

Of the Medicine or Tincture of Antimony,

as well to preserve Mans Body in Health, and to divert all desperate and incurable Diseases, as also to cure the Leprosie of Metals, to purifie and to transmute them into the best Gold.

Written by that Noble and Learned Philosopher, Roger Bacon.

Stibium or Antimony, as the Philosophers say, is composed of a Noble Mineral Sulphur, which they accounted to be the black secret Lead of the Wise.

The Arabians call it Asmat or Azmat; the Alchymists retain the Name Antimony.

Addition.

The Moors call it Antimony, others call it Alabaster, or Tarbason. By the Arabians and Spaniards it is called Alcohol. Avicennae c. 7. calls it Artemed. Alexius of Piedmont, in his seventh Book of Secrets, calls it Talck, even as John Jacob Wecker renders it in his Books of Secrets; but Talck is far different from Antimony. Pliny, Book 33. Chap. 6. of Antimony. Dioscorides gives a preparation of Antimony, Book 5. Chap. 39. They call it also Stibi, Stimmi, &c. The Germans call it Spies glass, or as George Fabricius would rather have it, Spies glantz. Gerlandius calls it Black Alcophil, Altofel, or Alirnu, others Cosmet, and it is twofold, Masculine and Feminine.

It will lead us to the consideration of higher Mysteries, if we behold and discern that Nature wherein Gold is exalted, even as the Magi have found that this Mineral is by God ordained under the Constellation of Aries, which is the first Celestial Sign, wherein the Sun takes its Exaltation, though this be not regarded by the

Vulgar; yet discreet people will know, and the better observe, that even in this place also the Mysteries and Perpetuity may in part be considered with great benefit, and in part discovered.

But some ignorant and indiscreet people think, that when they had Antimony, they would deal well enough with it by Calcination, others by Sublimation, and some by Reverberation, thereby to obtain its great Mystery and perfect Medicine. But I tell you, that here in this place it availes not in the least, either Calcination, Sublimation, or Reverberation, whereby afterwards a perfect extraction can or might be done or effected with profit, to transmute the meaner into a better Metallick virtue; for it is impossible for you.

Be not deluded; some of the Philosophers which have wrote of such things, as Geber, Albertus Magnus, Rasis, Rupecissa, Aristotle, and many others: But observe this: Some say, that if Antimony be made to a Vitrum or Glass, the bad volatile Sulphur is gone, and the Oil which may be prepared out of that Glass, will be a very fixt Oil, and will really give an ingress and Medicine of perfection to the imperfect Metals.

These words and opinion are good and true, but it will not be nor appear such indeed; for I tell you truly, without concealed speeches, that if you lose any of the aforesaid Sulphur in the Preparation or Burning, for a small fire may easily prejudice it, you then have lost the true penetrating Spirit, which should make the whole Body of Antimony to a perfect red Oyl, which should also ascend over the helm with a delightful sent, and curious Colours; observe likewise, that the whole Body of this Mineral, with all its Members, should be but one Oyl, and ascend over the helm without any loss of weight, excepting the feces.

How should the Body be brought to an Oil, or yield its pleasant Oil, if it be brought to the last being of its degree, for Glass is in all things the utmost and last.

You shall likewise know that you shall not obtain that perfect noble Oil in the least, if it be extracted with corrected Vinegar poured upon the Antimony, nor yet by Reverberation; and although its various colours may appear, yet is it not the right way; you may indeed get an Oil, but you must know that it hath no part of the Tincture, or power of transmutation in it.

Now we come to the Manual Operation.

Take in the Name of God, and of the Eternal Trinity, fine and very pure Mineral Antimony, which is fair, white, massie, and inwardly full of yellow Streaks or Veins, and likewise of red and blew Colours, and small Veins, this is the best; pound it to fine Powder, dissolve it by little and little in Aqua Regis, that the Water may conquer it. After Solution take it out immediately that the Aqua Regis may do it no prejudice; for it will quickly dissolve the Tincture of the Antimony; for our Water in its nature is like to the Ostrich, which by his heat can digest Iron, and consume it to nothing; for the Water will consume it, and turn it to a Mud, that it shall remain only as a yellow Earth, and then is it quite spoiled.

Take an Example hereof from Silver, which is dissolved, fair pure and fine in these our Waters but if it stand a night therein while the Water is strong and full of Spirits, I tell you, your good Silver will be corroded to nothing in these our Waters; and though you would reduce it into a Massie Body, you cannot; for it will remain as a pale yellow Earth, and sometimes it will run together

in the form of Horn, or of a white Horse Hoof, which you can by no Art reduce into a Body.

