

WELCOME TO POTION MIXOLOGY

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Magicians, Witches, spell casters, sorcerers and alchemists all have come to understand the LAWS of the universe. LAWS in which we all operate within. LAWS like gravity. LAWS like the cycles of the weather.

They have developed systems (such as alchemy and witchcraft) to work with these LAWS to accomplish their goals with as little effort as possible. Potion Mixology is going to teach you how to work with the magickal properties of plants in accordance with the LAW of Attraction.

You're going to begin manifesting change into life as if by "Magick!"

You'll enjoy reading potion mixology because we've tried to make it as entertaining as well as educational as possible. No one learns well if they aren't having fun or enjoying the topic. Which is good because this is a fun science to learn! Not to mention an extremely powerful tool to carry with you through life.

There's real magick in a pinch of this, and a dash of that. there's no doubt about that! It's true there is a science to mixing potions. But it's a fun science! And in reality it borders more on magick, destroying mysticism of course a little bit of chemistry. Nothing you can't handle, trust me.

You, The Alchemist

Your mind is like a giant magnet. With it you can attract literally anything you can imagine; like attracts like. The purpose of alchemy, or potion mixology for that matter, is to change what your mind attracts towards it. We do this using the magickal properties of plants -- but more importantly, we do this by using the magickal properties of own minds in correspondence with the universal LAW of Attraction.

Examples to give you a crystal clear understanding of why your potions will or will not work:

Everything in nature seeks that which is like its self. Like droplets of rain that collect in a stream. All the streams then collect into a pond or an ocean. Or different species of animals; packs of dogs, flocks of birds, even cities of humans. Good people enjoy the company of other good people, bad people enjoy the company of other bad people --

minds that share views similar to their own. This is a natural law of the universe, much like gravity.

You can learn to work with the LAW of attraction by becoming a alchemist, a potion mixologist.

You exist in a universe that is nothing more than a system of laws all working together. This is what it really is. Nothing more, nothing less. Knowledge is the only good, and ignorance the only evil. Everything else is just doing exactly what it is supposed to be doing in accordance to the laws (I'm speaking about laws like gravity, reoccurrence, attraction, opposites, polarity, vibration, balance, etc).

Alchemists manifest change into their life as if by "magick". The truth is there is nothing mystical about it -- they are bending the universe to their will by working with the universe and it's LAW of attraction.

When you make a potion, you are deliberately attracting the goal you wish to achieve, and solidifying your request via the physical actions that go into mixing the potion itself. When the potion is drank, this is the final step -- where you physical charge your being with the magickal properties of the plants and ingredients.

You need to try hard and comprehend this because it has EVERYTHING to do with potion mixology. You see the goal behind creating potions is not the end result, not the finished potion in our hands. It's the process of making the potion, and how that process can change our vibration and the thoughts we project. By changing the thoughts, we change what we naturally attract into our lives.

By changing our natural vibration we can stop the seemingly endless work and chasing after what we want. With the right vibration, what we want will come to us, as if by "magick".

Try Some Alchemist Magick Right Now

If this is your first time working with this concept, this task will be a LOT of fun. And when you take the time do it -- it can truly give you a brain change that will make you look at the world a little different from now on.

You're going to see first hand the power of this LAW when you work with it instead of against it.

Begin by relaxing. Ideally your brain will be in an "alpha" state which is simple relaxed yet alert. You should be able to focus on a single image or thought. (No songs stuck in your head or lists of things you "need" to be doing. Breathe arithmetically for about a minute with the intention of relaxing)

Close your eyes and clear your mind. This is easy to do if you imagine the black you see when you close your eyes as a board. Mentally take an eraser across the "black board" and wipe it clean. If something creeps back on there, gently erase it until your board is about 75%-100% "clean" then move on.

Now on your board envision yourself holding an object. Any object you want! But since this probably your first time, you'll want to keep it simple. This is where it gets fun. When I first did this, I envisioned myself holding a blue feather. Other envision a red ball, or a yellow sock, or whatever. You choose.

Feel the object, taste the object, smell it. Use as many of your mental senses as you can to really imagine it as though it was in your physical hands. Engulf yourself in the image of yourself holding the object. Imagine it as clear, and as vivid as you can. How does it feel? How does it look? Does it bounce? Does it float? Etc.

Hold the image in your head for a minute or two. Enjoy yourself in your imaginary scenario for a moment. Don't rush because the longer you spend the more energy you're putting into it.

Finally, let go and let God! Your job is done! Open your eyes, take a deep breath and smile. You've started the process of working with the LAW of attraction. Soon, you'll be holding your object. (Remember, don't be a geek and imagine an F-17 for your first go at this.)

Here's where it gets interesting. If you undertook this task seriously, you've just sent out a TON of thought forms (or spirits) to retrieve your object for you! KEEP YOUR EYES PEASED!

Like I mentioned above, when I did this I envisioned myself holding a blue feather. Inside I couldn't help but ask myself "How the heck is the universe going to deliver me a blue feather?", but I just let go and let God. I knew the LAW would work for me.

Later that day I took my evening stroll after dinner down the same path I always walk. About 5 minutes into my walk I spotted a blue jay feather laying dead center in the path! My heart dropped and I felt chills running down my spine. I live in the desert, NO BLUEJAYS live here! To this day I can't explain it. It truly was if by "magick".

If you don't get immediate results, don't be surprised. It's your first time. If it takes a day or two, or even a week, don't get down. As your Magick grows (imagination and willpower) so will the speed in which your thought forms manifest physically.

This will be your first task. It takes 5 minutes and could permanently change the way you view the world and achieve your goals. So what's to lose? Right now, give it a shot!

The potion mixing process is just a physical manifestation, a way to symbolize, what is taking place inside of yourself. The potion itself does hold some magickal properties which belong to the plants and their associated planets. Though the real magick comes from inside you, the alchemist, who is doing the work to mix it.

Traditionally there were two main goals of alchemy. One was the transmutation of mercury to gold, and the creation (or discovery) of the legendary philosophers stone. Although the alchemists' fundamental goal of elemental transmutation was flawed, on a deeper level the work of alchemy (cloaked in allegorical images) truly represented the transformation of the soul.

During the time when alchemy had it's origins it was typically a sacred science reserved for the upper class. Those men and woman who could afford expensive lab tools, imported metals, chemicals and had plenty of spare time to tinker around with. Though the need for alchemy did not stop with the upper class and the working men and woman of those times adapted. They found all they needed for the practice in endogenous plants, herbs, roots and flowers.

Modern science has accomplished the transmutation of elements using means that the alchemists never dreamed of. And there is still a small group of occult researchers who persist in trying to continue the work. Again, these goals are symbolic in nature -- the true work is of the soul.

"Again, these goals are symbolic in nature -- the true work is on the human soul."

Because the true work of an alchemist is on the soulular level, the materials being used (whether of metal or plant origin) is only half the equation. The real power comes from the alchemist or potion mixologist.

Alchemists realize themselves as huge magnets. They realize that the most important aspect in achieving their goals is not necessarily their actions, but their overall vibration. Like attracts like. If they think themselves evil, evil will flow in their direction from all over. Likewise, if they think themselves rich, money will flow to them from all directions. If they think themselves loved... etc. "As a man thinketh, so he becomes."

Knowing this, you can achieve your every desire by simple changing you vibration and thought process to work WITH the universe and it's laws of attraction. For example, an potion mixing process by a wise alchemist to attract money:

A wise alchemist who seeks money would not go through the physical actions of 'getting a job' and earning the money the typical way. Instead, he would go about mixing an elixir while keeping his mind fixated on his/her goal, envisioning the universe working

with him to bring him the money he desired. He'd believe himself already in possession of the money and the universe simply retrieving it and bring it back to it's rightful owner.

All the while during his visualization the potion he was creating with his body included physical magickal properties (from the plants and planets they represent) which would help to change his overall vibration to attract money into his life. Finally he'd drink the potion as a close the ritual, knowing his will was being done as he spoke. He'd then "Let go, and let God." In other words, he'd simply forget about it and let the universe do his bidding. Sooner or later, the money he desired would manifest -- as if by magick.

Again, the mind, the human psyche, is a magickal magnet. It attracts objects to it's self via the power of thought. Like gravity, there is a LAW which exists in this galaxy, and it's the LAW of attraction. Acknowledging it's existence is the first step. Next comes learning to work with it.

The potion, and the potion mixing process, works to change the natural attractor field of the mind. It works WITH the LAW of attraction to bring our desires to us, instead of us chasing after them.

In the pages that follow you're going to get a glimpse into the magickal properties of different plants, herbs, roots and flowers. You'll also discover how to intensify these magickal properties by means of turning them into extracts, oils, powders, lotions, etc.

As you continue, your understanding will grow until you've become a master alchemist yourself.

Key Terms & Procedures For The Alchemist

Gather - collecting the necessary ingredients by hand.

Dry - many formulas first call for a dry herb before another process can begin.

Infusion - leaves or flowers steeped in water to make a herbal tea.

Decoction - bark, twigs or roots simmered or boiled in water.

Tincture - herb soaked in alcohol and water for a specific length of time.

Essences - the magickal essence of a plant can be captured and concentrated.

Extracts - parts of the herb dried and powdered, or oils extracted, and made into tablets or capsules.

Creams or ointments - herb combined with oils, fats and water.

Compress - cloth soaked in a water-based herbal preparation and applied to an affected area.

Poultices - a fast acting hot herbal compress or gauze.

Oils - herb infused in hot or cold oil over time.

TO GATHER:

Herbs should be gathered at the time they are most potent: flowers at the beginning of flowering, leaves just before the buds open (and during flowering); roots while dormant in either early spring or late fall. Gather early to mid-morning on a sunny day. Even a misty morning works well.

When gathering leaves and blossoms pinch them off between your fingernails. Pinching is preferred to cutting because the pinch acts to close the broken stem and helps seal in the plant's vital juices.

There is something timeless here and gathering herbs is a quite an adventure. This starts the potion making process and the more time and energy you put into your formula the more effective it will become. There are dozens of dedicated Wicca practitioners, alchemists and medicine men who will take well over a year to create a single potion. Why? Because while some of the magick of the formula lies in the herbs themselves, they've comprehended a vital truth: Most of the magick comes from themselves, the creator of the potion it's self.

The physical potion is a symbol, a physical manifestation of purpose, and in creating it we show that we are worthy of the magickal properties we call upon to help in our respective causes. So the formula does contain magickal properties within itself, there is no doubting that. But the formula is not complete, it has not reached it's full peak, until we put our own energy, our own magick, into it. We do this with time, with effort and with a earnest belief in what we are doing. Nothing can substitute that and you won't find that at your local market. So put time into the creation of your formula, gather your own herbs whenever possible.

If there is an emergency and you don't feel you can spare the time to conquest and locate your own herbs then by all means get them from a merchant. Consider starting your own herbal garden. The rewards go beyond that of the herbs themselves, and you'll find yourself being a part of the creation process.

TO DRY:

Herbs selected for drying should not be washed. Just gather them in a clean basket on a misty early morn and bring them inside. If they are small, lay them to dry on a clean mesh screen. You can place the screens anywhere it is warm and dry. If a plant is whole, meaning stem, leaves, and all, then try this technique: You'll need screw-in cup hooks and fish line or any transparent string. Screw cup hooks to various walls in the room, high enough so that people can walk into the room underneath the hanging herbs. Now tie the line to one hook then bring it across the room and tie it to another hook. With a little ingenuity you can make a cool crisscross pattern. Now tie a bunch of herbs at a time — maybe three or four plants tied together — to the plant "clothesline". Bingo, you've got a 17th-century cottage ceiling.

Herbs usually take two to three weeks to fully dry. You can tell when a plant is dry because it will snap, crumble or powder when you break it with your fingertips. Store the herbs in airtight containers. Use recycled bottles and jars once you sterilize them. Both dishwasher and boiling water can do this. The best jars for storage are green, amber, and dark brown because they protect from sunlight. For highest potency dried herbs should be used within 6 to 8 months but some store herbs for much longer, even up to 2 years.

Bulbs, like Garlic should be pulled from the ground in the Fall and "cured" by being air dried outdoors for two weeks. You can then hang the bulbs as decoration in the kitchen.

Roots should be scrubbed clean and cut into small segments to insure a thorough drying. The screens are perfect for roots.

INFUSION:

An infusion is basically a herbal tea. You can make herbal tea yourself by simply infusing the aerial parts of herbs (including the flowers, stems, and leaves) in water.

If using dried herbs: use 1-2 teaspoons of dried herb for each cup (8 ounces) of water, or 1 ounce per each pint. Steep the herbs for 10 minutes in water that has just been boiled. Then strain the infusion.

If using fresh herbs: use 3 teaspoons of the fresh plant parts per each pint of water. Make the same way as above, and strain.

You can make the concoction in cup-sized doses or larger teapot doses. If using for medicinal value, the infusion should be consumed in 8-ounce doses, three times a day.

For storage: cover mixture, store in a cool place, and use within 24 hours.

DECOCTION:

The same as an infusion but uses bark, twigs and roots. Best if made into a powder extract or shavings of some kind to increase the surface area. Due to the density of bark, twigs and most roots -- a significant amount of time is needed to extract "the good stuff" using water alone. It's recommended that if you're creating a decoction out of the magical properties of bark, twigs and roots you first create a powder extract and then a mild tincture.

ESSENCES: See Tincture.

TINCTURE:

Place herbs or flowers packed in a glass jar. Cover the herbs in 80-100% proof alcohol such as vodka. Let the mix sit for a certain period of time, typically 14-21 days. The stronger the alcohol proof, the stronger the tincture. The longer the mix sits, the stronger the tincture. After the selected period drain the alcohol from the jar and dispose of the herbs. The alcohol will have taken on the properties of the herb and can now be used. To further increase the potency of the tincture add 1/3 part olive oil and boil down most of the alcohol. This will create a very potent extract from your tincture often having a few tablespoons of oil take the place of 20-30 herbal leaves. Tinctures, like oil extracts, are very strong and typically only a few drops are needed for your respective causes.

TONICS:

Like herbal tea, a glass of tonic wine is a delicious way to intake herbal remedies. Using root remedies of tonic herbs like ginger, licorice, or Dang Gui can be a refreshing remedy for ailments. Choose a tonic herb to suit your needs and then begin preparation.

Fill a large glass pot, jar, or vat with your chosen tonic herb.

Pour in a good quality red wine, covering the herbs.

Leave the mix for at least 14 days.

Filtering out the liquid, drink the mixture in one sherry-sized glass (2-3 fluid ounces) dose per day.

As you pour out the liquid, keep adding more red wine to cover the herb so it doesn't get moldy.

This mixture will last you for several months, as the wine continues to extract the active components of the herbal roots, before the herbs will need to be replaced.

EXTRACTS:

Hang or lay out the herbs out to dry if they are not already. Most herbs will dry out in less than a week. Once dry, place in a mortar and crush into a powder with pestle. If you do not have a mortar and pestle handy, crushing them by hand will work as well. Grind the herb down to a fine powder. The finer the powder the better. This powder can be used in creating an infusion, decoction, tincture, cream, oil or a compress.

The second way to make an extract is to boil down an alcohol based tincture or oil compound. Do this by putting it in a pan and boiling at low heat for 5-10 minutes or until it takes on a thick density. This is strictly to decrease volume of the extract while increasing the potency. Using this technique you can first make a tincture out of 20-30 leaves from a herb and boil the tincture down to 2-3 tablespoons. This condenses the magickal properties of 20-30 leaves down to only a few tablespoons. Very strong and effective in all formulas.

CREAMS:

You can make herbal skin cream with a simple formula (like those included on the site) combining herbs of your choice with an emulsifying cream. A odorless cream ideal for most formulas is Eurcerin cream which you can pick up at most local markets.

Melt about 2 tablespoons of emulsifying cream in a bowl placed over a pot of boiling water.

Add one large tablespoon of dried, powdered herbs to the mixture. Stir slowly until you see the cream taking on the color of the herbs.

Remove the mixture from heat and strain. Squeeze out the remaining liquid from the clump.

Allow the cream to cool in a glass bowl.

Spoon the cream into small, dark bottles, and store in a cool, dark place. Cream will be preserved for use for up to one year.

COMPRESS:

Choose herbs with healing, soothing properties to prepare your own salves and ointments to apply to sore skin and wounds. Simply combine an infused oil with chosen herbs, beeswax and a wool or linen cloth for the compress wrap or gauze. To treat the afflicted area wrap with the compress or gauze.

Pour 3-4 fluid ounces of an infused oil into a glass bowl, and place over a pot of boiling water.

Add a small, square piece of beeswax to the infused oil, stirring constantly until the wax has completely melted. The beeswax will thicken the mixture, giving it just the right consistency.

Pour the warm liquid into small, dark ointment jars or directly on to a cloth compress like linen or wool.

Use immediately for best effects or store in a cool dark place for later.

POULTICES:

For making poultices, you can use fresh or dried herbs. Fresh herbs can be bruised and applied directly to the skin, or if the skin is particularly sensitive, the poultice can be placed between layers of gauze.

When using dried herbs they must be moistened first. Make a paste by adding hot water or apple cider vinegar to the dried plant material. Keep the poultice warm. You may want to cover the skin with a thin layer of oil as this protects the skin and may make removing the poultice easier.

In a compress, an infusion or decoction is made first and a piece of clean cloth or gauze is soaked in the resultant liquid. The cloth or gauze is applied to the affected area as hot as can be tolerated. You can cover the compress with plastic wrap, to keep it hot longer, and change it when it cools off.

OIL:

Place herbs or flowers loosely in a glass bottle. Recycled bottles can be used if you "purify" them by dishwasher or boiling water. Slowly add cold-pressed unrefined olive oil until the oil level is an inch above the herb parts. Cork tightly and allow the bottle to stand in a warm place for two weeks. After two weeks you can use the oil directly from the bottle, and let the rest keep "fermenting", or you can strain it into another clean bottle and give it a label. Such oils can be stored just about anyplace that is warm, but avoid extremes in temperature. The oil will last indefinitely.

Secret Ingredients

Centuries ago, our ancestors used herbs for more than just seasoning soup. As a matter of fact, herbs were used for healing and Magick long before they were used as seasonings. But the Witches and the Wise Ones all knew the Magickal use of herbs. They used herbs in potions, incenses and amulets to ward off evil, attract prosperity, protect children and women in labor, and to heal illnesses.

When herbs were added to foods, they were primarily included for their Magickal or medicinal properties, rather than for their flavor. Much of this lore was forgotten, but fortunately for our generation, not all of it has been lost, and much that had been lost has now been either relearned through experimentation or rediscovered through research of ancient books. This is an exciting time to be alive, because the Internet has given people even in remote areas access to books that once would be found only in a few libraries, out of reach of the average Witch.

Because of today's awareness of Earth's fragility, we modern Witches, Pagans and Wise Ones are once again focusing on the gifts that the Mother has given us.

The secret ingredients of the past are rising back to the forefront. "Bat's eye stew", "Unicorn Blood", "Dragon's Blood Brew" and other mystical sounding names are being debunked and demystified.

Just what is Magick? Most of us are familiar with contemporary styles of prestidigitation, sleight-of-hand, illusion, and stage-magic, performed by such greats as Siegfried and Roy, (our personal favorites.) These performers are wonderfully entertaining, and a true delight to the mind and the eye.

Real Magick, on the other hand, is much more than illusory stage tricks. Magick influences the environment by using the natural energy that surrounds us, focused by the disciplined will of the Mage or Witch. Just as our minds, bodies and spirits work together and influence each other, the physical plane and the psychic or astral planes are linked. The astral can influence the physical as easily as the physical can the astral. They all come together in beauty, within the Laws of Nature.

Those who follow Wicca, or Witchcraft believe in the Three-Fold Law that says that whatever we send out, will come back three times over. So if we work Magick for good, good will come back to you three times over! But if our work harms another, then Goddess help us!

Supplies Needed for Herbal Magick

Please Note ~ True Magick comes from the inherent properties of the herbs, combined with the intent of the Mage or Witch. See You, The Alchemist section for more information about the intent of the Mage or Witch.

If, for example, one is tired and lacking in energy, no matter how talented the Witch, Chamomile and Valerian are poor choices for herbal Magick to enhance alertness and wakefulness.

The traditional choices of ritual tools for herbal Magick would include:

Boline ~ The Witch's "White Handled Knife." This should be a ritually consecrated knife, used only for the practice of Magick. It can be used to harvest the herbs, to chop herbs which you would not want to grind, or for a variety of other Magickal purposes.

Mortar and Pestle ~ Used to grind herbs. The bowl-shaped mortar represents feminine energy, just as the phallic-shaped pestle represents masculine energy. Using the two together imparts a balance of energies, and the energy of the Witch in grinding by hand adds much Magickal energy to the herbs being ground. It goes without saying that the Witch should be concentrating and focusing his or her intent throughout the grinding process. Grinding the herbs while sitting on the couch watching TV just doesn't add a thing.

Hand Scythe (Sickle) ~ For the purist, this crescent-bladed knife is considered the perfect tool for harvesting herbs. The ancient Druids used Gold Sickles to harvest the holiest and most Magickal herb of their tradition, the Mistletoe.

It might also be nice to keep on hand a special basket to hold herbs while drying them, and a special glass or glazed ceramic container to hold your brews.

Can one practice herbal Magick (or other kinds) without special tools? Of course we can.

The whole purpose of using special tools is similar to the purpose for wearing ritual robes and special jewelry for celebration of Magickal rites. From the moment one begins to prepare to perform Magick, every step brings one closer to the proper state of mind.

We have used plain, ordinary kitchen knives for cutting, slicing and chopping. We've used pottery or wooden bowls and the backs of spoons for grinding. We have even used blenders and food processors.

But there is no question that using special implements, blessed and consecrated, enhances the effectiveness of the work. And it must be remembered, that once a tool is consecrated for any Magickal purpose, it should never be used for anything else!

Harvesting Herbs

If at all possible, you should grow and harvest your own herbs. But realistically, this is simply impossible for many of us. For example, our Coven is located in the Fort Lauderdale, Florida area, where it is possible to harvest a number of wild herbs, and to grow many others.

However, there are many herbs which grow only in dry climates, or which require a cold, dormant period.

Spanish Moss and Bay leaves, for example, can be harvested in the wild here. Mistletoe cannot.

Many of us live in large cities and sprawling urban areas where there is more asphalt than topsoil.

The saving factor is that today's Witch has access to dried herbs from anywhere in the world. Just be sure that the herbs are either wild-harvested or organic. The last thing you would want is to brew up a wonderful healing potion using herbs that have been laced with pesticides or chemical fertilizers.

Minor List of Herbs

There are thousands of plants, herbs and flowers on the surface of this earth. And to describe them all would take volumes. There are, however, certain plants that speak directly to the alchemist or practicing wicca as especially powerful and suited to the majority of his/her needs. Following are some of the most important Wicca herbs and their uses in various magickal practices:

This is more or less a quick reference list with some very general uses for the said named herbs. Instead of just looking at the list and going, "Yuh, that's nice," ask yourself what your most important goal/desire is at this point in your life -- then scroll the list and see what stands out to you. Make a note of it and start to consider where you might find and gather the ingredients that meet your respective cause.

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

A

- African Violet- spirituality, protection.
- Alfalfa- prosperity, money, safe travels, influence.
- Allspice- money, healing, compassion.
- Aloe- protection, healing, influence, peace, affection.
- Aloes, Wood- love, spirituality.
- Amaranth- invisibility, healing, protection, immortality, unfading love.
- Angelica- protection, psychic seeing, healing, exorcism, peaceful dreams, inspiration.
- Anise, Star- protection, purification, youth, joy, centering.
- Apple- love, healing, immortality, fertility, Fae magick, temptation.
- Arabic, Gum- spirituality, purification.
- Asafoetida*- purification, protection, exorcism.
- Ash- protection, prosperity, health, Water magick.
- Aster- love, variety.

Avens- exorcism, purification, love.

B

Bachelor's Buttons- love, single blessedness.

Balm, Lemon- love, success, healing.

Balm of Gilead- love, protection, healing, manifestations.

Barley- protection, healing, love.

Basil- love, exorcism, wealth, protection, astral & etheric projections.

Bay- healing, protection, purification, strength, psychic power, influence.

Bee Pollen- immediate responses, spreads knowledge and ideas, Fae magick, cooperation, mental & spiritual fertility.

Benzoin- purification, prosperity, psychic seeing.

Bergamot, Orange- money, love, sanity.

Betony, Wood- protection, purification, love

Birch- purification, protection, exorcism.

Blackberry- healing, money, protection.

Bleeding Hearts- love, memories of lost love(s).

Bloodroot, Poison- love, protection, beauty, purification.

Burdock- protection, importunity, healing.

C

Calamus- healing, money, protection, health.

Camphor- divination, health, chastity, healing.

Caraway- protection, anti-theft, mental powers, health, lust.

Cardamon- love, lust.

Catnip- love, happiness, beauty, Cat magick, healing, health.

Cedar- healing, money, protection, purification.

Chamomile- love, success, money, healing, sleep, meditation, purification, energy in adversity.

Chicory- breaking boundaries, invisibility, frugality.

Cinnamon- success, love, lust, healing, protection, spirituality, psychic power, Power.

Clove- protection, exorcism, dignity, love, money.

Clover- love, business success, exorcism, fidelity, money, protection.

Comfrey- commitment to marriage, safe travel, money.

Coriander- love, health, healing.

D

Damiana- love, lust, psychic vision.

Dandelion- divination, calling spirits, Fae magick, strength, oracle.

Dittany of Crete- manifestations, astral & etheric projections, clairvoyance, birth.

Dragon's Blood- love, protection, exorcism, potency, masculinity.

E-F

Elder Flowers & Berries- magickal power, protection, prosperity, exorcism, healing, meditation, sleep, Fae magick, property guardian, zealousness.

Eucalyptus- healing, protection, revealing secrets.

Fern- rain working, protection, wealth, health, exorcism, Fae magick, love.

Frankincense- protection, exorcism, spirituality, sacred space, purification.

G-H

Grains of Paradise- love, lust, money, wishes, "leap of faith" situations.

Grass- union, psychic power, protection, fertility, celebration, abundance.

Hemlock, Poison- protection, property guardian, Akashic records.

Hibiscus- divination, love, lust, Blood moon magick (fruit).

Hyssop- protection, purification.

I-J

Ivy- protection, healing, safe climbing.

Juniper- love, protection, health, exorcism, anti-theft.

K-L

Kava-Kava- psychic power, visions, protection, love, manifesting results.

Kelp- health, healing, Sea magick, the ocean, shapeshifting.

Lavender- Fae magick, love, happiness, protection, etheric vision, purification, peace, movement.

Lemon- purification, longevity, zest, love, relationships, friendship, wealthy results.

Lily of the Valley, Poison- Fae magick, happiness, creative visualization.

M-N

Mandrake, Poison American / May Apple- love, health, money, protection, fertility, property guardian, Sympathetic magick.

Marigold / Calendula- strengthen love relations, protection, prophetic dreams, astral projection, Fae magick, legal matters, psychic power, intimacy, prediction, jealousy.

Marjoram- love, health, happiness, protection, mental clarity.

Mint family- love, money, healing, protection, exorcism, lust, Fae magick, travel, communication.

Moss- money, getting ones "foot in the door", shapeshifting.

Mugwort- psychic power, protection, prophetic dreams, astral projection, strength, Wiccan initiations.

Mulberry- strength, protection, etheric travel, creative visualization, Fae magick.

Mullein- courage, love, health, Sympathetic magick, protection, exorcism, and for a "light to guide you".

Myrrh- protection, healing, exorcism, spirituality, purity, purification.

Nettles- protection, love, lust, exorcism, healing, marriage.

Nightshade, Poison Bittersweet- truth, to rid oneself of memories of past loves, protection, healing, Fae magick.

Nightshade, Deadly / Belladonna- etheric & astral projection, endings, death, lucid dreaming, silence, property guardian. (Caution! do not plant where children may accidentally eat its berries, this plant IS deadly.)

O-P

Orris Root- love, protection, divination.

Parsley- love, protection, purification, lust, to attract a suitable business partner.

Patchouli- fertility, peace, protection, money, attraction, love.

Pennyroyal- love, peace, strength, growth, protection, Fae magick, prophetic dreams, new endeavors.

Periwinkle, Poison- love, lust, money, protection, psychic power, Fae magick, influence.

Persimmon- healing, divination.

Pine- healing, fertility, protection, exorcism, money, Animal magick, direction.

Pomegranate- divination, passion, wealth, fertility, Sex magick.

Q-R

Queen Ann's Lace / Wild Carrot- property guardian, direction, looking at things "in a new light", mediation, protection, rain, blood.

Rice- rain working, protection, fertility, happiness, health, nourishment.

Rose- love, healing, divination, psychic power, Fae magick, marriage, seduction, grace, finding a love.

Rosehips- love, intimacy, healing, protection, magick for personal results, visions.

Rosemary- remembrance, love, healing, divination, protection, purification, lust, Fae magick.

Rue- love, healing, health, exorcism, psychic power.

S-T

Sage- immortality, protection, wisdom, health, purification, Fae magick.

Scullcap- love, peace, fidelity, mental clarity, sleep, money.

Shepherd's Purse- health, healing, secret cures.

St.John's Wort- protection, happiness, strength, health, divination, Fae magick.

Straw- Sympathetic magick, etheric projection, purification.

Sunflower- Fae magick, adoration, solar power, strength, masculinity, protection, haughtiness, fertility, health, wisdom, wishes, healing oneself.

Tea- courage, strength, wealth, spirit offering, protection.

Thyme- love, healing, health, quick results, purification, courage, psychic power, Fae magick.

Tobacco, Poison- healing, purification, spirit offering.

Tormentil- love, protection.

U-V

Valerian- love, purification, protection, sleep, money.

Vervain- love, protection, peace, purification, healing, money.

Violet- love, lust, peace, healing, protection, Fae magick.

W

Wheat- fertility, money, abundance, nourishment.

Willow- etheric projection, love, divination, protection, psychic power, Moon magick, problem solving.

Wormwood- calling spirits, spirit communication, psychic power, protection, love.

X-Y-Z

Yarrow- love, courage, exorcism, psychic power.

Yew- spirit communication, necromancy, ancestor communication.

Most of these herbs can be found at numerous online sources and local markets. You can even shop around our very own potion supplies shop. Alone these herbs can be taken with a good amount of success. Even more so if using one of the advanced administering techniques like creating them into a extract or oil.

By far the most powerful administration of any said herb is when it's properly mixed with all the right synergetic properties (zodiac, planetary, color, etc.) You'll learn more about this in a later section.

