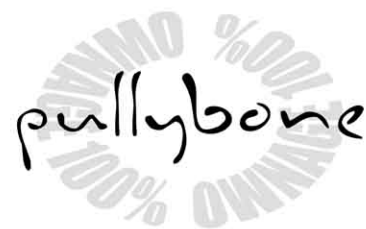
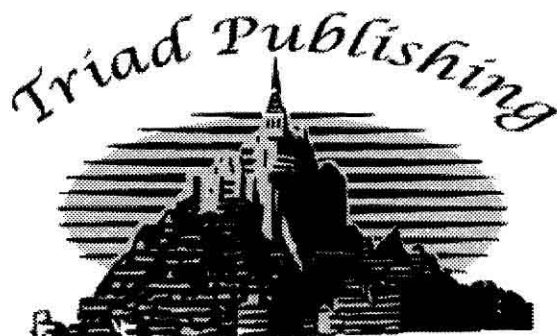


THE ACETATE PATH

Resource Papers, Volume 1

Collected by

Russell House



Triad Publishing



**P.O. Box 116
Winfield, IL 60190 USA
www.triad-publishing.com
Email: info@triad-publishing.com**

Dear Reader,

I originally collected these papers as a resource for students who would participate in the seminar I conducted on this topic for The Philosophers of Nature in September 1997. Mr. Jean Dubuis knew of my plans for this seminar and decided to travel from France to share his considerable experience on the acetates with us. The videotapes of this seminar are available from Triad Publishing.

Compiled from a number of resources, ancient and modern, the writings collected here have been useful to me in my research on the 'Acetate Path'. Nothing, however, can compare in value with the generous and knowledgeable instruction that I received in 1985 from a teacher I will refer to as '*Artofferus*'. I hope that the videotape will show procedures and processes that will save much wasted labor, and remove the fear of the unknown. In addition, perhaps some things are said by way of veiled comments that will open new portals for your investigations.

Our hope is now, as it was then, to provide the best information and techniques known to us so that others can go further that we have been able to do.

With best wishes for you in your path of self-discovery,

Russ House

TABLE OF CONTENTS

AUTHOR

CONTENT

- | | |
|---|--|
| • Jean Dubuis | • The Acetates Path |
| • Jean Dubuis (Lecture notes from Russ House) | • Some Comments on the Acetate Paths |
| • Encyclopedia Britannica, 1771 Edition | • Excerpts from Chemistry section |
| • John French | • Excerpt from “The Art of Distillation”, 1651 |
| • Christopher Glaser | • Excerpts from “The Complete Chemist”, 1677 |
| • John Rudolph Glauber | • Excerpts from “Choice Secrets in Medicine and Alchemy”, 1689 |
| • Quercetanus | • Excerpts from “Mineral and Metallic Medicines” |
| • Quercetanus | • Excerpts from alternate version of above, 1641 |

THE ACETATES PATH: A Paper by Jean Dubuis

Copyright, 1997, by Jean Dubuis. All rights reserved.

In the Antimony paths, such as Basilius Valentine's, Nicolas Flamel's or others', the principle induced is the one of the "Immortal" energy of the Antimony. We incorporate it to the mercury, liquid metal that will be able to transfer it to gold. The philosophical stone obtained by this system is only revived and evolved gold. The advantage of this method is that the life of antimony is not fragile.

In the acetates path, the principle engaged is different. It consists in incorporating the plant life, the plant consciousness, in the metal and thus accelerate its evolution and give it some kind of mineral-plant life. One of the big difficulties of this system is due to the fragility of the plant life.

We have explained in another text that the plant or the animal life could be sustained only by elements that had 4 electrons on their external layer.

In the mineral realm, the possible elements will therefore be: lead, tin, germanium, and silicon. Only lead and tin are metals, germanium and silicon being only semi-conductors, semi-metals.

Several alchemists have tried the tin path, but it presents big chemical problems, so this path has been abandoned despite its esoteric interest since it should theoretically give access to an important occult knowledge on the level of Jupiter.

Thus, lead is revealed to be the most interesting metal for the acetates path.

One of the important problems on this path is distillation or decomposition of the acetates. We have mainly experimented with 3 decompositions in this area: copper, calcium, and lead.

Concerning copper, regular vinegar easily attacks copper oxide. After filtration, the concentration of the solution gives copper acetate crystals. The decomposition of this acetate gives the radical vinegar that is, in fact, acetic acid very close to 100 %, but having a blue color because of some principles issued from copper. This preparation remains long and unpleasant because of the odors, so we gave it up after setting up the concentration of the vinegar through congelation. It is certain that in concentrating the vinegar through congelation, the plant life is maintained, which is not the case during the decomposition of the copper acetate.

Concerning calcium, its acetate is the only one which decomposition gives acetone. If the calcium used to produce the acetate contains a part of animal life (oyster shells for instance), the acetone obtained is the Acetone of the Ancients. A long decanting gives a red oil with interesting and beneficial properties.

Yet, the real alchemical acetates path will only be obtained through lead.

The problem of the purity of products exists in alchemy. However, the most important one remains that of **life**. It is why it is useless to purify a product if this purification destroys life.

In order to follow the path of **life** - the lazy man's way - we must obtain a little oak barrel having an opening on top and a faucet in the bottom. In it, throw all the left-overs of bottles of red wine, and even, of the glasses of red wine left over after meals. But only red wine and nothing else is to be used. Some time after a "mother" will build up in the barrel.

Remove the vinegar and pass it through a paper filter.

Pour this vinegar in a plate. Add slowly natural cerussite as long as the vinegar can dissolve it. (No Soxhlet, no heating). Place this plate in a sunny place. Protect it from dust with a fabric made of proper netting.

THE ACETATES PATH: A Paper by Jean Dubuis

When all has evaporated, there remains in the plate an impure acetate in which the life of the acetate was not destroyed though the solar evaporation.

Prepare, through distillation of red wine and concentration through carbonate, an alcohol at 97-98%.

Pour it on the residues of the plate by trying to dissolve as much as possible of the product before filtration. The alcohol will dissolve the acetate but will not dissolve the impurities of the cerussite ore based on silicon.

Pour this alcohol in a clean plate and proceed with a solar evaporation. The small quantity retrieved will be a **living** acetate.

Have this living acetate evolve for several months at a temperature of 40 degrees Centigrade. When **life** will have had the elements of the acetate evolve, its decomposition will give evolved products.

It must be noted that the solar evaporation has interesting and irreplaceable chemical and alchemical properties. For example, let us follow the process of the Spirit of Menderenus, a very interesting experience:

Prepare acetic acid from vinegar, through congelation, in order to obtain an acid of about 60-70 %. Pour this acid in a solution of commercial ammonia until the pH indicates 7. Try to concentrate the solution with a regular fire. All will evaporate.

Place the solution in a plate under the Sun. Crystals will form in the solution. Retrieve the crystals in a flask. Otherwise they will sublime around 70 degrees Centigrade. These crystals are what is called "Spirit of Mendelenus", or, in our modern language, "ammonium acetate". It is even said that, at small doses, these crystals wipe out any trace of alcohol in the body.

During the dry distillation of the lead acetate, we obtain a red-orange liquid, the Sulfur. Then come gases very hard to condense. To obtain this condensation, Frater Albertus advised cooling with dry ice in acetone.

Another, easier, process for condensation, gives an identical result: mix ice and calcium chloride. It is possible to reach minus 55 centigrade.

According to Frater Albertus, the liquid obtained is the Philosophical Mercury. This Philosophical Mercury will be **animated** if the plant **life** has not been destroyed. It should then extract the tincture from gold. This liquid is close to acetaldehyde.

For the sake of curiosity, we tried to transfer the life of antimony into this liquid. Pieces of stibnite immersed in this liquid give very long and very thin translucent crystals. Our thinking is that these crystals are the Salt of Nature described in the text "the simplest path". We never succeeded in getting a significant quantity of these acetaldehyde crystals.

After this operation, this liquid does not extract the tincture from gold.

Jean DUBUIS

accomplished astrologer and musician.

3/24/94 UPDATE ON
MELISSA EXPERIMENT.

We are imbibing Melissa salts on several different days and hours to see the results.

Imbibing Melissa salts on Thursday at the Jupiter hour:

We have been imbibing for three months. The salt is still accepting the tincture. We made the tincture by recovering the red honey [as shown in Fall, 93 seminar by Michel Auger. - Ed] and adding some tincture of Melissa saved from the original extraction.

Imbibing Melissa salts on Saturday at the Jupiter hour:

We have been imbibing for one month and the salt is accepting the tincture. We made the tincture the same way as in the example above.

The imbibed salts are being kept in an incubator at the correct temperature and out of the light.

Another batch of Melissa salts is being prepared to work in the same way as the above. We have decided to work the salts and do the imbibing on Sunday at the Jupiter hour to see the results.

Hint: It is helpful to color code the jars according to the day of the week on which they are imbibed. This helps to avoid mistakes.

Hint: If you are using a closed system for water circulation when using a condenser, it is helpful to use frozen cold packs in the water being circulated. Freezing 4 or 5 of them allows you to exchange them when they get warm, and then refreeze.

METALLIC ALCHEMY:

Some Comments on the Acetate Paths

Jean Dubuis and the officers of LPN France are aware that there are difficulties related to the Flamel and Urbigerus paths because of the use of metallic mercury. Considering the problems of safety and issues of legality related to mercury work, Jean decided to share his insights on the acetate work. There are still issues of toxicity and other potential problems (corrosive acids, problems of flammability, pressure, cost of equipment, and lengthy processes), the path can lead to results of some value, with less danger.

The following notes are taken from the lecture given by Jean. They are not a complete transcription, nor are they adequate for someone who is just beginning laboratory work to proceed. Jean has prepared some lessons on this topic, which are published in various places in Mineral Lessons numbers 23 through 51, with a more concentrated study given in lessons 31-40. Jean is considering publishing 12 new lessons on the topic, which would incorporate materials given in the lecture. If there is a large interest on the topic, I will arrange for one or more practical seminars on the acetates. Please write to the address on the cover stating your interest. If you are able to arrange for facilities and wish to host for class of 10-12

persons for a weekend class, please indicate that as well.

Theoretical Aspects

Jean spoke of his researches on the Table of Mendeleev which arranges the chemical elements in columns and rows according to atomic properties. Column 4, wherein we find carbon, silicon, germanium, tin and lead is considered the most important column for the acetate path. Simply stated, the method of this path is to fix vegetable life on a metal so that the metal will evolve like a vegetable. In the column, we will find carbon, the basis of organic chemistry, and lead, the easiest metal to use in the path.

For the acetate work, we will need two alchemical liquids which must carry the secret fire. These are fermented by living things. The secret fire comes into our realm through the media of the air, and descends to the earth through dew and rain. In the earth, it is determined to the vegetable kingdom, generally through potassium salts. The grape is rich in these salts. The vine produces the grape, and from the grape juice, through a fermentation comes wine. A further acetic fermentation produces vinegar. Wine and vinegar are separately distilled.

A Delicate Matter

Alcohol distilled from wine which is over 70% pure, and concentrated vinegar over 20% acetic acid are delicate matters, and are readily influenced by the psychic energy of the alchemist and others. For this reason, these liquids must be preserved out of the sight and presence of all but the alchemist or their mate, to avoid the contamination. Aluminum is in the column of elements which are toxic to alchemical life. As a result

aluminum and boron compounds are not permitted to contact these, or other living products. Aluminum foil can be used, however, to wrap a bottle and to act as a shield against their interference. These should be stored in the oratory, in the dark.

Liquid Batteries

These vegetable kingdom mercuries, philosophical alcohol and vinegar, act as storage batteries to retain, and then to give back the alchemical life in the acetate process. These liquids are not in themselves 'mercuries', the mercury being an invisible energy. Rather, these liquids are suitable vehicles for the energy.

Vinegar is more difficult to process by distillation than wine alcohol, requiring 30 or more distillations for purification. A alternative method is to take plastic bottles, and to fill 3/4 full with red wine vinegar of approximately 7% acidity. These are put in the freezer horizontally, and frozen at -30 degrees C.

The portion which does not freeze is decanted into a graduated vessel. 30 to 50 ml per liter will be acid. The portions which are 60 to 80 percent acid are distilled separately from the batches which are 20 to 50% acid. See *ORA ET LABORA* #2 for details.

Radical Vinegar

A radical vinegar, which is blue in color can be prepared as follows: One needs copper oxide. It is best to prepare it yourself using old copper wires. The purity of copper in electrical wire is often quite high. The wires are put in the furnace and heated until they form a black material. The 20 to 50% acetic acid attained as above is poured over the wires in a flask and allowed to digest at moderate heat for a week. A Soxhlet extractor is not suitable for this step. The resulting blue liquid is quite toxic. It should be

filtered, and then distilled to remove 3/4 of the liquid. The fumes are hazardous and the stink is horrible, so the process should take place outdoors. Distillation must stop before the material is dry! Permit the liquid to crystallize, in a beaker for example. When crystal form, remove them from the container. One should work in this manner to obtain 2 kilograms (about 4.4 pounds) of copper acetate crystals, and dry them at 110 to 120 degrees C.

These crystals are distilled slowly, and an acetic acid of 99% or higher will distill over. This is called 'radical vinegar'. It is blue in color. Jean stated that Paracelsus College taught that the acid thus obtained should be redistilled to remove the blue color, as the copper was a toxic contaminant. It should not be distilled, as it would then lose its philosophical nature, effectively losing its determination on the level of Netzach (the sphere of Venus, which corresponds to copper), and returning to Malkuth on the Qabalistic tree of life. The coloration is due to the acid drawing the alchemical sulfur of the copper.

On the Other Hand...

The problems of alcohol preparation are better known, in general. A method for distillation was suggested in the previous issue of the newsletter. Alcohol of 95% purity is digested on potassium carbonate for 1 or 2 days. Jean states that the potassium never metalizes the alcohol. One can redistill to get rid of the yellow color if desired. This must be prepared so that it is 100% pure alcohol.

Acetate Purity Issues

The preferred material to be used to form a lead acetate is galena, a lead sulfide. Previously Jean had used cerussite, a lead carbonate ore. It is

easier to work with, but presents certain drawbacks. The Australian ore was not a crystalline ore, and had many impurities. During extraction in a Soxhlet, the various color changes were one of the indications of the impure material. The resulting product is not lead acetate, but rather a mixture of various acetates.

h

Roasting of Galena

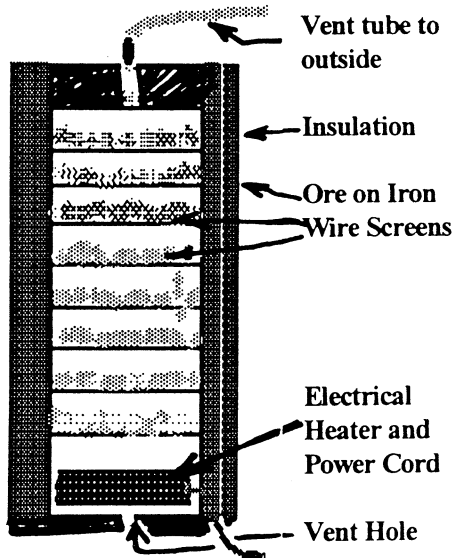
Lead sulfide ore is not easily attacked by acetic acid, so a lengthy roasting process is required in order to create a suitable material. A sketch of the device used to permit a slow, progressive roasting is published in the newsletter. A number of racks made of metal screen are stacked in a closed, vented furnace with an electrical heater producing heat in the range of 150 to 300 degrees C. All trays are loaded. After a month of continual heating, the lower tray is removed, all other trays lowered one level, and a tray of new material placed on top. The diagram indicates a tube leading outside to vent noxious fumes. The 150 degree heat should work in a month, a 300 degree heat in a week. The resulting material is extracted in a Soxhlet with the radical vinegar. The liquid is then filtered and slowly crystallized, yielding philosophical crystals of lead acetate.

Transfer of Life

The acetic acid content must be removed from the crystals, to permit the transfer of vegetal life. Absolute alcohol, the 100% alcohol previously obtained, is circulated over the crystals. The added alcohol forms an acetic ether, with a distinct

odor. After circulation the material is recrystallized, then circulated again in pure alcohol. The lead dissolves very slowly in the alcohol. An acetic smell at any stage indicates that it is necessary to continue. The cycle of circulation and crystallization continues for 2 to 3 months. The resulting material is placed with philosophical alcohol in the incubator for a month at 40 degrees C during a lunar cycle to facilitate the transfer of the energy in it into the metal.

NEXT MONTH we will continue with distillation of the lead acetate, various cooling methods, calcination of the black lion, making the philosophers egg, imbibition, lighting the secret fire, and formation of the white stone. Also, a useful acetate path with oyster shells will be revealed.



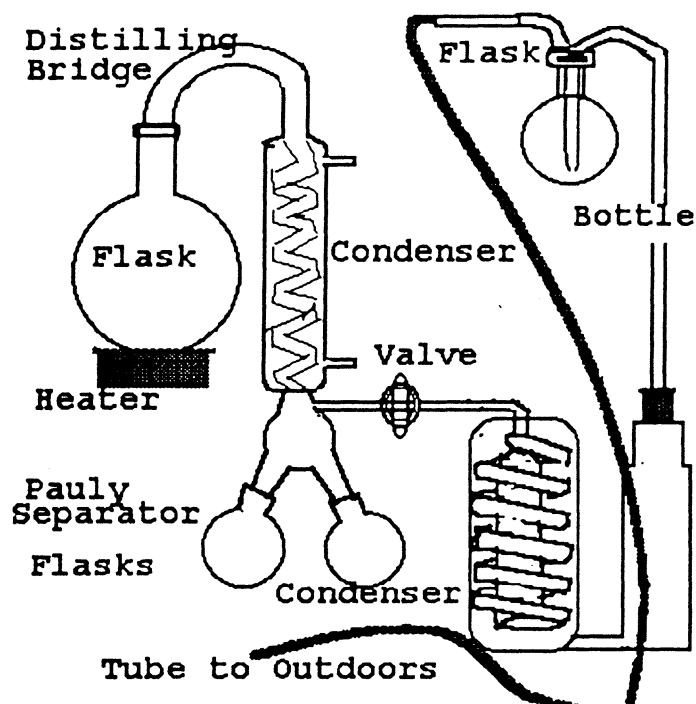
Please continue to send your donations to help support the costs of publishing & mailing Ora et Labora. Our next issue should be available in April.

Russ House

Comments on the Acetate Paths - Part 2

This is the final portion of the notes I took during the lecture by Jean Dubuis in San Jose, California. The first part of the notes was published in the March, 1994 issue of *Ora et Labora*. - Russ House

After incubation for a month, the material is ready to be distilled. Please refer to the figure below. [The details of the lower coil condenser are inadequate to construct such a piece of apparatus. Full details will be provided upon request. Please enclose SASE...].



The Pauly Separator is to be considered mandatory. The lower condenser should be well insulated. The outer chamber is filled with cooling liquid. For example, 100 grams of ice with 143 grams of $\text{CaCl}_2 \cdot 6\text{H}_2\text{O}$ (Calcium chloride), will give a temperature of 55-60 degrees below 0 Celsius. This is easier to use than mixtures like acetone and dry ice.

Distillation causes a variety of liquids to be driven off and condensed, which necessitates the Pauly separator. First will come any residual alcohol, with the 'water of crystallization'. There should be no acetic acid distillate. When red oil begins to appear, there will also be white smoke throughout the system. When the white fumes start, stop the heat.

There should be about 250 ml of volatile distillate in the lower condenser. In the high-placed flask, 5 or 6 ml of distillate will collect. It is to be kept closed for a full day, after which time, some red oil may separate from the mixture.

The volatile distillate should be frozen in a silicone sealed flask until required. This is the so-called Philosophical Mercury according to some.

To test the 'mercury' pure gold should be placed in a well sealed flask or tube with some of the volatile liquid and incubated for one month at 40 degrees C. If the mercury is good, it will take a tincture from the gold.

The black-gray material in the bottom of the distilling flask, the so-called "Black Lion", will self calcine if it comes into contact with the air when it is hot. It will heat to 700-800 degrees C! Therefore, only open it when it is cold. Crush to dust on a ceramic plate, making a layer 1-2 mm thick. Ignite it with a hot poker, and it will rapidly combust. This will yield the *terra foliata*, or foliated earth. This is a metallic earth.

One now has the earth, which is a *salt*, the red oil which is the *sulphur*, and the volatile *mercury*. Don't be greedy, use lots of mercury. In any case, you will make only a small stone. Imbibe the earth with the red oil. Saturate and digest for a week. Repeat 3 or 4 times. The material is then placed in a 'philosophical egg', and the mercury from the freezer is added, to a proportion of 1/3 of the volume of earth. Place in the incubator. It must not see the light at all while in incubation, as we are working to light the 'dark fire'. In 2 to 3 days at the appropriate temperature, the

secret fire is lighted, and after 8 days, the mercury is fixed. Remove the egg from the incubator, and dip the egg into hot water, at the same temperature as the temperature to light the fire. Now one uses dry ice and NaCl (sodium chloride or salt) in the collar around the egg. Additional mercury from the freezer is added slowly, with the egg inclined or banked so that the mercury is not rapidly heated when it contacts the earth. There is a problem of high pressures at this time. This is repeated seven or eight times over a 3 or 4 month period, after which time it is possible to get a stone.

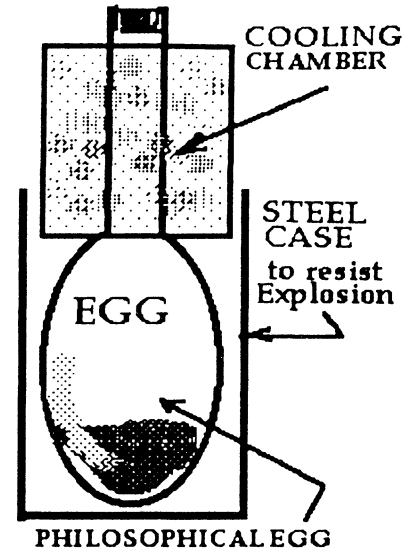
A completed stone appears like a hard, white wax. It is the white stone. Copper, silver or mercury can be transmuted with it. Copper is transmuted at a 1:1 ratio of copper to stone. Jean has not multiplied this white stone. It is thought that it could be multiplied with silver. In trying to take the stone to the red work, Jean thinks that it may be possible to use the mercury to dissolve gold, and then use that mercury in the work.

In another method of making the stone, which method was given to Jean by a good German alchemist, the *terra foliata* is imbibed with the red oil, and placed in a sealed ceramic crucible. The crucible lid was clamped to the crucible with a clamp made of metal plates above and below, with asbestos pads between the ceramic and metal surfaces. Jean used 12 crucibles for the work. In this process, to fix the life or oil is critical. Begin with incubation at 40-50-60 degrees C. At each stage, open one crucible to see if it is yet fixed. Raise the temperature slowly, open another and examine the matter. It is an initiation of the matter, which will follow a specific color sequence: black (Earth), blue (Water), yellow (Air), red (Fire), white again (Quintessence). Raise the heat slowly 50 degrees a month to 300 degrees C. After 150 degrees C in this process, the matter is generally fixed.

USES OF THE WHITE PHILOSOPHERS STONE

Even if not multiplied it is a certain maximum sephirothic level. White stones go up to level 7 (Netzach), red stones to 6, 5, and 4 (Tiphareth, Geburah, Chesed). It is a medicine of the heart and soul, giving initiatic experiences. In an alcoholic distillation (?) it gives initiatic experiences on Yesod (level 9). If multiplied once, it gives experiences on Hod (level 8), and multiplied again on Netzach (level 7). This only applies to the alchemist who made the stone. For others there will be light experiences, conscious dreams, but significant healing effects.

ORA ET LABORA



CAUTION

The sulphur of gold (gold tincture) can cure many illnesses. Even in homeopathic dilution, it modifies the blood. One should be careful with gold preparations. If AuCl_3 (gold chloride) was used in the preparation, it can be very toxic. Native gold should be used, and the tincture dispensed homeopathically.

Since giving this lecture and returning to France, Jean has begun seminars on the topic on France. Further, he plans to write a series of lessons on the acetate path. I apologize for the number of 'holes' in the notes which relate to the distillation of the acetate. The processes were not unlike those already known to me in those particulars, so I was not taking detailed notes on that aspect of the work.

this alloy renders it much more solid, and the mixed mass continues tolerably ductile.

If, on the contrary, to one part of tin ten parts of copper be added, together with a little zinc, a semi-metal to be considered hereafter, from this combination there results a metalline compound, which is hard, brittle, and very sonorous; so that it is used for casting bells: This composition is called *bronze* and *bell-metal*.

Tin hath an affinity with the vitriolic, nitrous, and marine acids. All of them attack and corrode it; yet none of them is able to dissolve it without great difficulty: So that if a clear solution thereof be desired, particular methods must be employed for that purpose; for the acids do but in a manner calcine it, and convert it to a kind of white calx or precipitate. The solvent which has the greatest power over it is *aqua regis*, which has even a greater affinity therewith than with gold itself; whence it follows, that gold dissolved in *aqua regis* may be precipitated by means of tin; but then the *aqua regis* must be weakened. Gold thus precipitated by tin is of a most beautiful colour, and is used for a red in enamelling and painting on porcelain, as also to give a red colour to artificial gems. If the *aqua regis* be not lowered, the precipitate will not have the purple colour.

Tin hath the property of giving a great lustre to all red colours in general; on which account it is used by the dyers for striking a beautiful scarlet, and tin-vessels are employed in making fine syrup of violets. Water does not act upon this metal, as it does upon iron and copper; for which reason it is not subject to rust: nevertheless, when it is exposed to the air, its surface soon loses its polish and splendor.

Tin mixed with nitre, and exposed to the fire, detonates with it, makes it detonate, and is immediately converted to a *refractory calx*; for so all substances are called which are incapable of fusion.

Tin readily unites with sulphur, and with it becomes a brittle and friable mass.

Of LEAD.

NEXT to gold and mercury, lead is the heaviest of all metalline substances, but in hardness is exceeded by every one of them. Of all metals also it melts the easiest, except tin. While it is in fusion there gathers incessantly on its surface, as on that of tin, a blackish, dusty pellicle, which is nothing but a calx of lead.

This calx further calcined by a moderate fire, the flame being reverberated on it, soon grows white. If the calcination be continued it becomes yellow, and at last of a beautiful red. In this state it is called *minium*, and is used as a pigment. *Minium* is not easily made, and the operation succeeds well in large manufactures only.

To convert lead into *litharge*, which is the metal in a manner half vitrified, you need only keep it melted by a pretty strong fire; for then, as its surface gradually calcines, it tends more and more to fusion and vitrification.

All these preparations of lead are greatly disposed to perfect fusion and vitrification, and for that purpose require but a moderate degree of fire; the calx or earth of

lead being of all metalline earths that which vitrifies the most easily.

Lead hath not only the property of turning into glass with the greatest facility, but it hath also that of promoting greatly the vitrification of all the other imperfect metals; and, when it is actually vitrified, procures the ready fusion of all earths and stones in general, even those which are refractory, that is, which could not be fused without its help.

Glass of lead, besides its great fusibility, hath also the singular property of being so subtle and active as to corrode and penetrate the crucibles in which it is melted, unless they be of an earth that is exceeding hard, compact, and withal very refractory: for glass of lead being one of the most powerful fluxes that we know, if the earth of the crucible in which it is melted be in the smallest degree fusible, it will be immediately vitrified; especially if there be any metallic matter in its composition.

The great activity of glass of lead may be weakened by joining it with other vitrifiable matters; but unless these be added in a very great proportion, it will still remain powerful enough to penetrate common earths, and carry off the matters combined with it.

On these properties of lead, and of the glass of lead, depends the whole business of refining gold and silver. It hath been shewn, that as these two metals are indestructible by fire, and the only ones which have that advantage, they may be separated from the imperfect metals, when mixed therewith, by exposing the compound to a degree of fire sufficiently strong to vitrify the latter; which when once converted into glass can no longer remain united with any metal that has its metalline form. But it is very difficult to procure this vitrification of the imperfect metals, when united with gold and silver; nay, it is in a manner impossible to vitrify them entirely, for two reasons: first, because most of them are naturally very difficult to vitrify: secondly, because the union they have contracted with the perfect metals defends them, in a manner, from the action of the fire, and that so much the more effectually as the proportion of the perfect metals is greater; which being indestructible, and in some sort coating over those which they are alloyed, serve them as a preservative and impenetrable shield against the utmost violence of fire.

It is therefore clear, that a great deal of labour may be saved, and that gold and silver may be refined to a much greater degree of purity than can otherwise be obtained, if to a mixture of these metals with copper, for instance, or any other imperfect metal, be added a certain quantity of lead. For the lead, by its known property, will infallibly produce the desired vitrification; and as it likewise increases the proportion of the imperfect metals, and so lessens that of the perfect metals, in the mass, it evidently deprives the former of a part of their guard, and so effects a more complete vitrification. As the glass of lead hath the property of running through the crucible, and carrying with it the matters which it has vitrified, it follows, that when the vitrification of the imperfect metals is effected by its means, all those vitrified matters together penetrate the vessel containing the fused metalline mass, disappear, and leave only the gold and silver perfectly

perfectly pure, and freed, as far as is possible, from all admixture of heterogeneous parts.

The better to promote the separation of such parts, it is usual to employ in this process a particular sort of small crucibles, made of the ashes of calcined bones, which are exceedingly porous and easily pervaded. They are called *cupels*, on account of their figure, which is that of a wide-mouthed cup: and from hence the operation takes its name; for when we refine gold and silver in this manner, we are said to *cupel* those metals. It is easy to perceive, that the more lead is added, the more accurately will the gold and silver be refined; and that so much the more lead ought to be added as the perfect metals are alloyed with a greater proportion of the imperfect. This is the most severe trial to which a perfect metal can be put, and consequently any metal that stands it may be fairly considered as such.

In order to denote the fineness of gold, it is supposed to be divided into twenty-four parts called *carats*; and gold, which is quite pure and free from all alloy, is said to be twenty-four carats fine; that which contains $\frac{1}{24}$ part of alloy is called gold of twenty-three carats; that which contains $\frac{2}{24}$ of alloy is but twenty-two carats; and so on. Silver again is supposed to be divided into twelve parts only, which are called *penny-weights*; so that when absolutely pure it is said to be twelve penny-weights fine; when it contains $\frac{1}{12}$ of alloy, it is then called eleven penny-weights fine; when it contains $\frac{2}{12}$ of alloy, it is called ten penny-weights fine; and so on.

In treating of copper, we promised to shew under the article of lead how to separate it from iron. The process is founded on that property of lead which renders it incapable of mixing and uniting with iron, though it readily dissolves all other metalline substances. Therefore if you have a mass compounded of copper and iron, it must be fused with a certain quantity of lead, and then the copper, having a greater affinity with lead than with iron, will desert the latter and join the former, which being incapable of any union with iron, as was said, will wholly exclude it from the new compound. The next point is to separate the lead from the copper; which is done by exposing the mass compounded of these two metals to a degree of fire strong enough to deprive the lead of its metalline form, but too weak to have the same effect on the copper: and this may be done, since of all the imperfect metals lead is, next to tin, the easiest to be calcined, and copper, on the contrary, resists the greatest force of fire longest, without losing its metalline form. Now what we gain by this exchange, *viz.* by separating copper from iron, and uniting it with lead, consists in this, that as lead is calcined with less fire than iron, the copper is less exposed to be destroyed: for it must be observed, that, however moderate the fire be, it is hardly possible to prevent a certain quantity thereof from being calcined in the operation.

Lead melted with a third part of tin forms a compound, which being exposed to a fire capable of making it thoroughly red hot, swells, puffs up, seems in some sort to take fire, and is presently calcined. These two metals mixed together are much sooner calcined than either of them separately.

VOL. II. No. 33.

3

Both lead and tin are in some measure affected by water, and by a moist air; but they are both much less subject than iron or copper to be corroded by these solvents, and of course are much less liable to rust.

The vitriolic acid acts upon and dissolves lead much in the same manner as it doth silver.

The nitrous acid dissolves this metal with much ease, and in great quantities; and from this solution a small portion of mercury may be obtained.

When this solution of lead is diluted with a good deal of water, the lead precipitates in the form of a white powder; which happens because the acid is rendered too weak to keep the lead dissolved.

If this solution of lead be evaporated to a certain degree, it shoots into crystals formed like regular pyramids with square bases. These crystals are of a yellowish colour, and of a saccharine taste: they do not easily dissolve in water. This nitrous metalline salt has the singular property of detonating in a crucible, without any additament, or the contact of any other inflammable substance. This property it derives from the great quantity of phlogiston contained in, and but loosely connected with the lead, which is one of its principles.

If spirit of salt, or even sea-salt in substance, be added to a solution of lead in the nitrous acid, a white precipitate immediately falls; which is no other than the lead united with the marine acid. This precipitate is extremely like the precipitate of silver made in the same manner; and that being called *luna cornea*, hath occasioned this to be named *plumbum corneum*. Like the *luna cornea*, it is very fusible, and, being melted, hardens like it into a kind of horny substance: it is volatile, and may be reduced by means of inflammable matters combined with alkalis. But it differs from the *luna cornea* in this chiefly, that it dissolves easily in water; whereas the *luna cornea*, on the contrary, dissolves therein with great difficulty, and in a very small quantity.

As this precipitation of lead from its solution in spirit of nitre is procured by the marine acid, lead is thereby proved to have a greater affinity with the latter acid than with the former. Yet, if you attempt to dissolve lead directly by the acid of sea-salt, the solution is not so easily effected as by the spirit of nitre, and it is always imperfect; for it wants one of the conditions essential to every solution in a liquor, namely transparency.

If lead be boiled for a long time in a lixivium of fixed alkali, part of it will be dissolved.

Sulphur renders this metal refractory and scarce fusible; and the mass they form when united together is friable. Hence it appears that sulphur acts upon lead much in the same manner as upon tin; that is, it renders both these metals less fusible, which are naturally the most fusible of any, while it exceedingly facilitates the fusion of silver, copper, and iron, metals which of themselves flow with the greatest difficulty.

Of QUICK-SILVER.

WE treat of quick-silver in a chapter apart, because this metallic substance cannot be classed with the metals properly so called, and yet has some properties which

†

Y

will

intimately mixed by distillation, form a liquor slightly acid, used in medicine, and known by the name of *sweet* or *dulcified spirit of nitre*: a very proper name, seeing the nitrous acid, by uniting with the spirit of wine, actually loses almost all its acidity and corrosive quality.

Fifthly, when the distillation is finished, there remains in the bottom of the vessel a thick, blackish substance, nearly resembling that which is found after distilling oil of vitriol and spirit of wine.

Spirit of salt hath likewise been combined with spirit of wine; but it does not unite therewith so easily or so intimately as the two acids above mentioned. To mix them thoroughly, the spirit of salt must be highly concentrated, and smoking; and moreover the assistance of the still must be called in. Some authors pretend, that from this mixture also a small quantity of oil may be obtained; which probably happens when the liquors have the qualities above specified. The marine acid likewise, by uniting with spirit of wine, loses most of its acidity; on which account it is in like manner called *sweet* or *dulcified spirit of salt*. A thick residuum is also found here after distillation.

Of the ACETOUS FERMENTATION.

BESIDES an ardent spirit, wine affords a great deal of water, oil, earth, and a sort of acid which shall be considered presently. When the spirituous part is separated from these other matters, they undergo no further change. But if all the constituent parts of wine remain combined together, then, after some time, shorter or longer as the degree of heat in which the wine stands is greater or less, the fermentation begins afresh, or rather arrives at its second stage. The liquor once more grows turbid, a new intestine motion arises, and after some days it is found changed into an acid; which, however, is very different from those hitherto treated of. The liquor then takes the name of *vinegar*. The acetous fermentation differs from the spirituous, not only in its effect, but also in several of its concomitant circumstances. Moderate motion is of service to this, whereas it obstructs the spirituous; and it is attended with much more warmth than the spirituous. The vapours it produces are not noxious, like those of fermenting wine. Lastly, Vinegar deposits no tartar, even when the wine employed in this operation is quite new, and hath not had time to discharge its tartar: instead of tartar, vinegar deposits a viscid matter which is very apt to putrify.

Of VINEGAR.

If wine, which has gone through this second stage of fermentation, be distilled, instead of an ardent spirit, only an acid liquor is obtained, which is called *distilled vinegar*.

This acid has the same properties as the mineral acids; that is, it unites with alkaline salts, absorbent earths, and metallic substances, and therewith forms neutral saline combinations.

Its affinity with these substances observes the same order as that observed by the mineral acids with regard to

the same substances; but in general it is weaker; that is, any mineral acid is capable of expelling the acid of vinegar out of all matters with which it is united.

Vinegar hath likewise a greater affinity than sulphur with alkalis: whence it follows, that it is capable of decomposing that combination of sulphur with an alkali called liver of sulphur, and of precipitating the sulphur it contains.

The acid of vinegar is always clogged with a certain proportion of oily parts, which greatly weaken it, and deprive it of much of its activity; and for this reason it is not near so strong as the mineral acids, which are not entangled with any oil. By distillation, indeed, it may be freed from this oil, and at the same time from the great quantity of water which in a manner suffocates it, and by that means may be brought much nearer to the nature of the mineral acids: but this attempt hath not yet been prosecuted with the assiduity it deserves. Besides distillation, there is another way of freeing vinegar from a good deal of its phlegm; and that is, by exposing it to a hard frost, which readily congeals the watery part into ice, while the acid retains its fluidity.

Vinegar, saturated with a fixed alkali, forms a neutral oily salt, of a dark colour, which is semi-volatile, melts with a very gentle heat, flames when thrown upon burning coals, and dissolves in spirit of wine, of which, however, it requires six parts to complete the solution. This solution being evaporated to dryness leaves a matter in the form of leaves lying on each other; on which account it hath obtained the name of *terra foliata*. The same foliated matter will be obtained, though the salt be not previously dissolved in spirit of wine; but not so readily. This salt is also called *regenerated tartar*. Under the head of tartar we shall see the reason of these different appellations. Regenerated tartar is also in some degree capable of crystallizing: for this purpose a resolution thereof in water must be slowly evaporated to the consistence of a syrup, and then suffered to stand quiet in a cool place; by which means it will shoot into clusters of crystals, lying one upon another, not unlike the feathers on a quill.

With vinegar and several absorbent earths, such as calcined pearls, coral, shells of fish, &c. are also formed neutral saline compounds, each of which take the name of the particular earth employed in its composition.

Vinegar perfectly dissolves lead, and converts it to a neutral metallic salt, which shoots into crystals, and has a sweet saccharine taste. This compound is called *sugar of lead*, or *sal Saturni*.

If lead be exposed to the bare vapour of vinegar, it will be thereby corroded, calcined, and converted into a white matter much used in painting, and known by the name of *ceruse*, or, when it is finer than ordinary, *white-lead*.

Vinegar corrodes copper likewise, and converts it into a beautiful green rust, which also is used in painting, and distinguished by the name of *verdigris*. However, vinegar is not commonly employed to make verdigris: for this purpose they use wine, or the rape of wine, from which fire extricates an acid analogous to that of vinegar.

To extract Lead from its Ore.

HAVING roasted your lead-ore, reduce it to a fine powder; mix it with twice its weight of the black flux, and one fourth of its weight of clean iron filings and borax; put the whole into a crucible capable of containing at least thrice as much; over all put sea-salt four fingers thick; cover the crucible; lute the juncture; dry the whole with a gentle heat, and set it in a melting furnace.

Make the crucible moderately red: you will hear the sea-salt decrepitate, and after the decrepitation a small hissing in the crucible. Keep up the same degree of fire till that be over.

Then throw in as many coals as are necessary to complete the operation entirely, and raise the fire suddenly, so as to bring the whole mixture into perfect fusion. Keep up this degree of fire for a quarter of an hour, which is time sufficient for the precipitation of the regulus.

When the operation is finished, which may be known by the quietness of the matter in the crucible, and by a bright vivid flame that will rise from it, take the crucible out of the furnace, and separate the regulus from the scoria.

To separate Lead from Copper.

WITH luting earth and charcoal-dust make a flat vessel, widening upwards, and large enough to contain your metalline mass. Set it shelving downwards from the back towards the fore-part; and in the fore-part, at the bottom, make a little gutter communicating with another vessel of the same nature, placed near the former and a little lower. Let the mouth of the gutter within side the upper vessel be narrowed, by means of a small iron plate fixed across it, while the loam is yet soft; so as to leave a very small aperture in the lower part of this canal sufficient to discharge the lead as it melts. Dry the whole by placing lighted coals round it.

When this apparatus is dry, put your mixed mass of copper and lead into the upper vessel: both in that, and in the other vessel, light a very gentle fire of wood or charcoal, so as not to exceed the degree of heat necessary to melt lead. In such a degree of heat the lead contained in the mixed mass will melt, and you will see it run out of the upper vessel into the lower; at the bottom of which it will unite into a regulus. When in this degree of heat no more lead flows, increase the fire a little, so as to make the vessel moderately red.

When no more will run, collect the lead contained in the lower vessel. Melt it over again in an iron ladle, with a degree of fire sufficient to make the ladle red; throw into it a little tallow or pitch, and while it burns keep stirring the metal, in order to reduce any part of it that may be calcined. Remove the pellicle or thin crust which will form on the surface; squeeze out all the lead it contains, and then put it to the mass of copper left in the upper vessel. Check the fire, and in the same manner take off a second skin that will form on the surface of the lead. Lastly, when the metal is ready to fix, take off the skin that will then appear on it. The lead

remaining after this will be very pure, and free from all alloy of copper.

With regard to the copper itself, you will find it in the upper vessel covered with a thin coat of lead, and if the lead mixed with it was in the proportion of a fourth or a fifth part only, and the fire applied was gentle and slow, it will retain nearly the same form after the operation that the mixed mass had before.

The Calcination of Lead.

TAKE what quantity of lead you please; melt it in one or more unglazed earthen pans: a dark grey powder will be found on its surface. Keep stirring the metal incessantly till it be wholly converted into such a powder, which is the *calx of lead*.

In the calcination of all metals, and particularly in this of lead, there appears a singular phenomenon which is not easily accounted for. It is this: though these matters lose a great deal of their substance, either by the dissipation of their phlogiston, or because some of the metal perhaps exhales in vapours, yet, when the calcination is over, their calxes are found to be increased in weight, and this increase is very considerable. An hundred pounds of lead, for example, converted into minium, which is nothing but a calx of lead brought to a red colour by continuing the calcination, are found to gain ten pounds weight; so that for an hundred pounds of lead we have one hundred and ten pounds of minium: a prodigious and almost incredible augmentation, if it be considered that, far from adding any thing to the lead, we have on the contrary dissipated part of it.

To prepare Glass of Lead.

TAKE two parts of litharge, and one part of pure crystalline sand; mingle them together as exactly as possible, adding a little nitre and sea-salt: put this mixture into a crucible of the most solid and most compact earth. Shut the crucible with a cover that may perfectly close it.

Set the crucible thus prepared in a melting furnace; fill the furnace with coals; light the fire gradually, so that the whole may be slowly heated: Then raise the fire so as to make the crucible very red, and bring the matter it contains into fusion; keep it thus melted for a quarter of an hour.

Then take the crucible out of the furnace, and break it: In the bottom thereof you will most commonly find a small button of lead, and over it a transparent glass of a yellow colour nearly resembling that of amber. Separate this glass from the little button of metal, and from the saline matters which you will find above it.

Lead dissolved by the Nitrous Acid.

PUT into a matras some *aqua fortis* precipitated like that used to dissolve silver; weaken it by mixing therewith an equal quantity of common water; set the matras in a hot sand-bath; throw into it, little by little, small bits of lead, till you see that no more will dissolve. *Aqua fortis* thus lowered will dissolve about a fourth of its weight of lead.

There is gradually formed upon the lead, as it dissolves, first a grey powder, and afterwards a white crust; which

When no effervescence appears upon stirring the liquor, add a little more cream of tartar, and the same phenomena will be renewed. Go on thus till you have obtained the point of perfect saturation.

Then filter your liquor. If the alkali you made use of was the salt of Soda, evaporate your liquor quickly to a pellicle, and there will shoot in it crystals of nine sides resembling a coffin; the bottom part thereof being concave, and streaked with a great many parallel lines; and this is *Suignette's salt*. If you have employed any other alkali but soda, or the basis of sea-salt, evaporate your liquor slowly to the consistence of a syrup: let it stand quiet, and there will form in it crystals having the figure of flatted parallelepipeds; and this is the *vegetable salt*, or *tartarified tartar*.

All soluble tartars are easily decomposed, by means of a certain degree of heat. They yield in distillation the same principles as tartar; and the alkali that remains when they are perfectly calcined, consists of that which the tartar naturally affords, and of the alkaline matter with which it was converted into a neutral salt.

Crystal of Tartar combined with Iron. Chalybeated Tartar. Tincture of Steel with Tartar. Soluble Chalybeated Tartar.

Mix four ounces of iron in filings with one pound of white tartar finely pulverised. Boil the mixture in about twelve times as much water as you took of tartar. When the saline part of the tartar is dissolved, filter the liquor boiling-hot through a flannel bag, and then set it in a cool place. In a very little time crystals of a russet colour will shoot therein. Decant the liquor from these crystals; evaporate it to a pellicle, and set it again to crystallise. Go on in this manner till it will shoot no more. Collect all the salt you have thus obtained, and keep it under the name of *chalybeated tartar*.

To make the tincture of steel with tartar, mix together six ounces of clean iron filings, and one pound of white tartar in powder. Put this mixture into a large iron kettle, and pour thereon as much rain-water as will moisten it. Make a paste of this matter, and leave it thus in a mass for twenty-four hours. Then pour on it twelve pounds of rain-water, and boil the whole for twelve hours at least, stirring the mixture frequently, and adding from time to time some hot water, to supply the place of what evaporates. When you have thus boiled the liquor, let it stand quiet for some time, and then pour it off from the sediment at bottom. Filter, and evaporate to the consistence of a syrup; and you have the *tincture of Mars with tartar*. The dispensatories generally order an ounce of rectified spirit of wine to be poured on this tincture, in order to preserve it, and to keep it from growing mouldy, as it is very apt to do.

Soluble chalybeated tartar is prepared by mixing four ounces of tartarified tartar with one pound of the tincture of Mars with tartar, and evaporating them together in an iron vessel to dryness; after which it is kept in a well stopped phial to prevent its growing moist in the air.

Crystal of Tartar combined with the reguline part of Antimony. Stibiated or Emetic tartar.

PULVERISE and mix together equal parts of the glass and of the liver of antimony. Put this mixture, with the same quantity of pulverised cream of tartar, into a vessel capable of containing as much water as will dissolve the cream of tartar. Boil the whole for twelve hours, from time to time adding warm water, to replace what is dissipated by evaporation. Having thus boiled your liquor, filter it while boiling hot; evaporate to dryness; and you will have a saline matter, which is *emetic tartar*.

Of the Product of Acetous Fermentation.

Substances susceptible of the Acetous Fermentation turned into Vinegar.

THE wine, the cyder, or the malt-liquor, you intend to convert into vinegar, being first thoroughly mixed with its lees, and with the tartar it may have deposited, put your liquor into a vat used before either for making or for holding vinegar. This vessel must not be quite full, and the external air must have access to the liquor contained in it. Set it where the air may have a degree of warmth answering nearly to the twentieth degree above 0 in Mr de Reaumur's thermometer. Stir the liquor from time to time. There will arise in it a new fermentative motion, accompanied with heat: its vinous odour will gradually change, and turn to a sour smell, which will become stronger and stronger till the fermentation be finished and cease of itself. Then stop your vessel close; the liquor it contains will be found converted into vinegar.

All substances that have undergone the spirituous fermentation are capable of being changed into an acid by passing through this second fermentation, or this second stage of fermentation. Spirituous liquors, such as wine, cyder, beer, being exposed to a hot air, grow sour in a very short time. Nay, these liquors, though kept with all possible care, in very close vessels, and in a cool place, degenerate at last, change their natures, and insensibly turn sour. Thus the product of spirituous fermentation naturally and spontaneously degenerates to an acid.

For this reason it is of great importance, in making wine, or any other vinous liquor, to stop the fermentation entirely, if you desire the wine should contain as much spirit as possible. It is even more advantageous to check the fermentation a little before it come to the height than afterwards: because the fermentation, tho' slackened and in appearance totally ceased, still continues in the vessels; but in a manner so much the less perceptible as it proceeds more slowly. Thus those liquors, in which the fermentation is not quite finished, but checked, continue for some time to gain more spirit; whereas, on the contrary, they degenerate and gradually turn sour, if you let the spirituous fermentation go on till it be entirely finished.

The production of the second fermentation, which we are now to consider, is an acid of so much the greater strength.

strength; the stronger and more generous the spirituous liquor in which it is excited originally was. The strength of this acid, commonly called *vinegar*, depends likewise in a great measure on the methods used in fermenting the vinous liquor, in order to convert it into vinegar: for if it be fermented in broad, flat vessels, and left to grow sour of itself, the spirituous parts will be dissipated, and the liquor be sour indeed, but vapid and effete.

The vinegar-makers, to increase the strength of their vinegar, use certain methods of which they make a mystery, keeping them very secret. However, Mr. Boerhaave give us, from some authors, the following description of a process for making vinegar:

“ Take two large oaken vats or hogheads, and in each of these place a wooden grate or hurdle, at the distance of a foot from the bottom. Set the vessel upright, and on the grates place a moderately close layer of green twigs, or fresh cuttings of the vine. Then fill up the vessel with the foot-stalks of grapes, commonly called the *rape*, to within a foot of the top of the vessel, which must be left quite open.

“ Having thus prepared the two vessels, pour into them the wine to be converted into vinegar, so as to fill one of them quite up, and the other but half full. Leave them thus for twenty-four hours, and then fill up the half-filled vessel with liquor from that which is quite full, and which will now in its turn be left only half full. Four and twenty hours afterwards repeat the same operation, and go on thus, keeping the vessels alternately full and half full during every twenty-four hours, till the vinegar be made. On the second or third day there will arise, in the half-filled vessel, a fermentative motion, accompanied with a sensible heat, which will gradually increase from day to day. On the contrary, the fermenting motion is almost imperceptible in the full vessel; and as the two vessels are alternately full and half full, the fermentation is by that means, in some measure, interrupted, and is only renewed every other day, in each vessel.

“ When this motion appears to be entirely ceased, even in the half-filled vessel, it is a sign that the fermentation is finished; and therefore the vinegar is then to be put into common casks close stopped, and kept in a cool place.

“ A greater or less degree of warmth accelerates or checks this, as well as the spirituous fermentation. In France it is finished in about fifteen days, during the summer; but if the heat of the air be very great, and exceed the twenty-fifth degree of Mr de Réaumur's thermometer, the half-filled vessel must be filled up every twelve hours; because if the fermentation be not so checked in that time, it will become so violent, and the liquor will be so heated, that many of the spirituous parts, on which the strength of the vinegar depends, will be dissipated; so that nothing will remain, after the fermentation, but a vapid wash, sour indeed, but effete. The better to prevent the dissipation of the spirituous parts, it is a proper and usual precaution to close the mouth of the half-filled vessel, in which the liquor ferments, with a cover made also of oak wood. As to the

full vessel, it is always left open, that the air may act freely on the liquor it contains: for it is not liable to the same inconveniences, because it ferments but very slowly.”

The vine-cuttings and grape-stalks, which the vinegar-makers put into their vessels, serve to increase the strength of the liquor. These matters contain a very manifest and perceptible acid. They also serve as a ferment; that is, they dispose the wine to become eager more expeditiously and more vigorously. They are the better and the more efficacious for having been once used, because they are thereby thoroughly drenched with the fermented acid: and therefore the vinegar-makers lay them by for preparing other vinegar, after washing them nimbly in running water, in order to free them from a viscid oily matter which settles on them during the fermentation. This matter must by all means be removed; because it is disposed to grow mouldy and rot; so that it cannot but be prejudicial to any liquor in which you put it.

As the acetous fermentation differs from the spirituous in its production, so it doth in many circumstances attending it. 1. Motion and agitation are not prejudicial to the acetous fermentation, as they are to the spirituous; on the contrary, moderate stirring, provided it be not continued, is of service to it. 2. This fermentation is accompanied with remarkable heat; whereas the warmth of the spirituous fermentation is scarce sensible. 3. We do not believe there ever was an instance of the vapour that rises from a liquor in acetous fermentation proving noxious, and producing either disorders or sudden death, as the vapour of fermenting wine doth. 4. Vinegar deposits a viscid oily matter, as hath just been observed, very different from the lees and tartar of wine. Vinegar never deposits any tartar; even though new wine, that hath not yet deposited its tartar, should be used in making it.

To concentrate vinegar by Frost.

EXPOSE to the air, in frosty weather, the vinegar you desire to concentrate. Icicles will form in it; but the whole liquor will not freeze. Take out those icicles and if you desire a further concentration of your vinegar by this method, the liquor which did not freeze the first time must be exposed to a stronger frost. More icicles will form therein, which must likewise be separated, and kept by themselves. The liquor which doth not freeze this second time will be a very strong concentrated vinegar.

Vinegar analysed by Distillation.

INTO a glass or stone cucurbit put the vinegar to be distilled; fit to it a glass head; place your alembic in the sand-bath of a distilling furnace, and lute on a receiver. Apply a very gentle heat at first. A clear, limpid, light liquor will rise, and fall in distinct drops, like water, from the nose of the alembic.

Continue distilling this first liquor, till the vinegar contained in the cucurbit be diminished about a fourth part. Then shift your receiver, and increase the fire a little. A clear liquor will still come over, but heavier and more acid

acid than the former. Distil in this manner till you have drawn off into your second receiver two thirds of the liquor that was left in the cucurbit.

A thick matter will now remain at the bottom of the still: put it into a retort; lute on a receiver; set your retort in a reverberating furnace, and distil with degrees of fire. There will come over a limpid liquor, very acid and sharp, yet ponderous, and requiring a great degree of fire to raise it; on which account it makes the receiver very hot. It hath a strong empyreumatic smell. When the distillation begins to slacken, increase your fire. There will rise an oil of a fetid, quick smell. At last when nothing more will rise with the strongest fire, break the retort, and in it you will find a black charred matter: burn it, and from the ashes lixiviated with water you will obtain a fixed alkali.

The Acid of Vinegar combined with different Substances.

The Acid of Vinegar combined with Alkaline Substances. Foliated Salt of Tartar, or regenerated Tartar. Decomposition of that Salt.

INTO a glass cucurbit put some very pure and well dried salt of tartar; and pour on it some good distilled vinegar, by little and little at a time. An effervescence will arise. Pour on more vinegar, till you attain the point of saturation. Then fit a head to the cucurbit; set it in a sand bath; and, having luted on a receiver, distil with a gentle heat, and very slowly, till nothing remain but a dry matter. On this residuum drop a little of the same vinegar; and if any effervescence appears, add more vinegar till you attain the point of saturation, and distil again as before. If you observe no effervescence, the operation was rightly performed.

It is not easy to hit the exact point of saturation in preparing this neutral salt; because the oily parts, with which the acid of vinegar is loaded, hinder it from acting so briskly and readily as it would do, if it were as pure as the mineral acids: and for this reason it often happens, that, when we have nearly attained the point of saturation, the addition of an acid makes no sensible effervescence, though the alkali be not yet entirely saturated; which deceives the operator, and makes him conclude erroneously that he hath attained the true point of saturation.

But he easily perceives his mistake, when, after having separated from this saline compound all its superfluous moisture by distillation, he drops fresh vinegar upon it: for then the salts being more concentrated, and consequently more active, produce an effervescence, which would not have been sensible if this last portion of acid, instead of coming into immediate contact with the dried alkali, could not have mixed therewith till diffused through, and in a manner suffocated by that phlegm from which the acid of the vinegar before neutralised was gradually separated by its combining with the alkali; that phlegm keeping in solution both the neutral salt already formed, and the alkali not yet saturated. And for this reason it is necessary to try, after the first desiccation of

this salt, which is called *regenerated tartar*, whether or no the just point of saturation hath been attained.

From what hath been said, concerning the desiccation of this neutral salt, it is plain, that the use of it is only to free the salt from the great quantity of superfluous moisture wherein it is dissolved: which proves, that the acid of vinegar, like all other acids dissolved in much water, is separated from most of this redundant phlegm by being combined with a fixed alkali. And hence we must conclude, that the acid of vinegar, contained in regenerated tartar desiccated, is vastly stronger and more concentrated than it was before.

Though the acid of vinegar is freed, by combining with a fixed alkali, from a great quantity of superfluous phlegm, yet the oily parts with which it is entangled still cleave to it: these parts are not separated from it by its conversion into a neutral salt, but, without quitting it, combine also with the fixed alkali; and this gives regenerated tartar a saponaceous quality, and several other peculiar properties.

