



THE COMPLETE WORKS  
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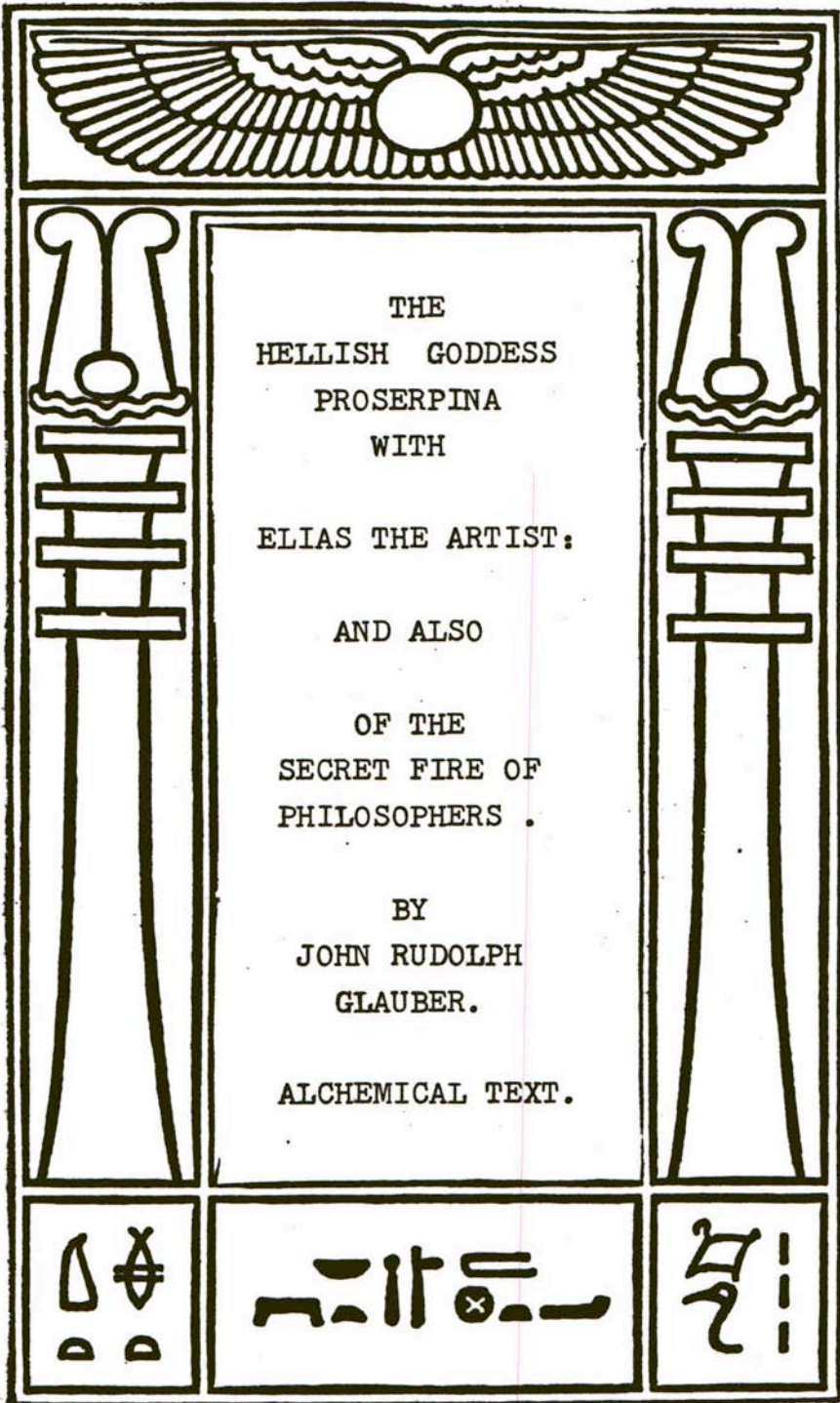
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trans: Chris. Packe



THE HELLISH GODDESS  
PEROSPERINE





THE  
HELLISH GODDESS  
PROSERPINA  
WITH

ELIAS THE ARTIST:

AND ALSO

OF THE  
SECRET FIRE OF  
PHILOSOPHERS .

BY  
JOHN RUDOLPH  
GLAUBER.

ALCHEMICAL TEXT.



**A Short Exposition upon the Hellish Goddess PROSERPINA, the Wife of PLUTO, viz. what the Heathenish Philosophick Poets, as OVID and VIRGIL understood by it. And how, by the help of this PROSERPINA, the ANIMAE, or Souls, of the Mortified Metallick Bodies, are carried out of the Chymical Hell into the Philosophical Heaven.**

**Translated out of the High-Dutch.**

Reader,

That we may see, if and how the inferiour Metals, by true Art, may be transmuted into good and constant Gold and Silver: I find, that it is first necessary to declare whence, and by what means the Melioration of the imperfect Metals must proceed by Art, and by what means only by Nature, without the hand of the Artist, the clean and fixed Gold and Silver hath arrived to such a Purity, and Perfection.

It being then, that this knowledge is the only Foundation, upon which ALCHEMY is built, I find it necessary to discover it to those, who are ignorant of it, and to shew a sure way, in which they may go without hinderence, and happily arrive to the desired End.

The Reason, why Nature generates all Metals in the Mountains, and brings some of them to Perfection, and leaves others imperfect, several Philosophers of our Ancestors have very plainly described, and therefore, needs not here to be repeated. He that knows it not may enquire after it, in the writings of those Philosophers, where he may learn their Grounds, or Reasons, only this little I think necessary here to shew, viz. that all Metals and Minerals have but one Original, or Beginning, to wit, the four Elements, Fire, Air, Earth and Water. But that one Metal in the Earth, in which is its Matrix, becomes to be more noble than another, this is but accidental, according as one Metal by the Central Fire is more, or less cocted, and chiefly from thence, according as the Universal Spirit of the World, or first Matter of Metals, lights of a Matrix in the Earth, more clean or unclean. But passing this by, because the Books of Philosophers are filled with them, although observed by a very small number of Men. For almost all who read Chymical Books, read only to the end, that they may see those Processes, which teach how to make Gold and Silver out of the inferiour Metals, but do not at all mind the Original, and difference of Metals, although that ought to be the first, for where the Philosophers write of the Generation and difference of Metals, there they publish the whole Ground of ALCHEMY: But where they write their RECEIPTS and PROCESSES, there