Wherefore you must remember to take the Antimony out presently after the Solution, precipitate and adulterate it according to the custom of Alchymists, that it may not be corroded with its perfect Oil by the Water, and burnt up to nothing.

The Water wherein we dissolve is thus made.

R. Vitriol, a pound and a half, Salt-Armoniac one pound, Azinat one pound, Salt-nitre a pound and a half, Salt-gemme one pound, Allom half a pound; these are the Ingredients which belong unto the making of the Water for the Solution of Antimony.

Take and mix them well together; at first distil very slowly, for the Spirits ascend with greater violence than those of any other common Aqua fortis; beware of its Spirits; for their Fumes are very subtile and hurtful in their penetration.

When you have adulterated the Antimony well and purely from the corrosive Water, then put it into a clean Vial, poure good distilled Vinegar upon it set it forty dayes and nights to putrefie in Horse-dung, or in Balneum Mariae, it will be bloudred. Take it out, and see how much is yet to be dissolved, decant off gently the pure and clear, which is red into a Glass-Gourd, poure other Vinegar upon the Faeces as before, that if any thing should yet remain therein, it might be dissolved; this must be done four times in fourty days and nights; for if any good be in the Faeces, it will be dissolved in that time, then cast the Dregs away as unprofitable, being but Dirt, and to be cast to the Dunghill.

Put all the Solutions in a glass-Gourd into Balneum Mariae, distil all the tart Vinegar from it, pour it on again, or else pour

fresh, if this be too weak, it will quickly dissolve in the Vinegar; distil it again from it, that the Matter be quite dry; then take common distilled water, wash all tartness from it with the Vinegar imparted to the Matter, then dry the Matter in the Sun, which is of a very deep red, or else dry it very well at a gentle fire.

When the Philosophers find our Antimony thus secretly prepared, they say then that its external nature and virtue is inverted internally, and the internal cast forth externally, henceforth becoming an Oil, which is concealed in its innermost and profoundest part, till it be well prepared, and cannot any more be brought into its first Essence, untill the last Judgment; and it is true, for so soon as it feels the force of the fire, it flies away in a Vapour with all its parts, because it is volatile.

Some of the common Laborators, having thus prepared Antimony, they take one part out because of its consumption, that they may the better operate it they mix with it one part of Sall Armoniac, one part of the Vitrum (with others Titrum) one part of the Rebooth (with others Cadoli) wherewith the Bodies are cleansed; this mixture they cast upon a pure Luna, and if there were eight Ounces of the Luna, they found ten Drams of good Gold in the separation, and sometimes more; and by this work they gained wherewithal to bear their Charges, the better to attend upon, and attain unto the great Work. The ignorant called this an induction into the Silver, but that is false; for this Gold is not brought into it by the Spirits, but every kind of Silver hath one Ounce of Gold more or less in the Mark (or 8 Ounces) for Gold is so united with the Nature of Silver, that it cannot be separated from it, either by Aqua fort, or common Antimony, as the Goldsmiths know.

But when the aforesaid Composition is cast upon the Luna in the flux, then happens such a separation, that the Luna doth freely let go the Gold implanted therein into the Aqua fort, and is separated from it, letting it precipitate and sink to the bottom, which otherwise could not be done at all. Therefore it is not an induction into the Luna, but a bringing out of it.

But we return again to our proposed Work; for we would have only the Oil, which was only known to the Wise, and not to the Ignorant.

When you have rubified the Antimony very well according to the former Directions, you must have in readiness a Spirit of wine well rectified, pour it over the red Powder of Antimony, set it four daies and nights in a gentle Balneum Mariae, that it may dissolve very well. And if then any of it remain undissolved, pour fresh Spirit of Wine upon it, set it again into the Bath as aforesaid, all will be well dissolved; and if perhaps any more Faeces remain, they will be very few, cast them away, for they are good for nothing. Put the Solution into a glass-Gourd, with a Head luted upon it, set it into Balneum Mariae, with its receiver to take the Spirits, distil slowly with a slack heat, till all the Spirit of Wine be come over, pour it in again upon the dry matter, draw it off again as before; this pouring in & abstracting continue so often, till you see the Spirit of Wine ascend over the helm in various colours, then is it time that you follow it with a strong fire, then will the Spirit of Wine ascend red into the helm, and drop into the Receiver like a bloody Oil, and the tender Body ascends like a red Oil, dropping into the Receiver; truly this is the most secret way of the Wise, the so much applauded Oil of Antimony; it is a noble, well sented, virtuous, and powerful Oil, as you shall hear afterwards.

