, however, considers that it remains with the earth, perhaps on account of the Old Testament saying that the Soul is in the Blood, wherefore the Israelites were forbidden to eat it.

Now, it should be noted this Golden Glitter, as the third principle, is often called the Soul, and cannot be produced other than as a red, thick, stagnant blood --- sometimes called the Lion's Blood by our author --- and Theophrastus ascribes it to that body which, in the first distillation, goes not over out of the retort (crucible). For herein, say Alchemists, is the whole art, that the gold go out of the retort. And this is true did they but understand the Gold and its Glitter aright. How the glittering spiritual Soul of this third principle --- when duly extracted from the Lion's body --- hovers above the water, and there yet remain two in one, you will hear afterwards. For the soul cannot exist, out of its center, as an impalpable, invisible entity without a body. "For a spirit is neither visible nor palpable, except it hath assumed a body from some Element. Hence this spirit --- by reason of its noble nature --- receives a Body in the highest and noblest Sphere of the Elements, viz., in the Igneous Sphere. Yet, in the fire, this spirit loses not its nature, neither is it Fire, nor of an igneous nature; although it dwells in Fire, and by many is called Fire of Nature".

Aurelius Augurellus hath these words in his second book: "But another elicits these various hidden parts from pure Blood, and has ordained the Elements to lead them forth;

"That thus these occult spirits might perchance be seen or touched with the hands, or enclosed in a vessel.

"For otherwise they would straightway penetrate the vessel, although imprisoned in hard atrament.

"By violence can no Spirit be forced to remain in any part of the Vast Orb, so greatly does it rejoice to dwell quietly in its own habitation:.

Such external Body is the Lion, or dry earth, which retains its redness, its outward aspect, its stagnant blood, which has no exit, the body being not yet open --- as one sees in those hanged or suffocated, who stifle in their blood --- as the Book of the Trinity relates in Figures. Raymundus Lullius says briefly, in *Testamentum Novissimum*, thus: "My son, Quicksilver is water distilled from its earth, and similarly earth is Animated Quicksilver, while the Anima (Soul) is Natural Heat which is bound in the primary Essence of the Elements of Animated Mercury.

Now that this jewel has been presented to you through the Faculty of Philosophy, you have a short guide to the teaching of Theophrastus. Having taken the right philosophical matter, you are now to extract from it two things contained therein, viz., the Eagle (Mercury), and then the Body (the Salt), which, as Everlasting Balsam, contains also the third thing, the Spiritual Soul, the Golden Glitter, or true gold seed. These you shall extract according to the counsel given in Ovid by Medea to Old Jason, who would become young again, viz., that he --- by Anatomy --- should divide his limbs, and, reuniting them in a warm bath, he should become younger and of great strength.

But that you may apply the theory, and learn the modus operandi whereby from Unity, two things, and from two, three are obtained. Theophrastus comes to the Practice. "It is the mark of a wise man first to know the causes before putting his hand to the task". Theophrastus shews you two ways --- one Ancient, the other discovered and used by himself --- saying the Ancients had a very long way "before accomplishing the aforesaid separations and achieving their object". In the beginning they, out of a Simplex --- or also out of a Subjectivum like God Himself --- and also Theophrastus, have made two things, viz., Water and Earth". And he continues to say: "that Artists have to these two Simplices given the name Lili --- afterwards using the said Simplices and not one". But know it is indifferent whether you, in the beginning, use one or two things. If our matter is found in one thing, it will equally well be found in two (Nature

having already converted the original One into Two). Such simplicity of the subject Ferrariensis describes well, Chapter 12: “The first radical Element, whence all the Elements derive their origin, is Humidity, or Water, i.e., liquefaction”. Or, according to others, it is the earth.

Shortly after he says: “For the Beginning of the World there is One Sole Element, which is Primary Matter, from the Division of which, by reason of opposing qualities, were generated the four Elements, which were in it potentially”.

Aurelius Augurellus, Book II, says:

“Besides within there is ordained a double force,
Which always acts and suffers,
As a female and male when together ---
Even as a chicken grows in the shell,
By the action of the one and the suffering of the other in turn,
And by cherishing heat externally applied”.

