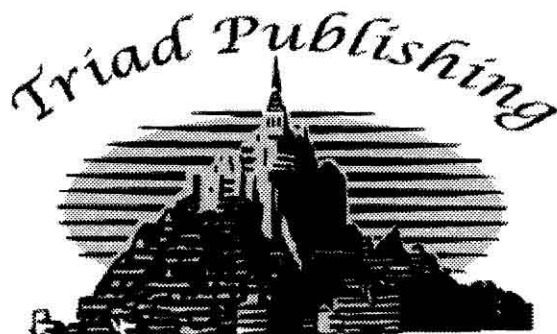


# THE ACETATE PATH

## *Resource Papers, Volume 2*

Collected by

Russell House



*Triad Publishing*



**P. O. Box 116  
Winfield, IL 60190 USA  
[www.com.com](http://www.com.com)  
Email: [info@com.com](mailto:info@com.com)**

Dear Reader,

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

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

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

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

Russ House



## TABLE OF CONTENTS

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



AURIFONTINA    CHYMICA:

OR, A

COLLECTION

Of Fourteen Small

TREATISES

Concerning the

F i r s t    M a t t e r

OF

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

For the discovery of their  
(hitherto so much concealed)

M E R C U R Y

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

---

LONDON,

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

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

W H I C H

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

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

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

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



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

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

#### The Practice.

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

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

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

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

Fins.



# THEATRUM CHEMICUM BRITANNICUM.

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

Faithfully Collected into one Volume,  
with Annotations thereon,

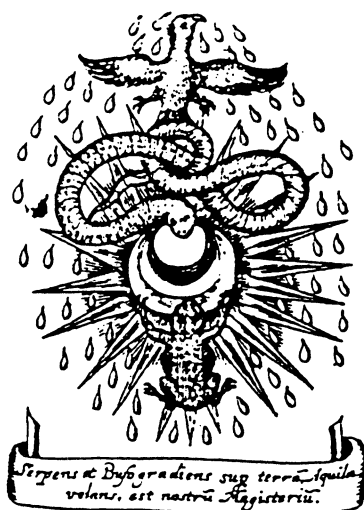
By ELIAS ASHMOLE, *Esq.*

*Qui est Mercuriophilus Anglicus.*

---

THE FIRST PART.

---



---

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

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

*Take Earth of Earth, Earths Brother, &c.*

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

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

The

*Fragments.*

429

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

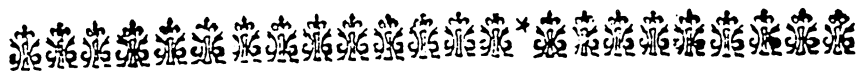
Kkk 3

Our

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

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

*THIS*



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

## A CONCLUSION.

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

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

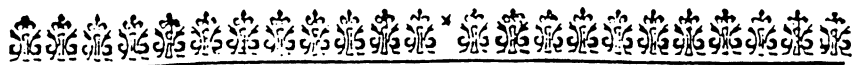
*Quod dicitur menstruum fatens, & sol philosophorum,  
In quo fit nostra dissolutio, & congelatio.  
Sublimatio, attractio, & etiam fixatio,  
Et Sulphuris nostri, sive foliati creatio.*

With



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

An



*An other Conclusion.*

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



A  
*Golden*  
And  
*Blessed Casket*  
of  
*Nature's Marvels*

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

A. P.H. THEOPHRASTUS PARACELSUS;

Also

TINCTURA PHYSICORUM PARACELSICA,

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

ALEXANDER VON SUCHTEN, M.D.;

Together With

CERTAIN HITHERTO UNPUBLISHED TREATISES,

*By This Author,*

And Also Other Corollaries Of The Same Matter,

As Specified In The Preface.

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

*Benedictus Figulus*

ISBN 1-56459-180-8

---

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

---

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

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

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

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

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

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

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



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

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

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

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

---

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

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

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

In the place and spot where our Matter  
is found

No other metal whatever exists.

It is produced, with its virtue and  
efficacy,

In Hyle or Chaos alone.

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

This, in its proper condition,

Has a root altogether black.

It is green, white, and blood red.

The god Mercury offered it to Ulysses,

Even unto Ulysses in his wanderings,

As a precaution against the sorcery of  
Circe.

The gods also have bestowed it upon  
man

As a singularly great gift,

Designed to assuage and comfort him.

Hence springs pleasing nectar,

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

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

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

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

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

Dissolve it with the greatest diligence ;  
Imitate the Creator of Nature so wise,  
Who will vouchsafe to enlighten our  
understanding,  
That we may separate the dry from the  
moist.

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

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

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



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

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

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

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

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

CONCERNING THE POTABLE GOLD OF  
THEOPHRASTUS PARACELSUS.

---

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

---

TEST FOR THE SPIRITS.