they obscure the Art, and lead the easie believers into ERROUR. Among all the Philosophers, I have found none which hath dealt more plainly and openly in this Matter, than PARACELSUS, who writes, that every Metal is an hider or concealer of the other Six, or that every visible Metal contains in it self invisibly and spiritually the other six Metals, and that to bring forth and make visible, the invisible, and more noble Metal, and on the contrary, to transplamt the visible and ignobler Metal in the same place, where the more noble and invisible was, is very possible, which is indeed the very Truth. For I my self have performed this Transplantation, not only once, but some hundred times. If any hath a mind to perform any notable thing in ALCHEMY, he can find no Book, which will teach him more than the Book above cited. But yet I will not despise the Books of other good Writers. And if this were not true, that every visible Metal hides in it self the others, invisibly, how could it be possible to transmute any inferiour Metal, either universally or particularly, into good and constant Gold? But that it is possible, daily ocular inspection proves to be true, in several places of the World. Now if this be so, as no man needs to doubt it, it will not be difficult to teach any understanding Man, if he will but learn a little how to handle the Fire, how to bring forth fixed and corporeal Gold, out of those gross and visible Metals, in which lyes hidden a great deal of pure and spiritual Gold. But yet you must know, that one clean Metal hath more invisible and spiritual Gold in it, than another. JUPITER hath in it much spiritual Gold, but VENUS more, and MARS the most: Yet ANTIMONY doth not give place to MARS, for the quantity of spiritual Gold. Now whosoever is minded to undertake this sort of Labour with Profit, let him take care what Metal he handles, and how he handles it, that instead of Profit, he may not reap discouragement and damage, but may have reason to thank God, Nature and Art; in which, this following Process will sufficiently help him, in which, the true and most certain way is openly shewn. Yet with this Proviso, that he so lives, that God may be pleased with his Conversation, and not have it in Abomination. For Gods blessing is all in all. There must be together earnest Prayers, diligent Consideration, and unwearied Labour, or else one may easily fail, although the art be plainly and easily set before his Eyes, without any reserve, which a good Christian out of love, ought certainly to believe. Yet I have often heard the contrary, from impious Men, such are the adherents and Consorts of FARNNER, as if God had nothing to do with such Arts, and that Art alone was Master in these Cases, which

certainly is very impious, seeing that such Blasphemies, take away from God his Omnipotency, his Goodness and Mercy, and give them only to Nature, seeing that God hath not his beginning from Nature, but Nature from God. Have not the wise Heathens believed, that God could give his blessings to Mens endeavours, and take away again at his leasure? What saith VIRGIL, that famous Philosopher? When he teacheth how to pluck the Golden branch from the OPAKE TREE:

One Branch being plucked and born away,  
Another follows; unless the Fates Say nay:  
Without whose Smile, no force of hardest Steel  
To crop the smallest Twig, can ought prevail.

It is said, ORA & LABORA, Pray and Labour, according to which let every Man live. Now you shall hear how the imperfect Metals, in a particular way, may be transmuted with great Profit, into perfect, and that very plainly without any reserve, for I have obtained it at length by much Consideration. And because my great Age, and several long Sicknesses keep me continually in Bed, and both Feet are as in the Grave, where I stand certainly expecting nothing else, but a happy departure out of this transitory Life, into a better, which passeth not away. So that I would by no means intermit to sing with the SWAN before my end, a pleasant Song which may rejoice all the Lovers of ALCHEMY, if they will make themselves sharers of this Melody. For those who read what I here write, and yet give no Credit to it, nor put their hand to the Work, and finish it with diligence, they will reap no Profit by this my instruction. But those who understand my Writing, and work plainly after the Letter, provided they have but a little understanding in the Fire, will reap great Profits; yea, even great Riches by it. For I am plain without any reserve, so that if any should fail, the fault will not be mine, but must be imputed to the Workmans want of Skill; for I never in my Life sought to gain any thing by my Writing, neither will I now do it, but it sufficeth me if I do good to my Neighbour, out of Love, with that Talent which God hath given me. Whosoever is on Glauber's side, and will participate of my good intention, he may, or let it alone, 'tis all one to me, for they are all good Cooks that wear long Knives; the Art consisteth in Experience, and he that is but any thing skilled in Chymical Operations will do well enough, for all is laid plainly down before his Eyes. But on the contrary, the Covetous, Proud, and Lazy, who seek to be rich without labour and pains, will find everything dark, and never attain anything profitable. For God will have

it so, that not every Body shall be Rich, as PARACELSUS very well expresseth it in his Book of SULPHUR, when he saith, "Many might be helped with a few Words, if it was not against the Will of God, for God will not have the Goats-tail equall the Cows in length, for else out of Pride he might with it beat out his own Eyes, and therefore it is better to be silent, that they may remain Poor". Thus PARACELSUS. But I GLAUBER say, that it is better to lay down the Art in truth, without difference before all Men, for God keeps still his hand over it to whom he will not give it, he knoweth how to cast a Mist before his Eyes, that he may not see the good, nor have power to apprehend it, but may wander about in darkness, with his proud and dull Head, till at length he fall into the Pit of the impious, and there perish without help. But that I may no longer detain the Lovers of Art with my Discourses, but come at length to the Practise, I will in the Name of God here set down the whole Process as it is in it self, without any Reservation, and the whole business is thus.

Now followeth the true, and often practised Process, how to transmute Silver (as being yet not a perfectly mature Metal) by degrees, without any loss, totally into the highest perfection, that is to say, into good Gold abiding all Tryals. After the revealing of this Process, we shall also hear, how all the imperfect Metals, viz. SATURN, JUPITER, IRON, and VENUS may after the same manner (but yet not total) but only so far as they contain an incombustible MERCURY, be transmuted into good Gold and Silver. And after this Revelation, we will not omit to shew also, which way MERCURY the most immature of all the Metals, may be transmuted, not only Particularly, but also Universally, into the highest Medicine, and the best Gold. But the later must thus be understood, that we may not cast Pearls before Swine, but that they may remain only among honest hearts, and not come into the hands of double-minded Men.

But, now, to come to the Melioration of Silver, the ingenious must know, that Silver is naturally fixed in the Earth, and endures the Fire, and therefore needs no Art to fix it; for it bears the Tryal of the Test, as well as Gold, wanting only Colour and Weight, which Nature hath not bestowed upon it, but may be procured by Art. As for the Colour, the secret Fire of the Wise can only make it perfect, for all Colours are absconded in the common Fire of Wood, and the Sun, as we daily see, that the Universally ripening Sun, brings all the Fruits of the Earth, from a Green and White, by its constant Beams, to a Redness and Maturity. And

we also see, that the common Fire, of Wood and Coals, makes Earths and Minerals which are White, become Red, as we see CROCUS MARTIS, MINIUM, and other Colours which are produced out of Black, Grey, and White Metals and Minerals; as the highly illuminated PARACELSUS hath sufficiently taught us, viz. that the common Fire of Coals, by its own power and innate Nature, without any addition of other things, is perfectly able to graduate the white Metals, into Red, or yellow Gold, as you may see in his BOOK OF CEMENTS. If the common Wood-fire of it self doth this, what cannot the Fire of the Wise effect, which was always kept in the greatest Secrecy? Especially, if one know how to add a graduating METALLICK Species, as MARS, VENUS, and ANTIMONY, and the like, after a spiritual manner, to the secret Fire; which is the way to give to white Silver, a constant Redness.