If you begin with one thing you must first make two of it. But, by taking two, such as Earth and Water --- Nature having educed this Binary from one --- you are saved the trouble, and have only to generate the third, which, as aforesaid, is always hidden in one of these two. Thus Lion’s Blood is the Bride around whom they dance, viz., the natural red Sulphur or Seed of Gold, ordained by God and nature to bear its like. But, being mixed and bound up too much with earth and superfluities, it cannot perform its office, except it be freed by one of Vulcan’s smiths from all bolts and bands of its natural prison. Therefore have both the Ancient Sages and Theophrastus taken great pains to liberate these Captive Souls from their Eternal Darkness by the Descent to Hell of our Heavenly Eagle --- according to Isaias: Those in darkness and the shadow of death see a great light. Thus have the Ancients united the two things, and, after a month’s putrefaction, extracted the spirit, that is, the water, with gentle fire by distillation. For this water will not stand a great fire, and if vexed with the same it becomes impatient, angry, and wrath to such an extent that it “knocks all of a heap”, as Bernhardus says, the residual matter they treated with strong water until the same went over as a dry spirit. Compare Solomon’s Song, II. C.: “Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?”.

Now, this dry spirit is the substance or body of the Lion himself, the sharp earth, the old, miserly, jealous man, who breaks not willingly into the treasury, or likes to give up his golden-yellow oil, and only by force will let his palace be plundered. It is called a dry spirit by reason of the quantity of dominating fire therein, which is none other than the true philosophical Sulphur, as Bernhardus relates in the *Book Concerning the Transmutation of Metals*. But sulphur is none other than the pure action of Air and Fire, heating and digesting, or decocting, Earth and Water proportionately and homogeneously to themselves. Richardus, the Englishman, also says: “Philosophers’ Sulphur is a simple, living Fire, vivifying and maturing, and nothing but a hot and dry vapour generated from the purest terrestrial dryness in which Fire rules in every way”.

Now, since all the oil or spirit does not go over at once --- in order that none of this gold seed or potable gold as the Lion’s greatest treasure might remain behind --- they moistened the corpus mortuum (residuum) with spirits and, after a month’s putrefaction, again distilled over as at first, thus obtaining more of the oil. This moistening, putrefying, and distilling they repeated until the earth was wholly dissolved, and had given up its entire treasure, all the gold having distilled over and become a Mercury, i.e., Water, which has its

coagulation or its sulphur in its depths, as Geber says: "Our Mercury has in its depths fixed Sulphur, and nothing sinks in it except Gold". Dionysius well describes this process in this Practice: "After the Governor of the Firetown (oven, furnace) had retreated, his remaining warriors had long fought the enemy with fire, until they escaped the said enemy by retreating over the water and bridges which they had thrown up behind themselves".

That is the same thing that Aeneas did with the tree bearing golden branches. As often as he broke a branch off two grew in its place. Those are the lovely golden-yellow drops falling from the beak of the retort into the receiving vessel, one dripping down after the other, until the Lion has lost his whole heart, blood and strength. For that is the true Lion of Judah, sent by God to deliver His Peoples from their enemies and sins, in pain and torture to shed His Blood for them. The wound in His Side, whence flowing two long streams of Blood and Water, shall be a Fount of Purification to all those drinking therefrom. In these shall such water become the spring of a long, healthy life.

Bernhardus goes on to relate that the Ancients --- having got so far that nothing further distilled over from the earth --- they again purified the water and oil, removing all remaining bonds, until they at length reached the Pure Fount, and the true, beautiful, golden leaves of the Golden Book. Here are our Adam and Eve naked, for their eyes are opened, and now they see themselves, what was good and bad in their own substance. This is the Rectification whereby they cleansed these two of the accidental impurities of the first Distillation (for the unclean Spirits guarding the treasure in the earth love not to leave the same). This is the first process of our Philosophical Birth, the Returning into the Mother's Womb, whereby the Rule of God is followed, and the first precepts of chemists are fulfilled, viz., the Reduction into Primary Matter, into the Three Natural Principles, i.e., Animated Spirit, Mercury, and Sulphureous Vapour of Earth. Thereby are separated the Elements and the Pure from the Impure, and, finally, the Seeds of Gold are brought from the Darkness to Light, which is nothing less than the Generation of Nature in the Generation of Metals, and The Process with Double Smoke of Paracelsus. But the above method entailed heavy expenses and much time and labour, all of which the Ancient Sages could have avoided, and obtained the Lion's treasure by a shorter cut, had they enquired into the matter as diligently as Theophrastus.

Now, I wot there is no one who would not wish to know this shorter method; and that you may not have to complain of Theophrastus, he shews you another short way, admonishing you also to let the above tedious process be, and to take from the Lion nought but his rosy blood, and from the Eagle the white gluten. These two bodies you must coagulate together and bring into one body, as it were male and female seed.

Now, someone might object thus. Dear Theophrastus, that is the old story which I have heard long ago. The Ancients took nothing more than the Lion's blood and water, and coagulated them. Yet you tell me the same is a brief way to obtain the aforesaid two Mercurial Substances, with little labour and in a short time.