Regenerated tartar, when dried, is of a brown colour. It is semi-volatile; melts with a very gentle heat, and then resembles an unctuous liquor; which indicates its containing an oil: when cast upon live coals, it flames; and, when distilled with a strong heat, yields an actual oil; all which evidently proves the existence of that oil.

This salt is soluble in spirit of wine; a quality which it probably owes also to its oil. It requires about six parts of spirit of wine to dissolve it; and the dissolution succeeds very well in a matras, with the help of a gentle warmth. If the spirit of wine be abstracted from this solution, by distilling with a small fire, it remains at the bottom of the cucurbit, in the form of a dry substance composed of leaves lying one upon another; which hath procured it the name of *terra foliata tartari*; or *foliated salt of tartar*.

It is not absolutely necessary that regenerated tartar be dissolved in spirit of wine to make the foliated salt: for it may be procured in this form only by evaporating the water in which it is dissolved. But the operation succeeds better with spirit of wine; probably because the success thereof depends on using an exceeding gentle warmth: now spirit of wine evaporates with much less heat than water.

Regenerated tartar may also be crystallised. If you desire to have it in this form, combine the acid with the alkali to the point of saturation; evaporate the liquor slowly to the consistence of a syrup, and set it in a cool place; where it will shoot into clusters of crystals lying one upon another like feathers.

Vinegar perfectly dissolves absorbent matters also, and particularly those of the animal kingdom; such as corals, crabs eyes, pearls, &c. In order to a dissolution of such matters, you must pulverise them, put them into a matras, and pour on them spirit of vinegar to the depth of four fingers breadth: an effervescence will arise: when that is over, set the mixture to digest two or three days in a sand-bath; then decant the liquor, filter it, and evaporate it to dryness with a very gentle heat. The matter which remains is called *salt of coral, of pearls,*

of

of crabs-eyes, &c. according to the substances dissolved. If, instead of evaporating the liquor, a fixed alkali be mixed therewith, the absorbent matter, that was dissolved by the acid, will precipitate in the form of a white powder, which is called the *magistery of coral*, of pearls, &c.

The Acid of Vinegar combined with copper. Verdegris. Crystals of Copper. This Combination decomposed. Spirit of Verdegris.

INTO a large matras put verdegris in powder. Pour on it distilled vinegar to the depth of four fingers breadth. Set the matras in a moderate sand-heat, and leave the whole in digestion, shaking it from time to time. The vinegar will acquire a very deep blue-green colour. When the liquor is sufficiently coloured, pour it off by inclination. Put some fresh vinegar into the matras; digest as before; and decant the liquor again when it is sufficiently coloured. Proceed in this manner till the vinegar will extract no more colour. There will remain in the matras a considerable quantity of undissolved matter. The vinegar thus impregnated with verdegris is called *tincture of copper*.

Mix these several tinctures, and evaporate them with a gentle heat to a pellicle. Then set the liquor in a cool place: in the space of a few days a great many crystals of a most beautiful green colour will shoot therein, and stick to the sides of the vessel. Pour off the liquor from the crystals; evaporate it again to a pellicle, and set it by to crystallise. Continue these evaporations and crystallisations, till no more crystals will shoot in the liquor. These are called *crystals of copper*, and are used in painting: To this combination of the acid of vinegar with copper the painters and dealers have given them the title of *distilled verdegris*.

Verdegris is prepared at Montpellier. To make it they take very clean plates of copper, which they lay, one over another, with husks of grapes between, and after a certain time take them out. Their surfaces are then covered all over with a very beautiful green crust, which is *verdegris*. This verdegris is nothing but copper corroded by the acid of tartar, analogous to the acid of vinegar, which abounds in the wines of Languedoc, and especially in the rape, husks, and stones of grapes that have a very austere taste. Verdegris is a sort of rust of copper, or copper corroded and opened by the acid of wine, but not yet converted entirely into a neutral salt: for it is not soluble in water, nor does it crystallise. This arises from its not being united with a sufficient quantity of acid. The design of the operation here described is to furnish the verdegris with the quantity of acid requisite to make it a true metallic salt; for which purpose distilled vinegar is very fit.

Crystals of copper may be obtained, without employing verdegris, by making use of copper itself dissolved by the acid of vinegar, according to the method practised with respect to lead, as shall be shewn hereafter. But verdegris is generally used, because it dissolves soonest; it being a copper already half dissolved by an acid correspondent to that of vinegar.

Crystals of copper are decomposed by the action of

fire alone, without any additament; because the acid of vinegar adheres but loosely to copper. In order to decompose this salt, and extract its acid, it must be put into a retort, and distilled in a reverberatory furnace with degrees of fire. An insipid phlegm rises first, which is the water retained by the salt in crystallising. This phlegm is succeeded by an acid liquor, which rises in the form of white vapours that fill the receiver. Towards the end of the distillation the fire must be violently urged, in order to raise the strongest and most fixed acid. At last there remains in the retort a black matter, which is nothing but copper, that may be reduced by melting it in a crucible with one part of saltpetre and two parts of tartar. A similar acid, but more oily, and in a much smaller quantity, may be obtained from verdegris by distillation.

The acid, which in this distillation comes over after the first phlegm, is an exceeding strong and concentrated vinegar. It is known by the title of *spirit of verdegris*.

The Acid of Vinegar combined with Lead. Ceruse. Salt or Sugar of Lead. This Combination decomposed.

INTO the glass head of a cucurbit put thin plates of lead, and secure them so that they may not fall out when the head is put upon the cucurbit. Fit on this head to a wide-mouthed cucurbit containing some vinegar. Set it in a sand-bath; lute on a receiver, and distil with a gentle heat for ten or twelve hours. Then take off the head: in it you will find the leaden plates covered, and in a manner, crusted over with a white matter. This being brushed off with a hare's foot is what we call *ceruse*. The leaden plates thus cleansed may be employed again for the same purpose, till they be wholly converted into ceruse by repeated distillations. During the operation there will come over into the receiver a liquor somewhat turbid and whitish. This is a distilled vinegar in which some lead is dissolved.

Reduce a quantity of ceruse into powder; put it into a matras; pour on it twelve or fifteen times as much distilled vinegar; set the matras in a sand-bath; leave the matter in digestion for a day, shaking it from time to time: then decant your liquor, and keep it apart. Pour fresh vinegar on what is left in the matras, and digest as before. Proceed thus till you have dissolved one half, or two thirds, of the ceruse.

Evaporate to a pellicle the liquors you poured off from the ceruse, and set them in a cool place. Greyish crystals will shoot therein. Decant the liquor from the crystals; evaporate it again to a pellicle, and set it by to crystallise. Proceed thus evaporating and crystallising, as long as any crystals will shoot. Dissolve your crystals in distilled vinegar, and evaporate the solution, which will then shoot into whiter and purer crystals. This is the *sal*, or *sugar of lead*.

Lead is easily dissolved by the acid of vinegar. If it be barely exposed to the vapour of that acid, its surface is corroded, and converted into a kind of calx or white rust, much used in painting, and known by the name of *ceruse*, or *white lead*. But this preparation of lead is not combined with a sufficient quantity of acid to convert

it into a salt: it is no more than lead divided and opened by the acid of vinegar; a matter which is to lead what verdegris is to copper. And therefore if you desire to combine ceruse with the quantity of acid necessary to convert it into a true neutral salt, you must treat it in the same manner as we did verdegris in order to procure crystals of copper; that is, you must dissolve it in distilled vinegar, as the process directs.

The salt of lead is not very white when first shoots; and for this reason it is dissolved again in distilled vinegar, and crystallised a second time. If salt of lead be repeatedly dissolved in distilled vinegar, and the liquor evaporated, it will grow thick; but still cannot be desiccated without great difficulty. If the same operation be oftener repeated, this quality will be thereby more and more increased; till at last it will remain on the fire like an oil or melted wax: it coagulates as it cools, and then looks, at first sight, like a metallic mass, somewhat resembling silver. This matter runs with a very gentle heat, almost as easily as wax.

The salt of lead hath a saccharine taste, which hath procured it the name also of sugar of lead. For this reason, when wine begins to turn sour, the sure way to cure it of that disagreeable taste, is to substitute a sweet one which is not disagreeable to the taste, by mixing therewith ceruse, litharge, or some such preparation of lead; for the acid of the wine dissolves the lead, and therewith forms a sugar of lead, which remains mixed with the wine, and hath a taste which, joined with that of the wine, is not unpleasant. But, as lead is one of the most dangerous poisons we know, this method ought never to be practised; and whoever uses such a pernicious drug deserves to be most severely punished. Yet some thing very like this happens every day, and must needs have very bad consequences; while there is nobody to blame, and those to whom the thing may prove fatal can have no mistrust of it.

Salt of lead may be decomposed by distillation without additament. In order to perform this, you must put the salt of lead into a glass or stone retort, leaving a full third thereof empty, and distil in a reverberating furnace with degrees of fire. A spirit rises, which fills the receiver with clouds. When nothing more will come over with a fire that makes the retort red-hot, let the vessels cool, and then unlute them. You will find in the receiver an austere liquor, which is inflammable; or, at least, an inflammable spirit may be obtained from it, if about one half thereof be drawn off by distillation in a glass alembic. The retort in which the salt of lead was decomposed contains, at the end of the operation, a blackish matter: this is lead, which will resume its metallic form on being melted in a crucible; because the acid by which it was dissolved, and from which it hath been separated, being of a very oily nature, hath left in it a sufficient quantity of phlogiston.

What is most remarkable in this decomposition of salt of lead, is the inflammable spirit which it yields, though the vinegar which entered into the composition of the salt seemed to contain none at all.

THE ART OF DISTILLATION

BY
JOHN FRENCH

WITH A NEW FORWARD

BY
FRATER ALBERTUS

With
Illustrations Redrawn

By
RICHARD GRIMES

Being the original version published in London
in 1651 and now republished for the first time

By
PARA PUBLISHERS
San Francisco, California

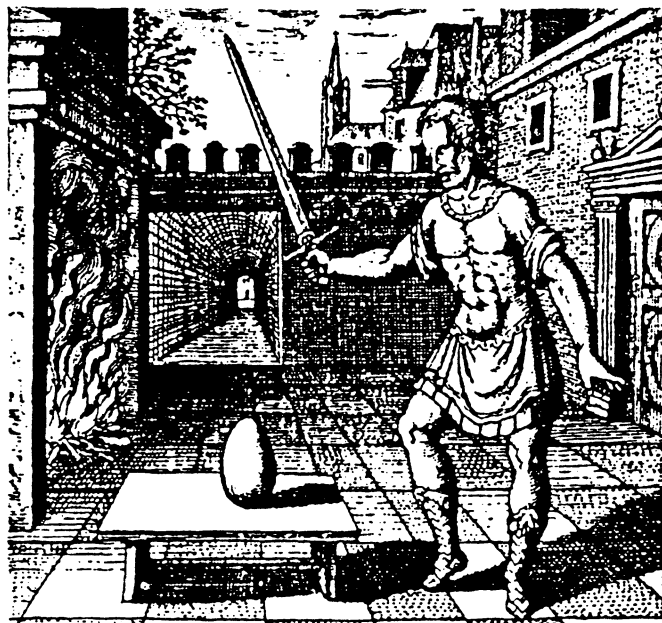
extracted. Filter and clarify all the menstruum being put together. Then evaporate it half away and set the other part in a cold place until it crystallizes. These crystals dissolve again in fresh spirit of vinegar. Filter and coagulate the liquor again into crystals, and this do often until they be sufficiently impregnated with the sal ammoniac of the vinegar as their proper ferment. Digest them in a temperate balneum that they may be resolved into a liquor like oil. Then distill this liquor in sand in a retort with a large receiver annexed to it, and well closed that no spirits evaporate, together with the observation of the degrees of the fire. Then there will distill forth a spirit of such a fragrant smell that the fragrancy of all flowers and compounded perfumes are not to be compared to it. After distillation when all things are cold, take out and cast away the black feces which is of no use. Then separate the yellow oil which swims on the top of the spirit and the blood red oil which sinks to the bottom of it. Separate the phlegm from the spirit in balneum. You shall by this means have a most fragrant spirit that even ravishes the senses, and so balsamical that it cures all old and new sores inward and outward, and so cordial that the dying are with admiration revived with it.

They that have this medicine need scarce use any other either for inward or outward griefs.

THE COMPLETE CHEMIST

(1677)

OR A
NEW TREATISE OF CHEMISTRY
TEACHING BY A SHORT AND EASY METHOD
ALL ITS MOST
NECESSARY PREPARATIONS



Christopher Glaser

ISBN 1-56459-354-1

in the fire reduces them into Dross by the devouring *Sulphur* predominant in it. The *Chymists* call it *Saturn*, from its sympathy with that Planet; and though it be of a very coarse and impure composition, yet it affords good Medicines both internal and external.

'Tis to be observed that *Lead* in it self without having passed through the Artist's hands is a Metal friendly to Man, and causes no prejudice by it self through any malignant quality either within or without. For we see persons every day, who being shot, keep the Bullets in their Bodies without any inconvenience; and Plates made of *Lead* being applied outwardly soften the hardness of Nerves and Tendons, and take away divers external Tumors, which would not easily yield to other Remedies.

The Purification of Lead.

BEfore you can imploy *Lead*, 'tis necessary first to purify it as much as its imperfection admits, in order to extract out of it what is profitable. Melt it in a great Iron-spoon, then put to it by degrees some small pieces of *Wax* or *Soot*, which pieces presently flame and leave a little Scum upon the *Lead*, which must be taken off with an *Iron Spatula*.
Cast

Cast new little pieces of *Soot* or *Wax* and take away the *Scum* in this manner, till the *Lead* remain as bright as a *Looking-glass*; then pour it into a *Basin*, and let it cool.

The Calcination of Lead.

PUT *Lead* thus purified into a *Glass* not *Vernisht*, and set the same in a *Wind-Furnace* amidst the burning *Coals*. Yet the *Fire* must not be violent; but 'tis enough that the *Pot* be red, and the *Lead* melted. Stir it continually with an *Iron rod* till it be turned into *Powder*, or a grayish *Calx*, inclining to green; which let cool, and then by *sifting* separate its impurities.

Another Calcination of Lead.

LAY some purified *Lead* upon a *Tile* that resists the *Fire*, and hath edges to keep the melted *Lead* from running into the *Fire*. Place the *Tile* in a *Reverberatory Fire*, so that the flame may beat continually upon the *Lead*. But the *Fire* must not be too violent; for then it will remain always melted, or else *Vitrific*; to prevent which, the *Fire* must be

be moderate, and the *Lead* must be stirred continually with an Iron-rod; so the *Lead* will first turn to a gray Powder somewhat greenish, and by continuing the motion it will become yellow, and at last red, at which time 'tis called *Minium*. The *Calx* of a Pound of *Lead* will be found encreased above two ounces, by reason of the Particles of Fire incorporated with it, and by their activity reducing it into very subtle parts. This augmentation is also observed in the *Calcination* of *Tin* and other imperfect Metals.

Lead is reduced into Dross, which is a sort of *Calcination*, in great *Cupples*, near the Mines, or in Mint-houses, when they purifie *Gold* and *Silver* by *Lead*, which destroys the imperfect Metals mixt with the perfect, and reduces them into Dross; which is called *Litharge* of *Gold* when it is drawn from the Cuppling of *Gold*, and *Litharge* of *Silver* when it is so drawn from *Silver*; and imploy'd for the purifying of these Metals.

Another Calcination of Lead.

TAKE a Pound of *Lead* purified as above; melt it in an Earthen Pot not Vernisht, that resists the Fire, Then cast into it half a pound of *Sulphur* grossly powdered, and stir it all together with an Iron-rod, till the
Sulphur

Sulphur cease to flame and be consumed; and then you shall find the *Lead* in the bottom of the Pot in a black powder which is called *Plumbum Ustum*, or *Burnt Lead*.

Another Calcination of Lead.

Lead is also calcined by acid vapors, and by this means reduced into a white *Calx*. The process is as follows. Hang Plates of *Lead* in a covered Vessel, into the bottom of which there is some *Vinegar*; place the Vessel upon some gentle heat, or in Horse-dung; and the steams of the *Vinegar* will corrode the *Lead-plates*, and cause to come out of them a white Powder, like Flower, which gather off with a *Hare's-Foot*; and put the Plates again into the Vessel till they be all reduced into *Cenise*. You may make use of any of these *Calx's* for the preparations which are to be made upon *Lead*; but the grayish powder mentioned first is the most convenient of all.

Salt or Sugar of Saturn.

TAke a pound of grayish powder of *Lead*; put it into a great *Matrice*, and pour upon it three pounds of distilled *Vinegar*. Set the *Matrice* in digestion in a *Sand-Furnace* during the space of twenty four hours, in which you must shake the *Matrice* now and then; otherwise the *Calx* will harden in the bottom of the Vessel and endanger to break it. Then pour off the distilled *Vinegar* by inclination into another Vessel; you will find it charged with the substance of the *Lead*, and its acidity turned to a great sweetness. Put new distilled *Vinegar* upon the *Lead*, and proceed as before, mixing and keeping all the *Solutions*. Continue to put new *Vinegar*, to digest, and to pour off by inclination, till the distilled *Vinegar* dissolve no more *Lead*, nor become sweet, or till all the *Lead* be dissolved, which it will not fail to be, provided the *Calx* of *Lead* be well made. Then filter all the *Solutions* through gray Paper, and put them into a *Gourd* with its *Alembick*, and *Recipient* in *Balneo Maria*; and you shall first draw off an insipid Water, the dissolved *Lead* retaining all the acid Spirits of the *Vinegar*; which incorporate with it and make a very white Crystalline Salt like Needles, resembling

⊙ Salt-

Salpeter refined. This Liquor must not be distilled to *siccity*; but you must observe this proportion, that if you have dissolved a pound of *Lead* there must remain about four pounds of Liquor in the *Gourd*, to the end the Salt may Christallize. For when the Liquor is too clear, the Salt is too much diffused in it; and will not Christallize; and being too much deprived of moisture, the whole turns to a confused Mass.

Wherefore then take the *Gourd* out of the *Bath*, and set it in a cool place, during three or four days, at the end of which you shall find a good part of the Liquor turned into Salt. Separate the floating Liquor, and dry the Salt between two Papers. Afterwards put the Liquor which you had poured off by inclination, into a less *Gourd*, and distill off about a third part; then set the *Gourd* a day or two in a cool place, and you shall again find Crystallized Salt, which you shall dry as the first. Evaporate and Cristallize again the remaining Liquor, and reiterate the same operation, till you have reduced into *Cristals* all that is so reducible. And in case your Salt be not white enough the first time, dissolve it with the Phlegm of *Vinegar*, which filtre through gray Paper, and Cristallize as before; you shall thereby have a very fair Salt of *Saturn*. This Salt is a very good Medicine in the *Asthma*, and other diseases of the Breast, being given in some Pectoral Decoction. The Dose is from five

to fifteen grains. Tis also used outwardly with good success in Wounds, and Ulcers; for it kills and destroys the corroding Salts of them; it is likewise excellent for Inflammations, being dissolved in *Night-shade* water, or some other appropriate Water, and then applied. Moreover it serves well in *Lotions* for Inflammations and Itchings of the Eyes. But it is suspected inwardly for those that have weakness in the Kidnies, and parts necessary to Generation. And therefore in this case it must be used discreetly; and with great circumspection.

The Magistery of Lead.

Dissolve the *Calx* of *Lead* in *Vinegar*; Distilled as is taught in in the preceding *Chapter*. Pour off the *Solution* by Inclination, and pass it through gray Paper. Then put upon it some Oil of *Tartar, per deliquium*, and you will instantly see the Liquor as white as curdled Milk, whereon pour a good deal of common Water very clean; and let it settle; and the *Lead* will precipitate to the bottom in a white powder; and this is by reason of the Oyl of *Tartar*, which being an *Alkali* Salt dissolved, breaks the force of the distilled *Vinegar*, which had reduced the *Lead* into Liquor, and constrains it to let go its

its former hold. Pour off the floating Liquor by inclination, and put some common Water upon the Powder, to *Dulcify* it, which pour away when it is well settled. Repeat this washing so often till the Powder be wholly freed from the *Acrimony* of the Salts. Then dry it and keep it for use.

This *Magistery* is exceeding white, and good for *Pomatums*. But 'tis also used in *Unguents* and *Eye-Waters* as a good *Dissolutive*.

If out of curiosity you desire to reduce the *Salt*, or *Magistery* of *Saturn* into *Lead* as it was before; melt a little Salt of *Tartar* in a *Crusible*, then put thereto a little of this *Salt* or *Magistery*, and you shall see it presently return to *Lead*; for the *acid Spirit* of *Vinegar*, which kept the *Lead* in the form of a Salt or white Powder, is destroyed by the *Salt* of *Tartar*, by which it is at the same time both melted and reduced back to Metal.

A burning Spirit of Saturn, (as it is called) but rather, A Spirit of the Volatile Salt of Vinegar.

TAKE two pound of *Salt* of *Saturn*; well purified by several *Solutions* and *Crystallizations* with distilled *Vinegar*. Put it into

a *Retort*, so as to fill the same but half way, and place it in a *Furnace* of Sand, fitting thereunto a large *Receiver*. Lute the joynings well, and make the Fire gentle at first. There will come forth in the first place a phlegmatick Water and afterwards the Spirit; which will cause the resemblance of Veins in the *Receiver*, as when you distill *Aquavite*: for this Spirit is almost of the same nature, proceeding from the *Volatile Salt* of the distilled *Vinegar*, which the *Lead* fixt and retained in its dissolution. But when this Spirit is urged by the Fire, it forsakes the body whereunto it adhered. Encrease the Fire by little and little and continue it to make the *Retort* red. There will come forth a red earthy Oil towards the end, but in very little quantity; which Oil some account the true *Red Oil of Saturn*, but erroneously, it being nothing else but the more heavy and earthy part of the distilled *Vinegar*. The Distillation being ended leave the Vessels to cool: then unlute the *Receiver*, wherein are the Phlegm, the Spirit and the Oil confusedly together, and there remains a black earth in the *Retort*. You must rectify what is in the *Receiver*, in a little *Gourd* in *Balneo Marie*: The Spirit will come forth first, which is inflammable like that of Wine; but it will smell like the Spirit of *Lavendar* or *Rosemary*: The Phlegm and the thick Oily Liquor will remain in the bottom of the *Gourd*. This Spirit is an excellent Remedy
G 3 against

against the *Plague*, *Putrid Feavors*, and *Hypochondriacal Melancholy*. The Dose from 4 to 12 drops in some convenient Liquor. The Phlegm may serve to wash Wounds and *fistul Ulcers*. The Earth left in the *Retort*, is very black whilst inclosed; but as soon as you have broken the *Retort*, and it takes Air, it grows hot of it self and turns from black to yellow, and at the same time is rarified to the eye. If you put it into a *Cruet* sible to melt, it returns easily to *Lead*.

an acid Liquor which we call Vinegar. We treat here onely of Wine-vinegar, as most employed in Medicine.

Distillation of Vinegar.

PUT five pounds, of good Vinegar in a Body of
Glas, and fit thereto an Head and Receiver, set it in a Sand-furnace, and distill with a slow fire about two pounds of Liquor, which will have scarce any force, whence we call it phlegm of Vinegar: then change your Receiver, and increase your fire by little and little, and distill all over till there remain onely in the bottom of the Body a matter of the consistence of hony; then slack your fire, that the Distillation taste not of burning, and keep what is distilled; the use thereof is to dissolve calcined Minerals, and to reduce them into the form of Salts. The hony-like consistence which remains in the bottom may be put in a Retort, and forced over by gradual fire, it will yield an acid Spirit, and after a sinking Oyl, and a fixed Salt which remains behind in the Retort, which purified by many Solutions and Coagulations resembles the fixed Salt of Tartar.

The
Works
of the
Highly Experienced and Famous Chymist,
John Rudolph Glauber;
containing,
Great Variety of Choice Secrets
in
Medicine and Alchymy
In the Working of Metallick Mines, and the
Separation of Metals,
Also
Various Cheap and Easie Ways of making Salt-
Petre, and improving of Batten-Land, and the
Fruits of the Earth.
Together with many other things very profitable for
all the Lovers of Art and Industry.
Translated into English, and Published for
Publick Good by the Labour, Care and Charge,
of Christopher Packe, Philo-chymico-Medicus.

London,

Printed by Thomas Milbourn, for the Author, and are to be sold at his
House next Door to the Gun in Little-Moorfields; by D. Newman at the
Kings-Arms in the Poultry, and W. Cooper at the Pellican in Little
Britain. MDCLXXXIX.

upon that which it hath assumed, and then you will find, that the dissolvent doth let fall the assumed metal or mineral, and falls upon the other, which it doth sooner seize on, and dissolveth it as being more friendly to it; of which precipitation in the fourth Part shall be spoken more at large.

This one thing more is worthy your observation, that among all metals there is none more soluble than Zinck, and therefore that all the other (as well in the dry as in the wet way) may be precipitated thereby and reduced into light calxes, in so much that the calx of gold or silver precipitated in this manner (if so be you proceed well) retaineth its splendor or gloss, and is like a fine powder wherewith you may write out of a pen.

To make a subtile spirit and pleasant oil of Zinck.

Because I made mention here of Zinck, I thought good not to omit, that there may be made a penetrating spirit and wholesome oil out of it by the help of vinegar, which is thus to be done. Take of the flores (which were taught to be made in the first part) one part, put them into a glass (fit for digestion) and pour upon them 8, or 10 parts of good sharp vinegar made of honey; or in want thereof take wine vinegar, and set the glass with the flores and vinegar in a warm place to dissolve, and the solution being performed, pour off the clear, which will look yellow and after you have filtered it abstract the phlegm, and there will remain a red liquor or balsome, to which you must add pure sand,

well calcined, and distill it, and first there will come over an unsavory phlegme, afterward a subtle spirit, and at last a yellow and red oil which are to be kept by themselves separated from the spirit, as a treasure for to heal all wounds very speedily. The spirit is not inferior unto the oil, not only for inward use to provoke sweat thereby, but also externally for the quenching of all inflammations, and doubtless this spirit and oil is good for more diseases but because its further use is not known to me yet, I will not write of it, but leave the further trial to others.

To distil a spirit and oil out of Lead.

In the same manner as was taught of Zinck, there may be out of lead also distilled a subtle spirit and a sweet oil, and it is done thus: Pour strong vinegar upon MINIUM, or any other calx of lead, which is made per se, and not with sulphur, let it digest and dissolve in sand or warm ashes, so long till the vinegar be coloured yellow by the lead, and turned quite sweet. Then pour off the clear solution, and pour on other vinegar, and let this likewise dissolve, and this repeat so often till the vinegar will dissolve no more, nor grow sweet; then take all these solutions, and evaporate all the moisture, and there will remain a thick sweet yellow liquor, like unto honey, if the vinegar was not distilled and made clear, then no liquor remaineth, but only a white sweet salt. This liquor or salt may be distilled after the same manner as was taught with the Zinck, and there will come over not only a

penetrating subtle spirit, but also a yellow oil, which will not be much, but very effectual, in all the same uses, as of the spirit, and oil of Zinck was taught.

N. B. This is to be observed, that for to make this spirit and oil, you need no distilled spirit, but that it may be done as well with undistilled vinegar, and the undistilled yields more spirit than the distilled. But if you look for a white and clear salt, then the vinegar must be distilled, else it doth not shoot into crystals, but remaineth a yellow liquor like unto honey, and it is also needless to make the solution in glasses, and by digestion continued for a long time, but it may as well be done in a glazed pot, viz. pouring the vinegar upon the Mineum in the pot, and boiling it on a coal fire; for you need not fear that any thing of the vinegar will evaporate, in regard that the lead keeps all the spirits, and lets only go an unsavory phlegm. You must also continually stir the lead about with a wooden spatulla, else it would turn to a hard stone, and would not dissolve: the same must be done also when the solution is done in glasses; and the solution after this way may be done in three or four hours: and when both kind of solutions are done, there will be no difference betwixt them, and I think it providently done not to spend a whole day about that which may be done in a hour.

And if you will have this spirit and oil better and more effectual, you may mix 1 ounce of crude Tartar made into powder with 1 lb. of dissolved and purified lead, and so distil it after the same manner as you did distil it by it self, and you will get a much subtler spirit and a better oil than if it were made alone by it self.

QUERCETANUS

(Jos. Duchesne)



Mineral and Metallic

MEDICINES

Translated by: Léone Muller

PRODUCED BY:

RAMS

1986

LEAD

Chapter VII

Preparation of Saturn which is efficient against the Lepra of human and metallic Bodies, and of which an oily Solvent can be made.

Distill a large quantity of good vinegar, till you have a cask full of it, because it is the basis and the foundation of this Work. To strengthen it more, distill it several times over the feces, then mix everything you have distilled with as much other non-dephlegmatized vinegar, and let them go over together, so that the distillate will become all the more efficacious. The dregs that remain at the bottom are put in a retort over a good fire by means of which one can extract an excellent oil from them, which can burn of its own and dissolve all kinds of minerals.

After preparing this solvent, take 80 lbs of powdered litharge- and NOT white lead or minium of lead calx (oxide), as several artists do, especially Isaac Hollandus. Take, I say, this litharge and put it in several big and very strong flasks. Pour on it as much of your vinegar that it will overflow by 6 fingers' breadth, and then put it on an ash-fire. Extract the salt of Saturn by a slow digestion, and on the feces that are left after the extraction of the salt and the crystals, pour once more the same amount of menstruum as indicated above. Continue doing this till all your litharge has turned into crystals which are, properly speaking, what the philosophers call the Chaos or the metallic materia prima.

On this crystalline substance, again put for the last time fresh distilled vinegar. Dissolve it over a slow fire and filter it, so as to obtain a perfectly pure and flawless menstruum which, after passing through the steam-bath, will leave a substance that melts like wax at the bottom of the alembic. It hardens in the cold as it melts in the heat. Thereafter, divide this melting substance among several alembics and little by little pour fresh menstruum upon it, as if to feed and water it only. Do this by first pouring on only two drops, then three, then five, then seven, increasing the amount in this way till the materia does not absorb any more. You will recognize this when you see the solvent coming out as acid as it was at the beginning. Therefore, whenever you distill your imbibed materia, take care that you continue till the phlegma is as acid as before, because this is how the child refuses the nurse's milk when its stomach is full. When the materia has been prepared in this way and converted into an excellent and precious gum, digest it in the steam bath for 30 or 40 days, till it becomes black and has a bad smell like

that of liquid pitch. It is from this liquid and black pitch that you must extract, by the same bath, an excellent phlegma which can serve as a proper menstruum for extracting a precious salt from calcined earth, as we will write later. Owing to the continual distillation that you will make of the said pitch on sand, and by finally giving a strong fire above and below through the usual degrees up to a very violent fire, you will extract a red and quite thick oil which, together with the preceding distillations, will constitute as strong and violent a water as that extracted from wine, and will have the same great power. The philosophers call it water of life (brandy) of Saturn. Its substance is so pure and subtle that it must be kept in a well closed vessel lest it evaporate.

To complete the perfection of this solvent, this water of life of Saturn must be put in a gentle bath, in a long-necked alembic, where the purest spirit of this water will rise imperceptibly till you see the appearance of some lines and filaments through the glass of the head. It is an infallible sign that all of the spirit has risen, and you must therefore stop this distillation and extract this first precious spirit. Preserve it carefully in a cold place and in a well sealed container. After this spirit, a milky phlegma will appear in a stronger bath. It will be much better for washing your calcined materia than the first of which we spoke above. Finally, by a stronger degree of fire and after changing the receptacle, you will still separate an ardent spirit which will first come out white and watery, then red and oily, but it will be heavy and lie at the bottom of the receptacle. However, if you wish, you can make it go over with a stronger fire.

In regard to the earth or the feces that are left at the bottom of the retorts as a black powder, they can also be dissolved with some fresh distilled vinegar and thus turn into new lapilli of a sticky and gummy consistency, and finally, by means of the above-mentioned digestions and distillations, into wonderfully active and burning spirits. There are some who divide this earth into two, but although Isaac (Hollandus) himself adopts this division, I am nevertheless of the opinion that the best and shortest method is to calcine all the earth together and to reverberate it by a gentle flame till it becomes yellow like ochre. When this earth has become yellow due to the cohobation of the phlegmas, the salt can again be separated from it, according to the ordinary rules and operations of the Art.

Having achieved the extraction of this rare and precious salt, take the first salt which you have little by little extracted and which you have preserved. Pour it on 1 oz of the last salt, repeating this imbibition till 1 oz of this salt weighs 3 or 4 oz and has retained the weight of the sal ammoniac of this spirit, till finally the volatile exceeds the fixed. If you work this process exactly, you will find an excellent earth at the bottom. Sublimate it in a very clear and well sealed glass vessel, and you will have the pleasure

of seeing in it the sublimation of a Philosophical Mercury in the form of a fine talc, which you must keep as a most valuable substance.

To crown this work, take 1 part of this Mercury and add it to 4 parts of the above-mentioned spirit or to as much ardent spirit to make of them a solvent for the Sun and the Moon, such as the philosophers imagined were capable of turning them into spirit without destroying their bodies or losing their characteristics. Therefore, wonderful works can be made with this truly philosophical solvent, both for the health of human and of metallic bodies. It can even be made with coral and litharge, and in that case you will without doubt make the finest and most harmless of all solvents.

ANOTHER SOLVENT OF GOLD BY CRYSTALS OF SATURN

Take minium, or better, litharge. Dissolve it twice in vinegar then filter and congeal it. Repeat this operation of dissolving, filtering, and congealing three times. When at the last time you have congealed to the consistency of oil, put your congelation in a cold place for 8 or 10 days, during which time small ice-like crystals will form. Remove all their humor by inclination and dry them very gently near the fire on a piece of cloth. After that, put the thus dried pieces of crystals in an alembic pot with some good brandy, three times rectified on common salt prepared and melted, each time renewing the same salt or rather passing it over sulphur or vitriol. Then set everything to digest in the bath for 3 or 4 days. Finally, distill this brandy thus rectified over the pieces of crystal of which we have spoken, to the consistency of honey or oil. That done, coagulate your materia again into small crystal cubes and crush them with calcined gold, that is, 6 weights of ice cubes to 1 of gold. Now put everything into a well-closed retort in the Horse's Belly for 40 days. Then put your vessel on an ash-fire to gently distill all the moisture from it. By putting it on sand afterwards, extract the oil with much white smoke which the philosophers call menstruals. Do this by raising the fire according to the degrees of the Art.

To bring this work to a happy end, take all the oil and put it in a small alembic in a very gentle B. M., first to extract the brandy and secondly the phlegma, which you can discern from the brandy by the tears that fall into the receptacle. Now take this brandy and pour it on the feces of your oil, and leave both thus in the bath for 1 or 2 days, till your water is colored. Thereafter, distill your colored water, pour it back on the materia, and distill it again. Continue distilling and putting your water back on the feces of the oil till you have extracted all the tincture. If the waters extracted from your oil were not sufficient for the complete extraction of your tincture, put them back in a gentle bath to draw out one-third which is to be used once more for extracting the rest of the tincture contained in the feces of your oil, by

the above-indicated process. Finally, withdraw from your bath all your tinged brandy (which can always be useful), and you will find a golden oil at the bottom, excellent for health when flavored with oil of cinnamon and given with the specific waters for the diseases you wish to fight with its power.

OIL OF SATURN

Take lead calx and dissolve it in good vinegar, then filter and evaporate 3 parts of your vinegar with a slow fire. Let the rest coagulate for 24 hours, or in the air if it is in winter, during which time the salt of the lead turns into (crystals) ice cubes. Then separate your vinegar by inclination and put the crystals on a small ash-fire to separate them from the rest of the vinegar, which you may have left. This operation is done by means of the bath, till your crystals are left completely dry. When in this state put them, after powdering them, in a flask and pour on them fresh vinegar of the same strength as the previous. Then dissolve, filter, and evaporate 2 of the 3 parts of your menstruum. Finally, let small pieces of crystals form in the cold air or in a cold cellar, as before. Thereafter, distill the rest of your vinegar in a retort and at a slow fire to begin with, then at such a degree of heat that a red oil appears. When this happens, take immediately another receptacle, and by increasing the flame-fire, you will extract all the oil of Saturn, which has various properties for the medicine of human bodies and that of metals.

ANOTHER EXCELLENT OIL OF SATURN

Extract the calcined salt of Saturn or of white lead according to the method of the Art, then dissolve, filter, and coagulate it with common water till it is perfectly clear and crystalline. Now put it to circulate for some time in B. M. with a good spirit of wine, in order to make it purer than it is after ordinary preparations. Finally, it has to be put back in the same bath with dew water and be circulated as before. The thus prepared salt turns into a precious oil of which 4 or 5 drops only, mixed with a suitable liquid, are a very great and very powerful remedy for all internal inflammations, pneumonias, pleurisies, liver complaints, fevers, and the like. Its powers are even greater because they put an end to all inflammations and heal even ophthalmias if a little of this oil is mixed with tutty (crude zinc oxide). It is also excellent for all kinds of cankerous ulcers.

*FLOWERS OF SATURN WHICH ARE A SPECIFIC REMEDY FOR
OPHTHALMIAS*

Prepare a clay vessel made up of 8 or 9 little pots, put one upon the other, as we said in the chapter on tin. After the vessel is red-hot, throw some lead filings mixed with saltpeter through the tube, little by little. Then you will see the spirit of saltpeter distill through the beak of the first pot counting from the bottom, and the sweetness of Saturn will rise in the other upper vessels in the form of flowers, of which you can make a salt with vinegar. When this salt is turned into oil, you will have an excellent remedy for ophthalmia and all diseases of the eye.

EXTRACTION OF THE MERCURY OF SATURN

Take 2 lbs of minium, such as it is, when it can easily be converted into glass. Put it in a crucible in the midst of a strong fire and imbibe it 6 or 7 times with good vinegar. Then add to the thus prepared minium an equal amount of crude tartar, and finally distill this mixture of minium and tartar through the retort for 12 hours, but take care to make the fire strong from the beginning. You will have 17 oz of Mercury in your receptacle which must be half filled with cold water. At the bottom of the retort there will be real gold. One can reasonably imagine that it is the gold which the philosophers call the fixed grain separated from its Mercury, and in fact such a Saturnian Mercury is much lighter and brisker than vulgar mercury.

ANOTHER METHOD OF EXTRACTING THE MERCURY OF SATURN

Mix 2 lbs of minium with as much good tartar, and put them in a glazed pot pierced by small holes at the bottom. Put this pot on another that is neither glazed nor pierced, and put it underground to serve as a receptacle, but only after you have carefully luted the joints and put some fresh water at the bottom to attract the Mercury and prevent the breakage of the vessel. Finally, cover the pot that contains the materia with another very tightly luted pot and give it a moderate fire for the first 6 hours, then a stronger fire for the next 6, and finally a very strong fire during the last 6 hours- and you will find the Mercury of Saturn at the bottom of your receptacle.

A METHOD OF MAKING THE GLASS OF SATURN

Saturn is a metal whose effects are so great and wonderful for the health of human bodies that it can not only do great things in the state in which we have just prepared it but also if it is vitrified by means of calcinations according to the rules of the true philosophy. Because glass is the extreme degree and the ultimate perfection to which all things can be brought by the Art, you must therefore not doubt that the glass of lead has in itself not only a very pure substance but, in addition, an abundance of salt, even greater than can be found in any other metal. This is so because Saturn abounds so much in salt that the other two Principles, which are the liquids and the sulphurs, disappear completely, with the result that usually only the pure salt is left behind. Often it exceeds the weight of the metal from which it is extracted by more than half. That is why the philosophers who seek the Mercury and the Sulphur of Saturn cry out so loud, "*Cavete, cavete a vitrificatione*" (beware of the vitrification). This teaches us that all metals which contain more Salt than the other two Principles can be entirely vitrified. Among these there is Saturn which, being better provided with Salt than with Mercury and Sulphur, can easily turn into glass. This does not mean that the other metals cannot also be turned into glass by the length and the power of a continual fire. The exception is gold, which, being of a more perfect nature than the other metals due to the great equality and combination of the Elements it contains, can in no way be turned into glass, because it is so richly composed of Water, Earth, and Air that nothing can produce in it any alteration of rust or corruption, and even fire cannot impress any change on its mass. This is all the more so as it is of a fiery nature and that instead of being destroyed by fire, it is rather preserved by it, according to this axiom of Nature: *All like things love and preserve their likes.*

In regard to iron, it is not absolutely impossible to vitrify it, although it can only be turned into glass with great difficulty. This is so because it contains much more Sulphur, which has a fiery nature, than Salt which, as we have said, is the basis of all vitrifications. Salt having an earthy nature, is purified by the continual power of the fire and can easily turn into glass and a pellucid and transparent nature.

It is hardly less difficult to turn silver into glass than iron, because it is of a very fixed substance, and it only occurs if it is partly driven to this perfection by the addition of salts and the length of strong fires. Even then it does not become real glass but rather a stone of a hyacinth color. The violence of the fire will have caused it to lose its own sapphires color, because it is volatile and not completely fixed like the substance of silver.

But let us return to our Saturn which is the *foundation for making all kinds of artificial stones*, after the artists have turned it into small pieces of ice (crystals) with the help of the acid plant solvent (vinegar). Now then, the glass of Saturn is made as follows:

Take 4 parts of minium, 1 part of Etamps sand or small white river pebbles, well calcined. Put them in a crucible over a strong fire, and you will promptly make glass that is yellow in color and of a transparent nature, which can give good ingress to medicines that are too fixed and too dry, consequently deprived of their inceration.

Note that this glass of Saturn is in no way composed of a mixture of pebbles or of anything else that could be added to its vitrification, but that it is such by its own nature. To prove it, do as follows: Restore the metallic nature that it had before, and without calcining it at all; put it, all lead that it is, in a tightly luted crucible in the furnace of a glassmaker or a potter. After removing your materia, grind what has not vitrified the first time, and put it back in the furnace to be reverberated again. Continue doing this 3 or 4 times, and you will find that your Saturn has completely turned into a very beautiful glass, quite suitable for making precious stones. If you wish to avoid pulverizing your materia so often, you have only to put it in the fire of the glassmaker, and at the end of the 5 or 6 days that it has been in this continual fire, it will not fail to become vitrified just as well as by any other method.

I think that if one were to sublimate this glass of Saturn with sal ammoniac, it could be melted with a candle and thus be turned into transparent wax. Also, if this same glass were first powdered and then mixed with camphor or amber or with some other resin or sulphurous and transparent gum, one could make beautiful and pellucid sealing wax from it, which would in truth only be suitable for Lords, as it would be extremely costly.

SATURN'S PREPARATION EXPERIMENTED AGAINST LEPROSY
OF HUMAN AND METALLIC BODIES, AND FROM WHICH AN
OLYMPIC SOLVENT CAN BE MADE

JOSEPH DUSCHESNE (QUERCETANUS)

*translated from: "RECUEIL des PLUS CURIEUX et RARES SECRETS
(Paris 1641)*

Distil in great quantities a good vinegar as it is the basis and foundation of this work. And, in order to fortify it the better, distil it many times upon its own fæces, afterwards mix all that has distilled with equal parts of another not dephlegmated vinegar, and make them pass together so that it may become more efficacious. The fæces which shall remain at the bottom you may put them in a retort at a good fire, by the force of which an excellent oil may be driven, which may burn itself and solve all kinds of minerals.

After having prepared this solvent, you have to take 80 pounds of litharge in powder, and not ceruse, nor minium, nor lead's calx as many artists do especially Isaac Hollandus, take this litharge and put it in several matrasses of great capacity, and pour upon it all your distilled vinegar, so that it swims ten fingers above; then, on an ash fire, you shall extract Saturn's salt by a slow digestion, and upon the fæces which shall remain after the extraction of the salt and of the crystals, you shall pour new menstruum in the same quantity as we have said, and you shall continue this until all your litharge has been re-

duced to crystals, which, to speak properly, are what philosophers call the chaos or the first metallic matter. Upon this crystalline matter you shall pour again, and for the last time, new distilled vinegar, and you shall make the whole to solve at a slow fire, and you shall filter it, so that a perfectly pure and neat menstruum is made, which, having passed through the vaporous bath, shall leave at the bottom of the alembic a matter melting like wax, which hardens at coolness even as it melts at heat.

You shall then divide this melting matter in many alembics, and shall pour upon it new menstruum, little by little, in order to nourish and moisten it little by little, which you shall do putting at the beginning but only two ounces, then three, then five, seven, augmenting it until the matter does not want to receive anything more, which you shall know when the solvent comes as sharp as it was at the beginning, so that each time you distil your imbibed matter you shall take care to continue until the phlegm comes as sharp as before, because it is thus that the child rejects its nourishing milk after its stomach has been filled up.

This matter, being thus prepared and changed into an excellent and precious gum, you shall digest it at the vaporous bath for 30-40 days, until it remains of a black colour and a stinking smell as liquid pitch, and it is from this liquid pitch that you shall drive out in the same bath an excellent phlegm, which may serve as a proper menstruum to extract from the calcinated earth a precious salt, as we shall later on say.

And, on the other hand, from the repeated distillation which you shall do of the said pitch on the sand bath, eventually giving a good fire above and below, you shall drive out, by the ordinary degrees until a most violent fire, a red and very thick oil which, when united with the preceding distillates, shall compose together a water as strong and violent as the one which is driven out from wine, and even of a higher virtue: which is called by philosophers the water of life of Saturn, whose substance is so pure and subtle that one has to keep it in a most closed vessel so that it may not exhalate. To finish the perfection of this solvent, this water of life of Saturn is to be put again on a mild bath, in an alembic of a very long neck, in which the most pure spirit of this water shall imperceptibly rise the first (. . .) After this spirit, a lacteous phlegm shall come over by a more strong bath, which may serve better than the one of which we have previously spoken, to wash your calcined matter, and eventually, by a stronger degree of fire, after having changed the receiver, you shall separate also a burning water which at the beginning shall come white and aqueous then red and oily, but this one shall be heavy and shall remain at the bottom of the vessel; you may however make it to pass over by the strength of the greater fire.

As for the earth that shall remain at the bottom of the retort as a black powder, you may solve it again by another distilled vinegar, and change it by this means into a new lapis of a sticky and gummy consistency, and finally with the aid of the

digestions and distillations above mentioned, you may take out from it spirits which are marvellously active and ardent.

Some divide this earth into 2, and although Isaac himself thus show this division, I think that it is best and briefier to calcine all the earth together, and to reverberate by a mild flame until it does become as yellow as gold, and when this earth is yellow by the cohobation of the phlegms you may again extract the salt, according to the rules and ordinary operations of the art.

Having attained to the extraction of this rare and precious salt, you shall take the first spirit which you have extracted little by little by several cohobations, and which you have afterwards kept, and you shall pour it upon this last salt, reiterating this imbibition until an ounce of salt weighs three or four of the spirit, so that it has retained the weight of armoniacal salt of this spirit, and that, to finish with, the volatile overcomes the fixt in proportion: if you do work this operation with exactitude, you shall find at the bottom an excellent earth, which you shall sublimate in an appropriate glass vessel, very clear and well sealed, where you shall have the pleasure of seeing the sublimation of a philosophical mercury in the form of a happy earth, or rather of a fair gipsy, which you shall keep as a matter of great price.

To crown this work, one part is to be taken of this mercury which you shall unite with four of the spirit of which we have spoken above, or with the same quantity of the first burning

water, to make with it a solvent of Sol and Luna, even as philosophers have imagined it, capable of reducing them into a spirit, without destroying their bodies nor losing their species; so that from this solution, truly philosophical, you may do admirable works for the health both of the human bodies and of the metallic ones. This same thing may be done both from choral or from litharge, and in this case you shall make from it, undoubtedly, the fairest and most innocent of all solvents.

"Another solvent for gold by the crystals of Saturn"

- Minium or litharge are solved into vinegar and 3 times recrystallised.
- These crystals are digested 3 or 4 days with rectified aqua vitae.
- The aqua vitae is distilled and a honey or oil remains behind.
- This is the congealed into crystals 6 parts of which are grinded with 1 part of calcined gold.
- This is digested for 40 days.
- It is distilled: first an extraneous humidity comes over, then an oil and many white fumes "which the philosophers call menstrual".
- By rectification, first an aqua vitae comes over, then the phlegm.
- The water of life is poured upon the faeces of the oil which remained behind, and this is left 2 days at the bath to digest; it does become coloured.

- By distillation and cohobation the whole of the tincture is extracted.
- The water of life is retired off at the balneum "and you shall find at the bottom an oil of gold, most excellent for health when it has been aromatised with an oil of cinnamon or in other ways."

per reduced into this condition attract the Air more powerfully, and dissolve into Liquor: which happens not to this of *Silver*; for it preserves it self always in a solid form, and may be carried about in a Box; for which reason Surgeons prefer it before others, and make use of it.

Many Authors fill their Books with several *Tinctures* and other preparations of *Gold* and *Silver*; which we omit as either useless or hurtful, persisting in our first design, to set down nothing superfluous, or that may fruitlessly puzzle the Reader, but to communicate to the publick all that is profitable, and that may be understood and easily performed by Artists, yea even by such as have no skill but what they derive from their Writings.

C H A P. III.

Of Lead, or Saturn.

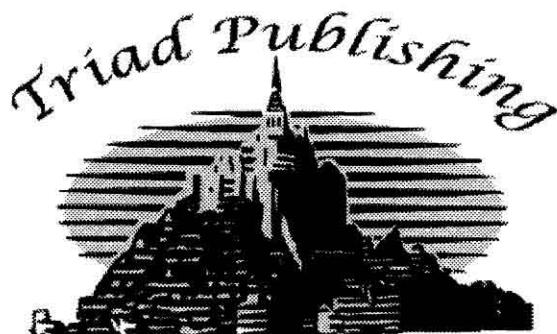
Lead is an imperfect Metal, consisting naturally of an impure Salt, and undigested *Mercury*, and a *Terrestrial Sulphur*, which abounds in this body, for which reason it easily unites with the Oils of Vegetables, and the Fats of Animals, which are Sulphureous. It easily destroys all other imperfect Metals, and
in

THE ACETATE PATH

Resource Papers, Volume 2

Collected by

Russell House



Triad Publishing



**P.O. Box 116
Winfield, IL 60190 USA
www.com.com
Email: info@com.com**

Dear Reader,

I originally collected these papers as a resource for students who would participate in the seminar I conducted on this topic for The Philosophers of Nature in September 1997. Mr. Jean Dubuis knew of my plans for this seminar and decided to travel from France to share his considerable experience on the acetates with us. The videotapes of this seminar are available from Triad Publishing.

Compiled from a number of resources, ancient and modern, the writings collected here have been useful to me in my research on the 'Acetate Path'. Nothing, however, can compare in value with the generous and knowledgeable instruction that I received in 1985 from a teacher I will refer to as '*Artofferus*'. I hope that the videotape will show procedures and processes that will save much wasted labor, and remove the fear of the unknown. In addition, perhaps some things are said by way of veiled comments that will open new portals for your investigations.

Our hope is now, as it was then, to provide the best information and techniques known to us so that others can go further that we have been able to do.

With best wishes for you in your path of self-discovery,

Russ House

TABLE OF CONTENTS

| AUTHOR | CONTENT |
|------------------------------|---|
| • Anonymous | • “The Privy Seal of Secrets” from “Aurifontina Chymica”, 1680 |
| • Elias Ashmole, editor | • Poetical Pieces from “Theatrum Chemicum Britannicum”, 1652 |
| • Benedictus Figulus, editor | • Excerpts from “A Golden and Blessed Casket of Nature’s Marvels” |
| • Johan Isaaci Hollandus | • “Opera Saturni” |
| • Theophrastus Paracelsus | • “On The Stone of Saturn” |
| • The Sophist | • Excerpt from “Oraculum” |
| • Sir George Ripley | • “The Bosom Book”, 1683 |
| • Sir George Ripley | • “Liber Secretissimus” |

AURIFONTINA CHYMICA:

OR, A

COLLECTION

Of Fourteen Small

TREATISES

Concerning the

F i r s t M a t t e r

OF

P h i l o s o p h e r s ,

For the discovery of their
(hitherto so much concealed)

M E R C U R Y

Which many have studiously
endeavoured to Hide, but
these to make Manifest, for the
benefit of Mankind in general.

LONDON,

Printed for William Cooper, at the
Pelican in Little-Britain, 1680.

T H E
P R I V Y S E A L
O F
S E C R E T S ,

W H I C H

Upon pain of Dammmation
is not unadvisedly to be
broken up, nor Revealed to
any but with great Care, and
many Cautions.

T H E P R I V Y S E A L O F S E C R E T S

To omit circumstances, the first Matter out of which the Philosophers Stone is to be had and taken, is a subject common and poor in outward appearance, and therefore it is called a little thing, and it is in every Mine, yet is nearer in some things than in others, and in a word in the Mineral Kingdom you must have it, in the most excellent work of the Mineral Hierarchy; therefore not Animals or Vegetals. Know ye then, (although I deny not *Raymonds* Cannons to be true) that the lively Nature being constrained with the strength of Gold, in the most subtle heat, the Tincture may be made well easily, and in a short time, which will convert all metals into perfect Gold; but the way of the Philosophers in the Universal Work, was out of the Mineral Kingdom; leaving therefore Animals and Vegetals, I will acquaint you with the Universal Subject. Know that all Philosophers affirm, that the Matter is but one thing, and a vile thing which costeth nothing, cast in High-ways and trodden upon, which is the hope of Metals, or a thing containing all things needful for the Work within it self; and albeit curious Wits hold all these to be *Aenigma's*, yet they are true according to the letter. Briefly, to manifest the truth, you shall know that in all Mines whatsoever there doth lye certain Beds, of a lutinous or clayish substance, under the Earth, which in some places is harder than in others, the deeper the Mine is, the more unctuous is the Clay; and this Clay is the Mother of the Metals, the feeder of the Mines, for in it lies hid the Spirits, or the three Principles of Metals, (*viz*) *Salt* the Body, *Sulphur* the Soul, and *Mercury* the Spirit, not common nor running, but a white Vapour which resolves it self into a white Water; I say invisibly in this confused lump of Clay, lies hid the aforesaid Principles.

And this is the true Matter or Subject of the Philosophers, and mark how that it agreeth with that I said before: First, that it is one thing, which yet containeth three; Secondly, that it is a vile thing, and yet is not so, for it is a lump of Clay; Thirdly, that it is so vile and common that Workmen throw it out of their Mines, and tread on it, as a thing of no value: I have seen High-ways paved with it in *Hungary*, and it is no other in other Countries. And is not this Chaos or confused matter? is not this the hope of Metals? be you judge. I took my Matter in *Hungary* out of the Mines of *Sol*, and so I was taught, because more decocted, and riper or hotter Spirits are there, than in any other Mines. *Paracelsus* out of it wrought his *Elixir*, but the Philosophers generally took their Matter (which is the same in shew and substance, but not so ripe) out of the Mines of *Saturn*, and that is their *Saturn* so often mentioned

in their Books; not Ore of *Saturn*, nor *Mercury* of *Saturn* but the Sperm, where the Vegetable Spirits are not specificated to Lead, but lye hid in the lutinous lump of Clay.

Now the difference between that which is taken out of the Mine of *Sol*, and that which is had out of the Mine of *Saturn*, is this; in *Sol* the Matter is so prepared, you shall have need of but one Putrefaction, but in that taken out of the Mine of *Saturn*, you must have three Putrefactions, which indeed is the great and universal Work. And thus I have fully and plainly revealed the Matter, the Work is easie, viz.

The Practice.

