Book of Vexations.

By Philippus Theophrastus Paracelsus.

The Art and Nature of Alchemy, and what is to be taught

concerning it; being comprehended in Seven undoubted Rules,

respecting the Seven vulgar Metals.

The Preface. Theophrastus Paracelsus to all Alchymiets and

Readers of this little Book.

Beloved and Expert of the Art of Alchemy, and all ye who

promise to your selves much Riches and Gains of much Gold and

Silver, which thing Alchemy doth plentifully, teach, and ye (who

being occupied about these things) would be vexed, and cannot

cease until you have experienced what it gives, and what

promises it performes; verily, daily Experience teach-. eth,

that there is not one of a thousand that becomes Master of his

Desire; which I sill not call the fault of the Art or Nature,

but the unskillfulneas of the Artificer.

Wherefore I will not stuff this little Book of Alchemy with

difficult Art and tedious Labours, as the common Alchyinists are

wont to do.

Silver Rx. Antimony melt it with Nitre and Tartar, of this

take one Lot, of Gold one Lot, of Tin three drains, of Schlich

one dram, of Sulphur two Lots,, of Vitriol two lots; let them

flow with Silver in a Crucible with Arsenick. Because also all

the signs of Heaven, and the

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characters of the Stars and Planets, together with their changed

and inverted terms and names, as also the Receptacles of the

matter, and the Instruments of Artiflcers are usually very well

known; It will not be needful to treat of these things anew in

this Book, although herein are used these signs, names, and

characters, when it seems convenient and profitable.

Now here is delivered another Reason of Alchemy, is seven

Rules, accommodated to the seven Metals, after an infallible

manner, although in Expressions not adorned, but undressed and

simple: Yet, as to the sense, the expressions are abstruse and

profound as can be; which may deservedly be called the Mistriss

and Summ of all Alchemy; from which even the mysteries of other

things may be produced, divined, and known, with many new

Speculations, from whence new Cogitations and wondrous

Operations, do ( by examining and trying) come forth to the

Light, that in many places they are even, in the Examen or tryal

it self, found to contradict the Pleasures of the Philosophers.

Likewise in this Art nothing is more certain, than that

which is least apprehended and believed; and this is the only

fault and cause of all various Operations in Alchemy; whence

‘Tis that many suffer loss by their own unskillfulness, and so

labour in vain, either because there’s more of the matter, or

less, or equil weight, whence the thing is more corrupted in

operation and destroyed; or if the thing is truly lighted on, it

is become more exalted, and tends unto Perfection.

For the way is moat easie, but is found by but very few.

It’s also expedient, that an ingenious man consider theArt and

certain Rule of

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Alchemy, whether he would make something or nothing: he ought to

make a nothing, that he may bring something into nothing, and

that something may be again generated out of nothing; which

Saying is incredible, but yet most true; Corruption makes a good

thing perfect: Yea, good cannot appear, because of his covering

and hider; good also is begun whilst ‘tis hidden; the hider

ought to be removed and destroyed, then the good being freed,

will manifestly appear in his lustre, the GLOSS: the hider or

covering is the Mountain, Sand, Earth, or Stone wherein the

Metal was generated. Now every visible metal is the obscurer or

hider of the other six metals.

Because therefore that by the Element of Fire Imperfect

things are corrupted, burnt up, and sublimed such as the five

metals, Iron, Tin, Mercury, Copper, & Lead are; but the perfect

not at all, vim, the two most Noble, the Gold and the Silver,

therefore they ought to abide even in the fire, and to assume

their body out of the other Imperfect metals, in which they are

destroyed, and to appear visibly; which, thing, how it may be

done, and what helps are thereto necessary, shall be taught in

the seven Rules, viz. That the nature and property of every

metal is; what operation he hath, being mixt with others; and

what he can do.

‘Tis also to be observed, that these seven Rules cannot

forthwith be understood by one that is somewhat dull, as the

first reading and view, a weak understanding cannot compass hard

things. Hence every of these Rules wants much search and travel.

Some are puffed up and proud, supposing themselves well to

understand; and these things are childish, which are here

delivered, and they know far better, end do plainly contemn

these things of mine.

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Glauber) This Preface is of it self perspicuous, and needs not

any singular; Interpretation or Explication, but indeed the

Process which he mentions requires a more accurate Observation.

Take Antimony, melt it with Tartar and Nitre, of this take

one lot; of Gold one Lot; of Tin three drama; of Schlich one

dram; of Sulphur two lots; of Vitriol two lots; let them flow

with Silver in a Crucible with Arsenick.

This is the Process of making Gold and Silver, which

PARACELSUS will not have to be accounted like unto other

Processes, of much labour and long time, but is confident, that

by the help hereof he can get Gold and Silver with little

labour, time, and costs.