Well, that is true so far. Theophrastus is not so clear here as he might be. But you may easily imagine what the mode of preparation must be if you have diligently studied Theophrastus's other books and preparations, and are otherwise experienced in Chemical labours. You will then find that Chemistry, in the preparation of all arcana (secrets), has two methods, viz., Distillation and Extraction. Whatsoever is to be prepared by Chemistry and brought into its Arcanum, its Tincture, or Quintessence (in which is the power and virtue of all creatures), or is to be cleansed from impeding impurities, that must be done by Distillation or Extraction (which is the same as Solution). There is no other means. As Bernhardus says: "The King never goes forth except the Fountain attract him".

Now, having already heard that he rejects the tedious process of much distillation and purification by reason of its expense, etc., you perceive that he must have used the only other means, viz., Extraction by Solution.

According to Calid, son of Jazichus: "Solution is the Extraction of the Interior of Things to their Superficies, so that the hidden become manifest". Hence his (Theo.'s) meaning is this: When you of one thing have made two --- or have taken two things differently constituted by Nature --- let the old process alone; take from the Lion his blood only --- i.e., cut out his heart with his own sharp spear --- or as Bernhardus says: "Slay the King with his own sharp, poisonous Mercurial Water". In plain words: Extract but from the earth its Tincture or Arcanum, and the blood, the sunshine, the dry spirit immediately all distills over. By such extraction or solution more will be done in a few hours than the Ancient Sages could effect in six months. By the above process the whole work may be completed in ten or twelve months, in which time the Ancients could barely achieve the first step --- i.e., Reduction into Primary Matter --- as all those know whom God has enlightened, and thought worthy you know this Solution and Extraction.

But misunderstand me not! I speak here, not of the second solution of the earth, but of the first solution of the crude body.

How this solution and extraction is effected it behooves not to tell here more plainly --- as our author says -- - not to put the food right into the bad birds' beaks. As the saying is: He who would reach the open sea must first pass through the narrow straits. That is the blessed place of which Esdras writes (Bk. IV, Chap. 2): The path to it is narrow, so that but one man can walk on the same. On one side is Fire, on the other Water. He who would inherit or possess these good things must first undergo much trouble and danger until he finds the narrow footpath between Fire and Water, and pass over. Now, having revealed this to you indirectly as far as may be, I would refer you to other philosophers. Remember Geber's rule: "That no Solution should be made, except in its own blood, and that calcined things are more soluble than non-calcined. For, by calcinations, they are reduced to the natures of Slats and Alums, which alone are soluble". If you are a true searcher after knowledge, the above will tell you more than too much.

Compare Aurelius Augurell., Book 3: "First, taking thin plates and filings of pure gold,

"Thou shalt crush and pound them into the form of fine powder, or river sand, with frequent blows:

"Until, at length, they become liquid, dissolved by putrid humour from within themselves.

"It will be well here sometimes to pour in large quantities of liquor of their own seed, but by no chance anything foreign".

This is also the aforesaid short process of Theophrastus, whereby you, in a short time, and with little trouble and expense, may find the two said things (of which one is the Father, or Sun, or Red Water, and the other the Mother, or Moon, or White Water) which are necessary for the perpetration of the miracle of the One Thing, and for which good counsel you owe Theophrastus many thanks. Thus, by God's help, is effected the first step of this process, which is done by the hand through Sublimation and Purification. By this the fleshly, corporeal Adam is killed, and Body, Soul, and Spirit, by the natural death, are separated from one another.

Second Operation: Conjunction ~

Now follows the second operation, in which are brought about, by rest and without labour, the fixation and stability of those things which are sublimated and purified. This is the Resurrection from the Dead, in which Soul, Body, and Spirit, after Purification, come together again; and --- on our philosophical Last Day --- will arise as a new glorified body and a new spiritual man without blemish and sin. In this conjunction of Resurrection are comprised the whole spiritual body and the soul, and thus form One --- even as water mixed with water --- and are not separated in all Eternity. For in them is no diversity, yea, a Unity and Identity of all three substances, Spirit, Soul, and Body.

Even so it is plain concerning the Identity and Unity of the trinity in God the Father, Son, and Holy Ghost, which in the Deity are One and the Same, with distinction and diversity in substance.

The aforesaid process would have been no use to the Ancients, or to Theophrastus, had they not known how to bring to fruition, in its due season, the seed thus obtained. But, in order successfully to effect this, they had again to learn from Nature, and more especially from God as a Preceptor, in Genesis, Chap. 2, for there it is written thus: Although God had caused the earth bring forth all kinds of grass, herbs and trees, yet they could produce no fruit or propagate and increase their kind, until God had first let rain again upon the earth, the water first separated and taken up to heaven by Himself. And daily experience teaches us that the earth, when dry, is barren, and that nothing can grow unless frequently refreshed by rain and dew. Hence God has again united the water --- which He, as the first Distiller, took up on high --- with the dry earth, the Inferior with the Superior. The Ancients, following this rule, have often united white water with the Red Lion's Blood, as with the Earth (for, coagulated, such blood is earth), according to the teaching of Hermes: "It ascends from the earth into heaven, and again descends to earth, and receives the strength of inferior and superior things". And elsewhere: "Red Sun is father, White Moon is mother; join them together in one life and disposition". Morienus: Make the Red Smoke hold the White Smoke in a strong embrace and in a strong vessel, without exhalation of spirits".