The Witches Code

Old magick potion receipts were often shrugged off as folklore because they called for ingredients like "heart of a virgin crow" or a "crocodile navel." Truth be told, this was an old Witchery code. Since then however, the code has been cracked. Here are a few examples:

A DEAD MAN- Mandrake root (humanoid plant) in the shape of a doll.

ADDER'S TONGUE- Plantain

BAT'S WING- Holly leaf

BLOOD- ELDER SAP

BLOODY FINGERS- Foxglove

BODILY FLUIDS- Houseleek

CROCODILE DUNG- Black Earth

DRAGON'S SCALES- Bistort Leaves

EAR OF AN ASS- Comfrey

EAR OF A GOAT- St. Johns Wort

FINGERS- Cinquefoil

HAIR- Maidenhair fern

HEART- Walnut

LIONS TOOTH- Dandelion

SKIN OF A MAN- Fern

SKULL- Skullcap

SNAKE- Bistort

SNAKES BLOOD- Hematite Stone

TONGUE OF DOG- Hound's Tongue

UNICORN HORN- True unicorn root

WORMS- Thin roots from any tree

This was a minor list of herbs and their general properties. When you continue you'll get an in-depth look into these and many more. They've been assorted to meet all of your possible respective causes.

Health & Beauty

When we talk about health & beauty, it's nice to know that true health, & true beauty come from within -- things we have total control over.

To enhance your natural beauty there are ingredients (most of Venus origin) that will undoubtedly bring out the best in you. They work by restoring balance to your bodies systems. When we are in balance we feel good, and when we feel good we LOOK GOOD too!

If you can think of it, "Americans have a pill for that."

Weight lose, depression, painkillers, uppers, downers, sleep aids, and don't forget aspirin. If it causes discomfort, we've figured out a way to cover it up. You can thank the western medicine for that.

The problem with these type of cures is that they borrow from one of the bodies systems to seemingly "fix" one that's broken. That's why when you see those commercials for depression pills the common side effects are a list a page long. That's like saying, "Sure, I can fix your broken thumb... but I'll have to break your big toe to do it. Would you like to proceed?" Of course not.

And that's the major advantage of the ingredients on this page -- you're not taking anything away from one body system to fix another. Instead, you're ingesting the properties that your body lacks in the first place. You're fixing the problem on a soular level thought he magickal properties of the plants themselves. This soular fix will manifest in your physical body as renewed balance.

Whether your looking for more of a glow, or increasing those bedroom eyes -- there is a magick ingredient that'd do the job.

If you want to fix a sore throat, cure your chronic back pain or just mix a little 'pick me up -- there is an magick ingredient that'd do the job.

ACACIA- Because of a high tannic acid content, this is widely used in the treatment of bumps. Apply to the affected area for a soothing effect and/or to prevent blistering.

AFRICAN GINGER- Chew a bit, or place some under the pillow one sleeps on, to cure a sore throat and it protects against evil spirits as well.

ALMONDS- Five almonds, eaten just before drinking alcoholic beverages, have been considered the best bracer against intoxication and a preventive of hangovers.

ALOES- To cure falling hair, apply to the scalp an application of white vinegar to which some aloes has been added. Let stand for a few minutes before shampooing in the usual manner.

ANGELICA- Known also as the Root of the Holy Ghost, angelica is chewed by some who believe it will prolong life and keep away evil spells.

ANISE- Inhale the odor of these seeds for a stimulating effect to the mind and body. Promotes good sleep. Ingest before bed.

ASAFOETIDA- Cajuns claim that to ward off disease and evil, one should wear Asafoetida in a bag round the neck. For extra protection, add a clove of garlic to the amulet.

BASIL- To dispel melancholy keep this in a open bowl in the room. The aroma tends to make occupants happy and gay.

BETONY- When worn as an amulet, it gives strength to the body. When a bit is placed near the area, it is claimed to give relief from toothache.

BLACK SNAKE ROOT- For over 2,500 years, the Africans and Indians chewed this root to calm the nerves and to alleviate depression.

BLESSED THISTLE- Though' its medicinal qualities have been discredited, in the past it has been used for a variety of ailments, including stitches in the side, to change the blood as the seasons change, against melancholy, and to preserve one against the plague.

BONESET- As a skin ointment, grind the herb into powder, mix in equal proportions with Vaseline, and form a salve for the affected area of sore or rash.

BUCKTHORN- Tea made with this, when applied to the affliction, is said to remove warts.

BUFFALO HERB- A long-lived belief is that the possessor of this gains a courage he never had before and a strength beyond his expectations. Carry it in a small red bag and anoint the bag every seven days with Master Oil.

CARAWAY SEED- To keep a baby or child healthy, free from illness and evil spirits, place some seed in a small bag, sew it shut with white thread, and hide the bag in the crib, or under the mattress where the child sleeps.

CHAMOMILE- These flowers have often been used to form a poultice for relieving pain, by external application to the affected area. To make the poultice, mix the flowers with one pint of boiling water, let set until cool enough to use.

CLOVER- Apply red clover or slippery elm (or a mixture of both) to the affected area to cure an abscess. To purify the blood, drink a tea made of red clover tops.

CLOVES- For an aromatic inhaler, take a small jar of Vaseline and sprinkle it with cloves, mint, eucalyptus leaves, and rosemary. Mix well together. Whenever you wish to clear the head, dab a bit on your finger tip and inhale deeply.

COLTSFOOT- A cough remedy is made of wine and coltsfoot-the coltsfoot is burned and the smoke from it inhaled, and the wine is drunk between each inhalation. Certainly some pain will be relieved if the remedy is used for any appreciable length of time!

COMFREY- An herb of many uses. Combine comfrey with any good face or hand lotion to produce a product that has been found valuable in removing various imperfections on the skin and will in many instances cause wrinkles to disappear. Sores or ulcers on the outside of the body have been relieved by preparing a poultice made of the leaves or the

root of this plant. Hot compresses of the crushed leaves may be applied to the affected joints to relieve pains of arthritis. The direct application of the powdered root or leaf to any wound results in the healing of the injury more quickly than if left untreated.

CORIANDER SEED- Carry some of these in a charm bag as a talisman against illness, headache, and disease.

DANDELION- The Irish called it Heart-Fever-Grass, and it was sold in London herb shops as a wonderful purifier of the blood. Dandelion tea, or some added to your coffee, is thought to keep one protected from disease. A cup of tea is said to overcome despondency.

DILL SEEDS- Wrap some in a small piece of cheesecloth and tie a knot in it. Then use as an inhaler to cure hiccoughs.

ECHINACIA- Boil a bit in water and apply as a lotion for pimples.

ELDER- Tied in a red handkerchief, and carried in the pocket, it is a charm against rheumatism.

ELECAMPANE- Steep some into a tea and when cool use as a facial rinse to cleanse the pores and aid the complexion.

FENUGREEK SEED- To get rid of warts, soak the seed in water until it makes a Imucilage-like ointment. Apply this to the wart and let it dry. Use once a day until the wart disappears.

FIVE FINGER GRASS- The one who hangs a bag of this over the bed will be able to enjoy a full night of restful sleep.

FLAX- When carried by a child, it is claimed to make them become beautiful.

TOP PICK:
GINSENG

Used by the Eastern medicine for over 5,000 years, this legendary root is variously called The Fountain of Youth Root, Wonder of the World, Flower of Life, Panag, Man Root. Since the whole root often resembles the human form, it is sometimes referred to as Mandrake. The Chinese have used this life-preserving root for rejuvenation as it supposedly rebuilds cells and supplies the system with hormones. It is very expensive, often being literally "worth its weight in gold."

It can be chewed, taken as a powder plain or in capsule form, made into tea, or a piece put in a bottle of vodka, cognac, whiskey, Scotch, etc.

It has been used for almost every condition known to man-psyche and nervous disorders, impotency, high blood pressure, low blood pressure, insomnia, diabetes, irritability, anxiety, indigestion, headache, fevers, pains in the bones, and more.

HEMP SEED- To alleviate earache, warm olive oil to which you have added a few hemp seeds. Strain and dip a clean cloth into the oil. Tie the cloth around the head covering the ear with the oil-dipped portion.

HOLY HERB- To restrain lewd desires, make a solution by boiling a few herbs in water. Allow to cool and store away for use as needed. Rub the solution into the hands and before they dry, touch the person you wish to restrain gently on the forehead and at the nape of the neck. Lewd thoughts and desires will disappear. This spell works on yourself or when done on behalf of others. When you are working on another, as you spread your hands over him say, "Oh, God, save this one from the flesh, granting him a quiet mind and a devout mind that he may worthily worship thee."

HUCKLEBERRY LEAVES- Scatter some under the bed and in the corners of the room to dispel depression.

HYSSOP- Applied to a cut or wound it encourages speedy healing.

LAUREL- For a nervous disorder, prepare a cup of virgin oil into which you crush three laurel leaves. Write the afflicted person's name in Dove's Blood Ink on a square of parchment skin and on the other side write their birthdate. Dip the parchment into the prepared oil three times, each time saying, ".I beg for a calm body, a peaceful mind, and a tranquil heart." Tie the parchment onto a red cord and hang it around the neck of the person you are attempting to soothe.

LAUREL- For sprains, get a ball of red yarn and put it into a pot of mineral oil to which you have added some salt, camphor, and laurel leaves. Heat to boiling, extinguish the fire, and when the ball cools tie it around the part of the body which hurts.

LAVENDER- Lavender tea is excellent for relieving headaches due to fatigue, giving the same relief as the application of Lavender Oil to the temples. Lavender Oil should never be taken internally, but is of service when rubbed externally on paralyzed limbs for stimulation. Lavender, in bags, applied hot, will speedily relieve almost any local pain.

LEMON VERBENA- To get rid of pimples, make a tea with these leaves. Take a clean cloth, dampen it in the tea, and scrub the face vigorously. Repeat each day for nine days and you should see much improvement.

LEMON VERBENA- If you wish to find out how a sick person will fare, take some verbena in your left hand as you come up to the sick bed asking him how he feels. If he replies that he is very sick, the opposite is true and he will improve soon. If he claims to be getting better, the illness will linger for quite a while and perhaps even become worse.

LIFE EVERLASTING- Carried to prolong life and protect against illness. Or keep it in the home in a dark place. Renew about once a month.

MAIDEN HAIR- To overcome disease, make a small opening at one end of an egg and drain the contents out. Wash and dry the eggshell and stuff it with maiden hair, sealing the opening with tape. Anoint the egg with Healing Oil and roll it over the afflicted area in a rotary movement as you pray earnestly, "Almighty God, mercifully look upon our infirmity and grant us such health of body as Thou knowest to be needful for us." Do this each morning until health is restored.

MARIGOLD- A solution for relief of varicose veins, chronic ulcers, and similar ailments is prepared by pouring a pint of boiling water over an ounce of the powdered flowers and stems of the plant. It is allowed to cool and applied directly to the affected parts of the body.

MUGWORT- Dedicated to the goddess Diana, a sachet of mugwort (another name for this same herb is motherwort) tied about the neck is believed to bring on the flow of milk for a nursing mother.

MUSTARD SEED- They can be chewed for toothache, and used as a poultice for pains and swellings or to draw splinters. They are included in conjure bags as a token of faith and for their reputation for reviving the spirits, expelling heaviness, and strengthening the memory.

MYRTLE- Inhaling the warm vapors of an infusion of myrtle leaves relieves head pains caused by a severe cold. When applied in compresses on the forehead and temples these leaves bring calm and healing sleep.

PENNYROYAL- Carry pennyroyal when traveling by water and never know the pangs of seasickness.'

PLANTAIN- The leaves have a cooling effect upon the body and also stop bleeding from minor wounds. They are rubbed directly on insect bites or skin rash to alleviate pain.

POPPY SEED- If you are bothered with insomnia, sleep on a pillow of poppy seed which brings tranquility to body and mind thus hastening natural slumber.

PUMPKIN SEED- High in iron, protein, and Vitamin B, they are eaten for vigor, virility, and regeneration.

QUINCE SEED- Two parts seed to one hundred parts water results in a lotion that is excellent for the skin. When allowed to remain on the face overnight the skin tends to contract and wrinkles disappear. This same lotion can be used as a hair dressing to keep the hair in place. ~

ROSE BUDS- For female disorders, an ancient remedy consisted of putting camphor and Spirit Oil into a bowl with rose buds. Soak in the solution a ball of red yarn which is then tied about the abdomen of the woman with the ailing womb.

ROSEMARY- To prevent falling hair, pour a pint of boiling water over an ounce of rosemary and mix into the solution two tablespoons of baking soda. Strain and use this as a hair rinse to prevent premature baldness.

SAMPSON ROOT- To regain male vigor (lost manhood), make a conjure bag containing a magnetic lodestone, the heart of a swallow, and some sampson root. Sew the bag shut and carry it in the pocket nearest the private parts.

SARSAPARILLA- This dried root is alleged to prolong life, hinder premature aging, excite the passions, causing men to be more virile and women more sensual. Wrap it in a white handkerchief and then place it in a red flannel bag which you should carry with you at all times.

SLIPPERY ELM- Mix this with water to make a poultice that has wonderful results for many skin ailments, including burns, boils, ulcers, and wounds.

SMARTWEED- For the speedy recovery of one who is ill, write on parchment in Dove's Blood Ink, "O God, turn this sickness into health and our sorrow into joy." On the other side write the sick one's name and birth date. Sprinkle the paper with smartweed and wrap it in a piece of white clean cloth, pinning it together and placing it near the head of the sick bed.

SOUTHERNWOOD- Made into a hair rinse by boiling a spoonful in a pint of water for three minutes it has great virtue in preventing falling hair.

TARRAGON- To cure toothache, hold some between the cheek and the tooth that is painful.

THYME- Mix with House Blessing Incense and burn to keep all in the home healthy.

TRUMPET WEED- To make a man more potent, a woman should prepare a solution of one spoonful of this herb in a quart of water. Let it stand for at least three days, then strain and save the water to use as needed. When the occasion begins, the woman gently massages the man's penis with the water until it becomes rigid and fully extended. Do not use too much-just dipping the finger tips into the water is sufficient, repeating several

times until the objective is obtained. The man will have such sexual power the woman will be amply rewarded for the little trouble it takes to make this love spell.

UVAURSI LEAVES- These are made into a brew for washing your madstone. A madstone is a very scarce stone and if you ever obtain one, it should be highly regarded and guarded carefully. It is a cure-all for almost every ailment when the stone is laid on the area that pains. Before it is used, it is washed in the Uva Ursi tea, and after use is kept wrapped in yellow silk.

WOODRUFF- Laid on a cut, it is reputed to soothe and heal. In the middle ages in Germany, it was added to wine and drunk to purify the blood.

This was a major list of the herbs, plants, flowers and roots that contain magickal properties for practical health & beauty purposes.

Continue to see a major list of the secret ingredients used by alchemists and potion mixologists for Love & Attraction.

Love & Attraction

Never mind match making services. Never mind bars or clubs. If you want love, turn to the biggest match maker of all; Mother Nature.

Remember the saying that always shows back up around spring time, "Love is in the air." Well it's true. Nature has it's own very keen, very powerful ways of bringing love and attraction into our lives.

You can learn to work with the forces of nature using special times to seek out love. Times like early spring, or monthly by the full moon. Or of course, there is always the magickal properties of a well mixed potion.

It's important when working with the forces of nature to seek love and romance that you follow the "rules" of working with love. It's a very volatile energy because passion and lust works by it's side. To stay on the safe side, keep these things in mind at all times:

Only use magick upon yourself. It is not good to effect the free will of others -- especially through the subtle energies of magick. Instead use magick to work on yourself. This is the key, and why potions are especially powerful to magick and Wicca practitioners.

You can't force someone to love you. Do not try. Remember, like attracts like. If you want to be loved, try to become more loving yourself. Nature will take care of the rest.

Understand that no one will be perfect. There is a social complex called archotyping. Everyone is looking for that perfect mate and are commonly let down to find out their "Prince charming on a white steed" sadly does not exist. It is better to be at peace and love a person for all their quarks -- this way they will do the same for you. There is great happiness is not having any expectations.

Nature works in days and weeks, not minutes and hours. Realize that nature will work with you, in any direction you decide on traveling. But she will work at her own speed. It's not to say love magick will be slow working, but if you want a lasting relationship... well, "Rome wasn't built in a day." There is great peace in being patient -- and any crop worth harvesting will have had it's due time to flourish first.

Knowing these things, you can begin to work in accordance to natural law to attract much more love and romance into your life. The key is working on yourself, making yourself more capable to give and receive love. Think about it, no one likes talking to a wall because a wall does not talk back. Likewise, no one likes a one-sided relationship.

If you want more friends, be more friendly. If you want more love, be more loving. These will help do the trick...

ABSINTHE- Sprinkle this under the bed of a lover to draw that one toward you.

ADAM & EVE ROOT- To attract love, place in a conjure bag an Adam & Eve Root wh'ch has been sprinkled with Love Powder. Add a small piece of bone, preferably I wish bone, and a few strands of hair from your head. Then write on a piece of virgin parchment in Dove's Blood Ink, "This is now bone of my bone and flesh of my flesh, and they shall be one flesh." (Genesis 2:23, 24). Roll up the parchment and tie it with a red cord before you place it in the bag with your root, bone, and hair. Keep the bag on your person until you achieve the results you desire.

ADAM & EVE ROOT- To get a husband or lover to propose to you, wear a St. Joseph medallion as a necklace, and carry an Adam & Eve root in your purse wrapped in a Seal of Attraction from the Sixth & Seventh Books of Moses.

ADAM & EVE ROOT- To keep a love true to you and discourage rivals, take a walnut and split it in half. Remove the meat and place inside the shell a pair of roots along with a spider's web. Seal the nut shut with wax. Wrap the talisman in a new handkerchief and put it in your lover's pocket. As long as he carries the nut and does not discover your trap, your love will be undisturbed and no rival will bother you.

ALOES- To arouse the pursuit of sexual indulgence in one who is thought dead in these matters, anoint the great toe of the right foot of a man with Love Oil in which you have mixed some powdered aloes.

ALOES- To attract a new lover, on the first night of a full moon take a handful of crushed aloes in the left palm. Stand outside under the full moonlight and pick up a bit of the aloes with the right hand. Toss it toward the north as you say, "Come, love, come from the north." Turn to the east and repeat the ritual, changing the chant to "Come, love, come from the east." Another quarter turn to the south, repeating the ritual.. Lastly, a turn to the west, scattering the last of the aloes and chanting, "Come, love, come from the west~' A new love will enter your life before the next new moon dawns.

BETH ROOT- Indian women always wore one of these around the neck to attract a mate. It is also worn to draw good luck.

BITTERSWEET- Place under the pillow as an aid toward forgetting a lost love.

CLOVES- Fill two small charm bags with cloves and tie them on a chain or a thong to wear from the neck. Give one to a friend and wear one yourself. As long as you both wear them your friendship will endure.

CORIANDER- Stuff a few in your mate's pillow to prevent wandering. When brewed into a tea or put into a bottle of wine, they stimulate the passions.

COUCH GRASS- Sprinkle some under your bed or under the mattress to attract a new lover in seven days or less.

CUBEB BERRIES- An ancient love charm, they are said to melt the heart of the coldest one when carried in your conjure bag. They cause all those you meet to look upon you with desire.

CUMIN SEED- Put into wine and drunk, it is said to make one remain faithful in love.

DAMIANA- In Mexico this is used as a sexual stimulant, an aphrodisiac, or tonic. Place the leaves in a mortar and pulverize with the pestle. Use one cup of water in the cauldron and mix in the pulverized damiana. Place the cauldron over a flame and let it boil up and steep for a few minutes while you chant, "Warm leaves, boiling heart, Let us never be apart." Add a few drops of the potion to the food of your lover to make him, or her, more amorous toward you.

DAMIANA- Soak a few leaves in a glass of wine for three hours. Then sprinkle the wine outside of all the doors to your home. Do this faithfully each day for twenty one days and before long your wandering lover will return to you.

DEER TONGUE- A love charm to be used by a man only is to wrap some of this in a piece of silk cloth and carry it when you go calling as a suitor. Beware that you do not touch a man while this is on your person though or only hatred will come of your venture.

DEVIL'S SHOE STRING- To bring back a lover who has left home, get some dirt from the path his or her left foot has trod upon. Wrap this and a few bits of some Devil's Shoe String in one of your lover's socks or stockings and plant the token near your home. The loved one will surely come back to you within a short while.

DILL SEED- A few grains, added to the bath water, makes the one who bathes in it irresistible to the suitor one desires most. Dill Seed, added to drink, is considered a powerful love philtre or aphrodisiac.

DOG GRASS- A Cajun spell to break up a love affair prescribes the use of nine wooden needles. Bamboo slivers or small thin twigs will do in place of the needles. Break each needle into two pieces. Write out the names of the two persons you wish to separate on a sheet of paper. These names, with the aid of a mirror held at an angle to reflect the names you have written out, should now be copied back- wards onto parchment paper in Dragon's Blood Ink. Take any large pan and place in it the paper, then the needles on top of the names you have written. Sprinkle with dog grass and place the pan where it will catch the drippings from nine lighted candles, three each of red, pink and yellow. The candles should be hung upside down to burn. This can be done in a doorway, or any crossbar you have contrived such as a broom laid across two chairs about two feet apart. When the candles have burned out, gather up the drippings, paper, needles, and dog grass from your pan and place it all in a paper bag. Add some hair from a dog and tie the bag tightly closed. Throw the bag into running water, or bury it close to one of the couple's homes. One of the two involved in the love affair will soon leave town in a very bad temper.

DRAGON'S BLOOD REED- A piece of Dragon's Blood Reed under the mattress is said to cure impotency.

DRAGON'S BLOOD REED- An Egyptian charm to bring back a lover suggests wrapping a piece of the reed in parchment on which you have written,

DRAGON'S BLOOD REED- To keep a love secure, place a reed in a jar of rain water. Then secure some lint from both your navels, or some hair from each of your heads. Take a roll of cotton and cut off about a four or five inch square. Place the lint or hair on the cotton, add some lint bells to it, roll it up into a ball and tie it around several times with red cord or thread. Baptize the ball in the jar of Dragon's Blood water by dipping it seven times. When the ball has dried, keep it in a dresser drawer near your undergarments.

'DRAGON'S BLOOD REED- To encourage a lover to propose, crush a reed into a powder and mix it with Lovers Incense. Burn this when the man visits you.

GUINEA PEPPER- To draw a loved one, get a swallow heart and bathe it in Four Thieves Vinegar to which you have added some pepper.

GUINEA PEPPER- For a stay-at-home charm, tie together two whole peppers in the shape of a cross. Place it under the mattress and he will be unable to leave you.

HEART'S EASE- To keep a lover faithful, steal a lock of the loved one's hair and sprinkle it with ashes from an article of their clothing which you have also purloined and burned. Place over the hair and ashes, a small amount of heart's ease and wrap the mixture in a clean white cloth. Bury the package under your porch or near your doorway at the next new moon's coming. This insures fidelity for at least one full moon, and the ritual can be repeated thereafter if necessary.

HEART'S EASE- Mix a spoonful with Venus Incense to strengthen its love vibrations.

HIGH JOHN THE CONQUEROR- For a man to win the love of a woman, he should get a lock of hair from the head of the one he desires, place it in a red bag with a small High John Root, and sleep with it under the pillow. Each morning anoint the bag with Attraction Oil. '

KHUS KHUS- To make your own love bath, add a quart of water to a spoonful each of Khus Khus, Lavender, and Passion Flowers. Let this stand in a dark place for seven days, shaking the bottle once a day. On the eighth day, strain the water and use a cupful of it in each bath. This should make you appealing to all you encounter.

LADIES THUMB- To win the love of another, get a small mirror and capture in its reflection the face of the one you wish to win, but you must do this without their knowledge. Immediately after catching the image, place the mirror in a small box or chest and scatter ladies thumb over it. Close the box and hide it in the path of the person you wish to entice so that he, or she, will pass it whenever they enter or leave your home. Before that person has visited you seven times after the box is made, they will be unable to leave you without offering you the love you wish.

LAUREL- To make yourself irresistible to women, get three laurel leaves and attach them to the foot of the bed of your lady love, or secret them in some part of her clothing. She will be rendered senseless of everyone except you and will do as you command.

LAUREL- A packet of laurel given to a bride insures a long and happy union.

TOP PICK:
LAVENDER

A French love spell for men, according to legends, says that women will devour the man who wears near his penis, pinned to his undergarment, a small bag containing a swallow heart and lavender buds.

To write a successful love letter, rub the entire sheet of stationery with lavender before you start writing. Use Dove's Blood Ink when possible. If you use the lavender and ink as prescribed the recipient will be unable to resist whatever you ask or offer. This method can be used for business letters as successfully as personal ones.

To get a man to propose, obtain a cup of May water (rain water gathered during the month of May) and a cup of Four Thieves Vinegar. Put the water and vinegar into a saucepan and add nine new "U" nails and some lavender, orange flowers, and violet leaves. Bring to a boil, stirring constantly. After it boils up, cut off the fire and let it cool. Pour into a bottle, close it, and let it stand for nine days. On the tenth day, sprinkle it in the yard or path of the person you wish to marry, and after twenty eight more days he should propose to you.

To gain a man's love, get sixteen equal lengths of heavy thread, ribbon, or yarn-four each of white, green, blue, and red. Tie the ends together and plait them into a band. Place the band in a small box filled with lavender to give it the proper scent for drawing a lover.

After seven days have passed, take the band and wrap into it a scarab, tying the band onto the body of the man you wish to charm. It will work its magic on him almost at once.

LICORICE STICK- To keep a lover (or cause his death), get a piece of licorice stick and make a sharp point on one end. Drive the spike into the footprint the lover has made in a path to your door. This will force him to stay with you. Should he leave the neighborhood, he will feel sick, and if he leaves town, he may even die.

LICORICE STICK- It is an ancient belief that the one who chews a piece of licorice stick will become very passionate.

LINDEN- To keep a lover true to you always, grind fine some linden and make it into a moist paste by adding a few drops of Cleopatra Oil (for use on a man) or Has No Hanna Oil (for use on a woman). Rub a bit on the head each evening before going to sleep.

LOTUS- To find out if the man you love returns your love, carry two pieces of lotus all day, one in each pocket. At night place one piece at the head of the bed and one at the foot. If the man loves you, he will appear to you in a dream. This spell may be tried for

three days in a row, but not more. You must then discard the lotus and wait one full month before repeating the spell.

LOVAGE- Carry near the heart to attract a lover.

MAGNOLIA- Spread magnolia leaves under the mattress to keep peace between husband and wife.

MAIDEN HAIR- To learn one's matrimonial prospects, place three plates or saucers in a row upon a table. Into one put some fresh clean water, some maiden hair into the second, and let the third remain empty. The one who wishes to know the future should be blindfolded and led up to the table. Let him or her put forward the left hand and touch one of the plates. If the maiden hair is chosen, a happy marriage will soon ensue with a person known to the questioner. To touch the plate holding the water signifies a union within a year but with a mate who is not presently among the acquaintances of the petitioner. If the empty plate is touched, marriage will occur in the foreseeable future.

MAIDEN HAIR- Water will not cling to this fern and it was thought to be the hair of Venus as she had risen from the sea. To keep some with you in your pocket or charm bag is said to bring grace, beauty, and love.

MINT- A Voodoo Love Potion consists of a potent drink made with equal amounts of vodka, crème de Cacao, and gin poured over mint and ice cubes in a tall glass.

MISTLETOE- To make you irresistible to the opposite sex, get some mistletoe and burn it to make a fine ash. Then take a small piece of virgin parchment on which you have written your name and onto which you now sprinkle the ashes. Fold each corner of the parchment toward the center, and then fold in half, so that the ash is imprisoned inside the creases of the parchment. Tie this securely with a cord and wear around the neck for thirty days. At the end of that time you will not be able to count the number of propositions you will have offered to you.

MISTLETOE- To get back a husband or lover who has deserted you, draw two hearts in Dove's Blood Ink on a piece of parchment, inscribing your name in one and his in the other. Sprinkle the parchment with mistletoe and wrap it in a piece of red flannel, making the folds toward you and tying it with a red ribbon, or place the parchment and mistletoe in a red flannel bag and sew it closed with red thread. Hide this talisman in his bedroom or place of work and within nine days he should return to court you again.

MYRRH- The Egyptians burned myrrh at the temples in honor of Isis, the Goddess of Love. It makes a potent addition to any love incense you are using. ORANGE-Keep some leaves or flowers under the pillow to insure an early and happy marriage, or include them in your conjure bag to attract love.

ORANGE- To win the love of a man, write his name and yours in Dove's Blood Ink on separate pieces of parchment. Pin them together with your name on top of his and place this in a glass of rain water. Add two lumps of sugar and some orange flowers. or leaves. Burn a red candle to the right of the glass or jar and ask St. Joseph to grant you your love. Leave the glass for nine days, repeating your candle ritual and prayer each evening. During this time, carry with you a thimble wrapped in linen. After nine days, discard the charm and your desire should materialize within the next nine days period.

ORRIS ROOT- Known as a love root, it is believed to bring love between two persons if powdered and sprinkled on clothes by the one who wishes to attract the love of another. If powdered, it is put into food as a love potion. A small piece can be held under the tongue as you kiss another, after which you say, "Pas tibi sum sensum conterit in amore me" and that person will love you forevermore.

ORRIS ROOT- This is a prized amulet to attract the opposite sex when carried in the pocket or included in one's conjure bag. The whole root sometimes resembles a human form in a seated position.

PASSION FLOWER- To be lucky in love affairs, place some of this in a leather bag along with a prayer to St. Valentine written on parchment in Dove's Blood Ink. The prayer can be very simple, such as "St. Valentine, bring me love and I will return love in kind."

PENNYROYAL- Brings peace between husband and wife when kept in a small bowl on a table or dresser in the home.

PERIWINKLE- Known as sorcerers' violet, it is almost impossible to deny love and passion when this herb is used. To make a man. or woman more passionate, sprinkle periwinkle under the bed you share. It is said to make one strong in character, and to give strength and virility. If your purpose is to attract a woman, sprinkle any bouquet of flowers with periwinkle and present them to her. You will stick in her mind as the object of her love for the rest of her days.

PURPLE DULSE- Keep some in a jar of Four Thieves Vinegar to encourage harmony in the home and to protect from disease.

QUASSIA CHIPS- To render you and your love inseparable for the rest of your lives, get three hairs from your head and three from your loved one. Plait them all together. Then make a small fire with bitter quassia chips (or you can use powdered aloeS'IT1~ed with Cleopatra Incense) and into the fire cast your braid of hairs utter- ing the following chant as it burns, "Let this fire consume all bitterness which may come between us." This spell should keep you together in harmony and with love forever.