Take this lutinous Clay out of *Sol* or *Saturn*, (for the working in either the Preparation is alike) I say, take that which is most clammy or unctuous, and when you gather it, keep it from the Air, as close as you can in a glass or Earthen Vessel, for it will (which I have admired) in an instant indurate and harden: But put it in a Glass Vessel, and in that digest it being well stopped in B.M. or in a Blind Head which is better; but let three parts of the Vessel be empty, and let the heat of your *Balneum* be such as you may easily hold your hand in it. Some Philosophers digested this a Philosophical month, which is six weeks, but then their Matter was not fresh; for if it be fresh, then fifteen or twenty days is sufficient. After Digestion alter the head, and distill, and you shall have the Philosophers Oyl; which being come, pour it on the Matter again, and this till you have so much Vinegar as will swim four fingers over the Matter; then let it stand twenty-four hours, and it will be tinged yellow; pour that gently off, and distill away your Vinegar till it come to a gummy substance; then pour this Vinegar on the Matter again, and it will be tinged yellow: distill and reiterate this until your Vinegar be no more tinged yellow, then hath it sucked out all the Spirits out of the Clay: then from the yellow Liquor distill away all the Vinegar, and you shall have a gummy substance like *Saccarum Saturn*: digest this two days, then distill away all the Flegm in *Balneo*, then let it cool, and put it in a Retort, with a great Receiver well luted to it as can be; put it into an Ash Furnace, and distill it again, and by degrees you shall have all your Receiver become as white as Milk, which is crude *Mercury* of Philosophers, or the Virgin Milk: continue Distillation, and a bloud red Oyl shall ascend, which is *Sulphur* of Philosophers incombustible and unctuous: continue till no more will come over, with so violent a heat for twelve hours, that you do almost melt the Glass; then let it cool, and take off that Receiver, and stop it up very close: break the Retort, and the Feces will be as black as

Pitch, and hard, which grind small on a Marble, then Reverberate it in an Earthen Calcining-pan, close covered for three days, (but make not the Matter red-hot) and lay it two fingers thick in the Pan: then take it out, and either with your Vinegar rectified from its Feces, or with Rainwater distilled, I have tried and found it being well Reverberated, that it will take up the Salt, held the Vinegar the best and most proper; digest it therefore with Vinegar twenty hours, then filter and distill it in B.M. till it dry; dissolve it again in that Vinegar, but first rectifie it: let it settle, philter and distill, and reiterate until the Salt be Crystalline and white, then put it in a white glass Body, pour thereon this red Oyl which is the *Sulphur*, and also the white Water which is incorporated therewith: lute on close and well a Blind Head, and digest in *Balneo* three days and it will be all one thing or pap: but then distill away all the humidity that will arise, and then put it in an Egg-glass with a short neck, nip it up without heating the Matter, let the Egg be but a fourth part full.

This is the gross Conjunction and Preparation, without adding any more than Natures proportion: put the Glass in an *Athamor*, in a gentle heat, and the Matter shall dissolve, putrifie, and perform all the Work by vertue of Count *Trevisan's* Fire, which is the Spirit ever working within the Glass, beginning visibly before the Matter begins to putrifie, for these it continually ascends and descends until Congelation. Be not too curious, only pray to God, and he will direct your Work, and bring it to a period, which I judge to be sixteen months, a bloud-red Powder impalpable in the conclusion of the Work, be patient and you cannot erre. Note, I was never taught to multiply, but by increasing with his own Oyl and Salt, that is, with ten parts Oyl and one of Salt depurated, and so increasing the Medicine you shall bring it as high as you will. I know not any more than this, neither can any more large or more plainly. Serve God, and you cannot erre.

Know also, that you may with this Fire-Stone, which is the red Oyl, and this Salt prepared from the white Water, increase *Procipitate of Sol and Mercury*, elevated together and then mixed, or upon a subtle Calx of *Sol* alone, but not so suddenly. The mannor is, to pour on the Calx the red Oyl, till it be like pap; then lute it, and set it in Ashes to circulate in a Circulatory, that if any Mercurial Spirit should remain, it may still arise and not hinder the fixation of the Matter: continue the Fire till it be a dry Powder, then increase more and more, till it be in an Oyl substance fixt, which turns *Luna* into perfect *Sol* with great profit. And thus you may increase with the Oyl of *Antimony*, as I have shewed you.

Fins.

THEATRUM CHEMICUM BRITANNICUM.

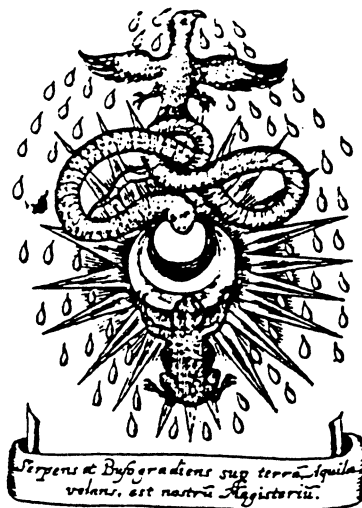
CONTAINING
Severall Poeticall Pieces of our Famous
English Philosophers, who have written
the *Hermetique Mysteries* in their owne
Ancient Language.

Faithfully Collected into one Volume,
with Annotations thereon,

By ELIAS ASHMOLE, *Esq.*

Qui est Mercuriophilus Anglicus.

THE FIRST PART.



L O N D O N,
Printed by J. Grismond for NATH: BROOKE, at the
Angel in Cornhill. M D C L I I.

And yet of all workes it is the best,
 Left of Cost and most surest:
 For if it should faile then were we done all,
 And therefore for the most,parfiteft worke we it call;
 It is so rich when it is wrought,
 Though all the world were turned to nought:
 As mennye rich bodyes agayn make would he,
 As ever were or ever should be.

Take Earth of Earth, Earths Brother, &c.

*I have seene an old Coppy of the said work
 of Pearce the Black Monk, to the end
 of which these following Verses were joyned.*

NOW of this *Matter* derke and nothing clera,
 An Exposition I doe mack here;
 Wherein I charge you secre to be,
 That friend ne foe doe yt se;
 Erth hyd within the bodies center is most fine,
 Water of Wood Essell of Wine,
 For by the moyster of the Grape,
 This centrall Earth who can it take;
 It and *Sercion* do our Maistry make,
 For it shall become Mercuriall,
 And after that Essentiall.
 But now beware that you not faile,
 For then you loose your greate travaile,
 Whan you have drawne owte of the Gum,
 All the *Mercury* that wyll come,
 Understand that Lycowres three
 In that *Mercury* conteyned be;

The

Fragments.

429

The first is the Watur of lyfe Ardent,
By Bath departed that is most lent ;
It burneth as Aquavite by live,
And is called our *Mercury* attractive,
Wherewith is made Earth Christalline,
Out of all Collours Metallyne:
I speke no more thereof as yet ,
For in this worke we neede not it.
Then runneth a Water after thilke,
Litle in quantity white as mylke ;
Whych ys sperme or nature of our *Stone*,
That is earnestly sought of many one :
For of Man, Beste, and every thyng,
Sperme is there begynnyng,
Therefore we our *Mercury* do it call.
Whych ys found here and there and over all,
For wythout yt ys nothyng lyvyng,
Wherefore yt ys in every thyng :
As well in thyngs most preciouſe,
As in thyngs most vyle and odious ;
Of yt they have there first nature,
Thys moyſter to you as now is clere,
Thys ys the *Mercury* that we call
Vigetable, Minerall and Animall :
Our Quickſilver and our *lac Virginis*,
Our Water permanent forſooth yt ys ;
Wyth thys Water Mercuriall ,
We waſch the fylth Originall
Of our Erth tyll yt be whyte,
Lyke a Gumm that floweth lyte,
By dry fyre after that ſchale come
Oyle wherewyth we make red Gumm :
Wych ys our Tincture and our Sulfur vive,
The ſoule of *Saturne* the Golde of liſe.

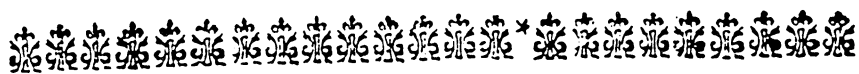
Kkk 3

Our

Our Tincture and our airy Gould,
 Wych before was never so plainly tould ;
 God graunt that I do no displeasure
 To hym in fulfilllyng your desire.

Now Elements be divided every one,
 Wyth thys Oyle make red your *Stone*;
 Owre Gumms two then have schall ye,
 Wythout the wych no *Elixir* may be.
 They go the Body and the Spirits betwixt,
 Wythowte the wych our *Ston* cannot be fixt,
 And makyth of hym in a lytle space,
 Two *Elixirs* by Gods Grace :
 Whereby are trewly alterate,
 All Metalline Bodies into a better state,
 Wyth *Sol* and *Luna* equall to be,
 To helpe us in our necessitie.
 Now thanked be God most gracious,
 Wych hath this Secret lent to us,
 Hys grace therewyth to us he leave,
 To our Soules helth us for to meve.

THIS



*This following Fragment in some copies I
have found placed at the end of the
aforegoing Exposition of Pearce the Black
Monke. In others, immediately before
— With Hic and with Hæc, &c.
and bearing this Tjtle,*

A CONCLUSION.

TAke Wynde and Water, white and greene,
And thereof draw a *lac Virgine*;
Where some it call a water cleere,

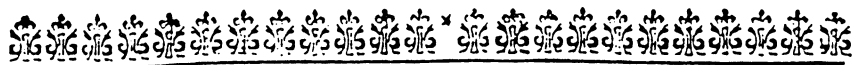
The which water hath no Peere ;
And then make your Fier stronger,
When the white fume doth appeare ;
Chaunge your Receiver and continue longer :
And then shall you see come a Fire,
Red as blood and full of Yre.

*Quod dicitur menstruum fatens, & sol philosophorum,
In quo fit nostra dissolutio, & congelatio.
Sublimatio, attractio, & etiam fixatio,
Et Sulphuris nostri, sive foliati creatio.*

With

With *hic* and with *hac* thus may ye do,
 As Husband and Wife together them wed,
 Put them in a chamber both two,
 And shet fast the dore when they be a bed.
 The woman is both wanton and wilde,
 With her husband she cannot rest,
 Till she have conceived a Child;
 Of all his kin he shall be best.
 He is a Childe of the Elements
 Both by Father and by Mother,
 None so worthy in presence,
 Not perfect *Sol* his owne Brother.
Sol and *Luna* owe unto him obedience,
 And all that him needes they to him bring,
Saturne doth to him obefance,
 Howbeit he is next of his kinne:
 There is neither Emperour or Kinge,
 But of his presence they would be glad,
 If he from them were one yeare wanting;
 In their hearts they would be full sad.
 In riches he exceedeth all other,
 The Elements in him are so even,
Luna is his Sister, and *Sol* is his Brother,
 His Father dwelleth among the planets seaven.
Nulla virtus minerabilus where shall we him seeke,
Sit tibi principium principale Councell we must it keepe;
Reperitur ubiq; localis by way in every streete.

An



An other Conclusion.

First Calcine and after Putrefie,
 Dissolve, distill, sublime, discend and fix
 With *Aquavite* oftymes wash and dry;
 And make a marriage of Body & Soul the Spirit betwixt.
 Which thus together naturally if ye cannot mix,
 Then shall the Body utterly dye in the fix.
 Bleeding and changing Collours as ye shall see,
 In *bus* and *nubi* he shall uprise and descend;
 First up to the Moone and after up to the Sun,
 Onely shipped within a litle glafen Tunne.
 When he commeth thether, then is all the Maistry wonne,
 About which Journey great goods ye shall not spend,
 And ye shall be Glad that ever it was begun;
 Patiently if ye list, to your worke to attend.
 Who so shall our Pearle and our Ruby make,
 Our Principle let him not forsake.
 For at the beginning if his Principle be trew,
 And that he can by craft so him bake;
 Trewly at the end his Worke shall him not rew.

A
Golden
And
Blessed Casket
of
Nature's Marvels

Concerning
The Blessed Mystery
Of The
PHILOSOPHER'S STONE
Containing The
REVELATION OF THE MOST ILLUMINATED EGYPTIAN
KING AND PHILOSOPHER, HERMES TRISMEGISTUS,
*Translated By Our German Hermes, The Noble Beloved Monarch
And Philosopher Trismegistus,*

A. P.H. THEOPHRASTUS PARACELSUS;

Also

TINCTURA PHYSICORUM PARACELSICA,

*With An Excellent Explanation By The
Noble and Learned Philosopher,*

ALEXANDER VON SUCHTEN, M.D.;

Together With

CERTAIN HITHERTO UNPUBLISHED TREATISES,

By This Author,

And Also Other Corollaries Of The Same Matter,

As Specified In The Preface.

*Now Published For The Use And Benefit Of All
Sons Of The Doctrine Of Hermes.*

Benedictus Figulus

ISBN 1-56459-180-8

HERE FOLLOWS
AN ANONYMOUS TREATISE
CONCERNING THE
PHILOSOPHER'S STONE.

MY noble and dear Son, in order that I may communicate to you, in the briefest manner, my knowledge of the right, true, philosophical Stone, now know and understand that this Stone is composed of two things, Body and Spirit, to wit, male and female Seed, that is, Mercurial Water and *Corpus Solis*, as may be read in all philosophical works.

And it is the general opinion that Mercury—free from foreign admixture—should first be dissolved in a spiritual water, called by philosophers primary matter of metals, *Liquor Lunæ*, *Aqua Vitæ*, Quintessence, and a fiery burning water or spirit, with which water, or

external moisture and impurities. This purgation, says Bernhardus, is not injurious, since the hot water and salt penetrate it not. But, my son, understand that Mercury cannot be thoroughly purified by external treatment, since it is a homogeneous, indivisible substance, "whose impurities penetrate its inmost being, and can therefore be removed by no sublimation." Hence another means must here be sought, viz., that of dissolving purified Quicksilver and loosing its natural bonds, and changing it into its primary form, which is a sulphureous, spiritual water. Bacon and Raymundus Lullius both testify that unless purification and solution be effected, the menstruum will not be worth a fig.

When now Mercury is freed from its bonds and resolved into its primary water, we can inwardly purify it, and, by distillation, separate the spirit from the water and earthy earthiness. Concerning which separation the philosophers have written mysteriously, and in particular have discovered the same

figuratively in the distillation of wine. For in vinous distillation we see that the spirit of wine is mixed with much water and earthy impurity. But, by artificial distillation, the spirit can be separated from phlegmatic wateriness and earthy impurity, a residue remaining. From which residue, after calcination, is extracted a white salt which—added to the spirit, and repeatedly distilled—produces a spirit mightily strengthened and sharpened by this salt of nitre. Verily the above is a figurative description given us by philosophers, which we should follow in the preparation of Mercurial Water. Since the same—after disintegration and solution, *i.e.*, similarly to wine—can, by sublimation, be separated from the water or phelgm, rectified, etc. And, verily, no one has written more clearly concerning the preparation of this Mercurial Water than Raymund. Lullius, viz., in “Test. Noviss.,” also in the “Liber Mercuriorum (Test. I.),” etc., etc., in which he plainly enough

declares that, after putrefaction, distillation, and separation of philosophical spirits of wine, the spiritual water is again mingled with its earth, and distilled over the alembic, further explaining how the said philosophical wine, or menstruum, is sharpened and strengthened with a salt.

This Water Menstruum, or philosophical spirits of wine, therefore, dissolves its own body, or animated Mercury, into the primary matter, or water, by which it can then be indefinitely multiplied with the help of putrefaction and distillation. A. de Villa Nova writes concerning this water thus: "There is a crumbling substance containing a fatty mixture, from which substance the master separates Philosophers' Liquid, which is suitable for the work and exceedingly clear. Therein dwells the Fifth Essence (Quintessence) Metallically, and the same has affinity to metals, and in it is the Tincture to be brought together, as being a perfect metal, for it has within itself the nature of Quicksilver and of Sulphur."

I will here (although forbidden) quote "Rosarius Philosophorum" concerning the distillation of this menstruum, or water: "In the distillation of the spirit care must be taken, and the vessels in which thou purifiest thy spirit must be of glass, that the spirit find not a place to flow out, by reason of its quickness. For if the Red Spirit escape, the Artist labours in vain. Artists call the Red Spirit a blood, and menstruum; therefore take heed with thy vessels that thou collect the dry spirit with its blood by itself in a receptacle, without diminution of its strength, so that thou mayst store up the same for future use." But, in distillation, seeing is more than writing. Hence nobody should be a master before having been a disciple. Therefore be careful in the work. Place a receptacle beneath, and distil first—with gentle heat—the element of water. Set the same aside, substituting another receptacle; close well the joints, that the spirit escape not, and increase the fire a little. Then will rise in the helmet,

and distil over, a dry, yellow spirit; keep the fire steady while the helmet is yellow. Afterwards, when the helmet begins to get red, increase the fire slowly, and keep it so until the Red Spirit and the Blood have quite distilled out, passing through the helmet like clouds in the air. When the Red Spirit has distilled over, the helmet will become white. Then cease quickly, and thou hast in the receptacle the two elements, Air and Fire, and thus hast extracted the right dry spirit, and hast separated the pure from the impure. Behold, thou hast now the primary matter of metals, having thus separated the pure from the impure! Behold, thou hast now the water in which all metals have their origin, which is of all metals the root! Hence are they dissolved into water, even as frozen ice is resolved into water, since the same clearly was water in the first place. Therefore marvel not at this, for all things upon earth have their root in water. Oh, how many are there that,

working, never think of this root, which is the key of the whole work? The same immediately dissolves bodies, is father and mother, opens out and locks up, and reduces bodies to their primary matter. It dissolves bodies, coagulating itself with them, and the Spirit of the Lord is led forth upon the Water, *i.e.*, the strength of the spirit is seen to be active therein, and this takes place when the body is placed in this water. And the philosopher adds: "Behold the base thing with which our Sanctuary has been opened! For it is a thing well known by everyone; yet, he who understands it not finds it seldom or never. The wise man keeps it, the fool throws it away, and its reduction is easy to the initiated." But, my son, the freeing of this Stone, or Mercury, from its natural bonds, and its resolution into primary water, is the greatest and most secret of mysteries. And, without it, all else were vain, for we could not separate or extract the right spirit or Watery Essence that dissolves

CERTAIN VERSES OF AN UNKNOWN
WRITER, CONCERNING THE
GREAT WORK OF THE TINCTURE.

Wilt thou, by God's grace alone.
Obtain the Stone of the Philosophers ?
If so, seek it not in vegetables or animals,
In sulphur, quicksilver, and minerals ;
Vitriol, alum, and salt are of no value ;
Lead, tin, iron, and copper profit nothing ;
Silver and gold have no efficacy.
Hyle or Chaos will accomplish it all.
It is enclosed in our salt spring,
In the tree of the Moon and of the Sun.
I call it the Flower of Honey,
The Flower known to the Wise.
In fine, the Flower and Honey
Are the Sulphur and Quicksilver of the
Wise,
Even water and earth,
With the whitish seed of all metals.
The water is volatile, the earth fixed ;

One can effect nothing without the other.
Both are born of a root having a white
exterior.

It produces all the virtues of the metals,
Yet is it not dug from the ore
Either with pickaxes or other instru-
ments.

In the place and spot where our Matter
is found

No other metal whatever exists.

It is produced, with its virtue and
efficacy,

In Hyle or Chaos alone.

Homer knew it well, and called it *Moly*.

This, in its proper condition,

Has a root altogether black.

It is green, white, and blood red.

The god Mercury offered it to Ulysses,

Even unto Ulysses in his wanderings,

As a precaution against the sorcery of
Circe.

The gods also have bestowed it upon
man

As a singularly great gift,

Designed to assuage and comfort him.

Hence springs pleasing nectar,

The drink of the goddesses.
It is also termed Chelidonia,
As a singular gift of Heaven.
Solar Root is another name.
The root is known to the wise :
It receives high honours in astronomy,
Is metaphorically likened to the planets,
Lead, tin, copper, and iron,
Silver and gold, everything the wise
 have named.
In the tongue of Chaldæa it is also
 called Azoth ;
In German it is a blessed spirit ;
In Latin, argent vive animate,
That is to say, Mercury of the Philoso-
 phers.
It is also named the herb *Adrop*,
A well-known Chaldæan word,
Signifying in our speech Saturn.
Astronomically speaking, I must say
That Saturn rules the earth.
Metaphorically is our matter compared,
Being the Red Lead and Red Earth,
With fools despised and valueless.
It is called the Red and Green Lion.
It is well known as the Adamic Earth—

A skilful production of the Wise Creator,
Which doth contain and unite in one
mass

The powers of all natures.
From this mass and red earth,
Almighty God creates Adam.
He has highly honoured our first father,
Who is also called Microcosmus.
You are to recognise the Red Earth as
Adam ;

We call it the First Matter.
Later on, I will likewise disclose its
preparation.

With great courage kill the lion ;
But take its coagulated blood,
The brilliancy of gold and its costliness,
Separated from the centre of the putre-
fying earth ;

Dissolve it with the greatest diligence ;
Imitate the Creator of Nature so wise,
Who will vouchsafe to enlighten our
understanding,

That we may separate the dry from the
moist.

Thus water is produced from earth,
The volatile from the fixed,

The animated spirit on the earth.
Water and earth, two visible elements,
Have, by God's grace and care,
Fire and air concealed within them.
They are also purely impregnated
With the fifth invisible nature.
But, to proceed to the end of the work,
Marry the woman with the man,
Our Adam with clear Eve,
Both being absolutely naked,
For then Nature herself, being clean
and pure,
Rejoices with her own nature.

The animated spirit dissolves the body,
The body coagulates the spirit.
This is the sole Mercury,
Which is the Foundation of the Stone
of the Wise.
It becomes black, white, green, and red,
Is itself Proteus, the God of the sea,
Who, being caught, so wondrously
Transforms himself into a thousand
shapes ;
That is, it dissolves and coagulates itself,
Sublimates and calcines,

Mortifies and vivifies,
Washes and incerates,
Clarifies and fixes.
In all these things
Heaven and earth are concerned,
And the Sun and the Moon
Become dark and black as a raven :
Heaven and earth are melted quite
away:

Truly, in the Hyle or Chaos
There is a most wonderful strife
Of the elements in all directions.
Water covers all the earth,
But, in order that the moist may become
dry,

Our strong giants maintain
Incessant and unwearying contests
With our wondrously small dwarf,
Who, finally, by divine miracle,
Conquers and overcomes
And captures them all, both slays and
binds.

Out of the destroyed rubbish
God creates a new Heaven and Earth.
The New Jerusalem is built
With transparent clear gold,

Also with pure precious stone.
Here is placed the famed Stone of the
Wise,
The unique bird, the good Phœnix,
Who by the glow of the fire
Is slain and born again,
And becomes a real Salamander,
Who now lives in the fire.
This is *filius solis*, child of the sun,
Who with his singular power
Works miracles and great wonders,
And can expel all sicknesses
In human and metallic bodies.
With glorified body, flesh and blood,
He purifies all that is corporal.
The immortal Adam, highly endowed,
Tinges common gold and silver,
So that they thereby may become
fruitful,
To bear their blessed likeness on the
Earth.

CONCERNING THE POTABLE GOLD OF
THEOPHRASTUS PARACELSUS.

TAKE an old Hungarian wine which has not been drawn off, but still remains on its stand, and is already clear, the older the better, and extract its spirit. At first there goes up a little phlegm, and shews itself with streaks. When the rectified spirits ascend, no streaks are to be seen, and when these re-commence, and the evaporation leaves off, distil the spirit again, and leave a little behind; this is now phlegm. Repeat the process six or seven times, in each case leaving a little behind, until the spirits be quite separated from their phlegm.

TEST FOR THE SPIRITS.

Take a small and fine linen cloth, moisten it with any spirit, set fire to the cloth, and when it is completely con-

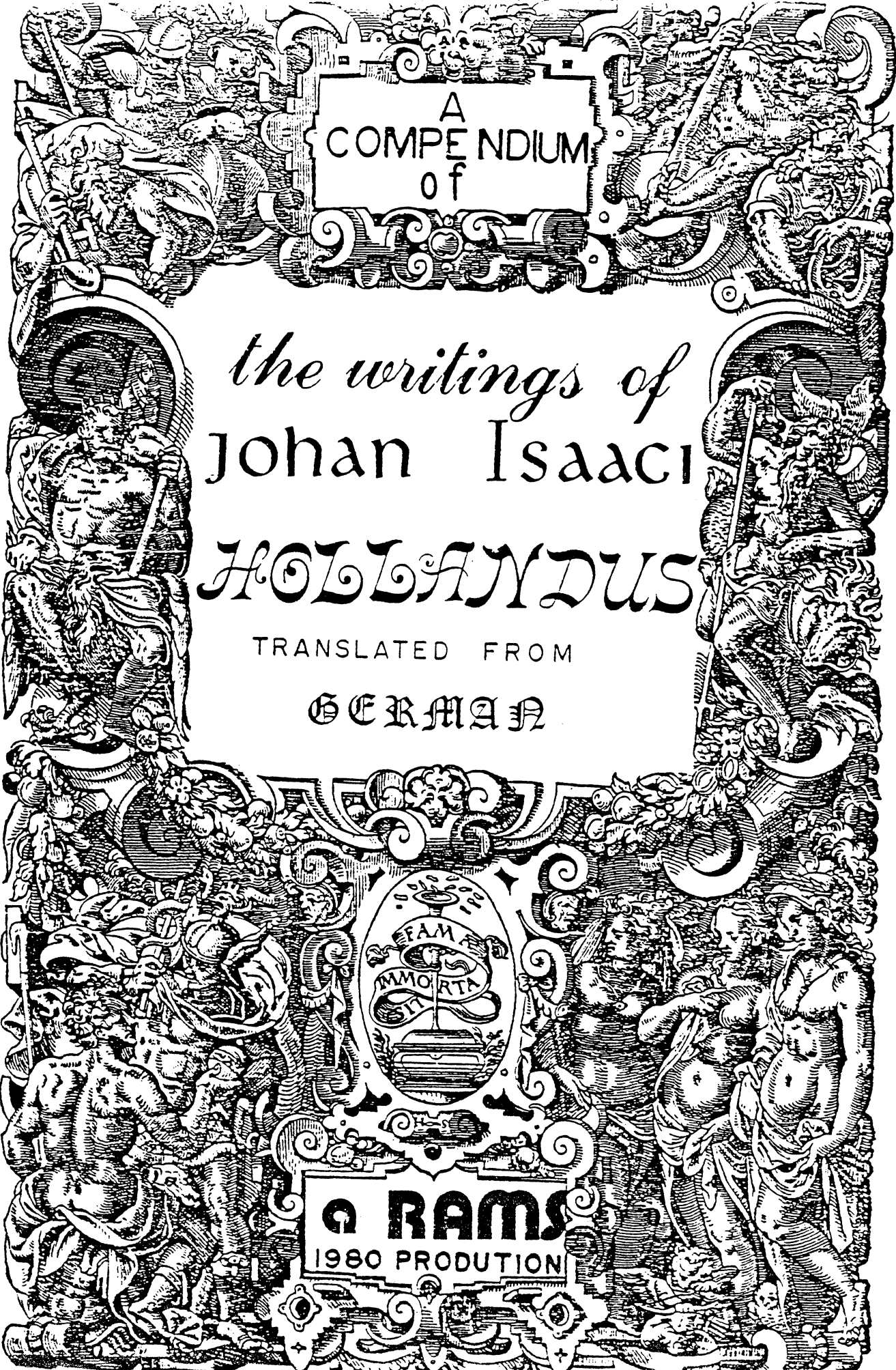
sumed, the spirit of wine is rectified. Next, drop in a drop of olive oil, as the spirit falls from the stand to the bottom, and remains on the bottom, as fast as one stirs up; then you will have completely and rightly distilled the spirit of wine.

After this, take the extracted phlegm and distil it very slowly; at first a little spirit will evaporate; you may keep the same to drink; continue to distil the phlegm slowly, and there will remain at the bottom a beautiful white earth. Keep this, as also the phlegm; next, distil the remaining phlegm about two measures; keep the phlegm, for it will serve you for the first phlegm. Afterwards, completely distil the matter; a black substance will remain at the bottom, smelling as offensively as pitch, while the black matter is still moist. In order to pour it out, pour it into a retort and distil it very slowly, when phlegm will at first arise; throw this away, and when the oil begins to dissipate, put it out into another receptacle; distil the oil slowly,

and carefully preserve it. After this, destroy the retort; take out the black matter; break it into pieces as large as beans; let a potter construct you a vessel shaped like a Wallenburgian box, with a lid; put the black earth therein; elutriate the box well, and let it dry. Place it in a fire, at first gentle, afterwards strong, for this purpose covered with coals. Let it remain in this condition twelve hours; then let the fire cool so that the matter may become cold. Afterwards, put it on again, and calcine it as at first. Then the matter will become beautifully white like paper; pound it small; pour upon it some of the phlegm which I gave instructions should be kept hot; let it stand four-and-twenty hours, when a salt will be extracted from the earth; pour it away from its dregs, and again pour another phlegm upon it; then let it stand twenty-four hours while more salt is being extracted. Repeat the process till the extraction ceases. Then throw away the remaining earth, which looks like sand. After this, ex-

tract the phlegm, and a beautiful white salt will remain. Repeat the process six or seven times, so that it retains the moisture; otherwise it will not receive the spirit of wine.

Now, pour upon the salt a little spirit of wine; shake it well; pour it into a phial in such a way that the spirit of wine may pass over it to the breadth of two or three little fingers. Then let it stand two months putrefying, and the spirit of wine will acquire a beauteous red colour, and become even as an oil. After this, take as much gold from the gold beaters as you wish, put it in a phial, pour the spirit of life upon it, wherein its salt is dissolved; let it stand for about three months in a moderate heat, and the red will turn into a beautiful yellow, and will extract the soul of the sun into itself. Pour this away, distil it by means of the alembic, and the spirit of the sun will arise with the spirit of water, and will be potable medicine. Its salt will remain behind, which you may keep.



A
COMPENDIUM
of

the writings of
Johan Isaaci
HOLLANDUS

TRANSLATED FROM
GERMAN

RAMS
1980 PRODUCTION

O P E R A S A T U R N I

PREFACE OF THE TRANSLATOR -D. CABLE

Although, dear reader, the fine booklet of *Hollandus*, entitled: "*Opus Saturni*" (the Work of Saturn) can be found found printed in *Basilius Valentinus'* excellent book, "*Triumphal Chariot of Antimony*", I nevertheless wished to add it to these writings of his, as *Hollandus* himself writes in it that this *Opus* does not belong to the *Opere Minerale*, but to the *Opere Vegetabili*, and that it is the beginning and the principal part of the Vegetable Book.

Also, in his *Opera Saturni*, he cites his vegetable writings which follow here. I do not, therefore, consider it improper that they here follow one another. In this way, one can explain the other and be juxtaposed against the other. In addition, the *Opus Saturni* in print is very much written in the Netherlands dialect; which sometimes uses words and expressions unintelligible in high German.

I have, therefore, taken care to render everything more understandable in high German, while not deviating from the meaning and intent of the author. Aside from that, I wish to inform the courteous reader, that in the low German manuscript, I did not find any arrangement in chapters, just as there was none in the printed version. I have nevertheless divided the text into various chapters. This was to memorize everything the more easily, just as such an arrangement in chapters can be useful for quoting or noting something from them, and this can be done the faster and easier with a specification of the chapter number.

Finally, it should be noted that what is written between such signs "()" - brackets, is **not** the written words of the author, but are the words of the translator. This has been done in the sincere belief that some obscure words can thereby be better understood.

FAREWELL!

F O R W A R D

by the translator: DANIEL CABLE

THE PHILOSOPHERS HAVE WRITTEN MUCH OF their lead WHICH IS PREPARED OUT OF ANTIMONY, AS BASILIUS HATH TAUGHT. I AM OF THE OPINION THAT THIS SATURNINE WORK OF THE MOST EXCELLENT PHILOSOPHER, M. JOHN ISAAC HOLLAND, IS NOT TO BE UNDERSTOOD OF COMMON LEAD (IF THE MATTER OF THE STONE BE NOT MUCH MORE INTENDED) BUT OF THE PHILOSOPHER'S LEAD.

BUT WHETHER THE VULGAR SATURN BE THE MATTER OF THE PHILOSOPHER'S STONE, THEREOF YOU WILL RECEIVE SUFFICIENT SATISFACTION FROM THE SUBSEQUENT 17 CONSIDERATIONS OR DOCUMENTS.

THIS IS PUBLISHED FOR THE BENEFIT OF ALL LOVERS OF THIS ART, BECAUSE IT EXPOUNDS AND DECLARES THE STONE OF FIRE. VALE.

A WORK OF SATURN

by

JOHANNES ISAAC HOLLANDUS

IN THE NAME OF THE LORD. AMEN.

My child shall know that the Stone called the PHILOSOPHER'S STONE, comes out of SATURN. And therefore, when it is perfected, it makes projection as well in man's Body from all diseases which may assault them, either within or without, be what they will, or called by what name soever, as also in the imperfect metals.

And know my child, for a truth, that in the whole vegetable work there is no higher or greater secret than in SATURN, for we do not find that perfection in Gold which is in Saturn; for internally it is good Gold, herein all Philosophers agree, and it wants nothing else, but that first you remove what is superfluous in it, that is, its impurity, and make it clean, and then turn its inside outwards, which is its redness, then will it be of good Gold; for Gold cannot be made so easily as you can of SATURN, for SATURN, is easily dissolved and coagulated, and its Mercury may be easily extracted, and this Mercury which is extracted from Saturn, being purified and sublimed, as Mercury usually is sublimed, I tell thee, my Child, that the same Mercury is as good as the Mercury which is extracted out of Gold, in all operations; for if Saturn be Gold externally, as

in truth it is, then must its Mercury be as good as the Mercury of Gold. Therefore I tell you that Saturn is better in our work than Gold; for if you should extract the Mercury out of Gold, it would require a year's space to open the body of Gold, before you may obtain the Mercury. However, you may extract the Mercury out of SATURN in 14 days, both being alike good.

Would you make a work out of Gold alone, you must labor two whole years upon it, if it shall be well done: and you may finish a work of Saturn in 30 or 32 weeks at the most. And being both well made, they are both alike good; Saturn costs nothing, or very little, it requires a short time, and small labour; this I tell you in truth.

My Child, lock this up in your heart and understanding this is the Stone which the Philosophers will not name, whose name is concealed unto this day; for if its name were known, then many would operate and the Art would be common, because this work is short and without charge, a small and mean work.

Therefore doth the name remain concealed, for the evils sake which might thence proceed. All the strange parables which the Philosophers have spoken mystically, of a Stone, a Moon, a Furnace, a Vessell, all this is SATURN; for you must not put any strange thing into it, only what comes from it, therefor, there is none so poor in this world which cannot operate and promote this work; for Luna may easily be made of Saturn in a short time, and in a little longer time, Sol may be made out of it. And though a man be poor, yet may he very well attain unto it,

and may be employed to make the PHILOSOPHER'S STONE.

Wherefore, my Child, all is concealed in SATURN, which we have need of, for in it is a perfect MERCURY, in it are all the Colours of the world, which may be discovered in it; in it are the true black, white and red Colours, in it is the weight, in it is our LATTIN.

Example

The eye of man cannot endure anything that is imperfect, however little soever it be, though it be the least Atome of Dust, it would cause much pain that he can rest no where. But if you take the quantity of a Bean of SATURN, shave it smooth and round, put it into the Eye, it will cause no pain at all; the reason is, because it is internally perfect, even as Gold and precious Stones. By these and other speeches you may observe that SATURN is our PHILOSOPHER'S STONE and our LATTEN, out of which our MERCURY and our Stone is extracted with small labour, little Art and Expence and in a short time.

Wherefore I admonish you my Child, and all those who know its name, that you conceal it from people by reason of the evil which might thence arise, and you shall call the Stone our Lat-ten (Laton) and call the Vinegar Water wherein our Stone is to be washed; this is the Stone and the Water whereof the Philosophers have wrote so many great Volumes.

There are many and different works in the Mineral Stone, and especially in that Stone, which God hath given us gratis, whereof many strange parables are written in the Mineral Book.

But this is the true Stone which the Philosophers have sought, because it makes projection upon all the imperfect metals, especially upon quick MERCURY, and moreover it makes projection upon all diseases whatsoever, which may come into man's Body, as likewise upon wounds, Cancer, Fistulaes, open Sore, Buboes, Imposthumes, and all whatsoever can come externally upon man's Body, therefore this Stone is not under the Mineral Work but under the Vegetable Work.

It is the beginning of the Vegetable Book, and the principal; this Stone is called LAPIS PHILOSOPHORUM, the Mineral Stone is called LAPIS MINERALIS and the third Stone is called LAPIS ANIMUS. This Stone is the true AURUM POTABILE, the true Quintessence which we seek, and no other thing else in this world but this Stone. Therefore the Philosophers say, whosoever knows our Stone, and can prepare it, needs no more, wherefore they sought this thing and no other.

My Child shall take 10, 12, or 15 pound of SATURN, wherein is not a mixture of any other Metal: laminate it thin and have in readiness a great Stone Jugg, half full of Vinegar, stop the Jugg very close, set it in a Lukewarm Bath. Every three or four days, scrape off the calcined SATURN from the (laminated) Plates, and reserve it apart; this do so long until you have 5 or 6 lbs. of the calcined Saturn. (n.b. 'sugar of lead' or lead acetate) Then grind the matter very well on a stone with good distilled Wine-Vinegar, so as you may paint thereof with, then take two or three great Stone-pots, therein put the CALX OF SATURN which you ground, pour good distilled Wine-Vinegar upon it to almost fill the pot. Stir it well together and stop the Pot close with a

polished Glass or Pebble stone. Set the pots in a Bath, stirring it four or five times a day with a wooden ladle, always replacing the Glass or Stone Stopple. Make the Bath no hotter than that you may well endure your hand therein, that is, lukewarm; and let it stand fourteen days (14) and nights, then decant that which is clear into another Stone-pot, pour other distilled Vinegar upon the Calx which is not well dissolved, mix them well together, set it 14 days in the Bath, again decant it and pour other vinegar upon it as before. This decantation and pouring on continue so long until all of the CALX OF SATURN be dissolved, then take all the dissolved Saturn, set it in a bath, evaporate the Vinegar by a small fire and the Saturn will become a powder or become lumps. Or stir it about until it be dry, you will have a mass or powder of a dark yellow or honey colour. Then grind the powder again with distilled Vinegar, put it into a stone-pot, stir and mix it well together, set it again into a Bath, which is but lukewarm. So let it stand five or six days and stir it every day from the top to the bottom with a wooden ladle always covering again with the stopple. Then let it cool, pour off that which is dissolved into a great stone-pot, pour other Vinegar upon it, mix well by stirring together and set into the Bath as before. Reiterate the decantation and pouring on until no more will dissolve, which try with your tongue, if it be sweet, it is not enough dissolved, or put some of it into a glass-gourd and let it evaporate. If anything remains, it is not yet all dissolved which would be Gold, and then what remains in the pot are faeces, and sweet upon the tongue; if you find anything in the Gourd, it is not yet all dissolved, then may you pour fresh Vinegar upon it, till all be dissolved, then coagu-

late it as before, pour other Vinegar upon it, stir it, set it again into the Bath, reiterate this operation of solution and coagulation so long till you find no more faeces on the bottom, but all be dissolved into a pure, clear water, then is SATURN freed from all its Leprosness, Melancholy, Faeces, and blackness, being pure and white as snow, for it is cleansed from all its uncleanness, because its coldness stands outward as Luna doth, and its heat is internal, flexible as wax, and sweet as sugar-Candy.

WHY IS IT AS WHITE AS SNOW?

Because it is purified from all its impurities, and because its coldness stands external as Luna doth and its heat is internal.

WHY IS IT SWEET?

Because the four elements in it are pure, and separated from all sulphurous stink and blackness which SATURN received in the Mine; it is almost Medicinal and like unto nature. And because it is so pure, it affords some of its internal virtue outwardly, as that of Sweetness but the heat is so covered with the cold, that it cannot put forth its power externally by reason of the cold which is external (The heat of Saturn lies internal even as in Salt-Nitre) as doth the Taste. The Spirit of Tasting is the most subtil in all things, as is taught more at large in the Book of Vegetables, how the air doth dilate itself from all Herbs and Flowers externally; for the Spirit of the Air lies in the inward part of all things; for God created nothing

nothing in this world but it has its peculiar Taste or Air. The Air and the Taste are one Spirit, the Taste goes out of the Air as smoke does from Fire.

But how comes it to pass, that a thing which has a sweet Air is bitter in Taste? The cause is, because the faeces of that thing are putrid and stinking in the Elements, that is the Cholera or Heat; for whatsoever is unnaturally hot, hath a bitter Taste. The Air presses outward through a hot thing, so doth the Air embrace the Taste about, and defends the subtile Taste that it should not be burnt by the vehement burning Cholera as in the Herbal is at large expressed.

But the cause why SATURN is sweet in Taste is, that it is almost pure and clean, having scarcely any unnatural heat in it, which can burn the subtile Taste, therefore it has the Taste externally and the Taste hath the Spirit of the Air locked up in it.

My Child, know what I said before, that a thing wherein is much burning heat, the Air locks up the Taste therein, because the Taste shall not be corrupted by the unnatural heat. So the Taste includes the Air in it, when it issues forth from a thing which is externally cold; for the subtile Spirits of the Air or Scent of a thing can endure no Cold, as we see daily in Herbs and Flowers that yield no scent in the Winter as they do in the Summer; but they hide themselves in the Winter, and the Spirit hath the Scent inclosed in it, and the Spirit of Scent or Air. Behold a man that hath taken Cold, immediately he loses his Scent and his Tasting is diminished. Even so it is here with Saturn; it is quite cold, so that the Taste manifests itself with the Spirit of Scent; for the Spirit of Taste hath the Smell

in it. Look upon Sugar which is well clarified from its faeces, how sweet it is in taste, yet it yields no Scent, yet there is an extraordinary sweetness in Sugar. What is the reason for this? Sugar is very cold externally, therefore it is white as snow, and of a sweet Taste. However, Sugar is internally hot and moist, of the temper of Gold, and of such great virtue that it is called the Philosopher's Stone as it is approved and very prevalent to cure all the Distempers of man's Body, as appears by its operation. The reason why I say this my Child, is that you should altogether understand its internal and external, and the Spirits which are in these things, whereof we discourse; that thereby you should know Gods wonderful works, and what wonders He works in all these inferiour things, which are all made for our use.

What hath God in us, for whose sake he hath
created all these Wonders, and all these things?

Wherefore my Child, believe in God, love Him, and follow Him, for He loves you, as he makes it appear, and manifests in all things, as well in their Internals as in their Externals. O how wonderful is our Lord and God, from whom all wonders proceed!

NOW MY CHILD, WHY IS SATURN AS FLUXIBLE AS WAX?

By reason of its abounding Sulphur, which is therein; for I find no flexibleness or subtileness in any thing saving in Sulphur, Mercury and Arsenick, and all these three are in Saturn. Therefore, Saturn is quickly fluxible, but all these three are cleansed with it from their uncleanness. And do you not know that the Philosophers call their Stone **ARSENICK**, and a white thing?

And they say their SULPHUR is incombustible; they call it likewise a red thing, all this is SATURN, in it is ARSENICK; for LUNA is principally generated of a white sulphur, as is plainly taught in the Book of Sulphurs. All arsenick is internally red as bloud, if its inward part be brought outwards, as is demonstrated in the Book of Colours, etc. Saturn stands almost in the degree of fix'd Luna. So that in it there is a red Sulphur, as you see when its internal is placed outwards, it will be red as a Ruby; there are no Colours but in the Spirits, so that there is in it a red and a yellow Sulphur. In it is Mercury, as may be seen, for Mercury is extracted out of Saturn in a short time and with little labor.

So that all three are in Saturn but they are not fix'd therein, but they are clean, pure, incombustible and fusible as wax. In it are all things which the Philosophers have mentioned. They say our Stone is made of a stinking menstruous thing. What think you? Is not Saturn digg'd out of a stinking earth? For divers are killed with the ill scents and Vapours where Saturn is digg'd, or they live not long who labour in that stinking black mine whence Saturn is digg'd. The Philsophers say our Stone is of little value, being unprepared; they say the poor have it as well as the rich, and they say true; for there are not poorer or more miserable people to be found than those which dig and work Saturn in the Mine; and they say it is to be found in all Towns and places, wheresoever you come, Saturn is there. They say it is a black thing: What think you? Is it not black? They say it is a dry water, if Gold or LUNA be to be refined upon the test, must it not be done with Saturn? They must be wash'd and tried with it as a foul garment is made

clean with Sope. They say, in our Stone are the four Elements, and they say true; for the four elements may be separated out of Saturn. They say our Stone consists of Soul, Spirit and Body, and these three become one. They say true. When it is made fix'd for the white MERCURY and Sulphur with its Earth, then these three are one.

Whereby is to be observed, that the Philosophers have said true; they concealed its Name for the ignorants sake, who are not their children, to keep them still in Ignorance. Thus my Child, the Ancients took care to conceal the name of the Stone; now let us return to our purpose.

You have now SATURN washed and cleansed from all its impurities and made white as Snow, fusible as wax, but it is not fix'd yet. We will make it fix the MERCURY and Sulphur with its Earth.

Take a Glass-Vial, put half of your purified SATURN into it, reserve the other half until you have occasion to use it; lay a polished glass upon the mouth of the Glass-Vial, set it in a Cuple with sifted Ashes upon A furnace, or set it on the Tripes of Secrets, or in the Furnace wherein you calcine the Spirits; give it fire so hot as the heat of the Sun at Midsummer, and no hotter, either a very little hotter or a very little cooler, as you can best hit it. But if you give it a greater heat, such as you may keep Lead in flux, then your matter would melt as if it were Oil; and having stood so, ten or twelve days, its Sulphur would fly away and your matter would all be spoiled. For your Sulphur which is in your matter is not yet fix'd, but is in the external. Wherefore the matter melts presently, and though it be clean, yet it is not fix'd; wherefore give so gentle a fire to it that it may not

flux and so keep it six weeks. Then, take out a little of it, lay it on a glowing hot plate. If it immediately melts and fumes, it is not yet fixed, but if the matter remains unmelted, the Sulphur is then fix'd which is therein. Then, strenghten the fire notably, till the matter in the Glass begins to look yellow, and continually more and more yellow like to powdered Saffron. Then augment the fire yet stronger, till the matter begin to be red, then prosecute your fire from one degree to another, even as the powder becomes redder and redder by degrees, so hold on your Fire till all the Matter be as red as a Ruby. Then augment the fire yet more that the Matter may be glowing hot, then it is fixt, and ready to pour the curious Water of Paradise over it.

My Child must know that there are two ways of pouring on the Water of Paradise; I will teach you to make and prepare both, then may you take which you will; for the one is half as good again as the other.

WATER OF PARADISE

My Child, you may remember, that I ordered you to reserve the one half of the purified Saturn, which take and put into a Stone-pot. Pour upon it a pottle or more of distilled Wine-Vinegar. Set a head on it, distill the Vinegar again from it in a Bath, the head must have a hole at the top to pour fresh Vinegar upon the Matter. Again abstract the Vinegar from it, pour fresh Vinegar on again, and again abstract it. This pouring on and abstracting or distilling off must continue so long till the Vinegar be drawn off as strong as it was when it was put in. Then is it enough and the Matter hath in it as much of the Spirit of Vinegar as it can contain. Then take the pot out of the Bath, take off the head and take the Matter out and put it into a thick glass that can endure the

Fire. Set a head upon it, put it in a Cuple with Ashes, which set on a furnace. First make a small Fire, and so continually a little stronger, till your Matter come over as red as Bloud, thick as Oil, and sweet as Sugar, with a Celestial Scent. Then keep it in that heat so long as it distils, and when it begins to slack, then increase your fire till the Glass begin to glow; continue this heat till no more will distil. Then let it cool of itself, take the receiver off, stop it very close with Wax; take the Matter out of the Glass, beat it to a powder in an Iron Mortar, with a Steel Pestle; and then grind it on stone with good distilled Vinegar. Put this ground matter in a pot, pour good distilled Vinegar on it, that two parts be full. Set the Pot into a Bath with a head upon it; distil the Vinegar off, pour fresh Vinegar again upon it, distil it off again: this do so long, that the Vinegar be as strong as it was when it was first poured upon it. Then let it cool. Take the Matter out of the Bath, take the head off, take the Matter out of the Pot, put it into a stronger round-glass which can endure the Fire, as you did before, set it upon a Furnace in a Cuple with sifted Ashes. Set a head on with a receiver luted to it. Then distil it first with a small fire which augment by degrees, till a Matter come over red as Bloud and thick as Oyl, as aforesaid. Give it fire till no more will distil, then let it cool of itself, take off the head, break the Glass-Pot, and take the Matter out. Powder it again, and grind it on a stone with distilled Vinegar. Put it again into the Stone pot, poure fresh Vinegar upon it, set it into the Bath and its head on, distil the Vinegar from it. Pour it on again as has been taught, till the Vinegar remain strong as it was. Reiterate this distillation in the Bath until the Matter hath no more Spirit of the Vinegar in it, then take it out, set it in a

Glass-Pot, distil all that will distil forth in ashes till the Matter become a red oil. Then have you the most noble water of Paradise, to pour upon all fix'd stones, to pefect the Stone. This is one way. This water of Paradise thus distilled, the Ancients called their Sharp clear Vinegar, for they conceal its name.

My child, I will now teach you other ways to make the Water of Paradise; this is an easie way, but not so good, nor doth it that high projection on humane Medicines, yet it cures all Diseases within and without, but the other cures miraculously in a short time.

The second way of preparing:

WATER OF PARADISE

My Child, if you would make it after this manner, you must take the half of your prepared Saturn which I ordered you to keep, upon which poure the half of your fix'd and prepared Water of Paradise. Take the half, put it into a Stone Pot, pour weak Wine Vinegar upon it, mix it well together, then take two pounds of calcined TARTAR, which is well clarified by solution and coagulation, so that it leaves no Faeces behind it, SALT ARMONIAC one pound, which is likewise so clearly sublimed, that no Faeces remain after its sublimation, pound both together to a powder, put them speedily into a pot, and stop it close immediately or else it will run out; for as soon as the Tartar and the Salt Armoniac come to the Vinegar, they lift themselves up and would immediately run out of the mouth of the pot, wherefore stop the pot presently, set the pot in a vessel of water, they will cool speedily, otherwise if the cold and hot matter should come together suddenly, they

would contest together, rise up, and become so hot, that the Pot would break for heat, if it were not set in cold Water. Therefore, take heed when you put the powders in, that you stop it immediately and set it in cold water before you put the other powder to it. Then they will unite. Let them stand a day and a night in that Vessel, then take them out, set them into a lukewarm Bath two days and nights, let it cool of itself, take the Stopple off from the Pot and set a head on. Set the pot in sifted ashes upon a Furnace, distil with a small fire, and continually greater till all the Vinegar be over. Then, augment your Fire notably, till you see quick Mercury drop out of the pipe. When it ceases to drop, then augment the fire by little and little and drive it so long as it drops. You may observe when it will leave dropping, if in the space of one or two Paternosters one drop doth fall, then augment the Fire till the Pot glow at the bottom, for twelve hours, and when the Mercury is over, then should the Salt Armoniac sublime up into the head and the Tartar remain with the body of Saturn at the bottom of the Pot, which take out, put into a Linnen Bag, hang it in a moist Cellar. The Tartar will dissolve, receive it in a Glass, the body of Saturn remains in the Bag. Take this out and calcine it in a reverberating Furnace three days and nights, with a great heat, as is taught elsewhere. Then extract the Salt out as is taught in the Mineral Book. You may make projection with the Salt and coagulate your Tartar again, it will be as good or better than it was. Likewise take your Salt Armoniac out of the Head. It is good again, and if you could have no Salt Armoniac, then take three pounds of calcined Tartar, likewise so clarified that it leave no Faeces behind, you then need no Salt Armoniac. Therewith may you likewise extract the Mercury out of Luna and Jupiter, wherewith you

may do wonders, as is taught in the Miner. Book, where is spoken of the QUINTESSENCE OF METALS.

Now my Child must know that this MERCURY or quintessence of SATURN is as good in all work as the MERCURY of SOL, they are both good alike and herein all Philosophers agree. My Child, take this Mercury of Saturn, so drawn out of the receiver, put into a Glass Box.

I have now taught you to make two sorts of the Water of Paradise; and know my Child, that the first way is the best: though it be made with some danger, longer time, and more charge; for the Vinegar is all good, yet the red Oil is the best. Its time is alike unto the end, and though it be more tedious before you obtain the red Oil, yet it fixes it self in a short time, if it come to the Matter or fix'd stone, into a simple essence in greater redness; but when the Mercury comes to the fix'd stone, it holds on a long time in ascending and descending before it die, and when it is quite dead, it makes the red fix'd Stone again into a fixt colour, so covering the red stone with its coldness that the red stone becomes white again. Then must you boil it again gently, with a small Fire, till it begin to be yellow, prosecuting the Fire from one degree to another, as the Colour is higher and stronger, and that so long till it attain to a perfect redness, which requires a long time before it be done, which is not requisite in the red Oil, for the red Oil dies or coagulates forth with the stone, the one fixing it-self with the other into a simple Essence is a short time. Therefore I tell thee my Child, that the time of the Oyl is alike long in the end, though it appear to be of a shorter time with the Mercury, but it is equally long at the end of the Work. Therefore, I tell you the Art of both Works, that you may better understand the

Art to make the Oyl from the innermost nature of the Stone, which is found afterwards.

The Oyl was unknown to the Ancients, for my Grandfather with his companions found it with great labour and length of time.

So there are two ways to dissolve the Stone, and to pour upon it the clear water of Paradise. Our Ancestors called the Oyl their sharp Vinegar; therefore my Child, keep the Name private, and I will teach you how first of all you shall join the Mercury to your Stone, which you extracted out of Saturn, to dissolve it. Afterwards I will teach you to bring over the helm that red Oil which you extracted out of your prepared Saturn into a fixt stone, to dissolve your stone.

My Child, weigh your fixt stone, take half as much of your Mercury, pour it upon the stone in a glass. Cover the Glass again with a polished glass which may just fit it. Set it in a cuple with sifted Ashes, make a small fire like the Suns heat at midsummer, and give no more fire to it, until the Water of Paradise or Mercury become all a dead powder. And know my Child, that the red or fixt Stone, which before was darkened, when it hath drunk up the Water of Paradise, or Mercury, or how you will call it, that it be a powder between black and gray, then augment the Fire from one degree to another, till the Matter be perfectly White, and when it is white, strengthen the Fire yet more from one degree to another, till it be of a dark yellow colour. Then make it yet stronger till it be of a perfect red. Then rejoice for your Stone is perfect, and fluxible as wax. Praise God who gives unto us part of His miracles; and do good to the poor, you may see it with your fleshly Eyes, and

Gods goodness miraculously in this corrupt Life, for I tell you in good Charity that if any one principally attains to this Stone, that is is given, afforded and lent from God. Whosoever hath this Stone may live in a healthful state to the last term of his Life, appointed him by God, and may have all whatsoever he desires on Earth. He shall be loved and esteemed of all people, for he can cure them all internally and externally of all diseases which may befall them; but if the Stone doth not so, it is false, and deserves not the name of the Vegetable Stone or Philosopher's Stone.

Therefore, my Child, if God give you this Stone, look diligently to it, that you keep your self from offending God, that you make not this Stone on Earth to be your Heaven. Govern and rule yourself to Gods glory and to the comfort of poor people, that Gods praise may be augmented, to the defence of the Christian Religion, and to the relief of porr exiled Christians.

I tell you my Child, if you use it otherwise, God will leave you here a little while to your own Will, but afterwards He will speedily send a punishment. Either you will be struck dead, or die by a Fall, or die some other sudden death, and go Body and Soul to Hell, and be damned eternally, for your ingratitude to God, who so graciously vouchsafed you so precious and great a Gift.

Therefore, my Child, look carefully to it, so to govern yourself to Gods Glory, and the salvation of your soul, that the eternal Curse may not fall upon you, and therefore I have left you this writing as my Testament. Enough has been said to the wise, therefore look to yourself.

THE MULTIPLICATION OF THE STONE NOW PERFECTED

Now my Child, you may take half of your Powder, put it into a Glass and melt it. Have in readiness a Mould, of Box-wood, great or small as you please. It must be made smooth and even within with an Instrument. Anoint it with Oil Olive, and when your red Powder is flux'd, poure it into the Mould. It will be a precious Stone, red as a Ruby, clear and transparent. Take it out of the Mould and make projection upon the imperfect Metals and in the Body of Man.

Take ten times as much of prepared SATURN as I taught you before, by Coagulation and Solution till it leave no Faeces behind. Then take your precious red Powder out of the Glass, that two parts be full, set it into your warm Bath and let it be dissolved. When any thing is dissolved, decant off that which is clear on the top into another Glass, poure other Vinegar upon it, let it dissolve again as before, decant and poure fresh Vinegar upon it so often, till all be dissolved into a clear Water, which is done usually in ten or twelve days. Then set all that is dissolved into a Bath and a head upon it, distill the Vinegar from it again, and coagulate the Matter so long till it be dry and shine. You will then put it in another Glass, which set upon a Furnace in a Cuple with sifted Ashes, laying a polished Glass upon the Mouth of the Glass.

My Child, know that your Matter is become fixt with the Stone in the solution. Make an indifferent hot fire in the furnace, so hot as the heat of the Sun at Midsummer, or somewhat hottet, till the Matter begin to be yellowish, then go on with the Fire from one degree to another, till you have a perfect yellow. Then increase

the Fire from one degree to another, till you have a perfect Redness, which is quickly done in half the time for the colour to come, and in the multiplication, but operate as before, in the beginning and poure Paradise water upon the Stone, as was taught you before in this Work. Boil and mortifie it in every point to a perfect redness as has been taught before.