Theophrastus also means that, when you have obtained the two things by the short method, viz., the rosy blood and the Eagle's white gluten, you shall thereto add nothing foreign. Compare Solomon's Cong, chapter 1:7: "Tell me, I thou whom my soul loveth, where thou makest the flock to rest at noon, for why should I be as one that turneth aside by the flocks of thy companions?". Take these two things alone, and of them again produce Unity --- of two Mercurial Substances make one --- like body and soul. Of two waters make one by coagulation. For Quicksilver, or our Mercury, is not coagulated by the coagulation caused by extrinsic mixture (except for corruption); but the same is, by its intrinsic Sulphur, coagulated to perfection. This is the Union of Heaven and Earth, the marriage of Adam and Eve, the Conjunction of Sun and Moon, the right Union of the World's Soul and Spirit with the Earth by the Union of their Centres, as Calid says: "Of all experiments there is none equal to that of conjoining two or more things whose centres are diverse, unless it be the conversion of their matter, and the mutation of their substance and properties from their original nature. Therefore, he who shall be able to change Soul into Body and Body into Soul, and to mix with the same subtle spirits, shall attain all things".

Compare Aurel. Augurellius, Book III: "Perchance here thou mayest seek the numbers and the weight of the things required by the for perfecting this work.

"Remember, therefore, there are of Things Primordial but Three.

From these take two; and from these again --- if thou judge rightly – one more.

The Triple Thing will then consist of Gold alone.

The decocted substances will form one homogenous mass.

For, joined together, they differ among themselves in nothing.

Each ingredient fuses its mass with that of the others”.

By this influx our earth is made fruitful, producing in due time all kinds of animal, vegetable, and mineral natures. This is the warm bath in the beginning of may of Bernhardus, expressed of old in the following figure of speech: “The Water of the Air between Heaven and Earth is of all things the Life. For, by its moisture and warmth, it is the medium between water and fire. The Heavens opening rained and dewed these Waters upon the Earth, rendering it moist and sweet as honey. Wherefore also the Earth blossoms, bringing forth divers colours and fruits; and, in the midst, there has grown up a great tree, with silver stem, stretching to the ends of the world; on its branches have sat many birds which have all flown away towards the East; and the raven’s head has become white”. All the above means but the spiritual generation and new birth of our Adam, through Water and the Spirit, for the same, in its former nature and earthly tabernacle, could not enter the Kingdom of heaven. Our old Adam must first put on its original pure nature, and thus, born again through spiritual water, and changed into a spiritual man, may, through much tribulation, enter the Promised Land.

Coagulation and Imbibition ~

But how can such things be?, asks the learned and wise Nicodemus. Art thou a Master in Israel, taking upon thyself the highest works in Physics, and knowest not that? Well, Theophrastus tells it to you plainly in Chap. 3, viz., that it is done through the Pelican (for this is the grave in which shall rest our deceased Adam until his resurrection), even unto the third and fourth time, until the whole Lili, both matters, earth, and water, are dry on the ground. The words, “for the third and fourth time”, are to be interpreted as indicating the frequent rainfall necessary for fruition.

The ancient philosophers in their Small World, following Nature’s example, have been wont to divide the white water (which they first produced from their matter) into two or more parts. The first portion they quickly coagulated with the Lion’s Blood, by circulation in the Pelican, according to the formula: “Nature knows Nature, Nature rejoices in Nature, Nature receives Nature, and yet there is but one Nature, One Genus, One Substance, and One Essence”. Song of Solomon, Chap. 3:4 --- “But I found him whom my soul loveth; I held him and would not let him go, until I had brought him into my mother’s house, into my mother’s chamber”. To this coagulated, dry earth they have added the other portion of the water, moistening and drying by heat three or four times, until the earth has again received into itself the whole of its white water, and thus the whole Lili has become a dry body, Thus the ancients augmented the stone for fixation in the very beginning. Bernhardus says: “The king’s bath may be repeated. For the more frequently he be bated in such saline, Mercurial water, or sulphureous baths, the purer and stronger does he become. It is optional to do this three or four times in the beginning with coagulation, or only once. By frequent moistening you will get more fruit, also the further advantage (by augmenting in the beginning) of not having to do so at the finish”.