QUEEN ELIZABETH' ROOT- To hold a lover, pulverize a Queen Elizabeth Root. Write the word "Sheba" on a square of parchment and put the paper and root in a red bag. Sew

the bag into the lining of a coat belonging to the person you love. They will not be able to leave you even if they wish to do so.

QUEEN'S ROOT- The legend is that a queen who wished to become a mother made a tea from this root and drank it. Today it is carried in the pocket by those who wish to be found attractive to the opposite sex.

RATTLESNAKE ROOT- To destroy an unwanted love, mix some snake root with the person's hair or nail clippings, or an article of their clothing. Burn this and that person thereafter will avoid you.

ROSE BUDS- Always a symbol of love, a small bag of rose buds added to the bath water is almost certain to conjure a lover for a lonely woman.

ROSE BUDS- For a woman to attract a lover, she should place a bat heart into a small red flannel bag with some rose buds and pin the bag to the underarm side of her dress. A new suitor will soon appear proclaiming his devotion.

RUE- To hold a lover, take the right shoe of your mistress and write your name on its sole. Then fill the toe with rue and hang the shoe from a red cord over your bed. As long as the shoe remains there your lover will be powerless to leave you.

SAGE- Used by both males and lesbians to induce lust in the female, pulverize sage with a mortar and pestle into powder. Place it in a small glass vial and leave it in the sun's rays for at least ten days. After that time, and the spell is best performed on the day before the woman begins her menstrual period, secretly place a pinch of the sage powder under your tongue when you meet a woman you desire. This should make you irresistible to the human female.

SALTPETER- For women who do not want their husbands to have sexual relationships, a bit of this added to his food should accomplish her purpose.

SAMPSON ROOT- Those who carry a piece of this in their conjure bag will have others act kind and gentle toward them as it softens the heart. Those who sprinkle bits in their shoes attract respect and love from members of their own sex.

SATYRION ROOT- A potent love spell is prepared with a satyrion root ground into a powder. Mix the powder with nine drops of Musk Oil and place it onto a small piece of virgin parchment. Add three hairs from your head and three from the head of the loved one. Fold the parchment so its contents are held inside and tie with a red string or thread. Place the packet atop some burning Love Incense and, as the package burns, say,

SCULLCAP- If a wife carries this, it insures her husband from other's charms.

SOUTHERNWOOD- Placed under a pillow or mattress, it is a love charm to make a partner more passionate.

THYME- To get love business, the room must be scrubbed clean first with Van Van Floor Wash. Next the place should be sprinkled from front to back with Mexican Luck Perfume. On a dresser or table, place an open jar containing a mixture of sugar, popcorn, and thyme-signifying sweet, fire, and spice which are the necessary ingredients of a satisfactory love association. Surround the jar with three Fire of Love candles. As your visitors arrive, chant softly three times quickly.

THYME- Since the time of the Greeks, a bit of thyme has been carried by those who wish their actions to be praised and their style admired.

TONKA BEANS- If two lovers carry a pair of Tonka Beans in their conjure bag, and anoint the bag every seven days with Drawing Oil, their love will endure and nothing can come between them.

VERVAIN- A little love spell which inspires another to desire you is made by washing the hands in a tea made with vervain leaves, and then you touch the person gently on the temples, saying "Bestarberto corrupit viscera ejus mulieris."

VIOLET- Enchantment powder is made by crushed violet, lavender buds, and any pure talcum. Pulverize the herbs and mix with the talcum. This is enchantment powder which you sprinkle and rub on the nude body of the person you desire and wish to arouse.

VIOLET- Wear this as an aid toward the reunion of separated lovers.

WITCH'S GRASS- Make or purchase two dolls and label them, one with your name and one with the name of the one you wish to marry. Bind the two dolls together with red ribbon and stand them on a table. Sprinkle the dolls with witch's grass. Surround the dolls with nine candles, three red, three pink, and three yellow. Light one candle each evening in this order-red, pink, yellow alternately-and pray to St. Joseph for a quick marriage and a lasting, happy union. Begin this spell with the new moon, and before the moon completes its wane, you should have a proposal.

YARROW- A maiden who places this under her pillow and says quickly nine times before sleeping.

This was a major list of the herbs, plants, flowers and roots that contain magickal properties for practical love & attraction.

Continue to see a major list of the secret ingredients used by alchemists and potion mixologists for Business & Money

Business & Money

Nature has provided us with everything we need to get everything we'll ever want. This also includes things are the seemingly "unnatural" like money.

However it's important to ask yourself why you "need" this money. Chances are because you think it'll change the way you FEEL about something. You think you'll FEEL more attraction with those new shoes, or you think you'll FEEL more important with a brand new car.

So in reality we just want to change the way we FEEL. We need to change what is inside us, and so there this is where the magick needs to take place. Once we change our preconceived thoughts about money, and remove the blockages that is keeping it from coming towards us, we can begin attracting money from all places at all times.

Let me let you in on a little secret about money...

The BIG Secrets of Getting Money
To Flow Towards You From All
Directions, At All Times!

This may come as a surprise, but the big secret when it comes to money is to give it away! The wealthy already know this. But if you're not as wealthy as you'd like to be yet, let me tell you how to get that way...

Most people do not give to a charity, they do not sacrifice much of anything for others -- and most people are relatively poor and unhappy as a result. Nature, God, the Universe (call it what you will) wants us to help each other -- and rewards those who work in accordance to it's will.

I know you're thinking, "But if I need money, how can I afford to give it away?!" And the answer is Nature will always provide for it's children, for those who work with her instead of against her.

I know FIRST HAND how powerful this secret is. In fact I remember clearly the day I learned the power behind giving money away.

It was about 10 years ago when I was working my way through school and had come to a point where my bad money habits had caught up to me and left broke as a joke! Not more than \$5 to my name and I needed to make it stretch for an entire week!

On my way to the grocery store I happened to see a man that looked like he was a bit down on his luck, homeless and obviously in need of some help from his fellow man. I may have only had \$5, but I did have a car with gas, a place to sleep, and another people

behind me if things got really hairy. This man didn't have any of that, homeless and weak.... I gave my \$5 to him and went home, clueless of what I was going to eat for the next week.

And here is where it got weird. The time of the year was mid July and it had been in the 80's all day long, yet on the way home from the grocery store I kept getting hit by this chilly breeze. Now I'm a tuff guy and wouldn't think about putting a sweater on in 75 degree weather, but I was really getting cold!

I got home and dug through my closet to find something to wear. I wound up finding a windbreaker I hadn't seen in who knows how long. I whipped it and shoved my hands in my pockets to get warm.

In the right hand pocket, my hand met with a piece of folded up paper. My jaw dropped as I pulled it out slowly seeing the corner of a \$20 bill sticking out of my hand!!!

I went back the store and was able to buy food and even had money left over for some other much needed items.

Ten years later it still brings a smile to my face to think about how this day changed my entire view of life. Was it magick? I'd say so.

This is, without a doubt, one biggest secrets of the wealthy. No matter how much they make, they smart ones always give something back to charity. Bill Gates just gave 200 million to a respectable charity for children.

Andrew Carnegie (was homeless for a while growing up) understands this law and gave away 50 million to homeless shelters for HIS 50th birthday! The list goes on and on.

Your task, if you choose to accept it, is to give away your "spare coins" that you have laying around. It may be a jar you've been saving up for a month or a year. It doesn't matter, find them and get ready to give them away.

By sacrificing the coins on someone else's behalf, you are working with literally dozens of magickal forces that will come to your aid.

Tips to giving away money:

Give to a place where you get spiritual nourishment. A church, a sibling, a parent, a teacher, a friend.

Give it away with a smile, not with a heavy heart. The real magick is taking place within. If your heart's not right, no amount of money is going to fix that.

Give away everyday. A little here and a little there. Successful habits make successful people. Get in the habit of sacrificing for others.

If you do not have money to give away, give away your time. Spend it doing something that will help someone. Pick up trash off their property, let them know they left their car lights on -- anything you can think of. Just be charitable!

This goes right back to the LAW of Attraction. Simply give away what you want the most. There is awesome magick and power in the art of giving; so give it away!

Here are some other important rules to keep in mind when pursuing to increase your financial status:

Always remember, the biggest secret when dealing with money is to give it away! That's right -- give it away. Anything of value you have -- just give it away. Remember, like attracts like! If you become an object of value (people receive value from you) than Nature will start a positive flow of value back towards you. Meditate on this, really get this, because if you do it'll change your life forever.

It's easier to get rich slow. Remember that Nature will work for you -- but at it's own pace and at a level in which you've earned. The more you value you're able to sacrifice for others the more money you'll make. Slow and steady the race is won.

Do not steal! This is the worst thing you can do with money. Remember, like attracts like. If you've resorted to this mental attitude your money situation (and probably other areas too) are about to go down the drain.

Work money magick in secret. Don't tell everyone you have a special potion or spell planned for tonight. And when it works don't be surprised and certainly don't brag.

To bring money towards you, work with a waxing moon. To settle dept and pay off loans, work with a waning moon. In this way your efforts will be boasted instead of resisted.

Be sincere with yourself and your possible bad money habits. A healthy crop can not grow in bad soil. Ask yourself what money seeds have you planted in the past and what you have done to grow them. If you have no money seeds planted, what ones can you start planting today? Remember, the seeds yesterday is what you harvest today. And what you plant today, is what you'll be harvesting tomorrow.

If you are desperate for money, all you need to do is ask with your heart. Nature gave us a mouth for a reason, she wants us to speak our desires. Speak your will through your heart and people will help you through hard times. Just be sure to pay your debts back. But more importantly, be sure to sacrifice for others when they need your help as well. So if you need it, ask.

As if Nature hasn't already given you enough precise guidelines for getting all the money you could ever want, she's helped you out even further by lending you the magickal properties of her plants to aid in your respective causes:

BLACK SNAKE ROOT- If carried on the person, it is said to lead one toward money.

BUCKEYE- Wrap it in a dollar bill and carry it in your conjure bag to attract money and wealth as well as luck in all matters.

CHAMOMILE- An herb of the sun, it is believed to be very good for drawing money toward the possessor. Before playing games of chance, wash the hands in a tea made of a spoonful of chamomile, nine drops of Gambler's Oil, and two cups of water.

CLOVER- When one is going out to attend to financial matters, a little red clover added to the bath water is an assist toward gaining whatever is sought in the ensuing transaction.

COLTSFOOT- For wealth and prosperity for a year, take the husk from an ear of corn and put in it a dollar bill along with a note written on parchment. As to what that note says, only you can decide that. As always, the question starts in the brain but you should always write (communicate) with the heart.

COMFREY- To obtain a certain amount of money, get a voodoo doll, preferably green in color, and cut it open. Remove some of the stuffing, replacing it with a mixture of comfrey, King's Fern, and Queen's Root. Write on a square of parchment the following, "Oh, great secretary of the treasury, I implore you to grant me the sum of \$--- (write in the amount you need). I have desperate need of it. I require no more than this and expect no less. I will use the money wisely and will share any profits from it with those who deserve them." Sign the message, place it inside the doll and sew it up with green thread.

Anoint the doll at head and foot with Fast Luck Oil and keep it in a secret place, wrapped in green cloth. Take it out every seventh day to re-anoint it until it has accomplished its purpose. Then it should be destroyed by burning it.

DRAGON'S BLOOD REED- A powerful wanga bag said to lure untold riches is made of this special combination. A piece of dragon's blood reed for good luck, a Witch's Stone for protection from loss, and a Talisman of the Sun.

FENUGREEK- To bring money into the home, add a few of these seeds to the Van Van Floor Wash you use as this increases its monetary vibrations'. You can also leave a few seeds in an open jar in the home to attract cash. They should be re- newed once each month.

GARLIC- For drawing customers into a place of business, take a whole garlic and stick nine straight pins in it at various angles. Then place a brass tack on one side and a steel nail at the opposite side. Tie white cord on the nail and then wind it around each pin, one after the other, ending with the brass tack. You will have a white wheel-like object which you should soak in King Solomon Oil overnight before hanging it near a window in your store. Moistern the garlic once a week with fresh oil to keep it effective.

GOLDEN BOUGH- To gain additional business or trade, make this spell on a Sunday night (the sun rules all business and financial matters). Get a small box and place in it a blessed \$1.00 bill, a Seal of the Sun (for attaining one's ambitions and success in business), and a hummingbird fetish (to cause customers to flock to your store and hum about your goods and services to others). On top of these tokens, sprinkle golden bough herb. Seal the box with green melted wax and tie a cord around it, making seven knots-or one for each day of the week you are open for trade. Bury the box close to the entrance of your place.

HIGH JOHN THE CONQUEROR- Just before going out to play, gamblers boil this root in water and wash their hands in it to enhance their chances of winning the bets they place.

LOVAGE- An "attracting" herb which can be used to draw customers to a store. The first step is taken after the store has closed for the day by sprinkling Jinx Removing Salt across the entryway. The next morning, before the store is opened, sweep or wash the salt away completely. Scatter lovage mixed with an equal amount of Gold Magnetic Sand from the sidewalk right into the place of business. During the hours you are open, burn some Money Drawing Incense near your money box or cash register. Trade should double or even triple in a few weeks time if the spell is repeated daily.

LOW JOHN THE CONQUEROR- This root is usually placed in a chamois or flannel bag and carried in the same pocket as money, especially near silver coins. This allegedly can cause money to magically double overnight.

MANDRAKE- This powerful legendary root is probably the most well-known of all the magical herbs. It was called mandragora by the ancients and believed to be the most powerful of all cures for impotence and sterility-it actually is toxic and should never be consumed internally. This planet is further attributed to Saturn and is said to stimulate discipline in business capacity.

NUTMEG- If you dabble in the lotteries, write the Creed backwards on a piece of parchment before leaving your house to buy the tickets. Place a whole nutmeg in the center of the paper and fold it around the nut carefully. Tie it up with a green thread or ribbon and carry it with you when you make your purchase. The lottery tickets you buy should bring you a fortune.

NUTMEG- While a nutmeg alone is one of the most popular of all lucky amulets, chronic gamblers insist on a fixed nut to make it more powerful. A hole is bored into the nut and filled with quicksilver, then sealed with green wax, and carried in a red flannel bag whenever money is changing hands.

MARJORAM- For travel resulting in financial gains, get some marjoram and grind it to a powder between two smooth stones. Place the powdered ,marjoram in a glass bottle and leave it exposed to the sun's rays for nine days. Then sprinkle it on your feet to bring you an unexpected journey which will result in money for you.

RATTLESNAKE ROOT- Voodooists soak this root in boiling water for fifteen minutes. Then strain and put the water into a corked bottle for seven days. On the eighth day rub the water all over the soles of the shoes. The legend is that this will then lead you toward money, to find it, win it, or gain it in some easy way.

RULER'S ROOT- Take some of this with you when you are out looking for money or treasure. Also place some in the four corners of your room to keep you lucky.

SCULLCAP- To inspire others to give you money, place some scullcap in a small saucer and moisten it with Money Mist Oil. Get a ball of green cord or yarn and wind it around your "nest egg" of scullcap and oil, winding until the herb is completely covered and secure. Tie the cord so that the ball will not unwind and hang

This was a major list of the herbs, plants, flowers and roots that contain magickal properties for practical business & money

Good Luck!

Perhaps you've heard it said before, Luck is when preparation meets opportunity. Luckily you have the ability to influence both your preparation and your opportunity using alchemistic formulas and ingredients.

Real "luck" isn't anything but good deeds being paid back. The universe seeks to keep a balance. So if you have done good deeds and haven't been paid back for them yet, it might just come back to you in a way that beats all odds.

When you mix a luck potion, you should be mentally solidifying your knowledge of how the universe works "behind the scenes" to make sure everyone reaps what they sow. One of the pleasures in life is we are free to plant and harvest any seeds we wish.

If you wish to plant seeds of luck to harvest in the future than the ingredients below should help you do the trick!

ALFALFA- A small packet is kept in the cupboard to bring good luck to the home and insure against poverty.

ANGEL'S TURNIP- A lucky root which should be wrapped in red flannel and carried in the pocket or purse.

ARABIC GUM- Add this to any incense and burn to attract good vibrations.

ASH TREE LEAVES- These are carried as an amulet as they are reputed to dissolve evil conditions. They are burned at Christmas time to bring prosperity to the family for an entire year.

BASIL- An old voodoo custom requires that one soak a half cup of basil in a pint of water for three days. The water is then sprinkled at the entrance and in the aisles of a place of business to attract trade and customers, and to keep away thieves and vandals.

BLACK CANDLE TOBACCO- Use this to win court cases and overcome legal entanglements. It is burned along with a black candle which has been sprinkled with salt on the evening before a court appearance.

BLESSED THISTLE- Boil, strain, and add the water to the bath to gain many blessings, spiritual, physical, and financial.

BURNING BUSH- Fortune smiles brightly on the one who carries this.

CASCARA SAG RADA- Make a tea from a spoonful of this to a pint of water and sprinkle around the bed the night before a court appearance to help win a favorable verdict. Also carry some to the court when you appear.

CLOVER- When you acquire a four leaf clover, either a real one or a replica, recite, "Christus, factus est obediens usque and mortem, mortem autem crucis. Propter quod Deus exaltavit Jeschue." (Or Just Wish for Luck.) This recitation marks the talisman as your own and if you carry it with you everywhere, good fortune will surely follow you.

DAMIANA- A little of this herb is put into a small red flannel bag and carried in purse or pocket for attracting good luck. The herb should be discarded and replaced every seventh day.

DEVIL'S SHOE STRING- Gamblers sayan extremely potent hand is made in this manner, From a piece of black felt or heavy material cut out a shape of a hand, and into this hand place some Samson's Root, Devil's Shoe String, and Grains of Paradise, these representing the Father, Son and Holy Ghost. Wrap the hand with the roots on it in a larger piece of black cloth, making the folds toward you each time as this draws luck to you. Sew it with some white thread and feed it every ninth day by dowsing it with Gambler's Oil, camphor, or Four Thieves Vinegar. This amulet should bring things your way, the Shoe String tying them to you.

DRAGON'S BLOOD REED- Good fortune is believed to shine on any who carry a piece of this in their pocket or charm bag.

GALANGEL- Carry one of these pieces to court for a verdict in your favor.

GRAINS OF PARADISE- A popular Haitian charm, these are carried in one's ouanga bag to make one lucky in all matters.

GRAVEL ROOT- When seeking employment take some with you and it is said to increase your chance of being selected for the job.

GUINEA PEPPER- To win a favorable court verdict, on the evening before you appear, get 27 pieces of parchment paper. In Dove's Blood Ink write the names of the twelve Apostles on the twelve papers. These are Andrew, Bartholomew, James the Greater, James the Lesser, John, Jude, Matthew, Matthias, Peter, Philip, Simon, Thomas. On twelve other papers write the names of the jurors, or if the names are not known, identify them with numbers "1" through "12." On the papers left, write the name of the Judge on one, the prosecuting attorney on one, and the chief witness against you on the last one. Place all the papers in an ice tray, sprinkle liberally with guinea pepper, add water, and place the tray in the freezer. Next morning, sprinkle Peace Water about your room, light a white candle to signify your innocence, and burn some Helping Hand Incense. Remove the tray from the refrigerator and place the ice in a bowl. Sprinkle new salt on it just before you leave for court.

IRISH MOSS- Place under the carpets in the home to have the luck of the Irish.

JEZEBEL- People are compelled to be generous towards the one carrying this root.

JOE PIE- The one who carries this is always looked upon with favor by others.

LAUREL- For success in gambling, secure three laurel leaves and three small pieces of parchment paper. Write the names of the three archangels, Michael, Gabriel, and Raphael on the paper. Then place your leaves and papers in a red bag. Carry it with you whenever you venture into a game of chance and utter the following, "Balay dat ludenti victorian." You will not lose, whatever the spon.

LION'S TOOTH- Soak in Peace Water for six full days, and on the seventh day sprinkle the water about your room to bring 365 days of luck.

LITTLE JOHN CHEW- Cajun folklore relates that carrying a Little John root draws luck towards you, especially in money matters.

LOVAGE- An herb of the sun, it is carried to attract wealth, glory, and popularity.

TOP PICK:
LUCKY HAND ROOT

To get and hold a job, always carry a lucky hand root on your person. Use Lucky Nine Oil on the wrists each day for nine days, and burn some John the Conqueror incense each night.

These roots bring luck in all under- takings and no conjure bag should be considered complete without one. The hands are usually imperfect but this does not affect their value as a talisman. The ones which are formed so that all five fingers are distinguishable are very scarce and therefore are quite expensive.

The ancient "doctrine of signatures" dictates that objects in nature reveal their magical or medicinal uses through their form and color, and thus the pale brown, multi-fingered Lucky Hand root is thought to have special provenance over "all the things that five fingers can do."

For this reason, although a Lucky Hand root may be carried by those who play the lottery or bet on horses, it is particularly notable as the preeminent ingredient in conjure bags worn by card-players, crap-shooters, three-card Monte artists, and others who wish to increase their edge by subtle manipulation of the tools of their trade.

The Lucky Hand root simply cannot be beaten, according to its devotees.

MAY APPLE- If you carry a bit of this in the same pocket as your money you will never be broke.

MUSTARD SEED- A lucky charm, also a symbol of faith and to keep lovers faithful to each other.

MYRTLE- One of the luckiest of all plants. Carry myrtle and you will have many lovers, a large family, great fortune, and live to an old age in good health.

PEARL MOSS- Only good spirits enter the home where this is kept.

PEONY- One of the most popular cure-all herbs of the middle ages, this is carried to bring good luck in all matters.

QUEEN OF THE MEADOW- When added to the bath water it is reputed to insure fortune's smile for any new endeavor one attempts.

QUINCE SEED- Soak a few of these in Lucky Blueing before you add it to the wash water to enhance the Blueing's lucky vibrations.

ROSE BUDS- For good luck, throw a few rose buds or petals into an open fire.

SEA LETTUCE- A small bit of this herb is kept in a bottle to which a small amount of alcohol has been added. This reputedly brings good spirits on the scene to insure prolonged good luck.

STAR ANISE- A curious shaped aromatic seed, carried as a luck charm.

TON KA BEANS- These distinctive dark beans are carried in a small bag around the neck for luck and to protect from illness. Anoint the bag with Protection Oil every ninth day. The beans are also used as wishing beans. Hold one in the hand as you make your wish and then toss it into running water.

WONDER OF THE WORLD ROOT- Placed in the four corners of your room this will keep things working good for you. One of the most famous roots with fantastic occult powers.

YELLOW DOCK- Brew a tea with a spoonful of herb to a cup of water, strain, and use it to wash door knobs at your place of business to draw customers, or at home to attract good fortune.

This was a major list of the herbs, plants, flowers and roots that contain magickal properties for acquiring Good Luck!

Continue to see a major list of the secret ingredients used by alchemists and potion mixologists for Psychic Power

Psychic Power

Psychics are aware of more than just immediate, conscious thoughts. They have gained the ability to listen to and observe a more universal realm of thought. Jung called it the collective unconscious and Shaman, Alchemists, Magicians and Sorcerers have been working there for centuries.

These realms includes your subconscious, your infra-subconscious and even lower and more in-depth parts of your being you may not yet be aware of. Certain plants have the ability to stimulate and strengthen these are of your psyche. And not all of them exist in your brain. Your entire being exists down your body via your spinal column.

Psychics use the energy points (chakras) down the spinal column to feel for the different impressions. They move these impressions upward into the intellectual center of the psyche to interpret them.

Obviously volumes could be written on the topic of psychic development, though we are here to focus primarily upon how the earth's plants and herbs can help to influence our abilities. On the topic of psychic development, plants and herbs can contribute A LOT!

In fact, some plants have such an extraordinary effect on the human psychic centers they have been outlawed. See Marijuana, see mushrooms, see peyote and mescaline. For legal reasons you won't find any of those listed below -- but just keep in mind how strong and mind altering Nature's gifts can be.

ACACIA- Known as one of the Trees of Life, it is burned to please all good spirits and as an aid in psychic development. It purifies the altar or any ceremonial room. Add it to Lovers incense and burn as an offering to Diana, the moon goddess. .

AFRICAN GINGER- Occultists sprinkle this in each corner of the room where cliaift work is being done as it is believed to be very pleasing to the spirits.

ALL HEAL- Place in a red bag and sew shut with red thread. Carry this to strengthen the heart and build the memory.

ALTHEA ROOT- Burned during voodoo ceremonies to bring forth the spirits.

ANISE SEED- A wonderful psychic developer, burn these seeds either alone or affixed with Ceremonial Incense to increase one's clairvoyant powers. Anisette, a colorless sweet liqueur flavored with anise seed, is used during voodoo initiation ,rituals to anoint the head.

BAY LEAVES- For an instant memory course, add a bay leaf to your morning cup of tea and you will remember all the important chores you wish to accomplish that day.

BELLADONNA- Other names for this poisonous plant are Deadly Nightshade, .I!>evil's Cherries, Great Morel, Dwayberry, Devil's herb, and Black Cherry. It is supposed to be the plant which poisoned the troops of Marcus Antonious during t,lo1e Parthian wars. And, according to old legends, the plant belongs to the devil who goes about tending it at his leisure. He can only be diverted from its care on one uiliglilt of the year, on Walpurgis, which is the evening he is preparing for the witches' 'Sabbath. The name Belladonna means Beautiful Lady, and is based on the superstition that at certain times it takes the form of an enchantress of breathtaking loveliness upon whom it is dangerous to gaze. Cagliostro supposedly used this to enlarge 'the pupils of his eyes before he mesmerized his victims. It is far too dangerous and Powerful for general or home use.

BUFFALO HERB- One of the amulet herbs, it is carried in the belief that it gives the courage and strength of the buffalo to the possessor, dispels melancholy, and secures love within the family.

BURNING BUSH- Since Moses stood beside the burning bush when he received his revelation, voodooists believe that carrying this herb increases their powers to perform magical conjurations.

ALENDULA- Carry in your pocket when going to court so that the powers of the court will sway your way and justice will smile favorably upon you.

CALENDULA- To encourage prophetic dreams of any kind, place this in one's I mattress. Sprinkled under the bed it can make dreams come true as well as protect- I ing the sleeper from harm.

CALENDULA- To have a vision of the one you will marry, take a piece of coral and pound it into powder. Mix it with some calendula and stuff the mixture into a hollowed-out piece of fruit. A fig, prune or plum is about the right size, but any fruit will do. Then wrap the fruit in a square of blue cloth and tie around the neck when you go to bed. If the dream about the loved one does not come within three nights, bury the charm and repeat the ritual again later, but not sooner than seven months hence.

CANKERWORT- Boil the herb in a quart of water and place on a table to have spirits appear in the steam.

CATNIP- Since medieval times this has been chewed to make one fierce and vengeful in battle.

CELERY SEED- Mix with incense and burn to help bring on deepest concentration for attaining the necessary power to cast spells.

CENTAURY- To cause strange imaginings, take centaury and reduce it to powder. Mix it with honey and add it to the lamp oil, or rub it on a candle. As the light burns, those within its shadow will have strange feelings and inexplicable thoughts. CLOVES-A few cloves in the pocket is said to bring comfort and solace to the possessor.

DANDELION- Highly regarded as an herb bath, a handful tied into a small bag and tossed into the hot tub is stimulating to all, but particularly useful for those who have psychic talents and wish to summon spirits.

DILL SEED- To win a court case, write backwards the names of the prosecuting attorney, the judge, and the complainant against you on a piece of parchment in Dragon's Blood Ink. Get a beef tongue and place the paper with the names on it on the tongue. Sprinkle it all with a mixture of equal parts of dill and mustard seed. Roll up the tongue and wrap it in a dark cloth. Place it in the freezer at least nine days before the trial and do not touch it or take it out until after you have won your case.

FENNEL- In Shakespeare's time it was the recognized emblem of flattery, and it is today carried by those who wish their words, no matter how insincere they may be, to be accepted with trust and without skepticism.

FRANKINCENSE- To summon any spirit you wish, draw a magic circle and place a cauldron of burning frankincense and charcoal in the center. The magic circle is made with your wand, or by sprinkling new salt around an area about nine feet in diameter. Place a bowl of holy water to the south, just within the circle. To the east ;place a handful of laurel, to the west marjoram, and to the north mistletoe. Then say, "I conjure thee (name the spirit sought), come to me."

HOLY HERB- This is used to call the spirits. Make a tea of it, lie down and concentrate, and receive the vibrations which emit from the rising steam.

HOLY HERBS BATH- Gurdijeff prescribed a spell to develop ESP and spiritual Harmony with the cosmos. For nine hours fast on bread and wine alone. After that period of time, take a bath of Nine Holy Herbs after which one stands nude before a mirror for an hour contemplating. Then write all your thoughts down as they come to the mind. When the brain has numbed, put the paper away for nine days without re-reading or editing it in any way. On the tenth day, take it out and let yourself be guided by the pure thoughts which have come to you in your state of divine sublimation.

HYSSOP- To see visions, cleanse a mirror with pure olive oil and then rub the face "of the mirror all over with hyssop leaves. Have a pure girl gaze into the mirror, as though it were a clear window glass, and she will see events of the future in her filling's eye.

HYSSOP- A symbol of cleansing and purification from the earliest days. The Bible (John 19:28,29) refers to the offering of hyssop to Jesus at the time of his crucifixion. "They filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth." It is highly recommended for the bath in order to prepare oneself to receive whatever spiritual blessings may be in store for one.

KING'S FERN- Whoever carries this on their person will be respected and treated loyally by all those he encounters on his way.

KOLA NUTS- These are carried in charm bags in the belief that they give one steady nerves to combat any obstacle.

LAUREL- For the aspiring poet, inspiration may come easier if he or she passes a laurel leaf over the blank page before beginning the writing.

LAUREL- To bring the face of your beloved to your mind's eye, crush dried laurel leaves and scatter over live coals. As they burn, firm your will to concentrate deeply and chant, "Laurel leaves, burn in fire, Show to me, my heart's desire."

LAUREL- To conjure any spirit, in blood red ink write on a leaf the following, "I conjure thee, (name of spirit) in the name of (your name), That thou comest to me and reveal to me all that I ask of thee, and thou shall make haste." The spirit should appear as an apparition and reveal the path to be taken.

LAVENDER- To induce those spirits of good will to enter the abode, one attracts them with colors, incense, and perfumes which may please them. When you are attempting to contact favorable beings, mix lavender with any incense you may be using, anoint the temples with Lavender Oil, and burn purple candles.

LEMON VERBENA- If this is burned during invocations and predictions, it drives away evil spirits and attracts good influences.

LICORICE STICK- To gain power over another, anoint a stick with Controlling Oil. Write the person's name on parchment with Dove's Blood Ink seven times. Wrap the paper around the stick and tie it with red cord or thread. Carry the stick to the person's home and bury it on their property or as close to it as possible. Within seven days that one will come to you for advice or assistance.