As for the weight of Silver, it may, in like manner as the Colour be given to Silver by Art, so that it shall be equal with Gold in weight: Which introduction of Colour and weight into Silver, the Philosophers have called closing of its Pores. For this is certain, that if any light Metals are melted together, that one filleth up the Pores of the other, and both come out of the Fire more compact and heavy, than they were before. For example: Take half an Ounce of Red Copper, and as much of good Tin, melt these together, and pour them out into a Bullet-mould, and you will see, that they will not be much more in Magnitude than one of them was before; for one Bullet of COPPER and one of TIN may almost be put into the same Mould: From whence it appears, that one Metal hath an ingress into the other, and mends, and augments it in its weight and Colour; but what those Metals are which give weight and colour to Silver, you may easily guess. Nothing can tinge, but what is naturally Coloured, and nothing can better give weight, than what is naturally heavy: In which, MERCURY and SATURN have the Prehemency, but in introducing Colour, MARS, VENUS, and ANTIMONY excel. But which way this introduction of colour and weight, into light and white Silver, is to be done, the following Process will teach.

But this the Ingenious ought to know, that it is no Art at all, that if the Iron made Red, and MERCURY and SATURN made white be mixed with Silver, yet they will not render it durable, red and heavy: But the Corroding SATURN will quite take away the Redness and Whiteness upon the CUPEL: For what is not purged from all combustibile SULPHUR, cannot sustain the CUPEL, but will vanish with SATURN, and turn into SCORIA: And seeing that we know, that IRON and COPPER contain abundance of

superfluous combustible SULPHUR, and also that their incombustible SULPHUR is not yet fixed enough, to resist the Corroding SATURN upon the CUPEL, and therefore with him must vanish and come to nothing, for all that is able to abide the CUPEL must be separated from all combustible SULPHUR. Now we know, that IRON and MERCURY are not so, and therefore cannot abide the CUPEL. For IRON if he be made Red, and cast upon Silver, he doth not remain Red with it, but so much as enters the Silver, again becomes black Iron, and therefore can give no Colour to the Silver; and also MERCURY flies away, and so leaves no weight to the Silver: Which PARACELSUS hath sufficiently described in his COLUM PHILOSOPHORUM. So that if one melt unfixed Metals with Gold and Silver, and keep them together never so long in the Fire, yet notwithstanding the unfixed Metals, cannot be made fixed by the Gold and Silver, but every of them would again be found in the EXAMEN, as they were before. But if one Metal should make the other better, they ought to be spiritually conjoined, and so the Spirit of one Metal will improve the other. For all Philosophers testifie, that the Metals must first be reduced to their first Matter, that is, they must be brought into a spiritual being before they can be transmuted into more Noble, by Art. But which way all Metals are to be spiritualized, and brought to their first Matter, is taught in my Treatise of the Three Principles of Metals, lately published, as also in the Seventh part of my Pharmacopea Spagyrica, and its Appendix. Now if one would Meliorate, or improve the imperfect Metals, the imperfect combustible SULPHUER must first be separated from them, that only the purest and incombustible part, viz. the incombustible SULPHUR may remain; which may be done by several ways; as by Distillation, and Rectification; and also by Adustion, and Combustion, in which nothing perisheth, but the combustibile and unprofitable part: But the incombustible Oil still remains, and doth not perish by the Fire, and also by Solutions, Distillations and Rectifications, all the unprofitable Feces of the Metals are separated, and there remains only the clean Quintessence of the Metals, which are separated and advanced into a concentrated Medicine. This Separation of the unprofitable and combustibile SULPHUR, from the incombustible, an Old Philosopher hath notably expressed in these Verses.

SULPHUR impure, we can't blot out,  
Till Circling Flames play round about  
Our Ores and Calces; for then they



This subtil Fire forthwith obey.

Here the Philosopher tells us, that every combustibile SULPHUR, may be burnt, and reduced into nothing, but no otherwise, than by a kindling and combustibile Fire, by whose Flame nothing that is good, but only the superfluous and noxious SULPHUR by which all the inferiour Metals are destroyed, is taken away. And therefore justly reputed imperfect, as long, and as often, until this unprofitable SULPHUR is taken away from them, either Particularly, by Dissolving and Coagulating, Distilling and Rectifying, or else by an Universal fixed MERCURY by projection, by which means the hurtful combustibile SULPHUR is fixed, and, without Combustion, transmuted into a nobler Metal. For this is very possible, that any combustibile SULPHUR, by an easie way and small Charge, and in a short time, viz. in one day, Particularly, may be so fixed, and made constant in the Fire, that, without being burnt, it may be able to endure the strongest Fire, the which is handled more at large, in my THREE PRINCIPLES OF METALS. From hence it follows, that no imperfect Metal can be transmuted, with Profit, into a Perfect, before it be freed from its combustibile SULPHUR, which may be done several ways. Now, he who hath a mind to get any good out of the imperfect Metals, must learn how to separate their unprofitable SULPHUR, either by one means or other, as I have sufficiently taught. For in this, viz. in the Separation of the combustibile SULPHUR, from the incombustibile, consists the whole art; which every one ought to attend without other thoughts. Now after we have understood out of this Theory, in what the Melioration of the Metals consists, or how it must be effected, it is necessary to know the exact Practise, or Process, as the Operations succeed one another: For to this work belongs, not only Distillation and Rectification, to separate the pure from the impure, but also the most subtil and clean parts, after they are separated from their Feces, must be made fixed, subtiler, and constant, viz. so constant, that the Corroding SATURN, may not overcome them, but against his Will, leave them constant upon the CUPEL. This is one of the greatest Secrets in ALCHEMY, yet taken notice of but by few, and therefore few there are who reap any Profit. For the greatest part of Operators are persuaded, that if they had but Red Metallick Tinctures, that they could immediately tinge with them, but in the end they have understood, that more than unfixed Tinctures are required. It is an easie Matter, to make Red Tinctures out of Stones and Metals: But these are not permanent on the