For the highest degree of purification, wash seven times in Jordan, and you will have many cwts. of water as your reward. Compare Solomon’s Song, Chap. 1: “Draw me, and we will run after thee; the King hath brought me into his chambers: we will be glad and rejoice in thee”.

For our multiplication (according to Raymundus) is nought but the reiteration of the process of our primordial creation. So also Bernhardus, in his book Concerning the Transmutation of Metals: “As in this process nothing extraneous enters into its first composition, so also the same multiplies nothing that is not if its first composition” But since all generations and corruptions in nature are caused by heat; and, especially since Nature, in the bringing forth of metals and earths, has no other instrument but a steady, gentle heat, therefore, also, all imitators of this art have be obliged to follow Nature. The steady warmth of the sun ripens every fruit, and the warmer the sun (yet not too dry and alternating with due rains), the better do fruits mature and turn out.

Hence the ancient sages have ever matured this our philosophical Seed by the heat of a sun shining steadily upon our earth and water, in which the other two are included, for “the virtue of fire and air cannot become apparent except in earth and water, virtue only acting through matter”. And, as the great world’s sun in summer gets hotter and hotter, until it has reached its highest ascension in the Zodiac, so also have all artists always augmented their “little Summer” in temperature until the matter, having been duly boiled and simmered, from black (through various changes of colour) became blood-red. We can assist our matter by heat alone. Hermes says: “Fire is the Regimen”. And Bernhardus also states: “That no one goes with the King to the bath but the stoker, whose sole duty it is to keep up the heat, and that his work is easily inflammable”. Ferrarianus is of the same opinion: “The whole strength lies in the fire. By this we discern and unravel the four Elements in that gross mass. By this we further join and combine things into one. By this we imitate the Sun, and perfect the imperfect”. In such warmth it attains maturity, ordained but never completed by Nature. For (quoth Theophrastus) Nature brings nothing complete to Light, but man, by spagyric preparation, must lead up to that ordained of Nature. Hence it is said: “Where Nature ends, there Art begins”. And: “Through God was our Philosophical Stone by Nature created, and to the same there is nothing wanting but purification and perfection”.

It also learns to fight with the fire, so that the same --- however great --- may gain no advantage over it. Compare Farrianus: “It rejoices in its own fire, just as anything, Vegetable, Animal, or Mineral, is better preserved in the place of its generation than elsewhere”.

The Foundation of Art ~

The contents and foundation of this Art consist in dissolving gold and silver by the right means --- with water, or drying with fire of the volatile Philosopher’s mercury --- until the same be changed into a powder which cannot be again reduced to a solid body. This powder --- if it smokes not when laid on the fire --- tinges every imperfect body and mercury with a lasting gold or silver colour. The gold colours not except it be first changed by the white gold --- i.e., by their Philosopher’s Mercurial Water --- into a black substance they call their earth and caput corvi crow’s head), giving the same many names, which white gold is further changed into a vapour, and is our Fortified Spirit.

Question --- Whether in the Antimony of Philosophers or marcasita the Philosophers’ secret is hidden? He white gold is the secret, for out of the antimony of our black earth is extracted the highest arcanum of Philosophers, which is in effect a ruby liquor, sweet, and red as blood.

The Salt of Metals is the Philosopher’s Stone. Hence make salt of the metals without corrosives.

“Adam”, said God, “in fixed and not fixed, in these two lie hidden all Secrets: Thou art the Lesser World”.

Abel has written, that his father Adam gave names to all things.

Noah praises the oilstone (soapstone?) saying there is no stone possessing greater virtues.

Attain, therefore, in time a spiritual earth, not fleeing from fire: Because, among all elements the earth alone is fixed, and the Art of Alchemy wished that its Stone be fixed. Hence it is necessary that at the end of the operation all things should return to earth, i.e., fixation. Hermes' dictum is true: Its strength is integral, if poured into the earth. In such coction or digestion divers colours are to be seen, not less than in Great Nature in the earth.

For when the wet winter is passed, when the sun shines again, and the earth, during winter covered with water and snow, becomes dry, all manner of curious colours are seen, especially thee, viz., black, white, and red. Between these appear divers colours, as a yellowish colour after the virginal white or red; but this is not permanent. The other yellow remains longer, yet not so long as the black, white, or red. Crauser says, in *Turba*: “Know that it is a twofold thing to make white and red; the one thing is solution, the other decoction”. The former takes place in winter, when the earth is covered with snow and water, a certain indication of Putrefaction, a sign of commixture and of the changing of one thing into another, and is the colour of death. Solomon's Song: “I am black but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Look not upon me because I am black, because the sun hath looked upon me!”.