LINT BELLS- To exorcise a haunted house, get a quantity of lint bells and make a sign of the cross at each corner of the home on the outside. Do this in the early morning hours for the ghosts will venture out during the daylight and will be unable to return when dark falls.

LOVAGE- To bring upon yourself a calming, quieting effect, add this to a tub of water and bathe leisurely in it. It will affect everyone with whom you come in contact as well as yourself.

MANDRAKE- To become invisible, have four masses said over the root. Then wrap it in a piece of black silk and carry it when you go to appear without being seen.

MARIGOLD- To win respect and admiration from others, add a few to your bath water each day.

MISTLETOE- To untangle any problem, obtain a St. Peter's medal, statue, or picture and place it on your table, dresser, or altar. Surround the base with mistletoe and place your petition under a white candle which you burn beside the image. St. Peter holds the key to all doors and will unlock the fetters which bind you if approached with sincerity and a loving spirit.

MUGWORT- One of the herbs to which the spirits are most receptive. A magic mirror is always anointed with mugwort before being used. To sleep with it under or in the pillow induces dreams which reveal the future. A tea made of mugwort and honey is an aid toward a clairvoyant trance. Or, take a shiny piece of steel and smear it over with mugwort, concentrate deeply, peer intently at the steel, and any invoked spirit will appear.

MULLEIN- Used by witches and warlocks in their cauldron to aid in the invocation of the spirits.

MYRRH- A sacred herb mentioned in the Bible and used in many blessed oils and ointments. Its powers are the same as that of frankincense, and often the two are mixed for greater strength.

PENNY ROYAL- Tie it to your bedpost for, not only does it keep mosquitoes away, but it is said to make one aware and alert, and increase the brain power.

PLANTAIN- Hold it in the hand and receive lucid and forceful thoughts which may enable you to foresee the future. For those who are recently bereaved, a bit carried in a charm bag should help conquer their grief and sorrow.

POPPY SEED- To make a person your slave, mix up a batch of dough to which you add a few spoonfuls of poppy seed. Shape the dough roughly into a human image (you can use a cookie cutter in a man shape if you find it hard to work with the dough by hand). Onto the shaped dough, press poppy seed to spell the name (or the initials will do) of the one you wish to enslave. Then tie a string around the dough body and bake until hard. As the dough rises and bakes, the string will become tighter and tighter, binding the person so they will not be able to escape your power. Keep the image in a secret place. Should the person gradually become more independent of you, repeat the ritual with a new batch of dough and poppy seed.

POPPY SEED- To divine the future, fling a few seeds under burning coals with a question in mind. If the smoke rises lightly and disappears quickly, it is fortunate. If the smoke hangs heavy and low, it is certainly a bad omen.

QUEEN OF THE MEADOW- Soaked for seven days, and then added to the bath water, it imparts the power to foresee the future.

ROCK SALT- To exorcise demons, pour holy water into a shallow bowl or plate. Drop rock salt into the water as to form the shape of the cross. Then make the sign of the cross over the water three times. It is then ready for use. Sprinkle the forehead of the person who has been conscious of an unholy influence, saying "Lofaham, Solomon, Lyouel, Lyosenqoui." Demons can be banished from the room by sprinkling the four corners with the prepared holy water. After the exorcism, pour any remaining water on the ground.

ROSE OF JERICHO- Sometimes called Mummy's Fern, this resurrection plant comes to life and turns green when placed in water. The virtues of the plant extend to erasing bad influences and bringing to the home peace, power, and abundance.

ROSEMARY- When visitors are in the home, mix a spoonful of rosemary with any incense and burn to induce warm feelings amongst all present. Wherever rosemary is kept it is believed to attract great joy. Those who carry it claim it comforts the heart and improves the memory. Carried by a woman it allegedly gives her power over her home, and a bit in the hat band assures one from meeting witches or having accidents while on the road.

**TOP PICK:
SAGE OF DIVINERS**

Unless you're a monk living in a monastery meditating all day, having an out of body experience might feel next to impossible. This is common story for a lot of people. But thanks to the Sage of Diviners more people everyday are learning how to leave their bodies - instantly.

Users commonly report:

Communication with entities and spirits.

Flight on the astral plane.

Seeing glimpses into the future or reliving past times.

Becoming or seeing through another beings eyes.

Being in a completely different place and time, etc.

When you leave your body, it is very comparable to a dream. The biggest difference is that instead of wondering around a subjective dream plane, you see the world in the astral as it really is, objective and absolute in nature. Just like the physical world, the astral is occupied by other entities as well.

It's helpful to note that like dreams, it is often times not an intellectual lull you are experiencing, but rather of the astral, protoplasmic or emotional bodies.

Salvia is extracted from a extremely potent entheogen sage found in the remotes mountainous region of Mexico. The use of this sage to effectively induce out of body experiences has dated back more than 250 years to the times of the Aztec shaman. This is of course where it gets it's name, "The Sage of Diviners".

SAFFRON- Irish women are said to dye their sheets with saffron, that it may give strength to their limbs. For those who do not wish to go to that extent, a small bag kept under one's pillow will work as well.

SALT- A symbol of life often used in magical ceremonies and witchcraft spells. Placed in the lining of a coat or jacket it converts that garment into a protective armor. Arabians place a block of salt by the entrance of their homes, believing that a thief may fall over it and flee in terror.

SLIPPERY ELM- To encourage a person to become good in speech and language, place some slippery elm in a small red flannel bag and hang it on a thong about the neck.

SOLOMON'S SEAL- To exorcise evil spirits, sprinkle a bit of this in each corner of every room. Anoint the door knobs and window sills with Protection Oil or add nine drops of Uncrossing Oil to your scrub water and wash around all entrances thoroughly.

SOUTHERNWOOD- Mix with House Blessing Incense and burn to drive away tension and discord from the home.

THYME- Thyme will renew the spirit and vital energy of the one who carries some while out walking.

UVAURSI- To draw stronger vibrations when doing occult work, or as an aid toward astral projection, place these leaves in an open bowl in the room.

VIOLET- If these flowers or leaves are put into the shoes you wear, it is believed that you attract love and gain power over others.

WITCHES' FLYING OINTMENT- We are all familiar with the image of a witch flying on a broomstick to the sabbat (a midnight assembly of witches and sorcerers held to renew allegiance to the devil through mystic and licentious rites). While in reality the flying sensation is usually a hallucination or the consequence of a self- imposed trance, a spellbook would be lacking if it did not include a recipe for this ointment. The herbs mentioned are all dangerous and poisonous. The salve begins with the fat from a human infant (or pork fat if a baby is just impossible to obtain) melted down, and to which you add quantities of deadly nightshade, hemlock, wolfsbane, and soot. The body is then anointed with this concoction, dabs at the nape of the neck, under the arm, behind the knees, and in the middle of the back

YERBA SANTA- A holy herb which is carried for spiritual strength, holy blessings, and power over the evil forces. A powerful amulet is made of Holy Earth mixed with these leaves and carried in a small charm bag which is worn around the neck or tied onto the left arm above the elbow.

This was a major list of the herbs, plants, flowers and roots that contain magickal properties for acquiring Psychic Power!

Finally, the time has come for you to learn about mixing and making your own potion formulas! The goal of this online course is not to give you a bunch of watered down receipts where you simply throw a few ingredients in a jar and *woosh* all your dreams come true. Rather we want you to understand and comprehend how and why alchemy works as well as give you plenty of food for thought for creating your own potions and formulas.

When you continue you'll uncover 21 receipts to get your juices flowing. Everything from Invisible Ink to Holy Water.

Index of Formulas

Here is a list of the potions and formulas we've included to get your juices flowing. While there are literally thousands of potion receipts out there we best receipt is one you create yourself. These 17 formulas will teach you the secrets of capturing magickal energy from all over nature.

Abracadabra

The Abracadabra Formula cures illness and has a strong healing effect through-out the entire body. It has a powerful antioxidant and antiviral effect working on all energy systems of the body. Drink until what's ailing you subsides.

Beauty Serum I, II

Beauty Serum I, II works to restore the natural beauty intertwined within our own individual by enlisting the help of the magickal properties of the flowers of Venus and Hathor. Users report having a "sweet smelling sweat" after taking. Adds a natural glow to your aura.

Bottle of Fire

Bottle of Fire is an ointment to strength weak energy centers. When applied to the heart center it adds boldness and confidence to every step. When applied to the feet it assures we are surefooted. It adds to our physical prowess when added to the hands. Do not ingest.

Caduceus Brew

Caduceus Brew is a brew specially formulated to stimulate the psychic center known as the "third eye." Auras become more vivid and the connection between the horizontal and vertical planes become more evident. Used successfully by Aztec shaman for over 300 years.

Crusaders Chalice

To drink from the Crusaders Chalice is to taste sweet victory. There is always a reward at the end of a crusade. A knight of the old times would fill his chalice before leaving to battle and drink it when he returned. This formula shares that same concept of delayed gratification to help you conquest through your own crusade.

Cups of Health

Cups of Health is a potion formula that is administered over 4 days as precise certain planetary hours. Used to heal any viral infections quickly and pleasantly by using the healing properties of the Sun. Best if drank outdoors.

Elementals I - IV

When crafting your own potion formulas it's important to utilize all the magickal properties nature has endowed us with. The Elementals I - IV will give you a good idea of which ingredients can be added to enlist the help of a specific element. Fire for passions, water for change, air for communication and earth for stability to name a few.

Essence of the Moon

We alchemists know that the the Sun is the Father of our soul and the Moon our Mother. Well just like in our waking reality, when our parents are in a "bad mood" we dare not ask a favor of them. But when the tide is high, and their mood is elevated we can ask that for that special gift we've been waiting patiently for. Capture the Essence of the Moon by night and your dreams will come true by day.

Elixir of Love no. I, II

Elixir of Love no. I, II is a couple of receipts that employ powerful Venus qualities of love and romance. Number I is an attraction oil which has a truly hypnotic effect on all

who comes in contact with it's aroma. Number two is to be ingested and is said to make the alchemist more loving him/herself and thus works with the LAW of attraction to bring love into their life. Like attracts like.

Holy Water

Holy Water is base ingredient in many of the alchemists formulas. Holy Water is extremely receptive to all types of magickal essences and so is an optimal medium for mixing water based potions with. It's also thought of as a critical component necessary when capturing essences of the moon or zodiac systems.

Invisible Ink no. I, II

Invisible Ink is like a whisper on paper. For those things that are just too secret to expose to prying eyes, consider mixing yourself a vial of invisible ink. For when secrets are meant to be kept a secret.

Lucid Dragon 5x

Lucid Dragon 5x is an extremely powerful psychic enhancer working instantly. Typically the extract is applied to dry Salvia leaves and smoked, however it can also be ingested as a tea or directly as an extract is enough tincture is available.

Rose Water

Rose Water is ideal for all formulas dealing with love, romance, skin beauty or any formula you wish to imbue with the magickal properties of Venus.

Scorpio's Sting

Scorpio's String is the peak time for administering or taking any magick formula would be on a full moon when the energy is at it's peak. Plan your formula around the rise and fall of the tide (moon phases) and you will not go wrong.

Sorcerers Powder

Sorcerers Powder is used during the dead of night, when the spiritual sun rises. Many wise men and seers of the past were known to ingest a formula almost identical to the Sorcerers Powder prior to their divination practices. A mild hallucination coupled with an endogenic extract yields a very powerful divination formula that works great when coupled with mirror, fire or crystal ball gazing.

Unicorn Blood

Unicorn Blood is a powerful formula used to dramatically increase female fertility and correct potential mishaps and miscarriages. Ingest if attempting conceive a child. Made from the True Unicorn root, care must be taken to use dried roots as fresh roots have toxic properties that may cause feelings of vertigo.

Willow Tears

Pain is no match for the Willow Tears formula which enlists the magickal properties of salicin. Known in contemporary witchcraft as "Witches Aspirin" this potion formula can be used alone or as a part of a more complex healing formula. Works on all types of muscle and internal pains.

ABRACADABRA

The word "Abracadabra" become a single worded magical spell used in medieval times to get rid of illness, misfortune or DEMONS. The word was first transmuted into a formula

around 200 A.D. by Q. Sammonicus, a physician for the Roman Emperor Severus. The formula was successful as a remedy for the flu.

This strange (and common) sounding formula is actually a holy word meaning "disappear like this word". Numerology reveals the numeral value for the word "Abracadabra" is that equal to a holy number (7) used in ancient healing.

The Abracadabra Formula cures illness and has a strong healing effect through-out the entire body. It has a powerful antioxidant and antiviral effect working on all energy systems of the body. Drink until what's ailing you subsides.

Potion Ingredients:

1 Part Blackberries

1 Part Red Wine

1 Part Essence of Ginseng

1 Part Essence of Garlic

No Certain Amount of Rain Water

Potion Procedure:

Start by collecting rain water whenever possible, preferably during a waxing moon. Crush and soak the ginseng and garlic in water or alcohol. After three/four days separate the solids from the liquid essences. Discard the solid.

Using fresh blackberries, extract the juices just prior to administering the potion. You want the freshest blackberries possible. Be careful as blackberries do stain most cloth and fabric. It is a very penetrating and stubborn to come out.

Mix the ingredients together in order, blackberries and wine being mixing together first followed by the essences and rain water. This allows maximum synergy between all the magickal properties. Administer immediately, and follow up as needed.

The rain water has been added to the original formula due to new scientific knowledge about the positive nitrogen balance of rain. Rain water is one of the only ways to obtain positively charged nitrogen from nature. Rain water will help put your body into a positive nitrogen balance which tells your body to rejuvenate and repair itself.

Note: All formula's in potion mixology are meant to spark you imagination only. Half the fun is formulating and creating your own custom-tailored potion!

Beauty Serum I, II

Beauty isn't looking like a top model. It isn't driving a fancy car, it isn't wearing designer clothes or going to the platinum hair salon. These people typically have shallow character and "what you see is what you get."

Beauty is all about being healthy and feeling good. When your insides shine through everyone will take notice. But with 50 pounds of make up covering your natural beauty - what are you telling the world?

When you feel good you'll look good, and the beauty serum I, II is a "feel good" formula that will get you feeling and thus looking your very best!

Beauty Serum I, II works to restore the natural beauty intertwined within our own individual by enlisting the help of the magickal properties of the flowers of Venus and Hathor. Users report having a "sweet smelling sweat" after taking. Adds a natural glow to your aura.

Serum I, Ingredients:

1/2 Part Rose Water

1/4 Part Jasmine Water

1/4 Part Gardenia Water

Trace amounts of Lemon Oil

Serum II, Ingredients:

Completed Beauty Serum I

Overnight Essence of Isis (Full Moon)

Serum I, II Procedure:

Rose, Jasmine and Gardenia can typically be found at your local flower shop or growing naturally in some areas. Let the flower petals soak in the water overnight and discard the solids in the morning.

* If time allows it, consider extracting the essences via an alcohol based tincture and boiling down to an extract for increased potency.

Peel a fresh lemon and squeeze use the peels to extract lemon oil. Add the lemon oil to the flower essences (oil should float and add a nice aroma). The completed the Beauty Serum I. Exact quantities are not important.

For Serum II, collect Essence of Isis is collected when the moon is full; for one night per month only. Simply leave an open jar of Beauty Serum I outdoors overnight where the moonlight can get to it. Protoplasmic or astral matter is captured by the flower essences and held until the next full moon. Store in a metal container or administer immediately.

Note: All formula's in potion mixology are meant to spark you imagination only. Half the fun is formulating and creating your own custom-tailored potion

Bottle of Fire

When entering a course of action, do so with absolute boldness. Hesitation can cause gaps in your execution. To incinerate all gaps you enlist the properties of fire and Mars. Aries takes the stage in a showcase of confidence and power. Everyone admires the bold; yet no one honors the timid. This ointment will give you the boast of courage or physical prowess you need in those times when timidity and hesitation has set in.

Bottle of Fire is an ointment to strength weak energy centers. When applied to the heart center is adds boldness and confidence to every step. When applied to the feet it assures we are surefooted. It adds to our physical prowess when added to the hands. Do not ingest.

Ingredients:

2 Parts Dragons Blood Oil

1 Part Deadly Nightshade Oil

2 Parts Wolfsbane Oil

1 Part Skullcap Oil

Procedure:

Follow the directions in You, The Alchemist section on how to create the herbs listed under the ingredients into oils. Simply mix the oils in their appropriate order and apply ointment to the area of the body where you are feeling weak.

Do not ingest this herb. Nightshade is a powerful toxin which can cause all sorts of havoc in the body. Simply apply on the skin as an ointment. The skin may flush or turn red in the treated area and this is okay. If you feel the urge to howl or run rampant then the Bottle of Fire is doing it's job and you should be channeling this "free energy" to the task at hand.

Caduceus Brew

An occult description of the Caduceus of Hermes (Mercury) is that the serpents may represent positive and negative kundalini as it moves through the charkas and around the spine (the staff) to the head where it communicates with MIND by intellection, the domain of Mercury [wings].

Caduceus Brew is a brew specially formulated to stimulate the psychic center known as the "third eye." Auras become more vivid and the connection between the horizontal and vertical planes become more evident. Used successfully by Aztec shaman for over 300 years.

Ingredients:

1 Part Calendula Extract

1 Part Holy Water

1 Part Mugwort

2 Droplets of Purple or Blue Dye

Procedure:

Mix all ingredients in a sterile bottle or container. No certain order has been specified. Add purple or blue dye once contents have been dissolved. This added color will further stimulate the third eye upon taking the formula.

Since the third eye and the sexual center are very interrelated it is important that you remain chaste for at least 10 days prior to administering this formula. After the sexual energies have been stored drinking this potion will release them up the spine where Ida and Pingala meet at the brow just above the nose.

Crusaders Chalice

Alexander the Great would tell his soldiers, "Tonight we fill the chalice with but grape wine. Yet it is foretold that a fortnight will bring a chalice with not the taste of bitter wine, but instead filled with the taste of sweet victory!"

There is great magick in the crusaders chalice. For when we delay our gratification we in turn create a incentive to complete the task at hand. The contents of the formula are never as important as our beliefs and reasons behind brewing it in the first place. When you have a task at hand that seems to daunting to complete without an extra "boast" of motivation -- consider mixing your own crusaders chalice and drink from it only when the taste has turned from sour wine, to sweet victory.

To drink from the Crusaders Chalice is to taste sweet victory. There is always a reward at the end of a crusade. A knight of the old times would fill his chalice before leaving to battle and drink it when he returned. This formula shares that same concept of delayed gratification to help you conquest through your own crusade.

Ingredients:

3 Parts Red Wine

1 Part Holy Water

3-4 Drops Cinnamon Extract

Procedure:

There is a very simple formula -- and like all other formulas the magick comes from the Alchemist him/her self. Best to mix during a waxing moon and drink during a waning or full moon. Simply pour a couple of red wine in a chalice or goblet. Add 3-4 drops of cinnamon extract for success in the matter at hand.

Put the chalice or goblet aside for now. Mentally recite the reason for the crusaders chalice and do not drink until the crusade or task at hand has been completed. Great for long term projects. Do not drink or dispose of the chalice until the task has been completed -- this will symbolize failure and is extremely "bad luck".

For longer, more intense projects, mix more chalices and drink accordingly to the completion of short term goals. Set aside 3-4 pre mixed chalices and have each saved for a specific benchmark along the way to your final destination.

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PART I
HISTORICAL
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CHAPTER I

BEGINNINGS OF ALCHEMY

To most of us the word 'alchemy' calls up the picture of a medieval and slightly sinister laboratory in which an aged, black-robed wizard brooded over the crucibles and alembics that were to bring within his reach the Philosophers' Stone, and with that discovery the formula for the elixir of life and the transmutation of metals. But one can scarcely dismiss so lightly the science--or art, if you will--which won to its service the lifelong devotion of men of culture and attainment from every race and clime over a period of hundreds, or, indeed, thousands, of years, for the beginnings of alchemy are hidden in the mists of time. Such a science is something far more than an outlet for a few eccentric old men in their dotage.

What was the motive behind the constant strivings, the never-failing patience in the unravelling of the mysteries, the tenacity of purpose in the face of persecution and ridicule through the countless ages that led the alchemist to pursue undaunted his appointed way? Something far greater, surely, than a mere vainglorious desire to transmute the base metals into gold, or to brew a potion to prolong a little longer this earthly span, for the devotees of

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alchemy in the main cared little for these things. The accounts of their lives almost without exception lead us to believe that they were concerned with things spiritual rather than with things temporal. Rather were these men inspired by a vision, a vision of man made perfect, of man freed from disease and the limitations of warring faculties both mental and physical, standing as a god in the realization of a power that even at this very moment of time is lying hidden in the deeper strata of his consciousness, a vision of man made truly in the image and likeness of the one Divine Life in all its Perfection, Beauty, and Harmony.

To appreciate and understand these adepts' visions it is necessary to trace to some extent the history of their cult, so let us for a space step back into the past to catch a glimpse of these men, of their work and ideals, and more important still, of the possibilities that their life-work might bring to those who to-day are seeking for fuller knowledge and wider horizons.

References are to be found in the myths and legends of China. From a book written by Edward Chalmers Werner, a late member of the Chinese Government's Historiological Bureau, Peking, comes this quotation from old Chinese records:

'Chang Tao-Ling, the first Taoist pope, was born in A.D. 35 in the reign of the Emperor Kuang Wu Ti of the Han dynasty. His birthplace is variously given as the T'ien-mu Shan, "Eye of Heaven Mountain," in Lin-an-Hsien in Chekiang, and Feng-yang Eu in Anhui. He devoted himself wholly to study and meditation, declining all offers to enter the service of the State.

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[paragraph continues] He preferred to take up his abode in the mountains of Western China where he persevered in the study of alchemy and in cultivating the virtues of purity and mental abstraction. From the hands of Lao Tzu he received supernaturally a mystic treatise, by following the instructions in which he was successful in his search for the Elixir of Life.'

CHAPTER II

EARLY EUROPEAN ALCHEMISTS

About the period of the first Crusades alchemy shifted its centre to Spain, to which country it had been introduced by the Moors. In the twelfth century Artephius wrote 'The Art of Prolonging Human Life,' and is reported to have lived throughout a period of one thousand years. He himself affirms this:

'I, Artephius, having learnt all the art in the book of Hermes, was once as others, envious, but having now lived one thousand years or thereabouts (which thousand years have already passed over me since my nativity, by the grace of God alone, and the use of this admirable quintessence), as I have seen, through this long space of time, that men have been unable to perfect the same magistry on account of the obscurity of the words of the philosophers, moved by pity and good conscience, I have resolved, in these my last days, to publish in all sincerity and truly, so that men may have nothing more to desire concerning this work. I except one thing only, which is not lawful that I should write, because it can be revealed truly only by God, or by a master. Nevertheless, this likewise may be learned from this book, provided one be not stiff-necked and have a little experience.'

Of the thirteenth-century literature, a work called 'Tesero' was attributed to Alphonso, King of Castile

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in 1272: William de Loris wrote 'Le Roman de Rose' in about 1282, assisted by Jean de Meung, who also wrote 'The Remonstrance of Nature to the Wandering Alchemist,' and 'The Reply of the Alchemist to Nature.' Peter d'Apona, born near Padua in 1250, wrote several books on 'magic,' and was accused by the Inquisition of possessing seven spirits, each enclosed in a crystal vessel, who taught him the seven liberal arts and sciences. He died upon the rack.

Among other famous names appearing about this period is that of Arnold de Villeneuve or Villanova, whose most famous work is found in the 'Theatrum Chemicum.' He studied medicine in Paris, but was also a theologian and alchemist. Like his friend, Peter d'Apona, he was thought to obtain his knowledge from the devil and was charged by many with magical practices. Although he did not himself fall into the hands of the Inquisition, his books were condemned to be burnt in Tarragona by that body on account of their heretical content. For Villanova maintained that works of faith and charity were more acceptable in the eyes of God than the Sacrificial Mass!

The authority of Albertus Magnus (1234--1314) is undoubtedly to be respected, since he renounced all material advantages to devote the greater part of a long life to the study of philosophy in the seclusion of a cloister. When Albertus died, his fame descended to his 'sainted pupil' Aquinas, who in his 'Thesaurus Alchimiae' to his friend the Abbot Reginald, speaks openly of the successes of Albertus and himself in the art of transmutation.

Raymond Lully is one of the alchemists about whose

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life there is so much conflicting evidence that it is practically certain that his name was used as a cover by a second adept either at the same or a later period. He was probably born in Majorca about 1235, and after a somewhat dissolute youth, he was induced, apparently by the tragic termination of an unsuccessful love affair, to turn his thoughts to religion. He became imbued with a burning desire to spread the gospel among the followers of Mohammed, and to this end devoted years to the study of Mohammedan writings, the better to refute the Moslem teachings. He travelled widely, not only in Europe, but in Africa and Asia, where his religious zeal nearly cost him his life on more than one occasion. He is said to have become acquainted with Arnold de Villanova and the Universal Science somewhat late in life, when his study of alchemy and the discovery of the Philosophers' Stone increased his former fame as a zealous Christian.

According to one story his reputation eventually reached John Cremer, Abbot of Westminster at the time, who after working at alchemy for thirty years, had still failed to achieve his aim, the Philosophers' Stone. Cremer therefore sought out Lully in Italy, and having gained his confidence, persuaded him to come to England, where he introduced him to Edward II. Lully, being a great champion of Christendom, agreed to transmute base metals into gold on condition that Edward carried on the Crusades with the money. He was given a room in the Tower for his work, and it is estimated that he transmuted 50,000 pounds worth of gold. After a time, however, Edward became avaricious, and to compel Lully to carry on the work of

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transmutation made him prisoner, although with Cremer's aid he was able to escape from the Tower and return to the Continent. Records state that he lived to be one hundred and fifty years of age and was eventually killed by the Saracens in Asia. At that age he is reputed to have been able to run and jump like a young man.

The enormous output of writings attributed to Lully (they total about 486 treatises on a variety of subjects ranging from grammar and rhetoric to medicine and theology) also seems to suggest that the name Lully was merely a pseudonym.

It was about this time that the science fell into grave disrepute, for the alchemist's claim to transmute metals offered great possibilities to any rogue with sufficient plausibility and lack of scruple to exploit the credulity or greed of his fellow-men, and there proved to be no lack either of charlatans or victims. Rich merchants and others greedy for gain were induced to entrust to the alleged alchemists gold, silver, and precious stones--which they lost--in the hope of getting them multiplied, and Acts of Parliament were passed in England and Pope's Bulls issued over Christendom to forbid the practice of alchemy on pain of death, although Pope John XXII is said to have practised the art himself and to have enriched the public treasury by this means.

In the fourteenth century lived the two Isaacs Hollandus, father and son, Dutch adepts, who wrote 'De Triplici Ordinari Exiliris et Lapidis Theoria' and 'Mineralia Opera Sue de Lapide Philosophico.' The details of their operations on metals are the most

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explicit that have been given, and because of this very lucidity have been discounted. John Read, for instance, Professor of Chemistry, in his 'Prelude to Chemistry, an Outline of Alchemy,' dismisses the writing of the Hollandus pair in a few words, possibly because their clarity of detail led him to suspect a blind. Alas, how blind sometimes are our experts themselves.

CHAPTER III

THE STORY OF NICHOLAS FLAMEL

In the whole history of alchemy surely one of the most interesting stories is that of Nicholas Flamel (1330-1418), the most successful and most celebrated of France's adepts, and I am accordingly giving in his own words the account of the discovery which proved to be the turning point in his life:

'I, Nicholas Flamel, Scrivener, living in Paris in the year of our Lord 1399 in the Notary Street, near St. James of the Boucherie, though I learned not much Latin, because of the poverty of my parents who, notwithstanding, were even by those who envy me most, accounted honest and good people: yet by the blessing of God I have not wanted an understanding of the books of the philosophers, but learned them and attained to a certain kind of knowledge, even of their hidden secrets. For which cause's sake, there shall not any moment of my life pass wherein, remembering this so vast good, I will not render thanks to this my good and gracious God. After the death of my parents, I Nicholas Flamel, got my living by the art of writing, ingrossing and the like, and in the course of time there fell into my hands a gilded book, very old and large, which cost me only two florins. It was not made of paper or parchment as other books are, but of admirable rinds, as it seemed to me, of young trees; the cover

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of it was brass, well bound, and graven all over with a strange sort of letters, which I took to be Greek characters, or some such like. This I know, that I could not read them; but as to the matter that was written within, it was engraven, as I suppose, with an iron pencil, or graven upon the said bark leaves; done admirably well, and in fair neat Latin letters, and curiously coloured.

'The book contained thrice seven leaves, so numbered at the top of each folio, every seventh leaf having painted images and figures instead of writing. On the first of these seven leaves there was depicted a virgin who was being swallowed by serpents; on the second a Cross upon which a serpent was crucified; on the last a wilderness watered by many fair fountains, out of which came a number of serpents, running here and there. On the first written leaf the following words were inscribed in great characters of gold "Abraham the Jew, Prince, Priest, Levite, Astrologer and Philosopher, unto the Jewish nation scattered through France by the wrath of God, wishing health in the name of the God of Israel."

'Thereafter followed great execrations and maledictions, with the word Maranatha repeated over and over, poured forth against anyone who should glance within, unless he were priest or scribe.

'The person who sold me this book must have known its value as much and as little as I who bought it. My suspicion is that it was either stolen from the miserable Jews or found hidden somewhere in the old place of their abode. On the second leaf the said Abraham consoled his people, praying them to avoid vices and idolatry more than all and await with patience the Messiah to come, who would vanquish all kings of the earth and thereafter reign, with those who were his own, in eternal glory. Without doubt this

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[paragraph continues] Abraham was a man of great understanding. On the third and rest of the written leaves he taught them the transmutation of metals in plain words, to help his captive nation in paying tribute to Roman Emperors and for other objects which I shall not disclose. He painted the vessels on the margin, discovered the colours, with all the rest of the work, but concerning the Prime Agent he uttered no word, advising them only that he had figured and emblazoned it with great care in the fourth and fifth leaves. But all his skill notwithstanding, no one could interpret the designs unless he was far advanced in Jewish kabalah and well studied in the book of the Philosophers. It follows that the fourth and fifth leaves were also without writing but full of illuminated figures exquisitely designed. On the obverse of the fourth leaf there was shewn a young man with winged feet having in his hand a caducean rod, encompassed by two serpents, and with this he stroke upon a helmet which covered his head. I took him to represent the Greek God Mercury. Unto him came running and flying with open wings a very old man, having an hour glass set upon his head and a scythe in his hands, like the figure of death, with which scythe he would have struck off the feet of Mercury. On the reverse of the fourth leaf a fair flower was depicted on the summit of a very high mountain, round

which the North wind blustered. The plant had a blue stem, white and red flowers, leaves shining like fine gold, while about it the dragons and griffins of the North made their nests and their dwellings. On the obverse side of the fifth leaf there was a rose bush in flowers, in the midst of a fair garden, and growing hard by a hollow oak tree. At the foot bubbled forth a spring of very white water, which ran headlong into the depths below, passing first through the hands of a great concourse of people who were

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digging up the ground in search of it, save one person only, who paid attention to its weight. On the reverse side appeared a king carrying a great faulchion who caused his soldiers to destroy in his presence a multitude of little children, the mothers weeping at the feet of the murderers. The streams of blood were gathered by other soldiers into a great vessel, wherein the sun and moon bathe. Now, seeing that the history appeared to depict the slaughter of the innocents by Herod, and that I learned the main part of the Art in this book, it came about that I placed in their cemetery these hieroglyphic symbols of the Sacred Science.