Then may you take half of it out and make projection therewith, and multiply the other half again in all points as above said, so may you always continue working.

Now I will teach you the other way, and the best that is: to water your red fixt Stone or powder with the red Oil, that it be fusible. You must know how much your red powder weighs, then take half the weight of your red Oil, to the full weight of the Stone, and pour it upon the red powder. When the Oil is poured into the Glass, you may set a small head on, upon a Furnace in sifted Ashes, joining a receiver to the nose of the head. Make a small fire under it as the heat of the Sun in March and no hotter; for there is yet some moisture of the Vinegar in the Oil, that it may be abstracted, continue it in that heat, that you can perceive no moisture in the head, then augment the fire a little as the heat of the sun at Midsummer, and if there be yet more moisture in it, you will perceive it in the head. But, if you perceive it not in 6 or 8 days, then take the head off and lay the polish'd Glass again upon the mouth of your Glass. Increase the fire so that you can scarce endure your hand or finger in the Ashes an Ave-Mary while, continue the Fire in that heat till the red Oil be all fixt with the Powder in the Glass which you may know thus:

Take a little of the powder out of the Glass, lay it on a glowing

Silver Plate. If the powder melts as wax, and penetrates through the plate as Oil doth through a dry Leather, and makes it Gold throughout, as far as the powder went, then is the Stone finish'd, and if it do not this, you must then let it stand in that heat till it do so without fuming.

Now my Child, when the Stone is finish'd, take half of it out of the Glass, put into a Glass melting-pot and melt the powder gently which should be done presently for it melts as Wax. Once it is melted, poure it into the Mould of Box-wood as aforesaid, it will be a red Stone, clear and transparent as Crystal, red as a Ruby, then make projection therewith, and set the other half again to multiply.

Then take, in Gods Name, twenty parts of SATURN, which is prepared by Solution and Coagulation, till it leave no Faeces behind, as hath been said in the beginning. Dissolve these twenty parts of SATURN. Dissolve by itself in a Glass with distilled Vinegar. Likewise dissolve the powder of your Stone alone by itself in a Glass with distilled Vinegar, and when both are dissolved into clear water, poure both the solutions together into a great Glass. Set it into a Bath, a head on, and a Receiver to it, distill the Vinegar from it in the boiling Bath, till the matter be dry. Then let it cool of it self, put into a Glass, lay a polished Glass over the mouth of the Glass and set it into a Furnace with sifted Ashes. Make fire under it like to the Suns heat in March, till the powder is perfect white which is quickly done.

Then augment your Fire from one degree to another, till the Matter become yellower and yellower, to a perfect yellow. Then increase

the Fire yet stronger, from one degree to another, till it be redder and redder, to a perfect redness. Then poure your water upon the red powder with the red Oil, or with the water of Paradise, or with the clear sharp Vinegar, or call it as you will, doing in all points as hath been taught, till the red powder flux like Wax upon a Silver Plate without fuming, penetrating it as Oil doth dry Leather. That it become good Gold within and without; then render thanks unto God, be obedient to Him, see His Gifts and Graces.

You may again take one half out of the Glass, and make projection, setting the other half in again as hath been taught. So may you work all your lifetime, for the poor, and perform other duties to Gods Glory, and the Salvation of your Soul, as I have said before; enough to the Wise.

PROJECTION UPON METAL

Know, my Child, and in what manner you must use this Stone, which makes projection upon MERCURY, and all imperfect Metals and bodies of MARS and VENUS and JUPITER. Whereof make plates glowing hot, whereon straw the Stone, and lay Coals on for a season, that the Stone may penetrate, but the Stones must be made quick with Gold, and JUPITER also, which is very laborious, as is taught in the projection. But you must project upon SATURN or LUNA, which need not be made quick, only flux them, and cast one part upon a thousand parts, it will be a Medicine, cast one of these thousand parts upon ten parts, it will be the best Gold that was ever seen on earth.

ITS USE IN PHYSICK

This Stone cures all Leprous people, Plague, and all Diseases which may reign upon Earth, or befall Mankind; this is the true AURUM POTABILE, and the true Quintessence which the Ancients sought. This is that thing whereof the whole Troop of Philosophers speak so wonderously, using all possible skill to conceal its Name and Operation as aforesaid.

Take of this Stone the quantity of a wheat-corn. Lay it in a little good Wine in a small Glass, half full or a quarter full. Make the Wine warm, the Stone will melt like butter, and the Wine will be red as Bloud and very sweet in your mouth as ever you tasted. For to speak comparitively, it is so sweet in taste that Honey and Sugar may be compared as Gall to it. Give this unto the patient to drink, lay him in bed but lay not too many cloaths upon him. The Stone hastens forthwith to the Heart, expelling all ill humors, thence dilating itself through all the Arteries and Veins of the whole Body, rousing up all humors. The party will sweat, for the Stone opens all the pores of the Body, and drives forth all humors thereby, so that the Patient will seem to have been in the water. Yet, this sweating will not make him sicker, for the Stone expels only what is adverse to Nature, preserving what is consonant unto it in its being, therefore the Patient is not sicker nor weaker; but the more he sweats, the stronger and lustier will he be, the Veins will be lighter and the Sweat continues till all evil Humors be driven out of the body, and then it ceases.

The next day you shall take of it the quantity of a Wheat-corn in warm Wine again, you will go to stool immediately, and that will not cease so long as you have anything in your Body which is contrary to Nature, and the more Stools the Patient hath, the stronger and

lighter at heart will he be; for the Stone drives nothing forth but what is adverse and prejudicial to Nature.

The third day, give the like quantity in warm Wine as aforesaid, it will so fortifie the Veins and Heart, that the party will not think himself to be a man, but a Spirit, all his Members will be light and lively and if the party will take the like quantity of a Wheat-corn every day for the space of nine days, I tell you, his Body will be as Spiritual as if he had been nine days in the Terrestrial Paradise eating every day of the Fruit, making him fair, lusty and young. Therefore, use this Stone weekly, the quantity of a Wheat-corn with warm Wine, so shall you live in health until your last hour of the time appointed for you by God.

What say you my Child, is not this the true AURUM POTABILE and the true Quintessence, and the thing which we seek? It is a spiritual thing, a Gift which God bestows upon his Friends, therefore my Child, do not undertake this Divine Work if you find yourself in deadly Sins, or that your intent be otherwise than to Gods Glory, and to perform those things which I taught you before.

I will tell you truly, you may see the Work, or begin it, but I am certain you shall never accomplish it, nor see the Stone, God will order it so, it will break, fall or some Disaster or other will happen, that you shall never see the Stone, or accomplish it. Therefore, if you find yourself otherwise, do not begin the Work, for I know assuredly, you will lose your Labour; wherefore deceive not yourself. Enough to the Wise.

ITS USE IN EXTERNAL DISEASES

My child, there are some people who have external Distempers on

their Bodies such as Fistulas, Cancers, Wolf, or evil Biles or Holes, be they what or how they will, etc. Give such a one the weight of one Wheat-corn to drink in warm Wine two days as is taught before. The whole Body will, within and without, be freed from all which is adverse to Nature, and you shall deal with the open Sores thus:

Take a drachm of the Stone, seeth it in a pottle of Wine in a Glass, the space of two or three Pater-nosters, that the Stone may melt. The Wine will be as red as Bloud. Therewith wash the Sores morning and evening, laying a thin plate of Lead over. In a short time, as in ten or twelve days, the sores will be whole; and give him every day the quantity of a Wheat-corn, in warm Wine, till he be well. If they be Fistulaes or other concave Holes, that you cannot come at them to wash them, then take a Silver Syringe, and inject that wine into them, it will heal him as has been aforesaid.

And if one had a pound of the rankest Poison in the world in his Body, and immediately drink a Drachme thereof in warm Wine, the poison shall forthwith evacuate by siege, together with all the evil Humors in his Body.

My Child, here ends the most noble and precious Work which is in the Vegetable Book. On whomever God bestows this Stone, needs no other thing in this World, therefore keep it as close and well as you can, to Gods Glory, who grant that we may walk in His Obedience. Amen.

GOD IS BLESSED IN ALL HIS WORKS

F I N I S

ON THE STONE OF SATURN

(A TREATISE OF CERTAIN PARTICULARS WHEREOF IS TREATED THE PRE-
PREPARATION OF THE MARKASITE OF LEAD AS WELL FOR THE TRANSMU-
TATION OF METALS AS FOR THE ALTERATION OF MAN'S BODIES, ETC.)

by: *THEOPHRASTIS PARACELSUS*

Tranlated by: *J. Hester, 1596*

(from: "A HUNDRED AND FOURETEENE EXPERIMENTS AND CURES")

The *philosophers SATURN* is properly the *Markasite of Lead*, and in deed doth excell Sol & Luna, in so much that Raymond saith, that in this inferior world, there is no greater secret, than that which consisteth in the Markasite of Lead, insomuch that they which have throughly sought out the force and nature of it, have bound themselves together by the Vow never to utter those secrets of nature unto the ends of their lives. For so much as his operation is of such kind, as truly it hath many and sundry Uses, which being duely prepared, doth not only altar and change the filthie and corrupt humours of our bodies, but also can change and *transmuted* by sundry experiments, LUNA into SOL.

Take of the Mineral Markasite of lead xii pound and grind it into fine powder upon a Marble Stone, as they grind colours with Vinegar; being well ground and tempered, put it into a strong glass, and put thereon a good quantitie of distilled vinegar, and stir it well with a stick, and so let it stand in *Balneum Maria*; then set thereof a blind-head, and there let it stand eight days together, stirring and moving it every day six or seven times; then let it cool; and the vinegar will be of a yellow colour, the which ye shall pour forth into another glass, taking heed that ye stir not the faeces; then put thereon more vinegar, & stir it well with a stick, and set on the blind head and set it in *Balneo Maria* another viii days, as ye did before, then pour forth that vinegar being coloured into the other glass. And this order ye shall use so long until you see the

vinegar no more coloured: For at the last the faeces will remain in a white mass, like white earth.

DISTILLATION OF THE COLOURED VINEGAR

Then take all that vinegar being coloured, and distill it in *Balneo* until it will drip no more; and there let thy cucurbit stand three days with the faeces, that it may dry well, then take it forth, and thou shalt find in the bottom of the glass a white matter, the which take out, for in that whiteness, the redness of the Markasite is hidden, which being prepared, availeth much to make *Aquam Philosophorum* that they call Ardantem.

THE PREPARATION OF THE FAECES

Take the white faeces or matter, and put it into a distilling vessel with a great recipient very well luted, that the spirits go not forth, and set it in the hot ashes, and give it a gentle fire, and then increase it according to art a day or two, and there will come forth first a white water, and then a red or golden yellow oil, the which is to be kept close with great care.

THE FAECES TO BE TAKEN AGAIN

Then take those faeces and set them in a calcining furnace eight days, then take them forth and grind them finely, and put them in a glass with a good quantity of distilled vinegar and stir them well together; that being done, set it again in Balneo for eight days

together, and stir it every day seven or eight times, the more the better, then let it wax cold and settle, and pour away the clear part from the Faeces, but take heed that ye stir not the dregs or bottom. Then pour on fresh vinegar, and set it in Balneo again, and do as ye did afore, and then pour away the vinegar again, and cast away the faeces; for they are nothing worth.

THE DISTILLATION OF THE VINEGAR

Then take the vinegar which you reserved, and distill it with a gentle fire, and in the bottom thou shalt find a salt, in the which remaineth all the force and strength. Then calcine the said salt again, in a reverberatory, four and twenty hours with a great fire, then take it forth and put it in the glass wherein it was afore, and put thereon fresh vinegar and set it in Balneo. And this thou shalt do so often until the salt leaves no faeces in the bottom; that being done, distill thy vinegar as at the first, and thou shalt find thy Salt prepared liquid and clear as Crystal.

CONJUNCTIO SPIRITUS CORPORIS felicet Olei & Salis

Take the aforesaid salt, and grind it upon a stone, dropping thereon his red Oil by little and little, that being done, put it into a cucurbit luted with *Hermes* seal, and so set it upon a trevet in an Athamor twenty days, and it will be fixed into a red stone, so that ye have the true government of the fire. Then take it forth and grind it upon a stone, and according to the weight put thereunto as many *Letones*, of the Calx of fine Gold, and upon all these put on as

much of the white water which ye distilled afore the red oil as all the whole doth weigh, and close it up with Hermes seal, and set it in ashes in a Athanor with a soft fire until it be fixed, but after it be fixed, there will appear many colours, the which will turn into perfect Oil and true Elixir. Rejoice in this, but before ye begin the work, consider of it and pray.

Finis .

ORACULUM

by The Sophist

I found many things in the S , I made a salt out of them, a blood-red e_o also a meadow-green e_e and a y liquid mercury, in the following way: I took an ore of z , reduced it to a fine powder, placed it in an earthenware pot and placed it on a coal fire Δ , so that the pot becomes hot, but not too hot as not to melt the ore. I let it to heat for 2 to 4 hours, to calcine gently until it swelled; then I withdrew the pot from the fire, I reduced its content to powder, and calcined it once more, and so on, until only grey ashes remained, which I reduced to powder and put into a retort; then I poured a z strong vinegar onto it and placed the retort on a gentle heat (First extraction); then this vinegar z took on a brilliant yellow color, and I poured it and added some new vinegar onto it and duplicated the operation until the vinegar no longer took on any color; then I poured all the colored vinegars together, I took the e (residual substances) off the retort, dried them and calcined them again, then I poured freshly distilled vinegar on them and extracted all the salt, until the vinegar no longer dulcified, but remained such as I had poured it. Then a white limestone earth ∇ remains which is useless. I poured all the vinegar together into a retort, placed the latter in a z sand bath and distilled it entirely; I obtained thus a thick salt, quite dry that I heated with gentle heat; it started then to melt, I stopped the heat; I broke the retort, took the salt, reduced it to powder, and sprinkled distilled water over it (Second extraction) and extracted it again. I poured this solution slowly in order to separate the fecibus (impurities) from it and continued until everything became pure once again, cleaned of all fecibus. I distilled it again in a retort and heated it with a strong heat Δ , then I extracted it again and again new feces came out; (Third extraction) I separated them again and distilled the water out of its salt. Then I again poured distilled water ∇ on it and my solution became blood-red in color, which pleased me. I distilled this water again and it became as black as tar (Fourth extraction) I finally heated it with strong heat, then it flowed together to become a blood-red, sweet, and clear salt. I was pleased again, for I thought I had obtained the true Carfunkel, for all philosophers used to say that the Salt of Metals is the Philosophers' stone. I must admit, in truth, that it was a medicine of great potency, and I had read in the philosophers' books that the force to transform the coagulation of Mercury into e or d lies in the heart of z . I placed 1 Mark¹ of y live-mercury in a deep mortar, when the mercury started to heat, I placed 1 part of my stone onto it, the latter started to melt and covered the mercury with a blood-red skin; I gave it a slightly stronger fire Δ , and the matter collapsed in the mortar; I let the heat Δ cool down, withdrew the mortar and thought that the whole would be transformed into a medicine; but it became otherwise; for my mercury y appeared hard and seemed heavy, but when I broke it in two parts and added to one of the parts 4 parts of lead, reduced them while blending them in a cupel, then I saw to my disadvantage that everything volatilized except for 1 part and 1 fifth (quint) of the most beautiful silver e , of which half was gold e , upon separation. I tried it with the other part and found nothing more. I saw there that something of the mercury had transformed into gold and silver. I went through 100 attempts, but could get nothing more out, and left that work aside. The truth was that I could not extract anything more from it, but I was so enamored with

¹One mark = 244.5 gr

ORACULUM, continued...

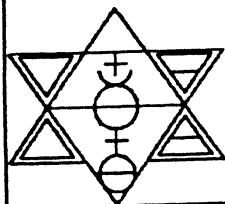
this work that I started other ones. But tell me why did this salt not transform the mercury all the way into gold but only into silver?

Wisdom

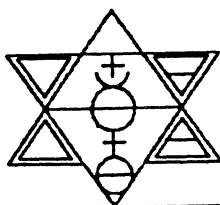
You did not purified your salt enough, for the acid does not leave it in this manner, and this prevented the salt from being capable of penetrating. It is said: the salt of Metals is the philosophers' stone but one pound of lead ore barely contains 1 quint of true salt, however of a strength much greater than your salt; that is why you should pay good attention to the following cause: when you have extracted your salt of ♁ for the third time and you have distilled the water to the state of dryness, you should have left it to heat in an enamelled mortar until it melts, which happens easily, and rapidly pour it, once it has cooled down, reduce it to powder and put it in a retort (for through calcination and fusion, most of the acid leaves); pour onto it a highly rectified wine alcohol and extract it again; the alkali of the vinegar will thus remain, put all the extractions together and distill them in a water-bath in order to drive the spiritus vini (wine alcohol) out, then the true Sal Saturni will remain, which, once more extracted with distilled rainwater, will first dissolve like blood and will coagulate with difficulty. And now this is the true Quinta Essentia or the nucleus (kernel) or balsam of Saturn or even a true Sal Metallorum which coagulates the ☿ mercury around it into gold ♁ or silver ♃ . Melt 2 parts of gold; when it becomes liquid add 1 fifth (quint) of salt, the latter will instantly unite with what is similar to it, that is, the salt as an intermediary between mercury ☿ and sulfur ♁ in the gold; the salt will dominate therefore the mercury ☿ and the sulfur ♁ in gold while rejecting its ♁ earth, and the rest will be together as a red salt, sweeter than sugar, a gram of which colors a glass of wine like blood, which constitutes a potent remedy for the human body. What we can do with the rest, you will eventually see it, for it is a real treasure.

The Sophist

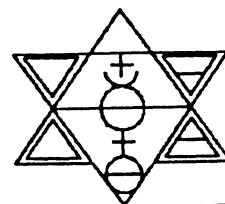
Oh! there was not enough salt! I also attempted to make the oil of metals out of it and took for this purpose the salt mentioned above, mixed it with a beautiful ♁ white limestone, poured it into a retort and thus obtained a spiritum of ♁ calcium salt and a blood-red oil, this I again overdistilled in a ♁ water-bath, thus blood-red oil formed; I put the oil into a phial and have congealed it together, that is to say, I poured 1 part of this oil on 2 parts of calcium ♁ salt on it, I blended it, but could not do any more with it than with the preceding one, except that it was an excellent medicine.



The Stone



Page Fourteen



November 1994

**The Bosome-Book
of Sir George Ripley,
Canon of Bridlington.**

Containing

**His Philosophical Accurtations in the makeing
the Philosophers Mercury and Elixirs.**

London,

Printed for William Cooper, at the Pelican in Little Britain. 1683.

The Bosome-Book of Sir George Ripley.

**The whole Work of the Composition of the Philosophical Stone,
of the great Elixir, and of the first Solution of the gross Body.**

First take 30 pound weight of Sericon or Antimony, which will make 21 pound weight of Gum, or near thereabouts, if it be well dissolved, and the Vinegar very good, and dissolve each pound thereof in a Gallon of twice distilled Vinegar when cold again, and as it standeth in Dissolution in a fit Glass Vessel, stirr it about with a clean Stick very often every day, the oftner the better, and when it is well moulten to the bottom, then filter over the said Liquors three several times, which keep close covered, and cast away the Feces, for that is superfluous filth which must be removed, and entreth not into the Work but is called Terra damnata.

The making of our Gum or green Lyon.

Then put all these cold Liquors thus filtered into a fit Glass Vessel, and set it into Balneo Mariae to evaporate in a temperate heat, which done our Sericon will be coagulated into a green Gum called our green Lyon, which Gum dry well, yet beware thou burn not his Flowers not destroy his greeness.

The Extraction of our Menstue, or blood of our green Lyon.

Then take out the said Gum, and put it into a strong Retort of Glass very well Luted, and place it in your Furnace, and under that at the first, make sober Fire, and anon you shall see a faint Water issue forth, let it waste away; but when you see a white Smoak or fume issue forth, then put too a Receiver of Glass, which must have a very large Belly, and the mouth no wider then it may well receive into that the Neck of the Retort, which close well together that no fume issue forth of the Receiver.

Then encrease your Fire by little and little till the fume which issueth be reddish, then continue the greater Fire, until drops like blood come forth, and no more fume will issue forth, and when that leaveth bleeding let it cool or asswage the Fire by little and little, and when all things are cold, then take away the Receiver, and close it fast suddenly, that the Spirits vanish not away, for this Liquor is

called, our blessed Liquor, which Liquor keep close stopped in a Glass till hereafter. Then look into the Neck of the Retort, and therein you shall find a white hard Ryme as it were the Congelation of a Frosty vapour or much like sublimate, which gather with diligence and keep it apart, for therein are contained great Secrets which shall be shewed hereafter, after the great Work is ended.

The Creation of our Basis.

Then take out all the Feces which remaineth in the Retort, and are blackish like unto Soot, which Feces are called our Dragon, of which feces Calcyne one pound or more at your pleasure in a fervent hot Fire in a Potters or Glass-makers Furnace, or in a Furnace of vente (or a Wind Furnace) until it become a white Calx, as white as Snow, which white Calx keep well, and clean by it self, for it is called the Basis and Foundation of the Work, and it is now called Mars, and our white fixed Earth or ferrum Philosophorum.

The Calcination of the black Feces called our black Dragon.

Then take all the rest of the aforesaid black Feces or black Dragon, and spread them somewhat thin upon a clean Marble, or other fit Stone, and put into the one side thereof a burning Coal, and the Fire will glide through the Feces within half an Hour, and Calcyne them into a Citrine Colour, very glorious to behold.

The Solution of the said Feces.

Then dissolve those Citrine Feces in such distilled Vinegar, as you did before, and then filter it likewise, three times as before, and after make or evaporate it to a Gum again, and then draw out of it more of our Menstruum, called now, Dragons Blood, and iterate this Work in all points as afore, until you have either brought all, or the most part of the Feces into our Natural and blessed Liquor, all which Liquor put to the first Liquor or Menstrue called the Green Lyons Blood, and set that Liquor then altogether in one Vessel of Glass fourteen days in Putrifaction, and after proceed to the Separation of Elements, for now have you all the Fire of the Stone in this our blessed Liquor, which before lay hidden in the Feces, which Secret all the Philosophers do marvellously hide.

The Separation of the Elements whereof the first is the Air, and is also counted our Ardent-Water, and our Water Attractive.

Then put all the said putrified Menstruum into a Still of fine Venice Glass fit for the quantity thereof, put on the Limbeck, and close it to the Still with a fine Linnen Cloth dipt in the White of an Egg, and then set it in Balneo Mariae, put to the Receiver, which must be of a great length that the Spirit respire not out again, and with very temperate heat separate the Elements one from another, and then the Element of Air will issue forth first, which is an Oyl.

Our Ardent Water or Water Attractive is thus made.

When all the first Element is distilled, then in another Still fit for it, rectify it, that is to say, distil it over 7 several times, and until it will burn a Linnen Cloth clean up that is dipt in it, when it is put to the flame, which then is called our Ardent Water rectified, and it is also called our Water Attractive, which keep very close stopped, for otherwise the Spirit thereof which is very subtil will vanish away.

By often rectifying the Ardent Water, there will come Aer in a white Oyl swimming above the Water, and there will remain behind a yellow Oyl which with a stronger Fire will also come over. Put Sublimate beaten small upon a Plate of Iron, and in the Cold it will dissolve into Water, and filter it

then, and put upon it some of the Ardent Water, and it will draw to it self all the Mercury in the form of a green Oyl swimming aloft, which separate and put into a Retort, and distill first a Water, and afterward will come a green thick Oyl which is the Oyl of Mercury.

The Flood or Water of the Stone.

Then draw out the Flood or Water of the Stone by it self in another Receptory, which Liquor will be somewhat white, and draw it with a very gentle Fire of Balneo, until there remain in the bottom of the Still, a thick Oily substance like unto liquid Pitch, keep this Water by it self in a fit Glass very close stopped.

Note when the Liquor cometh white, you must put on another Receiver, for then all that Element is come over, two or three drops of this black Liquid Oyl given in Spirit of Wine cureth all Poyson taken inwardly.

Our Mans Blood is thus made and rectified.

Then put our Ardent Water upon that Matter black and liquid, stir them well together, and let it so stand well covered, for 3 Hours then decant and filter it, put on fresh Ardent Water and repeat this Operation 3 times and then distil it again with a moist lent Fire of Balneo, and so do three times, and then it is called Mans blood rectified, which the Workers in the Secrets of Nature do so seek, and so hast thou the Elements exalted in the virtue of their quintessence, namely the Flood that is Water and the Air, let this Blood be kept for a season.

The Oyl or Fire, or the Earth of the Stone.

Then put up the Flood or Water upon the black and soft matter or Earth of the Stone, let them be well mingled together, and then distil the whole until there remain in the bottom, an Earth most dry and black which is the Earth of the Stone, save the Oyl with the Water for a season close stopt in any wise.

The Fiery Water.

Then beat this black Earth into Powder, and mingle it with Mans blood, and so let it stand 3 Hours, after that distil it on Ashes, with a good Fire, and Reiterate this work 3 times, and then it shall be called Water of the Fire rectified, and so hast thou three of the Elements exalted into the Virtue of the quintessence, namely, Water, Air and Fire.

The Earth.

Then Calcine the Earth black and dry, in a Furnace of Reverberation, until it become a very fine white Calx.

The Water of Life which is our Mercury and our Lunary.

Then mingle with this white Calx the Fiery Water, and distil it with a strong Fire all off as before, and Calcine the Earth again that remaineth in the bottom of the Still, and then distil it again with a strong Fire as before, and again Calcine it, and thus distil and Calcine 7 times until all the Substance of the Calx be lifted up by the Limbeck, and then hast thou the Water of Life rectified and made indeed Spiritual, and so hast thou the 4 Elements exalted in the Virtue of their quintessence. This Water will dissolve all Bodies and putrefy them and Purge them, and this is our Mercury and our Lunary, and

whosoever thinketh that there is any other Water then this, is Ignorant and a Fool, and shall never be able to come to the effect.

A grand secret or Accurtation of Sr. George Ripley, for the help of those which have made the Philosophers Mercury and whose Poverty disables them to proceed to either the Red or White Elixir.

Take the Cerus or Cream of the finest and purest Cornish Tinn moulten, reduce it into fine white Calx, put it into a fit Glass Still, and thereupon pour a convenient quantity of our Mercury, when it is our Lunary perfect, then distil that Mercury from the Calx again, and imbibe it therewith again, and again distill and reiterate this work until the Calx is become subtil and Oylly, yea and so subtil indeed, that it will flow upon a Plate of Copper Fiery hot as Wax, and not evaporate, which then will convert Copper into fine Silver, for the softness and neshness of the Tinn is taken away by the benefit of our Mercury confixed unto it by Virtue of which, it is made indurate and clean that it may agree with hard Bodies in fusion and in Malleation even as pure Silver. This work is very gainful and easie to be dealt withal, use it therefore until thou be Rich, and then I pray thee for our Lords sake go to the great work, which is hear truly set forth unto thee, according as by Practice I have wrought and proved the same. For the which thank God.

The Oyl which is the Element of Fire, and our red Mercury.

The Flood with the Oyl afore reserved shall be distilled with a most lent Fire of Balneo, and the red Oyl which remaineth in the bottom shall be diligently kept by it self, for it is the Element of Fire, and the Water shall be rectified again, and the same work iterated, until no more of our said red Lunary will remain in it.

The work of Putrification.

When all your Elements be thus separated, then take the white Calcined Feces first of all reserved, called Mars, and put so much thereof into a Chymia as will scarcely fill half the Glass, and thereupon pour so much of our Ardent Water rectified as may but well cover the Calx which done incontinent stop close the Glass with a Blind-head, and set it into a cold place, until the Calx have drank up all the Liquor, which it will do in 8 days, then imbibe it again with the like quantity of the same Water and let it stand eight days more, and so Reiterate the work, from 8 days to 8 days, until the same Calx will drink no more; but stand Liquid still, then Seal up the Glass with a Hermes seal and set it in Balneo Mariae in a temperate heat to Putrification.

The digestion of the white Stone.

Then in that temperate Balneo let your Glass stand unremoved by the space of fully 150 days, and until the Stone within the Glass become first Russet, and after whitish green, and after that very white like unto the Eyes of Fishes, which then is Sulphur of Nature flowing, and not evaporating in Fire, and our white Stone ready to be firmented.

Another Secret Accurtation of Sr. George Ripley.

Take the above said Sulphur of Nature, and project a quantity upon a Plate of Glass fiery hot, and the Glass shall be converted into a Silver Colour, and that Colour shall not be removed by any Art.

The digestion of the Red Stone.

Then take out the white Stone and divide it in to two, and know the true weight of each half, the one half reserve to the white work, the other half put into the Glass, and seal it up again with Hermes Seal, and then remove the Glass into a Cinerition which is somewhat a hotter Fire, and let it stand there likewise unremoved in that digestion, until it become Red, and of a Purple Colour, so have you the red Stone also ready to be fermented.

The Preparation of the Ferment to the white-Stone.

Then take Silver well purged from all Metalls, and other filth that may be joynd with it, and dissolve it in as much of our Lunary, which is our Mercury as the quantity of your Silver is, and in no greater quantity as near as you may, and set it upon warm Ashes close covered, and when it is thoroughly dissolved, the whole Liquor will be green, then rectifie our Mercury, clean from it again twice or thrice, so that no drop of our Mercury be left with it, then seal up the Oyl of Luna in a Chemia, and set it in Balneo to putrefie, until it shew all Colours, and at the last come to be Christaline white, which then is the white Ferment of Ferments.

The Fermentation of the white-Stone.

Then put that half of the white Stone before reserved, for the white-Work into a fit Glass, and know his weight, and put so much of the foresaid Lune Ferment into the Glass with the Stone as may contain the 4th part of the said Stone, and in the said Glass well luted fix them together, in a fixatory Vessel under the Fire, which will be well done in 2 or 3 days.

The Inceration of the White-stone.

When they are thus fixed together, and become one very fine Powder, incerate, that is to say, imbibe it with the white Oyl of our Stone, which is our Lunary by pouring on as it were drop after drop, until the Stone be Oylish, then congeal it, and again imbibe it, and in this manner iterate this work, until this Stone will flow in Fire like Wax, when it is put upon a Plate of Copper Fiery hot and not evaporate, and congeal it up until it be hard, white and transparent clear as Chrystal, then it is the Medicine of the third degree, and the perfect white Stone, transmuting all Metaline Bodies, and chiefly Copper and Iron, into pure and perfect Silver.

The Preparation of the Red-ferment.

Then likewise take Gold very purely, first purged from all other Metals that may be joynd with it, with ten parts of Antimony, and then dissolve it in our Mercury or Liquor Solutive, as before you did the Lune, and when it is perfectly dissolved the Liquor will be Citrine; then in like manner, rectifie from it again our Mercury or Liquor Solutive, and then Seal up the Oyl of Gold Ferment in a Chemia fit for it, and set it in Balneo to Putrefie, which likewise will become black, and must stand still unremoved in digestion, until it become white, which then remove into a stronger Fire without opening the Glass, and then keep it until it change Colours and become Citrine, which then is also Ferment of Ferments for the Red-work.

The Fermentation of the Red-stone.

Then to the other half of the Stone before rubified, digested, and reserved for the Red-work, put so much of the foresaid Gold Ferment as may contain the 4th part of the said Stone, and then fix them as you did the white-Stone, under Fire in a fixatory Vessel which will be then very well done in two or three days.

The work of Inceration for the Red.

When they are thus fixed together, and thereby become one very fine Powder, incerate, that is imbibe it with the Red Oyl of our Stone, then congeal it again, and again imbibe, and congeal and iterate this work so often until it will flow in Fire as Wax; but not evaporate when it is put upon a Plate of Copper Fiery hot, which then congeal up until it be clear transparent hard, red in Colour like a Ruby or Jacinth, which is then the Medicine of the third Degree, and the perfect Red Stone, transmuting all Bodies, and especially Mercury, Lead and Silver into pure Gold, as any of the Natural Mine.

Thus have you the making of the Philosophers Stones, both White and Red, which is the great Secret of Philosophers. These Stones must be kept by themselves in several Glasses, or fair Boxes in a warm place, or dry at the least, as you would keep Sugar, because they are of so tender and Oily Substance, as they are apt to dissolve in every moist place which therefore preserve as is here shewed.

The Multiplication or Increase of the Vertue and Goodness of the aforesaid White and Red Stones.

If you list to exalt your Medicine or Stone in quantity or goodness, then put your aforesaid white or red Stone, or part of each into a several Vyol of Glass fit for the quantity, close well the Viol, then hang up your Glass or Glasses in Balneo Mariae vaporoso so that it touch not the Water, in this warm fume or breath, the Stone which was congealed before in the Glass will now be dissolved, which then congeal again upon warm Ashes, and again thus dissolve and congeal, and so iterate this work of dissolution and congelation until at last the Stone within the Glass dissolved will be congealed, as soon as he cometh out of the Pot or Balneo, and feeleth the cold Air, without any other manner of Congelation to be used, and note that how often in this work you do dissolve and congeal your said Medicine or Stone, so many times doth he increase his Vertue ten times in projection, so that if at the first one ounce will convert 100 ounces, after the second Solution, the same one shall convert 1000, after the third 10000, after the fourth time 100000, and after the fifth 1000000 parts of any imperfect Metal into pure and true Gold and Silver in all Examinations as any of the Natural Mine.

The way of Projection.

Because it is very combersom to melt a thousand thousand parts of any Body, when you will make Projection thus do. Take 100 ounces of Mercury first washed with Salt, and Vineger, and put it into a Crucible, and set it over the Fire, and when that doth begin to Wax hot, put in one ounce of your Elixir or Medicine thus prepared as afore taught you, upon that hundred parts of the cleansed Mercury, and all the said Mercury shall become Medicine, project, one ounce of that Medicine upon another 100 ounces, of other washed Mercury, and it shall all also be converted into Medicine, again the 3 time project one ounce of this congealed Mercury, upon another 100 ounces of washed Mercury, and all shall be converted into Medicine, then project, the 4th time 1 ounce of this, last congealed Mercury, upon another 100 ounces of other washed Mercury, and all that shall be converted into Gold or Silver, according as your Stone was prepared, to the white or red, praised be God.

Accurtation of the great Work which saved half the Work and Labour in the Work revealed by Sr. George Ripley.

The white Frosty Ryme or Powder whereof I told you in the beginning, being found in the Neck of the Retort, after the drawing of the Menstrue is like Sublimate, and is perfect Sulphur of Nature, and therefore needeth neither Putrifaction nor Digestion unto white, of this Sulphur take either the half,

or the whole if you list, and also take so much of the Lune Ferment, when it is Firment of Ferments as may contain the 4th part of the said Sulphur, seal them up both together in a Chemia and fix them together under the Fire in a fixatory Vessel, which will be well done in three days, and when they are become one very fine White Powder, then Incerate, that is to say, Imbibe it with the White Oyl of our Stone, which is our Mercury, congealed, and imbibe and iterate this Work, and in all points do as you did in the White Work, in the great Elixir before, for this Sulphur is of the same Nature, and thus shall you have the white Work perfectly made, and the Stone in half the time, and with half the Labour; which is not only a precious Jewel, but a great secret also.

The like Accurtation of the Red-work done by the aforesaid Sulphur.

Take either the one half or the whole of this abovesaid Sulphur of Nature, and dissolve it once with our red Mercury congeal it again, and then Seal it up in Chymea and set it in Cinerition (or Ashes) till it be thoroughly digested, and until it hath put on his Purple Colour or Fiery Chariot, then put thereunto so much of the Ferment of Soll, when it is Ferment of Ferments, as may contain the 4th part of the said Sulphur, then fix them together under a Fire in a fixatory Vessel, which will be well done in 3 days, and when they be become one very fine Red Powder, then Incerate, that is, Imbibe it with the red Oyl of our Stone, which is our red Mercury and red Lunary, and Fire of the Stone, and continue in doing in all points as in the great Work aforesaid until the Stone be hard, transparent in Colour like a Ruby or Jacinth flowing in Fire, and not evaporating, then have you with less Labour and Expense of time the perfect Red-Stone for the which thank God.

This is the pleasant and dainty Garden of the Philosophers, which beareth the sweet smelling Roses white and red, abbreviated out of all the Work of the Philosophers, containing in it nothing superfluous or diminished, teaching to make infinitely Gold or Silver according as the Medicine was prepared, having Vertue to heal also all Grievs and Sickneses as well proceeding of cold as of hot Causes through the subtilty of his Nature, above all other Medicines of Physitians, for it comforteth the Healthy, strengthneth the weak, and maketh the Aged seem Young, and driveth away all Grief, and putteth venom from the Heart, it moysteth the Arteries and joynts it dissolveth all things in the Lungs, it cleanseth the Blood, it purgeth the Pipes, and keepeth them clean, and if the Sicknes be of one Months continuance, it healeth it in one day, if of one Years continuance, it healeth it in 12 days, and if the grief be very old, it healeth in one Month. To conclude, whosoever hath this Medicine, he hath an incomparable Medicine above all Treasures of the World, Praise God.

LIBER SECRETISSIMUS

GEORGE RIPLEY

Aut hic aut nusquam. Liber Librum aperit.

The Whole Work of the Composition of the Philosophical Stone and Grand Elixir, and of the First Solution of the Grosse Bodies:

Take our Artificial Antimony, but not the Natural Antimony as it comes out of the Earth, for that is too dry for our work, and hath little or no humidity, or fatness in it, but take I say, our Artificial Antimonial Compound, which is abundantly replenished with the Dew of Heaven and the fatness and unctuosity of the earth, wherein precious Oils and rich Mercuries are by Nature closely sealed up, and hidden from the eyes of all ignorant deriders of the great and wonderful mysteries of Almighty God, to the end that seeing they should not see, nor understand, what he hath inclosed in the most obvious, common, and contemptible beginnings of all Things in the whole World.

This our Antimonial Compound is only to be revealed to the Children of Art, who firmly believe the constant truth thereof, and whom in all fraternal love and charity we say, that it is made of one Sulphur, and of two Mercuries, which otherwise by the wise Philosophers are called, the Sun, Moon, and Mercury, or as some of them will more plainly have it, Salt, Sulphur, and Mercury, which are the three several and distinct substances and bodies,

although for the most part we term them but one Thing, because in the conclusion of our work they make but one Thing, that is our admirable Elixir, and they have all one original, and tend altogether but to one end. For if we had not in our Work a triune aspect of these Planets, and did not begin it with a Trinity, all would be lost labour and inutilous profile.

Wherefore if thou wilt thrive in our Art, we wish thee to begin with our Mineral Trinity, whereof this our Artificial Antimonial compound is made. Take then first in the prime beginning of thy Work, these three noble Kinsmen, who are immediately indued with all the strong and subtile qualities of the four Elements, and in their due and most natural proportions, (in which proportions see thou do not erre, for if thou do, thou shalt never reduce those bodies into our true Chaos, and so thou wilt be constrained to begin again, which will be a most tedious discouragement unto thee). Put them into a good and strong cucurbit, or glass body, and close it well on the Top, that none of the spirits exhale, for if they find a Vent to evaporate, thou art undone, because thereby thou loosest and wasteth the flowers of our Gold. When thy Vessel is well closed, put it into the Philosophers Oven, and set it in Ashes or sand, with a temperate fire under it, for the space of a Philosophers Month, which is six whole weeks, and in that time our grosse bodies will be dissolved and mortified and made fit to begin a more royal generation.

In this time of dissolution and putrefaction our three noble Kinsmen, most unnaturally become the immane homicides of each other, for they spare not with all cruelty to extract each others vital blood, and are stewed in their own proper gores, and become soft and tender, like unto butter, and are made all one thing without any difference, or distinction. When thou hast brought thy work to this pass, thank God, and be glad that through his Grace and mercy thou hast obtained our Chaos dark and mistie, which is the true one Thing written of by all the Philosophers,

our confused mass, and the prime ground of all our Secrets, for therein lieth invisible couched, our Gold and Silver, our Sulphur and Mercuries, our Christalline Water, our Oils and Tinctures, and our four Elements which thou must make visible and apparant to all seeing eyes, else can nothing be effected, neither shalt thou ever obtain thy wished for silvery and golden desire.

These Mercuries, Waters, Oils, Tinctures, and Elements, make visible then and conspicuous thus. After the aforesaid months end, thy vessel being cold, open the mouth thereof, and set on the top thereof a head of glass well fastened thereunto, and place it in our Bath, and close well a receiver to the mouth of the helmet, and draw out all the insipid and faint water, which take away and reserve it close by itself, then fix your receiver on again, and with a stronger fire in ashes, and draw out all the White fume, which is called our Air, silverie Tincture and Virgins Milk, which also remove and keep it likewise most close stopped by itself. Then last of all put to another receiver, and in sand, with the strongest fire thou canst make, separate the red fume, which is called our natural fire, our golden Tincture, and radical humidity of our Elemental bodies, and continue thy fire so long until it leave bleeding, then asswage the fire by degrees, and suddenly close it well with wax, that the spirits vanish not away, for this is called our blessed Liquor, and trust me there is not a stronger poison in all the World than it, therefore keep it close and meddle not with it till hereafter.

Thus now the work of Art, for Division and Separation, is the sole work of Art and of the Artist, and not of Nature; for here Nature is forced by the Skill of the Workman, to forgo and part with her beloved Elements, which she so straightly kept chained and inclosed in her bosome, and which by violence by external fire, are even as it were forcibly rent and torn from her.

Indeed, the first Work of Solution and Mortification is the Sole operation of Nature, for the Materials being inclosed in their

dungeon there Nature attenuates them, there she dissolves and putrefies them, and causeth them to run a retrograde course into their own first matter again, that is, into a slimie and viscous mass and substance, whereof at first out of the four Elements they were formed and begotten. And in that first work, the Artist is but only a fire maker, which only giveth Nature strength and power to work in and upon the materials, for without an exciting fire Nature were not able to effect anything, but she would wholly remain idle and void of course, and that in regard of the extreme coldness of the Mercury, for where cold predominates, heat must needs lie fettered and immoveable, but when the external fire stirreth up and provoketh the fierce indignation of the Salt Menstrue, she presently seizeth upon the fat unctuous body of the Sulphur, and extracts his natural heat and fiery element, and then both of them together do so ardently incircle and work upon the cold Mercury, that they dissever and scatter all his members into smaller atomes than fly in the beams of the Sun, and then heat beginneth to get the supereminence.

Therefore in this FIRST WORK the Operator is but the Trustie administrator of Nature, which in this case, the most illeterate and simple man in the World may be.

But in the Secret Work of the conjunction of our Elements, both Nature and Art, hand in hand accompanying each other, for there the Artist findeth and imbibeth, and Nature fixeth and congealeth, which we will show hereafter, when we handle that work.

The FIRST WORK OF SOLUTION reduceth our Trinity and Antimonial Compound into a green gum, called the Green Lyon, which gum dry moderately well, but beware thou burn not his flowers, nor destroy greenness, for therein lieth his Soul, which is our main Secret.

And our SECOND WORK manifests those things which were before hid from sight, namely, it makes our four Elements to appear visibly, and to be had generally and distinctly. But in this Second Work if thou extract our Air and our Fire with the phlegm water,

they will the more naturally and easily be drawn out of their infernal prison, and with less losse of their Spirits, than by the former way before described.

After division is perfectly celebrated, thou shalt find in the sides of the Cucurbit, and also in the head of the Alembick a white hard Ryme much like the Congelation of a frosty vapour, or like unto Mercury sublimate, which keep charily by itself in a clean glass well closed, for therein lieth hid a great secret, for therewith thou mayest abbreviate the work, in half the time, and with half the labour that else it would be done in, which will prove a greater ease and benefit, and shorten expenses.

The Cleansing of our Base.

It is most certain, that the external fire is a great friend to us, and his nature is such, that he can indure no impurity in anything, therefore at the day of Judgement, the Elemental fire shall purifie, cleanse, and burn up all the impure earth that we tread on, and purge it from all dross and filth.

So likewise must it do in our work. Wherefore after the separation of our Water, Air and Fire out of our Earth; Take out the black feces which remain in the bottom of our Vessel, called our Dragon, and grind it into small powder, and calcine it in two crucibles luted together, in a potters furnace, or in a glass, or wind furnace, until it look whitish or something grey, which Calx keep by itself, for it is called the Base and Foundation of our Work, and it is now called MARS, and our White Fixed Earth.

The Purification of our Faint Waters.

But that thou mayest loose no time nor be idle, while the Earth is calcining, distil the Water that was first drawn out of the Compound, seven times, until it be clear as Crystal, but do it

by itself alone, not intermixing any other thing therewith, and then hast thou our pure river of Water of Life, which hath power and virtue to revive the dead body from whence it sprung, and to make it white and Shining like a pure Alabaster. As for our other Arie and fiery Waters, they are so fixed and permanent, that no fire will again elevate their substances, but they would stand in the fire, until Doomsday without any wasting or exhalation.

All things being now purified without and within, now beginneth the Work of Art and Nature, wherein, the one must inseparably aid the other, for if either refuses to help each other, all the former sweats and Toiles are to no purpose, for Nature can not bring our disserved elements together without the assistance of the expert Artist; neither can the Artist coagulate the elements put together without Nature, wherefore Nature implores the aid of the Artist with an Adjuna me, & ego adjunabose. And the Artist finding before, what good Nature had done him, in dissolving and putrefying the bodies, is as ready to help her, thus.

The Work of Conjunction of our Elements.

Take the abovesaid calcined faeces called MARS, or Our Dragon which devoureth his own Tail, and put thereof so much into a glass body, as scarcely fill half of it, and pour thereon so much of our rectified water of Life, as well may but cover the Calx made into powder, which done, incontinently stop the glass with a blind head well luted to the body, and set it in hot ashes, until the Calx have drunk up and congealed all the Liquor, which it will do in eight days, and so from eight days to eight days imbibe the said Calx with his own water, and that he will drink no more, but is very white and shineth as the Eyes of Fishes, and be full of Chrystalline Plates, then, the said Calx being very dry, take it out of the glass, and separate from it, all the Chrystalline Plates, and make them only into Powder, put that powder, which we call

SULPHUR OF NATURE, or FOLIATED EARTH into another glass, and pour thereon some of our White Arie fume called Virgins Milk, upon a lent fire congeal them together, and continue this Work until it have drunk almost all his Air, and is become fixt and permanent. Then take it out, make it into powder and incerate it with part of his reserved Air by drops, until it become like liquid honey, and that it will melt and flow like Wax, on a coal fire, and not evaporate, thus hast thou the perfect White Stone, and Silverie Medicine, which transmuteth all imperfect metalline bodies into true, solid and perfect Luna.

The Red Work.

When thou hast once obtained our White Stone in manner and form aforesaid, divide it into two equal parts, and to the one of them put the 4th. part of Mercury sublimate both of them pulverized, mix them well together, and put them into a glass which stop close, and set it into your furnace, and there let it stand for the space of a month, in a temperate fire, until it be one body, then take part of it to project for your necessitie, and the other part you may still multiply with sublimate, or Quicksilver purified with Salt and Vinegar, unto your lifes end, and so substract and multiply at your pleasure.

But for the Red, take the other half of your reserved White Stone, and pulverize it, and put it into a glass, and pour thereon a little of our fiery water, or Golden Tincture, and congeal them together upon a slender fire lest your glass break, by force of the venome and insuperable power of our Red and fiery Mercury, do so once or twice, until it be perfectly fixed, then take it out make it into red powder, and incerate it in a crucible with his said red Oil, or fiery Water, until it flow like Wax, as you did the White Medicine, then have you OUR DARK RED STONE somewhat like the powder of an Hoematite, which is able to do miracles upon

earth, but we intend not to reveal them at this time, leaving it to be experienced by those, whom Almighty God shall think worthy to teach, by this our little and brief, but pithie and true book, unto whom we perpetually owe all thinks and praise, for endowing us with the Knowledge thereof.

The Accurtation of the Great Work, which saveth half the Time and Labour.

The White Rogue, or powder, whereof we spake before, and willed thee carefully to reserve it, which is perfect Sulphur of Nature, and foliated Earth, which needs neither imbibing, nor digesting unto the white.

Take it therefore, and being ground fine and small, imbibe it with a fourth part of our before said Air, or Virgins Milk.

But observe by the Way, that thou must have great store of our Water, Air and Fire, and those extracted out of five or six several Compounds, or Chaos, so that after you have driven one Chaos out of the Oven, you must presently set in a new one, and so successively one after another, and then separate their elements, for else you will want waters and oils for imbibition, inceration, and multiplication, and if thy work be discontinued for want of such materials, all is spoiled and will come to nothing, for if thou once begin, thou must proceed without stay or interruption unto the full end.

But to the matter, having imbibed the said Ryme, congeal the whole on a soft fire, until it be drunk up, then imbibe and congeal it twice more until it be fixed, after that powder it, and incerate it, with some of our Air by drops, as thou didst thy white medicine before, until it flow like wax upon a red hot iron, and fly not away, thus shalt thou have the White Stone perfectly made in half the time, and with half the labour which is a precious Jewel, and a great Secret.

The Accurtation of the Red Work.

Take the whole, or the half, of this our White Stone, made of the said Ryme, and being pulverized, put it into a strong egg glass, and imbibe it with a little of our Red fiery Mercury, and set it on a weak fire for fear of breaking the glass, congeal it into a dry powder, then imbibe it and congeal it so twice more until it be strongly fixed, then take it out, pulverize it, and incerate it with our said fiery Oil by drops in a strong crucible, on a gentle fire until it flow like wax as is before said. Then hast thou the Red Stone perfect with less labour, expence of time and costs, for the which ever thank God.

This Secret was never before discovered by any of the Ancient Philosophers, for they were ever envious of their rare Mysteries, which we have now fully disclosed, for the honour of God, and for thy good, that thereby thou mayst perform holy Works of Charity and Mercy, plentifully supplying and relieving the fatherless and widdowers, redeeming prisoners and captives, especially such as suffer for our Blessed Lord and Saviour, Christ Jesus sake.

Our White Stone is Multiplied by reiterate imbibition, congealation, and inceration, with our Airie Virgins Milk, for the more and oftner you put that to it, the more it increaseth in quantity, and it is thereby made the more subtile and penetrating, and converteth the more metal, with the lesser of its quantity.

In like manner our Red Stone is also multiplied by reiterate imbibition, congealation, and Inceration with our fiery Oil, or Red Mercury, and therewith thou mayst so acuate it, that it shall be able, not only to penetrate metals, but also the hardest Stones, and whatsoever other said Things in the Whole World.

Whosoever then shall obtain these Medicines, he shall have incomparable Treasures, above all the Treasures of this World.

F I N I S .

THE ACETATE PATH

Resource Papers, Volume 3

Collected by

Russell House

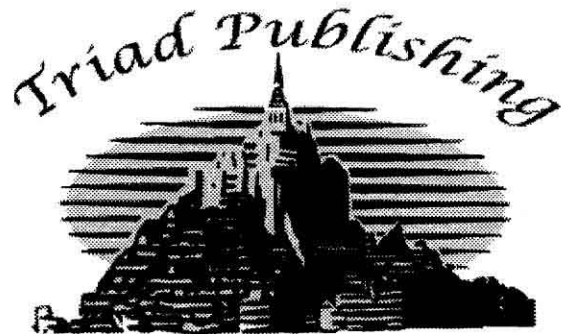


TABLE OF CONTENTS

| | |
|---|---|
| Frater Albertus | Excerpt from "The Alchemist of the Rocky Mountains" |
| Frater Albertus (and others from the PRS) | Articles, Questions and Answers and Interviews from a variety of publications which includes "The Alchemical Laboratory Bulletin", "Parachemy" and "Essentia" |
| Archibald Cockren | Excerpts from "Alchemy Rediscovered and Restored" |
| Jean Beguinus | Excerpts from "Tyrocinium Chymicum" |
| Dr. John Dee (questionable) | Excerpts from "The Rosie Crucian Secrets" |
| Edward Kelly | Excerpt from "The Alchemical Writings of Edward Kelly": "The Humid Path" |
| Basil Valentine | Excerpt from "Parachemy": How to Make the Salt of Antimony |
| Basil Valentine | Excerpts from "The Triumphal Chariot of Antimony" |

© 1970 by PARACELSUS RESEARCH SOCIETY
All Rights Reserved

To Frater Albertus

*The Alchemist
of the
Rocky Mountains*

FRATER ALBERTUS

Printed in the United States of America
By SERVICE PRESS, INC., Salt Lake City, Utah

PARACELSUS RESEARCH SOCIETY
Salt Lake City, Utah U.S.A.

The hearty laugh of the alchemist reverberated throughout the lab. "What do you think he would have given if he would have had all this in his own time?"

"I'll bet he would have thought he was already in Heaven in a Heavenly laboratory," laughed Elizabeth Gunderson.

"See this bottle?" The alchemist lifted a one-liter clear glass bottle high enough for all to see. It sparkled with a radiant Burgundy Red. "You know what this is?" he asked Dr. Farnsworth. He shook his head. "No, I don't know. It looks like red wine to me."

The Gundersons looked at each other with an expression that said, "this must be it!"

"The essence of antimony," replied the alchemist, and then continued. "Some say it is a violent poison. In fact, it is indeed poison when we take the metal per se. As with all substances, when we free its own true essence we have the essential part thereof which in its final purified state is not poisonous."

"Would this apply to all minerals and metals?" asked Dr. Farnsworth.

"Yes, it applies to all of them," the alchemist answered. "You see, when once you have mastered the process it applies in all cases. There may be some very slight differences here and there, but such are really very slight. The basic formula remains the same."

Reaching for another volumetric flask, he held it up to the light streaming in from the window. "This looks green and not red, as you can see," he said. "It is the green lion, as the old alchemists called it. From it is made a gum when more of the moisture has been removed. This sticky gum will yield the coveted alchemical mercury, or alkahest."

"But there's more than one alkahest," interrupted Dr. Farnsworth.

"Indeed there is, just as there is more than one kind of alcohol or one type of blood," the alchemist assured him. "Now, look over here. See this bottle with the clear liquid in it? This is THE mercury. There are many alkahests, but only one philosophical mercury. Let me show you."

He took a porcelain dish and poured some of the clear liquid in it. Then he reached for a box of matches. "Step back and watch,"

he said, as he ignited a match and brought it near the small amount of liquid he had poured in the dish. No sooner did he approach the dish than the liquid flamed up and burned with a brilliant flame. "This liquid isn't alcohol, nor has any flammable liquid been added to the substance from which this philosophical mercury was extracted," explained the alchemist. "It was inherent as a flammable gas that had condensed into a golden-colored liquid. With gentle heat and no moisture — the so-called dry process — was this philosophical mercury obtained."

Dr. Syndergaard nodded. "This is the beginning for the Great Work. Without it nothing can be accomplished in it."

"Right," said the alchemist, as he put down the matches and turned towards the group. "This is the beginning. But let me add something here and now. This alkahest you can get from any metal as long as such are in their native state. Take this piece of common iron here," and he reached for a piece of four-square iron as it is used to make iron railings. "This will not do. The reason is that it is devoid of life. It is dead. It has no more mercury. But this here," he reached for an ordinary quart fruit jar, "this contains iron sand from a beach in New Zealand, from the north island." He held the jar up and turned it from side to side so the tiny particles shifted in the jar.

"But it does not look like raw iron. It is not rust-brown, it is black," said Dr. Farnsworth.

"Yes, that's quite right," said the alchemist. "The reason I have this here is to prove that this is what nature produced when man has not interfered. It has been washed with plain water to remove the salt from the sea water, or any organic substance which might have adhered to it, but that is all. Now this can be extracted, without any solvent or menstruum, as the old alchemists called it, this very philosophical mercury. Any metal will yield it under the same conditions after it has been reduced to a fixed salt. This is the entire key. Do you have this key by now?" He looked at each one as he asked this question.

"Oh, this is ridiculous," said Dr. Syndergaard. "Here I have been trying to unravel the secret of the old alchemists in their books and

manuscripts that fill my library at home, only to find that it is as simple as you say."

"Not for me," said Dr. Farnsworth. "It seems to me that a lot has been left out from the raw ore to the gas condensing into a liquid that burns. Sorry, I just don't get it."

"Me neither," added Elizabeth Gunderson. "You're way ahead of me."

"Then you will have to contemplate this whole matter some more until you have reached the same conclusion that all of us have," the alchemist told them. "Once you have this philosophical mercury, the royal road lies open before you and you may begin your journey to reach at its end the coveted goal, the Opus Magnum or the Great Work, the stone of the wise."

"Archibald Cochran wrote in his book, 'Alchemy Restored and Rediscovered,' that this golden water has to be separated into a clear liquid and a golden colored one," said Dr. Syndergaard.

