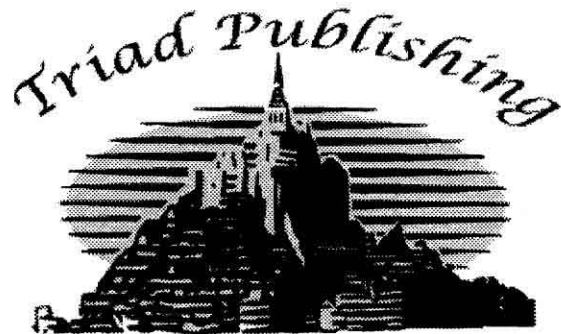


THE ACETATE PATH

Resource Papers, Volume 3

Collected by

Russell House



Triad Publishing



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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

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To Frater Albertus

*The Alchemist
of the
Rocky Mountains*

FRATER ALBERTUS

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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 content 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 ALKALEST, 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."

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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. †

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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 common 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.

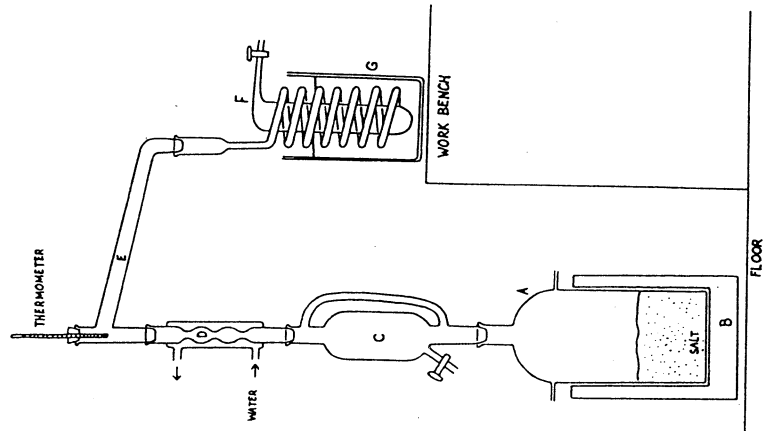
C is a receiver where first the phlegm and then the Sulphur is collected after being cooled by condenser D.

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.

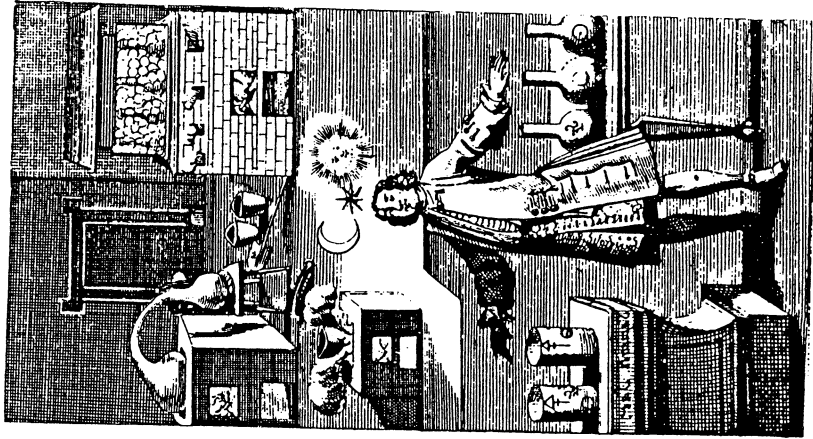
Q. Has it been determined once lead acetate has been distilled if the distillate is poisonous?

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

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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



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BOOK THREE

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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	1/2 lb	ʒ vi	186.618Gm
1/6 lb	ʒ ij	62.206Gm	5/8 lb	ʒ viis	233.272Gm
1/4 lb	ʒ iij	93.309Gm	2/3 lb	ʒ viij	248.824Gm
1/3 lb	ʒ iv	124.412Gm	3/4 lb	ʒ ix	279.927Gm
3/8 lb	ʒ vs	139.963Gm	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 Germain 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.

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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

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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, *αἰθοδυναμικὸς καὶ πανταδυναμικὸς δυναμικὸς*,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

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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

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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 spermatic 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

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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, viscos humidities.

This viscos 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.

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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

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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 lured; 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.

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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 Saltpeter; 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;

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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 subtile 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, excitate 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:

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 Magistery 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 Haligraphia 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.

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BASIL VALENTINE
HIS TRIUMPHANT CHARIOT
OF ANTIMONY

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here acquiesce in these proposed by Basilius.

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;

⁹⁰Depending 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".

⁹¹Kerckring'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. ⁹²force, corr. Russell: force 1678

⁹³Double 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 accutes 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 antimonious 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 antimonious 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 Admiration, 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",

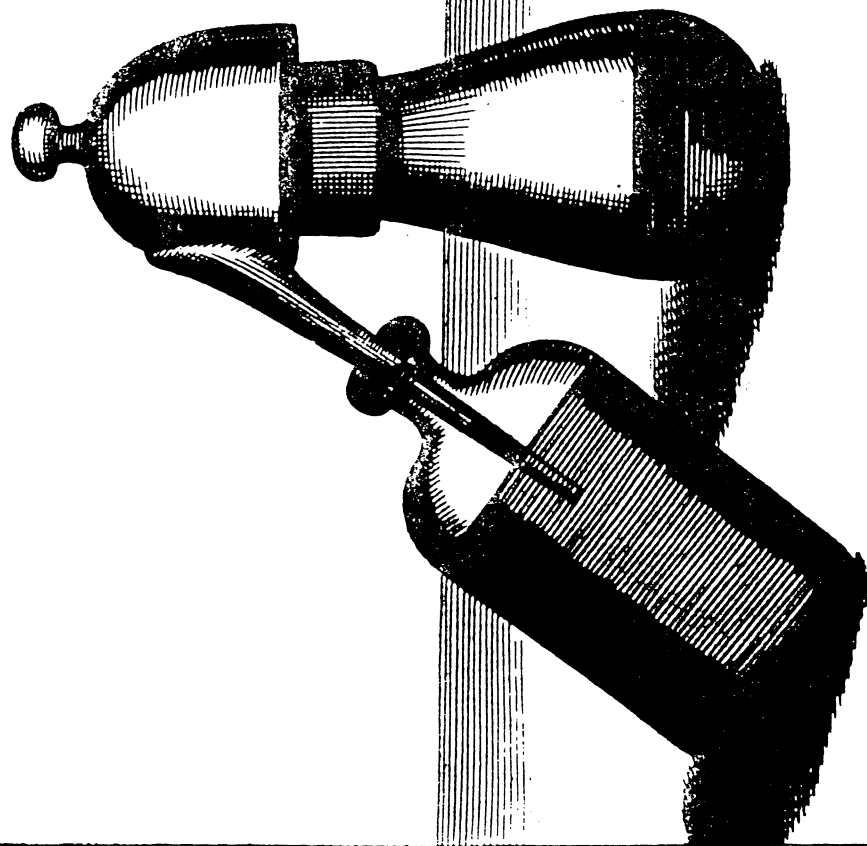
wrought up into an Unguent, and applied outwardly. And mixt with Water of Endive, to which Salt *prunella*²²⁹ is added, it consumes the Squinancy, and extinguisheth its great Heat: besides, it asswageth the Motion of the Blood inflamed. In time of the Pestilence, taken inwardly, the Dose of one Spoonful, 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 its 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.