CUPEL, without true Fixation, which the Philosophers call Perpetuation in the Fire. Nothing in the World can tinge, so that the tinged Metal can endure the CUPEL, as long as the Tincture is still Metallick. For whatsoever is made out of Metals, and by a strong Fire may again be reduced into a Metal, cannot be called a true Tincture, for whatsoever yet contains a combustible SULPHUR, perisheth upon the CUPEL with SATURN, and nothing abides, but what is totally deprived of that. For even the SATURN contains much combustible SULPHUR, therefore he so readily acts upon Sulphureous Metals, and draws them with himself into the CUPEL, which he cannot do to Gold and Silver. But because we also know this, that when by the help of common fixed Gold, a combustible and fugacious SULPHUR is well united and fixed, that the combustible SULPHUR adheres so closely to the fixed Gold, that it also remains fixed with it, and can never be separated from it. Now, if the weight and proportion be well adjusted, then the fixed SULPHUR enters with the Gold into LUNE, and Tingeth it into constant Gold. But if the conjunction of the SULPHUR and Gold, be not well made, or too much of the SULPHUR be put to the Gold, it takes away the Ingress of the Gold, so that it remains with the SATURN, and cannot enter the Silver. It is also to be observed, that if the SULPHUR of IRON, COPPER or ANTIMONY be legitimately united with SOL, and yet be not kept long enough together, it will produce no good; and therefore the Transmutation of Metals is not so easie a thing, as many imagine; it is not enough to make a Tincture; to fix it, is more; and to give an Ingress, is hardest of all. And these three things ought to be well known, if one would effect any good in the Transmutation of Metals.

Now that we may farther hear, which way Tinctures may be drawn out of the Red Metals, fixed, and made constant in the Fire, and how to give them an Ingress, I have undertaken to Reveal to the Lovers of Art. And none needs to doubt, but what I here Write are my own Inventions, which I have not only once or twice, but many times experimented, and always found good, although in small quantities, provided no accident hath hindered me. If a Glass break in the labour, or a Crucible runs out, by which one suffers loss, that is not to be accounted a loss, because it comes 'by accident and not from the Art, and therefore not to be imputed to the Art. If an Art be never so well described, and an Unskillful Workman intermeddle with it, the Work may be easily spoiled, and therefore the fault cannot be justly charged upon the Art, as it is too often done. I shall here acquit my self of this unjust charge, if out of

a good Intention I here discover the Art, as I have often done, without concealing any Manual Operation, and hereafter shall not care what Ill Men say or judge of it, if any one, through his want of Skill, should lose his labour. I here Write nothing, but what I have often done my self, and found good; for what should move me to publish any false thing, that might seduce others to labour in vain, even when I am ready to die? I never sought any profit by any of my Writings, no, not when I was young, and might have occasion for it. And now, when both my Feet are in a manner in the Grave, and I am certain not to live much longer, although I am heart-whole, nor find I any colour about me, yet my Limbs being weak, I am forced to keep in my Bed, where I Write this. I say, Why should I, so near my end, write any thing hurtful to my Soul? I write this for my farewell, to do good to the World, even as the Swan; when she is near her death, sings a pleasant Song, and such I would that every one should take these my last Writings to be. But if it shall please God, I hope this will not be the last, which is only a small Work, to shew the probability and verity of the Transmutation of Metals, and to help Skillful Chymists to great Riches. But if God shall yet spare my Life, I shall write of higher matters, and shew such a light to the blind World, as hath not yet been revealed by any Man. In the mean time, I desire, the Ingenious very well to consider this particular, and to try his Fortune, every thing is easie to be done, and needs no beating of the Brain, for all the labour is clearly laid down, without any reserve, therefore I would have none be so arrogant, as to impute the fault to me, if he miss his Intention, but rather to himself, through his own unskillfulness or negligence. Yet this is also to be considered, That sometimes a true skillful and diligent Operator cannot imitate an easie thing, being hindered by the Almighty, whom for certain Reasons keeps his Hand over it, and will not let every Man grow rich.

**Now follows the Fundamental Process, how to make good Gold out of Silver, with profit, and how to Separate, after a particular manner, good Gold and Silver, out of Iron, Copper, Tin and Lead.**

rx. A pound of Steel Wire, more or less, according as you will begin your work in a greater or lesser quantity, dissolve it in Spirit of Salt, filter the Dissolution, and abstract the Phlegm from the Solution, in Sand, for in the Abstraction there will come over no acidity, (because the MARS holds it after a Magnetick manner) but yet

this is not without virtue, for it carries over with it self a very subtile Martial Spirit, of which a little put into ones Mouth, penetrates the Tongue, so that the taste thereof remains long after. And this penetrating taste and smell, is nothing else but the most subtile Narcotick SULPHUR OF MARS, which is set at liberty in the Solution, and carried over with the sweet Water, in the deflegming. It doth wonders in Internal Obstructions; and Externally it easeth all Pains, because it is Narcotick and Stupefactive; it serveth for Physicians and Chyrurgeons in many cases, but because I have already written of this, I need not here repeat it. And this you ought to note, that you draw not off the Phlegm to dryness, but the Solution of MARS must remain in form of an Oil. This sweet Oil of MARS is the OPAKE TREE OF VIRGIL, from which he hath taught us to pluck its Golden Branches, and how this is to be done, he hath also obscurely hinted, but I here publish it plainly, VIRGIL saith, that those Golden Branches are the gift of PROSEPINA, but what was to be understood by this PROSEPINA, which the Heathens have said to be the Wife of PLUTO, is not here expressed, but only this, that this Golden Branch was Consecrated to the Goddess JUNO. He that will have the foundation of those Heathenish Gods, cannot better accomplish his Desire, than by Reading the last Edition of the Dictionary of Eight Languages, written by AMBROSIUS CALEPINE, for there he will find many curious secrets of the Ancient Poets illustrated. Now concerning PROSERPINA, many Philosophers and Chymists understand the Corrosive Oil or Butter of ANTIMONY, of which I have already made mention, although obscurely, in my Treatise DE SALE PHILOSOPHORUM, but shall here give it to you more plainly. Now, if according to a due weight, you put some of this PROSERPINA to the Solution of MARS, and unite them well together, and then distil this mixture by a Glass Retort well closed and Coated, there first comes over a certain unprofitable Humidity, then a white Oil of ANTIMONY, which is to be kept by it self, and when you see yellow drops begin to fall, you must then change your Receiver, then give a stronger Fire, and the PROSERPINA begins to bring over with it self the Tincture of MARS, as red as Blood. This Blood red Oil of MARS and ANTIMONY is the Golden Branch, plucked from the obscure Tree, which may easily be fixed into a particular Tincture, as we shall hear anon. Now when you have pulled one Golden Branch, you may also pluck a second and third, for they will easily follow. As for the manner of plucking more such Golden Branches, it is thus: You must dissolve the remaining MARS with Spirit of Salt, and there will remain many Feces, but the Solution