But here I will teach and instruct you poor. Operators another way, because you have not the Means to attend the great work, not as the Ancients did, with the separation of Gold out of Silver.

Wherefore take one part of the Oil, or half an Ounce of Saturn, four Ounces calcined according to Art, pour the Oil upon the Calx of Saturn, mixing it, set it ten daies and nights in the heat, into the secret Furnace; every two days augment the fire one degree, according to the capacity of the Furnace; after four days and nights set it into the third degree of Fire, therein let it rest three days and nights, then open the Door or Vent of the fourth degree, which must likewise continue three days and nights; afterwards take it out, the Saturn will be above black, like unto Charcole dust, but under this black dust you will find other Colours, throughout pure, red, yellow, which flux with Venetian Borax, you will find it converted into good Gold by the power of our Oil; so have you means again to set forward the great work.

We return again to our purpose, where we left off before. You have heard, and have been instructed how to abstract the Spirit of Wine with the Oil over the helm into the Receiver, and to use it for the work to convert Saturn into Gold. But we will now hasten to the other work of the Tincture, and give advice concerning it. It will therefore be necessary to separate the Spirit of Wine again from the Oil which do as followeth;

Take the mixture of the Spirit of Wine, and of the Oil, se[...] it into Balneum Mariae; distil the Spirit of Wine only from the Oil with a very slack heat, so that you may be assured that there is no more of the Spirit to be found in this most precious Oil, which you may easily [...] when you see some of the drop ascend over with the Spirit of Wine, it is a sign that the Spirit of Wine is separated from the Oil, then remove all the fire from under the

Bath, how little soever it be, that it may cool the sooner. Take away the Receiver with the Spirit of Wine, stop it very close, for it is full of Spirits which it hath retained from the Oil, as you will hear afterwards: But in Balneum Mariae you will find that blessed Oil of Antimony red as Bloud; take it out, wash the Lute off by gentle mollification, that nothing impure may fall into that curious red Oil, when you take the head off; reserve it carefully, that by no means it may receive prejudice, for you have a Celestial Oil, which in a dark night shines like a glowing Cole, and this is the reason, because its internal power and soul is cast forth externally, the hidden Soul being now revealed, shining through the pure Body as a Candle through a Lanthorn, even so at the last day, these our invisible internal Souls shall be revealed, and seen out of the Body, shining as the clear Sun: So keep each apart, as well the Spirit of wine full of power, and wonderful in curing humane Distempers, as also the blessed, red, noble, celestial Oil, which transmutes all the Diseases of the imperfect Metals into the perfection of Gold; and the power of the spiritual Wine extends very far being rightly used.

I tell you, you have obtained a Celestial Medicine, to cure all the Diseases and Distempers of Mans Body; its use is, as followeth;

In the Gout.

Give three drops in a Cup of Wine fasting to the Party, just at the time when he feels the beginning of his misery, anguish and pain to come upon him, the second and third, use it in like manner; it allaiies all pain the first day how great foever it be, and prevents Swelling; the second day it causes Sweat, which is very nasty, tough and thick, very soure in taste, and of an evil sent, and most of all in those parts where the Members are united

and joined together by the Joints; and if you should give none in the third day, yet will there be a purgation of the Veins, and of the Excrements, without any molestation or pain; is not this a great power of Nature?

In the Leprosie.

At the first time take six drops fasting, and cause the impure party to be alone, free from sound people, in a place far distant and commodious; for all his Body will begin to send forth Fumes and Steams, like unto a stinking-Fog, and Vapours abundantly; the next will Scalè and much Uncleanness fall from his Body; then let him have three drops of this Medicine, and let him take it in on the fourth day, afterwards on the eighth or ninth day by the assistance of Gods Grace and Blessing, he will be quite clean.

In the Apoplexie.

Let one drop fall upon the tongue of the Patient, it will attract it forth immediately like unto a Mist or Fume, and restore the party again; but if he were taken in the Body, or in the Members and Limbs, then give him three drops at once in good Wine, as you have been taught in the Gout.

In the Dropsie.

Give one drop in baulm water, or Valerian water six days together, the seventh day give three drops in good wine, and it is sufficient.

In the Falling Sickness, and its kinds, as Epilepsie, Catalepsie, and Analepsie.