"Indeed," replied the alchemist. "You need the mercury and sulphur separated and purified. Look here." He reached for a bottle that was very tightly stoppered, with the ground glass stopper covered to the neck of the bottle with wax.

"How did you do that?" said Elizabeth Gunderson as she stared at the wax coating.

"When the stopper was inserted, I turned the bottle upside down into some molten wax. It cooled immediately when I removed it and made an air-tight seal," he explained.

"Simple, very simple," was all she could say.

This contains the clear mercury and this bottle in my right hand contains the golden-colored sulphur of the alchemists. These two you need besides your calcined salt, ready to receive them. These are the three essentials that will unite to form one very valuable solid substance that will do for your body what no other medication can accomplish. Now you know what the Philosopher's Stone is and how it is obtained and from what. Your previous studies and the little work on the plants will have prepared you for all that is to follow.

"Have you got a stone here, I mean a Philosopher's Stone?"

asked Elizabeth Gunderson. After all, you have told us so much I don't think it is out of place now."

She was apparently the only one who didn't think it was out of place. Godfrey Gunderson looked at his wife with surprise. This remark had been totally unexpected, even from Elizabeth Gunderson. Dr. Syndergaard only smiled. He had reached the point where nothing Elizabeth Gunderson said shocked him.

The alchemist shrugged his shoulders and with a twinkle in his eye, replied, "Who knows, maybe there is one around here somewhere."

All four exchanged glances that said a million words, but none seemed to be so taken in as Elizabeth Gunderson. Her imagination was beginning to work overtime.

"As you know by now," the alchemist continued, "transmutation means change from one state to another. According to the universal law of changes or polarity, this takes place both on the physical as well as on the mental plane, because life, or in its other expression, spirit — is eternal. Please get up and come with me over to the wall where the mirror is hanging."

All got up and followed the alchemist, who had walked on ahead of them and stood before the mirror. When all had arrived, he said, "Now look into the mirror and watch," and he turned around.

"I know what you're going to do," said Elizabeth Gunderson. "The same as we did before, to see what former incarnations will reveal."

"Wrong," said the alchemist. "Not the past but what the future will show. Now watch." All looked into the mirror, gazing deeper and deeper. The faces faded into nothingness and in the mirror a desert landscape opened up before them. It was the ending of a desert and the beginning of a beautiful landscape that extended into the distance. Everyone present realized by the mountains on the side and in the far distance that it was a typical Utah or Nevada scene, except for one puzzling point . . . a point of wonder. It was not desolate as it should be, but was green and lush with vegetation.

"You are wondering how this can be possible," said the alchemist so softly that his voice came into their consciousness as from far

The Philosophical Mercury

By Frater Albertus

The dream of all alchemical aspirants begins with obtaining the philosophical mercury, the elusive substance that is needed to make the philosopher's stone. Very few have been able to bring this age old dream to a realization. Books tell us of the stories of those who have made such attempts and their trials, disappointments, and heartbreaks. A few claimed to have reached their coveted quest, at least of producing the philosophical mercury so that the actual or Great Work could commence, for without the philosophical mercury it would be impossible to reach their goal.

One will have to ask: Is there really such a substance to be had? If so, what is it like? Can it be produced in our day and, above all, is it known that someone has really produced it just recently? If this cannot be answered in the affirmative, there is no need in going on, because so much has been written and retold about all this that it becomes almost superfluous to write anymore about it.

Fortunately, this question can be answered in the affirmative. Yes, the philosophical mercury can be produced in our own day, and it can still be accomplished by those who have become initiated into this alchemical procedure.

Again, another question may arise. Why are there so few who have accomplished this and why the secrecy about it? Looking back, it will be noticed that those in ages gone by have held this a well guarded secret. If one takes into consideration prevailing circumstances where greed of potentes and those in authority practically held sway over what was to be taught and what people had to think, one can very easily form an image as to what would have happened if the power attributed to the Philosopher's Stone had fallen into greedy hands.

It seems strange at first that thousands of volumes about this elusive philosophical mercury and the philosopher's stone have been written mostly from hearsay and, by comparison, very little evidence is available of those who have testified to their accomplishments. Again and again the same individuals are cited and quoted, and these comprise an extremely small minority when compared with those who write and embellish the results of successful laboratory alchemists.

Why all this secrecy in our own times when freedom of thought and speech are inalienable rights of individuals? Why not proclaim openly how to produce this philosophical mercury and make it known to the scientific world for the benefit of all concerned? Such questions are valid. Well then, what is the answer? The answer is: How to produce the philosophical mercury can be found in chemical text books.

Immediately, this will be denied by those who say that they have looked in vain for such information in chemical, physical, or pharmaceutical texts. And still the answer stands. I have before me the text of the section on Chemistry in the Encyclopedia Britannica of 1771* where the process is outlined, though even unknown to the author thereof that what he came up with is indeed the philosophical mercury. Since the latter is a product produced in the chemist's laboratory, it will have to stand up to an impartial chemical analysis, as any substance will have to. The strangest of all things is that the chemist's work to analyze and even synthesize substances seems to end there, as a physical or pharmaceutical evaluation exceeds the chemist's normal procedures. A chemist can produce an analysis, but it is beyond his work to evaluate the possibilities that perhaps only a physicist is able to come up with. Whereas any therapeutic values only medical evaluation can produce.

It is this shifting from one to the other with each one not being conversant with what they are dealing (that can lead to such final accomplishment as a Philosopher's Stone) that has caused the furor among scientists and the outcoming denial that such substance known as philosophical mercury can be produced. Yet, the very ones making such denials find the procedures to produce it in their textbooks to this very day. The only thing such scientists lack is a training in natural philosophy. Science as a whole has removed itself too much from the inherent love of wisdom that nature reveals in all her products and substitutes its own opinions, based upon the knowledge received primarily from the very natural phenomena it brushes aside as superstition.

Well then, what about the philosophical mercury that has been obtained by some, such as students of the Paracelsus Research Society? Why don't they tell about it? For the very same reason as anciently, because those ready to receive it do receive it and since it is a strictly personal matter keep it strictly as such. Why should they give something to anyone who is not ready to receive it? How do they know others are not ready to receive it? By a simple token, and a very simple one at that. Such would have received it in the same direct way by revelation. Some will exclaim, "Good grief! Now religious revelation enters into this thing." A revelation is nothing else but making known what was not known before. All training and assistance in the studies of students at the Paracelsus Research Laboratory is preliminary to receiving such self revelation. It is of tremendous help to associate with those of like mind who can assist us to receive such revelation in a direct way. In such a manner, it becomes a strictly personal affair with a higher intelligence, and there will be no misunderstanding among those who have gone independently, one not knowing of the other, through such identical revelation. And that is the final proof.

Those who have received such do not keep silent among themselves but commune very openly, freely, and sincerely with each other.

* Edinburg, printed for A. Bell and C. Macfarquhar and sold by Colin Macfarquhar at his printing office Nicolson Street. MDCCCLXXI.

A strange thing has happened to some who, out of exuberance or whatever reason, prematurely prided themselves on their accomplishment. After a while, they have had a lapse of memory, if one would call it such, and have in vain tried to recover what they have lost. It becomes unintelligible to them and to those unto whom they have told it. Strange indeed. But who can explain all that goes on in the mind of man. Man should have control over all this but he does not always exert it. And that is the reason why those who do produce the philosophical mercury keep their mouths shut to those unto whom the same revelation has not as yet come. Gladly, they will assist earnest seekers so they, too, will go through such personal experience, but one should keep in mind that such is strictly a personal experience.

Granted, there are many alkalests of which the philosophical mercury is the highest, and many of such alkalests may be known to laboratory alchemists and can be worked with. However, there is but one philosophical mercury, and those who have obtained it for and by themselves are entering into the realm of the alchemists that will make things possible that only the help of the philosophical mercury can bring about.

As of this writing, there are about a good half a dozen PRS students that are living proof of what has been set forth herein. Indeed, this is a small number out of the many hundreds of PRS students all over the world. Still, it is a testimony that the philosophical mercury can be obtained and worked with in our very own day. When one considers that the PRS only began to openly teach laboratory alchemy in 1962, which was at the very time when the seven planets were all conjunct in Aquarius, this averages with some students to be a length of time of only between nine and twelve years.

The editor of "Light," a British Publication, wrote about Archibald Cockren, with whom he was personally acquainted: "It was after forty years (so he told me) of labour, theoretical and practical, that he had at last discovered the ALKAHEST, the Universal Solvent."

I might add that some think that all they have to do is to read alchemical books, equip a laboratory, and in space of a few months come up with the philosophical mercury. No wonder that there are so few that are persevering and keep on working, even with ever-present failures staring at them, and, as some of the younger generation call them, are being a kook. †

The Philosophical Mercury

Liber enim Librum aperit*

In the last several issues of PARACHEMY many hints and clues have been given concerning the nature and isolation of the Philosophical Mercury. In this article an attempt is made to piece together these hints and references to show how the Philosophical Mercury might be obtained.

The first important reference was given in an article on the Philosophical Mercury by Frater Albertus: "I have before me the text of the section on Chemistry in the Encyclopedia Britannica of 1771 where the process is outlined, though even unknown to the author thereof what he came up with is indeed the philosophical mercury."

The one problem with this reference is that, unfortunately, no page number was given. It would be very easy to overlook the particular process because the entire section is filled with various processes dealing with a multitude of substances. So one must either have the eyes to see or a second piece of information. Not having the eyes, a second hint was looked for. This hint came in the form of a question in a recent issue of PARACHEMY which is quoted in full: "Q. When Von Bernus attempted to produce the Philosophical Mercury, he observed a poisoning effect — 'the flies are falling down dead.' The same is mentioned in the article in the Encyclopedia Britannica. Volatile lead compounds may distill over and escape into the air. Could you please point out the danger?": With this new piece of information the task of finding the reference made by Frater Albertus was made easier. All that was necessary to do was to go through all the processes that dealt with lead and see which ones mentioned the poisonous qualities of lead. For those who do not have access to the work, what was found is quoted almost entirely here:

"Reduce a quantity of ceruse into powder; put it into a matras; pour on it twelve or fifteen times as much distilled vinegar; set the matras in a sandbath; leave the matter in digestion for a day, shaking it from time to time; then decant your liquor, and keep it apart. Pour fresh vinegar on what is left in the matras, and digest as before. Proceed thus till you have dissolved one half, or two thirds, of the ceruse.

"Evaporate to a pellicle the liquors you poured off from the ceruse, and set them in a cool place. Greyish crystals will shoot therein. Decant the liquor from the crystals; evaporate it again to a pellicle, and set it by to crystallise. Proceed thus evaporating and crystallising, as long as any crystals will shoot. Dissolve your crystals in distilled vinegar, and evaporate the solution, which will then shoot into whiter and purer crystals. This is the salt, or sugar of lead.

"Lead is easily dissolved by the acid of vinegar. If it be barely exposed to the vapour of that acid, its surface is corroded, and converted into a kind of calax or white rust, much used in painting, and is known by the name of ceruse, or white lead . . .

"The salt of lead hath a saccharine taste, which hath procured it the

*One book opens another. —Rhasis

name also of sugar of lead. For this reason, when wine begins to turn sour, the sure way to cure it of that disagreeable taste, is to substitute a sweet one which is not disagreeable to the taste, by mixing therewith ceruse, litharge, or some such preparation of lead; for the acid of the wine dissolves the lead, and therewith forms a sugar of lead, which remains mixed with the wine, and hath a taste which, joined with that of the wine, is not unpleasant. But, as lead is one of the most dangerous poisons we know, this method ought never to be practiced; and whoever uses such a pernicious drug deserves to be most severely punished. Yet some thing very like this happens every day, and must needs have very bad consequences; while there is nobody to blame, and those to whom the thing may prove fatal can have no mistrust of it.

"Salt of lead may be decomposed by distillation without addition. In order to perform this, you must put the salt of lead into a glass or stone retort, leaving a full third thereof empty, and distil in a reverberating furnace with degrees of fire. A spirit rises, which fills the receiver with clouds. When nothing more will come over with a fire that makes the retort red-hot, let the vessels cool, and then unlute them. You will find in the receiver an austere liquor, which is inflammable; or, at least, an inflammable spirit may be obtained from it, if about one half thereof be drawn off by distillation in a glass alembic. The retort in which the salt of lead was decomposed contains, at the end of the operation, a blackish matter: this is lead, which will resume its metallic form on being melted in a crucible; because the acid by which it was dissolved, and from which it hath been separated, being of a very oily nature, hath left in it a sufficient quantity of phlogiston.

"What is most remarkable in this decomposition of salt of lead, is the inflammable spirit which it yields, though the vinegar which entered into the composition of the salt seemed to contain none at all."

We also find a similar process in "The Art of Distillation" which is quoted in its entirety:

"Take the Calx of Saturn, or else Minium, poure upon it so much Spirit of Vinegar that may cover it four fingers breadth, digest them in a warm place the space of twenty four hours, often stirring them that the matter settle not too thick in the bottom: then decant the Menstruum, and pour on more, digest it as before, and this do so often until all the saltness be extracted. Filter and clarify all the Menstruum being put together, then evaporate it half away, and set the other part in a cold place till it crystalize. These Crystals dissolve again in fresh Spirit of Vinegar, filter and coagulate the Liquor again into Crystals, and this do so often until they be sufficiently impregnated with the salt Armoniac of the Vinegar as with their proper ferment. Digest them in a temperate Balneo, that they may be resolved into a Liquor like Oil. Then distill this Liquor in Sand in a Retort, with a large receiver annexed to it, and well closed that no Spirits evaporate, together with the Observation of the degrees of the fire: then there will distill forth a Spirit of such a fragrant smell that the fragranity of all flowers, and compounded perfumes are not to be compared to it. After Distillation when all things are cold take

out, and cast away the black feces which is of no use. Then separate the yellow Oil, which swims on the top of the Spirit, and the blood red Oil which sinks to the bottom of it: Separate the flegm from the Spirit in Balneo. Thou shalt by this means have a most fragrant Spirit that even ravisheth the senses, and so Balsamical, that it cures all old and new sores inward and outward, and so cordiall that the dying are with admiration revived with it.

"They that have this medicine need scarce use any other either for inward, or outward griefs."
And again:

II

"Take the mineral of Venus or Saturn, and drive their spirits in a retort; each of these dissolveth gold radically, after its purification.

III

"Take pulverised ore of Saturn, or vulgar Saturn calcined; extract its salt with Acetum or its antinae (anima?); purify it in the best manner, that it may be transparent as crystal, and sweet as honey, and be fluid in heat like wax, and brittle when cold. This is the tree which is cut off, of unwholesome fruits, on which must be inoculated the twigs of Sol."

It can not be mistaken that the three quotes above are talking about the same thing. But is it the Philosophical Mercury? There are two reasons why a conclusion can be drawn that it is: the quote by Frater Albertus given earlier and the reference to the odor of the distillate in the second quote, "there will distill forth a Spirit of such a fragrant smell that the fragranity of all flowers, and compounded perfumes are not to be compared to it."

Compare this to the following quotes from several sources of different times and places. The first is from the modern alchemist Archibald Cockren: "A friend has described this odour as resembling the dewy earth on a June morning with the hint of growing flowers in the air, the breath of the wind over heather and hill, and the sweet smell of the rain on the parched earth."

From "The Testament of Cremer" we find a similar passage: "When this happy event takes place, the whole house will be filled with a most wonderfully sweet fragrance; then will be the day of the Nativity of the most blessed Preparation."

We also find in "Le Livre Des Figures Hieroglyphiques de Nioclas Flamel" the following: "Finalement je trouvoy ce que je desirois, ce que je reconnus aussi tost par la senteur forte." Which translated reads, "Finally I have found what I desired, which I immediately recognized by the strong scent." (la senteur can also be translated as odor or perfume). And finally in an interview with Frater Albertus we find a reference to the smell of the Philosophical Mercury. The quote is as follows: "Q. What is it? A. The Philosophical Mercury. Q. May I smell it? A. Yes. Q. It reminds me of something but I can't recall what right now."

(Continued on page 607)

(Continued from page 603)

So from all the above quotes, the conclusion is that the Philosophical Mercury can be obtained from the Salt of Saturn, also called Sugar of Lead (lead acetate), by a dry distillation followed by successive rectifications. However, it isn't enough to pull a series of quotes together and leave it at that. The final proof of this statement is to be found in the laboratory, where practical experimentation will either prove or disprove the above hypothesis. Those who are prepared and ready will take advantage of this article and either prove or disprove it, and by so doing take us further by sharing with us the results of their experiments. †

REFERENCES

1. Frater Albertus, "The Philosophical Mercury," *Parachemy*, Vol. V, No. 1, p. 395.
2. "Questions and Answers," *Parachemy*, Vol. VI, No. 4, p. 592.
3. "Chemistry," *Encyclopedia Britannica*, 1771, Vol. I, pp. 169-170.
4. John French, *The Art of Distillation*, (London: Richard Cotes, 1651), Book 3, pp. 73-74.
5. *The Alchemical Writings of Edward Kelly*, ed. and trans. A. E. Waite, (New York: Samuel Weiser Inc., 1973), p. lvi. This work (Saint Dunstan of the Stone of the Philosophers) can also be found in *Parachemy*, Vol. I, No. 2, p. 45, under the title of "Alchemical Compositum."
6. French, *op. cit.*, p. 74.
7. Archibald Cockren, *Alchemy Rediscovered and Restored*, (Calif., Health Research Reprints, 1963), p. 123.
8. *The Hermetic Museum*, ed. and trans. A.E. Waite, (New York: Samuel Weiser Inc., 1974), Vol. II, pp. 75-76.
9. Claude Gagnon, *Description du Livre des Figures Hieroglyphiques . . .*, (Montreal: Les Editions de l'Aurore, 1977), p. 89.
10. "Interviews with Frater Albertus," *Parachemy*, Vol. VI, No. 2, p. 522.

— 607 —

NOTE: It may be of interest to those who lay claim to planetary influences upon minerals and metals that such are said to correspond as follows:

| | |
|----------------------|----------------------|
| Aluminum to the Moon | Magnesium to Mercury |
| Calcium to Saturn | Potassium to Uranus |
| Copper to Venus | Sodium to Jupiter |
| Iron to Mars | Zinc to Neptune |

Minerals, it is said, differ from *metals* in the above interpretation. For instance, the metal Antimony is also related to Uranus as is the mineral Potassium. Likewise, the metal Lead is associated with Calcium to Saturn. Magnesium and Quicksilver share the same planetary ray influence of Mercury, while Sodium and Tin are supposed to come under Jupiterian influence. †

Q. Do the Old and New Testament have a great deal of physical alchemy contained therein?

A. Yes.

Philosophical Mercury

The two words which make up the title of this treatise have caused much controversy for thousands of years. There are many scholars who vehemently deny even the possibility of the existence of such a substance and they ridicule and deride any person who would entertain such ideas.

Other people "believe" that the mercury of the philosophers exists but have no certain knowledge one way or the other, rather they rely on the opinions of others expressed verbally or in the many books which deal with this elusive substance. Again, others have actively sought the "mercury" but for some reason have not found it and have in due course lost their belief in its existence. To those who successfully persevere comes a happiness which they are hardly able to express, and the door opens to far wider vistas.

The sages agree that of the three kingdoms only in one is the true mercury found, that of the mineral kingdom. In order to discuss the preparation of the mercury a discussion of the manner of formation of metals and minerals is a necessary precursor. Here is a brief extract of Basil Valentine:

"Let me tell you, then, that all metals and all minerals grow in the same way from the same root, and that thus all metals have a common origin. This first principle is a mere vapour extracted from the elementary earth through the heavenly planets, and, as it were, divided by the sidereal distillation of the Macrocosmos. This sidereal hot infusion, descending from on high into those things which are below, with the aerosulphurous property, so acts and works as to engraft on them in a spiritual and invisible manner a certain strength and virtue. This vapour afterwards resolves itself in the earth into a kind of water, and out of this mineral water all metals are generated and perfected. The mineral vapour becomes this or that metal according as one or the other of the three first principles predominates, i.e., according as they have much or little mercury, sulphur, or salt, or an unequal mixture of their weights. Hence, some metals are fixed, and some are not fixed; some are permanent and unchangeable; some are volatile and variable, as you may see in gold, silver, copper, iron, tin, and lead.

"Besides these metals, other minerals are generated from these three principles; according to the proportion of the ingredients, we have vitriol, antimony, marcasite, electrum, and many other minerals.

"In its very first astrum, or star, and its first substance, gold has more perfect sulphur, and more perfect mercury than the other metals and minerals. Hence its operative virtue is much stronger and more potent, as it is also more efficacious than the stars of the other metals."

It is clear to see that in order to make the perfect philosophical mercury, gold then is the best substance to begin with. Unfortunately, there are two major drawbacks when using gold. The first is the expense and the second is the difficulty in actually separating the three principles of gold. Silver, the next most perfect metal has similar difficulties, even if not quite to the same degree. The other metals (Cu, Fe, Pb, Hg, Sn), are less expensive and easier to work with. However, the mercury contained therein is much less pure and perfect than that of gold. It would seem then that the search for the philosophical mercury is not an easy one.

Fortunately, there is a solution. If the mercury from one of the less perfect metals is obtained and this then is purified and perfected, then a philosophical mercury would be obtained. This is the method by which the author has obtained the mercury from Pb, Cu and Hg.

Prepare the salt of the metal you wish to work with according to art. (This can be found in many books which write of the Stone of the Philosophers.) Then effect a separation of the three principles by means of vulcan. The apparatus shown in the illustration was found to be effective in this separation.

A is the reaction vessel containing the prepared salt.

B is the heating mantle contoured to fit A and to provide even heat.

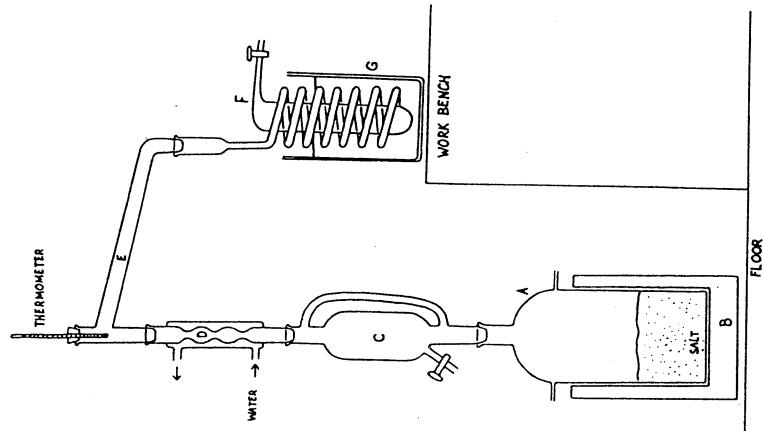
C is a receiver where first the phlegm and then the Sulphur is collected after being cooled by condenser D.

E is a still head.

F is a coil of glass tubing running into a receiver.

G is a beaker supporting the coil and receiver, and containing acetone in which is dissolved dry ice (frozen CO₂), the mixture of which will create a temperature of - 80° Celcius.

The volatile mercury will be driven through the condenser but it is so volatile that it will not be condensed (a white fume or smoke will be seen to pass through the still head), but rather will be condensed by the extreme cold of the acetone dry ice mixture. The oil (or sulphur) will be collected in C, since it will be condensed (for the most part) by condenser



D. The salt will remain in A except for those salts which are sublimed during the separation. Make certain that these are collected and retained since they have been elevated and hence considerably purified.

The mercury then is distilled very slowly seven to ten times. If all the operations have been completed successfully, the Mercury of the Philosophers will be obtained. This mercury, when combined with the purified sulphur and salt, will yield (in due time) the true king of medicine.

The above purified mercury will also dissolve the body of gold to prepare the wondrous aurum potable.

It is interesting to note that when a thermometer is placed in the still head, the temperature will not go above 35° Celcius during the whole operation. This indicates that the substance passing over is indeed very volatile. When a further distillation is effected, the temperature in the still head (i.e. the boiling point of the liquid) will probably be below 30° Celcius. Eventually it will distill at room temperature, 20°-25° Celcius, 68°-77° Fahrenheit. Since the mercury will boil at this temperature, it is ESSENTIAL that the vessel containing the mercury is carefully and tightly sealed or it will no longer be in your possession. Also, when the 7-10 distillations are being performed, great care must be taken to prevent losses of the mercury. It can literally disappear without the operator being aware of its passing until it is too late. If an ice bath (i.e. place the receiver in a dish half filled with ice and a little water) is used to cool the receiver when doing these distillations, there is less chance of large losses. Once this elusive substance has been obtained, it would be very disappointing to have it disappear into "thin air." So take a little care.

When preparing the cooling solution considerable diligence must be employed. Place the receiver into the beaker and then half fill the beaker with acetone. Place a small piece of dry ice (about the size of a cork) into the acetone and considerable bubbling will ensue. If too much dry ice is added, the acetone will most likely bubble up and out of the beaker. Rather, hold the small piece of dry ice with a pair of tongs (your fingers would suffer severe frostbite) just below the surface of the acetone until it dissolves. Repeat this process until the temperature reaches - 70° to - 80° Celcius as measured by a thermometer.

In all likelihood it will not be possible to run this system under vacuum because pressure will build up. This will mean some loss of spirit. However, because the separation can be effected on pounds of salt so that several ounces of spirit and sulphur may be obtained in the space of about 9-12 hours, this will not be a major problem.

There are many other facets of this whole process which could be examined in detail, but since you can't make a horse drink even after leading him to water, what has been said will be sufficient. A little care, patience, and practice is all that is needed to achieve your goal. Remember, all things come to he or she who is patient, but if you sit on your posterior it will take a long time!

Questions And Answers

Q. *What is the difference between the alkahest, prima materia, and first matter?*

A. The last two are the same and have been explained or interpreted in various ways, meaning the substance out of which originated sulphur, salt, and mercury. Again, the mercury is referred to by some as the prima materia without which nothing may be accomplished in the laboratory. The word alkahest is also used in different ways. There are many alkahests but only one Philosophical Mercury. An alkahest is a solvent and may be derived from vegetable, mineral, and metallic sources. The alkahest, the Philosophical Mercury, is derived from metals.

Q. *What is Kibric? What is Zubecc?*

A. Kibric is that from which Mercury comes. The Stone is also called Kibric. Zubecc, also Zubach, is the mastery of the white during the confection of the Stone.

Q. *You have been asked many times about the Philosophical Mercury, I am sure of that. I would like to know, can it be made out of anything or is there something special required to produce the Philosophical Mercury from — or, by any chance, is it a substance known already, perhaps only under another name, or names?*

A. The Philosophical Mercury can be obtained from any metal. In some metals the mercury is unripe, as some alchemists called it, whereas in gold it is most ripe.

Q. *Can acetic acid be used to open up all the metals? I guess what I mean is by doing a dry distillation on any metal acetate can you get the Philosophical Mercury (as long as the metal is living?)*

A. Yes.

Q. *Concerning the Philosopher's Stone, all one needs is the Philosophical Mercury, the Sulphur of the Lead and the Salt of the Lead. Is this correct?*

A. Yes. This does not exclude other metals.

Q. *Is the green lion derived from galena?*

A. Yes, it can also be derived from galena.

Q. *I almost find it hard to believe that by doing a dry distillation on lead acetate and by successive redistillations you can get the Philosophical Mercury. I take it that you have to start with lead sulphide (Galena) so that the lead is "living." One way I was thinking of doing it would be to take Galena and calcine (roast) it to turn it into an oxide, then using acetic acid gotten from red-wine vinegar produce the acetate. Take this lead acetate and then do the dry distillation on it by using the apparatus set up given in PARACHEMY, Vol. VI, No. 2, Page 527. Then rectify. Is this the way (or one of the ways) the PRS teaches it?*

A. Yes.

Q. *An acetate produces a fixed spirit but does it necessarily produce a fixed oil?*

A. No.

Q. *Regarding the Alkhest extracted from Galena: Is there a water, the 'Flood' obtained when you don't use a menstruum?*

A. Yes.

Q. *In Cockren, page 121, paragraph 3, line 4, he mentions obtaining "a salt from the calcined metal by a special process." And again, page 122, paragraph 2, line 5 - "sublimated by a special process." What are these two special processes?*

A. The first is an acetate and the second is during the dry distillation when the sublimate shows.

Q. *Did Cockren, using a variant of the humid way, produce a Mercury with "Clipped Wings?" After initial separation from the golden liquid was the Mercury so actuated it could immediately dissolve gold without further rectification? Is not the clue Cockren found hidden in a religious discourse in The Triumphal Chariot of Antimony?*

A. The Mercury can be so actuated from the golden liquid after its proper rectification and will then accomplish the dissolving of the gold.

Q. *Does The Alkhest actually look like a clear and golden-colored water when it first comes over and, if so, does it have to be distilled after it comes over as per Cockren in "Alchmy Rediscovered and Restored," page 126?*

A. Yes. The first that comes over is the water or the flood, as the old ones called it. Then comes the golden water. This has to be distilled again, as our experiments have proven.

Q. *Is a vacuum necessary or desirable to extract the white and red mercury?*

A. Not necessary but highly recommended as less heat is required.

Q. *When you mentioned 7 rectifications . . . did you mean of the White Mercury only or rectify both the Red and White Mercury before their conjunction?*

A. The mercury primarily.

Q. *How long do you keep the Red and White Mercury separate?*

A. As you please.

Q. *What three substances are joined, "Alchmy Rediscovered and Restored," besides the salt? Is it the philosophical mercury and the potable gold or the philosophic gold (page 126), or the red and white mercurys extracted from the golden water?*

A. The philosophical gold is used. In rare cases the oil of gold is used. Since the philosophical gold yields both mercury and sulphur, it is the natural thing to use in most cases. "Praxis Spagyrica Philosophica" shows how the entire process may be accomplished with the metal gold. Even then, the philosophical mercury is derived from another metal, as gold, as it is to be had, has no more mercury in it but has to be revived or quickened with the mercury to be transformed into a stone.

Q. Archibald Cockren and alchemists before him mention potable gold. It states that only the philosophical mercury can dissolve it and make it drinkable, and do no harm but good. Could such be used in arthritic cases where salts of gold injections are given? Besides have those who have been referred to in Parachemy as having the philosophical mercury been able to make such potable gold?

A. Gold will dissolve in the philosophical mercury, especially when made previously into its salt. We do not know of anyone having received potable gold for arthritic therapy, because it has not been available for medical evaluation. We have one report where potable gold has been obtained by a student. As to the PRS, yes, it is made here in small quantities for research purposes. Due to the high cost of gold, it is very expensive; but, nevertheless, can be made available to qualified institutions willing to run such tests.

Q. On page 127, Cockren says, "ferment of Mercury is added." Does he mean the Red and White together (Philosophic Gold), the Red separately, or the White separately?

A. He refers to the ferment of gold — gold dissolved in the philosophical mercury.

Q. On page 127, paragraph 2, Alchemy Rediscovered and Restored by Cockren, the ferment or mercury is gold dissolved in the Philosophical Mercury. To form this ferment is metallic gold dissolved in the Philosophical Mercury or is a gold salt used? If you use a salt, is it AuCl, (Gold III Chloride)? Also, how much of the ferment is to be added each time?

A. It is best to use no salt but the metal. When using salts, the hydrochloric acid can not be entirely removed, as the gold goes back to its metallic state.

Q. Regarding Cockren's Alchemy Rediscovered and Restored, page 126, what was the ratio of Philosophic Gold to the salt?

A. There is no set ratio because the salt will absorb as much of the philosophical gold as it finds is needed to fully saturate it for further action.

Q. On page 126, paragraph 3, Cockren says the black dregs are calcined to a redness "and carefully separated and treated until it became a white salt." I'm assuming Cockren used lead sulphide (Galena) to get his Philosophical Mercury. This would mean that the black dregs are lead and when it goes to red lead (Pb₃O₄). Is this correct? From here he says it was carefully separated and treated to form a white salt. Does he mean to take the red lead and form lead acetate again? If not, what salt of lead is he talking about?

A. It can be so treated and resolved into acetate again until all the virtues of the lead are extracted.

Q. Does the Philosopher's Stone remain in a liquid form from the citrine color onward, or does it become a solid?

A. It is said to be a solid.

Q. When Von Bernus attempted to produce the Philosophical Mercury, he observed a poisoning effect — "the flies are falling down dead." The same is mentioned in the article in the Encyclopedia Britannica. Volatile lead compounds may distill over and escape into the air. Could you please point out the danger?

A. It was not von Bernus but Richert in the Black Forest who had this experience. There is grave danger working with lead and its compounds if one does not know how to handle them.

Q. Has any work been done on identifying the chemical structure of the Philosophical Mercury and its physical properties (boiling point, melting point, density molecular weight, etc.) Has anything been written or done on this?

A. Yes, it has become a complicated fact because of its simplicity. Due to its temperature range before condensation, it is rated a gas and has equivalents to such gas or gas listed and known to chemistry.

QUESTION No. 76—If the philosophical mercury is the universal solvent, capable of dissolving all substances into their first matter, how is it possible for anything to contain this mercury without being dissolved also?

Answer: Substances referred to here are those which are products of nature. Since these contain the three essentials, sulphur, salt, and mercury, the philosophical mercury will react on its own as found therein causing a dissolution because of its excess. Artificially produced objects (containers) too will react in due course of time if the philosophical mercury is extremely highly rectified and in great preponderance. It may even volatilize itself through the porous substances of containers before it breaks down their atomic structures if such containers have excessive cohesion due to their artificial composition.

Q. How could it be possible for man to partake of a universal solvent (philosophical mercury) without doing irreparable harm to himself?

A. By way of analogy and just as an analogy, consider the use of alcohol in beverages or concentrated form.

Q. I've read several times in different books about Potable Gold. To my understanding this means you can drink it. Is this possible? Can you bring a recipe how to make it and give the source?

A. "The Alchemical Writings of Edward Kelly" contain the following: 'A Way of Making Potable Gold.' "There are two kinds of potable gold. One is called Elixir, and is the stone liquefied into oil; the other is extracted from melted calx of gold with the red oil of Saturn. All other recipes and methods of alchemists are inept and far from our intention, for whatsoever is reduced into a body, the same is crude and undecoced. Nature develops what is good into what is better by the way of alteration. Gold which has not passed through alteration or physical solution has not been educed into something better. Take oil of lead, and circulate for forty days in a steam bath. Distil in retort till more than half has ascended, and then there will be seen in the vessel a white and crystalline water remaining at the bottom, while the oil floats on the surface. Take up this oil, and place the water by itself, as it is worthless; distil this oil slowly two or three times; when quite free from water, circulate for three days, then rectify, and it will be ready."

Translated from the Hamburg edition of 1676.

Inquiries by Students and Answers

Frater Albertus

11. Is the so-called Philosophical Mercury that people often make from commercial lead acetate the *true living Philosophical Mercury*?

A. It can be made from it, but it is not usually obtained at first.

Q. Many members of this class seem to think that the "mercury" that will come over after the so called flood is the "thing" we are looking for. I think that this is only the first step in the right direction to obtain the blessed "Mercury of the Philosophers". Any comments?

A. You are right. It is but the beginning.

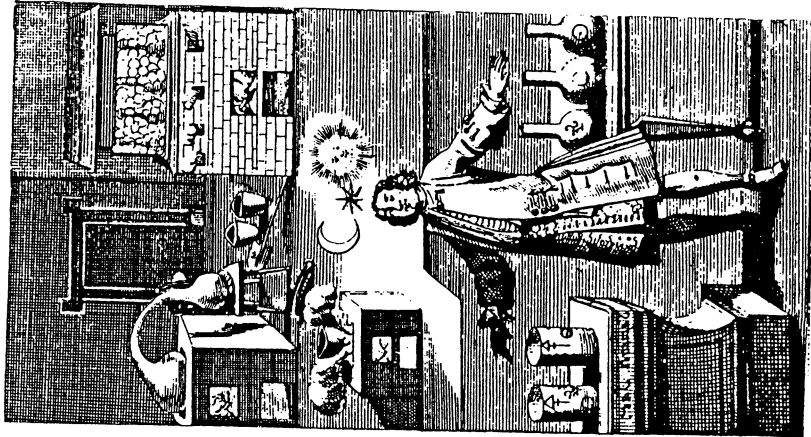
Q. Has it been determined once lead acetate has been distilled if the distillate is poisonous?

A. In its purified state it is not poisonous when used for what it is intended.

Q. There is much talk about the phil. mercury among the students, but little or few results are to be had as to its effectiveness according to all that can be found in the literature. Why is that?

A. First of all, there are many alchemistes. The phil. mercury is of special interest to those engaged in alchemical research because of the greater energy found in it. When we have shown in the laboratory and openly declared in our literature the preparatory steps to get a crude starting media, it does not mean that the final or end result of the phil. mercury has been given. This has been and will be reserved, as has been in the past, for those who have proven themselves ready to receive it. Those who know about it will decide whom they shall entrust with it.

Several have approached me and wanted to know why it has been withheld from them. The answer is obvious. They will have to prove themselves to receive it. It has turned out to be a blessing that some of those who thought that they should automatically receive such information have turned against us. It is a sign that speaks for itself as to why such knowledge is reserved for others.



Interviews With Frater Albertus

Interviews With Frater Albertus commenced in the Fall 1977 issue of *Parachemy*, Vol. V, Number 4, and will continue in future issues. The material presented is excerpted from various interviews that have taken place and from questions asked in open forum sessions held in the United States, Europe, Australia, India, and other countries.

Q. When will you lecture with the Dr. from India? Will you both stress subjects of a general or a specific nature?

A. In 1979. Emphasis will be placed on the Tridosha, the ancient Indian teaching of how to know about your physical functions and how to control them.

Q. What about alchemy?

A. Tridosha is Alchemy, because all evolution has but one aim and that is perfection of the species relating to the three essentials in alchemy.

Q. You've said something about the philosophical mercury as one of the three essentials. Can you elaborate on this?

A. Let us talk about the universal mercury or universal Spirit, which is the same. What is known as philosophical mercury is but an emanation of the universal mercury. In physics you would call it an isotope for want of better terminology.

Q. In that case it would have physical properties. Right?

A. Yes.

Q. If that is the case, it would have to withstand a chemical analysis.

A. Of course.

Q. What is this analysis? I mean what does it show?

A. This question is somewhat difficult to answer.

Q. Why?

A. Because so much is involved. Not everything can be subjected to tests, as we understand them, and yield what is expected. Nevertheless, a chemical analysis in your sense of wording it is possible. It would fall under the definition of a gas that can be liquified. It distills over at about 28-30 degrees C. This would fall into the category of such as dimethyl esters and the likes, but it is not such. That is why it is so difficult to give it a specific place. It can also distill over at a much higher temperature and still be the same, only it is more impure. So, you see, it is not quite as easy to be specific about it in your sense of an analysis. Let me add, if you expect to get the same result by subjecting a homeopathic preparation to an analysis as you would an allopathic one, you will find you do not. You cannot expect the same results.

Q. Why?

A. Because in a homeopathic preparation you find hardly any chemical substance by analysis but there is in it the inherent dynamics too subtle to detect by conventional means. So, it is very difficult to place the so-called philosophical mercury in such a category as one might expect to place it.

Q. Then it is a comparatively simple matter as far as the constituency of the philosophical mercury is concerned. Maybe it is already a known substance but not recognized as such. Perhaps a simple acid or alkali?

A. You know what, I have a letter from a student who attended Prima class in Europe who claimed to have made a plant stone of enormous size, even larger than a baseball. He has it all figured out. Let me get his letter. Here, I quote from it:

"The whole thing is very easy to understand:

"Mercurius philosophorum

"The mercurius is a strange thing, and since it has a chemical basis, it consists of certain elements.

"If the mercurius is set free in putrefaction — for example by acetum distillatum on vitriol, there remains the Caput mortuum and SCHWEFELSAURE* (German) is set free about 5% in concentration.

"Another example: for the production of highly concentrated SCHWEFELSAURE the FeO and FeSO₄ remains as red caput mortuum and the SCHWEFELSAURE is produced (in Industry).

"In the book of Bernus: Alchemie and Heilkunst you read on page 113 about a 9-day process in which GOLD is produced. Silver and copper are solved in SALPETERSAURE** and then the solution is cooked in SCHWEFELSAURE. After one week gold is produced.

"That all means, that MERCURIUS PHILOSOPHORUM is SCHWEFELSAURE. The process lasts the longer the less SCHWEFELSAURE is in the Mercurial-Water. That is why the Adepts gave new mercurius once a week in many cases. (on both normal ways.)"

Q. Can this claim be substantiated?

A. What is here mentioned as either sulphurous or sulphuric acid has been substantiated, as it is presently produced even industrially. But it is definitely not "The" philosophical mercury alchemists speak of. How could this be the substance mentioned that does not wet ones hands and can be used to pour over gold and make it potable. I shudder with horror just to think of someone drinking such a potion of corrosive acid. Sulphuric acid is just about the strongest acid there is. You can see for yourself how quickly one can jump to conclusions. One has to be introduced, initiated, as they called it formerly, into the still prevailing secrets of alchemical laboratory procedures until they are secret no more.

Q. This sounds sensible. I admit it would really be a catastrophe if one were to mistake sulphuric acid as the philosophical mercury. This I can see. But what about the real philosophical mercury? Have you got some?

* Sulphuric Acid

** Nitric Acid

A. Yes.

Q. Would you show it to me and demonstrate how it works upon gold?

A. Yes.

Q. Oh good! Go ahead, I can hardly wait!

A. Turn off your tape recorder.

Q. Can I take my camera and take some pictures?

A. Of course. Why not? When you see what goes on, it is no secret anymore. You may even take some pictures or slides.

Interviews With Frater Albertus

Q. Have you any real gold to work with?

A. Yes. This is pure gold without any alloy. Now watch when I pour this clear liquid over it.

Q. What is it?

A. The philosophical mercury.

Q. May I smell it?

A. Yes.

Q. It reminds me of something but I can't recall what right now.

A. Now watch it. (The philosophical mercury was poured over some gold.)

Q. It dissolves it all right. But it is getting darker. It is not a gold color anymore! Why is that?

A. It is a very strong colloidal gold solution.

Q. What now?

A. This is your Potable Gold. A few drops in a glass of wine will do the trick.

Q. You mean this is the real potable gold?

A. Yes. That is it.

Interviews With Frater Albertus

Q. Frater Albertus, you have written quite openly about the Philosophical Mercury in PARACHEMY. On the other hand, you stated that this could not be done. I refer to the "Alchemist's Handbook," for instance. How can you explain this?

A. What has been said or written about the Philosophical Mercury is sufficient to introduce those ready for it, that is, to produce the Philosophical Mercury so that the next step of the work before them in the mineral kingdom can be commenced. Up to this point, there is only the first of three applications discussed. I refer to the separation. Those who followed this by the letter soon had found out that this was only a beginning, because when this crude mercury was poured over metallic gold, for instance, it did not dissolve it but only extracted a tincture. The reason for this is that the following, or second step, that of purification had either not been attempted or completed. Only after the purification of the Philosophical Mercury has been accomplished will the gold dissolve. Then the third step of cohobation has taken place. So, you see, there is indeed more to it.

Q. Does one not have to use the salts of gold?

A. Yes, one may use the salt of gold.

Q. What is really meant by that?

A. Usually gold chloride.

Q. But to dissolve gold chloride is no problem. Even water will dissolve this.

A. Right. This just shows you that one can get carried away very easily by one's imagination and make up all kinds of statements that are not in accordance with alchemical precepts. So you see, there is nothing revealed by us that is not already to be had otherwise in books on alchemy. It is the correct understanding of what one knows up to a certain point that makes all the difference. And here we can only help those individually who are ready for it.

Q. While you were teaching in Australia, I was told that you filmed such an instance where gold was dissolved and the hissing and boiling noise was seen and heard.

A. This is correct as to the latter part of it, but it did not dissolve all of the gold. Besides, it was not metallic gold but the gold chloride. When this was filmed, we were informed that metallic gold would be dissolved. Here again no distinction was made between the salts of gold and metallic gold.

ALCHEMY
REDISCOVERED
AND
RESTORED

by
A. COCKREN

Reprinted 1963
By
Health Research
Mokelumne Hill, California

should be separated from the good. It is necessary that everything which is to benefit man shall have passed by fire to a second birth. Should not this then be deemed the right fundamental principle by every physician?

I put forward these ideas because I believe that in the medicine of metals there is a perfect curative system; that in the seven metals, gold, silver, iron, copper, tin, mercury, and lead can be found elements to cure all disorders in the human body, and that when this system is properly understood and practised, the multitude of remedies may be discarded. Be it understood that this is not my system, but one which is as old as man himself. Truly it has been said that there is nothing new under the sun, for knowledge is revealed and is submerged again, even as a nation rises and falls. Here is a system, tested throughout the ages, but lost again and again by ignorance or prejudice, in the same way that great nations have risen and fallen and been lost to history beneath the desert sands and in the ocean depths.

To what end do we study history if not to learn from it? To profit by the example of those who have gone before, to learn from their mistakes, if needs be? Our civilization of to-day might be a far greater civilization if it would but borrow from the past, for knowledge there has always been, and wise men there have always been, who despite the persecution and opposition of their fellow men, have yet laboured to preserve these secrets for posterity.

CHAPTER II

PRACTICAL

IN writing this section on the practical work I wish my readers to realize that I am writing purely from the alchemist's, not the chemist's viewpoint. I fully realized when commencing this work that my only hope of success was to put on one side for the time being any knowledge of chemistry that I might possess and to study alchemical writings in a sincere attempt to understand the alchemist's language and reasoning, and then, by following out his instructions faithfully step by step, to prove the practicability of this science.

The chemist who may read this book must therefore appreciate this point, and understand that at the moment I am not trying to reconcile my findings with the precepts of orthodox chemistry, but merely placing on record my work as an alchemist.

The practice of alchemy in the laboratory has been a far from easy task, as those who have at any time studied literature on the subject will fully appreciate. It is only by continuous experiment and constant comparison with alchemical writings that the present

results have eventually been attained, and looking back on the years of persistence in the face of the countless difficulties and failures which ever confront the would-be alchemist, one can well question the wisdom of pursuing such a course. At last, however, it does seem that these labours may not have been entirely in vain, for from these experiments has gradually emerged the vision of the benefit this art could be to man who, in his present state of imperfection, with its accompanying suffering of mind and body, would seem to require some assistance on his way through life.

As I have said, I believe that in this art lies man's salvation from sickness and disease, and the secret of his ultimate perfection, but needless to say in order to utilize to the full the physical benefits of alchemistic research, man must undertake the transmutation of certain baser elements in his emotional and mental make-up. With this process of psychological transmutation I do not propose to deal for the moment, but I am convinced that in this present age of chaos, when new ideas, new values, and, as I believe, new understandings are coming into being, it may be possible that some of these more unorthodox conceptions will meet with less opposition and more sympathy than previously. Since the complete destruction of all those conditions which in the nineteenth century seemed so permanent and immovable, man has been far less inclined to reject out of hand any new idea which may be put before him. For this reason I write down my findings of an age-old truth in the belief that it is a task destiny has set me, and whether my words be

accepted or no lies not with me but with those to whom they are addressed.

Come with me, therefore, to my little laboratory with its array of alembics, crucibles, and sandbaths, and hear something of the struggles of the would-be alchemist and of the mysteries he seeks to unravel.

After a careful study of Basil Valentine's 'Triumphal Chariot of Antimony,' I decided to make my first experiments with antimony. I soon found, however, that on arriving at a crucial point, the key had almost invariably been deliberately withheld, and a dissertation on theology inserted in its place. Gradually, however, I came to realize that the theological discourse was not without object, but actually the means of veiling a valuable clue of some kind. After much labour, a fragrant golden liquid was finally obtained from the antimony, although this was merely a beginning. The alkahest of the alchemist, the First Matter, still remained a mystery.

Then followed processes with iron and copper. After purification of the salts or vitriol of these metals, of calcination, and the obtaining of a salt from the calcined metal by a special process, followed by careful distillation and re-distillation in rectified spirits of wine, the oil of these metals was obtained, a few drops of which used singly, or in conjunction, proved very efficacious in cases of anæmia and debility which the ordinary iron medicine failed to touch.

The conjunction of iron and copper proved to be an elixir of a very stimulating and regenerating character,

the action being such as to clear the body from toxins, and I well remember on taking a few drops one evening that the prospect of a spell of fairly strenuous mental work, even after a really laborious day, seemed to hold no terrors for me!

But still the alkahest remained an enigma, and so further experiments were made with silver and mercury. For those with silver, fine silver was reduced with nitric acid to the salts of the metal, carefully washed in distilled water, sublimated by special process, finally yielding up a white oil which had a very soothing effect on highly nervous cases.

In the case of mercury, the metal on being reduced to its oil, produced a clear crystalline liquid with great curative properties, but unlike common mercury, no poisonous qualities.

After this I decided to work upon fine gold—gold, that is, without any alloy. This was dissolved in Aqua Regia and reduced to the salts of gold; these were washed in distilled water, which in its turn was evaporated in order to remove its very caustic properties. It was at this point that a very real difficulty arose, for when these salts of gold lose their acidity, they slowly but surely tend to return to their metallic form again. Nevertheless, an elixir was finally produced from them by distillation, although even then a residue of fine metallic gold remained behind in the retort.

Having got so far I realized that without the alkahest of the philosophers the real oil of gold could not be obtained, and so again I went back and forth in the alchemists' writings to obtain the clue. The experi-

ments which I had already made considerably lightened my task, and one day while sitting quietly in deep concentration the solution to the problem was revealed to me in a flash, and at the same time many of the enigmatical utterances of the alchemists were made clear.

Here, then, I entered upon a new course of experiment, with a metal for experimental purposes with which I had had no previous experience. This metal, after being reduced to its salts and undergoing special preparation and distillation, delivered up the Mercury of the Philosophers, the Aqua Benedicta, the Aqua Celestis, the Water of Paradise. The first intimation I had of this triumph was a violent hissing, jets of vapour pouring from the retort and into the receiver like sharp bursts from a machine-gun, and then a violent explosion, whilst a very potent and subtle odour filled the laboratory and its surroundings. A friend has described this odour as resembling the dewy earth on a June morning, with the hint of growing flowers in the air, the breath of the wind over heather and hill, and the sweet smell of the rain on the parched earth.

Nicholas Flamel, after searching and experimenting from the age of twenty, wrote when he was eighty years old:

'Finally I found that which I desired, which I also soon knew by the strong scent and odour thereof.'

Does this not coincide, this voice from the fourteenth century, with my own description of the peculiar

subtle odour? Cremer, also writing in the early fourteenth century, says:

'When this happy event takes place, the whole house will be filled with a most wonderful sweet fragrance, and then will be the day of the nativity of this most blessed preparation.'

Having arrived at this point my next difficulty was to find a way of storing this subtle gas without danger to property. This I accomplished by coils of glass piping in water joined up with my receiver, together with a perfect government of heat, the result being that the gas gradually condensed into a clear golden-coloured water, very inflammable and very volatile. This water had then to be separated by distillation, the outcome being the white mercurial water described by the Comte St. Germain as his *athoeter* or primary water of all the metals. I will again quote from Manly Hall's introduction to 'The Most Holy Trinosophia,' the passage in which Casanova describes the *athoeter*:

'Then he showed me his *magistrum* which he called *Athoeter*. It was a white liquid contained in a well stopped phial. He told me that this liquid was the universal spirit of Nature and that if the wax of the stopper was pricked ever so slightly, the whole of the contents would disappear. I begged him to make the experiment. He thereupon gave me the phial and the pin and I myself pricked the wax, when, lo, the phial was empty.'

This passage aptly describes this water which is so volatile that it rapidly evaporates if left unstoppered, boils at a very low temperature, and does not so much

as wet the fingers. This mercurial water, this *athoeter* of St. Germain, is absolutely necessary to obtain the oil of gold, which is obtained by its addition to the salts of gold after those salts have been washed with distilled water several times to remove the strong acidity of the *Aqua Regia* used to reduce the metal to that state. When the Mercurial Water is added to these salts of gold, there is a slight hissing, an increase in heat, and the gold becomes a deep red liquid, from which is obtained, by means of distillation, the oil of gold, a deep amber liquid of an oily consistency. This oil, which is the potable gold of the alchemist, never returns to the metallic form of gold. I can understand now, I think, how it is that some of the patients to whom Salts of Gold injections have been administered have succumbed to gold poisoning. So long as the salts are in an acid solution, they remain soluble, but directly the dissolving medium loses its acidity and becomes neutral or alkaline, the salts tend to form again into metallic gold. This is probably what happens in the case of the injection of gold salts into the alkaline intercellular fluids, which in some cases leads to fatal results.

Do not imagine that chemists know all about metals! They do not, as the following quotation from the report of Professor Charles Gibson's presidential address on 'Recent Investigations in the Chemistry of Gold' would seem to show:

'The address was of a highly technical nature. One of the chief points brought forward was that current text-book views of the constitution of salts of gold are incorrect. These are never of the same nature as

normal metallic salts with simple formulae such as AuCl or AuBr₃, but always of a complex constitution. . . .

From the golden water I have described can be obtained this white water, and a deep red tincture which deepens in colour the longer it is kept; these two are the mercury and the sulphur described by the alchemists, Sol the Father and Lune the Mother, the Male and the Female Principles, the White and Red Mercuries, which two conjoined again form a deep amber liquid. This is the *Philosophic Gold*, which is not made from metallic gold, but from another metal, and is a *far more potent* Elixir than the oil of gold. This deep amber liquid literally shines and reflects and intensifies rays of light to an extraordinary degree. It has been described by many alchemists, which fact again corroborates my work in the laboratory. Indeed, every step which I have taken in the laboratory I have found in the work of the various followers of the Spagyric Art.

And now to the final goal, the Philosophers' Stone. Having found my two principles, the Mercury and the Sulphur, my next step was to purify the dead body of the metal, that is, the black dregs of the metal left after the extraction of the golden water. This was calcined to a redness and carefully separated and treated until it became a white salt. The three principles were then conjoined in certain exact quantities in a hermetically sealed flask in a fixed heat neither too hot nor too cold, care as to the exact

degree of heat being essential, as any carelessness in its regulation would completely spoil the mixture.

On conjunction the mixture takes on the appearance of a leaden mud, which rises slowly like dough until it throws up a crystalline formation rather like a coral plant in growth. The 'flowers' of this plant are composed of petals of crystal which are continually changing in colour. As the heat is raised, this formation melts into an amber-coloured liquid which gradually becomes thicker and thicker, until it sinks into a black earth on the bottom of the glass. At this point (the Sign of the Crow in alchemical literature) more of the ferment or mercury is added. In this process, which is one of continual sublimation, a long-necked, hermetically sealed flask is used, and one can watch the vapour rising up the neck of the flask and condensing down the sides. This process continues until the state of 'dry blackness' is attained. When more of the mercury is added, the black powder is dissolved, and from this conjunction it seems that a new substance is born, or, as the early alchemists would have expressed it, a Son is born. As the black colour abates, colour after colour comes and goes until the mixture becomes whité and shining; the White Elixir. The heat is gradually raised yet more, and from white the colour changes to citrine and finally to red—the Elixir Vitae, the Philosophers' Stone, the medicine of men and metals. From their writings, it appears that many alchemists found it unnecessary to take the Elixir to this very last stage, the citrine coloured solution being adequate for their purpose.

It is of interest to note that an entirely different

manifestation comes into being after the separation of the three elements and their re-conjunction under the sealed vase of Hermes. By the deliberate separation and unification of the Mercury, Sulphur, and Salt, the three elements appear as a more perfect manifestation than in the first place.

CONCLUSION

MAN'S work is not merely to exist on this earth, to scratch ignorantly at its surface, to mutilate Nature in every possible way, to fight and rob his neighbour, but to develop the powers surrounding him, to manipulate those forces that he may truly and deservedly claim his right to inherit the earth. A garden which has been neglected for years and is overgrown with weeds, when taken over by an intelligent human being who will work hand in hand with nature, may once again become a thing of beauty and joy. Thus the earth, which is man's garden, must be sown and cultivated by him, perfected by his art.

Life is not a haphazard game of chance, but an unfoldment and development of its own powers manifesting in perfect Law. Let us, then, try to understand this Life which is Eternal Law, pervaded by an Intelligence with Order and Wisdom, and having understood, let us work for the more perfect unfoldment of our earth and the forces which lie beneath its surface; for this Law applies to agriculture, to science, to the production of food, to the use of minerals and metals, to the building of cities, to the use of electricity and all natural forces. When man finally learns to use these forces, he will be able to press forward and onward to the final goal, which is the perfection of the earth and of his own species.