I have now described the content of the first five leaves, but I shall say nothing of all that was written in fair and intelligible Latin on the other pages, lest God should visit me for a greater wickedness than that of him who wished that all mankind had but one head so that he could cut it off at a blow. The precious book being in my possession I did little but study it night and day till I attained a fair understanding of all its processes, knowing nothing, however, respecting the matter of the work. I could therefore make no beginning and the result was that I became very sad and depressed. My wife Peronelle, whom I had married recently and loved as much as myself, was astonished and concerned greatly, endeavouring to comfort me and desiring earnestly to know whether she could not help me in my distress. I was never one who could hold his tongue and not only told her everything but showed her the book itself, for which she conceived the same affection as my own, taking great delight in the beautiful cover, the pictures and inscriptions, all of which she understood as little as I did. There was no small consolation, however, in talking with her about them and in wondering what could be done to discover their meaning. At length I caused

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the figures on the fourth and fifth leaves to be painted as well as I could and had them put up in my workroom, where I shewed them to many scholars in Paris; but these also could throw no light upon them. I went so far as to tell them that they had been found in a book about the Philosophers' Stone, but most of them made a mock of it and also of me. An exception however was one named Anselm, a licentiate of medicine and a deep student of the Art. He desired earnestly to see my book and would have done anything to have his way in the matter, but I persisted in saying that it was not in my possession, though I gave him a full account of the process described therein.

'He declared that the first figures represented time, which devours all things, while the six written leaves shewed that a space of six years was required to perfect the Stone, after which there must be no further coction. When I pointed out that according to the book the figures were designed to teach the First Matter he answered that the six years coction was like a second agent; that as regards the first it was certainly shewn forth as a white and heavy water, which was doubtless quicksilver. The feet of this substance could not be cut off, meaning that it could not be fixed and so deprived of volatility except by such long decoction in the pure blood of young children. The quicksilver uniting with gold and silver in this blood would change with them, firstly into a herb like that of the fair flower on the reverse of the fourth leaf, secondly by corruption into serpents, which serpents, being dried and digested by fire, would become Powder of Gold, and of such in truth is the Stone.

'This explanation sent me astray through a labyrinth of innumerable false processes for a period of one and twenty years, it being always understood that I made

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no experiments with the blood of children, for that I accounted villainous. Moreover, I found in my book that what the philosophers called blood is the mineral spirit in metals, more especially in gold, silver and quicksilver to the admixture of which I tended always. The licentiate's interpretation being more subtle than true, my processes never exhibited the proper signs at the times given in the book, so I was ever to begin again. At last, however, having lost all hope of understanding the figures, I made a vow to God and St. James that I would seek their key of some Jewish priest belonging to one of the Spanish synagogues. Thereupon, with the consent of Peronelle and carrying a copy of the figures, I assumed a pilgrim's weeds and staff, in the same manner as you see me depicted outside the said arch in the said churchyard where I put up the hieroglyphic figures, as also a procession representing on both sides of the wall and successive colours of the Stone which arise and pass off in the work, and the following inscription in French: "A procession is pleasing to God when it is done in devotion." These are the first words, or their equivalent, of a tract on the colours of the Stone by the King Hercules, entitled *Iris*, which opens thus "Operis Processio Multum Naturae Placet." I quote them for the benefit of scholars, who will understand the allusion. Having donned my pilgrim's weeds, I began to fare on the road, reaching Mountjoy and finally my destination at St. James, where I fulfilled my vow with great devotion. On the return journey I met with a merchant of Boulogne in Leon, and to him I was indebted for acquaintance with Master Candies, a doctor of great learning who was Jewish by nation but now a Christian. When I shewed him my copy of the figures he was ravished with wonder and joy, and asked with great earnestness whether I could give him news of the

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book from which they were taken. He spoke in Latin and I answered in the same language that if anyone could decipher the enigma there was good hope of learning its whereabouts. He began at once to decipher the beginning.

'To shorten this part of the story he had heard much talk of the work but as of a thing that was utterly lost. I resumed my journey in his company, proceeding from Leon to Ovideo and thence to Sareson, at which port we set sail for France and arrived in due time, after a prosperous voyage. On our way to Paris my companion most truly interpreted the major or part of my figures, in which he found great mysteries, even to the points and pricks. But unhappily when we reached Orleans this learned man fell sick and was afflicted with extreme vomitings, a recurrence of those from which he had suffered at sea. He was continually in fear of my leaving him, and though I was ever at his side he would still be calling me. To my great sorrow he died on the seventh day, and to the best of my ability I saw that he was buried in the Church of Holy Cross at Orleans. There he still lies, and may God keep his soul, seeing that he made a good Christian end.

'He who would see the manner of my arrival home and the satisfaction of Peronelle may look on us both as we are painted on the door of. the Chapel of St. James of the Boucherie hard by my house. We are shewn on our knees, myself at the feet of St. James of Spain and she at those of St. John, to whom she prayed so often. By the grace of God and the intercession of the Holy and Blessed Virgin, as also of the Saints just mentioned, I had gained that which I desired, being a knowledge of the First Matter, but not as yet of its initial preparation, a thing of all else most difficult in the world. In the end, however, I attained this also, after errors innumerable through the space of some

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three years, during which I did nothing but study and work as you will see me depicted outside the arch at the Chapel of St. James and St. John, ever praying to God rosary in hand, engrossed in a book, pondering the words of the philosophers and proving various operations suggested by their study. The fact of my success was revealed to me by the strong odour, and thereafter I accomplished the mastery with ease indeed I could scarcely miss the work had I wished, given a knowledge of the prime agents, their preparation and following my book to the letter. On the first occasion projection was made upon Mercury, of which I transmuted a half pound or thereabouts into pure silver, better than that of the mine, as I and others proved by assaying several times. This was done on a certain Monday, the seventeenth day of January 1392, Peronelle only being present. Thereafter, still following--word for word--the directions of my book, about five o'clock in the evening of the twenty-fifth day of the following April I made projection of the Red stone on the same amount of Mercury, still at my own house, Peronelle and no other with me, and it was duly transmuted into the same quantity of pure gold, much better than that of the ordinary metal, softer and more pliable. I speak in all truth. I have made it three times, with the aid of Peronelle, for she helped me in all my operations and understood the subject as well as myself. She could have done it alone without doubt, had she desired, and would have brought it to the same term. The first occasion gave me all that I needed, but I took great delight in contemplating the wonderful works of Nature within the vessels, and to signify that I made three transmutations you have only to look at the arch and the three furnaces depicted thereupon, answering to those which served in our operations.

'For a considerable time I was in no little anxiety

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lest Peronelle should prove unable to conceal her happiness and should let fall some words among her kinsfolk concerning our great treasure. I judged of her joy by my own, and great joy, like great sorrow is apt to diminish caution. But the most high God in His Goodness had not only granted me the blessing of the Stone, He had given me a chaste and prudent wife, herself endowed with reason, qualified to act reasonably, and more discreet and secret than other women are for the most part. Above all she was very devout and having no expectations of children, for we were now advanced in years, she began--like myself-- to think of God and to occupy herself with works of mercy. Before I wrote this commentary, which was towards the end of the year 1413, after the passing of my faithful companion, whom I shall lament all the days of my life, she and I had already founded and endowed fourteen hospitals, had built three Chapels and provided seven Churches with substantial gifts and revenues, as well as restoring their cemeteries.'

Nicholas Flamel died eventually in 1415 at the age of one hundred and sixteen years. Some evidence of his house, dating from 1407, is still to be seen in the building of 51, rue de Montmorency in Paris, and in the Musée de Cluny there is an inscribed tablet from his tomb in the old Church of St. Jaques-la-Boucherie, now demolished. This tablet, which is quite unique, had an interesting and somewhat chequered career. Lost for many years, after the demolition of St. Jacques-laBoucherie in 1717, it was eventually found in a shop in the rue des Arias, where the owner, a greengrocer and herbalist, had been using the smooth marble back as a chopping block for his herbs.

The tablet itself measures 58 x 45 centimetres, and

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is four centimetres thick. At the top is a carved representation of Christ, St. Peter, and St. Paul, and the inscription records that Nicholas Flamel, formerly a scrivener, left certain moneys and properties for religious and charitable purposes, including gifts to churches and hospitals in Paris.

I have retailed this account of Flamel's experiences in full as it seems to me to be of no mean interest, despite the fact that certain authorities have doubted its veracity. My own feeling about it is that the history is a true one; that the book of Abraham the Jew to which Flamel refers is evidently an allegorical writing of the whole process, and that the corresponding pictures are, to anyone versed in alchemical language, representative of the different phases of the work. Some writers and critics, certainly, have held these allegories up to ridicule as the outpourings of religious visionaries, but here I think they demonstrate their ignorance of the whole process. One of the greatest proofs of the truth of this history is, in my opinion, the point at which Flamel refers to the attainment of the First Matter. Of this he says 'The fact of my success was revealed to me by the strong

odour,' and this fact I myself have demonstrated in the laboratory; the odour is unmistakable, and the gas of such a volatile nature that it pervades the whole house. In the theoretical and practical sections I shall refer to this more fully.

CHAPTER IV

BASIL VALENTINE

RECORDS of the life of Basilius Valentinus, the Benedictine monk who for his achievements in the chemical sphere has been given the title of Father of Modern Chemistry, are a mass of conflicting evidence. Many and varied are the accounts of his life, and historians seem quite unable to agree as to his exact identity, or even as to the century in which he lived. It is generally believed, however, that 1394 was the year of his birth, and that he did actually join the Benedictine Brotherhood, eventually becoming Canon of the Priory of St. Peter at Erfurt, near Strasburg, although even these facts cannot be proved.

Whatever his identity, Basil Valentine was undoubtedly a great chemist, and the originator of many chemical preparations of the first importance. Amongst these are

the preparation of spirit of salt, or hydrochloric acid from marine salt and oil of vitriol (sulphuric acid)

the extraction of copper from its pyrites (sulphur) by transforming it firstly into copper sulphate, and then plunging a bar of iron in the watery dissolution of this product:

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the method of producing sulpho-ether by the distillation of a mixture of spirit of wine and oil of vitriol:

the method of obtaining brandy by the distillation of wine and beer, rectifying the distillation on carbonate of potassium.

In his writings he has placed on record many valuable facts, and whether Basil Valentine is the correct name of the author or an assumed one matters little, since it detracts nothing from the value of his works, or the calibre of his practical experiments. From his writings one gathers that he was indeed a monk, and also the possessor of a mind and understanding superior to that of the average thinker of his day. The ultimate intent and aim of his studies was undoubtedly to prove that perfect health in the human body is attainable, and that the perfection of all metallic substance is also possible. He believed that the physician should regard his calling in the nature of a sacred trust, and was appalled by the ignorance of the medical faculty of the day whose members pursued their appointed way in smug complacency, showing little concern for the fate of their patients once they had prescribed their pet panacea.

The following quotation from Basil Valentine's 'Triumphal Chariot of Antimony' is from the Latin version published at Amsterdam in 1685, and translated into English and published by James Elliott & Co., Falcon Court, Fleet Street, E.C., in 1893.

' . . . this quality of doctor,' he writes, 'cannot prepare his own medicines (such as they are) but must leave that work to another. He does not even know

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the colour of the remedies which he prescribes. He has not the slightest idea whether they are white or black, red or grey, blue or yellow, or whether the medicament is hot, cold, dry, or humid. He only knows one thing--that he has found the name of that medicine in his books, and pluming himself on the antiquity of his hoary knowledge, he claims the right of prior possession.

'Here again I am tempted to cry woe upon these foolish doctors whose consciences are seared with a hot iron, who do not care in the least for their patients, and will be called to a terrible account for their criminal folly on the day of judgment. Then they will behold Him whom they have pierced by neglecting their neighbour's welfare, while pocketing his money, and will see at last that they ought to have laboured night and day, in order to acquire greater skill in the healing of disease. Instead of this they complacently go on trusting to chance, prescribing the first medicine they happen to find in their books, and leaving the patient and the disease to fight it out as best they can. They do not even trouble to enquire in what way the medicines they prescribe are prepared. Their laboratory, their furnace, their drugs are at the Apothecary's, to whom they rarely or never go. They inscribe upon a sheet of paper, under the magic word "Recipe," the names of certain medicines, whereupon the Apothecary's assistant takes his mortar and pounds out of the wretched patient whatever health may still be left in him.

'Change these evil times, oh, God! Cut down these trees, lest they grow up to the sky! Overthrow these overweening giants, lest they pile mountain upon mountain and attempt to storm heaven! Protect the conscientious few who quietly strive to discover the mysteries of Thy creation!

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'I will ask all my brothers in our Monastery to unite with me in earnest prayer, by day and by night, that God may enlighten the ignorance of these pseudo-doctors, that they may understand the virtues which he has implanted in created things, and may learn also that they can become manifest and operative only by means of that preparation which removes all harmful and poisonous impurities. I trust that God will answer our prayer, and that some of my brothers at least will survive to witness the blessed change which shall then take place on earth, when the thick veil of ignorance shall have been removed from the eyes of our opponents, and their minds shall have been enlightened to find the

lost piece of silver. May God, who overrules the destinies of men, in His goodness and mercy bring about this consummation.'

On the subject of the perfection of metallic bodies, as in his reference to the Spagyric Art, the Grand Magistram, the Universal Medicine, the Tinctures to transmute metals and other mysteries of the alchemist's art, he has completely mystified not only the lay reader, but the learned chemists of his own and later times. In all his works the important key to a laboratory process is apparently omitted. Actually, however, such a key is invariably to be found in some other part of the writings, probably in the midst of one of the mysterious theological discourses which he was wont to insert among his practical instructions, so that it is only by intensive study that the mystery can be unravelled.

His most famous work is his 'Currus Triumphalis Antimonii' ('The Triumphal Chariot of Antimony')

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[paragraph continues] It has been translated into German, French, and English, and has done more to establish his reputation as a chemist than any other. The best edition is undoubtedly that published at Amsterdam in 1671 with a commentary by Theodorus Kerckringius. In his preface Kerckringius states that he had actually spoken with Valentine besides studying his works. He speaks of Basil as 'the prince of all chemists, and the most learned, upright, and lucid of all alchemistic writers. He tells the careful student everything that can be known in alchemy; of this I can most positively assure you.' A perusal of this book makes it quite evident that Valentine had investigated very thoroughly the properties of antimony, and the findings on his experimental work with this metal have been brought forward as recent discoveries by chemists of our day.

His other works are 'The Medicine of Metals,' 'Of Things Natural and Supernatural,' 'Of the First Tincture, Root and Spirit of Metals,' 'The Twelve Keys,' and his 'Last Will and Testament.' It is alleged that this last work remained concealed for a number of years within the High Altar of the church belonging to the Priory. Such a story is quite feasible, since alchemists both before and after this era, deeming their works unfit for the age in which they were written, are known to have buried or otherwise secreted their writings for the discovery and benefit, as they doubtless hoped, of a more deserving and more enlightened age. Such manuscripts would very often not be discovered for several generations after the death of the author.

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In view of his other outstanding achievements as a chemist of great ability, it seems not illogical to suppose that Valentine's Universal Method of Medicine should be capable of achieving as great a measure of success as his other somewhat more prosaic discoveries.

CHAPTER V
PARACELSUS

AUROLUS PHILLIPUS THEOPHRASTUR BOBASTUR VON HOHENHEIM, immortalized as Paracelsus, was born in 1493. He was the son of a physician of repute, who has been described as a Grand Master of the Teutonic Order, and it was from him that Paracelsus took his first instruction.

At the age of sixteen he entered the University at Basle, where he applied himself to the study of alchemy, surgery, and medicine. With the science of alchemy he was already acquainted, having previously studied the works of Isaac Hollandus, whose writings roused in him the ambition to cure disease by medicine superior to the material at that time in use, for apart from his incursions into alchemy, Paracelsus is credited with the introduction of opium and mercury into medicine, while his works indicate an advanced knowledge of the science and principles of magnetism. These are some of the achievements which would seem to justify Manly Hall's description of him as 'the precursor of chemical pharmacology and therapeutics and the most original medical thinker of the sixteenth century.'

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The Abbot Trithemius, an adept of a high order, and the instructor of the illustrious Henry Cornelius Agrippa, was responsible for Paracelsus' initiation into the science of alchemy. In 1516 he was still pursuing his research in mineralogy, medicine, surgery, and chemistry under the guidance of Sigismund Fugger, a wealthy physician of the city, but was forced to leave Basle hurriedly after trouble with the authorities over his studies in necromancy. He started out on a nomad's life, supporting himself by astrological predictions and occult practices of various kinds.

His wanderings took him through Germany, France, Hungary, the Netherlands, Denmark, Sweden, and Russia. In Russia he is reported to have been taken prisoner by the Tartars and brought before the Grand Cham at whose court he became a great favourite. Finally, assuming this story to be true, he accompanied the Cham's son on an embassy from China to Constantinople, the city in which the supreme secret, the universal dissolvent, the alkahest, was imparted to him by an Arabian adept. For Paracelsus, as Manly Hall has said, gained his knowledge 'not from coated pedagogues, but from dervishes in Constantinople, witches, gipsies, and sorcerers, who invoked spirits and captured the rays of the celestial bodies in dew; of whom it is said that he cured the incurable, gave sight to the blind, cleansed the leper, and even raised the dead, and whose memory could turn aside the plague.'

Paracelsus ultimately returned to Europe, passing along the Danube into Italy where he became an army surgeon. It was here apparently that his wonderful

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cures began. In 1526, at the age of thirty-two, he re-entered Germany, and at the university he had entered as a youth took a professorship of physics, medicine, and surgery. This was a position of some considerable importance, and was offered to him at the instance of Erasmus and Ecolampidus. Perhaps it was his behaviour at this time that eventually led to his title 'the Luther of physicians,' for in his lectures he made so bold as to denounce as antiquated the systems of Galen and his school, whose teachings were held to be so unalterable and inviolable by the authorities of that time, that the slightest deviation from their teachings was regarded as nothing short of heretical. As a crowning insult he actually burnt the works of these masters in a brass pan with sulphur and nitre! This high-handed behaviour, coupled with his original ideas, made him countless enemies. The fact that the cures he performed with his mineral medicines justified his teachings merely served further to antagonize the medical faculty, infuriated at their authority and prestige being undermined by the teachings of a 'heretic' and 'usurper.' Thus Paracelsus did not long retain his professorship at Basle, but was forced once again to leave the city and betake himself to a wanderer's life.

During the course of his second exile we hear of him in 1526 at Colmar, and in 1530 at Nuremburg, once again in conflict with the doctors of medicine, who denounced him as an impostor, although once again he turned the tables on his opponents by his successful treatment of several bad cases of elephantiasis, which he followed up during

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the next ten years by a series of cures which were amazing at the period.

Franz Hartmann in his 'Paracelsus' says:

'He proceeded to Maehren, Kaernten, Krain, and Hungary, and finally to Salzburg, to which place he was invited by the Prince Palatine, Duke Ernst of Bavaria, who was a great lover of the secret art. But he was not destined to enjoy a long time the rest he so richly deserved. . .'

He died in 1541 after a short sickness in a small room at the White Horse Inn near the quay, and his body was buried in the graveyard of St. Sebastian. One writer supposes the event to have been accelerated by a scuffle with assassins in the pay of the orthodox medical faculty, but there is no actual foundation for this story.

Not one of his biographers seems to have found anything remarkable in the fact that at sixteen years of age Paracelsus was already well acquainted with alchemical literature. Even allowing for the earlier maturity of a man in those times, he must still have been something of a phenomenon in mental development. Certain it is that few of his contemporaries either could or would grasp his teachings, and his consequent irritation and arrogance in the face of their stupidity and obstinacy is scarcely to be wondered at. Although he numbered so many enemies among his fellow physicians, he also had his

disciples, and for these no praise was too high for him. He was worshipped as their Noble and Beloved Monarch, the German Hermes, the Philosopher Trismegistus, Dear Preceptor

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and King, Theophrastus of Blessed Memory and Immortal Fame.

I am indebted to Mr. Arthur Edward Waite's translation from the German of the Hermetic and Alchemic Writings of Paracelsus for many of these facts of I life.

CHAPTER VI

ALCHEMY IN THE SIXTEENTH AND SEVENTEENTH CENTURIES

The first man to teach the chemistry of the human body and to declare, as did Paracelsus, that the true purpose of chemistry was the preparation of medicine for the treatment of disease was one Jean Baptista van Helmont, a disciple of Paracelsus, sometimes called the Descartes of Medicine.

In his treatise, 'De Natura Vitae Eternae,' he writes

'I have seen and I have touched the Philosophers' Stone more than once. The colour of it was like saffron in powder, but heavy and shining like pounded glass. I had once given me the fourth of a grain--I call a grain that which takes 600 to make an ounce. I made projection with this fourth part of a grain wrapped in paper upon eight ounces of quicksilver heated in a crucible. The result of the projection was eight ounces, lacking eleven grains, of the most pure gold.'

In his early thirties van Helmont retired to an old castle in Belgium near Brussels and remained there, almost unknown to his neighbours until his death in his sixty-seventh year. He never professed to have actually prepared the Philosophers' Stone, but gained

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his knowledge from alchemists he contacted during his years of research.

Van Helmont also gives particulars of an Irish gentleman named Butler, a prisoner in the Castle of Vilvord in Flanders, who during his captivity performed strange cures by means of the Hermetic medicine. The news of his cure of a Breton monk, a fellow-prisoner suffering from severe erysipelas, by the administration of almond milk in which he had merely dipped the Philosophers' Stone brought van Helmont, accompanied by several noblemen, post-haste to the Castle to investigate the case. In their presence Butler cured

an aged woman of 'megrim' by dipping the Stone into olive-oil and then anointing her head. There was also an abbess who had suffered for eighteen years with paralysed fingers and a swollen arm. These disabilities were removed by applying the Stone a few times to her tongue.

In 'Lives of the Alchemystical Philosophers,' published in 1815, it is stated that prior to the events at Vilvord, Butler attracted some attention by his transmutations in London during the reign of James I. He is said to have gained his knowledge in Arabia and in this way. When a ship in which he had once taken passage was captured by African pirates, Butler was taken prisoner and sold into slavery in Arabia. His Arab master was an alchemical worker with knowledge of the correct processes. Butler assisted him in some of his operations, and when later he was able to make his escape from captivity, he carried off a large portion of the Red Powder.

Denys Zachare in his memoirs gives an interesting

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account of his pursuit of the Philosophers' Stone. At the age of twenty he set out to Bordeaux to undertake a college curriculum, and hence to Toulouse for a course of law. In this town he made the acquaintance of some students in possession of a number of alchemical books. It seems that at this time there was a craze for alchemical experiments among the students of Paris and other French towns, and this craze caught Zachare's imagination. His law studies were forsaken and his experiments in alchemy began. On his parents' death, having expended all his money on this new love of his he returned home and from their estate raised further money to continue his research. For ten years, according to his own statement, after experiments of all sorts and meetings with countless men with a method to sell, he sat down to study carefully the writings of the philosophers on the subject, and states that it was Raymond Lully's 'Testament, Codicil, and Epistle' addressed to King Robert that gave him the key to the secret. From the study of this book and 'The Grand Rosary' of Arnold de Villeneuve, he formulated a plan entirely different from any he had previously followed. After another fifteen months of toil he says:

'I beheld with transport the evolution of the three successive colours which testify to the True Work. It came finally at Eastertide; I made a projection of my divine Powder on quicksilver, and in less than an hour it was converted into fine gold. God knows how joyful I was, how I thanked him for this great grace and favour, and prayed for His Holy Spirit to pour yet more light upon me that I might use what I had attained only to His praise and honour.'

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In his one writing entitled 'Opusculum Chemicum' he gives his own personal narrative and states that the Art is the gift of God alone. The methods and possibilities of the transmutation of metals and the Tincture as a Medicine are also considered.

There is also the evidence of John Frederick Helvetius, as testified in 1666. He made claim to be an adept, but received the powder of transmutation from another. He writes:

'On December 27th, 1666, and in the forenoon, there came a certain man to my house who was unto me a complete stranger, but of an honest, grave and authoritative mien, clothed in a simple garb like that of a Memnonite. He was of middle height, his face was long and slightly pock-marked, his hair was black and straight, his chin close-shaven, his age about forty-three or forty-four, and his native place North Holland, so far as I could make out. After we had exchanged salutations, he inquired whether he might have some conversation with me. It was his idea to speak of the Pyrotechnic Art, as he had read one of my tracts, being that directed against the Sympathetic Powder of Sir Kenelm Digby, in which I implied a suspicion whether the Great Arcanum of the Sages was not after all a gigantic hoax. He took therefore this opportunity of asking if indeed I could not believe that such a Grand Mystery might exist in the nature of things, being that by which a physician could restore any patient whose vitals were not irreparably destroyed. My answer allowed that such a Medicine would be a most desirable acquisition for any doctor and that none might tell how many secrets there may be hidden in Nature, but that as for me--though I had read much on the truth of this Art--it had never been my fortune

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to meet with a Master of Alchemical Science. I inquired further whether he was himself a medical man since he spoke so learnedly about the Universal Medicine, but he disclaimed my suggestion modestly, describing himself as a brass-founder, who had always taken great interest in the extraction of medicines from metals by means of fire. After some further talk the Artist Elias--for he it was--addressed me thus:

"Seeing that you have read so much in the writings of the alchemists concerning the Stone, its substance, colour and wonderful effects, may I be allowed to question whether you have yourself prepared it."

'On my answering him in the negative he took from his bag an ivory box of cunning workmanship in which there were three large pieces of a substance resembling glass or pale sulphur and informed me that here was enough of the Tincture to produce twenty tons of gold.

'When I held the treasure in my hands for some fifteen minutes listening to an account of its curative properties, I was compelled to return it, not without a certain degree of reluctance. After thanking him for his kindness I asked why it was that his Tincture did not display that ruby colour which I had been taught to regard as characteristic of the Philosophers' Stone. He replied that the colour made no difference and that the substance was sufficiently mature for all practical purposes. He refused somewhat brusquely my request for a piece of his substance, were it no larger than a coriander seed, adding in a milder tone that he could not do so for all the wealth which I possessed; not indeed on account of its preciousness but for another reason that it was not lawful to divulge.

Indeed, if fire could be destroyed by fire he would cast it rather into the flames. Then after a little consideration he asked whether I could not shew him into a room

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at the back of the house, where we should be less liable to observation. Having led him into the state parlour, he requested me to produce a gold coin, and while I was finding it he took from his breast pocket a green silk handkerchief wrapped about five medals, the gold of which was infinitely superior to that of my own money. Being filled with admiration, I asked my visitor how he had attained this most wonderful knowledge in the world, to which he replied that it was a gift bestowed upon him freely by a friend who had stayed a few days at his house, who had taught him also how to change common flints and crystals into stones more precious than rubies, chrysolites and sapphires.

"He made known to me further," said the artist, "the preparation of crocus of iron, an infallible cure for dysentery; of a metallic liquor, which was an efficacious remedy for dropsy, and of other medicines."

To this, however, I paid no great heed as I, Helvetius, was impatient to hear about the Great Secret of all. The artist said further that his master caused him to bring a glass full of warm water to which he added a little white powder and then an ounce of silver, which melted like ice therein.

"Of this he emptied one half and gave the rest to me. Its taste resembled that of fresh milk, and the effect was most exhilarating."

I asked my visitor whether the potion was a preparation of the Philosophers' Stone, but he replied that I must not be curious. He added presently that at the bidding of his master he took down a piece of lead water-pipe and melted it in a pot, when the master removed some sulphurous powder on the point of a knife from a little box, cast it into the molten lead, and after exposing the compound for a short time to a fierce fire he poured forth a great mass of liquid gold upon the brick floor of the kitchen.

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"The Master bade me take one-sixteenth of this gold as a keepsake for myself and distribute the rest among the poor, which I did by making over a large sum in trust for the Church of Sparrendaur. In fine, before bidding me farewell, my friend taught me this Divine Art."

When my strange visitor had concluded his narrative, I besought him in proof of his statement to perform a transmutation in my presence. He answered that he could not do so on that occasion but that he would return in three weeks and if then at liberty to do so he would shew me something that would make me open my eyes. He returned punctually on the promised day and invited me to a walk, in the course of which we spoke

profoundly on the secrets of Nature in fire, though I noticed that my companion was exceedingly reserved on the subject of the Great Secret. When I prayed him, however, to entrust me with a morsel of his precious Stone, were it no larger than a rape seed he delivered it like a princely donation. When I expressed a doubt whether it would be sufficient to tinge more than four grains of lead he eagerly demanded it back. I complied, hoping that he would exchange it for a larger fragment, instead of which he divided it with his thumb, threw half in the fire and returned the rest, saying

"It is yet sufficient for you."

The narrative goes on to state that on the morrow Helvetius prepared six drachms of lead, melted it in a crucible, and cast on the Tincture. There was a hissing sound and a slight effervescence, and after fifteen minutes Helvetius found that the lead had been transformed into the finest gold, which on cooling glittered and shone as gold indeed. A goldsmith to whom he took this declared it to be the purest gold that he had

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ever seen and offered to buy it at fifty forms the ounce. Amongst others the Master of the Mint came to examine the gold and asked that a small part might be placed at his disposal for examination. Being put through the tests with aqua-fortis and antimony it was pronounced pure gold of the finest quality. Helvetius adds in a later part of his writing that there was left in his heart by the Artist a deeply seated conviction that 'through metals and out of metals, purified by highly refined and spiritualized metals, there may be prepared the Living Gold and Quicksilver of the Sages, which bring both metals and human bodies to perfection.'

In the Helvetius tract is also testimony of Kuffle and of his conversion to a belief in alchemy as the result of an experiment which he had been able to perform himself, although no indication is given of the source from which he obtained his powder of projection.

Secondly, there is an account of a silversmith named Gril, who in the year 1664 at the city of the Hague, converted a pound of lead partly into gold and partly into silver, using a tincture received from a certain John Caspar Knoettner. This projection was made in the presence of many witnesses and Helvetius himself examined the precious metals obtained from the operation.