The time of its duration is unequal. In the Bible one finds that the waters of the Flood lasted 156 days.

Bernhardus says: “In 130 days the King puts off his blackness, and appears in his white shirt”. *Scala Phil.* gives 140 days for such putrefaction. *Vide Pandor.*, fol 36. After these follow the other perfect colours, as the white of complete coagulation. Thus, putrefaction takes place in humidity, but the end of putrefaction is dryness; and inceration is a gentle induration, the occultation of humour, the fixation of spirit, the collecting of things diverse, the Renovation of Homogeneity, the adaptation to fire of things fleeing therefrom, and is the colour of regeneration and of semi-coction. It lasts also a long time --- according to Bernhardus almost 82 days --- which is a sign of fixation according to the Dictum of Lucas in the *Turba*: “When our Magnesia is white it lets not the spirit go from it”. Theophrastus sets no limit of time to such colours, as, in truth, none can be set, for it depends on the matter.

Compare Aurel. Augurell., Book III:

“Ye scarcely will anyone so exactly compute the years,
As not either to diminish or add to their number”

For suitable material will sometimes accelerate the process, and unsuitable retard the same.

Or intense heat will by a little exceed the measure, but water by much.

And time and place will vary”.

The time will vary according as the artist tends his fire diligently or not. For this our work is a true woman's or cook's work. They simmer and boil and roast until the spit is done to a turn; they wash and dry the linen in the sun until it is snow white. Also this white colour is like unto the earth when dry; then the

corn soon gets white also, and is no far from maturity, viz., from the third colour, the yellow. As soon as the same appears in the corn it is cut; the winter is past, the rain over, the flowers have appeared, summer is come, and the turtledove is heard in our land. Thus also is the maturing of our matter, when its yellow colour appears, As regards its metallic nature, and the perfection of the same, we must bring that to a higher grade, says Bernhardus, viz., to its red colour, that it may thus communicate to other imperfect metals some of its superabundant perfection. For this redness is the sign of incorruptibility and complete digestion.

Just so Christ became more than perfect in the highest exaltation of His humanity through His rosy blood, in obedience, in fulfilling and satisfying the Law, and in love towards God, in order to communicate to us, His people, to its fullness, through the Holy Spirit, whereby we might become heirs and sharers of His Kingdom. In this our Elias goes up to Heaven in a storm and seated in a fiery chariot. Now go forth, ye daughters of Jerusalem, and behold King Solomon crowned by his mother on the day of his marriage and of his heart's joy. Every diligent student will now, without further explanation, be able to find these colours. Consult the philosophers concerning the same: Bernhardus, Scala Phil., etc., etc.

Attention must, during such coction, be paid to the proper order of the colours produced, for with them change the qualities of the active agent, demanding a corresponding mutation in the passive reagent. For, in our solution, the water is first active, the earth then attracting the King, but in coagulation it is passive. This change of mode cannot take place without development of divers colours, which is expressed by philosophers thus: "Heat acting on moisture generates blackness, and, acting on dryness, generates whiteness, in which redness is hidden.

Solomon mentions such coction and colours in his Song, Chap. 5:10 --- "My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy and black as a raven. His eyes are as doves' eyes by rivers of waters, washed with milk and fitly set. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet-smelling myrrh. His hands are as gold rings, set with the beryl: is belly is as bright ivory, overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold". The ancient Sages have also mentioned the same in parables, as when they saw a mist rise in the distance (possibly the mist that watered the whole earth). They saw also the violence of the sea and of the water-floods upon the face of the earth, that the same stank in the darkness (putrefaction). They also beheld the King of the Earth sink, and heard him cry with a terrible voice: He who delivers me shall live forever, and rule in my glory on my royal throne, and all things shall be given into his power (i.e., blackness). On the following day they beheld above the King a most beautiful morning star, and the light of day illumining the darkness (i.e., whiteness), the bright sun rising through brilliant clouds of various forms and colours (i.e., yellowness and redness). Then, in fullness of time, the King was crowned with three costly crowns, of iron, of silver, and of pure gold. In his right hand they saw a scepter with seven glittering stars, and in his left a golden apple, upon which was sitting a white dove, with silvery body and golden wings.