TYROCINIUM
CHYMICUM
CHEMICAL ESSAYS

Acquired from NATURE & MANUAL EXPERIENCE

BY
JEAN BEGUINUS

Almoner to the most Christian King of France



Preface by:
HANS W. NINTZEL



HEPTANGLE BOOKS
GILLETTE, NEW JERSEY
MCMLXXXIIJ



| | | |
|---------------|--|-----|
| Chapter XI | <i>Of Calcination of Common Salt, Salt-peter, Vitriol, the Stone of the Spunge, Crystal & Marchasite of Silver</i> | 82 |
| Chapter XII | <i>Of the various Calcinations of Antimony</i> | 86 |
| Chapter XIII | <i>Of Calcination, & preparation of Mercury</i> | 92 |
| Chapter XIV | <i>Of Calcination of Saturn & Jupiter</i> | 100 |
| Chapter XV | <i>Of Calcination of Mars & Venus</i> | 104 |
| Chapter XVI | <i>Of Calcination of Luna & Sol</i> | 107 |
| Chapter XVII | <i>Of Salts</i> | 112 |
| Chapter XVIII | <i>Of Flowers</i> | 118 |
| Chapter XIX | <i>Of Magisterys</i> | 122 |
| Chapter XX | <i>Of solid Tinctures & Panaceas</i> | 125 |

BOOK THREE

| | | |
|-------------|---|-----|
| Chapter I | <i>Of Quintessence</i> | 131 |
| Chapter II | <i>Of the Quintessence of Wine</i> | 136 |
| Chapter III | <i>Of Quintessence of Corals</i> | 140 |
| | <i>Index to Tyrocinium Chymicum</i> | 143 |

NOTE

The following symbols are used through-out the text; we give them herewith and their Metric equivalents:

| | | |
|---|----------|---------------|
| gr. for Grain | 1gr. | 0.065Gm. |
| ʒ for Scruple | 20gr. | 1.269Gm. |
| ʒ for Dram | 60gr. | 3.888Gm. |
| ʒ for Ounce | 480gr. | 31.103Gm. |
| lb for Pound Troy | 5,760gr. | 373.242Gm. |
| ℥ for Minim or Drop | 1 ℥ | 0.0616C.c. |
| ʒ for fluid Dram | 60 ℥ | 3.697C.c. |
| ʒ for fluid Ounce | 480 ℥ | 29.573C.c. |
| ℔ for Pint | 7,680 ℥ | 473.168C.c. |
| Gallon | 61,440 ℥ | 3,785.344C.c. |
| Gallon for Wine Gallon of 231 cubic inches. | | |
| 1/8 lb | ʒ is | 46.654Gm |
| 1/6 lb | ʒ ij | 62.206Gm |
| 1/4 lb | ʒ iij | 93.309Gm |
| 1/3 lb | ʒ iv | 124.412Gm |
| 3/8 lb | ʒ vs | 139.963Gm |
| 1/2 lb | ʒ vi | 186.618Gm |
| 5/8 lb | ʒ viis | 233.272Gm |
| 2/3 lb | ʒ viij | 248.824Gm |
| 3/4 lb | ʒ ix | 279.927Gm |
| 7/8 lb | ʒ xs | 326.581Gm |

This spirit, in burning Fevers mixt with appropriate waters, conveniently cools; it quenches thirst, resists the putrefaction of humours; it operates by urine and sweat, consumes phlegm, breaks tough and viscous humours, restores languished appetite, and excellently tingeth juices of Roses, Violets, and other flowers.

Spirit of Nitre.

Nitre or Salt-peter must be mixed with three parts of common *Bolus*, and distilled by Retort, the space of ten or twelve hours. Of 1lb of Salt-peter, you may have 1lb of spirit, if you rightly operate. This spirit is the true Balsamick fire of nature, and in the Cholick, Pleurisie and Quiney, is very beneficial.

Burning Spirit of Saturn.

Calx of Saturn or Minium, is infused in distilled Vinegar, or else the phlegm thereof: afterward it is digested for one day natural, being often stirred, that it crystalize not in the bottom of the vessel, the *Menstruum* is poured off, and other *Menstruum* poured on, until all the saltness be abstracted. The evacuations are filtered, and two parts or thereabout vapoured away; the third remaining part set in a cold place to crystalize; the crystals are separated, and dissolved in fresh Vinegar; filtered, and often as above coagulated, until they be sufficiently impregnated with Salt of Vinegar, Armoniack, as with proper ferment. They are digested for a month with such heat in *Baln.* as they may continually be resolved, like oil into liquor.

Afterward they are distilled by Retort in sand, observing degrees of fire, into a large capacious Receiver annexed; which if not very exactly luted on with the Retort, so great a fragraney (filling the whole laboratory) will be lost, as I doubt not but if the odours of all odorate vegetables were gathered together, and mixed, it would far exceed them. After distillation, when all is cooled, you will find a *Caput-mortuum* very black, and of no value. From the liquor come forth you shall separate a yellow oil supernatant; and an oil red as blood settling to the bottom. The phlegm by reiterated distillations, being separated from the burning water, you shall keep the most fragrant spirit of Saturn, as a most precious Balsom for various diseases, profitably to be exhibited, as well internally, as externally.

Moreover, a fragrant spirit of this kind may by chemical art be extracted, not from Saturn only, but also from all other metals, by mediation of that viscidious mineral water, which, by the benefit of Vulcan only, without the addition of any extraneous thing in a most short space of time is prepared. Of which *Rhodiumus*, in the treatise of three words, saith, That famous, aqueous, and adustive spirit, is changed into a most noble body, and flies not any more from the fire, but flows like oil, &c. For it receives all the qualities of that metal, with which, by the industry of a prudent artificer, it is mixed, as also the odour, colour, and taste, with conservation of its vegetative faculty. And as Rhasis saith: As it is changed, it changeth. Whence it is apparent, how basely, ignorant,

vulgar misochymists are, who attribute, odours, tastes, and other medicinal virtues to vegetables only, and esteem metallics as destructive to the human body, and worthy to be shunned, more than a dog or snake.

CHAPTER V.

Of Vinegar.



Distilled Vinegar.

VINEGAR WITHOUT DIGESTION, IS DISTILLED IN the same manner, as spirit of wine: only that the phlegm, as in all other sharp things, comes forth first, and the spirit last. Oil and Salt, by like reason as is said in wine, are thence extracted.

Vinegar Alkalisate.

Upon Vinegar distilled to the consistence of liquid honey, pour so much common water, as may stand above it six, seven, or eight inches, digest it in *Balneum* for two days: then set it in a cold place to crystalize. Remove from them the water by inclination, and pour on other until all the oleaginy recede. Then must the crystals be often dissolved in boiling water, and coagulated in a cold place, that they may be rendered altogether transparent, and on them pour vinegar four times distilled, and purged from all its phlegm, so as to 1lb of crystals, be added to 4lb of Vinegar. Which being done the whole must be distilled by Retort in sand, administering toward the end, a fire sufficiently strong. The distillation finished, calcine the feces, and extract a fixed Salt; then rectify the vinegar with its essential animal Salt, distilling it with a strong fire from the fixed Salt, and repouting, what is

distilled off, upon the remaining Salt, until all the Salt shall have passed by Alembek. Then twice distil this vinegar impregnated with this its own Salt in a boiling *Balm.* that being done, keep the vinegar, thus rendered most potent, for calcining the most hard bodies of Stones and Chrystals.

CHAPTER VI.

Of Oils.

OIL EXPREST FROM OLIVES, IS MOST PROPERLY SO called, because it participates of every exceeding quality; but others are only similitudinarily so named. All oils are between an airy and fiery nature: and by how much the more sharp they are, so much the more fiery; and the less sharp are said to be, the more Æthereal and airy.

Oil of the Yolks of Eggs.

Fry the Yolks broke in a frying-pan, with temperate heat, until they wax red, and send forth oil; keeping them continually moving with a stick, that they burn not. Then express the oil hot, and with a great quantity of distilled water, digest it for a month in *Balm.* Some take the yolks so fried, and enclosing them in cloth moistened Oil of sweet Almonds, press out the oil with a press.

Mathiolus writing to Dioscorides, commends this oil as useful for cleaning, and removing roughness of the skin, and clefts of the lips, hands, and feet; and against dolours of Ulcers, of the joints, and all nervous places. It is likewise profitable in scaldings or burnings by fire, and in membranes of the brain, Malignant Ulcers it cicatriseth, and generates hairs.

Salt, or Vitriol of Venus.

Reduce calcined Copper, or scales of Copper to a subtile powder, which digest in distilled Vinegar for one day natural. The tinged Vinegar by inclination pour off, and repour on other, so often as til it be no more tinged. The evacuations filter and evaporate, or distil off three parts; what remains in the bottom of the vessel, set in a cold place; and so a green, obscure, shining vitriol, will be generated.

Otherwise.

Plates of Copper, with a like quantity of Sulphur beaten, as is said in calcination of *Venus*, are reduced to a subtile powder; and in an earthen pot with the beaten Sulphur, are calcined; by a continued stirring the mixture with a rod of Copper, til all the Sulphur be burnt. The *Calx* again is ground, and with an eighth part of its own weight of Sulphur beaten small, calcined. Then is it again ground, as before, and project into hot water, being often stirred with a stick of Copper rod, until the *Calx* be settled to the bottom, and the water wax cold; which being filtered, is evaporated to a fourth part, and put in a cold place to produce azure crystals, or else by evaporation coagulated.

Salt of Saturn.

Put the *Calx* of Saturn, or Minium, in distilled Vinegar, or the phlegm thereof; digest it for one day natural, often stirring it: then evacuate the *Menstruum* by inclination, and pour on other until all the saltiness of Saturn

be abstracted. Filter the evacuations, and in ashes or sand coagulate them. If Vinegar be the third time distilled from Salt of Saturn, with cohobations; and afterward spirit of wine be poured on, and thrice cohobated the Salt acquires so admirable a virtue in healing divers diseases; as if six grains be given in white wine in the Pest, it cures the sick in twenty-four hours. In the Drop-sie three grains are given in white wine four days together. In the Cholick six grains with white wine. In the Leprosie also six grains, in water of Fumitory, continually for eighteen days together. This Sugar inwardly taken, by its coldness, doth also extinguish venereal lust; and is therefore profitable for those who are devoted to a single and virgin life. Externally used, it wonderously operates in malignant Ulcer, Corrosive, and Cancerous; Cancer, Woolf, and such like. Also it is a most excellent remedy against putridness of the mouth, and Ring-worms, Blastings, Inflammations, Tumors, and red Pimples of the face, if applied with convenient Oils or Waters.



TYROCINIVM CHYMICVM

BOOK THREE



CHAPTER I.

Of Quintessence.



Of the Quintessence of Human Blood.



THE DENOMINATION OF QUINTESSENCE, IS variously taken. Sometimes it signifies any chemical species, which hath put off the elementary grossness of matter, and corpulent feces: and is opposed to a Magistry, in which almost the whole bulk of its substance remains, only it is exalted and purified. Sometimes also, as we here take it, it denotes an Æthereal, Coelestial, and most subtle substance; taken from the three principles of any mixt body dissolved, freed by various chemical operations from their Elementary, Sensible, Corruptible, and Mortal quality, and congealed either into one spiritual body, or a corporeal spirit. It is by some called medicine by reason of its eminency. By others Elixir, by reason of those famous virtues, it exerciseth in preservation of the human body, from sundry diseases. By others, Heaven, for a double reason; first, because, as Heaven consists not of the four Elements, but is made of a certain Æthereal

matter, and as it were a first Element; and is not obnoxious to corruptoin; so also the true Quintessence is separated from all feces of Elements; and although it be not plainly incorruptable, yet it is reduced to that subtilty, tenuity, and spiritual simplicity, that it seems to contain in itself nothing of heterogeneity, by which it should be corrupted. Secondly, because, as Heaven powerfully acts on these sublunary things, contributing life to all, and conserving them: so also this Quintessence conserves the health of the human body, prolongs youth, retards age, and expelleth every disease.

The Quintessence of human blood, is in this manner prepared: R̄ A great quantity of the blood of sound men in the flower of their age. Put it in circulatory vessels of a convenient magnitude, which place in *B. M.* continually boiling until the Dragon shall have devoured his own tail. The vessels cooled, take out the matter, which will be like Liver, and cut it to pieces very small. And in high cucurbits, with the same heat of *Balm.* by distillation separate the aqueous element or phlegm. The distilled liquor repour upon its earth, and set it in the former circulatory vessels, in a boiling *Balm.* for ten days as before. Repeating the same process five times; and the last time keep all the distilled phlegm. The vessels being cooled, take out the matter, and put it into a large Retort, applying a capacious receiver; in ashes distil off the air by fire gradually increased. The small and thin clouds in the recipient dissolving, intending the fire so, as the Element of fire may also come forth in form of Red or Purple oil. Toward the end a little Salt-armoniack will

sublime itself. The vessels being cold, separate the air or spirit from the fire or oil; either by gentle distillation in *Balm.* or by a Separatory. The spirit with the Salt-armoniack, again pour upon the feces, digest them for three days, then by a new Retort distil off the spirit, toward the end giving fire apt for sublimation, that the whole spiritual salt, or at least the greater part thereof may be sublimed, and mixed with the spirit in the receptory. Again pour new spirit upon the feces, digest and distil as above; so often, as until the earth be deprived of its soul; which you shall know, if when put upon a burning plate, it fume not.

Note, that before the spirit be animated, it must be seven times rectified, every time separating the phlegm & feces: and part thereof reserved for preparing the solvent, as afterward shall be spoken.

Calcine the black blacker than black in a reverberatory furnace with moderate fire, in a vessel everywhere closed, for the space of five days, untill the blackness be turned to a yellowish whiteness, and so into a red colour. Then will the earth be apt for receiving its animate spirit. Digest it by *Balm.* as long as shall be sufficient, afterward by gentle distillation separate the insipid humidity. Which being done; revert upon the earth a ninth part of its animate spirit; digest and distil as before. Then give it the eighth part of the animate spirit; afterward the seventh, the sixth, the fifth, the fourth; so long with the fourth part imbibing it as till the earth be increased to double of its own weight, before imbibition. And this is what Avicen saith, know, that the earth must be nourished first with a little of its own water, and afterward with more, as is seen in education of infants. Therefore often

grind the earth, and leasurily imbibe the flame, from eight days to eight days. Decoct it, and afterward moderately calcine it in fire. And let not this labour seem tedious to thee, in so many reiterations; for the earth brings not forth fruit, without frequent moistenings. Yet be wary, least you too hastily imbibe the earth, but do it leasurily, by little and a little, and with long contrition after the earth is dried. Wherefore in this the weight is diligently to be observed, *viz.*, least too much dryness or superfluous humidity corrupt the work. And much coct it by assation, as by imbibing the dissolution requires. Thus far Avicen. Whence also Geber saith: Therefore from the multiplicit reiteration of imbibition and assation, the greater part of its aqueousness is taken away; and the residue by sublimation is removed.

Put the aforesaid earth into a high cucurbit, having an Alemebeck, and a receiver annexed; the junctures being very firmly closed, so as nothing may respire; give to it fire of ashes for the space of threedays, until the clean and white fume ascend, and cleave to the sides of the cucurbit like talk. This is that which *Clangor Buccina* saith, therefore as much as you can subtiliate that body, and coct it with clean Mercury; and when the body shall have drawn, and concluded in itself some part of the Mercury; subtiliate it with as quick and strong fire as you can, until it shall ascend in the likeness of powder most white as snow, adhering to the sides of the vessel. But the ashes remaining in the bottim is the feces, and vitup-erate *Scoria* to be cast away, having nothing of life in it.

Of the aforesaid Meteorisate Mercury ℞ ʒi .: mix it with ʒvi j . of the rectified spirit not animate. Digest

it for two days in *Balm.*, then distil it by ashes; afterward by *Balm.* with repeated cohobations, until no feces be left. Then circulate it for forty days. Its use is for extracting tinctures of metals and stones. Of the same Mercury and its oil, is made an Elixir for expelling the most desperate diseases; in this manner: ℞ Of this Mercury ʒi . unto which add an eighth part of its own weight of its proper oil rectified; decoct them in heat of *Aikonor* for eight days: afterward with a sixth part, and then with a fifth part, reiterating the former labour so often, as until the matter become thick as syrup, and by decoction will be no further hardened. After this digest it forty days, and it will be a most red stone; of which the Dose:— one grain or two in appropriate liquor.

ward distil off the spirit in sand: repeating the same process so often, as until the spirit be perfectly impregnated with its proper soul, and the body made so very dry, as if put upon a glowing plate, it will yield no fume. Then on the body, first calcined according to Art, revert an eighth part of its own weight of the animate spirit, digest and distil it as before, then give it a sixth part of the spirit; afterward a fifth, and then a fourth, so often continuing the imbibition with a fourth part, as until the greater part of the body put upon a burning plate, shall vanish into air. Then is fulfilled that which *Morienus* saith: this also it behoves thee to know, that the soul soon hath ingress into its own body, which with another body, can by no means be conjoined. Having this sign, cover the vessel, and to its place in ashes, administer fire for the space of two days, until the vegetable sulphur adhere to the sides of the vessel like talck. Of this sulphur R̄ ʒi. Of the pure spirit ʒiv. Mix and digest them for one day natural, then distil them in ashes, cohobating often, until the whole body shall ascend. After which, twice distil it in a boiling *Balm.* and circulate it for sixty days. After having separated the *Hypostasis* (which will adhere about the bottom of the Pellican) keep the Quintessence of wine for curing infinite diseases, to be used both internally & externally.

Also this Quintessence of wine may be perfected in a shorter space of time. Yea when I did this, in the presence and sight of certain of my disciples, in the space of five weeks I finished it: and with the same extracted a most red Tincture of Gold. For, as Geber witnesseth, there

K

CHAPTER II.

Of the Quintessence of Wine.

IN CIRCULATORY VESSELS OF JUST MAGNITUDE, Digest a good quantity of rich wine in horse dung for a month. Then in high cucurbits distil off the spirit, in *B. M.* which afterward rectify seven times, each time separating all its phlegmatic humour. Distilling it so, as in the seven times, from 40lb of wine, you may separate 1lb more spiritual than the other (for what is distilled between the spirit and the phlegm, is *Aqua ardens*) Keep the spirit in a glass vessel (of such a magnitude as it may be half full) firmly closed, that nothing may re-aspire in a cold place. In the mean while distil the remaining phlegm to the consistency of liquid honey. What is distilled off revert upon the feces; and again by gentle heat of *Balm.* draw off three parts. Then take out the cucurbit, and set it in a cold place, that the matter may crystalize; the crystals washed from all filth, so often dissolve and coagulate, until they resemble the ice of most pure water. Now, if you desire by force of Art, to have a fat and combustible oil from wine, distil the phlegm, separated from the crystals in *Balm.* unto the thickness of liquid honey: afterward in a Retort placed in sand, force it with strong fire. First comes forth a water mixed with yellow oil, then a red oil; lastly rosin.

Unto the crystals beaten very small, pour the spirit above reserved; digest them in *Balm.* for three days, after-

are many ways to the accomplishing one effect, and one intent: But —

In this place, I can never sufficiently admire, why French and German wine circulated, have not that admirable odour, which *Bapista Portæ* attributes to Neapolitan wine, in these words:— Then open the mouth of the vessel, and if such an admirable fragrantcy issue out, as with it nothing may be compared; know that you are come to the desired end. But the odour or colour answer not, close the vessel again; and re-place it to be circulated, until you shall have the aforesaid sign. Nor is the Italian spirit of wine endued with such an odour, as Rubeus testifies. For he in the second Chap. of the second Sect. of his book of distillation, in this manner writeth. I would that good Man, and most excellent physician, Eustachius Sancto Severinas, had now lived. For he (not to speak of my own knowledge) could have evinced, by his experience most diligently acquired, that *Aqua ardens*, if circulated, not only for a month, but for two or three months; yea, for a whole year, as Raymund prescribes, can never be deduced to that sweetness of odour, but rather will be found more hot, and be rendered more acid; as who so will, may easily prove; and reason itself by observation of the fire and motion, persuades the same. But Raymund did not understand, or intend that of simple and pure *Aqua ardens*, as some of late have thought; but of that, in which the metallic body was dissolved. For in the second Canon of the First Book, he thus writeth: But this Quintessence so circulated and rectified, will not

possess such an odour, unless the body be distilled in it. Whence it appears, that Porta drew not such a Quintessence of wine from his labour in the fire, but from the writings of Lully, and John de Rupeccissa, evilly understood.

First published 1985

The Rosie Crucian Secrets

© THE AQUARIAN PRESS 1985

Their Excellent Method
of making Medicines of Metals
also
their Lawes and Mysteries

Edited
with a Preface and Introduction
and
Critical and Explanatory Notes

by
E. J. Langford Garstin
Foreword by Ithell Colquhoun

All rights reserved. No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying, recording or by any information storage and retrieval system, without permission in writing from the Publisher.

British Library Cataloguing in Publication Data

Dee, Dr John, 1527-1608

The Rosie Crucian secrets: their excellent method of making medicines of metals, also their lawes and mysteries.

I. Rosicrucians

I. Title II. Garstin, E. J. Langford

135:43 BF1623.R7

ISBN 0-85030-441-5

The Aquarian Press is part of the
Thorsons Publishing Group

Printed and bound in Great Britain



THE AQUARIAN PRESS
Wellingborough, Northamptonshire

of metals. But to the end [that] the manner of projection may be yet more plain, I will set down two rules which must be carefully observed.

The first whereof is that the first Medicine, that is to say the Pantarva, be projected upon the ferment always, three parts of the Medicine upon one of the ferment, and one part of this upon ten or one hundred of pure molten Gold, and one part of this Medicine thus made upon 100 parts of an imperfect body, that is to say of Mercury for Medicine.

The latter is that you must always consider the fortitude and debility of your Medicine, for it is to be projected so often upon Quicksilver as it bringeth it into a brittle Medicine, and when it falleth, then project one part thereof upon Lead or Tin for making transmutation according to the order and form of the Elixir.

These being remembered you may easily conceive the order of augmentation in virtue and quantity.

[Thes]e things being ended, the other three which follow are set down in order because we have spoken before of *Aurum Potabile*, *Argentum Potabile*, or potable Gold or Silver. It is therefore necessary after we have made an end of projection to set down another method of the Elixir of Life in the next place, and after speak of its virtue and power as we find [it] among all the ancient and modern philosophers.

But that we may come at last to the thing intended,²¹⁸ observe this manuduction.

You know that no artificer can build, but the earth must be the foundation to his building; for without this groundwork his brick and mortar cannot stand. In the Creation, when God did build, there was no such place to build upon. I ask then, where did He rest His matter and upon what? Certainly He built and founded Nature upon His own supernatural centre. He is in her and through her and with His Eternal Spirit doth He support heaven and earth, as our bodies are supported with our Spirits. This is confirmed by that oracle of the Apostle, *Omnia portant verbo virtutis suae*, He beareth up all things with the word of His power.²¹⁹ From this power is He justly styled, *αἰδοῦναμις* *καὶ πανταδυναμις δυνάμητος*,²²⁰ The infinitely powerful and the all-powerful power-making power.²²¹

I say, then, that fire²²² and Spirit are the Pillars of Nature, the props on which the whole fabric rests and without which it could not stand one minute. This fire²²³ is the Throne of the Quintessential Light,²²⁴ from whence He dilates²²⁵ himself to generation as we see in the effusion of the sunbeams in the great world. In this dilation of the Light consist the joy or pleasure of the Passive Spirit, and in its contraction His melancholy or sorrow. We see in the great body of Nature that in turbulent weather, when the Sun is shut up and clouded, the air is

OF THE PUTREFACTION OF LEAD

Melt your lead in a crucible, and when it is melted let it stand in the fire a quarter of an hour, and put therein a little Salt Armoniack, and let it stand a while in the fire and stir it well with an iron spatula till all the Salt Armoniack be gone away in fume; then scrape the skin away out of the crucible that is upon the Lead and let it stand to cool and it will be much whiter and fairer. And thus you must purify your Lead or Tin before projection, because no other bodies are so fusible and apt to melt. Wherefore every Elixir ought to be projected upon Quicksilver and upon Lead or Tin for [the] making or transmuting

thick and dull and our own Spirits, by secret compassion with the Spirit of the Air, are dull too. On the contrary, in clear, strong sunshine, the air is quick and then the Spirits of all animals are of the same rarified and active temper.

It is plain, then, that our joys and sorrows proceed from the dilation and contraction of our inward Quintessential Light. This is apparent in despairing lovers, who are subject to a certain violent, extraordinary panting of the heart, a timorous trembling of the pulse, which proceeds from the apprehension and fear of the Spirit in relation to his miscarriage. Notwithstanding he desires to be dilated, as it appears by his pulse or sally wherein he doth discharge himself, but his despair checks him again and brings him to a sudden retreat or contraction. Hence it comes to pass that we are subject to sighs, which are occasioned by the sudden pause of the Spirit. For when he stops, the breath stops, but when he loseth himself to an outward motion, we deliver two or three breaths, that have been formerly omitted, in one long expiration, and this we call a sigh.

This passion hath carried many brave men to sad extremities. It is originally occasioned by the Spirit of the Mistress or affected party, for her Spirit ferments or leavens the Spirit of the lover, so that it desires an union as far as Nature will permit. This makes us resent even smiles and frowns like fortunes and misfortunes. Our thoughts are never at home according to that well grounded observation, *Animus est ubi amat, non ubi animat*, the Soul dwells not where she lives but where she loves. We are employed in a continual²²⁶ contemplation of the absent beauty; our very joys and woes are in her power; she can set us to what humour she will.²²⁷ This and many more miraculous sympathies proceed from the attractive nature of the fire; it is a Spirit that can do wonders. And now let us see if there be any possibility to come at him. Suppose then we should dilapidate or discompose some artificial building stone by stone; there is no question but we come at last to the earth whereupon it is founded. It is just so in Magick; if we open any natural body and separate all the parts thereof one from another,²²⁸ we shall come at last to the fire,²²⁹ which is the candle and secret Light of God. We shall know the Hidden Intelligence and see the Inexpressible Face, which gives the outward figure to the body. This is the syllogism we should look after, for he that hath once passed the Aquaster enter the fire-world and sees what is both invisible and incredible to the common man.²³⁰ He shall discover to the eye the miraculous conspiracy between the fire and the Sun. He shall know the secret love of the heaven and earth and the sense of that deep Cabalism, *Non est planta hic inferiora cui non est stella in firmamento superius, et ferit eam stella, et dicit ei: Cresce*. There is not an herb here below, but he hath a star in heaven

Three and
Thirtieth
Sheet

above, and the star strikes him with her beams and says to him: Grow. He shall know how the fire-Spirit hath his root in the spiritual fire-earth and received from it a secret influx upon which he feeds as herbs feed on that juice and liquor which they receive at their roots from this common earth. This is it which our Saviour tells us, Man lives not by bread alone, but by every word that comes out of the mouth of God.²³¹ He meant not by ink and paper or the dead letter. It is a mystery, and St Paul hath partly expounded it. He tells the Athenians that God made man to the end that he should seek the Lord if haply he might feel after Him and find Him.²³² Here is a strange expression you will say, that a man should feel after God and seek him with his hands. But he goes on and tells you where you shall find Him. He is not far (saith he) from every one of us, in Him we live and move and have our being.²³³ For the better understanding of this place I wish you to read Paracelsus, his *Philosophia ad Athenienses*.²³⁴ Again, he that enters the centre shall know why all influx of fire descends against the nature of fire, and comes from heaven downwards. He shall also know why the same fire, having found a body, ascends again towards heaven and goes upwards.²³⁵

To conclude, I say the grand, supreme Mystery of Magic is to multiply²³⁶ the fire and place him in the most serene²³⁷ Aether, which God hath purposely created to qualify the fire. For I would have thee know that this Spirit²³⁸ may be so chafed, and that in most temperate bodies, as to undo thee upon a sudden. This thou mayest guess thyself by the *χρυσος κελευθός*, or Thundering Gold²³⁹ as the chemist calls it. Place him as God hath placed the stars in the condensed Aether of his Chaos, for there he will shine, not burn; he will be vital and calm, not furious and choleric. This, I confess, transcends the common people.

Now I will teach the blessed Pantarva Rosie Crucian, their *Aurum Potabile* or the Elixir of Life and also the way of making malleable glass.

1. Elixir of Life. 2. Gold dissolved. 3. Silver dissolved. 4. Gold melted.
5. Melted Silver. 6. Projection of the Red Medicine. 7. Projection of the White Medicine.

I have now fully discovered to you the principles of our Chaos.²⁴⁰ In the next place I will show you how you are to use them. You must unite them to a new life and they will be regenerated by water and the Spirit. These two are in all things; they are placed [there] by God Himself according to that speech of Trismegistus: *Unumquodque habet in se semen sua regenerationis*.²⁴¹ Proceed then patiently but not manually. The work is performed by an invisible artist, for there is a secret incubation of the Spirit of God upon Nature. You must only see that

Four and
Thirtieth
Sheet

1. The Elixir of Saturn. 2. Putrefaction into Sulphur. 3. The Oil, of the Sulphur. 4. Of the Conjunction. 5. Of the Salt. 6. Of Oil of the Spirit. 7. Of Salt of Saturn, which containeth the Oil or Soul of the *Menstruum*. 8. Of White Mercury. 9. Of Red Water of Paradise. 10. Resolution. 11. Solution. 12. Distillation. 13. Hyle. 14. Purgation. 15. Resolution. 16. Of Sericon. 17. Of the Gum. 18. Of Sericon. 19. Of the Solution. 20. Of Minium Or[e]. 21. Adrop. 22. Of Calcination. 23. Of Minium. 24. Adrop. 25. Of Red Lead. 26. Of Calcination of Lead. 27. Of *Aqua Fortis*.

Now ²⁶¹ see which way the philosophers move. They commend their secret water and I admire the tears of *Beata Pulchra*. ²⁶² I will tell you truly what she is; she is not any known water whatsoever, but a secret spermatric moisture, or rather the Venus, that yields that moisture. Therefore do not you imagine that she is any crude, phlegmatic, thin water, for she is a fat, thick, heavy, slimy humidity. But lest ye should think I am grown jealous and would not trust you with my mistress, Arnoldus de Villa Nova shall speak for me. Hear him. *Amplius tibi dico, quod nullo modo invenire potuimus, nec similiter invenire potuerunt philosophi, aliquam rem perseverantem in igne, nisi solam unctuosam humiditatem. Aqueam humiditatem videmus de facili evaporare, arida remanet, et ideo separantur, quia non sunt naturales. Si autem eas humiditates consideremus, quae difficulter separantur ab his quae sunt naturales, non invenimus aliquas nisi unctuosas et viscosas.* I tell thee further (saith he) that we could not possibly find, neither could the philosophers find before us, anything that would persist in the fire, but only the unctuous humidity. A watery humidity, we see, will easily vapour away, and the earth remain behind, and the parts are, therefore, separated, because their composition is not natural. But if we consider those humidities which are hardly separated from those parts which are natural to them, we find not any such but the unctuous, viscous humidities.

This viscous humidity ²⁶³ is Water of Silver, which some have called Water of the Moon; but it is Mercury of the Sun and partly of Saturn, for it is extracted from these three metals and without them it can never be made. ²⁶⁴

Very many have written of Saturn or Lead, but none that I know of have written fully thereof in any particular treatise. Therefore I do not only here set down what I have gathered from them most briefly and truly, but also those things which I have found and proved by my own experience, which I have annexed to them that the work may be absolute and complete.

Of which, as they say, Mary the prophetess, the sister of Moses, in her *Books of the Work of Saturn* is said to write: Make your water running like the water of the two Zaibeth ²⁶⁵ and fix it upon the Heart of Saturn. And in another place: Marry the Gum with the true Matrimonial Gum and you shall make it like running water; of which process of Mary, George Ripley hath these verses:

Maria mira sonat

Quae nobis talia donat

Gummis cum binis

Fugitivem fugit in imis

Horis in trinis

Tria vinclet fortia finis

Filia plutonis

Confortia jungit Amoris.

The Heart of Saturn, you shall find why is his body white and clear; the work is briefly thus described. That a water be made out of the body of Saturn like the water Zaibeth, and that water fixed upon the Heart of Saturn. The direction for drawing out the water of Zaibeth and the way of making the Heart of Saturn is hereafter at large declared, with reduction of the body of Saturn into his Heart or Salt.

Note the power of Saturn and his Angel upon earth, Cambiel, Hanael, Cancer, Tristitia, and Lead thus prepared for Medicines and Telesmas. You see here the wonderful power of God, how he rules heaven and earth by ten names, ten Sephiroth, ten orders of blessed Souls, ten Angels in their ten Spheres, seven Angels that carry their power to seven planets and the earth; and here we teach you knowledge of the seven metals and the miraculous Medicines of the Rosie Crucians.

Having thus described the work, I now come to the explanation and say that the calcination of the body is two-fold, for the calcination thereof in the shorter work for extracting the Heart of Saturn is done on this wise by *Aqua Fortis*.

Take eight or ten ounces of Lead in filings and dissolve it in *Aqua Fortis* in double proportion and justified with Salt Armoniack in an earthen vessel with a narrow neck and set in ashes till it be totally dissolved; and there will remain a white matter in the bottom like grains of white Salt, which is a figure of perfect solution. Then pour your matter that is dissolved in the water into a body and set thereon a limbeck and in *Balneo*, draw away the corrosive water till there remain a dry substance in the bottom, and so you have the body converted white by calcination with corrosive water out of which the Heart of Saturn is to be drawn.

7. The way to wash away and purge the corrosive water from the body. Pour warm water upon the substance in the limbeck and pour it often off till it have no sharpness at all upon the tongue and then the body is prepared for drawing out the Salt.
8. When your matter is well dried, dissolve it again in distilled Vinegar and distil the Vinegar twice or thrice from it and in the bottom you shall have a lucid, clear and white, shining Salt, which is called the Heart of Saturn.
9. Now I come to the practice of the other greater work, that the verity of the Medicine may be found, of which many have made mention in their books, as Raimundus, who called it the Vegetable, Mineral and Animal Medicine. Geber saith there groweth a Saturnian Herb on the top of a hill or mountain, whose blood, if it be extracted, cureth all infirmities.²⁶⁶
10. Ripley writ a whole-book called his *Practical Compendium*, of the practice of the Vegetable Medicine, teaching the manner and form of operation; but because he neither set down the solution plainly nor perfectly, he hath been the cause of much error and hath not only deceived me, but all those that followed him, until after a long time I found a way to dissolve Saturn, so that it could never after by distillation be turned into Lead again, which is the choicest and greatest secret of the Vegetable Medicine.

11. But let us hear the words of Mary the prophetess and Ripley taken from her: The Radix of our Matter is a clear and white body, which putrefeth not but congealeth²⁶⁷ Mercury or Quicksilver with its odour, makes its water like the running water of the two Zabieth (or Zubech) and fix[eth] it upon the fixed Heart of Saturn. Which words do most aptly agree with the properties of Lead, for if anyone be short or wounded with a bullet and the bullet remain in the body, it will never putrefy.

12. And also if Quicksilver be hanged in a pot over the fume of molten Lead, so as the fumes of the Lead touch the Quicksilver, it will congeal it.

13. Thus far of the preparation of Lead. We now come to its denomination. They bid us fix the water [of] Zabieth upon the fixed body of the Heart of Saturn. Now for the exposition of the body for the name of Saturn. Ripley called it Adrop,²⁶⁸ of which that is made which the Masters call Sericon,²⁶⁹ the water of Sericon they call their *Menstruum*. The two Zabieths joined together in one water²⁷⁰ are the two Mercuries, that is to say white and red, contained in one

Menstruum, that is to say of the water and oil of the fixed body or Heart of Saturn.

14. Isaacus also writ a treatise of Lead. He worketh chiefly according to the doctrine of Mary the prophetess and laboureth much to fix the earth of Saturn and after to dissolve the body in distilled Vinegar, that by the addition of corrodng the sharp things his red oil may be distilled, which he called the Water of Paradise, that he may imbibe his fixed earth therewith: which way is much shorter than Ripley's, but the rubification and fixation of the earth is long and uncertain; wherefore I have both forsaken Isaacus and Ripley in making the earth, instead of which I have given the fixed Heart of Saturn.

15. But that the body may be prepared according to this Table and after my intention and the desire of Ripley, we both will that the pill or Water of Paradise be drawn out of the Gum of Sericon (whose father is Adrop). Sericon is made of red Lead; therefore it is first necessary to show the way of making Minium of Lead. Take the description as followeth and therewith the composition of the Gum of Sericon.

16. Take ten or twelve pounds of Lead and melt it in a great iron vessel as plumbers use to do; and when it is molten, stir it still with an iron spatula till the Lead be turned to powder, which powder will be of a green colour. When you see it thus, take it from the fire and let it get cool and grind that powder upon a marble till it be impalpable, moistening the powder with a little common Vinegar till it be like thick honey, which put into a broad earthen vessel and set it on a trevet over a lent fire to vapour away the Vinegar and dry the powder and it will be of a yellow colour. Grind it again and do as before, till the powder be so red as red Lead, which is called Adrop. And thus is Saturn calcined into red Lead or Minium.

17. Take a pound of red Lead and dissolve it in a gallon of Vinegar and stir it with a stick three or four times in a day. Then take your earthen vessel and set it in *Balneo* twenty-four hours then let it cool and filter the liquor three times; and when it is clear put it in a bottom [and distil away the Vinegar when] the Gum of Sericon will remain like thick honey, which set apart and dissolve now more Lead as before for more Gum till you have ten or twelve pound thereof.

18. Now give careful attention, for we now come to the point and period of Ripley's error; for if you put four pounds of this Sericon to distil in a limbeck, and from thence would draw as *Menstruum* as Ripley

teacheth, perhaps you would have scarce one ounce of this oil, and some part of a black earth will remain in the bottom and most of the Gum melted again into Lead, by which you may know that the Sericon is not well dissolved, nor as yet sufficiently prepared that a Chaos may be made thereof fit for distillation because it is not yet well dissolved. Therefore in Isaacus there is found a way, resolving this Gum with distilled Vinegar, acuated with calcined Tartar and Salt Armoniack; wherefore, saith he, if thou be wise resolve the Gum. But I like not this acuation of the Vinegar as I may call it. I rather choose to resolve the Sericon in Raymund's Calcination Water, which is a compound water of Vegetable Mercury, or fire natural, with the fire against nature, as Ripley testifieth; and it is more verified by Raymund in his books of Mercury, where he teacheth how to dissolve bodies with his Calcinative Water.

19. I will reveal unto you this water, which is almost unknown. Note, therefore, that the Vegetable Mercury is the Spirit of Wine (instead of which we may sometimes use distilled Vinegar) and that the Fire against Nature is a corrosive water made of Vitriol and Saltpeter.

20. Therefore take which you will, either Spirit of Wine rectified (or *Aqua Vitae*) or distilled Vinegar four pounds and two pounds of corrosive water and mix them together.

In this water thus compounded, resolve half a pound of Gum of Sericom in a circulatory and set it in *Balneo* four or five days, and the Gum will be totally dissolved into the form of water or oil of a duskyish red colour.

21. Then distil away the water in *Balneo* and there will remain an oil in the bottom which is the Chaos out of which you may draw a *Menstruum* containing two elements, and this is the true resolution of the Gum of Sericon. In this water you may resolve so much Gum as you please by reiteration.

22. Take two pound of this Chathodical substance and prepare it for distillation in naked fire or sand, and lift up the clear red oil, wherein both the Spirit and Soul doth secretly lie hid, which Isaacus calleth the Water of Paradise, which, when you have [it], you may rejoice, for you have gone through all the gross work and come to the philosophic work.

Therefore proceed to conjunction and join the white Heart of Saturn with the red oil as it is found in the *Rosary*, *candida succinto jacet uxor nupta marito*, that is to say the red Mercury to the Salt if you proceed to the red work.

23. Therefore take four ounces of the Salt or Heart of Saturn and as much of the red oil or Water of Paradise, and seal them up in a philosophers' egg; and so soon as they shall feel the heat of the *Balneum*, the Salt will dissolve and be made all one with the oil so as you shall not know which was the Salt nor which was the oil.

Set your glass in *Balneo* and there let it stand in an equal degree of fire till all your matter be turned white and stick to the sides of the glass and shine like fishes eyes⁷¹ and then it is white Sulphur of Nature. But if you proceed to the red work, then divide your white Sulphur into equal parts, reserving one part for the white work, and go on with the other part, and in a new glass, well sealed up, set it in ashes till it is turned into a red colour.

24. When your Sulphur is thus converted, imbibe it again with equal weight of its Soul, dissolving and congealing till it remain in an oil and it will congeal no more, but remain fixed and flowing.

This then is to be fermented with the fourth part of the Oil of Gold.

We have set down already before of the augmentation in quantity and quality, therefore it is not necessary to repeat it here.

We will now return to the white Sulphur before reserved, that we may set down the manner of the white work.

When you have your red oil or Soul, if you desire to make the white Elixir, set part of the said oil in a glass in *Balneo* to digest. Then take it out and put it into a body and in a lent fire distil away the Spirit or white Mercury, which you must try and know whether it arise pure without water or not, as you do when you try the spirit of wine. For if it burn all up it is well; if it do not, rectify it so often till it be without any waterings at all; then have you rectified your Spirit, wherewith dissolve your white Sulphur till it remain fixed and flowing as you did before in the red work. Then ferment it and augment it with the fourth part of the oil of the white Luminary or Luna, as you did the red, and it will be the white Elixir, converting imperfect bodies into perfect Silver.

25. Ripley divided the scope of this work into four operations, whereof the first is the dissolution of the body; the second the extraction of the *Menstruum* and the separation of the elements; the third is not necessary in our work, because we cast away the earth after every distillation, instead of which we use our Salt or Heart of Saturn; the fourth is that there be a conjunction of our Salt as is before described.

HERE FOLLOWETH THE ACCURTATION OF THE WORK OF SATURN

The way of extracting Quicksilver out of Saturn found in Isaacus, of which I know how to make a special accurtation with his Water of Paradise, which I gathered partly from the foresaid writer and others. Ripley made his accurtation with Quicksilver precipitated with Gold and imbibition with corrosive water, which I like not, because the Elixir so made will be the greatest poison, as himself confesseth that it were better for a man to eat the eyes of a Basilisk than taste that Elixir.

26. But because I desire to set down this accurtation of Lead alone with his elements, that no strange body may be added to our Elixir, and also that it may be made a Medicine for all uses, I have found out the way of making [it] alone with the Mercury of Saturn and his own proper Tincture; for I make a body of one thing, which is a Spirit, and make that Medicine with its own proper Spirit. Read all the philosophers and you shall never find a word of this process, nor none of the ancients will teach how to make the Mercury of Saturn.

OF THE MEDICINE, ELIXIR, FERMENTATION IMBIBITION, PRECIPITATION, QUICKSILVER, SATURN, LEAD, THE TOAD

Sir Christopher Heydon saith in a manuscript of his; *Levi enim arte norunt Alchemistae Mercurium currentem conficere ex plumbo*. The Alchemists know how by an easy art to make current Mercury out of Lead. But what art that was no author of the ancients hath showed unto us. *Quaevite, quaevite*, saith the first alchemist²⁷² (so Paracelsus was pleased to say in imitation of him) *et inveniētis, pulsate et operietur vobis*. I tried many experiments, although they were repugnant to doctrine and philosophy; I almost despaired of that art; yet because nothing is difficult to the industrious, by often knocking at last I found it apart, by which means I attained to the art of such a felicity, that is to say of making Quicksilver of²⁷³ Lead. This art revealed is a great secret. The instruments necessary in this work are²⁷⁴ a furnace, a crucible and a pair of tongs. Let the furnace be filled with coals, whereunto put fire, and when the coals are well burnt, so that they give a clear flame and fire, take your crucible, well annealed so that it break not with the sudden heat, and put therein three ounces of filed Lead, having twelve ounces of Mercury sublimate well ground, and Salt Armoniack six ounces, mixed together, which put upon the filings of Lead in the crucible, and when the fire is strong and glowing hot, take

One
and
Fortieth
Sheet

your tongs and presently take up your crucible and put it into the hole in the top of the furnace till you hear a great noise and buzzing; then so soon as you can (lest the Quicksilver fly away with the Spirits) take away the crucible with the matter therein and set it in an earthen dish filled with ashes to cool; and when it is cold, strike the lower part of the crucible so that the matter of the Lead may fall into an earthen dish, and you shall find your Lead converted into Quicksilver.

Take of this Quicksilver so much as you please and put it to precipitate in a round glass, well luted; and set it in ashes to the top of the glass. Yet let us stay here a little while [that] the understanding may be more enlightened.

Therefore understand that the intention of this work is to fix the Spirit, which may sooner be done with the Spirit of a fixed body, which before was homogeneous with the body, and which of its own nature desireth to join again with its body.

Therefore Nature requireth that she may be helped by art in this work, to which the artist consenting, he administereth thereto the pure and desired metal, which it delighteth to adhere unto, which metal is Gold, which is thus prepared that it be sooner parted by the Quicksilver and stick thereunto.

Take as much pure Gold as you please and dissolve it in *Aqua Regis* mixed with equal part of *Acetum acerrimum* or *Lac Virginis*. Then set it to digest the space of a day; then put your dissolution into an alembick and set it in *Balneo*. So distil away the water as dry as you can and do thus three times and the third time distil it in ashes that the Salt Armoniack may sublime. Then put distilled Vinegar upon the matter remaining, and after it hath stood three days in *Balneo*, distil the Vinegar away in ashes that all the substance of the Salt Armoniack may sublime, and do thus three times, always putting in new Vinegar, until the oil of the dissolved Gold remain in the bottom. Then take of your Quicksilver three times so much as your Gold and pour it upon the solution of the Gold that they may mix together and be united. Then put your Quicksilver with the solution in a round glass, stopped only with a piece of cotton, and with a stick put it down every day as it doth ascend; and keep your glass in ashes for a month till your Quicksilver be turned into a red precipitate. Then again dissolve it in new distilled Vinegar till the whole substance of the Quicksilver be dissolved and the Vinegar be coloured into a golden colour; then distil away the Vinegar in ashes and again precipitate the Quicksilver, which is in the bottom of a gold colour, into a red and fixed body, and so have you the Mercury precipitate of Saturn.

It remaineth now that the body be imbibed with its Soul, that thus

being from a Spirit reduced into a body [it] may again imbibe its Soul that it may be dissolved therewith. Therefore put it into a glass and add thereto equal proportion of its Soul or Water of Paradise, and shut your glass well the space of five days till the body be dissolved with the Soul.

Then dry it in ashes till it penetrate and flow; and when it is dried, try it upon a hot iron plate if it be fixed and melt, if not, imbibe it again with half the weight of its water and do so till you make it fusible and piercing by imbibing and drying. And when it will melt in the fire and penetrate, it is then the Medicine and fit for fermentation. And after the fermentation it will be the Elixir.

Then it is to be augmented and projected as is before declared, and thus the work of Saturn is accurtated, of which George Ripley saith: Adrop is the father of the Medicine, Sericon his brother, Lympha his sister, the earth its mother.

But if you desire to know all the secret of Saturn or Lead, I will set you down one process out of Paracelsus: When you have well prepared the Heart of Saturn, saith he, take two or three ounces of that Heart and grind it small with double [the] weight of Saltpeter and put it in a subliming glass with a head well luted to sublime, increasing the fire by little and little as long as anything will ascend or sublime. Thus far Paracelsus. Now if you would find this true, Ripley will tell you what you shall do in these words.

When by the violence of the fire in the distillation of the Gum of the Sericon, a certain white matter shall ascend sticking to the head of the limbeck, like ice, keep the matter, which hath the property of Sulphur, not burning, and is fit matter for receiving form. You shall give it form after this manner by rectifying it in ashes; and when it is red Sulphur, give it of its Soul until it pierce and flow, then ferment it.

Here I have delivered unto you all the ways and manners of Saturn which are found in any of the philosophers' books. To the end, therefore, that the work may be completed with a demonstration of this word *Plumbum Philosophorum* as appears in the *Practical Compendium* of Ripley, I say that the philosophers' Lead is not taken for Antimony but for Adrop, being converted into the Gum of Sericon.

The influence of Jupiter and his Angel upon Hismael, Advachiel, Aquisitio, Letitia and Tin, by art and nature fitted for man's use. Jupiter followeth Saturn's steps, for he is the offspring of Saturn and naturally born from him.

¶ presentat Stannum sub quo aliquando Mercurius Sublimatus et Sal Ammoniacum intelligitur. Cineritius ille probus justus Jupiter influentiam suam habet in terrestrem Jovem, qui post preparationem suam, se claro

aërio suavi cum sale Sulphureque lunari ostentat, et mortalibus virtutes suas presentat. Habet quoque specialem suam influentiam bonus ille Jupiter in Jecur, sanat propterea illud, omnesque affectus qui inde oriuntur.

1. The Elixir of Saturn. 2. Putrefaction into Sulphur. 3. The Oil, of the Sulphur. 4. Of the Conjunction. 5. Of the Salt. 6. Of Oil of the Spirit. 7. Of Salt of Saturn, which containeth the Oil or Soul of the Menstruum. 8. Of White Mercury. 9. Of Red Water of Paradise. 10. Resolution. 11. Solution. 12. Distillation. 13. Hyle. 14. Purgation. 15. Resolution. 16. Of Sericon. 17. Of the Gum. 18. Of Sericon. 19. Of the Solution. 20. Of Minium Or[e]. 21. Adrop. 22. Of Calcination. 23. Of Minium. 24. Adrop. 25. Of Red Lead. 26. Of Calcination of Lead. 27. Of Aqua Fortis.

Now ²⁶¹ see which way the philosophers move. They commend their secret water and I admire the tears of *Beata Pulchra*. ²⁶² I will tell you truly what she is; she is not any known water whatsoever, but a secret spermatric moisture, or rather the Venus, that yields that moisture. Therefore do not you imagine that she is any crude, phlegmatic, thin water, for she is a fat, thick, heavy, slimy humidity. But lest ye should think I am grown jealous and would not trust you with my mistress, Arnoldus de Villa Nova shall speak for me. Hear him. *Amplius tibi dico, quod nullo modo invenire potuimus, nec similiter invenire potuerunt philosophi, aliquam rem perseverantem in igne, nisi solam unctuosam humiditatem. Aqueam humiditatem videmus de facili evaporare, arida remanet, et ideo separantur, quia non sunt naturales. Si autem eas humiditates consideremus, quae difficulter separantur ab his quae sunt naturales, non invenimus aliquas nisi unctuosas et viscosas.* I tell thee further (saith he) that we could not possibly find, neither could the philosophers find before us, anything that would persist in the fire, but only the unctuous humidity. A watery humidity, we see, will easily vapour away, and the earth remain behind, and the parts are, therefore, separated, because their composition is not natural. But if we consider those humidities which are hardly separated from those parts which are natural to them, we find not any such but the unctuous, viscosus humidities.

This viscosus humidity ²⁶³ is Water of Silver, which some have called Water of the Moon; but it is Mercury of the Sun and partly of Saturn, for it is extracted from these three metals and without them it can never be made. ²⁶⁴

Very many have written of Saturn or Lead, but none that I know of have written fully thereof in any particular treatise. Therefore I do not only here set down what I have gathered from them most briefly and truly, but also those things which I have found and proved by my own experience, which I have annexed to them that the work may be absolute and complete.

Of which, as they say, Mary the prophetess, the sister of Moses, in her *Books of the Work of Saturn* is said to write: Make your water running like the water of the two Zaibeth ²⁶⁵ and fix it upon the Heart of Saturn. And in another place: Marry the Gum with the true Matrimonial Gum and you shall make it like running water; of which process of Mary, George Ripley hath these verses:

Maria mira sonat

Quae nobis talia donat

Gummis cum binis

Fugitivem fugit in imis

Horis in trinis

Tria vinclet fortia finis

Filia plutonis

Confortia jungit Amoris.

The Heart of Saturn, you shall find why is his body white and clear; the work is briefly thus described. That a water be made out of the body of Saturn like the water Zaibeth, and that water fixed upon the Heart of Saturn. The direction for drawing out the water of Zaibeth and the way of making the Heart of Saturn is hereafter at large declared, with reduction of the body of Saturn into his Heart or Salt.

Note the power of Saturn and his Angel upon earth, Cambiel, Hanael, Cancer, Tristitia, and Lead thus prepared for Medicines and Telesmas. You see here the wonderful power of God, how he rules heaven and earth by ten names, ten Sephiroth, ten orders of blessed Souls, ten Angels in their ten Spheres, seven Angels that carry their power to seven planets and the earth; and here we teach you knowledge of the seven metals and the miraculous Medicines of the Rosie Crucians.

Having thus described the work, I now come to the explanation and say that the calcination of the body is two-fold, for the calcination thereof in the shorter work for extracting the Heart of Saturn is done on this wise by *Aqua Fortis*.

Take eight or ten ounces of Lead in filings and dissolve it in *Aqua Fortis* in double proportion and justified with Salt Armoniack in an earthen vessel with a narrow neck and set in ashes till it be totally dissolved; and there will remain a white matter in the bottom like grains of white Salt, which is a figure of perfect solution. Then pour your matter that is dissolved in the water into a body and set thereon a limbeck and in *Balneo*, draw away the corrosive water till there remain a dry substance in the bottom, and so you have the body converted white by calcination with corrosive water out of which the Heart of Saturn is to be drawn.

7. The way to wash away and purge the corrosive water from the body. Pour warm water upon the substance in the limbeck and pour it often off till it have no sharpness at all upon the tongue and then the body is prepared for drawing out the Salt.

8. When your matter is well dried, dissolve it again in distilled Vinegar and distil the Vinegar twice or thrice from it and in the bottom you shall have a lucid, clear and white, shining Salt, which is called the Heart of Saturn.

9. Now I come to the practice of the other greater work, that the verity of the Medicine may be found, of which many have made mention in their books, as Raimundus, who called it the Vegetable, Mineral and Animal Medicine. Geber saith there groweth a Saturnian Herb on the top of a hill or mountain, whose blood, if it be extracted, cureth all infirmities.²⁶⁶

10. Ripley writ a whole book called his *Practical Compendium*, of the practice of the Vegetable Medicine, teaching the manner and form of operation; but because he neither set down the solution plainly nor perfectly, he hath been the cause of much error and hath not only deceived me, but all those that followed him, until after a long time I found a way to dissolve Saturn, so that it could never after by distillation be turned into Lead again, which is the choicest and greatest secret of the Vegetable Medicine.

11. But let us hear the words of Mary the prophetess and Ripley taken from her: The Radix of our Matter is a clear and white body, which putrefieth not but congealeth²⁶⁷ Mercury or Quicksilver with its odour, makes its water like the running water of the two Zabieth (or Zubech) and fix[leth] it upon the fixed Heart of Saturn. Which words do most aptly agree with the properties of Lead, for if anyone be short or wounded with a bullet and the bullet remain in the body, it will never putrefy.

12. And also if Quicksilver be hanged in a pot over the fume of molten Lead, so as the fumes of the Lead touch the Quicksilver, it will congeal it.

13. Thus far of the preparation of Lead. We now come to its denomination. They bid us fix the water [of] Zabieth upon the fixed body of the Heart of Saturn. Now for the exposition of the body for the name of Saturn. Ripley called it Adrop,²⁶⁸ of which that is made which the Masters call Sericon,²⁶⁹ the water of Sericon they call their *Menstruum*. The two Zabieths joined together in one water²⁷⁰ are the two Mercuries, that is to say white and red, contained in one

Menstruum, that is to say of the water and oil of the fixed body or Heart of Saturn.

14. Isaacus also writ a treatise of Lead. He worketh chiefly according to the doctrine of Mary the prophetess and laboureth much to fix the earth of Saturn and after to dissolve the body in distilled Vinegar, that by the addition of corroding the sharp things his red oil may be distilled, which he called the Water of Paradise, that he may imbebe his fixed earth therewith: which way is much shorter than Ripley's, but the rubification and fixation of the earth is long and uncertain; wherefore I have both forsaken Isaacus and Ripley in making the earth, instead of which I have given the fixed Heart of Saturn.

15. But that the body may be prepared according to this Table and after my intention and the desire of Ripley, we both will that the pil or Water of Paradise be drawn out of the Gum of Sericon (whose father is Adrop). Sericon is made of red Lead; therefore it is first necessary to show the way of making Minium of Lead. Take the description as followeth and therewith the composition of the Gum of Sericon.

16. Take ten or twelve pounds of Lead and melt it in a great iron vessel as plumbers use to do; and when it is molten, stir it still with an iron spatula till the Lead be turned to powder, which powder will be of a green colour. When you see it thus, take it from the fire and let it get cool and grind that powder upon a marble till it be impalpable, moistening the powder with a little common Vinegar till it be like thick honey, which put into a broad earthen vessel and set it on a trevet over a lent fire to vapour away the Vinegar and dry the powder and it will be of a yellow colour. Grind it again and do as before, till the powder be so red as red Lead, which is called Adrop. And thus is Saturn calcined into red Lead or Minium.