In 1710 Sigmund Richter published his 'Perfect and True Preparation of the Philosophical Stone' under the auspices of the Rosicrucians. Another representative of the Rosy Cross was the mysterious Lascaris, a descendant of the royal house of Lascaris, an old Byzantine family, who spread the knowledge of

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the Hermetic art in Germany during the eighteenth century. Lascaris affirmed that when unbelievers beheld the amazing virtues of the Stone they would no longer be able to regard alchemy as a delusive art. He appears to have performed transmutation in different parts of Germany and then to have disappeared into the blue and so out of history.

CHAPTER VII ENGLISH ALCHEMISTS

In England the first known alchemist was Roger Bacon, a scholar of outstanding attainment, who was born in Somersetshire in 1214. He made extraordinary progress even in his boyhood studies, and on reaching the required age joined the Franciscan Order. From Oxford he passed on to Paris where he studied medicine and mathematics. On his return to England he applied himself to the study of philosophy and languages, with such success that he wrote grammars of the Latin, Greek, and Hebrew tongues.

Although Bacon has been described as a physician rather than a chemist, we are indebted to him for many scientific discoveries. He was almost the only astronomer of his time and in this capacity rectified the Julian calendar which, although submitted to Pope Clement IV in 1267, was not put into practice until a later Papacy. He was responsible also for the physical analysis of convex glasses and lenses, the invention of spectacles and achromatic lenses, and if not for the actual construction, at any rate for the theory of the telescope. As a student of chemistry he called attention to the chemical role played by air in combustion, and having carefully studied the properties of saltpetre, taught its purification by dissolution in water and by crystallisation.

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From certain of his letters we may learn that Bacon anticipated most of the achievements of modern science. He maintained that vessels might be constructed which would be capable of navigation without rowers, and which, under the direction of a single man, could travel through the water at a speed hitherto undreamt of. He also predicted that it would be equally possible to construct cars which 'might be set in motion with marvellous rapidity, independently of horses and other animals,' and flying machines which would beat the air with artificial wings

It is scarcely surprising that in the atmosphere of superstition and ignorance which reigned in Europe during the middle ages Bacon's achievements were attributed to his communication with devils, and that his fame spread through Western Europe not as a savant, but as a great magician! His great services to humanity were met with censure, not gratitude, and to the Church his teachings seemed particularly pernicious. She accordingly took her place as one of his foremost adversaries, and even the friars of his own order refused his writings a place in their library. His persecutions culminated in

1279 in imprisonment and a forced repentance of his labours in the cause of art and science.

Amongst his many writings there are extant two or three works on alchemy from which it is quite evident that not only did he study and practise the science, but that he obtained his final objective, the Philosophers' Stone. Doubtless during his lifetime his persecutions led him to conceal carefully his practice of the Hermetic art and to consider the revelation of such matters unfit

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for the uninitiated. 'Truth,' he writes, 'ought not to be shown to every ribald, for then that would become most vile which, in the hand of a philosopher, is the most precious of all things.'

Sir George Ripley, Canon of Bridlington Cathedral, Yorkshire, placed alchemy on a higher level than many of his contemporaries by dealing with it as a spiritual and not merely a physical manifestation. He maintained that alchemy is concerned with the mode of our spirit's return to God who gave it. He wrote in 1471 his 'Compound of Alchemy' with its dedicatory epistle to Edward IV. It is also reported of this Canon of Bridlington that he provided funds for the Knights of St. John by means of the Philosophers' Stone.

In the sixteenth century Pierce, the Black Monk, wrote on the Elixir the following:

'Take earth of Earth, Earth's Mother, Water of Earth, Fire of Earth and Water of the Wood. These are to lie together and then be parted. Alchemical gold is made of three pure souls, purged as crystal. Body, soul, and spirit grown into a Stone, wherein there is no corruption: this is to be cast on Mercury and it shall become most worthy gold.'

Other works of the sixteenth century include Thomas Charnock's 'Breviary of Philosophy' and the *additamenta* thereto, and 'Enigma' in 1572. He also wrote a memorandum in which he states that he attained the transmuting powder when his hairs were white.

In the sixteenth century also lived Edward Kelly, born 1555. He seems to have been an adventurer, and is reputed to have lost his ears at Lancaster on an accusation of producing forged title deeds. Whether

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this is true or not, the fact remains that Dr. Dee, a learned man of the Elizabethan era, was very interested in Kelly's clairvoyant visions, although it is difficult to determine whether Kelly really was a genuine seer since his life was such an extraordinary mixture of good and bad.

In some way or other Kelly does appear to have come into possession of the Red and White Tinctures, since Elias Ashmole printed at the end of 'Theatrum Chemicum Britannicum' a tract entitled 'Sir Edward Kelly's Work' and says:

"Tis generally reported that Doctor Dee and Sir Edward Kelly were so strangely fortunate as to find a very large quantity of the Elixir in some part of the ruins of Glastonbury Abbey, which was so incredibly rich in virtue (being one upon 272,330), that they lost much in making projection by way of trial before they found out the true height of the Medicine.'

How true that may be is a moot point, but it is a fact that in March 1583 the Count Palatine of Siradia, Prince of Poland, Adalbert Alask, while visiting the Court of Queen Elizabeth, sought an acquaintance with Dr. Dee to discuss his experiments, in which he became so interested that he was accompanied by Dee and Kelly and their families on his return to Cracow. The Prince took them from Cracow to Prague in anticipation of favours at the hand of the Emperor, Rudolph II, but their attempt to get into touch with Rudolph was unsuccessful. In Prague at that time a great interest was evinced in alchemy by all and sundry, but in 1586, by reason of an edict of Pope Sixtus V, Dee and Kelly were forced to flee the city.

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They finally found peace and plenty at the Castle of Trebona in Bohemia as guests of Count Rosenberg, the Emperor's Viceroy in that country. During that time Kelly made projection of one minim on an ounce and a quarter of mercury and produced nearly an ounce of best gold, which gold was afterwards distributed from the crucible.

In February 1588, following a breach between them, the two men parted, Dee making for England and Kelly for Prague, where Rosenberg had persuaded the Emperor to quash the Papal decree. Through the introduction of Rosenberg, Kelly was received and honoured by Rudolph as one in possession of the Great Secret of Alchemy. From him he received besides a grant of land and the freedom of the city, a councillorship of state and apparently a title, since he was known from that time forward as Sir Edward Kelly. These honours are evidence that Kelly had undoubtedly demonstrated to the Emperor his knowledge of transmutation, but the powder of projection had now diminished, and to the Emperor's command to produce it in ample quantities, he failed to accede, being either unable or unwilling to do so. As a result he was cast into prison at the Castle of Purglitz near Prague where he remained until 1591, when he was restored to favour. He was interned a second time, however, and in 1595, according to chronicles, whilst attempting to escape from his prison, fell from a considerable height and was killed at the age of forty.

In the seventeenth century lived Eugenius Philalethes or Thomas Vaughan. Vaughan came from Wales and his writings were regarded as an illustration of the

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purely spiritual mystery within the science of alchemy, but whatever the various interpretations put upon his work, Vaughan was undoubtedly endeavouring to show that alchemy was demonstratable in every phase of consciousness, physical, mental, and spiritual. His work, 'Lumen de Lumine,' is an alchemical discourse and deals with his subject in the phases I have mentioned. His medicine is a spiritual substance inasmuch as it is the Quintessence or the Divine Life manifesting through all form, both physical and spiritual. His gold is the philosophic gold of the physical world as well as the wisdom of the spiritual. His stone is the touchstone which transmutes everything and is again spiritual and physical, and the statement that the Medicine can only be contained in a glass vessel signifies a tangible glass container as well as the purified body of the adept.

Thomas Vaughan was a Magus of the Rosicrucian Order and he knew and understood that the science of alchemy as such must manifest throughout all planes of consciousness.

Eirenaeus Philalethes, by reason of his very numerous writings, must be mentioned. There has been much discussion as to whether this was the name of another adept, or merely another pen name for Vaughan. Mr. Waite has attempted to prove to his satisfaction that they were two different men. 'Personally, I should attribute both names to Thomas Vaughan, but although the question of these authors' identity may make interesting debating material, it is of negligible importance from the standpoint adopted in this book.

In his preface to the Open Entrance from the 'Collectanea

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[paragraph continues] Chymica,' published by William Cooper in 1684, he gives testimony:

'I being an adept anonymous, a lover of learning, and a philosopher, decreed to write this little treatise of medicinal, chemical and physical secrets in the year of the world's redemption 1645, in the three and twentieth year of my age, that I may pay my duty to the Sons of Art, that I might appear to other adepts as their brother and equal. Now therefore I presage that not a few will be enlightened by these my labours. These are no fables, but real experiments which I have made and know, as every other adept will conclude by these lines. In truth, many times I laid aside my pen, designing to forbear from writing, being rather willing to have concealed the truth under a mask of envy, but God compelled me to write and Him I could in no wise resist, who alone knows the heart and unto Whom be glory for ever. I believe that many in this last age of the world shall be rejoiced with the Great Secret because I have written so faithfully, leaving of my own will nothing in doubt for a young beginner. I know many already who possess it in common with myself, and am persuaded that I shall yet be acquainted in the immediate time to come. May God's most holy will be done therein. I acknowledge myself all unworthy of bringing those things about, but in such matters I submit in adoration to Him, to Whom all creation is subject, Who created all to this end, and having created, preserves them.'

He then goes on to give an account of the transmutation of metals into silver and gold, and also of the fact that the medicine administered to some at the point of death affected their miraculous recovery.

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Of one occasion he writes:

'On a time in a foreign country I would have sold so much pure silver worth £600, but although I was dressed like a merchant they said unto me presently that the said metal was made by Art. When I asked their reasons it was answered "We know the silver that comes from England, Spain, and other places, but this is none of these kinds." On hearing this I withdrew suddenly, leaving the silver behind me as well as its price and never returning."

Again he remarks:

'I have made the Stone: I do not possess it by theft but by the gift of God. I have made it and daily have it in my power, having formed it often with my own hands. I write the things that I know.'

In the last chapter of the Open Entrance is his message to those who have attained the goal:

'He who hath once, by the blessing of God, perfectly attained this Art, I know not what in the world he can wish but that he may be free from all snares of wicked men so as to serve God without distraction. But it would be a vain thing by outward pomp to seek for vulgar applause. Such trifles are not esteemed by those who have this Art, nay, rather they despise them. He therefore whom God hath blessed with this talent has this field of content. First, if he should live a thousand years and every day provide for a thousand men, he could not want, for he may increase his Stone at his pleasure, both in weight and virtue so that if a man would, one man might transmute into perfect gold and silver all the imperfect metals that are in the whole world. Secondly, he may by this Art make precious stones and gems, such as cannot be paralleled in Nature for goodness and greatness. Thirdly and lastly, he

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hath a Medicine Universal, both for prolonging life and curing of all diseases, so that one true adeptist can easily cure all the sick people in the world I mean his medicine is sufficient.

'Now to the King, Eternal, Immortal and sole Almighty, be everlasting praise for these His unspeakable gifts and invaluable treasures. Whosoever enjoyeth this talent, let him be sure to employ it to the glory of God and the good of his neighbours, lest he be found

ungrateful to God his Creditor--who has blessed him with so great a talent--and so be in the last day found guilty of misproving it and so condemned.'

His principal works are 'An Open Entrance to the Shut Palace of the King,' 'Ripley Revived,' 'The Marrow of Alchemy' in verse, 'Metallorum Metamorphosis,' 'Brevis Manuductio ad Rubinem Coelestum,' 'Fone Chemicæ Veritatis,' and a few others in the 'Musaeum Hermiticum' and in Manget's collection. There is also the story of a transmutation before Gustavus Adolphus in 1620, the gold of which was coined into medals, bearing the King's effigy with the reverse Mercury and Venus; and of another at Berlin, before the King of Prussia.

Sir Isaac Newton, the famous seventeenth-century mathematician and scientist, though not generally known as an alchemist, was undoubtedly an experimenter in that particular branch of science. If one follows carefully, in the light of alchemical knowledge, the biography of Sir Isaac Newton by J. W. V. Sullivan, I think it is quite easy to realize the experimental theories on which he was working. Sir Arthur Eddington, in reviewing this book, says:

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'The science in which Newton seems to have been chiefly interested, and on which he spent most of his time was chemistry. He read widely and made innumerable experiments, entirely without fruit so far as we know.'

His amanuensis records:

'He very rarely went to bed until two or three of the clock, sometimes not till five or six, lying about four or five hours, especially at spring or the fall of the leaf, at which time he used to employ about six weeks in his laboratory, the fire scarce going out night or day. What his aim might be I was unable to penetrate into.'

I think the answer to this might certainly be that Newton's experiments were concerned with nothing more or less than alchemy.

In the same century Alexander Seton, a Scot, suffered indescribable torments for his knowledge of the art of transmutation. After practising in his own country he went abroad, where he demonstrated his transmutations before men of good repute and integrity in Holland, Hamburg, Italy, Basle, Strasbourg, Cologne, and Munich. He was finally summoned to appear before the young Elector of Saxony, to whose court he went somewhat reluctantly. The Elector, on receiving proof of the authenticity of his projections, treated him with distinction, convinced that Seton held the secret of boundless wealth. But Seton refused to initiate the Elector into his secret, and was imprisoned in Dresden. As his imprisonment would not shake his purpose he was put to the torture. He was pierced, racked, beaten, seared with fire and molten lead, but still he held his peace. At length he was left in solitary confinement

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until his release was finally engineered by the adept Sendivogius. Even to his friend he refused to reveal the secret until shortly before his death, two years after his escape from prison, when he presented Sendivogius with his transmuting powder.

CHAPTER VIII

THE COMTE DE ST. GERMAIN

It is rather remarkable that in the history of alchemy the Comte de St. Germain has not been mentioned. There is no doubt that he was an expert in the art, but of the many stories related about this remarkable man, his achievements in this particular sphere seem to play no part.

St. Germain was a baffling personality. As far as can be ascertained he was the son of Prince Racozy of Transylvania, but, in any case, there can be no doubt that he was of noble birth, a man of great culture and refinement. His history as far as it is known is well worth reading, but does not come within the scope of this book, which is solely concerned with his interest in the alchemic art. To those of my readers interested in dietetics, it may be a point of interest that most of his biographers have noted his habits with regard to food. It was diet, he declared, combined with his marvellous elixir, which constituted the true secret of his longevity, for it may be remembered that records of St. Germain's various appearances in Europe extend over a period of 110 years, during which time his appearance never altered. Always he appeared as a well-preserved man of middle age. Madame la Comtesse

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d'Adhemar, for example, in 'Souvenirs de Marie Antoinette,' gives an excellent description of the Comte, whom Frederick the Great referred to as 'the man who does not die,' and Mrs. Cooper Oakley in her monograph, 'The Comte de St. Germain, the Secret of Kings,' traces him under his various names between the years 1710 and 1822.

The Italian adventurer, Jacques de Casanova de Seingalt, grudgingly admits that the Comte was an adept of the magical arts and a skilled chemist. Upon his telling St. Germain that he was suffering from an acute disease, the Comte invited Casanova to remain for treatment, saying that he would prepare fifteen pills which in three days would restore him to perfect health.

Of St. Germain's athoeter Casanova writes:

'Then he showed me his magistrum, which he called Athoeter. It was a white liquid contained in a well stopped phial. He told me that this liquid was the universal spirit of Nature and that if the wax of the stopper was pricked ever so slightly, the whole contents

would disappear. I begged him to make the experiment. He thereupon gave me the phial and the pin and I myself pricked the wax, when, lo, the phial was empty.'

Casanova further records an incident in which St. Germain changed a twelve sous piece into a pure gold coin. There is other evidence that the celebrated Count possessed the alchemical powder by which it is possible to transmute base metals into gold. He actually performed this feat on at least two occasions as stated by the writings of contemporaries. The

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[paragraph continues] Marquis de Valbelle, visiting St. Germain in his laboratory, found the alchemist busy with his furnaces. He asked the Marquis for a silver six-franc piece, and covering it with a black substance, exposed it to the heat of a small flame or furnace. M. de Valbelle saw the coin change colour until it became a bright red. Some minutes after, when it had cooled a little, the adept took it out of the cooling vessel and returned it to the Marquis. The piece was no longer silver but of the purest gold. Transmutation had been complete. The Comtesse d'Adhemar had possession of this coin until 1766, when it was stolen from her secretary.

One author tells us that St. Germain always attributed his knowledge of occult chemistry to his sojourn in Asia. In 1755 he went to the East for the second time, and writing to Count von Lamberg he said: 'I am indebted for my knowledge of melting jewels to my second journey to India.'

There are too many authentic cases of metallic transmutations to condemn St. Germain as a charlatan for such a feat. The Leopold Hoffman medal, still in the possession of that family, is the most outstanding example of the transmutation of metals ever recorded. Two-thirds of this medal was transformed into gold by the monk Wenzel-Seiler, leaving the balance silver, which was its original state. In the circumstances fraud was impossible as there was but one copy of the medal extant.

For these notes on incidents in St. Germain's life I am indebted to Mr. Manly Hall's introductory material and commentary to the 'Most Holy Trinosophia' (Comte de St. Germain).

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The 'Most Holy Trinosophia,' or 'The Most Holy Threefold Wisdom,' is composed of twelve sections. It is at the same time a picture of the process of Initiation and an Alchemical treatise, a fact which careful perusal will establish. Let me quote from Section XII:

'The hall into which I had just entered was perfectly round it resembled the interior of a globe composed of hard transparent matter, as crystals, so that the light entered from all sides. Its lower part rested upon a vast basin filled with red sand. A gentle and equable

warmth reigned in this circular enclosure. With astonishment I gazed around this crystal globe when a new phenomenon excited my admiration. From the floor of the hall ascended a gentle vapour, moist and saffron yellow. It enveloped me, raised me gently and within thirty-six days it bore me up to the upper part of the globe. Thereafter the vapour thinned. Little by little I descended and finally found myself again on the floor. My robe had changed its colour. It had been green when I entered the hail, but now changed to a brilliant red.'

Here is a picture of the pelican in its sand bath, the process of the sublimation of the contents, and the change of colour which takes place in one of the laboratory processes in the preparation of the Philosophers' Stone. That this preparation is a physical process carried out in a laboratory with water, retorts, sand-bath, and furnaces, there is no doubt. That alchemy is purely a psychic and spiritual science has no basis in fact. A science to be a science must be capable of manifestation on every plane of consciousness; in other words it must be capable of demonstrating the axiom 'as above, so below.' Alchemy can withstand

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this test, for it is, physically, spiritually, and psychically, a science manifesting throughout all form and all life.

The various foregoing records should in some measure bear testimony to the claim of alchemy to be a physical science based on an inner knowledge of the properties of metals. Casanova's description of St. Germain alone is evidence that as recently as the latter part of the eighteenth century, at any rate, a method of preparing a physical 'Stone,' capable of transmuting metals and curing disease was in practice.

Modern science knows of no substance that can change lead or quicksilver into the likeness of solid gold by the mere addition of a grain of red powder, and may therefore choose to scoff at the alchemists' assertions as products of a too-fertile imagination, at their writings as 'gibberish.' But the fact must be borne in mind that the 'assertions' were corroborated by impartial observers, and that the 'gibberish' of the Hermetic tracts is scarcely less intelligible to the layman than is modern chemical phraseology.

PART II
THEORETICAL

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CHAPTER I
THE SEED OF METALS

In this section I am placing before my readers some alchemistical teachings, together with my own interpretation of the theory of alchemy, in an attempt to clarify some of the apparent jargon in which the alchemist expressed his thoughts, and to demonstrate the scientific truth contained therein--a truth as self-evident and comprehensible as any scientific theory of today.

Instead of dealing with chemistry, occultism, and religion as distinct and separate subjects, alchemy has definitely taught the unity of all Life and Manifestation. It has attempted, and I think successfully, to correlate chemistry, occultism, religion, astrology, magic, and mythology, and to present them all as parts of the One Manifestation. It has attempted also to show that as the health and well-being of the body are as necessary to true religion as true religion is necessary to a healthy and balanced body, so occultism, elucidating as it does the unseen aspects of man, is necessary to both. By true religion, of course, I mean, not the dogmatic teaching of any one church or sect, but the Law of Life and Living; and by occultism, the manifestation of Powers working through and with Man to his ultimate perfection.

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That all things proceed from One Thing by the Will of the One Being, that is, that all Manifestation proceeds from one, is the axiom that lies at the root of the theory of all alchemical science. The Hermetic Tract expressed it thus: 'As all things were produced from One by the Mediation of One, so all things are produced from this One Thing by adaptation,' or, in other words, the One in Manifestation has become many. From this One, this Seed, as it were, which the alchemist has called the Alkahest, have proceeded three, Mercury, Sulphur, and Salt, and again from these three have proceeded the many.

Now we must remember that these terms are used by the alchemist very much as the modern chemist uses his terms, which when all is said, convey about as much or as little to the lay mind as do those of the alchemist. The alchemist's Mercury, therefore, must not be confused with the metallic mercury which it resembles neither in texture nor appearance, neither must the Sulphur necessarily possess the qualities of sulphur as we know it, but to a student of alchemy these two substances, together with their salt, convey the idea of the Spirit, the Soul, and the Body. As Paracelsus said: "It is not, however, the common Mercury and the common Sulphur which are the matter of metals, but the Mercury and the Sulphur of the Philosophers are incorporated and inborn in perfect metals and in the forms of them."

It may perhaps simplify matters a little if I give at this point some of the alchemical terms used. The Spirit of Mercury, alternatively called the Quintessence of the Philosophers, Aqua Vitae, Water of Paradise,

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[paragraph continues] Azoth, Mercury of the Philosophers, has also on account of its extreme volatility been termed the Eagle, for unless its container be very efficiently

sealed, it rises into the air and is lost. Now as I have stated in a previous paragraph, when this Spirit of Mercury or Seed of Metals is divided, from it issue two, the White Mercury and the Sulphur, whose oily tincture, being the golden red of the Sun, has earned for it the name of the Red Lion, the Sun, according to astrology, being in the constellation of Leo the Lion. These two, the White and the Red, are looked upon as the female and male principles, the negative and the positive, Lune the Mother and Sol the Father, or Lune the Queen and Sol the King. This idea of the male and female, or positive and negative elements, is as old as time; take, for example, the following extract from the Chinese, translated by Edward Chalmers Werner:

'Mu Kung, or Tung Wang Kung, the God of the Immortals, was also called I Chun Ming and Yu Huang Chun, the Prince Yu Huang.

'The primitive vapour congealed, remained inactive for a time, and then produced living beings, beginning with the formation of Mu Kung, the purest substance of the Eastern Air, and sovereign of the active male principle (yang) and of all the countries of the East. His palace is in the misty heavens, violet clouds form its dome, blue clouds its walls. Hsien Tung "the Immortal Youth" and Yu nu "the Jade Maiden" are his servants. He keeps the register of all the Immortals, male and female.

'Hsi Wang Mu was formed of the pure quintessence of the Western Air, in the legendary continent of Shin Chou. She is often called the Golden Mother of the Tortoise.

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'As Mu Kung, formed of the Eastern Air, is the active principle of the male air, and sovereign of the Eastern Air, so Hsi Wang Mu, born of the Western Air, is the passive or female principle (yin) and sovereign of the Western Air. These two principles, cooperating, engender Heaven and Earth and all the beings of the universe, and of the subsistence of all that exists.'

At this point, too, I should explain that the metals have been recognized as the manifestation of planetary influences and named in accordance. Thus

Gold
is termed the
Sun

Silver
" "
Moon

Mercury
" "
Mercury

Tin
" "

Jupiter

Iron
" "

Mars

Copper
" "

Venus

Lead
" "

Saturn

According to this teaching the metal is formed as the result of certain stellar vibrations or waves of energy and consequently carries the characteristic of the planet by which it is influenced. Thus:

Gold is the manifestation of the perfect metal even as the Sun is the manifestation of Life on this planet:

Silver, the colour of white, is the Moon, the negative aspect of the Sun:

Mercury, as the planet Mercury, is of a volatile nature, its surface being in constant movement:

Iron is strength and force, Mars being the planet of energy and force:

Copper is Venus, closely approaching the colour of gold, Venus being the planet of beauty, and of love:

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Lead is Saturn the Tester, cold, and known in cabbalistic teachings as the root of metals:

Tin is Jupiter, the planet of benevolence and opulence.

All metals are in a constant state of progression. By this I mean that Gold, the perfect metal, stands at the head, the summit of perfection, as it were, whilst

all other metals are on the way towards eventually becoming gold; thus the alchemist merely does by art what nature does slowly through the years. Species, says Friar Bacon, are not transmuted, but rather their subject matter. It is the subject matter of the metals, the radical moisture of which they are uniformly composed, that the alchemist maintains may be withdrawn by art and transported from inferior forms, being set free by the force of a superior ferment or attraction.

Metals have always been recognized by the alchemists as living, breathing substances, each one having as its component parts Mercury, Sulphur, and Salt, the difference in the consistency and characteristics of the metal being due to the proportion of these three principles one to the other.

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To illustrate this point, let me quote from Basilius Valentinus, one of the greatest alchemists of the fifteenth century:

'Therefore the metal of Mars (Iron) is found to have the least portion of Mercury, but more of Sulphur and Salt.

'The reader must moreover know concerning the generation of copper, and observe that it is generated of much Sulphur, but its Mercury and Salt are in an equality....

'Among all metals Gold hath the pre-eminence because the sidereal and elementary operation hath digested and refined the Mercury in this Metal the more perfectly to a sufficient ripeness. .

'Good Jupiter (Tin) possesses almost the middle or mean place between metals, it being not too hot, nor too cold, nor too warm, nor too moist, it hath no excess of Mercury, nor of Salt, and it hath the least of Sulphur in it....

'I tell thee that Saturn is generated of little Sulphur, little Salt, and much unripe gross Mercury, which Mercury is to be esteemed a froth that floats upon the Water in comparison of that Mercury which is found in Sol (Gold).'

These quotations will illustrate what I intend to convey by my reference to the proportionate relationships of the three substances.

To revert to the subject of the seed of metals, from the 'Speculum' of Arnaud de Villeneuve come these words: 'There is in Nature a certain fine essence, which being discovered and brought by art to perfection converts to itself proportionately all imperfect bodies that it touches,' so that the first matter of all metals and substances is a fixed

something altered by the diversities of place, temperature, etc. This 'Essence' has always been recognized by alchemists as the Seed of Metals.

To illustrate my meaning in regard to the Seed of the Species, I quote the following from 'Ether and Reality,' by Sir Oliver Lodge (Messrs. Hodder & Stoughton):

'Matter exists not only in the organic forms of solids, liquids and gases and in the disintegrated forms of electrons and protons, it exists also as the complex molecules known as protoplasm, which for some reason or other has shewn itself to be the vehicle of life. Some forms of matter are endowed with or animated by life. This property of animation is a great mystery; we do not know what Life is, we only see what it can do. We perceive that it can enter into relation with matter, that it has a character and identity of its own, and that it builds up matter to correspond with or to represent identity. Life can take a variety of forms, and every form is characterized by a certain shape; the life of an oak is transmitted to an oak, the life of an elm to an elm. "To every seed his own body." One form of life takes the shape of a bud, another of a fish, another of a quadruped. The varieties of life are innumerable, and are studied in the great science of biology.

'Consider any piece of matter. . . . Contemplate any solid object; a vase, it may be, or a jewel, or a statue; what is it that holds the atoms together in that particular shape? If the atoms were not connected they would be moving about at random, like the atoms of a gas; but they are connected, crystallized as it were, together by the forces of cohesion. Even in a liquid they are held together into a body of definite size, though not a definite shape; a liquid has size

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though not shape; a gas has neither; a solid has both. The shape is most definite and law-abiding in a crystal; but in a plant or animal it has a definite character too--not so definite as in a crystal, a good deal of variety is possible, yet an animal or vegetable body has an undoubted character of its own, even to minute detail. And this character is handed down from one generation to another, modified perhaps, but only slowly, by the age-long process of Evolution.'

This extract from Sir Oliver Lodge I have quoted in full, for in the words 'to every seed his own body' lies the whole doctrine of alchemy, which has recognized a metallic seed peculiar to all metals.

CHAPTER II THE SPIRIT OF MERCURY

In the previous chapter I spoke of the substances Mercury, Sulphur, and Salt as being analogous to the Spirit, Soul, and Body. What I intend to convey is that the Spirit of the

Metal is the Spirit of Mercury (a volatile essence which in its gaseous state is an Aether), the Sulphur is the Soul or the Blood, and the Salt the Ashes or the Body.

Again I quote from Basilus Valentinus, Father of Modern Chemistry:

'Of the Spirit of Mercury.'

'Though I have a peculiar Stile in writing, which will seem strange unto many, causing strange Thoughts and Fancies in their Brains, yet there is reason enough for my so doing; I say enough, that I may remain by my own experience, not esteeming much of others prating, because it is concealed in my knowledge, Seeing having alwaies the preheminance before Hearing, and Reason hath the praise before Folly: Wherefore I now say, that all visible, tangible things are made of the Spirit of Mercury, which excels all earthly things of the whole world, all things being made out of it, having their Off-spring only from it; for all is found therein which can perform all whatsoever the Artist desires to find; It is the beginning to operate Metals,

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when it is become a spiritual Essence, which is meer Air flying to and fro without wings; it is a moving wind, which after it is expelled its dwelling by Vulcan, it is driven into its Chaos, where it again enters, and resolves itself into the Elements, where it is elevated and attracted by the Sydereal Stars after a Magnetical manner unto themselves, out of love, whence he proceeded before, and was operated because it affects its like again, and attracts it to it. But if this Spirit of Mercury can be caught, and made corporal, it resolves into a Body, and becomes a pure, clear, transparent water, which is the true spiritual water, and the first Mercurial Root of the Minerals and Metals, spiritual, intangible, incombustible, without any mixture of earthly Aquosity; it is that Celestial water, whereof very much hath been written; for by this Spirit of Mercury all Metals, may if need require, be broken, opened, and resolved into their first Matter, without Corrosive; it renews the age of Man or Beast, even as the Eagles; it consumes all evil, and conducts a long Age to long Life. This Spirit of Mercury is the Master-Key of my Second Key, whereof I wrote in the beginning; wherefore I will call; Come ye Blessed of the Lord, be anointed, and refreshed with water, and embalm your Bodies, that they may not putrefie or stink; for this Celestial Water is the beginning, the Oyl, and the means, seeing it burns not, because it is made of spiritual Sulphur; the Salt Balsam is corporal, which is united with the Water by the Oyl, whereof I will afterwards treat more at large, when I shall write of them, and mention them.