will be clearer, and better than the first, although less in quantity: Now, after (as I told you before) you have to put to it the due quantity of Butter of ANTIMONY, for which purpose that which came over in the first Distillation will serve, and when you have driven this over by a retort as before, the PROSERPINA again brings over more of the Tincture in a Blood-red Oil, which may as the first, be fixed into a Tincture. After this manner you may pick many Branches, one after another, but it is not convenient, because the Solution of MARS is diminished by every Distillation, and at length your Branches would be very small; therefore it is better when you have plucked the first Branch, to go to another Tree, and there to pluck a Golden Branch, for the Tree is no so precious, and you may collect the Trees from which you have pulled the Branches, and dissolve them in Spirit of Salt, and then pluck from them more Branches. PROSERPINA hath learned this spoiling and bearing away, of her Husband, PLUTO, for he stole her (PROSERPINA) from her Parents, and carried her with him into Hell, and made her his Wife. N. B. PLUTO carried PROSERPINA into Hell, but PROSERPINA doth the contrary, carrying the dead Bodies and Souls out of Hell. For she hath her Original only from the Spirit and Salt of the World, which Spirit and Salt of the World have power to carry the Souls of the dead Bodies out of Hell, as you may see in the Books of Philosophers which say.

The Salt and Spirit of the World, bring the Souls of the Dead out of Hell.

Let this suffice concerning the bringing over the Metallick Souls or Tinctures, which is done by PROSERPINA. But there is yet other ways to draw out the Tinctures of Metals out of Red Bodies, and they are chiefly to be had by means of our secret SAL ARMONIACK in a far greater quantity, than by the help of PROSERPINA, which is somewhat troublesome, but yet these are more easily and perfectly acquired by our Alcahest. Now, after we have heard how to draw Tinctures out of Metals and Minerals by the help of PROSERPINA, it is further necessary to know how to fix those Volatile Tinctures, so that they may not only endure the strongest Fire, to which they may easily be brought, but that is not enough, they must be made so fixed, that the Corroding SATURN may not have power to injure them upon the CUPEL; if that be not done, these Tinctures can profit nothing to Metals. I have seen very many who very well know, how to Extract Tinctures out of MARS, VENUS, VITRIOL and ANTIMONY, but they wanted the fixation, the perpetuation upon the CUPEL,

and also Ingress, and therefore they could do nothing with them. These following ancient Verses are read by many, but understood by few, viz.

*If thou dissolve that which is fixed, and render it Volatile; And again fix the Volatile, thou shalt not want.*

We have proceeded according to this Verse, in making the fixed Iron Volatile, although we have not yet again rendered the Volatile fixed and constant upon the CUPEL. The Fixition requires but little Art, so that it may abide the Fire, but to make it abide the CUPEL is a great Art, and cannot be done by idle talking, but by a fundamental knowledge, without which all is in vain.

Now concerning the Fixation of those Volatile Tinctures, so as to abide the CUPEL, I have (thanks to God) often experimented, and have already communicated to some who are Curious, out of kindness, whose success I do not yet know. This Fixition cannot be effected without Common Gold, for when Gold in a liquid form according to a due proportion, is mixed and radically conjoined with the Tincture, and cast into Hell to PLUTO, and PLUTO finds his dear Comfort deeply in love with the ANIMA OF MARS, or this Beautiful HERMAPHRODITICAL Youth, he burns with Jealousie, so that he bends them so close together, as they can never afterwards be parted by SATURN. But wheresoever one of these three goeth, draweth the other two with it. And because they are also constantly together, as if it were one Spirit and Tincture united to the fixed Body of Gold, therefore they have an easie admittance into the Chamber of the Queen DIANA; for DIANA doth by no means shut out her dearest King APOLLO, but willingly admits him, and therefore she is recompensed with all the Tresures which he hath received from his true and Warlike Servant, MARS: And of this, by NEPTUNES help, she hath made her self a glorious and constant Red Garment, which neither Water nor Fire, nor the old and envious SATURN can spoil her of. Here I have Fundamentally described the Fixation of the Martial and Antimonial Tincture, clearly without any reservation, yet somewhat enigmatically, according to the manner of the Poets. He that doth but a little consider, cannot fail, but must comprehend it, if he hath but a moderate Capacity, except God shall prohibit him.

Now let us further see, what may be further done with our Red Oil of MARS, and ANTIMONY, in Physick and Alchemy. When we pour upon this Oil our ALCAHEST, and again draw off the Liquor by a Retort with a

gentle heat, and at length give a stronger Fire, the most subtile and cleanest part of the Tincture will come over, and the grossest part will remain behind, which is an Universal Purge. The subtile part, may yet be made purer and nobler by Rectification, and this you may afterwards dulcify from its Salt, and dry the ANIMA MARTIS and ANTIMONY, then put it into a Glass, and with an easie Sand-Fire melt it into a Red Stone, for this Stone melts as easily as Wax, and hath as easie Ingress into all Metals, as Oil hath into dry Leather. This Stone hath not its equil, for it is better than the FireStone of BASILIVS, it is better than BUTLERS Stone, to which HELMONT hath ascribed such Wonders. Of this Stone and its incredible Virtues, which it shews in Physick, I shall treat at large in the following Treatise. This shall Discourse of three unknown Fires, and Stones: First of the secret Fire of the ancient Philosophers, which is called the FIRE OF ARTEPIVS, by Virtue of which secret Fire, is generated the vegetable, Animal and Mineral stone of Philosophers, and also particularly out of all Vegetables, Animals, and Minerals, their Quintessence, or highest Power, without the help of any common Fire, without Furnace, Glasses, or any other known Chymical Instruments, is to be obtained in a few hours, without any Labour or Cost: And also things incredible and unheard of are by it brought to pass; of which great Secret, no Philosopher hath hitherto made the least mention; as the before cited Treatise will sufficiently testifie. The second Fire is like to it, viz. the same with which the ISRAELITES in old time did set Fire to their Sacrifices, which their Priests, when they were to go into the BABYLONISH Captivity, did hide in a dry hole in the Earth; and many years after, when they were released from their Captivity, and returned, they found not a Fire, but instead of it a VISCOUS water, which they poured upon their Sacrifice, and it kindled it, as well as if it had been done by the secret heavenly Fire, of which you may read more in the MACCABEVS. This secret Fire of the Ancient CHALDEANS is also comparable to the AETHERIAL Fire, of which Meteors, Thunder and Lightning are generated and also the Thunderbolts themselves, which are cast down upon the Earth, to the great astonishment of Mankind. HERMES hath very well said, that what is above is also below, which is proved by the secret Fire of the CHALDEANS. For by a light, plain and cheap Art, one may easily produce the same Lightning fire, together with the Thunder, here upon Earth; of which the following Book shall treat more fully. And therefore to that I refer the Reader. I could not but here touch, a little at these three Principal