17. Take a pound of red Lead and dissolve it in a gallon of Vinegar and stir it with a stick three or four times in a day. Then take your earthen vessel and set it in *Balneo* twenty-four hours then let it cool and filter the liquor three times; and when it is clear put it in a bottom [and distil away the Vinegar when] the Gum of Sericon will remain like thick honey, which set apart and dissolve now more Lead as before for more Gum till you have ten or twelve pound thereof.

18. Now give careful attention, for we now come to the point and period of Ripley's error; for if you put four pounds of this Sericon to distil in a limbeck, and from thence would draw as *Menstruum* as Ripley

teacheth, perhaps you would have scarce one ounce of this oil, and some part of a black earth will remain in the bottom and most of the Gum melted again into Lead, by which you may know that the Sericon is not well dissolved, nor as yet sufficiently prepared that a Chaos may be made thereof fit for distillation because it is not yet well dissolved. Therefore in Isaacus there is found a way, resolving this Gum with distilled Vinegar, acuated with calcined Tartar and Salt Armoniack; wherefore, saith he, if thou be wise resolve the Gum. But I like not this acuation of the Vinegar as I may call it. I rather choose to resolve the Sericon in Raymund's Calcination Water, which is a compound water of Vegetable Mercury, or fire natural, with the fire against nature, as Ripley testifieth; and it is more verified by Raymund in his books of Mercury, where he teacheth how to dissolve bodies with his Calcinative Water.

19. I will reveal unto you this water, which is almost unknown. Note, therefore, that the Vegetable Mercury is the Spirit of Wine (instead of which we may sometimes use distilled Vinegar) and that the Fire against Nature is a corrosive water made of Vitriol and Saltpeter.

20. Therefore take which you will, either Spirit of Wine rectified (or *Aqua Vitae*) or distilled Vinegar four pounds and two pounds of corrosive water and mix them together.

In this water thus compounded, resolve half a pound of Gum of Sericom in a circulatory and set it in *Balneo* four or five days, and the Gum will be totally dissolved into the form of water or oil of a duskyish red colour.

Fortieth
Sheet

21. Then distil away the water in *Balneo* and there will remain an oil in the bottom which is the Chaos out of which you may draw a *Menstruum* containing two elements, and this is the true resolution of the Gum of Sericon. In this water you may resolve so much Gum as you please by reiteration.

22. Take two pound of this Chathodical substance and prepare it for distillation in naked fire or sand, and lift up the clear red oil, wherein both the Spirit and Soul doth secretly lie hid, which Isaacus calleth the Water of Paradise, which, when you have [it], you may rejoice, for you have gone through all the gross work and come to the philosophic work.

Therefore proceed to conjunction and join the white Heart of Saturn with the red oil as it is found in the *Rosary*, *candida succinto jacet uxor nupta marito*, that is to say the red Mercury to the Salt if you proceed to the red work.

23. Therefore take four ounces of the Salt or Heart of Saturn and as much of the red oil or Water of Paradise, and seal them up in a philosophers' egg; and so soon as they shall feel the heat of the *Balneum*, the Salt will dissolve and be made all one with the oil so as you shall not know which was the Salt nor which was the oil.

Set your glass in *Balneo* and there let it stand in an equal degree of fire till all your matter be turned white and strick to the sides of the glass and shine like fishes eyes²⁷¹ and then it is white Sulphur of Nature. But if you proceed to the red work, then divide your white Sulphur into equal parts, reserving one part for the white work, and go on with the other part, and in a new glass, well sealed up, set it in ashes till it is turned into a red colour.

24. When your Sulphur is thus converted, imbibe it again with equal weight of its Soul, dissolving and congealing till it remain in an oil and it will congeal no more, but remain fixed and flowing.

This then is to be fermented with the fourth part of the Oil of Gold.

We have set down already before of the augmentation in quantity and quality, therefore it is not necessary to repeat it here.

We will now return to the white Sulphur before reserved, that we may set down the manner of the white work.

When you have your red oil or Soul, if you desire to make the white Elixir, set part of the said oil in a glass in *Balneo* to digest. Then take it out and put it into a body and in a lent fire distil away the Spirit or white Mercury, which you must try and know whether it arise pure without water or not, as you do when you try the spirit of wine. For if it burn all up it is well; if it do not, rectify it so often till it be without any waterings at all; then have you rectified your Spirit, wherewith dissolve your white Sulphur till it remain fixed and flowing as you did before in the red work. Then ferment it and augment it with the fourth part of the oil of the white Luminary or Luna, as you did the red, and it will be the white Elixir, converting imperfect bodies into perfect Silver.

25. Ripley divided the scope of this work into four operations, whereof the first is the dissolution of the body; the second the extraction of the *Menstruum* and the separation of the elements; the third is not necessary in our work, because we cast away the earth after every distillation, instead of which we use our Salt or Heart of Saturn; the fourth is that there be a conjunction of our Salt as is before described.

HERE FOLLOWETH THE ACCURTATION OF THE WORK OF SATURN

The way of extracting Quicksilver out of Saturn found in Isaacus, of which I know how to make a special accurtation with his Water of Paradise, which I gathered partly from the foresaid writer and others. Ripley made his accurtation with Quicksilver precipitated with Gold and imbibition with corrosive water, which I like not, because the Elixir so made will be the greatest poison, as himself confesseth that it were better for a man to eat the eyes of a Basilisk than taste that Elixir.

26. But because I desire to set down this accurtation of Lead alone with his elements, that no strange body may be added to our Elixir, and also that it may be made a Medicine for all uses, I have found out the way of making [it] alone with the Mercury of Saturn and his own proper Tincture; for I make a body of one thing, which is a Spirit, and make that Medicine with its own proper Spirit. Read all the philosophers and you shall never find a word of this process, nor none of the ancients will teach how to make the Mercury of Saturn.

OF THE MEDICINE, ELIXIR, FERMENTATION, IMBIBITION, PRECIPITATION, QUICKSILVER, SATURN, LEAD, THE TOAD

Sir Christopher Heydon saith in a manuscript of his; *Levi enim arte norunt Alchemistae Mercurium cumentem conficere ex plumbo*. The Alchemists know how by an easy art to make current Mercury out of Lead. But what art that was no author of the ancients hath showed unto us. *Quaevite, quaevite*, saith the first alchemist²⁷² (so Paracelsus was pleased to say in imitation of him) *et inveniatis, pulsate et operietur vobis*. I tried many experiments, although they were repugnant to doctrine and philosophy; I almost despaired of that art; yet because nothing is difficult to the industrious, by often knocking at last I found it apart, by which means I attained to the art of such a felicity, that is to say of making Quicksilver of²⁷³ Lead. This art revealed is a great secret. The instruments necessary in this work are²⁷⁴ a furnace, a crucible and a pair of tongs. Let the furnace be filled with coals, whereunto put fire, and when the coals are well burnt, so that they give a clear flame and fire, take your crucible, well annealed so that it break not with the sudden heat, and put therein three ounces of filed Lead, having twelve ounces of Mercury sublimate well ground, and Salt Armoniack six ounces, mixed together, which put upon the flings of Lead in the crucible, and when the fire is strong and glowing hot, take

One
and
Fortieth
Sheet

your tongs and presently take up your crucible and put it into the hole in the top of the furnace till you hear a great noise and buzzing; then so soon as you can (lest the Quicksilver fly away with the Spirits) take away the crucible with the matter therein and set it in an earthen dish filled with ashes to cool; and when it is cold, strike the lower part of the crucible so that the matter of the Lead may fall into an earthen dish, and you shall find your Lead converted into Quicksilver.

Take of this Quicksilver so much as you please and put it to precipitate in a round glass, well luted; and set it in ashes to the top of the glass. Yet let us stay here a little while [that] the understanding may be more enlightened.

Therefore understand that the intention of this work is to fix the Spirit, which may sooner be done with the Spirit of a fixed body, which before was homogeneous with the body, and which of its own nature desireth to join again with its body.

Therefore Nature requireth that she may be helped by art in this work, to which the artist consenting, he administereth thereto the pure and desired metal, which it delighteth to adhere unto, which metal is Gold, which is thus prepared that it be sooner parted by the Quicksilver and stick thereunto.

Take as much pure Gold as you please and dissolve it in *Aqua Regis* mixed with equal part of *Acetum acerrimum* or *Lac Virginis*. Then set it to digest the space of a day; then put your dissolution into an alembick and set it in *Balneo*. So distil away the water as dry as you can and do thus three times and the third time distil it in ashes that the Salt Armoniack may sublime. Then put distilled Vinegar upon the matter remaining, and after it hath stood three days in *Balneo*, distil the Vinegar away in ashes that all the substance of the Salt Armoniack may sublime, and do thus three times, always putting in new Vinegar, until the oil of the dissolved Gold remain in the bottom. Then take of your Quicksilver three times so much as your Gold and pour it upon the solution of the Gold that they may mix together and be united. Then put your Quicksilver with the solution in a round glass, stopped only with a piece of cotton, and with a stick put it down every day as it doth ascend; and keep your glass in ashes for a month till your Quicksilver be turned into a red precipitate. Then again dissolve it in new distilled Vinegar till the whole substance of the Quicksilver be dissolved and the Vinegar be coloured into a golden colour; then distil away the Vinegar in ashes and again precipitate the Quicksilver, which is in the bottom of a gold colour, into a red and fixed body, and so have you the Mercury precipitate of Saturn.

It remaineth now that the body be imbibed with its Soul, that thus

being from a Spirit reduced into a body [it] may again imbibe its Soul that it may be dissolved therewith. Therefore put it into a glass and add thereto equal proportion of its Soul or Water of Paradise, and shut your glass well the space of five days till the body be dissolved with the Soul.

Then dry it in ashes till it penetrate and flow; and when it is dried, try it upon a hot iron plate if it be fixed and melt, if not, imbibe it again with half the weight of its water and do so till you make it fusible and piercing by imbibing and drying. And when it will melt in the fire and penetrate, it is then the Medicine and fit for fermentation. And after the fermentation it will be the Elixir.

Then it is to be augmented and projected as is before declared, and thus the work of Saturn is accurtated, of which George Ripley saith: Adrop is the father of the Medicine, Sericon his brother, Lymphia his sister, the earth its mother.

Forty
Second
Sheet

But if you desire to know all the secret of Saturn or Lead, I will set you down one process out of Paracelsus: When you have well prepared the Heart of Saturn, saith he, take two or three ounces of that Heart and grind it small with double [the] weight of Saltpeter and put it in a subliming glass with a head well luted to sublime, increasing the fire by little and little as long as anything will ascend or sublime. Thus far Paracelsus. Now if you would find this true, Ripley will tell you what you shall do in these words.

When by the violence of the fire in the distillation of the Gum of the Sericon, a certain white matter shall ascend sticking to the head of the limbeck, like ice, keep the matter, which hath the property of Sulphur, not burning, and is fit matter for receiving form. You shall give it form after this manner by rectifying it in ashes; and when it is red Sulphur, give it of its Soul until it pierce and flow, then ferment it.

Here I have delivered unto you all the ways and manners of Saturn which are found in any of the philosophers' books. To the end, therefore, that the work may be completed with a demonstration of this word *Plumbum Philosophorum* as appears in the *Practical Compendium* of Ripley, I say that the philosophers' Lead is not taken for Antimony but for Adrop, being converted into the Gum of Sericon.

The influence of Jupiter and his Angel upon Hismael, Advachiel, Aquisitio, Letitia and Tin, by art and nature fitted for man's use. Jupiter followeth Saturn's steps, for he is the offspring of Saturn and naturally born from him.

U presentat Stannum sub quo aliquando Mercurius Sublimatus et Sal Ammoniacum intelligitur. Cineritius ille probus iustus Jupiter influentiam suam habet in terrestrem Jovem, qui post preparationem suam, se claro

aërio suavi cum sale Sulphureque limari ostentat, et mortalibus virtutes suas presentat. Habet quoque specialem suam influentiam bonus ille Jupiter in Jecur, sanat propterea illud, omnesque affectus qui inde oriuntur.

new Vinegar; iterate this work as long as the Vinegar taketh out any tincture and the matter of the Verdigris on the bottom lieth very black. Put the tinged Vinegar together, distil the Vinegar from it to a dryness, else a black Vitriol will shoot, thus you get a purified Verdigris. Grind it small, pour on it the juice of immature grapes [and] let it stand in a gentle heat; this juice maketh the transparent tincture as green as a Smaragd and attracteth the red tincture of Venus, which affords an excellent colour for painters, limners and others for their several uses.

When the juice extracts no more of the tincture, then put all the extraction together, abstract the moiety of this juice gently, set it into a cool place [and] there shooteth a very fair Vitriol. If you have enough of that, then you have matter enough to reduce the same and to make of it the Philosopher's Stone, in case you should make a doubt to perform this great mystery by any other Vitriol. The common Azoth is not the matter of our Stone, but our Azoth or *materia prima* is extracted with the common Azoth and with the wine, which is the outpressed juice of unripe grapes, and with other waters also must be prepared. These are the waters wherewith the body of Venus must be broken and be made into Vitriol, which you must observe very well, then you may free yourselves from many troubles and perplexities.

But especially note that it may be done with great profit if you drive forth the red oil of Vitriol and dissolve Mars in it and crystallise the solution as you were told when I treated of Mars. For in this dissolution and coagulation Venus and Mars are united. This Vitriol must be nealed under a muffle unto a pure red powder and must be extracted further with distilled Vinegar as long as there is any redness in it. Then you get the *anima* of Mars and Venus doubled. Of³³⁰ this doubled virtue, after the addition of the *anima* of Sol, which you made in the before quoted quantity, take twice as much of Silver Calx and fix it. But note that there must be twice as much of the Spirit of Mercury than there was allowed in that place but in the rest the process is alike. The Salt of Venus must be extracted when the juice taketh no more of the green tincture; then take the remaining matter, dry it, pour Honey Water upon it, then that Salt goeth in that heat for five or six days and clarify it with Spirit of Wine; then is the Salt ready for your Medicine.

OF THE PARTICULAR OF SATURN TOGETHER WITH THE EXTRACTION OF ITS SOUL AND SALT

Saturn, the highest of the Celestial Planets, hath the meanest authority in our Magistry, yet is the chiefest key in the whole art. Saturn is not

put to it three times as much of Spirit of Mercury. Lute well both glasses [and] set them in a gentle Balney for eight days and nights. Look to it that the Sulphur and Salt lose nothing, but keep their quantity as they were driven out of the Silver. Having stood these eight days and nights, then put them together into a glass, seal it *Hermetice*, set it in gentle ashes, let all be dissolved and let it be brought again into a clear and white coagulation. At last fix them by the degrees of fire, then the matter will be white as snow. Thus you have the white tincture, which with the volatile dissolved *anima* of Sol you may animate, fix, bring to the deepest redness and at last ferment and augment the same *ad infinitum*, the Spirit of Mercury being added thereunto. And note that upon Gold a process is to be ordered with its Sulphur and Salt.

If you understood how their *primum mobile*³²⁹ is to be known, then is it needless in this manner and to that purpose to destroy metals; but you may prepare everything from or of the first essence and bring them to their full perfection.

OF THE PARTICULARS OF MARS TOGETHER WITH THE EXTRACTION OF ITS ANIMA AND SALT

Take of red Vitriol oil or oil of Sulphur one part and two parts of ordinary well water. Put these together [and] dissolve therein filings of Steel. This dissolution must be filtered. Being warmed, let it gently evaporate a third part of it, then set the glass in a cool place [and] there will shoot crystals as sweet as sugar, which is the true Vitriol of Mars. Cant off that water, let it evaporate more, set it again in a cold place [and] more crystals will shoot. Neal them gently under a muffle, stirring it still with an Iron wire; then you get a fair, purple coloured powder. On this powder cast distilled Vinegar, extract the *anima* of Mars in a gentle Balney, abstract again the Vinegar and dulcorate the *anima*. This is the *anima* of Mars, which, being added to the Spirit of Mercury and united with the *anima* of Sol, tingeth Lune into Sol as you heard about the Gold.

OF THE PARTICULAR OF VENUS WHAT MYSTERIES THERE ARE HID THEREIN AND OF THE EXTRACTION OF ITS SULPHUR AND SALT

Take as much of Venus as you will and make Vitriol of it, after the usual and common practice; or take good Verdigris sold in shops — it effecteth the same; grind it very small, pour on it good distilled Vinegar [and] set it in a warmth; the Vinegar will be [coloured a] transparent green, cant it off [and] pour on the remaining matter on the bottom

to be slighted by reason of its external despicable form; if he be wrought in a due process after the philosophers' way, he is able to require all the labourer's pains bestowed upon him, for the great virtues of it in Medicine for man's health and for meliorating of metals.³³¹ The preparation of it is thus:

Take red Minium or Ceruse, laminate it thinly, hang these lamens in a large glass filled with strong Vinegar, in which is dissolved a like quantity of the best Sal armoniack, sublimed thrice with common Salt. Stop the glass' mouth very closely that nothing evaporate, set the glass in ashes of a gentle heat, otherwise the Spirits of the Vinegar and Sal armoniack ascend and touch the Saturnal lamens. At the tenth or twelfth day you will spy a subtle Ceruse hanging on those lamens; brush them off with a hare's foot [and] go on and get enough of this Cerus. Take a quantity of it [and] put it in a body; pour strong Vinegar on it, which several times hath been rectified and was fortified at the last rectification with a sixteenth part of Spirit of vulgar Salt, dephlegmed and drawn over. Spot the body well, or, which is better, lute a blind head to it, set the body in ashes to be digested, swing it often about and in a few days the Vinegar begins to look yellow and sweet at the first. Iterate three times;³³² it is sufficient.

The remnant of the Ceruse stayeth in the body's bottom, unshapely; filter the tinged Vinegar clearly, that is of a transparent yellowness, put all the tinged Vinegar together, abstract two parts of it in *Balneo Mariae*, [but] let the third part stay behind. This third part is of a reasonable *rubedo*. Set the glass in cold water, then the crystals will shoot off the sooner; being shot, take them out with a wooden spoon [and] lay them on a paper for to dry; these are as sweet as sugar and are of great energy against inflamed symptoms. Abstract the Vinegar further in *Balneo*, in which the crystals did shoot, set that distillation aside for the shooting of more crystals and proceed with these as you did formerly.

Now take all these crystals together; they in their appearance are like unto clarified sugar or Salt peter; beat them in a mortar of glass or Iron, or grind them on a marble unto unpalpableness, reverberate it in a gentle heat to a bloodlike redness. Provided³³³ they do not turn to blackness. Having them in a scarlet colour, put [them] in a glass, pour on them a good Spirit of Juniper abstracted from its oil and rectified several time into a fair, white, bright manner; lute the glass above, set it in a gentle heat [and] let the Spirit of Juniper be tinged with a transparent redness like blood; then cant it off neatly from the feces into a pure glass, with that proviso that no impure thing run therewith;

Fifty-
Seventh
Sheet

on the feces pour over Spirit of Juniper [and] extract still as long as any Spirit taketh the tincture. Keep the feces; they contain the Salt.

Take all these tinged Spirits together, filter them, abstract them gently in *Balneo* [and] there remaineth in the bottom a neat Carnation powder, which is the *anima* of Saturn. Pour on it rain water, often distilled; distil it strongly several times to get off that which stayed with the Spirit of Juniper, and so this subtle powder will be edulcorated delicately. Keep it in a strong boiling, cant it off, then let it go off neatly. Let it dry gently; for safety's sake reverberate it again gently for its better excitation; let all impurity evaporate, let it grow cold, put it in a viol, put twice as much of Spirit of Mercury to it, seal it *hermetice*; set it in a vaporous bath called the philosophers' *firmus equinus*, let it stand in the mystical furnace for a month, then the *anima* of Saturn closeth daily with the Spirit of Mercury and both become inseparable, making up a fair, transparent, deeply tinged, red oil. Look to the government of the fire; be not too high with it, else you put the Spirit of Mercury as a volatile Spirit to betake himself to his wings, forcing him to the breaking of the glass. But if these be well united, then no such fear look for, for one nature embraceth and holdeth up the other.

Then take this oil or dissolved *anima* of Saturn out of the viol. It is of a gallant fragraney. Put it into a body, apply a helmet to it, lute it well, drive it over, then Soul and Spirit are united together and fit to transmute Mercury precipitated into Sol.

The precipitation of Mercury is done thus: Take one part of the Spirit of Salt Nitre and three parts of oil of Vitriol; put these together, cast into half a part of quick Mercury, being very well purged, set it in sand, put a reasonable strong fire to it, so that the Spirits may not fly away [and] let it stand a whole day and night; then abstract all this Spirit, then you find in the bottom a precipitated Mercury, somewhat red. Pour the Spirit on it again, let it stand day and night, abstract it again and then your precipitate is at the highest *rubedo*; dulcify it with distilled water [and] let it strongly be exicated. Then take two parts of this precipitated Mercury, one part of the dissolved Saturnal oil, put these together, set it in ashes [and] let all be fixed; not one drop must stick anywhere to the glass. Then it must be melted with due additionals of Lead; they close together and afford Gold, which afterward, at the casting through Antimony, may be exalted.

Note that Mercury must not be precipitated unless with pure oil of Vitriol or oil of Venus, with the addition of the Spirit of Salt Nitre. Albeit such Mercury cannot be brought to its highest fixation by way of precipitating but its fixed coagulation is found in Saturn.

Beat the above said Mercury small, grind it on a stone, put it in a

viol, pour on it the Saturnal dissolved oil [and] it entereth instantly, if so be you proceeded aright in the precipitation. Seal the viol *hermeticé*, fix it in ashes [and] at [the] last in sand, to its highest fixation. Then you have bound Mercury with a true knot and brought him into a fix[ed] coagulation, which brought its form and substance into a melioration with an abundance of riches. If you carry it on a white precipitate, then you get only Silver, which holds but little Gold.

One thing more I must tell thee about this process, that there is yet a better way to deal upon Saturn with more profit. Take two parts of the above said dissolved oil, or oil of the Saturnal Soul, one part of *Astrum Solis* and of Antimonial Sulphur, whose preparation followeth afterwards, two parts, half as much of Salt of Mars as all those are, weigh them together, put them into a glass viol and let the third part of it be empty; set them in together to be fixed, then the Salt of Mars openeth in this compound, is fermented by it and the matter begins to incline to blackness. For ten or twelve days it is eclipsed, then the Salt returns to its coagulation, laying hold in its operation on the whole compound. Coagulate it first into a deep brown mass, let it stand thus unstirred in a continual heat [and] it turneth to a blood-red body; increase the fire that you may see the *Astrum Solis* to be predominant, which appeareth in a greenish colour, like unto a Rainbow; keep this fire continually, let all these colours vanish [and] it turneth to a transparent red stone, very ponderous, needless to be projected upon Mercury, but [which] tingeth after its perfection and fixation all white metals into the purest Gold. Then take of the prepared, fixed, red Stone or of the powder, one part and four parts of the white metal. First let the metal melt half an hour and let it be well clarified; then project the powder upon it [and] let it drive well so that it be entered into the metal and the metal begin to congeal; then is it transmuted into Gold. Beat the pot in pieces [and] take it out; if it hath any slacks³³⁴ drive them with Saturn, then it is pure and malleable. If you carry it on Lune, then put more of the powder on it than you do upon Jupiter and Saturn, as half an ounce of the powder tingeth five ounces of Lune into Sol. Let this be a miracle. Fool not thy Soul with imparting this mystery unto others that are unworthy of it. Proceed with Salt of Saturn as you were informed about Mars and Venus, only [note that] distilled Vinegar performeth that which Honey Water did by the others and clarify it with Spirit of Wine.

OF THE PARTICULAR OF JUPITER WITH THE EXTRACTION OF ITS ANIMA AND SALT

Take pumice stones sold in shops, Neal them, quench them in old good

wine, Neal them again and quench them as you did formerly [and] let this Nealing be iterated a third time; the stronger the wine is you quench withal, the better it is. After that dry them gently; thus are they prepared for that purpose. Pulverise these pumice stones subtilly, then take good Tin, laminate it, stratify it in a cementing way, in a reverberating furnace reverberate this matter for five days and nights in a flaming fire [till] it draweth the tincture of the metal. Then grind it small, first scraping the Tin lamens; put it in a glass body, pour on it good distilled Vinegar and set it in digestion [when] the Vinegar draweth the tincture, which is red-yellow. Abstract the Vinegar in *Balneo*, edulcorate the *anima* of Jupiter with distilled water, exccate gently and proceed in the rest as you did with the *anima* of Saturn, viz., dissolve radically in or with the Spirit of Mercury, drive them over, pour that upon two parts of red Mercury precipitated; being precipitated with this Venerean, sanguine quality, then coagulate and fix; if done successfully you may acknowledge Jupiter's bounty that gave leave to transmute this precipitate into Gold, which will be apparent at their melting. It performeth this also, it transmutheth ten parts of Lune into Gold, if other Sulphurs be added thereunto; force no more upon Jupiter, it is all he is able to do; being of a peaceable disposition he told all what he could do.

The process about this Salt is to extract it with distilled rain water, clarified with Spirit of Wine.

OF THE PARTICULAR OF MERCURY VIVE AND OF ITS SULPHUR AND SALT

Take of quick Mercury, sublimed several times, half a pound,³³⁵ grind it very small, pour on it a good quantity of sharp Vinegar, boil it on the fire for an hour or upward, stirring the matter with a wooden spatula, [then] take it from the fire and let it be cold, [when] the Mercury settleth to the bottom and the Vinegar cleareth up. If it be slow in the clearing, let some drops of Spirit of Vitriol fall into the Vinegar; it doth precipitate the other, for Vitriol precipitath Mercury Vive, Salt of Tarter precipitath Sol, Venus and common Salt doth precipitate Lune and Mars does the like to Venus; a lixivium³³⁶ of Beech ashes doth it to Vitriol and Vinegar is for common Sulphur, and Mars for Tartar and Salt peter for Antimony. Cant off the Vinegar from the precipitate [and] you will find the Mercury like a pure washed sand. Pour on it Vinegar, iterate this work a third time, then edulcorate the matter [and] let it dry gently.

Take two ounces of *anima* of Mars, one ounce of *anima* of Saturn,

- Mercury and Quicksilver. This particular example given would seem obviously only to have been inserted for the purpose of making this distinction unmistakably clear.
217. Note the gradation of relationships: Mercury, Quicksilver and Lead or Tin.
218. The whole of this section down to para. 2, p. 87, is to be found in Vaughan's *Lumen de Lumine*, ix. In *Elharvareuna* it is put into the mouth of Eugenius Theodidactus as usual.
219. Heb. i. 3.
220. Should be *δυναμοπιος δυναμεις*.
221. Compare Simon Magus *The Great Announcement*.
222. In *The Great Announcement* the symbol of the Boundless Power and Universal Root was fire. In the Qabalah also the symbol of Ruach Elohim was *shin*, the Mother letter to which was attributed the element of fire.
223. Vaughan adds 'or Prester'.
224. Qabalistically the world of Briah, the second of the four Worlds.
225. According to the *Zohar* the development of God from negative existence to positive manifestation was from Ain, the Negative, through Ain Soph the Limitless (cf. the Boundless of *The Great Announcement*) to Ain Soph Aur, the Limitless Light.
226. Vaughan has 'perpetual'.
227. Vaughan adds: 'As Campian was altered by the music of his mistress.
When to her lute Corinna sings
Her voice enlives the leaden strings;
But when of sorrows she doth speak
Even with sighs the strings do break;
And as her lute doth live or die,
Led by her passions, so do I'.
228. Our author is, of course, speaking symbolically.
229. Vaughan has 'Prester'.
230. Compare the Oracle: 'So, therefore, first the Priest who governeth the Works of Fire, must sprinkle with the Water of the Loud-resounding Sea. And when, after all the Phantoms, thou shalt see that Holy and Formless Fire; that Fire that darts and flashes through the Hidden Depths of the Universe, hear thou the Voice of Fire'.
231. *Matt.*, iv, 4.
232. *Acts*, xvii, 27.
233. *Ibid.*, xvii, 28.
234. Vaughan adds: 'A glorious, incomparable discourse; but you will shortly find it in English.'

235. The reason being obviously that it is the Spirit. Vaughan has 'grows' instead of 'goes' which appears to be a mistake.
236. Remember how it has been constantly reiterated that in the process of Augmentation or Multiplication there is a projection. In the Multiplication of the fire or spirit there is also a projection. This appears to equate with the 'Condensed' Aether a few lines lower.
238. Note the interchange of terms and compare note 222.
239. *Aurum fulminans*. Fulminate of Gold. Compare the alchemical process of Solomon Trismosin.
240. The whole of this section down to the end of the paragraph is to be found in Vaughan's *Lumen de Lumine* xii.
241. Each thing whatsoever bears within it the seed of its own regeneration.
242. The Qabalistic name of Jesus according to the Christian mystics was יהושע or the letter ט, the symbol of the spirit, inserted in the Tetragrammaton. Now the four letters of the latter were referred to the four elements. The Eternal Unity is, of course ט while the *Ternarius*, on the plane of Spirit is ט. These two letters form the word טט meaning fire, to which element, as we have previously pointed out, the Mother letter *shin* (ט) is attributed, so that this single letter symbolizes 'the Eternal Unity and *Ternarius*' as our author expresses it. Furthermore Jesus is כב, Ben the Son, and the numerical value of this word is 52 or 5+2=7.
243. This is the main thesis of Theurgical theory.
244. I *Corinthians*, xv, 51-52.
245. Cf. Arnold in his *Rosary*. See p. 69 herein.
246. At this point Heydon (p. 127) inserts a short diatribe against Nicholas Culpeper, the herbalist.
247. The sense appears to be: 'This is only on account of . . .'
248. The perfect metals.
249. There is no paragraph marked 3 in the MS.
250. 'but' would be better.
251. MS has 'Consurgeat'.
252. Abscesses.
253. Lupus
254. MS has 'seed', which is a manifest error.
255. The following paragraphs from here to the end of para. 3, p. 93 will be found in Vaughan's *Coelum Terrae*. Mixed with them therein, however, there is some other matter. Heydon begins a paragraph or two earlier in Vaughan with, 'And now give me leave to look about me . . .' and goes onto the end: ' . . . I seek not any man's applause . . .'

256. Celestial Slime.
257. MS has 'all' instead of 'powerful' or, perhaps the latter word was omitted accidentally.
258. Meaning, of course, the Creation.
259. MS has 'is in', an obvious error.
260. Cf. note 224.
261. From here to the end of the next paragraph is quoted by Vaughan in his *Coelum Terrae*.
262. Vaughan has 'Hejanthe' instead of *Beata Pulchra* and inserts several lines before coming to the next sentence.
263. Vaughan again inserts a few lines before coming to this sentence.
264. Heydon continues from Vaughan down to '... it is Truth if they can understand it'.
265. Mercuries. Compare Zaibar (used by Paracelsus for Argent vive). It is spelt in the MS as Zaibeth, Ziabeth and Zabieth. The word appears to be of Hebrew origin from a root meaning to flow. One of the two Zaibeth is called Kibrith (see *Maria Practica*). It is sometimes written Zabech.
266. See note 116.
267. MS has 'congealeth' corrected to 'congealed', but though this makes sense grammatically, it is a property of the odour of coagulated Mercury with which I am not familiar. See also section 12.
268. Khunrath in his *Amphitheatrum Sap. Isag.* says 'which in its proper tongue is called Saturn, i.e., the Lead of the Wise'.
269. Minium. Sometimes said to be the matter of the work at the red stage.
270. See note 307.
271. See pp. 66, 70.
272. Hermes (cf. p. 106).
273. MS has 'or'.
274. MS has 'is'.
275. MS has 'preparative'.
276. MS has 'tasté'.
277. MS has 'to'.
278. Freed from acids, salts or impurities by washing.
279. These three paragraphs which yield this discovered unity of teaching among the philosophers are most important, as they reveal the whole process from the spiritual or Theurgical point of view, which is, of course, analogous or parallel with the physical or material in as much as the requisite formulae have one root. At the same time he is not quite straightforward, seeing that he

- introduces a confusion between the body and the Lower Soul which is, in a sense, its basis. The apparently homogeneous, but imperfectly united and balanced, trinity of Body, Soul and Spirit. Gup, Nephesch and Ruach — must be dissolved, i.e., its bonds must be loosened so as to allow of a separation of its three elements. The Nephesch and Ruach, after due preparation and purification may then be brought into harmony and truly united, this being the first Mystical Marriage, namely that of the King and Queen or the Red and White natures. From this union is born the true microcosmical infant or son, made in the image of the Higher Soul or Self, the Neshamah. The second Mystical Marriage is that of the Regenerated Man and his Higher Self.
280. MS has 'to contrary'.
281. *Coelum Philosophorum*.
282. There is an illegible figure in the text. Paracelsus wrote *Archidoxorum Librix* and *Archidoxes Magicae* (seven books). Amber is alluded to in the seventh book of the former and the sixth of the latter. The illegible figure alluded to looks more like a six than a seven. See further note 295.
283. Compare the process given on page 161 under the heading 'Of the True Solution of Pearls'.
284. *Sol centralis*.
285. Presumably a glass-making furnace.
286. This should probably be 'or' and not 'of'. See note 290. The bell of Trithemius was made of Electrum, see Paracelsus, *De Compositione Metallorum*. At the same time Electrum and Amber are not usually interchangeable terms, but perhaps our author identifies them because of their colour.
287. MS has 'Amongst which this is to be found none'.
288. To be consistent he should say one third stone, one third mineral and one third metal, seeing that their natures are correlated with Salt, Mercury and Sulphur respectively.
289. See note 286 and note 290 below.
290. Is this to be taken literally, and should we therefore suppose that our author was familiar with the electrical phenomena associated with Amber? The derivation of Electrum is, of course, from the Greek *electron*, meaning Amber. It seems possible that the natural Electrum is Amber, but the artificial Electrum is certainly not synthetic Amber.
291. MS has 'of'.
292. Probably Lapidisc.
293. See note 288.

294. *Coelum Philosophorum*.
 295. *Archidoxes Magicae*. See note 282.
 296. Presumably one ounce may be allowed to do so, seeing that the total weight of Electrum produced at the end of the operation is seven ounces.
 297. MS has 'pour it upon them'.
 298. Presumably this should read 'Electrum'.
 299. Paracelsus mentions the Magical Bell in his *De Compositione Metallorum* but he does not mention Trithemius or Virgil Hispanus. He speaks of a necromancer in Spain who had such a bell and suggests that the reader will 'have no difficulty in believing that Virgil's bell (Nola) was of such a kind as this'. There is no record, incidentally, that Trithemius ever visited Spain.
 300. After this *Elharvareuna* breaks away from our MS for its remaining four pages.
 301. Mercury.
 302. Sulphur.
 303. Sulphur.
 304. Late Latin-Redness.
 305. 'The' would seem more apt.
 306. As it stands this sentence is meaningless. The intention would however appear to be that when the matter is subjected to a gentle heat the undigested Mercurial Spirit dissolves and then magnetically attracts the Sulphurous Soul, which, in turn, being dissolved, attracts the Salt.
 307. The Mercury of the Wise, or the matter considered during the putrefaction, i.e., at the black stage, when it is the same as the Head of the Crow. The general meaning is that of the fixed nature dissolved with the volatile. The latter, which is the Mercurial part or Azoth, is that which whitens the Laton itself and when this whitening is achieved success is assured and we have the White Gold. When this is made red by the internal Sulphur or seed of Gold it becomes their Golden Sulphur or Salamander. Laton is also Copper or Brass. Both these may be regarded as Hermaphrodite by nature. With regard to Copper, compare the symbols of Venus and the Egyptian Ankh. Furthermore remember that although Copper, *per se*, is feminine, nevertheless in its close kinship with Sulphur it is masculine. As regards Brass, whose symbol shows its mercurial nature, see *Aesch Mezareph*, cap. v. It is a veil for that Mercury which contains in itself its own hidden, internal incombustible Sulphur. All this is in line with the notion of a double Mercury and the two Zaibeth.

308. MS has 'but'.
 309. MS has 'are' instead of 'consists of'.
 310. *Succus Lunaria*.
 311. cf. Arnold de Villa Nova in his *Speculum*, also the *Turba*.
 312. This process Dr Dee had from Dr R. set down in a letter October 19th 1605.
 313. The unshot.
 314. MS has 'this'.
 315. MS has 'being'.
 316. MS has 'Those I divided . . .'.
 317. MS has 'peebles'.
 318. MS has 'lost'.
 319. The White Solar Body.
 320. MS has 'and'.
 321. MS has 'the other'.
 322. MS has 'with'.
 323. Equal parts.
 324. MS has 'iterated a third time'.
 325. Matter (?).
 326. MS has 'transmitted'.
 327. See page 121.
 328. This should probably read 'Mercury'.
 329. See note 462.
 330. To make this sentence intelligible one must suppose that 'of' should read 'to' and that 'take' should read 'add'.
 331. The Salt of Saturn, the Universal Son of Nature, has reigned, does reign and will reign naturally and universally in all things; always and everywhere universal through its own fusibility, self-existent in Nature. Khumrath, *Amphitheatrum Sapientiae Eternae*.
 332. MS has 'iterate it a third time'.
 333. This should read: 'See that they do not . . .'.
 334. Slag.
 335. MS 'Lib. semis'.
 336. Aqueous extract.
 337. MS has 'it'.
 338. MS has 'tissing'.
 339. MS has 'flagrant'.
 340. This would appear to be the sense of the sentence, but the MS actually has: 'Six times as much of Sol is precipitated than above the ponderosity the compound did weigh'.
 341. See the end of the first paragraph of the previous section.
 342. The numbers from 1 to 5 added yield 15 = ה"ו, Jah. The letters

THE
ALCHEMICAL WRITINGS
OF
EDWARD KELLY.

TRANSLATED FROM THE HAMBURG EDITION OF 1676,
AND EDITED WITH A BIOGRAPHICAL PREFACE.

SAMUEL WEISER
New York

EDWARD KELLY'S

HUMID PATH,

OR

DISCOURSE ON THE

VEGETABLE MENSTRUUM
OF SATURN.

[FROM A MANUSCRIPT.]

THE HUMID PATH.

PLATO has justly defined philosophers as men who contemplate with wonder the marvellous works of Nature in all parts of the created universe; who study the size, properties, movements, courses, and revolutions of the heavens and their flaming worlds, their rising, setting, priority, and posteriority of appearance, rate of progress, irregularities, stoppages, velocity, and the seeds and principles, dimensions and tendencies of all sublunar bodies. By their constant desire and thirst for knowledge they are impelled not only intellectually to apprehend the mysteries and great arcana of Nature, but also to imitate and even to improve upon them, as may be deduced with the greatest ease from so many

hieroglyphical writings, magical and mathematical mysteries, and all the other marks of the antiquity of philosophy. Nay, it seems absurd that men highly distinguished in letters, and after filling the highest offices in the State, should retire from public life for the sake of a childish study, neglect the splendour of worldly fame, and the hope of riches,—a course they would never have adopted if they had really regarded this Art as diametrically opposed to the laws of Nature. All these men firmly believed in the possibility of enjoying for many years a sound mind in a sound body, and this desirable result they considered as attainable only by the discovery of the central substance in which all the forces and virtues of Nature meet, following the royal road and philosophical method. They knew, indeed, that the mind is the most celestial, divine, pure, subtle, immortal, omniscient part of man, being receptive of God. But they also knew that the body, its dingy workshop of frail clay, obscures its move-

ments, enfeebles its powers, and prevents it from expanding in a way worthy of itself. They knew that some means was needed whereby all superfluity might be curtailed, all imperfections matured, all weak things strengthened, all solid things confirmed, so that the whole structure might rejoice in an assured and continuous perfection. But in order to attain this end, they knew that they must have a minute and detailed acquaintance with the elements of the human body and of the universe generally. Before they could discover the cause of perfection, they must first study the nature of the elements. The Sages saw that the instrument toward the attainment of their purpose was a good knowledge of physical arts and sciences. After having conceived in their minds a Divine idea of the relations of the whole universe, they selected from among the rest a certain substance, from which they sought to elicit the elements, to separate and purify them, and then again put them together in a manner

suggested by a keen and profound observation of Nature. Thus, they obtained a body freed from all imperfections and impurities, which, being disclosed by their careful operation and due regard to times and seasons, afforded not only health to their physical nature, but the highest delight and instruction to their minds. These facts were first brought out by Hermes Trismegistus in his famous Emerald Table, and the truth of this assertion is borne out by the unanimous testimony of antiquity, and the consensus of the most illustrious men of all ages. That the aspiration of our Art is no Utopian dream, is proved by the innumerable and stupendous metamorphoses which Nature daily exhibits on every side. The Sages have, indeed, purposely concealed their meaning under a veil of obscure words, but it is sufficiently clear from their writings that the substance of which they speak is not of a special, but a general kind, and is therefore contained in animals, vegetables, and

minerals. It would, however, be unwise to take a round-about road where there is a shorter cut; and they say that whereas the substance can be found in the animal and vegetable kingdoms only with great difficulty, and at the cost enormous labour, in the bowels of the earth it lies ready to our hands. It is the matter which the Sages have agreed to call Mercury or Quicksilver. Our quicksilver, indeed, is truly a living substance, so-called not because it is extracted from cinnabar, but because it is derived from the metals themselves. If common Mercury be freed by fixation from its crude, volatile, and watery superfluities, it may, with the aid of our Art, attain to the purity and virtue of the substance of which we speak. And as this Mercury is the metallic basis and first substance, it may be found in all metals whatsoever. Other wise, learned, and sagacious men, who in perusing the books of the Sages failed to pay attention to this fact, have wasted both their time and their labour.

Nothing contributes so much to a ready apprehension of our secret as a knowledge of our first substance, and after that of the distinctive species of minerals which is the subject of investigation by the Philosopher. You should learn that the earth is the mother of the elements, and that their arrangements and proportionate mixture are that which constitute the difference between one species and another. Of these elements two, viz., fire and water, are active, while two, earth and air, are passive. Fire and water strive to unite themselves to earth, but can do so only by means of the qualities which they have in common with it, *i.e.*, in the case of fire, dryness, and, in the case of water, coldness. So fire and water introduce themselves into earth by means of their dryness and coldness, and into air by means of their heat and moisture. Now, according as earth is more or less dry or cold, its centre will be occupied either by fire or water, while the other active element

will be confined to its circumference. In the former case, the inborn dryness or heat of the fire being invisible and intangible, and residing, as it were, at the heart of the earth, will escape observation, but the humidity of the water, being more tangible and nearer to the surface, will be more easily noticed. The surface of this compound will thus be watery, cold, and dry; and such is the substance which is commonly called quicksilver. But it should be borne in mind that no account has been taken of the air that surrounds and, as it were, adheres to the earth in which fire and water are striving for the mastery. If the fire conquers the water, it will extend its operation to the air with which it has heat in common, and the exuberant strength of their united heat will subdue the humidity of the air, and impress upon it a new form of excessive dryness. The preponderance of fire will cause the colour of that element to tinge the whole substance, and thus we have that which is commonly called

sulphur. But if in the above case the water (in the earth) subdues the fire, it insinuates itself into the air by means of its humidity, and subdues to itself the heat of the air; now, as it is the property of cold to congeal, and this cold has been increased by that of the earth, there results a substance of icy whiteness which is called salt. These three (Mercury, Sulphur, Salt) are necessarily the first substances of all minerals, and every mineral must be generated from one, or two, or all of them. But minerals do not consist of salt, sulphur, and mercury, as of parts which introduce the form, as some learned men have vainly supposed. For, in that case, such minerals would necessarily receive one or more of those forms in succession before they could be clothed with another. Rather they derive their being from one or more of these principles in different proportions as from their own proper source. For as the numbers 2, 3, and 4, are the foundation (of other numbers), though they them-

selves consist partly of units and partly of each other, as, for instance, 12 contains within itself 3 times 4, 4 times 3, 6 times 2, and 12 times 1, which are, nevertheless, all lost in its own proper name—so Mercury, Sulphur, and Salt, exist sometimes singly, sometimes in couples, and sometimes jointly, in mineral bodies. And as 3, the fourth part of 12, consists of 3 units, or of 2 and 1 unit, while it is included in 4, which exceeds it by 1 unit, so some minerals which derive their motive force from a simple union of fire, water, and earth (which union, as aforesaid, constitutes Mercury), have no affinity with Sulphur or Salt, the perfection of which arises from the addition of air, the fourth element. Here the question naturally arises whether Mercury contains Sulphur, and I say that, in the vulgar sense of that word—viz., in the sense of combustible sulphur—it does not. But how then are we to understand the sayings of the ancient Sages, according to whom every metal contains

its own sulphur, or naturally fixed earth, which is the cause of all fixation, a constituent and fundamental element of Mercury? Nature has produced only two visible elements, the one active, the other passive, earth and water, in which the others, fire and air, which are naturally invisible and intangible, have their domicile and abode. We can know only these outward and visible elements; the bonds of the other elements can be loosed, and their presence ascertained, only by the ingenious contrivances of art. Hence fire may be contained in a substance, even if it be not seen—and, to return to our enquiry, if in quicksilver by itself there is no combustible sulphur, but only a certain fixed earth, by which Mercury receives life, I am quite willing to call this fixed earth sulphur. For if all elements have a common substance, and are only forms, out of which, through intermixture and mutual action, other forms may be generated, surely fire, being superficially bounded by

water (which was stated to be the case with Mercury), will throw out rays from the centre, and penetrate the whole substance with its sulphureous nature. The animation, or quickening, of Mercury is nothing but a purification of all parts by fire, the result of which is the formation of sulphur. The correctness of this explanation is shewn by introducing artificial heat into common Mercury; for then the innate central fire, being drawn towards the circumference, changes in a few weeks that mercurial crudity into red sparkling sulphur. For all elements are the bases of certain colours, of which blackness and whiteness are associated respectively with earth and water, while the rest are called intermediate colours. When earth has in perfection all its qualities of coldness, dryness, solidity, ponderosity, firmness, stability, and obscurity, there results a colour which is specifically represented by all the shades between black and tawny. After earth comes water, like the first,

cold in its nature, but also humid, full of fluxional lines and figures, and the nurse of temperament. The leading colour of water is whiteness, its species all the shades between white and grey. The air is more passive and liable to the incursions of fire and water; it is lightened and attenuated, has no proper colour, but is tinged by the heat rays; its whiteness is often more intense than that of water, and in the course of the day it reflects all the shades between lilac and a kind of yellow. Fire, being hot and dry, pure, simple, subtle, rare, thin, and bright, represents all ruddy colours between the limits of yellow and the deep red of twice digested blood. These colours the Sages have used as a kind of cynosure to steer their course throughout Nature, and especially in the investigation of the secret Medicine. In the preparation of this arcanum we must study not only the arrangements of bodies, their proportions, qualities, and motions, but also their fundamental constituent principles,

as Salt, Sulphur, and Quicksilver, as also all parts of the ore; nor is it sufficient to know that Mercury is a principle which is contained in all animals, vegetables, and minerals; you must also know what it is, how compounded, its length, width, and depth, and what effects it produces when joined to other bodies. In all these researches the knowledge of colours is most important. The Sages never tire of inculcating the truth that this quicksilver is found in animals and vegetables; and it is most unwise to contradict their assertion. For if animals, vegetables, and minerals contain within themselves water and earth, which embrace the other elements, it is clear that in all things there are the same principles. Hence, wherever there are water and earth, every form is potentially present, and we may look for Mercury, Sulphur, and Salt. For as the number one enters into all numbers, so it is with the constituent principles of matter; every compound substance, be-

sides its own form, contains within itself all the conditions and causes of that form. This principle of mixture is most highly developed in the case of minerals, and least in the case of vegetables. Now, animals and vegetables are higher organisations than minerals, and contain all that is in minerals. Hence Salt, Sulphur, and Mercury are contained in animals, vegetables, and minerals. In animal ashes, or animal earth (which is a product of the vegetable world), we find these three principles. For if we pour on them water, we extract salt; if we dry them, and subject them to the action of a fierce fire, there follows a fusion into a glassy substance, from which the Sages can extract Mercury; and if in this Mercury the rays of the central fire are drawn towards the circumference, it is quickened, and penetrated with the form of sulphur. Again, let us divide salt by our art into its parts, water and earth; and do the same with Sulphur and Mercury. You have nothing but water and

earth; but water and earth contain air and fire, and so we have the same elements in every case. Salt, Sulphur, and Mercury do indeed differ in outward form according to the different proportions of their mixture, but they consist of the same elements which are the first principles of all creation. This is the universal sperm of Anaxagoras. who said that all things had the same first substance; it is only through a misunderstanding that Aristotle attacked his system.

Hence we see that the matter of our Stone, Mercury, is a commonly diffused subject, and though it is found with greater ease in some minerals, it may be discovered everywhere. In this sense Morienus, that illustrious Sage, answered King Calid's question as to the matter of the Stone in the following way: "It is of thee, O King, and thou art its ore." And Raymond asserted that he had extracted his substance from a vile and worthless thing. Yet you are not to suppose that I would

take any kind of Mercury for this purpose without exercising any discrimination; rather, like a wise carpenter, I would pass over the green and unseasoned timber, and select for my structure only that which is seasoned and dry. Common Mercury, and animal and vegetable Mercury, might be used for our purpose; but the labour of preparing and digesting it would be very great. And even if you could get it easily, it would be comparatively useless. For you cannot be sure of a flame where there are only a few feeble sparks; and only vigorous and exuberant Mercury is really suitable for our purpose — epithets which are by no means applicable to the feeble Mercury of vegetables and animals. We have to take into consideration the fact that the Mercury must be fixed by means of its own inherent sulphur, acted on by external heat. This heat proceeds from the heavenly bodies, and the form will be different according to the description of the heavenly body by which the

Mercury is set in motion. Bodies receive their figure, lineaments, and temper from water, their fixation from the dryness of the earth, and are more or less matured according to the velocity or slowness of the inward fire. If Saturn governs this motion, and there is an aqueous surface, we get lead; if Jupiter be lord of the motion, tin is produced; where Mars predominates, we get iron. The Sun is thus the cause of gold, Venus of copper, the Moon of silver. Quicksilver is produced by Mercury, which is more or less good or bad according to the perfect character of the motion. It is thus, then, that we must think of the metals, if we would profoundly enter into their nature. Our object in this Art is to change metals into gold and silver; but as gold and silver are malleable, and have their own proper qualities and colours, the seeds of all these things must be in the substance, or else they can never be brought to maturity. Hence we may exclude from our search not only ani-

mals and vegetables, but common Mercury, marcasite, and all lesser minerals. For none of these contain a Mercury suitable for our purpose, seeing that we need a Mercury in which is inherent its own principle of fixation and animation. It is true that the heavenly bodies are efficient causes of all things, and consequently also of marcasite, etc.; nevertheless, the marcasites, pyrites, and similar minerals, differ greatly from metallic substances in the arrangement of these principles. For they are quickened by simple Mercury, and the direct influence of some heavenly body. But the other minerals, though they too are set in motion by simple Mercury, receive the influence of two or three, or even more heavenly luminaries of different complexion and character, by the confusion of which these bodies are affected in contradictory ways, and are regarded as imperfect in respect of our magistry. But the question might arise in regard to the inferior metals, how they can contain the

principle of gold and silver, seeing that, to the vulgar eye, they would seem to have nothing in common with those metals, and least of all with gold. We answer that the end of our Art requires two things, fixed earth and mineral water, which exist in all metals, though after a diverse manner, in some actually, and in others at least potentially, but really and essentially in all. It is indeed true that everything depends on the influence of heavenly bodies. But no one substance is predestined to be acted on by any one heavenly body, and if a metal which has been under the influence of Mars, should come under the influence of the Sun, it will gradually exhibit corresponding changes. If the motive power be twofold, twofold effects will be traceable in the metallic subject. Saturn is, in respect of Aquarius, cold and dry; in respect of Capricorn, hot and dry; hotness and coldness will contend for the mastery, and warmth will occupy the centre. Similarly, Sagittarius is near Mars, Aries near Jupiter,

Taurus near Venus, Virgo near Mercury, which all agree in heat, and are therefore the same in the subject metals. However different they may be in height and depth, they will agree in width. For Saturn is hot within, cold without, while dryness is contiguous to both. It is after a like fashion with Mercury and Venus. The extremes of Jupiter are bound together by humidity; and it is the same with Mars. Thus the first three inferior metals belong to the same terrestrial, and the last two to the same aquatic, latitude. The surface of Saturn is held by Aquarius, of Jupiter by Pisces, of Mars by Scorpio, of Venus by Libra, of Mercury by Gemini, which are reputed frigid signs; hence the said bodies agree in longitude as well as in latitude. Again, as hot bodies are variously digested according as they are dry or moist, so cold bodies are variously affected in their passivity, and this is the reason why metallic bodies of common latitudes differ so greatly in their forms. Venus and Jupiter are in the

same longitude of coldness, but differ a whole hemisphere in their passive elements, since the coldness of Jupiter is accompanied with moisture, while that of Venus coexists with dryness, the form of the one depending on water, of the other on earth. So Venus and Saturn agree in longitude, latitude, and depth, but differ in form, because the latitude of Venus is dominated by fire, that of Saturn by earth. In the same way, gold and silver receive their forms from their own proper motive forces; the former is begotten of a single parent, the Sun, cherishing the Lion within and without, hot and moist, cold and dry, evenly tempered throughout. For being furnished with fixation within, it possesses the maturing force of fire in every atom, and this maturity is perfect life. Further, this maturity is the result of a long development, for no gold is generated suddenly in its ore, but out of its own seed and first principle, which we call fire, acting on Mercury in every part. Now I say that this seed, this principle,

this elemental fire, this first substance exists in all inferior metals, though in different degrees of development. Hence all these inferior metals in their inner being are potentially gold, and do potentially possess metallic life ; and there is no difference between gold and these inferior metals, except in degree of maturity. The mineral water and earth may thus by proper digestion be brought to the perfection and excellence of gold, if the heavenly rays, which are instrumental in the ripening of that metal, can be brought to bear on them. In regard to this matter different Sages have written in such different ways that it is not easy to reconcile their statements. What one affirms to be good and convenient is uncompromisingly rejected by another, so that any one who strives to gain a knowledge of this Art by reading and comparing books must be fairly puzzled. Hence there have been very few that have ever been rightly and adequately acquainted with this secret ; for not every one who knows the matter,

and is cognisant in a mechanical way of the method of preparing it, is deserving of the name of a Sage. For he may know nothing of the theory of physics, or the *rationale* of our Art, or of the causes why the nature of gold is imparted to other metals. But, as the poet has it,

Blessed is he who knows the gods of the fields,
And Pan, and aged Sylvanus, and the sister
nymphs.