'And that I may further declare what is the Essence, Matter and Form of the Spirit of Mercury, I say, that its Essence is blessed, its Matter spiritual, and its Form earthly, which yet must be understood by an incomprehensible way; these are indeed harsh

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[paragraph continues] Expressions, many will think, thy Proposals are all vain, strange Effusions, raising wonderful Imaginations, and true it is that they are strange, and require strange people to understand these Sayings; it is not written for Peasants, how they should grease Cart-wheels, nor is it written unto those who have no knowledge of the Art, though they be never so learned, or think themselves so; for I only account them Learned, who next unto Gods Word, learn to know Earthly things, which must be pondered and judged by the Understanding, founded upon a true Knowledge, to distinguish Light from Darkness, who choose that which is good, and reject the evil.

'It is needless for you to know what the beginning of this Spirit of Mercury requires, because it can in no wise help nor advantage you, only take notice of this, that its beginning is supernatural, out of the Celestial, Sydereal and Elementary, bestowed on it from the beginning of the first Creation, that it may enter further into an Earthly Substance. But because this is necessary which hath been declared to you, leave the Celestial to the Soul, apprehend it by Faith, and let the Sydereal likewise alone, because these Sydereal Impressions are invisible and intangible, the Elements have already brought forth the Spirit perfect into the world by the Nutriment, therefore let that alone likewise; for man cannot make the Elements, but only the Creator, and remain by thy made Spirit which is already formal and unformal, tangible and intangible, and yet is presented visibly. So have you enough of the first Matter, out of which all Metals and Minerals grow, and is one only thing, and such a matter which unites itself with the Sulphur in the following Chapter, and enters into a Coagulation with the Salt of the first Chapter, that it may be one Body, and a perfect Medicine of all Metals, not only to bring forth in the

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Earth at the beginning, as in the great World, but also by help of the vaporous Body to transmute and change, together with the augmentation in the lesser World: Let not this seem strange to you, seeing the Most High hath permitted, and Nature undertaken it.

'Many will not believe this, esteeming it impossible, despise and vilifie these Mysteries, which they understand not in the least, they may remain Fools and Idiots till an illumination follows, which cannot be without God's Will, but remains till the time predestinate. But wise and discreet men, who have truly shed the sweat of their Brows, will be my sufficient witnesses, and confirm the Truth, and indeed believe and hold for a truth all that which I write in this case, as true as Heaven and Hell are preordained, and proposed as Rewards of good and evil to the Elect and Reprobate. Now I write not only with my hands, but my Mind, Will and heart constrain me to it: Those who are highly conceited, illuminated, and world-wise, hate, envy, scandalize, defame and persecute this Mystery to the utmost Rind, or innermost Kernel, which hath its beginning out of the Center; but I know assuredly, there will come a time, when my Marrow is wasted, and my Bones dried up, that some will take my part heartily, after I am in the Pit; and if God would permit it, they would willingly raise me from the dead; but that cannot be; wherefore I have left them my Writings, that their Faith and Hope may have a Seal of Certainty and Truth, to testifie of me what my last Will and Testament was, which I

ordained for the poor, and all the Lovers of Mysteries, though it did not behove me to have wrote so much, yet I could not refrain without prejudice to my Soul, but to drive a Light or Flash through a Cloud, that the Day might be observed, and the dark Night, thick and gloomy, rainy Weather expelled.

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'Now how the Archaeus operates further by the Spirit of Mercury in the Earth, or Veins of the Earth, take this Advice, that after the spiritual Seed is formed by the impression of the Stars from above, and fed by the Elements, it is a Seed, and turns itself into a Mercurial Water, as first of all the great World was made of nothing, for when the Spirit moved upon the Water, the Celestial Heat must needs raise a Life in the cold waterish and earthly Creatures; in the great World it was Gods Power, and the Operation of the Celestial Lights; in the little World it is likewise Gods Power, and the Operation to work into the Earth by his Divine and Holy Breath. Moreover the Almighty gave and Ordained means to accomplish it, that one Creature had obtained power to operate in the other, and the one to help and assist the other, to perform and fulfil all the Works of the Lord; and so an influence was permitted the Earth to bring forth by the Lights of Heaven, as also an internal Heat, to warm and digest that which was too cold for the Earth, by reason of its humidity, as unto every Creature a peculiar fashion according to its kind; so that a subtile sulphurous Vapour is stirred up by the Starry Heaven, not the common, but another more clarified and pure Vapour, distinct from others, which unites itself with the Mercurial Substance; by whose warm property, in process of time, the superfluous Moisture is dried up, and then when the soulish property comes to it, which gives a preservation to the Body and Balsam, operating first into the Earth by a spiritual and sydereal influence, then are Metals generated of it, as it pleaseth the Mixture of the three Principles, the Body being formed according as it assumes unto it the greatest part of those three. But if the Spirit of Mercury be intended and qualified from above upon Animals, it becomes an Animal Substance; if it goes upon Vegetables by order,

it becomes a Vegetable Work; but if, by reason of its infused nature, it fall on Minerals, it becomes Minerals and Metals, yet each one hath its distinction as they are wrought, the Animals for themselves, the Vegetables on another manner and form by themselves, and so likewise the Minerals, each one a several way, whereof to write particularly would be too tedious, and yield large and Various Narrations.

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'This is the summe in brief, that without the Spirit of Mercury, which is the only true Key, you can never make Corporal Gold potable, nor the Philosophers' Stone. Let it remain by this Conclusion, be silent; for I my self will at present say no more, because Silence is enjoyed thee and me by the orderly Judge, recommending the Execution and further search thereof to another, who hath not as yet reduced the Matter into a right Order.'

And here the words of Alexander von Suchten, from the 'Blessed Casket of Nature's Marvels' by Benedictus Figulus:

'The primary matter of man and the primary matter of the great world are one and the same thing. But this primary matter of the world and of man is a Crystalline Water of which Holy Writ says "Before God created Heaven and Earth, the Spirit of the Lord brooded over the waters." This water became a primary matter of both. But where remains the Spirit of the Lord, which brooded over the waters, after the two worlds, i.e. heaven and earth, and man had been created from the same? I reply, in the primary matter of man and of the world, God who is Perfection, has wished to dwell in Man. But here the following question might be put; how did man know--since the

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primary matter of man and the world is a crystalline water--how could man know whether the Spirit of the Lord had remained in this primary matter of the world, or of man? I reply, he knew it by the Art of Water, for Water was his teacher. This teacher shewed him how the world dies, how the Spirit departs from it, how the body is without spirit, the spirit without body. He saw how the spirit returns to the body, and the body revives. He saw by the decay of the world that it did not become again what it had been before. Hence it became plain to him that God dwells not in that which passes away, but in that which is eternal.'

THE QUINTESSENCE. (II)

'Nothing of true value is located in the body of a substance, but in the virtue thereof, and this is the principle of the Quintessence, which reduces, say 20 lbs. of a given substance into a single ounce, and that ounce far exceeds the 20 lbs. in potency. Hence the less there is of body, the more in proportion is the virtue thereof.'

Paracelsus has said:

'The Magi in their wisdom asserted that all creatures might be brought to one unified substance, which substance they affirm, may by purification and purgation, attain to so high a degree of subtlety, such divine nature and occult property, as to work wonderful results. For they considered that by returning to the earth, and by a supreme and magical separation, a certain perfect substance would come forth, which is at length, by many industrious and prolonged preparations, exalted and raised up above the range of vegetable substances into mineral, above mineral into metallic, and above perfect metallic substances into a perpetual and divine Quintessence, including in itself the essence of all celestial and terrestrial creatures.'

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By this Quintessence or quintum esse, Paracelsus meant the nucleus of the essences and properties of all things in the universal world.

From the 'Golden Casket' of Benedictus Figulus comes the following:

'For the elements and their compounds in addition to crass matter, are composed of a subtle substance, or intrinsic radical humidity, diffused through the elemental parts, simple and wholly incorruptible, long preserving the things themselves in vigour, and called the Spirit of the World, proceeding from the Soul of the World, the one certain Life filling and fathoming all things, so that from the three genera, or creatures, Intellectual, Celestial and Corruptible, there is formed the One Machine of the Whole World. This spirit by its virtue fecundates all subjects natural and artificial, pouring into them those hidden properties which we have been wont to call the Fifth Essence, or Quintessence. . . . But this is the root of life, i.e., the Fifth Essence, created by the Almighty for the preservation of the four qualities of the human body, even as Heaven is for the preservation of the Universe. Therefore is this Fifth Essence and Spiritual Medicine, which is of Nature and the Heart of Heaven, and not of a mortal and corrupt quality, indeed possible. The Fount of Medicine, the preservation of Life, the restoration of Health, and in this may be cherished the renewal of lost youth and serene health be found.'

Turning from the words of the alchemists of the fifteenth and sixteenth centuries to those of a twentieth century scientist, let me quote from Sir Oliver Lodge's 'Ether and Reality' once again:

'Apollonius of Tyana is said to have asked the

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[paragraph continues] Brahmins of what they supposed the Cosmos to be composed.

"Of the five elements."

"How can there be a fifth," demanded Apollonius, "beside water and air and earth and fire?"

"There is the ether," replied the Brahmin, "which we must regard as the element of which the gods are made; for just as all mortal creatures inhale the air, so do immortal and divine natures inhale the ether."

And:

'What you choose to call this unifying "Something" is of no consequence. The Ancients sometimes spoke of the "Ether," possibly as an addition to the usual four elements, and Sir Isaac Newton adopted this term for the connecting medium. The optical medium connects the particles together in a solid or a liquid, and the same medium connects the

heavenly bodies together into systems and clusters and constellations and nebulae and Milky Way.

'All pieces of matter and all particles are connected together by the Ether and by nothing else. In it they move freely, and of it they may be composed. We must study the kind of connexion between matter and Ether.

'The particles embedded in the Ether are not independent of it, they are closely connected with it, it is probable that they are formed out of it: they are not like grains of sand suspended in water, they seem more like minute crystals formed in a mother liquor. . .'

Again:

'Speculatively and intuitively we feel to be more in direct touch with the ether than with matter. How we can act on matter is a mystery. How

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we have constructed and how we move our bodies, we do not know. We are apt to identify ourselves with our bodies. But there is evidence which shows that we are really independent, that we continue in existence, and can leave our bodies behind. Matter is not part of our real being, not of our essential nature it is but an instrument that we use for a time and then discard. Probably we do not act directly upon matter at all. Our will, our mind, our psychic life, probably act directly upon the Ether; and only through it, indirectly, on Matter. Ether is our real primary and permanent instrument. It is in connexion with the Ether that our real being consists; and through it we are able to manipulate the atoms of matter, to move them, to rearrange them, and thus 'employ them to express our thoughts and feelings and to manifest ourselves to other individual entities who in the long course of evolution have been enabled to construct and employ similar most ingenious, though imperfect, instruments of manifestation. By this means we can become aware of a multitude of existences, the whole animal and vegetable kingdom, of which otherwise we might have remained ignorant; by this means our conceptions of existence have been enlarged and extended, the possibilities of friendship enhanced, the perception of a new realm of law and order attained. And thus is our own nature enriched by the effort and experiences belonging to a new and most interesting-- though from our point of view imperfect and rebellious--physical mode of existence.'

And his closing words:

'It is the primary instrument of Mind, the vehicle of Soul, the habitation of Spirit. Truly it may be called the Living Garment of God.'

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This comparison between the writings of scientists of different centuries is interesting, since it seems to me that while there may be some difference in actual verbal expression, each man refers to the same principle.

CHAPTER IV THE QUINTESSENCE IN DAILY LIFE

Since it is not possible for everyone to follow its reactions in the laboratory, I am devoting this chapter to the manifestation of the Quintessence in everyday life, for it is not merely in the laboratory that this vital principle evinces itself, but through all phases and conditions of existence.

Vitamines.

First, what of our food? The physicist has found that for a food to be really worthy of that name it must contain a certain vital essence, which he has called the Vitamine. Without this vital quality, which I believe to be this same Quintessence or Divine Energy, any type of food whatsoever is just so much dead matter. For instance, expeditions on which the men have subsisted entirely on a diet of tinned food have invariably shown that whilst ingesting the bulk of food necessary for the satisfaction of their hunger, they yet suffered from starvation since that food was devoid of its vital principle--the Quintessence or Vitamine. Most of us have read at some time or another of the sufferings of the early navigators who would sail for weeks without sighting land, living the while on dried food. From those islands which could provide anything

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in the way of fresh meat and fruit they would replenish their miserable stores, and for a time whilst these fresh provisions lasted, the crew would improve in health and vitality, but with the exhaustion of the supply would come depletion of vitality, scurvy, and other trials occasioned by a deficiency diet. Citrous fruits, in particular, were found to be extremely effective for combating scurvy, and British sailors at one time in their history were called 'limies' by reason of the citrous fruit included in their food quota.

This food problem, then, which we have confronting us is surely a proposition of vast dimensions. From all sides we are bombarded with demands for a fitter people, for an A 1 nation, but if this high standard of national health is to be attained, then the food problem of the people must be tackled in all seriousness. While the peoples of the world depend for their sustenance (as the greater part of our Western civilization does today) on a diet of highly refined food, from which all real food value has been extracted in the process of refinement, there is little hope of any improvement in their physical status, and this lack of vitally charged food may easily be a reason, and a very important reason, for such diseases as cancer and kindred complaints; infantile paralysis, sleepy sickness, and influenza. As a preventative to many diseases, medical men are now recommending

Vitamin D, but actually this question of Vitamines is only touching the edge of a problem which is of very real importance and urgency to each one of us--the necessity for a diet incorporating in its constituents that vital energy or quintessence without which a food is no food at all.

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Digestion.

From the food itself let us turn our attention to the digestion of that food in the human body. In the process of digestion we find a much more complex action taking place than physiology has so far been able to demonstrate. The process of ingesting food into the human stomach is really a mild form of poisoning, and in order to utilize to the best advantage the foodstuffs he is taking, the human being must transmute those foodstuffs, provided for him by the animal and vegetable kingdoms, into a form that the cells of his body can readily take up and assimilate. Without this process of change in digestion, man would probably die of poisoning! For an example of this changing process, take albumen. Albumen in the process of digestion is split up into its amino acids and then brought together again as a human albumen capable of absorption and assimilation by the cells of the human body.

Can any physiologist explain how this change takes place? Physiologically there is no explanation which would elucidate this process, but that it does take place is a fact. In its enactment we have an instance of transmutation, of man taking into his body a lower form of life for its transmutation into something higher, and what is that but an alchemical process? The transmutation of a lower substance into a higher, when it takes place in the body of man, is definitely a function of the unconscious part of the mind--a function not consciously performed by the ordinary individual owing to the fact that the Mind of Man, in the process of building form from the Amoeba upwards, has

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relegated such functions to the unconscious or subconscious part of the mind, leaving the surface consciousness to carry on with outside problems. Thus whilst all this work of digestion, circulation, breathing, etc., is being carried on by the deeper strata of the mind, the upper strata are free, as I have just said, to deal with the demands of everyday life. How many of us realize, I wonder, that here in this very process of digestion is taking place an act of magic which the average man cannot understand, complacently though he accepts it. Occultists have taught that this process of the transmutation of food in the human body can be helped by the conscious part of the mind (by what some schools would call auto-suggestion).

Thus we have an example of man as the medium through which a transmutation of a lower form of matter into a higher may take place.

Breathing.

To take another function of the human body--that of breathing. What has physiology to tell us of the process of breathing? We are taught that the most important function of breathing is the taking of oxygen into the lungs to revivify that venous blood which has lost its oxygen in its circulation of the body, and has to be replaced before it can pass on into the arterial circulation once more.

This is one function of breath, but another, which physiology has so far not touched, is the breathing in of the natural electricity or Vital Principle (the Quintessence) in the atmosphere, which the human body uses as nervous energy. Here again the unseen

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alchemist is at work, engaged in the absorption of the air around him and its transmutation into something higher for the work in his own body.

This question of breathing brings another in its train--the question of

The Heart's Action.

Is the heart, as physiology states, an instrument for the pumping of blood through the blood-vessels of the body? Impossible; it would require a much larger and more powerful organ than the heart to pump blood through some of the tiny blood-vessels in the body. The heart is the regulator of the flow, not the pump, the circulation of the body being an electrical process, with the arteries as the positive and the veins as the negative charges. The venous blood being negative is drawn to the lungs which are positive, and there re-charged with the air intaken by the lungs. After receiving its positive charge the blood is repelled from the lungs (since two positive charges repel one another) and flows through the heart to the Aorta, the rate of its flow being regulated by the heart's beat. The Aorta divides and sub-divides throughout the body, giving up its charge to the nervous system, which passage causes the blood once again to become negative, and necessitates its return (through the veins) to the lungs for re-charging. In these days of knowledge of electricity and magnetism, it is only logical to conclude that these so-called mechanical actions of the organs of the body are electrical.

The atom of oxygen is like a sponge that holds a certain amount of etheric force or electricity (the

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[paragraph continues] Quintessence), each atom enclosing within itself a charge of vital energy. The human body is a chemical laboratory and the so-called atoms of oxygen, hydrogen, nitrogen, etc., contain within themselves charges of Vital Energy. The Yogi, in describing his breathing exercises, speaks of a certain vital principle of energy which he calls 'Prana,' which is in actual fact another instance of the manifestation of the Quintessence. In his system of breathing the mind is so centered on the act of breathing

that this Quintessence of the air is consciously taken in for the revitalization of every part of his body. When you take a holiday in the mountains or by the sea, with beneficial results, the real benefit obtained is from this Quintessence or Vital Energy in the air which you breathe in.

The alchemist, by his laboratory process, is taking this Quintessence or Vital Energy from metals, since he has found in his experience that it is obtained from minerals and metals in a more perfect form than from plant life, the minerals being of the first manifestation.

PART III

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CHAPTER I

THE MEDICINE FROM METALS

In our treatment of the human body we have to remember that in composition it is not an inanimate object capable of sustaining the kind of treatment accorded to a sack of sand, but a delicate organism possessed of the capacity of feeling, consciously and unconsciously, and must be handled accordingly. The cell life of the body is selective in the finest sense, the cells rejecting any substance unfit for their use, and consequently it is as reasonable to expect to run a modern aeroplane engine on inferior fuel as to ingest into the human body for its maintenance a drug of a gross nature, or a food devoid of its natural vital principle.

We all have constant proof of the fact that at a certain stage in his life man's body apparently begins to deteriorate, the reason given for this deterioration being the slowing down of the cell activity with the result that the body's wasting process proceeds more rapidly than does the repairing process. This explanation is correct, for as man gets older, the vital energy does not flow through to the cells of his body so efficiently as in his youth, and the cells of the body, when unable to obtain their requisite elements, become sluggish in their action and ultimately diseased.

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In this connection our ideas on so-called diseased bacteria have to be very much revised; the so-called bacteria is the medium through which the vital energy is transferred to the cell life. This is its work, the purpose for which it was created, and if for some reason the flow of that energy is impeded in its passage, then the bacteria takes its energy from the cell, and at once becomes pathological. For this reason it has been regarded by the medical faculty as the cause of the disease; but any bacteriologist will realize how nearly he has approached to the truth of this statement when he in his turn states, for example, that certain types of bacteria are oxygen-eating, that is, in the event of their being unable

to obtain their oxygen from such a substance as sugar, they take it from the human body and so debilitate and disease that body. For this reason, if we really desire to become an A 1 race, we must find and understand the preparation of those elements which the human body's cell-life requires to assist its correct functioning, for when the cell-life of the body fails, then the body itself fails also.

Alchemy, as demonstrated by two of its most prominent exponents, Basil Valentine and Paracelsus, is concerned not only with the attainment of the Philosopher's Stone, but with the preparation of medicines, by which is meant the separation of the ethereal from the gross, the true secret of the Spagyric Art.

At the present day we have two definite systems of medicine, the one termed allopathy, the other homeopathy. Both these systems have countless remedies, but neither is by any means perfect, for where the

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allopath gains his cures, the homeopathist has to admit defeat, and where the homeopathist succeeds, the allopath may fail. The allopath, whose methods are the more widely practised at the moment, maintains that the homeopathist gains his successes through the imagination of his patients, but the homeopathist believes his methods to be the more scientific, since he deals with a more finely divided and spiritualized medium; for while the allopath uses his drugs without trituration, the homeopathist triturates his drugs from the first decimal to the higher potencies even up to the two-hundredth decimal. Even so, although his method is the more perfect of the two, it is still far from the ideal

The homeopathists, of course, teach that the founder of their system was Hahneman, but in actual fact this is inaccurate. Hahneman merely rediscovered in part a system which had been taught in alchemy for hundreds of years. I say in part because the alchemist's interpretation of the system was very much more perfect than is the modern homeopathist's.

In regard to the question of potencies, I will repeat once again the definition of the Quintessence: 'Nothing of true value is located in the body of a substance but in the virtue thereof. And this is the principle of the quintessence, which reduces, say, twenty pounds to a single ounce, but that ounce far exceeds in potency the entire twenty pounds.' Thus to find the Quintessence of Iron, for example, the metal is changed into its vitriol or salts, which in turn are purified by several washings in distilled water, and after each washing re-crystallised. The salt is then calcined to redness

and its spirit drawn off in a special manner and also in its turn carefully distilled several times, the result being a red oil of iron which is its true essence, a few drops constituting a dose.

The first essential of a really effective healing agent is that it should contain the Quintessence or vital principle of the herb or metal used, and it is the homeopathist's failure to provide this element in his preparations which entails the loss of the real value of his medicaments.

The allopath's failures lie in the fact that his remedies are always administered in too crude a form. In the administration of a metal, for instance, it must be understood that the body of a metal is worthless, as a medicine, it cannot heal: it is the essence alone that is curative. Only too often the body is poisonous, and until that gross part of the metal be broken up, its administration is definitely harmful. Probably one of the most common forms of metallic poisoning is that of mercury, but remove the harmful parts of the metal and the healing essence is free to do its work thoroughly. Nitrate of silver is a caustic poison, but remove the gross part of the metal and the essence of the silver is a cure for diseases of the brain. Lead salts are poisonous, it is true, and in many cases their administration has resulted in death from lead poisoning, but remove that poisonous matter and the remaining essence, which is clear, sweet-smelling, and aromatic in taste, forms a cure for all diseases of the spleen. Copper, when the gross body of the metal is removed and the essence unlocked, is invaluable for the nervous system and the kidneys; likewise, tin for the liver,

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iron for all inflammatory diseases, and the bile, and gold for the heart and general circulation. But gold, too, is only suitable for a medicine when the salts of gold are reduced into the oil of gold and distilled into a golden liquid; then and only then is gold tolerated and utilized by the human body. The salts of gold used at the present day can never be assimilated, for by their present method of preparation they can never be properly distilled and purified.

From the foregoing paragraphs it will be seen that the whole principle of cure rests on the proper separation of this Quintessence to which alchemy, and alchemy alone, provides the key. The whole principle of the system is that the body of the metal impedes the action of the essence, and those metals which have hitherto been regarded as poisonous (mercury, antimony, lead, arsenic) are all non-poisonous and capable of greater curative potency when this process has been faithfully carried out.

A third system of medicine which I have not mentioned, and which is not much practised in this country, has recently come into being. I refer to the colloidal system. Although even here the methods of preparation have not been pushed quite far enough, the results of some of its experiments would seem to indicate that this particular branch of research work is being conducted on the right lines, and is paving the way to a more efficient system of medicine.

The Rockefeller Institute, in the course of its research work, has demonstrated that iron taken in this form is much more easily absorbed by the body than in its cruder state, whilst copper administered as a colloidal

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preparation is a powerful agent in the reduction of neuralgic and nervous conditions. In their laboratory experiments too, it has been found that flowers rescued from the rubbish heap and placed in a bowl of colloidal copper regain their freshness.

A further proof of the efficacy of the system was provided during a bad outbreak of goitre in one of the American states. The epidemic was almost entirely eliminated by the addition of a colloidal preparation of iodine to the supply of drinking-water in those districts where the goitre was most prevalent.

For a medicament to be brought to its highest grade of action, the preparation is of inestimable importance, but so long as the physician is content with the preparation of the chemist, I fail to see how any vital improvement in the quality and efficacy of our healing mediums can be expected. The physician is no chemist, the chemist has no clinical experience, and so the medicinal art must fail repeatedly not because its students themselves are incompetent, but because the system under which they work is so inadequate. We contribute enormous sums of money to the maintenance of our hospitals and at the same time drive into them the victims of our foolish system of drugging and feeding. I repeat, it is not the body of men that I condemn, but merely our absurd system of contradictions. Paracelsus has said:

'If, then, it be of such vast importance that Alchemy shall be thoroughly understood in Medicine, the reason of this importance arises from the great latent virtue which resides in natural things, which also can lie open to none, save insofar as they are revealed by

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[paragraph continues] Alchemy. Otherwise it is just as if one should see a tree in winter and not recognize it, or be ignorant what was in it until summer puts forth, one after another, now branches, now flowers, now fruits, and whatever appertains to it. So in these matters there is a latent virtue which is occult to men in general. And unless a man learns and makes proof of these things, which can only be done by an alchemist, just as by the summer, it is not possible that he can investigate the subject in any other way.'

Again he says:

'Who will deny that even in the very best things a poison may be hid? All must acknowledge this. And if this be true, I would now ask you whether it is not right that the poison should be separated from what is good and useful, that the good should be taken and the evil left. Such should certainly be the case. If so, tell me how it is separated in your surgeries. With you all these elements remain mixed. See your own simplicity, then,

if you are forced to confess that a poison lies hid, and are asked how it is to be got rid of. Then you bring forth I know not how many correctives, which shall drive out and take away the poison. Does not the poison remain afterwards as before? And yet you boast that you have so corrected it that the poison no longer harms. Whither has it gone? Exceed the proper dose, and you will soon see where the poison is.

'The elimination of a poison can only be done by separation; if this is not brought about you cannot be sure of your work. If a sure foundation be necessary for the extraction of the poison, this is afforded by alchemy. But when the bodies are contrary, it is absolutely necessary that one of them should be taken away and removed, so that in this way all contrariety

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

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

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

CHAPTER II PRACTICAL

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

then, by following out his instructions faithfully step by step, to prove the practicability of this science.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Having arrived at this point my next difficulty was to find a way of storing this subtle gas without danger to property. This I accomplished by coils of glass piping in water joined up with my receiver, together with a perfect government of heat, the result being that the gas gradually condensed into a clear golden-coloured water, very inflammable and very volatile. This water had then to be separated by distillation, the outcome being the white mercurial water described by the Comte St. Germain as his athoeter or primary water of

all the metals. I will again quote from Manly Hall's introduction to 'The Most Holy Trinosophia,' the passage in which Casanova describes the athoeter:

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

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

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

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

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

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normal metallic salts with simple formulae such as $AuCl$ or $AuBr_3$, but always of a complex constitution. . ."

From the golden water I have described can be obtained this white water, and a deep red tincture which deepens in colour the longer it is kept; these two are the mercury and the sulphur described by the alchemists, Sol the Father and Lune the Mother, the Male and the Female Principles, the White and Red Mercuries, which two conjoined again form a

deep amber liquid. This is the Philosophic Gold, which is not made from metallic gold, but from another metal, and is a far more Potent Elixir than the oil of gold. This deep amber liquid literally shines and reflects and intensifies rays of light to an extraordinary degree. It has been described by many alchemists, which fact again corroborates my work in the laboratory. Indeed, every step which I have taken in the laboratory I have found in the work of the various followers of the Spagyric Art.

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

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

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

It is of interest to note that an entirely different

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manifestation comes into being after the separation of the three elements and their re-conjunction under the sealed vase of Hermes. By the deliberate separation and unification

of the Mercury, Sulphur, and Salt, the three elements appear as a more perfect manifestation than in the first place.

CONCLUSION

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

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

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Alchemy brings us the vision of the heights to which man may attain; it teaches us that he is Triune, that is, Spiritual, Mental, and Physical; that his future is far greater than at present can be envisaged; that, Life is Law and Wisdom.

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Those of you who have followed me thus far may be interested in the following extracts of Hermetic literature, both of which, apart from their intrinsic beauty, provide perfect examples of the highly mystical and intentionally enigmatic phraseology of alchemical writing.

The authorship of the first, the *Tractatus Aureusi* or *Golden Treatise of Hermes*, is unknown, despite the name it bears. It is, however, thought to be one of the most ancient and complete pieces of alchemical writing left to us, and has been held in high esteem by alchemists of all ages as a complete exposition of their art.

The second, the *Book of the Revelation of Hermes*, interpreted by Theophrastus Paracelsus, concerning the Supreme Secret of the World, was first published under the auspices of Benedictus Figulus in his '*Golden and Blessed Casket of Nature's Marvels*,' in

1608 (a translation of which work was edited and introduced by Mr. Arthur Edward Waite in the latter part of the last century). Many of the truths enunciated therein are to be found in other works by writers of earlier and later times, but much of the phraseology is unique to Paracelsus himself.

'AUREUS,' OR THE GOLDEN TRACTATE

SECTION I

EVEN thus saith Hermes:

"Through long years I have not ceased to experiment, neither have I spared any labour of mind, and this science and art I have obtained by the sole inspiration of the Living God, who judged fit to open them to me His servant, who has given to rational creatures the power of thinking and judging aright, forsaking none or giving to any occasion to despair. For myself, I had never discovered this matter to anyone had it not been from fear of the judgment and the perdition of my soul, if I concealed it. It is a debt which I am desirous to discharge to the faithful as the Father of the faithful did liberally bestow it upon me.

"Understand ye then, O Sons of Wisdom, that the knowledge of the four elements of the ancient philosophers was not corporally or imprudently sought after, which are through patience to be discovered according to their causes and their occult operation. But, their operation is occult, since nothing is done except the matter be decomposed and because it is not perfected unless the colours be thoroughly passed and accomplished. Know then, that the division that was made upon the water, by the ancient philosophers, separates it into four substances, one into two, and three into

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one, the third part of which is colour, as it were--a coagulated moisture; but the second and third waters are the Weights of the Wise.

"Take of the humidity, or moisture, an ounce and a half, and of the Southern Redness, which is the soul of gold, a fourth part, that is to say, half an ounce; of the citrine Seyre, in like manner, half an ounce; of the Auripigment, half an ounce, which are eight; that is three ounces. And know ye that the vine of the wise is drawn forth in three, but the wine thereof is not perfected, until at length thirty be accomplished.

"Understand the operation, therefore. Decoction lessens the matter, but the tincture augments it, because Luna in fifteen days is diminished, and in the third she is augmented. This is the beginning and the end. Behold, I have declared that which was hidden, since the work is both with thee and about thee; that which was within is taken out and fixed, and thou canst have it either in earth or sea.