Fires, by which are generated the three chief Jewels of the World, that the Enquirer after the Wisdom of God may know, what great Mysteries of God are to be imparted hereafter to the ungrateful World, before I publish this Book of Fires and Stones. Now to return to our particular, and see by what means our Red Oil of MARS and ANTIMONY may be Coagulated, after a nearer way, into a tinging Stone, with which Silver particularly, with all other inferiour Metals, may be Meliorated, that out of them may be had good Gold and Silver with profit. And also, how by it the Tinctures of Stones, both noble and ignoble, may be drawn out of them, and after the Tincture is drawn out, to incorporate it with Silver, and Colour it. And also, all precious Stones exalted in their natural Colour, and if their Colour be too high, it may be diminished, and the Stone rendered more precious, and how this is to be done, the following Practise will reveal. The second and easier way, how to bring our tinging Red Oil of MARS and ANTIMONY into an hard, sweet, and not Corrosive Stone, is this.

In the foregoing Appendix, I have said somewhat of the Coagulation of the sharp Spirits, of Metals and Minerals, and have proved, that such Coagulation is to be made by the help of Old, cold and dry SATURN, but because I did not there declare, how it is to be effected, I think fit to do it here, and it is thus. All Liquors or moist things, if they are to be dried, then the moisture must be drawn off from the thicker part by an easie heat, and then the thicker part remains by it self, and is used according to its Appropriation, as we know, that ALOES, MYRRH, OPIUM, and all other Gums and Juices were thin at the first, and were inspissated into concrete Juices, by the Sun or Fire. It is true, such an Inspissation of vegetable Juices is easily done in this manner; but Mineral distilled Spirits, and Corrosive Oils, cannot be thus dried, for they will endure heat, but if you give too great a heat, they will fly away and not be thickened, as you may see in Oil of Vitriol, which by it self can never be dried, although it be never so long kept in heat. But if you will have it dry, you must add, something to it which is more than dry, and hath also power to exsiccate moisture. We see in the baking of Bread, when we put water to the Flour, and mix them together to make Dough, and of that bake Bread, that the Flour, although it be dry, yet it cannot retain with it self the Water, in a hot Oven, for that perfectly flies away from the Meal by the heat, and if the Fire be increased, all the moisture would be gone, and only the Meal remain in form of Bread, because the Meal was not radically united with the water,



and therefore they could not endure the heat together. If one take a dry Earth, Sand or Powder of a Stone, and put water to it, the dry Earth will imbibe the water, and to the Eye reduce it into Earth, but this is not constant. For if you distil this Earth by a Retort, all the added water will again come over, and leave the Earth alone, but this is to be understood of common Water. But suppose, one should add a heavy Mineral water, as OIL VITRIOLI to a dry Earth, and should commit this mixture to the Fire, in hopes, that the dry Earth should retain with itself the Corrosive Oil of VITRIOL, and also reduce it into a dry Earth, it would prove a mistake, for the Oil of VITRIOL, in a sufficient heat, would wholly forsake the Earth, because the Earth is dead, and hath no Sympathetick, or Magnetick power, to conjoin it self radically with the Oil of VITRIOL, so as to remain together constant in the Fire; but such an Earth, which by an innate Love draws the Oil of VITRIOL to it self, and endures with it in heat, or cold without Separation, must proceed from the same Original with it, for every thing loves its like, and hateth what is unlike to it. Now, because the Oil of VITRIOL proceeds from a Mineral kind, therefore it loves the Metals, but no common Earth or Stones, for it hath no affinity with them. Now if the Oil of VITRIOL be to be converted into an hard Mineral stone, it must be done by its like, to wit, by Metals, and by such Metals as are most nearly related to it, viz. the Metals that are yet imperfect, for all Metals and Minerals proceed from the same Root, and therefore they all love one another, yet one Metal loves Oil of VITRIOL more than another, and the immature Metals, better than the ripe ones. For although Gold and Silver also love Oil of VITRIOL, yet they do it by Compulsion, and not out of true Love, for they are very difficultly dissolved by it, because they have put off their vitriolick Nature in their Fixation: On the contrary, MARS and VENUS have not yet so done, and therefore they easily assume the Oil of VITRIOL, and are dissolved by it, because it was driven out of their Body by the force of Fire, therefore one might say, that MARS and VENUS were the true Metals, and easiest to Coagulate the Oil of VITRIOL and ANTIMONY, and to fix them into a Stone, yet this is not so, for MARS and VENUS are of a gross Nature, and have too much unprofitable Earth which may easily be seen by their difficult melting in the Fire. Then what is to be done? Shall SATURN or JUPITER do it, both of which are of an easie Fusion? Or shall MERCURY do it, which is always Liquid? I answer, that MERCURY cannot Coagulate, nor make fixed, because he himself is not fixed, nor Coagulated. Neither can JUPITER do it, for

although he is fluxible and dry, yet he is easily transmutable by a small Fire, into an inflexible Earth, which cannot again be reduced into a fluxible METALLICK Body: What then, shall despised SATURN do it, (may one ask) who is unfixed himself? And which is more fluid than himself? To this I answer, that the Fixity is not the only cause of the Coagulation of the Oil of VITRIOL, for then this Coagulation might be easiest performed, by Gold and Silver, which, yet is not done, and therefore this Coagulation of Corrosive Spirits must be done by dry METALLICK Subjects. Now we know very well, that among all the Metals SATURN is the driest; of which PARACELSUS writes very well in his Book of Vexations, which I have already alledged, and confirmed in the foregoing Appendix, (viz. Pharmcaoepa Spgyr. part 7). It is also true, that a better Coagulator, of all Corrosive Mineral Spirits cannot be found, than old, cold, and dry SATURN; for by his great dryness he Coagulateth the moist Mineral Spirits; by his great innate sweetness, he dulcifies all Corrosives; and by his fluxible SULPHUR, he renders all inflexible METALLICK Subjects, fluxible. Now we need nothing more to our Red Oil of VITRIOL, MARS, and ANTIMONY, but that it be Coagulated into a hard, sweet and fusile Stone, which Coagulation can only be done by SATURN, and by no other Metal or Mineral, which I have sufficiently proved in the before mentioned Appendix, and also in my Book of the *Three Principles of Metals*. Now we have sufficiently understood, that the Coagulation and Dulcification of our Red Corrosive Oil of MARS and ANTIMONY into a fusile Red Stone, can only be done by the help of the Old, Cold, and, of all Fools, despised SATURN. Concerning the Nature and Property of SATURN, it would not be here amiss, to say somewhat of it; But because PARACELSUS hath already sufficiently done it, in his COLUMPHILOSOPHORUM, and I have already confirmed it in the forementioned Appendix, I think it here unnecessary to add any more. Yet, I cannot forbear to say this, that SATURN naturally contains yet a good quantity of the Corrosive Oil of VITRIOL, which doth not vanish in melting, nor cannot be easier perceived, than when other Metals are added to him upon the CUPEL, how soon he swallows them, and draws them with himself into the CUPEL, except Gold and Silver, which he cannot touch, because they have no radical Communion with him, but are cleansed by Nature from their superfluous SULPHUR, for this devouring Wolf SATURN, can consume nothing, but the combustibile SULPHUR in Metals, but the incombustible fixed SULPHUR and MERCURY, he cannot touch, as appears in Gold and Silver. The ancient Philosophers painted SATURN, as an Old Man, with one