Men who have a mere practical knowledge of Alchemy know how to make gold, but the same are not Sages. They cling desperately to the particular method which they have been taught, and decry everything else as false and unscientific, since they do not know the universality of the substance, nor the different ways of manipulating it. They think their one little branch is the whole tree of Philosophy, and thus have obscured the entire garden of the Hesperides with the fumes of their ignorance. There is another class of men, whom I call rationalists, or dog-

ancient Sages have called the Royal Way. Another, more subtle, method is that by which Saturn is dissolved by water, or the vegetable menstruum, into the four elements, which are then purified, re-united, and, by calcination and fermentation, become the Stone. The third way is to change Saturn into our mineral water, or to join this quicksilver of Saturn to that of gold, and let it receive the colour or tincture of gold. The methods will be different in dealing with Mercury gained from Mars, Jupiter, and Venus. From gold it can be obtained in at least twenty-seven different ways, which the ancient Sages called the mansions of the Moon. For as the Moon passes through all the signs in twenty-seven days, or at most in thirty, so the mineral water of the Sages, placed in these twenty-seven positions, runs through the whole metallic firmament, and assumes the properties of all the inferior metals. He that would accomplish this Magistry successfully should know the conformation of all metals, and

matists, who have reduced the universal science to rules, and have laid down codes of weight, quantity, time, etc., as of general application, though they apply only to particular cases. The third class are the Methodists, who base the principle of their teaching on that which, to others, is the end of the Magistry. They differ from the Rationalists in that they veil in simple and every-day language the most momentous mysteries of our Stone. They say that silver and gold are quickened Mercury, and that they consist of water and earth (including the other elements), and have spoken only of Mercury without any specific restrictions. They say also that out of either of the said bodies the same thing can be prepared, viz., a Stone producing exactly similar effects. Saturn, for instance, which consists of water and earth, may be taken as the ore of the substance: the water may be changed into earth, and thus into our red, fixed powder, which, after fermentation, becomes our Stone. This method the

the heavenly influences by which all earthly things are generated, moved, and disposed. He must also understand the harmony and mutual relations of active and passive elements, and how to judge of them by outward phenomena; further, he must know also how to unite extremes by means of their common qualities. For as no building can be perfect the idea of which was not first completely conceived in the mind of the architect, so you cannot know what to do in dealing with these inferior metals unless you have an exact acquaintance with all the conditions of the work. How, for instance, can he be said to know more of silver than a mere clown who does not understand the influence of the Moon in producing its form, the sphere in which it revolves, the rate of its velocity, the causes of its numerous apparent irregularities, of its shifting position with regard to the Sun and the Earth, of its eclipses, and so on. For every difference in the heavens must produce a corresponding modification on

earth. Do not wandering stars, when they sometimes go forward, then backwards, then stop for a time, produce a corresponding effect on earth? We have also to reckon with the movements of the planets, their changing relative positions, their deflexions, sometimes towards the south, and then again towards the north; none of these can be unattended with results here below. For every celestial movement is the cause of a terrestrial effect. The Sage must also be greatly helped by a knowledge of the occultations and reappearances of the planets, and their certain and irrefragable causes. For thereby the eyes of the mind are opened, and we look deep into the mysteries of Nature, the causes of dissolution and composition, of heat and cold; the cloud of mystery is lifted in which all sublunar bodies move, and assume this or that form. Without a profound insight into these things you can have no real knowledge of our Art; while, on the other hand, such knowledge is the mother of practical skill. With

this information there can be no difficulty in tracing all the steps which lie between the finding of the matter and the perfection of the Stone; for these steps are not the arbitrary suggestions of chance, but the natural and necessary development of the genus inherent in the first matter. You know the beginning and the end; the intermediate part of our Magistery cannot fail to be suggested to you by your acquaintance with physical processes. There are water and mineral earth united in the same substance; into this you are to introduce the form of gold, consisting also of mineral water and fixed earth. Can you doubt how you are to develop the exuberant qualities of the substance? Nothing can be introduced into this mineral water and earth except what belongs to the same genus. The development is brought about by one inward agent, without which not so much as the name of our Art would ever have been heard of. This agent is sought by many, but found by few. It is a precious liquid which

does not tender its services to the multitude, but is the handmaiden of Sages. Some think it is common Mercury exposed to violent heat in a glass vessel; others say the Mercury must be very gently distilled in a glass vessel and rarefied. But all these persons are ignorant philosophers. Raymond indeed describes a similar process, but he means something quite different, viz., that our Mercury is to be purified in a brilliant vessel, not to elicit water from it, but to free it by fire from its crudity, and to make it more readily soluble. Other methods, like the one suggested by the monk Ravilascius, not only betray gross ignorance, but are altogether absurd. Neither in one way nor the other can our water be elicited from common Mercury, or the mysteries of our Magistery be unlocked. There is no menstruum which can so dissolve this Mercury that it shall retain its form; yet that is what our Art requires. Moreover, it seems absurd that the greater should be dominated by the less.

For instance, the Moon is passive with regard to the Planets, and yet is said to act on every one of those which are placed beneath it. Should Mercury, then, which contains within itself the sphere of the Moon, be affected by the Moon? No; and much less can higher bodies be affected by Mercury, seeing that Mercury is rather affected by them. Even if common Mercury could be dissolved, it could exercise its power only on the Moon which is contiguous to it. If we follow reason, it will tell us that the greater contains the less, and that this common Mercury has hitherto been accounted a slave and not a master. Saturn, on the other hand, includes within its circle the spheres of all the rest; by its virtue lead is produced, and it also has caused that metallic water to contain within it all essential properties. For not only can the Stone be prepared from lead, as we have shewn, but lead itself may become the Stone. Its water will be a menstruum to all the rest, nor will the same thing that will dissolve

lead dissolve the rest, as we will explain presently. As it is the property of this menstruum to dissolve, we will speak of it now.

Solution is the action of any body, which, by certain laws of innate sympathy, assimilates anything of a lower class to its own essence. But among metals there is no form more vigorous or powerful than that of Saturn, and therefore the solvent of Saturn must be sought in the vegetable world. This vegetable must agree with Saturn in its properties. Now among minerals Saturn is furthest removed from maturity, and therefore our vegetable substance must also be highly immature. As sweetness is distinctive of maturity, so sourness attends on immaturity, which, moreover, is the result of cold, while maturity is of heat. Our menstruum, or solvent, then, must be a sour vegetable water. Moreover, as lead is crude at the centre and pure near the circumference, the vegetable menstruum which Nature has invented for dissolving lead, must be of

Sun and Moon, and by virtue of its position is called the proper and perfect instrument for moving the Sun. Those who would dissolve the Sun must dissolve Jupiter through Saturn into the water of Mars, afterwards with the lymph of Jupiter, and gold with the menstruum of Mars, for thus the virtues of our substance will conveniently be exercised. Furthermore, the Sun, by means of its moisture, dissolves Venus, by the dew of which common Mercury may be rendered liquid. This liquid at length will dissolve the Moon. But it must not be supposed that remote bodies, like Jupiter and Saturn, can dissolve others through their own proper immediate virtues. We have, indeed, defined dissolution as a certain action whereby, in accordance with the laws of Sympathy, one body assimilates and elevates others to its own virtue, but this is to be understood only of contiguous bodies. Saturn, which embraces the sphere of Jupiter, is subjected to Mars, and Mars, again,

the same kind. There are two other solvents which have all the characteristics of gold and silver, being fixed bodies of sensitive temperament, and possessing the power of dissolving these metals, because they are quite free from all crudity; and the one solvent which is gold the Ancients have called the greater menstruum. The menstruum of Saturn they call the smaller, because it has no power over gold. Only gold and silver possess the quality of dissolving themselves, because there is no metal above them to exercise that power. Gold can also dissolve copper and quicksilver, though it is not true that common Mercury absorbs gold, which is no more possible than that the sphere of Mercury should include the sphere in which the Sun itself moves. The Greater Menstruum, or water of Mercury, as some call it, though it dissolves gold and silver, produces a more complete and rapid effect in the case of tin. Mars is contiguous to the Sun, and, being of noble quality, harmonizes more with the

through the mediation of Jupiter, acts on Saturn. But as the nature of Mars is most fitted to dissolve the Sun, Saturn, which has the same properties, may do the same, not, however, by virtue of its own proper nature, but because the nature of Mars is included in that of Saturn. This is to be understood of all the rest, after their kind. Hitherto we have explained the art of dissolving metallic bodies, by means of their own threefold menstruum, into their proximate principles, viz., water and earth. Now, we will briefly describe the method of reducing metals into a more remote substance, viz., quicksilver. I will here take no notice of the venomous sayings of malicious astrologers; I shall have a word to address to them presently, when I shall also treat of the conjunctions and diameters of the planets, with their peridodic and real syzigiaë. Take Venus, or copper, the subject on which you desire to operate, and remember that you are trying to render visible a part which in its very nature is close to the centre. Ask

under what sign of the horoscope Venus rises, and you will find that it is under the sign of Taurus in the fifteenth degree, at a right angle to the rising Sun; turn your eyes to the west, and you will see the Scorpion in the same degree, before which is the surface of Mars, naturally cold and dry, directed toward the earth. Note these things down. In the third point of the sky and in the tenth house, you will find the Lion. Now, the Lion is the animal of the Sun, which you need under the given angles as an intermediate substance. Follow the guidance, and imitate these heavenly relations in your terrestrial astronomy, *i.e.*, take the menstrual water of gold, purify twice or thrice from the earth, or the calx of iron, pour drop by drop on the body of Venus, which has first been melted, and it will in a few moments become liquid Mercury, as our Art requires. Take the water of lead stiffened with the earth of iron (Mars), to dissolve the Sun, and so with the rest. Moreover, the Sun, according to this rule, while the Lion

ascends will be opposite Saturn in Aquarius, whose surface imitates the nature of water; in their middle, as it were, or in the middle of Heaven, will be the Tabernacle and House of Mars. In this way every mineral is reduced to the nature of its second component part. But do not say too much, Kelly; for already smoke ascends in the distance from the roofs of the houses, and the shadows of the hills begin to lengthen.

HOW TO PREPARE THE STONE WITH
WATER AND EARTH.

WHEN the gum distils in the right way, remove the vessel containing the earth from the fire, as soon as all the water that we call menstruum has evaporated. Then break the vessel a little above the clay which covers the bottom part. In this way the black earth will be kindled of its own accord, and calcine itself marvellously—a secret which the Sages would not commit to writing; they only said that our Stone could calcine, cleanse, dissolve, multiply, and perfect itself. While the earth is kindled like a live coal, it should be stirred with an iron rod, so that all its parts may be perfectly calcined. Then take a fine sieve, finer than the earth, as soon as it has become cold, and purify it from the crumbs of Saturn. Place in the egg of the Sages, add the water, at first with-

must be taken out of its uncorrupted ore, *i.e.*, out of the woman and the man, and buried not only in the earth, but in a dung heap, and the common streets; for, as the Sages say, it is buried in the streets. This, says the Sage, is the thing which all have, and yet there is no greater secret under heaven, by which diseases are cured, metals transmuted, and all things accomplished. It passes through so many admirable colours that they cannot be described. It is dissolved into water in three days in the athanor. It is the perfect minera of white and red sulphur in animals, and we have once seen it cause teeth to grow in the mouth of an old man. Ripley affirms of this wonderful Stone: Remember that man is the noblest creature on earth, in whom is a neutral Mercuriality of the four elements proportioned by Nature; for our two metals are nothing but the brilliant ores of our Sun and our lucid Moon, as Raymundus wisely notes. The method is as follows: Make first the Mercurial

Edward Kelly:

94

out any distillation, and immediately seal up the egg hermetically. In this way all the water will be absorbed by its earth. This is the great secret, of which the Sages say that the hour of the birth of the infant, *i.e.*, water, must not be permitted, but joined at once with its own milk, *i.e.*, the ferment. This is the dragon that devours its own tail, or the serpents in the Saliatic whirlpool, of which one has wings (*i.e.*, water), while the other, earth, has no wings. This is that divine stone which is of itself, is prepared in itself, tinges itself, and ferments and multiplies itself. This is that work which if a man understand the same, he must not divulge to his brother. Place the rest, with closed mouth, in the athanor, digest gradually, for it has passed through all changes and colours. Consider the noble bird, *i.e.*, the infant. This bird is a man born when the Sun was in Aries, *i.e.*, in March, whose tunic must be cut off by the nurse, and this also is the man of March. In selecting it, consider that it

water of the Moon, that is to say, take aqua fortis made in the ordinary way of salt and vitriol, rectify three or four times, for every such water without frequent rectification is useless; dissolve in this water two ounces of pure Moon, and digest the solution twenty days in a pelican vessel. Place in retort, and drive off aqua fortis in the bath. Repeat till the water comes forth like spring water. Add fresh water, and repeat the former operation, that the silver may be calcined by the fire while its humidity, contrary to Nature, is preserved and even augmented. Remove all water, collect that which is dissolved by the violent steam of the bath, and dissolve in five ounces of our white menstrual water. Circulate for a month, cleanse of its sediment, distil menstruum, and there will remain the Oil of the Moon. If it be not yet perfectly clear, add more menstrual water, till it become perfectly liquid and pure. This is called our menstrual water of the Moon. In the same way dissolve an ounce of

gold in the Royal water, made through rectification of aqua fortis with burnt Sun, digest for twenty days, then often separate, and add the water, until it shall have become thin; then well liquefy the Sol with fresh water so that it flows like wax; then take four ounces of our oil or menstruum, and dissolve the said gold, afterwards triturating in a well-closed glass vessel for 20 days; dissolve repeatedly. Then the gold will be well purified, and this is the male and female substance, which must be united in this work with water of Antimony. Distil the King or Regulus of Antimony and sublimed Mercury in the ordinary way, till it becomes a viscous water, which must be rectified of its sediment twice in a hot bath, or by pouring it seven times through sand. Take three parts of this water, two parts of the water of the Moon, one part of Sol, and place in our philosophical egg, so that it is one-third full. Digest by twofold circulation, as you know, and it will become the true Magistry for transmuting Mercury into gold.

weeks the Mercury will begin to dissolve, and, wonderful to relate, will be sublimed on the surface of the water, which is tinged with a black and reddish colour, and this quintessence is afterwards coagulated with the Mercury into a snow white powder. Finally, let the vessel be placed in an athanor with a head or cover, fashioned in the form of a pelican, wherein the substance is digested into a yellow, and afterwards into a black, powder.

AN EASY WAY OF MAKING THE
TINCTURE.

TAKE one ounce of gold, dissolve in Royal Water, steam off all aqua fortis by heat of ashes or sand, pour on this substance a good part of Spirit of Saturn, and it will immediately receive a deep colouring. Place the whole solution in retort, and steam off spirit with gentle heat. Pour this solution over the gold, as before, remove after two hours, and separate by gentle heat from the solution. The spirit is thus intensified and illuminated with the rays of the sun. The gold may then be melted and used for ordinary purposes, as it is not further serviceable in this work. Place spirit in pelican, with one ounce of common Mercury seven times sublimed, seal up hermetically with best wax, and place in steam bath at a moderate heat; after five or six

water by itself, as it is worthless; distil this oil slowly two or three times; when quite free from water, circulate for three days, then rectify, and it will be ready. Take one ounce of common purified gold, amalgamate with twelve parts of Mercury twice sublimed and revived. Distil Mercury, and the gold will remain as a fine powder. This powder place with calx of gold in pelican, pour on it the aforesaid oil, digest for twelve days. Pour the solution into a transparent and flat retort, free from all grit and sediment, steam off the oil in a lukewarm bath, till a thick golden gum remains at the bottom; dry the gold, calcine in a dry fire, and dissolve with the oil as before. The gum which results is potable and no longer reducible into a body. There is no other method under heaven of physically dissolving the body of gold, and concerning it Ripley, a man and a philosopher who is honourable for all eternity, writes as follows:—

“The nature of the Sun being most pure enriches the air, mixes

A WAY OF MAKING POTABLE GOLD.

HERE are two kinds of potable gold. One is called Elixir, and is the stone liquefied into oil; the other is extracted from melted calx of gold with the red oil of Saturn. All other recipes and methods of alchemists are inept and far from our intention, for whatsoever is reduced into a body, the same is crude and undecocted. Nature develops what is good into what is better by the way of alteration. Gold which has not passed through alteration or physical solution has not been educed into something better. Take oil of lead, and circulate for forty days in a steam bath. Distil in retort till more than half has ascended, and then there will be seen in the vessel a white and crystalline water remaining at the bottom, while the oil floats on the surface. Take up this oil, and place the

and matures it, puts to flight the plague, nourishes and purifies the air, sweetens roses, dries up noxious humours, softens and hardens and cleanses Nature. It causes all things to grow, and replaces drought with verdure. It is verdant in laurel, and laughs brightly in gold, generates stones, and calls into life gleaming bodies."

Dissolve purified gold in distilled vinegar; dissolve for three days, then pass through filter, and evaporate till it is thick and becomes a gum, of which you must have 24 pounds; put three into a vessel, and distil with gentle heat in sand; when it is not moved by the fire add coals; thus elicit the humidity gradually and skilfully, till you see a white vapour ascend into the alembic. Take a large receiver, tie it up with cloth, and put in cold water. Keep up a gentle and equable fire, so that the spirits may not enter the receiver more quickly than they can be dissolved, which would cause the vessel to burst, and would not

be without danger to the artist. If the drops flow too slowly, increase the fire a little, and towards the end you want a fierce fire; so do not save your coals then. When you have so collected all the moisture from the 24 pounds, circulate it twice in a pelican over a gentle fire. Then take a tall vessel, distil slowly, till a water comes out which burns like spirit of wine. Keep this, and pour the remainder into a large and tall retort, and place in balneum till you see how, by means of the distillation an oil is separated (its phlegm still remaining in the retort) and floats on the surface. This oil skim off, for it is the Oil of Mercury, in which the Sun can be dissolved. Subtilize the said oil in the pelican over a gentle fire, then rectify once and again. This is the preparation of the true mercurial water, or the female. Now comes the preparation of the male, or the gold. Transfer the pure, unmixed body of gold into Mercury, either according to the common philosophical way, or according to that

of *terra damnata*, stirring with the tool Trycsitrock for an hour. The first method is performed as follows:—Take menstruum of Saturn, and add calcined Jupiter in an iron spoon: strain, reduce to powder, and dissolve with the menstruum of Saturn; rectify once and again, and add thin crocus (sulphur) of Mars. The tepid bath will melt it into a reddish water; purge off the menstruum till red drops fall down; change receiver, drive off the reddish liquid of Mars, and rectify it again and again. The virtue of the solvent will be then intensified. Take black earth of lead, to wit, of your minium, which remains at the bottom of the vessel after the extraction of the water of life, or spirit of Saturn, and if you calcine it for a couple of hours, it becomes yellow; pour on this the prepared water of Mars, and distil once and again; in this way it will be strengthened. At this point you should have ready finely pulverised gold, to which apply the fortified menstruum of Mars, and the tepid heat of the bath, and it will

then be reduced in a few moments to Mercury. Put eight ounces of this Mercury into a glass vessel, of which it should fill the eighth part. Place in a low furnace, filled with sand, and increase the heat week by week, and it will be precipitated in forty days. This is the preparation of your gold: now comes its fermentation. Have in readiness an oval vessel, the third part of which holds eight ounces of the said oil of Saturn; add two ounces of your precipitated gold; seal up the vessel, place on athanor, when the gold will be absorbed and dissolved in a few hours. After the forty days it will begin to grow black, and our gentle heat will carry it through all the stages of blackness. Increase the heat, and you will behold, successively, all the different shades of white; then it will become yellow, and finally, a deep red colour; remove the black earth, called *terra damnata*, which after 24 hours fierce heat will be found at the bottom of the vessel, and your tincture is ready; the same will in-

stantly reduce all metals to Mercury. Remove the surface crudity of this Mercury by stirring it with Trycsitrock.

The way of multiplying the tincture is as follows:—Take equal parts of Oil of Saturn and dissolved Stone, in which you have previously dissolved gold; digest in a closed vessel, and the first time it will be perfected in six months, the second time in three months; the third time, it will pass through all the colours in one month; the fourth time in two weeks; the fifth time in a week; the sixth time in three days. Then it is too subtle to be multiplied any more, but you must begin afresh.

END OF KELLY'S TRACT.

THE SECRET OF THE
FOUR WATERS OF PERFECTION.

VITRIOL 3 lb., alum (purified) 2 lb., saltpetre 1 lb. From these you obtain, with aqua fortis, the simple water of the first degree. For the second water of perfection take 1 lb. of the first water, and dissolve in it 4 oz. of salt armoniac; this water then assumes another colour, it dissolves the Sun, and constitutes the second water of perfection. For the third water take 20 oz. of the aforesaid water, with 8 oz. of sublimed, well pounded Mercury; mix, seal up, plunge in hot ashes; when the Mercury is dissolved, it is the third water of perfection, and when it is poured on a plate of copper, the same receives the colour of silver. This water burns with a white and fetid flame, against which you must be on your guard. For the

fourth water, take of this water and sublimed Mercury, plunge in sealed vessel, in horsedung, for a fortnight, and it will assume an imperfect blue and a yellowish colour; distil living water, through ashes, over a gentle fire, and you have the virgin's milk. The first water dissolves the Moon, calcines Mercury, blackens the skin, and is of the first degree. The second water dissolves gold and Mercury, sublimes sulphur, stains the skin orange, and is of the second degree. The third water changes copper into the colour of silver, and reduces all metals to their first matter. The fourth water reduces all calcined, pulverised bodies to the first matter, and is called the clear and living water; it is also heavy, and is called the virgin's milk; it is sharp, strong, and bitter; if one drop falls on copper it perforates it, and it forms white crystals when it is distilled like other waters. This water in distillation and putrefaction is free from all the corrosiveness of sulphur, and dissolves metals into

their first matter instead of corroding them; it is cleansed from all sediment, and impurity, and hardness of iron, of which all metals, even copper, retain a trace, and which is blue in colour. Take any calcined metallic filings, mix with salt pounded small, wash with hot salt water, dry, cover this powder to the height of two inches with oil of tartar, seal up, plunge in horsedung for eight days so that it may putrefy. Take it out of the vessel, pour off the oil, dry the powder slowly in warm ashes, put into living water (our fourth water), let the vessel be subjected to heat, and you will see how the powder melts into Mercury. Carefully empty the water into another vessel, and there will remain the new Mercury, which is corporeal, and not volatile like other Mercury; wash with hot water and common salt, and dry. Strain through a cloth; if any amalgam remains on the cloth, put it once more into the living water, till it becomes quick Mercury; repeat this till all the Mercury has

passed through the cloth. This is our magisterial, corporeal Mercury of signal perfection, and not the common kind. Its signs are these: that in its running it is not like simple Mercury; that when placed on a body which is not fixed in the fire, so far as it spreads over that body it fixes it. Thus it fixes all bodies which were not fixed before, and in the above way you can get as much corporeal Mercury as you like. If you have made 20 oz. of this Mercury, take $5\frac{1}{3}$ oz. of filings, pound small, add $10\frac{2}{3}$ oz. of corporeal Mercury, form an amalgam by pounding (making a soft paste). Divide amalgam into three parts, put into vessel, take one part of calcined body, and three parts of corporeal Mercury, mix well, add to other two parts of amalgam, mix well, let it stand in the vessel in hot ashes till the whole substance is changed into Mercury, and thus you can multiply this Mercury infinitely, so long as you have metal filings of any kind.

THE THEATRE OF TERRESTRIAL ASTRONOMY.

How To Make The Salt Of Antimony

From "Basilus Valentinus, a Benedictine Monk, of Natural and Super-natural Things." London 1670. Addition out of the Hallographia of Basil Valentine, Pages 115-122.

Powder good *Hungarian* Antimony small as meal, and calcine it over a gentle cole-Fire, as men usually do, alwaies stirring it with an Iron till all be whitish, and it smoke no more, but at length endureth an indifferent strong Fire; then put it into a crucible and melt it into a transparent Yellow Glass; beat this glass small, put it into a retort Glass, and pour on it strong distilled Wine Vinegar. Let it stand in a gentle warmth, and the Vinegar will extract the tincture of antimony, and will be coloured very high, which tincture or extract of antimony may be farther prepared, and be used for an excellent medicine.

V. BAS. VAL. TRIUM MAG.

Now when the tincture is all extracted, and colourth no more the vinegar, then dry the Powder at the bottom wholly, which will be black, grind it with so much yellow sulphur, put it into a melting-pot well luted, and put it into an indifferent Fire till the sulphur be wholly burnt away, then grind the matter remaining very small, and pour on it new distilled vinegar and draw the Salt thereby, and afterward through reiterated distillations draw off the eagerness of the Vinegar from it, and clarify the Salt with the Spirit of Wine till it be bright, clear and white, if thou hast wrought rightly, thou hast the Salt of Antimony wholly fixt and active, although there is another way to make the Salt of Antimony, which is written elsewhere, Dos. 4 Gr. it is equal to the Salt of Sun, and cureth all Diseases, it may easily be made Sol.

THE USE OF THE SALT OF ANTIMONY

This Salt of *Antimony* is of a wonderful operation; for it performs almost all that the Salt of Gold doth, given in like quantity; it cleanseth the whole body of man, purifieth the Blood, expels all Evils, consumes all obnoxious Humours, whence all open Sores have their beginning and recourse to; it cures the *French Pox*, taken four gr. at the most with a dram of the distilled water of *LIGNUM VITAE*, sweating upon it, and this used daily till amendment.

The water of *Lignum Vitae* is thus made; First grind it small, then moisten it with good Spirit of Wine in a Vessel close stoppt; let it stand certain days in a gentle heat; this done, pour a good quantity of *Fumitory* water, or *SCABIOUS* water upon it; digest them 14 days in a Bath, then distill it; reserve the Liquor apart, and the Oyl apart in Glasses close stoppt; use the Water with the Salt of Antimony. It is likewise used with good success in other Diseases, whereof we treated in another place; but an understanding Physician knows very well what Virtues are in *GUAIA-*

CUM, and what benefit it doth in the cure of diseases. There are other ways to distil a Water and Oyl of the said Wood, which is needless here to be mentioned.

The Salt of *Antimony* checks the *Leprosie*, and other deep rooted Diseases; it is good against the *Gout*, and weakness of the joints, purifies and makes good blood, corroborates the Heart, and the Balsam of mans Body, drunk with a spoonful of *AQUA VITAE*; it restoreth lost strength, opens all internal Imposthumes, cleanses all external corroding old Sores, being strewed into them, or duly applied with good and convenient Plaisters or Ointments, Being dissolved in good distilled Wine Vinegar, it doth in a short time bring great ease to evil and incurable Sores to all admiration. Being drunk with waters of *Wormwood* or *CARDUUS BENEDICTUS*, it cures all Agues of long standing, which are deeply rooted, and admit no Cure, especially the quartane; being drunk with *Mint* or *Wormwood-Water*, it causeth good Digestion; drunk with waters of *Speedwell*, *Red Corn-Rose-Water* causeth a good memory.

This Salt is used in *Alchemy* or Transmutation of Metals into Gold, if you add to it the fatness which drops out of the Wheels of the Chariot of the Sun when as the *ALCHYMISTS PHAETON* undertook to drive it, as the Poets describe it in their Alchymistical Fiction. For the excellent Fictions of the Poets which they produce and write concerning the Celestial Gods, are nothing else but Covers to conceal the secret Arts and Mysteries of *Alchemy*; as of *Apollo*, when he slew the Serpent *Python*; as also the Adultry of *Mars* and *Venus*; and it shall be proved, as I am of the opinion, that Chymical Operations are revealed in Poetical Fictions, when they wrote of the Loves and Venerable Actions of the Gods and Goddesses; as also when they introduce various and wonderful Metamorphoses and Transmutations; for if we should understand their Fables literally, we should prejudice wise Antiquity, to think that such understanding and wise persons should believe, teach and write such and so many wicked things of their Gods.

English Renaissance Hermeticism

Stanton J. Linden, General Editor
Thomas C. Faulkner, Textual Consultant

Jean d'Espagnet's *Enchyridion Phisicæ Restitutæ: or,
The Summary of Physicks Recovered* (1651), with the
Arcanum Hermeticæ Philosophiæ
Thomas S. Willard

Nicholas Flamel's *Exposition of the Hieroglyphicall
Figures* (1624)
Laurinda Dixon

Basil Valentine His Triumphant Chariot of Antimony,
with Annotations of Theodore Kirkringius (1678)
L.G. Kelly

*The Mirror of Alchimy: Composed by the Thrice-Famous
and Learned Fryer, Roger Bachon* (1597)
Stanton J. Linden

BASIL VALENTINE
HIS TRIUMPHANT CHARIOT
OF ANTIMONY

with Annotations of
Theodore Kirkringius (1678)

L.G. Kelly



GARLAND PUBLISHING, INC. • NEW YORK & LONDON
1990

here acquiesce in these proposed by Basilus.

But since my purpose here was not to describe other Glasses, then I my self had experienced, and which manifest happy success in Healing, I judged it unnecessary to waste Paper in describing them, or by a tedious discourse to weary the Reader; especially since, unto you is already in part proposed the principal Colour (*viz.* the Red) which is found in Glass made of *Antimony*. The black Colour, which *Antimony* had before Preparation, is now in a Spiritual manner flown up the Chimney; because in such a Spiritual manner, very much of the Venomous Substance had left it before, through the Expulsive force of the Fire, as by Calcination. Yet because in this Preparation all the whole Venom is not taken away from Glass of *Antimony*, but it still retains very much thereof; I am willing (now I have begun) further to reveal to you, which way the Venom may wholly be removed from this Glass, and another Separation of the Pure from the Impure, of the Venom from the Medicine, be instituted; by which the Tongue of the *Orator* will be loosed, and occasion given to him of largely expressing my Praises, and publishing the same, as with a great Sound, through all Parts of this Inferiour Orb: which will be a necessary Consequence of the Gratitude of my Disciples, when they shall see with their Eyes, touch with their Hands, and with their Understanding comprehend, that I to their great profit, have declared to them the very Truth, without Deceit, and made them the Heirs of a memorable Testament.

46. Therefore the first Separation of the Sulphure from its Body, and the Extraction of the Tincture from its Salt, is performed in this manner. Take pure Glass of *Antimony*, as I taught you to make it, without the adjunction of any other Thing, Grind it to subtle Powder* impalpable as Flower;

**What I here shall advise is short, but very profitable, without which what the Author appoints cannot be done, nor by beating or by grinding in a Mortar can you ever bring the Body to a requisite fineness, much less upon a Porphyry Stone*

1670. This version has notes by Georg Everard Hartmann, Professor of Medicine at Leipzig, and as well Russell annexed Hartmann's own iatrochemistry.

can you grind the same. Therefore first beat it in a Mortar, afterward mix it with distilled Vinegar,⁹⁰ that it may have the Consistency of a soft Papike matter, and so grind it upon a Porphyry Stone, as Painters grind their Colours, and undoubtedly you will obtain your desire.

Which powder put into a Glass with a Plain flat bottom, called a Cucurbit, and there pour upon it strong Vinegar well rectified: then set the Vessel in a Digestive Fire, or if it be Summer, expose it to the Sun, stirring it twice or thrice* a Day, and so long digest it in that temperate heat, as until the Vinegar contract a Yellow Colour inclining to Redness, like the Colour of most clean and well purified Gold.⁹¹

**Thou art happy, if thou canst be wise by my Dammage, O Lover of Art. I exactly followed this short Admonition, stirring the Cucurbit twice or thrice a Day, but the Matter was always coagulated like a Stone, and stuck so firmly to the bottom, as it could by no force⁹² be removed thence; but afterward, being more wary, from the first I began to stir the Matter with a Wooden Spatula five or six times a Day, or oftner; you may imitate the same, if you be wise, not only here, but also in the Superior Preparation of Antimony, and in every Extraction of Tincture from Antimony.*

47. Then pour off this clear and pure Extraction, and pour on fresh Vinegar, and repeat the Operation, as long as the Vinegar is tinged, and until no more Tincture can be extracted. Filter all these Extractions mix'd together, and put them into a Glass Body, with its Head annexed, and by *B.M.*⁹³ distill off the Vinegar;

⁹⁰ Depending on how violently vinegar is distilled it will yield either high-grade acetic acid or acetone. Except for the one place where Basil refers to "Spirit of Vinegar" (definitely acetone) it is impossible to be really sure of what he or Kerckring mean by "distilled vinegar".

⁹¹ Kerckring's "distilled Vinegar" is probably acetone, Basil Valentine's "rectified vinegar", probably acetic acid. Antimony trioxide does not dissolve in acetone, but it does rather slowly in acetic acid. The violent reaction is accelerated by the gentle heat. The product does seem to be an acetate of some sort (cf. J.W. Mellor, *Chemistry*, IX:426). This red was taken to be the colour typical of the primordial sulphur. ⁹² *force*, corr. Russell: *force* 1678

⁹³ Double Boiler, still known in French as *bain marie*. Its water jacket strictly controls the temperature. It is said to have been invented in Antiquity by Mary the Jewess,

81. [ANOTHER TINCTURE OF ANTIMONY.] Another way to drive *Antimony*, without Addition, over by Alembeck is this.

Make a *Regulus of Antimony*, by *Tartar* and *Saltitre*, as I above taught, grind this subtile, put it in a great round Glass, and place it in a moderate heat of Sand. This way the *Antimony* will be sublimed: whatsoever shall be sublimed, that dayly put down with a Feather, that at length it may remain in the Bottom, and there persist until nothing more of it can be sublimed, but the whole remains fixed in the Bottom. Then is your *Regulus* fixed, and precipitated *per se*. But consider, here is required a sufficient time, and repetition of the Labour often, before you can obtain that. This Red Precipitate take out, grind it to a subtile Powder, which spread upon a flat and clean Stone, set in a cold moist Place and there let it remain for six Months; at length the Precipitate begins to resolve it self into a red and pure Liquor, and the Feces or Earth is separated from it.¹⁸⁴ [TRUE SALT OF ANTIMONY.] The Salt of *Antimony*, I say, only resolves itself into Liquor, which filter, and put into a *Cucurbit*, that it may be condensed by extraction of the phlegm; and again set it in moist Place, then will it yield you fair Crystals. Separate these from their phlegm, and they will be pellucid, mixt with a red Colour; but when again purified become white. Then is made the true Salt * of *Antimony*, as I have often prepared it.

* ἴσως ἴσως or like with like, is a Proverb among the Greeks, and is here manifest in our Chymical Work. For this Salt accures all Menstruum's, for their more easie extraction of Metals; but those Extractions most, which are made of Antimony, as of a Mineral to it of affinity and like.

82. [SALT OF ANTIMONY, AND ITS USE, WHEN REDUCED TO OYL OR SPIRIT.] This Salt dry, and mix with it *Venetian*:¹⁸⁵ Earth (which is called *Tripel*) three Parts, and in strong Fire distil it. First a white Spirit comes off, afterward a red Spirit, which

¹⁸⁴The sublimate or "precipitate" is red flowers of antimony which in this form are deliquescent. Note the use of terms: where the modern chemist necessarily precipitates from a solution, the ancient counted condensation and other situations where matter "fell" from a fluid medium as precipitation.

¹⁸⁵*Venetian*, corr. Venenian 1678

also resolves itself into white.¹⁸⁶ Rectifie this Spirit gently and subtilely in a dry or moist *Balneo*, and so you will have another white Oyl distilled from the Salt of *Antimony*. This Oyl, but why do I call it Oyl? this Spirit, I should rather say, since the Salt is distilled in a Spiritual Manner, in Quartans and other Feavers often manifests its Virtues, and is very conducent in breaking the Stone of the Bladder; it provokes Urine, and is profitable in the Gout. Outwardly applied to old corrosive Wounds, which have their Operation from *Mars*,¹⁸⁷ it purifies them. Also this Spirit of the Salt of *Antimony* purifies the whole Blood, as the Salt of Gold doth. And although, in healing very many other Diseases it may be profitably applied, yet it is not so perfect, as the above described red Oyl of *Antimony*, in which its Sulphur is deduced to the highest, purified and separated, as I said; therefore I forbear to speak more of this.

Now, since I have treated of the Sulphur and Salt of *Antimony*, and shewed how they may be reduced into Oyl and Spirit, to be subservient to Medicine; I here treating further, purpose to speak of its *Mercury* also, and to manifest what Medicine lies absconded, and as it were buried in it.

83. [MERCURY LIVING EXTRACTED FROM ANTIMONY]. Take the *Regulus of Antimony*, made in such manner, as I above taught, eight Parts. Salt of Humane Urine clarified and sublimed, one Part. Sal-Armoniack one Part: and one Part of Salt of Tartar. Mix all the Salts together in a Glass, and having poured on strong Wine-Vinegar, lute it with the Luting of Sapience, and digest the Salts with the Vinegar for an intire Moneth in convenient Heat; afterward put all into a Cucurbit, and in Ashes distil off the Vinegar, that the Salts may remain dry. These dry Salts mix with three Parts of *Venetian* Earth, and by Retort distil the Mixture with strong Fire, and you will have a wonderful Spirit. This Spirit pour upon the aforesaid *Regulus of Antimony* reduced to a Powder, and set the whole in putrefaction for two Moneths. Then gently

¹⁸⁶*Tripel* (also known as "tripoli") is a polishing material made of very finely divided silica produced by the decay of diatoms. It does not seem to enter into any chemical reaction here. The "spirit" coming off is sublimed antimony trioxide.

¹⁸⁷i.e., war.

distil the Vinegar from it, and with what remains mix a fourfold weight of the filings of Steel, and with violent Fire distil by Retort: then the Spirit of Salt, which passeth out, carries over with it self the *Mercury of Antimony* in the Species of Fume. Wherefore in this Operation you must apply a great Recipient with a large quantity of Water in it, so doing, the Spirit of Salt will be mixed with the Water, but the *Mercury* collected in the Bottom of the Glass into true living *Mercury*. *188

What were Arcanum's in the times of Basilus, are now in our times but vulgar Chymical Works. How often shall we find any One, who numbers him self among true Chymists, that is ignorant of the way of making Mercury of Antimony? either in this manner, as Basilus teacheth, or in another. For various Artificers have now invented various Methods, and every One useth that, he best approves of.

84. Behold, O Lover of Art, I have shewed you, how of *Antimony* may be made running *Mercury*, which very many have so long, and in so many Parts of the World sought; and how we may use this *Mercury* with prayse in Medicine, I will here discover and set down in Writing.

[MERCURY OF ANTIMONY, ITS MEDICINAL PREPARATION AND USE.] Take in the Name of the Lord, of this *Mercury* one Part, express it through a Skin, and pour on it of red Oyl of Vitriol highly rectified, four Parts. Extract the Oyl, and the Spirits of the Oyl will remain with the *Mercury*: Force it with vehement Fire, and somewhat will be sublimed. Thus Sublimate again put down upon the Earth in the Bottom. Then pour on other Oyl, of the same weight as before, and repeat this labour a third time. The fourth time, put the Sublimate which ascends with the Earth, and grind both together, and the whole will be clear and pure, like a *Speculum* or Crystal. Put this into a Circulatory, and pour on it a like weight of Oyl of Vitriol, and thrice so much Spirit of Wine.

188The chemistry of this is difficult. The "wonderful spirit" seems to be some sort of chlorinated organic solvent, or even acetone from the distillation of the acetates produced. The antimony salts present are reduced by the reaction with iron filings ("steel"), and it would seem that the "living mercury" is some sort of colloidal suspension of metallic antimony (cf. J.W. Mellor, *Chemistry*, IX:362; R.P. Multhauf, *Origins*, p. 162).

Circulate until Separation be made, and at length the *Mercury* resolve it self into Oyl, and float about like Oyl Olive. When you see this, separate this Oyl from the other Liquor, and put it into a Circulatory, and there pour on strong distilled Vinegar, and permit it so to rest for about twenty Days. Then this Oyl again acquires its own Gravity, and settles to the Bottom; and whatsoever Venosity was in it, remains in the Vinegar, which will be tenebrous and altogether confused. *189

**There is no need of Torches at Noon Day, nor or of Commentaries in so perspicuous a Description, by which Basilus teacheth to make the Mercury of Antimony. Begin leisurely, give heed to all particulars, and your Work shall never deceive you. Lest I should darken the Author, I desist from Commenting; but add, that I doubt not, but that this Mercury will manifest wonderful Effects in the Humane Body: Yet I have not experienced its Virtues for the health of Animals, therefore my Commentaries must not exceed my Experience.*

But in the Emendation of Metals, it shews it self to be endued with singular Virtues. For I say, and clearly affirm, he that can bring this Oyl here described by Basilus, to the state of a fixed Stone, may glory that he hath a fixed Tincture, only inferior to the one only King of Kings, the Great Stone of Philosophers. When thou hast proceeded thus far, O Lover of Chymistry, go not back, nor take off thy hand from the Plough: 190 but go on cheerfully, perhaps in so great a Grove.

The Golden Branch, with Leaves and Twigs of Gold Will shew it self to Thee. _____191

85. [OYL OF THE MERCURY OF ANTIMONY.] This is a great *Arcanum*, and seems repugnant to Nature, that this Oyl should first swim, and afterward being rendred more ponderous, settle to the Bottom. But consider, the Oyl of Vitriol is also heavy,

189The sublimate is probably antimony trioxide. "Circulation" implies a distillation process. The product of heating alcohol and concentrated sulphuric acid is ether (J.R. Partington, *History*, II:203); it is probably a solution of antimony salts in ether that floats in the top layer.

190Luke 9.16: "No man having put his hand to the plough, and looking back, is fit for the Kingdom of Heaven."

191Vergil *Aeneid* VI. 136-38.

Tradesman, who perhaps gets a small Gain by selling Soap, which they would not willingly buy, to wash their delicate hands. Are not all we miserable Mortals, that live here, Strangers in the Earth, possessing nothing, that we can call ours?²⁰⁵ [GOODS OF GOD LENT, ONLY FOR TIME OF LIFE.] Are not all Things we here use, the Goods of our Lord, lent to us, whilst we live and no longer? Therefore we ought so to behave our Selves in using them, that supported with a good Conscience we may be able to stand in that Day, in which an Account is to be given for them; and be not for our Ingratitude cast into Prison, and utter Darkness where shall be weeping and gnashing of Teeth.²⁰⁶ If this were the Meditation, and this the Intention of every Man, he would be like a Monster, if he should think of admitting Sin in himself, or of neglecting his Office; and all Men would, with a certain Emulation strive to pleasure their Neighbours, with the Gifts received from GOD. But these things are remote from the thoughts of the World, and Worldly Men; *Money*, is the Scope of all their Intentions; this the Potent seek directly or indirectly, and for this the Poor are subservient to them, that they also may participate of the Mammon of Iniquity.²⁰⁷

Yet take heed, I advise you to take heed, lest the Bones of that Flesh, sticking in your Throat, Suffocate you, or the Back-bones of Fishes pierce your Heart. But what doth Admonition help which the World little esteemes of and derides? Hear, I pray you an History; or learn a Parable. [AUTHORS PILGRIMAGE.] When I, according to my Vow, undertook a Pilgrimage to St. James,²⁰⁸ to visit that holy Place as a Stranger, I prayed to GOD, and bound myself with a Vow, that if he granted me an happy Return to my Monastery, I would render him due Prayse.²⁰⁹ He granted my Request, and I daily return Thanks to him. But I thought many more would have rejoiced with me, and have given thanks to the same GOD, for the famous Reliques, which at that time I brought

²⁰⁵cf. Psalm 119.19: "I am a stranger in the earth; hide not thy commandments from me."

²⁰⁶Matthew 8.12; 22.13; 24.51; 25.30; Luke 13.28

²⁰⁷Luke 16.9

²⁰⁸,e. of Compostella in Northern Spain, a very popular place of pilgrimage.

²⁰⁹Prayse, corr. Russell: Prayers 1678

with me to our Monastery, (for Consolation of the Poor, and many Others) that it might procure to it self a Name, in this perishing Valley of Tears, that could not be wiped out by any Oblivion. Yet hence few were rendred either better, or more grateful to GOD, for so great a benefit; but persevered in Derision and Contempt of that, which GOD will vindicate in the last Day.²¹⁰

But of these enough at this time, let us proceed in our Instruction of *Antimony*, whence yet another Medicine may be prepared, which I my self have experienced to be very salutary; and effectual in every kind of Feavers, and in the Pestilence.

95. [ANOTHER OYL OF ANTIMONY PER SE.] Grind *Antimony* subtly, put it into a Glass Retort, and distil it with a strong fire, without any Addition, 3. or 4. times, and alwayes with a large Receiving Vessel; at length of it is made a Red Powder, which extract with Vinegar, and circulate the Extraction with a gentle fire for ten whole Dayes; abstract the Vinegar by Distilling, and that which remains, by a singular* Artifice in distilling will be changed into an Oyl. Let this Oyl be further Circulated until all Humidity be drawn off therefrom, and it again be reduced to Powder, as it was; when the Vinegar is abstracted and separated by Distillation, then gather the Oyl in a new Receiver.²¹¹

*This Extraction²¹² may be rendred volatile with Spirit of Wine, after the same manner, as I taught you in former Operations.

[QUARTAN, QUOTIDIAN, AND TERTIAN FEVERS CURED.] Four Grains of this Oyl taken with water of *Carduus Benedictus*,²¹³ if the Sick be well covered and Sweated, heal *Quotidian*, *Tertian* & *Quartan* Fevers. The same Dose is very available for expelling

²¹⁰On the welcome accorded the Just and the Unjust at the Last Judgment, see Matthew 25.31-46

²¹¹The product of the distilling is either a red oxide or a red sulphide, or most probably an oxysulphide. Because it produces an oil, the "distilled vinegar" is probably acetone in this case, the oil being an acetonegel.

²¹²Extraction, corr. Russell: extaction 1678

²¹³*benedictus*, corr. *benedictus* 1678. The "blessed thistle" common in pharmacopoeias under this Latin name. Its decoction was prescribed for either internal or external dosage.

and comfort my Disciples, according to their Wish, by satisfying and instructing them, which way the Separation of Good from Evil may be known to them, and giving Information touching the Vinegar of Philosophers, which is made of *Antimony*.

101. [VINEGAR OF ANTIMONY.] Melt the Minera of *Antimony*, and purify it, grind it to a Subtile Powder, this Matter put into a Round Glass, which is called a Phiall, having a long Neck, pour upon it distilled Water, that the Vessel may be half full. Then having well closed the Vessel, set it to putrefy in Horse-dung, until the Minera begin to wax hot, and cast out a Froath to the Superficies: then 'tis time to take it out; for that is a Sign the Body is opened. This digested Matter put into Cucurbit, which well close, and extract the Water, which will have an acid Taste. When all the Water is come off, intend the Fire, and a Sublimate will ascend; this again grinde with the *Feces*, and again pour on the same Water, and a second time abstract it, then it will be more Sharp. This Operation must be repeated, until the Water be made as Acid, as any other Sharp distilled Vinegar of Wine. But the Sublimate, the oftner the Operation is repeated, the more it is diminished. When you have obtained this Acid Vinegar, take fresh Minera as before and pour this Vinegar on it, so as it may stand above it three Fingers; put it into a Pelican, and digest it two dayes in Heat, then the Vinegar becomes red, and much more sharp then before. Cant this clean off, and distil it without Addition in *B.M.* The Vinegar comes off white, and the Redness remains in the Bottom, which extracted with Spirit of Wine is an excellent Medicine. Again rectify the Vinegar in *B.M.* that it may be freed from its Phlegm; lastly dissolve in it its proper Salt, viz: in four ounces of it, one ounce of the Salt, and force it strongly by Ashes; then the *Vinegar becomes more sharp, and acquires greater Strength, and virtue.²²⁶

²²⁶Under heat the sulphide slowly hydrolizes to the trioxide which passes into solution as antimonic acid (J.W. Mellor, *Chemistry*, IX:522). The froth is caused by the hydrogen sulphide evolved in the reaction. Odd that Basil does not mention the smell of rotten eggs. Its "proper salt" is probably antimony trioxide, and the end result is a complex antimonic acid, a dihydroxyantimonate or a trihydroxyantimonate. Cf. J.W. Mellor, *Chemistry*, IX:446-7, who notes that our knowledge of the chemistry of the antimonates is still in an unsatisfactory state.

*This Vinegar also is numbered among the chief of those things, which are prepared of Antimony, therefore I thought it worthwhile to illustrate this with some Commentaries. For although it may be made in the way Basilius prescribes, yet there are still some things wanting to render the Work both more easy and more perfect, which I here subjoyn; For six pounds of Antimony are required sixteen pounds of Distilled Water, and when (after Digestion) we would distil it, a certain manual Operation must be observed, on which depends the Success of the whole Work almost. For the Alembeck must be so placed, as his Pipe or Beak may be covered with Water, which either must be put into the Recipient, or pass out by distilling into the same; otherwise the Spirit's of the Antimony will be lost, and more then half part of the same perish, or the Work require much more time for its perfection. I have expressed this by a Figure here placed, that if any by hearing do not sufficiently perceive this, they may by seeing understand. When the whole Water hath passed over by Alembeck, the Fire (as the Author admonisheth) is to be increased, and three Dayes, and as many Nights continued without intermission. Then let all cool, and the Sublimate, as he teaches, must again be mixed with the Antimony; this Labour for three Dayes and Nights must be re-assumed, and afterwards repeated to the third time. [AUTHORS BALSOME OF LIFE, WHAT.] Then your Water will be acid, as common Vinegar. If you tinge this Vinegar with new Minera of Antimony, you will have a Tincture, which Basilius names his²²⁷ Balsome of Life, so often described, but never sufficiently commended. O, did Mortals know what Mysteries lye absconded in this Tincture, I question whether they would be desirous to set about any other Preparation of Antimony. All things are in this One. I have spoken, O Lover of Chymistry, do thou act.

102. [VINEGAR OF ANTIMONY, ITS PROPERTY.] This Vinegar Cools vehemently, not as common Vinegar, but with great Admiracion, and certain Experience, especially for asswaging the Gangraene, produced from Gunpouder; also it heals other enraged Wounds and Members, when joyned with the Soul of Saturn,²²⁸

²²⁷his: corr. Russell: this 1678

²²⁸Probably what M.P. Crosland, *Language of Chemistry*, p. 89 calls "spirit of Saturn",

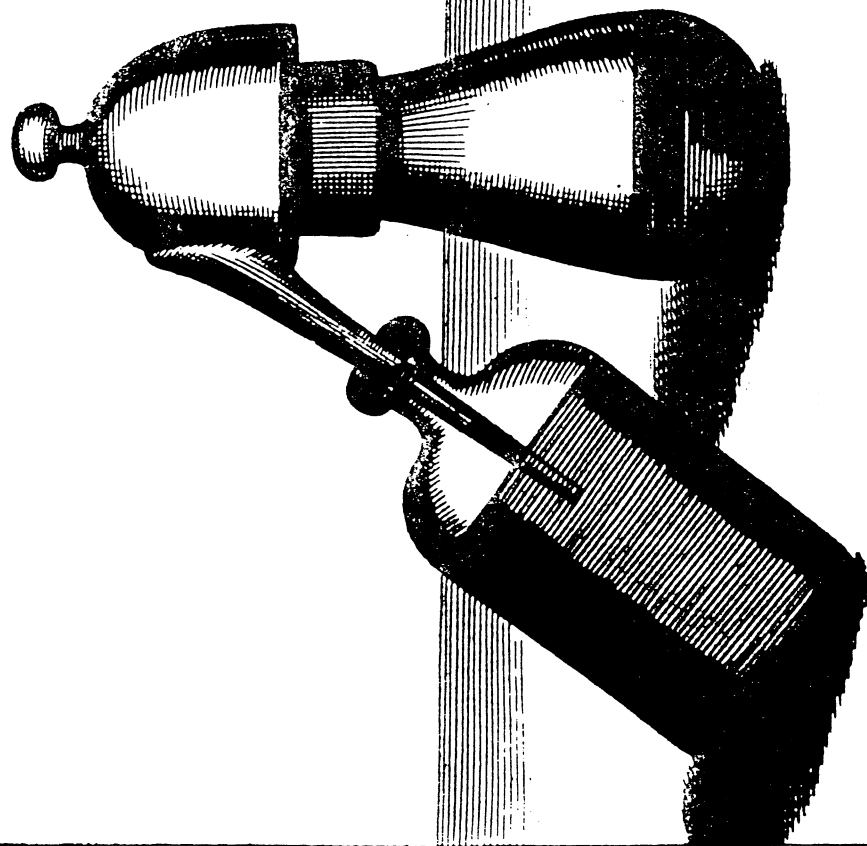
wrought up into an Unguent, and applied outwardly. And mixt with Water of Endive, to which Salt *prunella*²²⁹ is added, it consumes the Squinancy, and extinguisheth its great Heat: besides, it asswageth the Motion of the Blood inflamed. In time of the Pestilence, taken inwardly, the Dose of one Spoonful, several times, and outwardly applied to the Swellings by Linen Clothes moystned therein, extracts the Venom, and most excellently cools: But consider, when you would use it in this manner outwardly, it must be mixed with a third part of Water distilled from Frogspawn.

Many highly esteem the Signate Star of *Antimony*, and very many have endeavoured to prepare it, sparing no labour to attain the same. Which some have acquired with good success, others have lost all their labour and Cost, Many have assumed an Opinion, that this Star is the true Matter, whence the Stone of Philosophers may be made, induced hereunto, by this thought or Imagination, viz. because Nature her self hath signed it into a Star, therefore they could not choose but esteem of it, and by these Cogitations were led into the Way of Error, But I sincerely denounce, that it is nothing so. For these kind of Searchers erre from the Kings high-way, and kill themselves in clambering up Rocks and Cliffs, in which wild Goats inhabit, and Birds of Prey build their nests. It is not given to this Star to contain in it self so great Potency, or from it self to form so pretious a Stone. Yet I affirm, that in it lyes *absconded* a famous Medicine; which may be made of it. The Star is thus made.

103. [SIGNATE STAR OF PHILOSOPHERS.] Take of *Hungarian Antimony* 3. parts. Of Steel 1. part. melt these together with 4. parts of burnt *Tartar*, when melted pour out the whole into a Cone, when cold take out the Regulus, and separate it from all impurity, and the Scoria. Grinde this Regulus to Powder and weigh it, then add thereto thrice so much of burnt *Tartar*, and pour it out as before. Repeat this labour the third time; then the Regulus purgeth itself, and becomes pure and clear. Note, when

i.e., acetone made by destructive distillation of lead acetate ("sugar of lead").

²²⁹A mixture of potassium nitrate and potassium sulphate, so called as it was prescribed for "prunella", a type of plum-coloured quinsy (M.P. Crosland, *Language of Chemistry*, p. 87).



yea many have been cut off by Death, before they could in their Learning attain to the Principles only; that is, they were deprived of Life, before they could acquire the Magistry of Art. Therefore, I at first set forth a Book of Rudiments, that the Studious follower of Art (who in his first Experiences had need of so much time) might the sooner attain his desired end, and wished Scope, and next unto GOD give me thanks.

106. [ANOTHER OYL OF ANTIMONY MADE OF REGULUS, ITS EFFECTS.] Moreover, in this Oyl a wonderful Effect is latent. For if this Oyl be circulated with Crystals for some time, viz. for three Days and Nights (the Crystals being first Calcined) it from them extracts a Salt: which being done, the Oyl may again be distilled off by Retort. Thus you will have a Medicine, which admirably breaks the Stone in the Bladder, and expels it, and these also effects many other Things, by a certain famous virtue in it.

107. [LEAD OF PHILOSOPHERS.] But that we may also say something of the Lead of Philosophers, let the curious searchers of Nature know, that between *Antimony* and common Lead, there is a certain near affinity, and they hold a strict friendship each with other. As a Tree casts out of it's side it's superfluous Rosin, which is the Sulphur of that Tree; as the Cherry-tree, and other Trees, which give forth such Gums: there are other kinds of Trees also, which by reason of their abundance of *Mercury*,²³³ produce and cast forth from themselves a certain Excrecency, which neither in Form, nor Virtue is in any wise like to their Fruit; but hath wholly other properties, as in Oaks and Apple-trees is apparent, which produce like bastard Fruits, or Monsters: So the Earth also hath like abortive Fruits, which in Separation from the pure Metals, are severed and cast out.

Now, although there is so strict an affinity between *Antimony*, and *Saturn*; yet by reason of the too much *Sulphur*, which *Antimony* hath in itself, it is cast out from it: because its viscous Body (in it's Nativity) could not come to perfection; and therefore it was constrained necessarily to consist among Minerals: because

²³³See Introduction, xxiv-xxxii.

it's abundance of hot *Sulphur* was the Cause, that hindred it's *Mercury*, that through defect of Cold it could neither come to Coagulation, nor into a Malleable Body. Moreover, I say, the Lead in *Antimony* is no other, then it's *Regulus*, which hath not as yet obtained Malleableness. And, as above I said, when the *Regulus* and Steel by Liquefaction are united, and deduced to a Star, there are many, who would thence make the antient stone of Philosophers; which I before denied to be possible. Yet what Medicines may be prepared of it, you have already briefly heard; therefore touching them, I shall not add a Word more.

108. [WHY THE REGULUS IS CALLED LEAD.] But the Reason, why the *Regulus* is called and accounted Lead, is this. When that *Regulus* is taken, which *Antimony* gives forth from it self in making Glass, and put into a Crucible well closed, which can resist the fire, with the Salt of *Saturn* (having been first Cemented with the Salt for three hours) and these permitted to melt together, in a Wind Furnace, the * *Regulus*, when taken out, is found to be rendred soft, and more ponderous, then it was before. For it receives it's ponderosity from the Spirit of the Salt, which also gave it softness, so that it's Body now is compact and heavy.²³⁴

**I not enviously, as many Chymists do, but affectionately deal with Chirurgeons: wishing that they would in their mind, as according to their faculty they may and ought, endeavour to prepare such helps, for their miserably afflicted Patients, and such Compendiums of Sanity, as may be prepared of this Regulus. Would you have me discover to you the Mystery? Hear with pleasure, and use it. This Regulus, by the Salt of Saturn rendred Malleable, must be mixed with equal parts of Mercury condensed by Saturn, and in a vehement fire fluxed, and so well mixed. The Matter comes forth, in it's external Face like unto Silver, but in it's internal Virtues is more noble, and more precious then any Silver. But you Chyrurgeon, studious of your own Art, and by Art covetous of Glory, deduce*

²³⁴Salt of Saturn is lead acetate which gives acetone when heated, and leaves a lead carbonate or oxide behind. This soft spongy material that results from this reaction is hardly an alloy of lead and antimony, as normally these alloys are brittle. It must be a mixture of various oxides with, probably, some of the acetone trapped in the mixture or chemically combined with it.