In the beginning of the Fit give the Patient two drops in Sage-water, after three hours, give him three drops more, and it is sufficient. But if in case any thing should stir again, give him two drops, as hath been said.

In a Hectick.

Give the party two drops the first day in water of Violets, the second day two drops more in good Wine.

In Agues.

Give the party three drops in the beginning of the Fit, early in a morning, in good distilled water of St. John's wort, or of Succory, and the next day two drops more fasting.

In the Plague.

Give the Patient seven drops in good Wine, let the infected party be alone, and let him sweat well upon it, by the Divine Assistance that poison will not prejudice him as to his Life.

For a prolongation of a healthful Life.

Take and give two drops at the beginning and entrance of the Spring, and in the beginning or entrance of Autumn likewise two drops; every one that so takes it, is freed, and well preserved from unhealthful and infectious Air, except the Disease were by Almighty God ordained for the death of the party.

We will now step further to the Oil, and its Power, and shew how by it the Diseases of the impure Bodies of the Metals may be cured.

In the Name of God, take very pure, fine, refined Gold, as much as you will, or think to be sufficient, dissolve it in a rectified Wine, as is usual to make Aqua vitae; after solution of the Gold, set it a Moneth in digestion; this distil in a Bath very slow and gently, distil the Spirit of Wine divers times from it, so long till you see your Gold lie at the bottom like a Juice: This is the true way and meaning of some of the Ancients, to prepare Gold. But I will shew and teach you a way much readier, better, and more beneficial; that in stead of this prepared Gold, you take one part of the Mercury of Gold, as I have taught the making of it in another place; abstract from it its water of Airiness, that it may be a subtle Dust, and take two parts of our blessed Oil, poure the Oil very slowly upon the Dust of the Mercury of Gold, till all be in it, set it in a Vial well sealed, in the heat of the first degree of the secret Furnace; therein let it stand ten dayes and nights, your Powder and Oil will be quite dry, of a black gray colour. After ten days give it the heat of the second degree, the gray and black colour will by little and little become white, till at last it will be of a heavenly white, and at the end of the ten days it will begin to be of a pure red, but let not this trouble you; for all these Colours proceed only from the Mercury of Gold,

which swallowed up our blessed Oil, and now conceals in the inner most part of its Body; but our Oil will conquer this Mercury of Gold by the power of the fire, and cast it forth from within, and the Oil will predominate over it with its hot red Colour, and be continually outwards. And therefore it will be time, after the expiration of twenty days, that you open the window of the third degree, wherein the external white Colour and Power will by little

and little enter in into the inward part, and the internal red Colour will turn outward by the force of the fire. Keep this degree of heat ten days without diminution or augmentation of it, you will see a Powder which before was white, to be now very red, but let not redness trouble you, for 'tis yet unfix'd and volatile. And after these ten days are ended, thirty days being in all expired, then open the last window of the last degree of fire, keep it ten days in this degree, this high red powder will then begin to flux, let it stand so in flux the ten days, then take it out, you will find at the bottom a very high, red, transparent stone of a Ruby Colour, flux'd according to the form of the Glass, as is taught in the Treatise of Vitriol, wherewith you may make projection. Praise God for such his high Revelation, and thank him for ever, Amen.

Its Multiplication

The Ancient Wise, having found the Stone, and prepared it to a perfect power, and mutation of the imperfect Metals into Gold, have a long time enquired whether a thing were not to be found to augment the power of the Stone; and they found two kinds of Augmentation, one of the power of it, so that the Stone may be brought much higher; of this multiplication you will find direction in the Treatise of Gold. The other Augmentation is an augmentation of the quantity of the Stone, in its former power, so that it receives no more, nor loses any thing of its power, though it increase in weight, and augment more and more, that out of one Ounce many Ounces arise and increase.

The Augmentation or Multiplication is done as followeth; Take your Stone in Gods Name, grind it to a subtile powder, add to it as much of the Mercury of Gold, as is taught before, put them together into a fine round Vial, seal it hermetically, set it into

the fiery Furnace, proceeding as you have been instructed before, only this time is shorter, for whereas before you had ten (thirty) days, now you need no more than four (ten) days, otherwise the work is one and the same.

Praise and give thanks to Almighty God for his high Revelation, continue in Prayer for his Grace and Divine Blessing in this Art and Operation, as likewise for continuance of Health and Prosperity; withal let the poor be recommended to your Help and Charity.

Glory be to Almighty God.