"Keep, therefore, the Argent vive, which is prepared in the innermost chamber in which it is coagulated; for that is the Mercury which is celebrated from the residual earth.

"He, therefore, who now hears my words, let him search into them, which are to justify no evil-doer, but to benefit the good; therefore I have discovered all things that were before hidden concerning this knowledge, and disclosed the greatest of all secrets, even the Intellectual Science.

"Know ye, therefore, Children of Wisdom, who inquire concerning the report thereof, that the vulture standing upon the mountain crieth out with a loud

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voice: 'I am the White of the Black, and the Red of the White, and the Citrine of the Red, and behold I speak the very Truth.'

"And know that the chief principle of the art is the Crow, which is the blackness of the night and the clearness of the day, and flies without wings. From the bitterness existing in the throat the tincture is taken, the red goes forth from his body, and from his back is taken a thin water.

"Understand, therefore, and accept this gift of God which is hidden from the thoughtless world. In the caverns of the metals there is hidden the stone that is venerable, splendid in colour, a mind sublime and an open sea. Behold, I have declared it unto thee; give thanks to God who teacheth thee this knowledge, for He in return recompenses the grateful.

"Put the matter into a moist fire, therefore, and cause it to boil, in order that its heat may be augmented, which destroys the siccidity of the incombustible nature, until the radix shall appear; then extract the redness and the light parts, till only about a third remains.

"Sons of Science! For this reason are philosophers said to be envious, not that they grudged truth to religious or just men, or to the wise, but to fools, ignorant and vicious, who are without Self-Control and benevolence, lest they should be made powerful, and able to perpetrate sinful things. For of such the philosophers are made accountable to God, and evil men are not admitted worthy of this wisdom.

"Know that this matter I call the stone, but it is also named the feminine of magnesia, or the hen, or the white spittle, or the volatile milk, the incombustible

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oil, in order that it may be hidden from the inept and ignorant, who are deficient in goodness and self-control; which I have nevertheless signified to the wise by one only epithet, viz., the Philosophers' Stone.

"Include, therefore, and conserve in this sea, the fire, and the heavenly bird, to the latest moment of his exit. But I deprecate ye all, Sons of Philosophy, on whom the great gift of this knowledge being bestowed, if any should undervalue or divulge the power thereof to the ignorant, or such as are unfit for the knowledge of this secret. Behold, I have received nothing from any to whom I have not returned that which had been given me, nor have I failed to honour him; even in this I have reposed the highest confidence.

"This, O Son, is the concealed Stone of many colours, which is born and brought forth in one colour; I know this and conceal it. By this, the Almighty favouring, the greatest diseases are escaped, and every sorrow, distress and evil and hurtful thing is made to depart; for it leads from darkness into light, from this desert wilderness to a secure habitation, and from poverty and straits to a free and ample fortune."

SECTION II

"My son, before all things I admonish thee to fear God, in whom is the strength of thy undertaking, and the bond of whatsoever thou meditatest to unloose; whatsoever thou hearest, consider it rationally. For I hold thee not to be a fool. Lay hold, therefore, of

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my instructions and meditate upon them, and so let thy heart be fitted also to conceive, as if thou was thyself the author of that which I now teach. If thou appliest cold to any nature that is hot, it will not hurt it; in like manner, he who is rational shuts himself within from the threshold of ignorance, lest supinely he should be deceived.

"Take the flying bird and drown it flying, and divide and separate it from its pollutions, which yet hold it in death; draw it forth and repel it from itself, that it may live and answer thee, not by flying away into the regions above but by truly forbearing to fly. For if thou shalt deliver it out of its prison, after this thou shalt govern it according to Reason, and according to the days that I shall teach thee: then will it become a companion unto thee, and by it thou wilt become to be an honoured lord.

"Extract from the ray its shadow, and from the light its obscurity, by which the clouds hang over it and keep away the light: by means of its construction, also, and fiery redness, it is burned.

"Take, my Son, this redness, corrupted with water, which is as a live coal holding fire, which if thou shalt withdraw so often until the redness is made pure, then it will associate with thee, by whom it was cherished, and in whom it rests.

"Return, then, O my Son, the coal being extinct in life, upon the water for thirty days, as I shall note to thee, and henceforth thou art a crowned king, resting over the fountain, and

drawing from thence Auripigment dry without moisture. And now I have made the heart of the hearers, hoping in thee, to rejoice, even in

their eyes, beholding thee in anticipation of that which thou possessest.

"Observe, then, that the water was first in the air, then in the earth; restore thou it also to the superiors by its proper windings and not foolishly altering it; then to the former spirit, gathered in its redness, let it be carefully conjoined.

"Know, my Son, that the fatness of our earth is sulphur, the auripigment sirety, and colcothar which are also sulphur, of which auripigments sulphur, and such like, some are more vile than others, in which there is a diversity, of which kind also is the fat of gluey matters, such as are hair, nails, hoofs, and sulphur itself, and of the brain, which too is auripigment, of the like kind also are the lions' and cats' claws, which is sirety the fat of white bodies, and the fat of the two oriental quicksilvers, which sulphurs are hunted and retained by the bodies.

"I say, moreover, that this sulphur doth tinge and fix, and is held by the conjunction of the tinctures; oils also tinge, but fly away, which in the body are contained, which is a conjunction of fugitives only with sulphurs and albuminous bodies, which hold also and detain the fugitive ens.

"The disposition sought after by the philosophers, O Son, is but one in our egg, but this in the hen's egg is much less to be found. But lest so much of the Divine Wisdom as is a hen's egg should not be distinguished, our composition is, as that is, from the four elements adapted and composed. Know, therefore, that in the hen's egg is the greatest help with respect to the proximity and relationship of the matter in nature

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for in it there is a spirituality and conjunction of elements, and an earth which is golden in its tincture."

But the Son, inquiring of Hermes, saith:

"The sulphurs which are fit for our work, whether they are celestial or terrestrial?"

To whom the Father replies:

"Certain of them are heavenly and some are of the earth."

Then the Son saith:

"Father, I imagine the heart in the superiors to be heaven, and in the inferiors, earth."

But saith Hermes:

"It is not so; the masculine is truly the heaven of the feminine, and the feminine is the earth of the masculine."

The Son then asks:

"Father, which of these is more worthy than the other, whether is it the heaven or the earth?"

Hermes replies:

"Both need the help one of the other, for the precepts demand a medium."

But saith the Son:

"If thou shalt say that a wise man governs all mankind?"

"But ordinary men," replies Hermes, "are better for them, because every nature delights in society of its own kind, and so we find it to be in the life of Wisdom where equals are conjoined."

"But what," rejoins the Son, "is the mean betwixt them?"

To whom Hermes replies:

"In everything in nature there are three

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from two; the beginning, the middle, and the end. First the needful water, then the oily tincture, and lastly, the faeces, or earth, which remains below.

"But the Dragon inhabits in all these, and his houses are the darkness and blackness that is in them, and by them he ascends into the air, from his rising, which is their heaven. But whilst the fume remains in them, they are not immortal. Take away, therefore, the vapour from the water, and the blackness from the oily tincture, and death from the faeces, and by dissolution thou shalt possess a triumphant reward, even that in and by which the possessors live.

"Know then, my Son, that the temperate unguent, which is fire, is the medium between the faeces and the water, and is the Perscrutinator of the water. For the unguents are called sulphurs, because between fire and oil and this sulphur there is such a close proximity, that even as fire burns so does the sulphur also.

"All the sciences of the world, O Son, are comprehended in this my hidden Wisdom, and this, and the learning of the Art, consists in these wonderful hidden elements which it doth discover and complete. It behoves him, therefore, who would be introduced to this hidden Wisdom, to free himself from the hidden usurpations of vice, and to be just and good and of a sound reason, ready at hand to help mankind, of a serene countenance, diligent to save, and be himself a patient guardian of the arcane secrets of philosophy.

"And this know, that except thou understandest how to mortify and induce generation, to vivify the Spirit and introduce Light, until they fight each other

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and grow white and freed from their defilements, rising as it were from blackness and darkness, thou knowest nothing nor canst perform anything. But if thou knowest this, thou wilt be of a great dignity so that even kings themselves shall reverence thee. These secrets, Son, it behoves thee to conceal from the vulgar and profane world.

"Understand, also, that our Stone is from many things and of various colours, and composed from four elements which we ought to divide and dissever in pieces, and segregate, in the veins, and partly mortifying the same by its proper nature, which is also in it, to preserve the water and fire dwelling therein, which is from the four elements and their waters, which contain its water; this, however, is not water in its true form, but fire, containing in a pure vessel the ascending waters, lest the spirits should fly away from the bodies; for by this means they are made tingeing and fixed.

"O, blessed watery form, that dissolvest the elements! Now it behoves us, with this watery soul, to possess ourselves of a sulphurous form, and to mingle the same with our Acetum. For when, by the power of water, the composition is dissolved, it is the key of the restoration; then darkness and death will fly away from them and Wisdom proceeds onwards to the fulfilment of her Law."

SECTION III

"Know, my Son, that the philosophers bind up their matter with a strong chain that it may contend with the

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[paragraph continues] Fire; because the spirits in the washed bodies desire to dwell therein and to rejoice. In these habitations they vivify themselves and inhabit there, and the bodies hold them, nor can they be hereafter separated any more.

"The dead elements are revived, the composed bodies tinge and are altered, and by a wonderful process they are made permanent, as saith the philosopher.

"O, permanent watery Form, creatrix of the royal elements! who, having with thy brethren and a just government obtained the tincture, findest rest. Our precious stone is cast forth upon the dung-hill, and that which is most worthy is made vilest of the vile. Therefore, it behoves us to mortify two Argent vives together, both to venerate and be venerated, viz., the Argent vive of Auripigment, and the oriental Argent vive of Magnesia.

"O, Nature, the most potent creatrix of Nature, which containest and separatist natures in a middle principle. The Stone comes with light, and with light it is generated, and then it generates and brings forth the black clouds of darkness, which is the mother of all things.

"But when we marry the crowned King to our red daughter, and in a gentle fire, not hurtful she doth Conceive an excellent and supernatural son, which permanent life she doth also feed with a subtle heat, so that he lives at length in our fire.

"But when thou shalt send forth thy fire upon the foliated sulphur, the boundary of hearts doth enter in above, it is washed in the same, and the purified matter thereof is extracted.

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"Then he is transformed, and his tincture by help of the fire remains red, as it were flesh. But our Son, the king begotten, takes his tincture from the fire, and death even, and darkness, and the waters flee away.

"The Dragon shuns the sunbeams which dart through the crevices and our dead son lives; the king comes forth from the fire and rejoins with his spouse, the occult treasures are laid open, and the virgin's milk is whitened. The Son, already vivified, is become a warrior in the fire, and of tincture super-excellent. For this Son is himself the treasury, even himself bearing the Philosophic Matter.

"Approach, ye Sons of wisdom, and rejoice; let us now rejoice together, for the reign of death is finished, and the Son doth rule. And he is invested with the red garment, and the scarlet colour is put on."

SECTION IV

"Understand, then, O Son of Wisdom, what the Stone declares: 'Protect me and I will protect Thee; increase my strength that I may help thee! My Sol and my beams are most inward and secretly in me, my own Luna, also, is my light, exceeding every other light, and my good things are better than all other good things, I give freely, and reward the intelligent with joy and gladness, glory, riches, and delights, and them that seek after me I make to know and understand, and to possess divine things.'

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"Behold, that which the philosophers have concealed is written with seven letters; for Alpha and Yda follow two, and Sol in like manner follows the book. Nevertheless, if thou art willing that he should have Dominion, observe the Art, and join the son to the daughter of the water, which is Jupiter and a hidden secret.

"Auditor, understand. Let us use our Reason. Consider all with the most accurate investigation, which in the contemplative part I have demonstrated to thee, the whole matter I know to be the one only thing. But who is he that understands the true investigation and inquires rationally into this matter? It is not from man, nor from anything like him or akin to him; nor from the ox or bullock, and if any creature conjoins with one of another species, that which is brought forth is neutral from either."

"Thus saith Venus: 'I beget light, nor is the darkness of my nature, and if my metal be not dried all bodies desire me, for I liquefy them and wipe away their rust, even I extract their substance. Nothing, therefore is better or more venerable than I, my brother also being conjoined.'

"But the King, the Ruler, to his brethren, testifying of him, saith: 'I am crowned, and I am adorned with a royal diadem. I am clothed with the royal garment, and I bring joy and gladness of heart, for being chained, I caused my substance to lay hold of, and to rest within the arms and breast of my mother, and to fasten upon her substance, making that which was invisible to become visible, and the occult matter to appear. And everything which the philosophers have hidden is

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generated by us. Hear, then, these words, and understand them. Keep them, and meditate thereon, and seek for nothing more. Man in the beginning is generated of nature, whose inward substance is fleshy, and not from anything else. Meditate on these plain things, and reject what is superfluous.'

"Thus saith the philosopher: 'Botri is made from the citrine, which is extracted out of the Red Root, and from nothing else; and if it be citrine and nothing else Wisdom was with thee. It was not gotten by thy care, nor if it be freed from redness, by thy study. Behold, I have circumscribed nothing. If thou hast understanding, there be but few things unopened.

"Ye Sons of Wisdom! Turn then the Breyms Body with an exceeding great fire, and it will yield gratefully what you desire. And see that you make that which is volatile, so that it cannot fly, and by means of that which flies not. And that which yet rests upon the fire, as it were itself a fiery flame, and that which in the heat of a boiling fire is corrupted, is cambar.

"And know ye that the Art of this permanent water is our brass and the colouring of its tincture and blackness is then changed into the true red.

"I declare that, by the help of God, I have spoken nothing but the truth. That which is destroyed is renovated, and hence the corruption is made manifest in the matter to be renewed, and hence the melioration will appear, and on either side it is a signal of Art."

SECTION V

"My Son, that which is born of the Crow is the beginning of this Art. Behold, now I have obscured the matter treated of, by circumlocution, depriving thee of the light. Yet this dissolved, this joined, this nearest and farthest off, I have named to thee. Roast those things, therefore, and boil them in that which comes from the horse's belly for seven, fourteen or twenty-one days. Then will the Dragon eat his own wings and destroy himself. This being done, let it be put into a fiery furnace, which lute diligently, and observe that none of the spirit may escape.

"And know that the periods of the earth are in the water, which let it be as long as until thou putteth the same upon it. This matter being thus melted and burned, take the brain thereof and triturate it in most sharp vinegar, till it becomes obscured. This done, it lives in the putrefaction, let the dark clouds which were in it before it was killed be converted into its own body. Let this process be repeated, as I have described, let it again die, as I before said, and then it lives.

"In the life and death thereof we work with the spirits, for as it dies by the taking away of the spirit, so it lives in the return and is revived and rejoices therein. Being arrived then at this knowledge, that which thou hast been searching for is made apparent in the Affirmation. I have even related to thee the joyful signs, even that which doth fix the body. But these things, and how they attained to the knowledge of this secret, are given by our ancestors in figures and

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types. Behold, they are dead. I have opened the riddle, and the book of knowledge is revealed. The hidden things I have uncovered, and have brought together the scattered truths within their boundary, and have conjoined many various forms; even I have associated the spirit. Take it as the gift of God."

SECTION VI

"It behoves thee to give thanks to God, Who has bestowed liberally of his bounty to the Wise, Who delivers us from misery and poverty. I am tempted and proven with the

fulness of His substance and His probable wonders, and humbly pray God that whilst we live we may come to Him.

"Remove thence, O Sons of Science, the unguents which we extract from fats, hair, verdigrease, tragacanth and bones, which are written in the books of our fathers. But concerning the ointments which contain the tincture, coagulate the fugitive, and adorn the sulphurs, it behoves us to explain their disposition more at large, and to unveil the Form, which is buried and hidden from other unguents, which is seen in disposition, but dwells in his own body, as fire in trees and stones, which by the most subtle art and ingenuity it behoves to extract without burning.

"And know that the heaven is to be joined mediately with the earth, but the Form is in a middle nature between the heaven and the earth, which is our water. But the water holds of all the first place

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which goes forth from this stone. But the second is gold, and the third is gold, only in a mean which is more noble than the water and the faeces.

"But in these are the smoke, the blackness and the death. It behoves us, therefore, to dry away the vapour from the water, to expel the blackness from the unguent, and death from the faeces and this by dissolution. By which means we attain to the highest philosophy and secret of all hidden things."

SECTION VII

"Know ye then, O Sons of Science, there are seven bodies, of which gold is the first, the most perfect, the king of them, and their head, which neither the earth can corrupt nor fire devastate, nor the water change for its complexion is equalized, and its nature regulated with respect to heat, cold and moisture; nor is there anything in it which is superfluous, therefore the philosophers do buoy up and magnify themselves in it, saying that this gold, in relation to other bodies is, as the sun amongst the stars, more splendid in Light; and as, by the power of God, every vegetable and all the fruits of the earth are perfected, so gold by the same power sustaineth all.

"For as dough without a ferment cannot be fermented so when thou sublimest the body and purifiest it, separating the uncleanness from it, thou wilt then conjoin and mix them together, and put in the ferment confecting the earth and water. Then will the Ixir ferment even as dough doth ferment. Think of this,

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and see how the ferment in this case doth change the former natures to another thing. Observe also, that there is no ferment otherwise than from the dough itself.

"Observe, moreover, that the ferment whitens the confection and hinders it from turning, and holds the tincture lest it should fly, and rejoice the bodies, and makes them intimately to join and to enter one into another, and this is the key of the philosophers and the end of their work, and by this science, bodies are meliorated, and the operation of them, God assisting, is consummate.

"But, through negligence and a false opinion of the matter, the operation may be perverted, as a mass of leaven growing corrupt, or milk turned with rennet for cheese, and musk among aromatics.

"The sure colour of the golden matter for the red, and the nature thereof, is not sweetness; therefore we make of them sericum--i.e., Ixir; and of them we make the enamel of which we have already written, and with the king's seal we have tinged the clay, and in that have set the colour of heaven, which augments the sight of them that see.

"The Stone, therefore, is the most precious gold without spots, evenly tempered, which neither fire, nor air, nor water, nor earth is able to corrupt; for it is the Universal Ferment rectifying all things in a medium composition, whose complexion is yellow and a true citrine colour.

"The gold of the wise, boiled and well digested, with a fiery water, makes Ixir, for the gold of the wise is more heavy than lead, which in a temperate composition

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is a ferment Ixir, and contrariwise, in our intemperate composition, is the confusion of the whole.

"For the work begins from the vegetable, next from the animal, as in a hen's egg, in which is the greatest help, and our earth is gold, all of which we make sericum, which is the ferment Ixir."

THE BOOK OF
THE REVELATION OF HERMES
INTERPRETED BY THEOPHRASTUS PARACELSUS
CONCERNING THE SUPREME SECRET OF THE WORLD

Hermes, Plato, Aristotle, and the other philosophers, flourishing at different times, who have introduced the Arts, and more especially have explored the secrets of inferior creation, all these have eagerly sought a means whereby man's body might be preserved

from decay and become endued with immortality. To them it was answered that there is nothing which might deliver the mortal body from death; but that there is One Thing which may postpone decay, renew youth, and prolong short human life (as with the Patriarchs). For death was laid as a punishment upon our first parents, Adam and Eve, and will never depart from all their descendants. Therefore, the above philosophers, and many others, have sought this One Thing with great labour, and have found that which preserves the human body from corruption, and prolongs life, conducts itself, with respect to other elements, as it were like the Heavens from which they understood that the Heavens are a substance above the Four Elements. And just as

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[paragraph continues] the Heavens, with respect to the other elements are held to be the fifth substance (for they are indestructible, stable, and suffer no foreign admixture), so also this One Thing (compared to the forces of our body) is an indestructible essence, drying up all the superfluities of our bodies, and has been philosophically called by the above-mentioned name. It is neither hot and dry like fire, nor cold and moist like water, nor warm and moist like air, nor dry and cold like earth. But it is a skilful, perfect equation of all the Elements, a right commingling of natural forces, a most particular union of spiritual virtues, an indissoluble uniting of body and soul. It is the purest and noblest substance of an indestructible body, which cannot be destroyed nor harmed by the Elements, and is produced by Art. With this Aristotle prepared an apple prolonging life by its scent, when he, fifteen days before his death, could neither eat nor drink on account of old age. This spiritual Essence, or One Thing, was revealed from above to Adam, and was greatly desired by the Holy Fathers, this also Hermes and Aristotle call the Truth without Lies, the most sure of all things certain, the Secret of all Secrets. It is the Last and the Highest Thing to be sought under the Heavens, a wondrous closing and finish of philosophical work, by which are discovered the dews of Heaven and the fastnesses of Earth. What the mouth of man cannot utter is all found in this Spirit. As Morienus says: 'He who has this has all things, and wants no other aid. For in it are all temporal happiness, bodily health, and earthly fortune. It is the spirit of the fifth substance, a Fount of all Joys (beneath the rays of the moon), the Supporter

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of Heaven and Earth, the Mover of Sea and Wind, the Outpurer of Rain, upholding the strength of all things, an excellent spirit above Heavenly and other spirits, giving Health, Joy, Peace, Love: driving away Hatred and Sorrow, bringing in Joy, expelling all Evil, quickly healing all Diseases, destroying Poverty and Misery, leading to all good things, preventing all evil words and thoughts, giving man his heart's desire, bringing to the pious earthly honour and long life, but to the wicked who misuse it, Eternal Punishment.'

This is the Spirit of Truth, which the world cannot comprehend without the interposition of the Holy Ghost, or without the instruction of those who know it. The same is of a mysterious nature, wondrous strength, boundless power. The Saints, from the beginning of the world, have desired to behold its face. By Avicenna this Spirit is named the Soul of

the World. For as the Soul moves all the limbs of the Body, so also does this Spirit move all bodies. And as the Soul is in all the limbs of the Body, so also is this Spirit in all elementary created things. It is sought by many and found by few. It is beheld from afar and found near; for it exists in every thing, in every place, and at all times. It has the powers of all creatures; its action is found in all elements, and the qualities of all things are therein, even in the highest perfection. By virtue of this essence did Adam and the Patriarchs preserve their health and live to an extreme age, some of them also flourishing in great riches.

When the philosophers had discovered it, with great diligence and labour, they straightway concealed

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it under a strange tongue, and in parables, lest the same should become known to the unworthy, and the pearls be cast before swine. For if everyone knew it, all work and industry would cease; man would desire nothing but this one thing, people would live wickedly, and the world be ruined, seeing that they would provoke God by reason of their avarice and superfluity. For eye hath not seen, nor ear heard, nor hath the heart of man understood what Heaven hath naturally incorporated with this Spirit. Therefore have I briefly enumerated some of the qualities of this Spirit, to the Honour of God, that the pious may reverently praise Him in His gifts (which gift of God shall afterwards come to them), and I will herewith shew what powers and virtues it possesses in each thing, also its outward appearance, that it may be more readily recognized.

In its first state, it appears as an impure earthly body, full of imperfections. It then has an earthly nature, healing all sickness and wounds in the bowels of man, producing good and consuming proud flesh, expelling all stench, and healing generally, inwardly and outwardly.

In its second nature, it appears as a watery body, somewhat more beautiful than before, because (although still having its corruptions) its Virtue is greater. It is much nearer the Truth, and more effective in works. In this form it cures cold and hot fevers, and is a specific against poisons, which it drives from heart and lungs, healing the same when injured or wounded, purifying the blood, and, taken three times a day, is of great comfort in all diseases.

But in its third nature it appears as an aerial body of

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an oily nature, almost freed from all imperfections, in which form it does many wondrous works, producing beauty and strength of body, and (a small quantity being taken in the food) preventing melancholy and heating of the gall, increasing the quantity of blood and seed. It expands the blood vessels, cures withered limbs, restores strength to the sight, in growing persons removes what is superfluous and makes good defects in the limbs.

In its fourth nature it appears in a fiery form (not quite freed from all imperfections, still somewhat watery and not dried enough), wherein it has many virtues making the old young and reviving those at the point of death. For if to such an one there be given, in wine, a barleycorn's weight of this fire, so that it reach the stomach, it goes to his heart, renewing him at once, driving away all previous moisture and poison, and restoring the natural heat of the liver. Given in small doses to old people, it removes the diseases of age, giving the old young hearts and bodies. Hence it is called the Elixir of Life.

In its fifth and last nature, it appears in a glorified and illuminated form, without defects, shining like gold and silver, wherein it possesses all previous powers and virtues in a higher and more wondrous degree. Here its natural works are taken for miracles. When applied to the roots of dead trees they revive, bringing forth leaves and fruit. A lamp, the oil of which is mingled with this spirit, continues to burn for ever without diminution. It converts crystals into the most precious stones of all colours, equal to those from the mines, and does many other

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incredible wonders which may not be revealed to the unworthy.

For it heals all dead and living bodies without other medicine. Here Christ is my witness that I lie not, for all heavenly influences are united and combined therein.

This essence also reveals all treasures in earth and sea, converts all metallic bodies into gold, and there is nothing like unto it under Heaven.

This spirit is the secret, hidden from the beginning yet granted by God to a few holy men for the revealing of these riches to His Glory--dwelling in fiery form in the air, and leading earth with itself to Heaven, while from its body there flow whole rivers of living water. This spirit flies through the midst of the Heavens like a morning mist, leads its burning fire into the water, and has its shining realm in the Heavens.

And although these writings may be regarded as false by the reader, yet to the initiated they are true and possible, when the hidden sense is properly understood. For God is wonderful in His works, and His wisdom is without end.

This spirit in its fiery form is called a Sandaraca, in the aerial a Kybrick, in the watery an Azoth, in the earthly Alcohoph and Aliocosoph. Hence they are deceived by these names, who, seeking without instruction, think to find this Spirit of Life in things foreign to our Art. For although this Spirit which we seek, on account of its qualities, is called by these names, yet the same is not in these bodies and cannot be in them. For a refined spirit cannot appear except in a body suitable to its nature. And, by however many names

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it be called, let no one imagine there be different spirits, for, say what one will, there is but one spirit working everywhere and in all things.

That is the spirit which, when rising, illumines the Heavens, when setting incorporates the purity of Earth, and when brooding has embraced the Waters. This spirit is named Raphael, the Angel of God, the subtlest. and purest, whom the others all obey as their King.

This spiritual substance is neither heavenly nor hellish, but an airy, pure, and hearty body, midway between the highest and the lowest, without reason, but fruitful in works, and the most select and beautiful of all other heavenly things.

This work of God is far too deep for understanding for it is the last, greatest, and highest secret of Nature. It is the Spirit of God, which in the Beginning filled the Earth and brooded over the waters, which the world cannot grasp without the gracious interposition of the Holy Spirit and instruction from those who know it, which also the whole world desires for its virtue, and which cannot be prized enough. For it reaches to the planets, raises the clouds, drives away mists, gives its light to all things, turns everything into Sun and Moon, bestows all health and abundance of treasure, cleanses the leper, brightens the eyes, banishes sorrow, heals the sick, reveals all hidden treasures, and, generally, cures all diseases.

Through this spirit have the philosophers invented the Seven Liberal Arts, and thereby gained their riches. Through the same Moses made the golden vessels in the Ark, and King Solomon did many beautiful works to the honour of God. Therewith Moses built the Tabernacle,

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[paragraph continues] Noah the Ark, Solomon the Temple. By this Ezra restored the Law, and Miriam, Moses' sister, was hospitable; Abraham, Isaac, and Jacob, and other righteous men, have had life-long abundance and riches; and all the saints possessing it have therewith praised God. Therefore is its acquisition very hard, more than that of gold and silver. For it is the best of all things, because, of all things mortal that man can desire in this world, nothing can compare with it, and in it alone is truth. Hence it is called the Stone and Spirit of Truth; in its works is no vanity, its praise cannot be sufficiently expressed. I am unable to speak enough of its virtues, because its good qualities and powers are beyond human thoughts, unutterable by the tongue of man, and in it are found the properties of all things. Yea, there is nothing deeper in Nature.

O unfathomable abyss of God's Wisdom, which thus hath united and comprised in the virtue and power of this one Spirit the qualities of all existing bodies!

O unspeakable honour and boundless joy granted to mortal man! For the destructible things of Nature are restored by virtue of the said Spirit.

O mystery of mysteries, most secret of all secret things, and healing and medicine of all things! Thou last discovery in earthly natures, last best gift to Patriarchs and Sages, greatly desired by the Whole world! Oh, what a wondrous and laudable spirit is purity, in which stand all joy, riches, fruitfulness of life, and art of all arts, a power which to its initiates grants all material joys! O desirable knowledge, lovely above all things beneath the circle of the Moon, by which Nature is strengthened, and heart and limbs

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are renewed, blooming youth is preserved, old age driven away, weakness destroyed, beauty in its perfection preserved, and abundance ensured in all things pleasing to men! O thou spiritual substance, lovely above all things! O thou wondrous power, strengthening all the world! O thou invincible virtue, highest of all that is, although despised by the ignorant, yet held by the wise in great praise, honour, and glory, that--proceeding from humours--wakest the dead, expellest diseases, restorest the voice of the dying!

O thou treasure of treasures, mystery of mysteries, called by Avicenna 'an unspeakable substance,' the purest and most perfect soul of the world, than which there is nothing more costly under Heaven, unfathomable in nature and power, wonderful in virtue and works, having no equal among creatures, possessing the virtues of all bodies under Heaven! For from it flow the water of life, the oil and honey of eternal healing, and thus hath it nourished them with honey and water from the rock. Therefore, saith Morienus: 'He who hath it, the same also hath all things.' Blessed art Thou, Lord God of our Fathers, in that Thou has given the prophets this knowledge and understanding, that they have hidden these things (lest they should be discovered by the blind, and those drowned in worldly godlessness) by which the wise and pious have praised Thee! For the discoverers of the mystery of this Thing to the unworthy are breakers of the seal of Heavenly Revelation, thereby offending God's Majesty, and bringing upon themselves many misfortunes and the punishments of God.

Therefore, I beg all Christians, possessing this knowledge,

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to communicate the same to nobody, except it be to one living in Godliness, of well-proved virtue, and praising God, Who has given such a treasure to man. For many seek, but few find it. Hence the impure and those living in vice are unworthy of it. Therefore is this Art to be shown to all God-fearing persons, because it cannot be bought with a price. I testify before God that I lie not, although it appear impossible to fools, that no one has hitherto explored Nature so deeply.

The Almighty be praised for having created this Art and for revealing it to God-fearing men. Amen.

And thus is fulfilled this precious and excellent work, called the revealing of the occult spirit, in which lie hidden the secrets and mysteries of the world.

But this spirit is one genius, and Divine, wonderful and lordly power. For it embraces the whole world, and overcomes the Elements and the fifth Substance.

Look for my next book on Magick