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

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

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

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

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

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



A  
COMPENDIUM  
of

*the writings of*  
Johan Isaaci  
**HOLLANDUS**

TRANSLATED FROM  
GERMAN

**RAMS**  
1980 PRODUCTION



## O P E R A     S A T U R N I

PREFACE OF THE TRANSLATOR -D. CABLE

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

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

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

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

**FAREWELL!**

## F O R W A R D

by the translator: DANIEL CABLE

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

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

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

## A WORK OF SATURN

by

JOHANNES ISAAC HOLLANDUS

IN THE NAME OF THE LORD. AMEN.

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

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

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

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

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

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

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

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

#### Example

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

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

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

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

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

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

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

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

#### WHY IS IT AS WHITE AS SNOW?

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

#### WHY IS IT SWEET?

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### WATER OF PARADISE

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

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

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

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

*The second way of preparing:*

**WATER OF PARADISE**

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

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



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

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

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

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

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

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

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

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

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

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

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

## THE MULTIPLICATION OF THE STONE NOW PERFECTED

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

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

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

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

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

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

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

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

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

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

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

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

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

#### PROJECTION UPON METAL

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

#### ITS USE IN PHYSICK

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

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

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



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

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

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

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

#### ITS USE IN EXTERNAL DISEASES

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

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

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

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

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

*GOD IS BLESSED IN ALL HIS WORKS*

F I N I S



# ON THE STONE OF SATURN

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

by: *THEOPHRASTIS PARACELSUS*

Tranlated by: *J. Hester, 1596*

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

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

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

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

#### DISTILLATION OF THE COLOURED VINEGAR

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

#### THE PREPARATION OF THE FAECES

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

#### THE FAECES TO BE TAKEN AGAIN

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

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

### THE DISTILLATION OF THE VINEGAR

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

### *CONJUNCTIO SPIRITUS CORPORIS felicet Olei & Salis*

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

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

Finis .

# ORACULUM

by The Sophist

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

---

<sup>1</sup>One mark = 244.5 gr



## ORACULUM, continued...

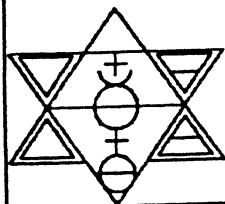
this work that I started other ones. But tell me why did this salt not transform the mercury all the way into gold but only into silver?

### Wisdom

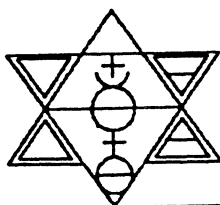
You did not purified your salt enough, for the acid does not leave it in this manner, and this prevented the salt from being capable of penetrating. It is said: the salt of Metals is the philosophers' stone but one pound of lead ore barely contains 1 quint of true salt, however of a strength much greater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

### The Sophist

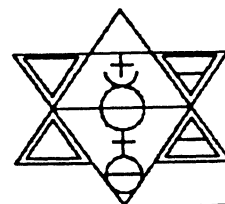
Oh! there was not enough salt! I also attempted to make the oil of metals out of it and took for this purpose the salt mentioned above, mixed it with a beautiful  $\text{♁}$  white limestone, poured it into a retort and thus obtained a spiritum of  $\text{♁}$  calcium salt and a blood-red oil, this I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



The Stone



Page Fourteen



November 1994

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

**Containing**

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

**London,**

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

**The Bosome-Book of Sir George Ripley.**

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

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

**The making of our Gum or green Lyon.**

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

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

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

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

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

### **The Creation of our Basis.**

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

### **The Calcination of the black Feces called our black Dragon.**

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

### **The Solution of the said Feces.**

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

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

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

### **Our Ardent Water or Water Attractive is thus made.**

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

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

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

### **The Flood or Water of the Stone.**

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

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

### **Our Mans Blood is thus made and rectified.**

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

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

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

### **The Fiery Water.**

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

### **The Earth.**

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

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

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

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

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

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

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

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

**The work of Putrifaction.**

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

**The digestion of the white Stone.**

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

**Another Secret Accurtation of Sr. George Ripley.**

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

**The digestion of the Red Stone.**

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

### **The Preparation of the Ferment to the white-Stone.**

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

### **The Fermentation of the white-Stone.**

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

### **The Inceration of the White-stone.**

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

### **The Preparation of the Red-ferment.**

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

### **The Fermentation of the Red-stone.**

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

### **The work of Inceration for the Red.**

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

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

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

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

### **The way of Projection.**

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

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

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

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

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

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

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





# **LIBER SECRETISSIMUS**

## **GEORGE RIPLEY**

**Aut hic aut nusquam. Liber Librum aperit.**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### The Cleansing of our Base.

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

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

#### The Purification of our Faint Waters.

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

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

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

The Work of Conjunction of our Elements.

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

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

#### The Red Work.

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

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



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

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

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

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

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

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

The Accurtation of the Red Work.

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

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

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

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

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

F I N I S .