But particularly is the frequent imbibition (moistening) of dry earth with water described and indicated in complete parables --- (Philosophers have given this process of imbibition many other names, such as Exaltation, Fermentation, etc., but they are all one, viz., the subtilization of White and Red, and the augmentation of excellence and quantity). They beheld a man, as black as a Moor, stuck fast in a black stagnant bog, to whose assistance came a young woman, beautiful of countenance, and clad in bright apparel. Her back was adorned with glorious white wings and golden feathers, and on her knees she wore fine pearls. On her head she had a crown of pure gold, set with a silver star, around her neck a necklet of

gold, set with precious stones, and on her feet golden shoes. From her proceeded the most sweet scent, above all aromas. She clothes man with a purple robe, inspires him with highest wisdom, and leads him to heaven. By diligently exercising yourself in suchlike parables, and --- at the same time --- paying attention to the works of Nature in the great generation, you will not only be able to await a plentiful harvest in due course, but will so increase the store of your philosophical oil, or tincture, as to be sort of vessels into which to pour the same; even as the widow of Elisha. Thus shall you be free from debt and feed your house in plenty; for your meal shall not diminish nor your cruse be wanting.

There is nothing said here of the fire whereby this artificial coction takes place. Perhaps it is the everlasting fire, of which many Alchemists boast, the fire used aforetime by the Jews for their burnt offerings, which burnt continually without becoming extinguished, which also was hidden by the Prophet Jeremiah before the first destruction of Jerusalem, and afterwards was discovered by Ezra. The same is said to have been thick and oily, like oil or honey, as Josephus describes it. If you can and will prepare it, good, if not, refer to the Turba, Chrysippus, etc., for they will give you a good account, saying that this fire may be prepared in many ways, always taking care not to let the active principle escape, or, as Bernhardus explains it: Not to let the bath take fire, and flee away like a fugitive eagle, thus causing a dissipation of seed and preventing generation. "For then the Elements will not combine, but will vanish by fire, on account of the strength of the spirit and of the dominating and operating volatile thing; so wilt thou become poor, and lose that which thou hast".

Hence the "triple vase" commonly used by Philosophers. And the "old hollow oak split through the middle", viz., the oaken sphere of Bernhardus, in whose middle is the clear stone, in which stood the bath. All this was done to ward off the too strong rays of the Sun, that our male and female seed might, without hindrance, remain together to the birth: "For the separation of active and passive necessarily prevents generation".

Compare Solomon's Song, Chap. 2: "I charge you, O ye daughters of Jerusalem, that ye wake not my love till he pleases".

When Theophrastus further speaks of Hungary, Istria, the South, or Cyprus, he gives you to understand in which countries our matter ought to be sought, and he leaves it to you whether you will have two different substances which, as regards their genus, are of one and the same nature. Therefore, seek the one, the Lion, in Hungary; but the Eagle in Istria. But if you rule your work through one thing, thus proceeding from Unity to Duality, and thence to three things, then travel to Cyprus. There you will be refused nothing.

Bernhardus has traveled yet farther, saying that he fetched his man, viz., the chosen jewel, the golden book, from India. Christophorus Parisiensis also went far for the same, and says: "When you quit the town of Venice, go far to the right until you find a pleasant level country: there is our Mercury". Whether in liquid or coagulated form, it is best to obtain it from the above-mentioned places, by reason of its beautiful red colour. Although found also in Germany and other countries --- Theophrastus saying elsewhere that of the perfect Medicine enough is found in Germany --- yet the native article is not so good and strong as the foreign. "For the virtue is dispersed, and less united, therefore less strong. For here masculine and feminine are substantively the same, and in the one subject are combined different and contrary virtues, since our Lion is hermaphrodite".

If you use but one thing, make of the same two, but, lastly, of one of these three. Afterwards for these three

build a tabernacle, and diligently take heed that the sacred Threefoldness be reduced through Duality to Unity, the Author of all consummate perfection. So from our New Earth and New Heaven (the old Earth and heaven having been destroyed by fire, together with their works) you will have a New World, the Holy Place, the New Jerusalem, as a bride for the bridegroom, wherein all tears, lamentation, and sorrow shall be no more, whose gates also are adorned with all manner of precious stones and pearls, the streets are of pure gold like unto a beautiful mirror, and the names of the dwellers therein are all written in the Book of Life.

There all things are new, for the former things have passed away; and, as Hermes briefly says: “Thou shalt have the World’s Glory and all thy desire”.

Finally, as regards the utility of the Medicine thus prepared, the same is sufficiently described in other books. That this medicine is of great use with respect to the health of the human body may easily be gathered from the aforesaid Medicinal Foundation. For this our philosophical Son, a Son of Sun and Moon, which rule the whole world, as a learned Astronomer has traversed all planetary spheres and the whole firmament in his colours. He also is born out of the Adamic clay (which is an extract of the Fifth Essence --- quintessence --- of all creatures and of the whole world), ascending to Heaven and descending thence to Earth, and thus acquiring all power and might both in Heaven and Earth. Hence he is a Lord over all Animal, Vegetable, and Mineral Natures, and can act according to his pleasure, and the same with his influence --- especially on man as the Microcosmus --- if applied to man’s Spirit of Life in an appropriate affinitive Vehicle.