foot on a Wooden stilt, having in one hand a Sythe or Sickle, and in his other hand a Child which he puts to his mouth to devour it. By this they would intimate the devouring Nature of SATURN, which they have also expressed in these Words, FALX EJUS MORDAX EST, he hath a sharp Sickle, beware of him, for he hath no mercy, which I have found to be true, not only by the CUPEL, that he Corrodes and eats through them into a transparent Glass; if he doth this by his own Nature, what will he not do, when his Sythe is whetted by the Corrosive Oil of VITRIOL? Certainly he can do ten times more: I have experimented it, he that will know it, may also do the same: By him we wash and dense common Gold and Silver on the CUPEL, but that Gold and Silver, which is still hid in the imperfect Metals, as MARS, VENUS, and JUPITER, as also in the vile Minerals and Stones, which is still closely tyed to the combustible SULPHUR, here the common SATURN is too weak and can make no Separation. On the contrary, ours can effect it very well, and therefore I commend him, for after his Sythe is whetted by the Corrosive Oil of VITRIOL, if then one handle any Metal, or Mineral with him in a Crucible, he will in a moment eat a hole through it, and run out; Nay, if one should put two or three Crucibles one into another, he would do the same, but if one cast somewhat before him, to satiate his Wolf-like Appetite, then he leaves the Crucibles whole, but doth what the Artist would have him, and is used as a tame Wolf, devours the Sheep no more, but keeps them from other devouring Wolves.

Before I could bring him to that pass, to prevent his biting, I tryed many sorts of Vessels to hold him, nay I have put him upon a Test made of bone Ashes. 'Tis true, he did not eat in, but remained fixt upon the CUPEL like Silver, and would not Coppel, by which I perceived, that any common Lead, by help of the Red Oil of MARS and ANTIMONY, may in a very short time, not only be reduced into Gold and Silver, but also be fixed into a true Tincture, which I have sufficiently shewn in the foregoing Appendix, that some of the ancient Philosophers have made their tinging Stone out of SATURN. But setting this aside, because I yet never went so far, but I should not think it at all difficult, to make an universal Tincture, to transmute all the Metals into perfect Gold and Silver out of SATURN, with the Red Oil of MARS and ANTIMONY, if my weakness of Body would permit. But I concern not my self about that, but leave it to those that are younger, for I can easier come to an universal Tincture, by the help of the secret Fire of Philosophers, than by SATURN; but in the particular Transmutation of Metals, I have

performed many things with the Stone of SATURN, as the following Practice sheweth.

**Now followeth the easie Coagulation of our Red Oil of MARS and ANTIMONY, into a Red, Sweet, and fluxible Stone.**

Rx. Some Pounds of common Lead, melt it, and pour it out into a long Ingot, and rasp as much thereof as need shall require; take of this a Pound or more, and put it into a Glass Retort well coated, pour to it half the quantity of the Red Oil of MARS and ANTIMONY, set it in a Sand CUPEL, and give Fire gently by degrees, and there will come over no Red Oil, but only a clear and insipid Water, and all the sharpness, with the Red Tincture, will remain with the SATURN. If you break the Retort, you will find no SATURN, but this Red, Tinging, and easie melting Stone, of such Virtues as I have told you before. Now if you will make use of this Stone for the particular Meliorating of the inferiour Metals, as also for noble and ignoble Stones, you must powder it, and mix it with the METALLICK Ashes, and melt them, and you will find the good Metal to be separated from the rest, the unprofitable part, and superfluous SULPHUR, will turn into dross, and the purer part will settle into a REGULUS, which you must blow off upon a Cupple, and you will find the Silver and Gold, which our Stone hath separated out of that Metal; for our Stone hath this Nature, to separate in the Fire the good from the bad, to turn the Good into a Metalline REGULUS, and the inferiour into Dross. For Example, I have a mixture of Metals containing Gold, Silver, VENUS, MARS and JUPITER together, I granulate this mixture, and mix them with our Stone, melt them together in a Crucible, our Stone only spoils the inferiour Metals, as MARS, VENUS and JUPITER, which it consumes into a Dross, but the purer as SOL and LUNA it separates from the Dross, and precipitates them into a REGULUS. But if this REGULUS should not be fine enough at the first melting, you must CUPEL it with Lead, neither doth all the SOL and LUNA come out of this mixture at one melting, but some remains with the Dross, therefore you must again put this into a Crucible, and put to it some filings of Iron, and so melt them together, then the wild SULPHUR will be destroyed by the MARS, and so let the Gold and Silver fall by Cupellation. The Dross you must reserve, till you have enough to melt in a small Wind Furnace; and it will be again reduced into Lead, which you may again use for the same Labour; for the Reduction of this, I have invented a peculiar small Furnace, which may

be carried from place to place, and also you may pour out the Dross after it is melted, without breaking any thing of the Furnace, so that you may use it very often, before the Hearth will need mending. What is here said of the Separating of METALLICK mixtures, the same may also be understood of those Mixtures, which are yet in the Ore, for the Ores are as easily separated by our Stone, as the Metals. This is the use of our Stone, before its Tincture is yet fixed, and therefore not able to transmute LUNA into SOL. Presently you shall also hear, how it may be rendered capable to transmute any Silver, by Degrees, into good Gold. I think it fit, first to say somewhat, how by the help of our Stone one may attain great Profit from Gems. For the Gems have in them fixed Tinctures, which our NEPTUNE can spoil them off, and so incorporate them with the naked DIANA, to make her a Golden Vest, which is done thus:

Rx. The fragments of coloured Gems, viz. of Granates, Rubies, Saphirs, Hyacinths, Jaspis, & etc., put a little of these into a good Crucible, and put to it three times as much of our Stone, cover it well, and melt it upon those Stones, and our Stone draws out the Colour of the Gems, and Colour of the Gems, and Colours it self yet deeper. With this Red Stone, if any filed LUNA be mixed with it, and melted, it draws the fixed Tincture to it and becomes Golden, N. B. The fittest Silver for this work is, that which is precipitated by VENUS out of AQUA FORTIS, yet you may also use that, which is precipitated by Salt water. If the work be well done, the Gems will be white, which you may use instead of small Diamonds, for the Fire doth not take away their hardness, N. B. If a Man hath Skill enough to take away the Colour from the great Gems, as Granates, and Hyacinths, he may acquire Riches in a short time; for afterwards you may tinge other white Stones into Rubies, by the help of this Colour, but this Labour requires an experienced Artist, but no Pratler: And this is sufficient for this time, he that delighteth in these Arts may Practise them, and try how God will prosper him in it. If he can but obtain the Extraction of the Gems, he needs no more, for one Gem, of a Dram, is worth more than several Ounces of Gold. After we have briefly understood, how to make good Profit with our Red coagulated Oil of ANTIMONY and MARS, before it is yet fixed, with the imperfect Metals and Gems: You shall also hear what it will do, when fixed. And this you must know, that if a Tincture very well prepared, can endure melting in the Fire, yet for all that, it may not be accounted fixed; for inasmuch as they are made out of unfixed Metals, they cannot themselves be fixed; if one should object, and say, that the Tincture was drawn out of fixed

Iron, and therefore it must also be fixed, although the ANTIMONY was not fixed; I answer, that Iron cannot be called fixed, although it doth not fly in the Fire, for SATURN can still devour it, but this only is to be reputed fixed, which endures the CUPEL, which neither MARS nor ANTIMONY doth. Therefore the Tinctures which are extracted out of them, cannot endure the CUPEL before they are made fixed. For which reason the highly experienced Philosopher PARACELSUS tells us, that we must not take common Iron to draw our Tincture, but such as cannot be again reduced into Iron, which we must seek in the green and blue SCORIA, out of which Iron hath been melted by the strength of Fire, and are cast away. Because the Iron, and also every imperfect Metal, containeth two sorts of SULPHUR, viz. a combustible, and incombustible; the combustible is melted by a strong Fire, into a dead Glass, but the Incombustible remains unhurt, hidden in the said Glass, and may be drawn out of it by Art, and brought into a Tincture, that will endure the CUPEL. I could cite PARACELSUS for several other things, because he writes very honestly, but it is not here convenient. It would be very well, if some one would reprint this Treatise, for it is out of Print, that the way to the Truth might be shewn to them that err. And if none will do it, I shall do it my self, for it is commendable to preserve a lighted Candle, and not suffer it to go out. This is enough of the Fixation of PARACELSUS, which is done by the great strength of common Fire. Now we will also hear, how this Fixation may be effected by an artificial moist Fire, much easier than by the former. In my Treatise lately published of the Three Principles of Metals, I have taught how any combustible SULPHUR may be fixed in a few hours, so that no Fire can any more hurt it. Now if such a quick Fixation of combustible SULPHUR, can be done with a moist Fire, as I have shewn it may in the said Treatise, what may not be done, by the same Fire in the more fixed Metals, such as Iron? I have also shewn in the same place, that ANTIMONY, as well as common SULPHUR, may be made fixed in few hours, I have also said that ANTIMONY and common SULPHUR, so fixed have no ingress into Metals. After that, I have also taught, how to procure this ingress by common Gold, if the Gold and the SULPHUR be united, and then a fixing AQUA FORTIS drawn from them, that then it can never be separated from the Gold, but that the Gold so preserves it upon the CUPEL, that SATURN cannot enter it: Now if this may be done with common SULPHUR and ANTIMONY, why not also with MARS, which in its Nature approacheth Fixity? Therefore it behoveth, that we should fix our Tincture of MARS and ANTIMONY, after the same

manner being united with SOL, by the Humid Fire, that both may be permanent upon the CUPEL. For without this Fixation nothing of moment can be done. For if these Tinctures be added to Silver, and are not constant in the Fire, they with the Silver, become Metals again, vanish upon the CUPEL with SATURN, and leave the LUNA nothing bettered. Therefore nothing else is to be observed, but to bring into Perpetuation the prepared Tinctures of MARS, and ANTIMONY, by the addition of Gold, and the due Abstraction of the fixing Waters; and then the Tinctures remain with the Silver unseparable, and the devouring SATURN cannot hurt them upon the CUPEL. Let this suffice concerning the particular Fixation of our Red Oil of MARS and ANTIMONY. Now followeth, how to make an universal Coagulation and Fixation of this Oil.

### **The Process.**

Rx. Three or four Ounces of our Coagulated Oil of MARS and ANTIMONY, into a Red Stone by the help of SATURN, grind it into an impalpable Powder, and draw from it ten or twelve Ounces of strong AQUA FORTIS, which hath been first abstracted from decrepitated Salt, and in which is dissolved half an Ounce of Gold: Secondly, and Thirdly, abstract from it again fresh AQUA REGIA, but without Gold; then the Gold will radically unite it self with the Tincture of MARS and ANTIMONY, and they will be constantly fixed together, by means of AQUA REGIA. When this is done, pour upon it a good quantity of common Water, let it boil for some time, for some hours, and it will draw out the sharp Spirits, which remained with the Tincture, and is now fit to tinge Silver into Gold. This Tincture melts as easily as Wax; the SATURN which is mixed with it, doth not hinder it, it is true, he goes into the Silver with the Tincture, but is easily separated by the CUPEL. I could set down many more Dexterities in the Preparation of this Tincture, but it would swell too much, it being already greater than I expected, for I only thought to have annexed this to the Appendix, as a Corollary, but it is grown bigger than the Appendix it self. Here should have been added, how this Tincture of ANTIMONY and MARS, by the help of our ALCAHEST, might be made into a constant Tincture, easily and in great quantity, without Cost; so compendiously, that in three or four days time, a good quantity of Tincture may be made fit to graduate a great part of Silver into Gold: But the time will not allow me here to insist any farther on it, but must defer it to the second Appendix, where the Reader will find

greater Contentment, For this work is so easily done with the ALCAHEST without great Cost, that the most ordinary MECHANICK may imitate it, and profit by it. There will come another World, when Art will flourish, and Praters perish. Take notice of this, for the time is at hand, ELIAS the ARTIST will soon appear, of this Read PARACELSUS in his Book of VITRIOL. At such time there will be great changes in EUROPE, and chiefly in the GERMAN EMPIRE, FRANCE and SWEADEN. For ELIAS the ARTIST, it may be, when he comes, will bring with him some Military inventions, and by his great Power establish the Fifth Monarchy. That in these times great Changes will be in EUROPE, is not to be doubted, for the Heavens do foretell it. God send us what is good, there being now nothing of good left, how then is it possible, it should remain longer in Peace?

FINIS.