But, as regards his other powers and influence over the metals, a means is necessary whereby to reduce, punish, and humble his rebellious people. Theophrastus here indicates as this means. Our Stone is first to conclude unity and friendship with the same, i.e., they are both to be fused together.

Aurel. Augurellius says likewise, in his third book:

“First mingle a little of the prepared medicament with the yellow metal, and thou wilt presently see the same take to itself the strength of the Blessed Powder.

Or, when thou shalt have collected again, by great and difficult art, the teeming seed from the pure gold,

Then quickly mix with it an equal portion of purple powder,

And warm the same with gentle heat, simmering for two months;

In which space of time thou mayst behold produced the whole series of colours,

Which, otherwise, thou hadst marveled to see in three years.

As often as thou repeatest the operation again and again, so often shalt thou increase the virtue and quantity of thy powder”.

But he conceals the important point, for this fusion suffices not, if such molten matter be not heated during the proper time in a vessel with philosophical coction. For by this means the operator obtains full power over his Lord the King, thereupon reducing the subjects to obedience, as related by Dionysius Zacharius, a knack unknown to many operators, who have consequently not known how to set about the projection. For, although our Stone of itself colours, yet, according to Theophrastus, it does this less than when the Medium of Incorporation and Ingression of the Stone --- i.e., Fermentation --- is added.

Different philosophers have used different Media, each according to his own opinion. Farreanus, Berhardus, Roger Bacon, etc., etc., having some applied augmentation by means of repeated solution,

others by fermentation. Use which you will; either will lead to the desired result. (Vide *Pandor.*, Fol. 252). But here I call a Ferment a Stone already complete in its elements in comparison with the metals; Even as the ferment of dough overcomes the dough, converting it into itself, so also this stone converts metals into itself, just as dough is changed and converted by its ferment, because it derives its origin its ferment, because it derives its origin from the same, and not from anything foreign. Thus, also, the Ferment of metals is of their own substance, changing into itself. And since metals are generated from mercury and Sulphur, therefore, also, this ferment is generated from them; and because this our Ferment is of the form, nature, and digestion of gold, therefore, it will reduce metals to the nature and digestion of gold. For the form of individuals of the same species is one alone.

As regards its third use, our Stone matures all immature precious stones, and brings tem to their highest perfection. For this I refer you to others, being of opinion that such great gifts are given by God to man more to assist his neighborhood by works of charity than to enrich himself. Would that man recognized the resources of Nature and God's wonderful wisdom in the implanting of such powers in His creation! Then, by means of this Igneous Sulphur or Lion's Blood, or Philosopher's Stone, he might attain the highest Rubinical Gradation of all Jewels, as well as the White Eagle, making large pearls of small ones; and finally, might perform all philosophical works by the processes Theophrastus describes as digesting or putrefying sublimating or distilling, calcining, extracting, fermenting, etc., These are the steps by which you may attain to wisdom and to Solomon's throne, on the right hand of which are found long life and the tree of life, and on the left, riches and honour. That is, says Theophrastus, the object of our art, viz., long life and the honourable maintenance of the same in this vale of tears.

Now will I briefly recapitulate to you the whole process: Take first thy golden Man, thy red Adamic earth. For this earth is the middle nature between Mercury and metals, and the third composed of the same principles, Quicksilver and Sulphur. By noiseless metallic liquefaction of this earth the matter of its metallic ore acquires, virtues, and properties of the aforesaid principles, so that from it may be generated each and every metal, according to diversity of digestion; and to it is there nothing wanting but purification and complete digestion. This Red Adam lay in a warm bath that he may go to sleep. If he will not fall asleep, give him a good, strong, sleeping draught of his saturated liquor, which he loves to drink. Then, during his sleep, cut open his right side that the fair white woman, concealed within him, may come forth. When, now, this maiden has become marriageable, bring her to Adam --- lying on his bed and sick with love --- as his bed and sick with love --- as his daughter, sister, and wife. Whereupon Adam will know the woman, and she will become pregnant. Take then this pregnant woman --- letting the man go --- and guard her well for ten months, until the day of her parturition. She will then bear her first-born son, whom she has conceived from her father's spirit, a young spiritual Adam, to whom no other man is equal in deeds and miracles, who --- if daily fed with his young mother's milk --- when he reaches man's estate, will subdue all his brethren, will deliver them from death, and bring them to eternal death, and bring them to eternal joy in the kingdom of Honour, in which all creatures under heaven will rejoice with joy unspeakable. And, finally, the whole world will become full of gold, and pearls, and precious stones. For Solomon's vineyard bears him 1000, and to those that keep the fruit thereof, 200.