‘Tis not to be doubted, but that this hath been tryed by

thousands, and frustrated the hope of such as laboured

thereabouts; and that not without cause, they imagining that

these are foolish ingredients to be taken for such work; my self

have heard many of those that have made trial, to be very much

displeased: By what means can. gold and silver be made by

volatileand preying ravenous things, such as Antimony, Vitriol,

Sulphur, & Areenick are, which do not only yield from themselves

no Gold or Silver, but evan corrupt them, and bring them to

fume, or at the least turn them to SCORIA; my self trying this

when I had blown them together, I found that these metalline

species, as Schlich, Vitriol, Sulphur, and Arsenick did, corrupt

the Sun and Moon, spoiling of its metalline form, and

transmuting it into SCORIA or dross. But now this is the thing

which PARACELSUS requires and aims at, and therefore should not

by any means hinder or deter us; he presently, for the better

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explication of his meaning, adds, Something ought to be made a

Nothing: and again, the Nothing to be made Something; which

thing the unskillful doth not heed or believe, that Metals being

corrupted and made SCORIA, when by the benefit of Art they are

reduced, are by this means meliorated; which albeit it be most

true, yet are they but a very few (as he saith) who believe it

to be true: and he confirms the whole process throughout the

Chapter, even to the Chapter of Mercury, and explains it,

saying, Corruption makes a good thing perfect.

The Good cannot appear by reason of its covering. The hider

or veil must be taken away, that the Good may be freed and

become conspicuous; that also the first covering, under which

metals are hidden, and wherein they are generated, is a

Mountain, Sand, Stone, or Earth, all which are to be separated

by fusion, that the metals may become pure.

Here the Metallurgist desists, and is clearly ignorant of

any other covering. But PARACELSUS addeth, That each metal is a

hider of the other metals, which thing the seven Rules do

largely demonstrate, and adviseth the Chymist not to rest

satisfied, when he hath gotten from the Mines a vendible metal,

as Iron, Copper, Tin, Lead, melted from the dross, but to

consult further with natural Philosophy, and to examin whether

or no these are pure enough, without any adhering and deteriorating

veil.

How great the difference is betwixt a rude and a vile

Mineral (where the metal is largely dispersed and commixt with

much stony matter and other impurities) and a tractable metal

faithfully separated, is well known. So much, and more, is the

difference betwixt a vulgar and

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imperfect metal, and the Gold and Silver which it contains shut

up in its bowels. But because the melting of metals out of their

mines is, by reason of its long use, grown vile, and not

esteemed an Art, but a Trade, and every where exercised, without

any ones admiration; yet in its begenning, before it became so

commonly known, it was worthily accompted a deep Secret,

although now disrespected. We may not doubt, but that even yet

another veil adheres to metals, and may with as much facility be

removed; and its inward, pure, and fixt centre, Gold and Silver

be melted out and separated, if the way were but known. But

because men do not bestow any further Labour and Industry in

searching, and the use of vulgar metals is highly necessary, we

rest contented, in that metals once melted from their mines

becomes malleable, and fitted for the use of man: Nor is this

unadvisedly done, for the life of man can as little want Iron,

Tin, Copper, and Lead, as it can gold and silver.

PARACELSUS teacheth, That imperfect metals are corrupted

and brought into a nothing, by the force of fire; which they

cannot sustain or bear; but their good parts, Gold and Silver,

cannot be destroyed, but in the great strait and force of fire

do come together out of the imperfect metals, and mutually

defend each other, the impure portion being burnt up and

removed.

Now then, that the species and ingredients of this process

nay be understood, something must be mentioned by us

thereabouts.

Thus then ‘tis written; Rx. Antimony melt it with Nitre and

Tartar, of this take one lot; ‘Tis to be noted that you are not

to take the lot of the whole molten mass, but of one of the two,

either the upper

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part being the SCOPIA, or inferiour or lower being the REGULUS,

which this flowing mixture sends downward.

But which it is, it cannot be perceived by the words; yet

because PARACELSUS’S intention here is to destroy gold and

silver by the admlxtion of the aforesaid ingredients, and to

bring them to nothing, out of which nothing the destroyed

augmentation of the sun may be afterwards by some additament,

obtained, in reducing it, it seems probable to think that the

SCORIA of the mixture is not to be taken, but the REGULUS, which

hath Ingress into Tin, Arsenick, and Schlich, and unites them

with gold and silver, for it is the Property of the REGULUS, to

unite & conjoin contrary Metals and Minerals.

Tin is joined with malleable metals, and melted and suffers

the fire with them, brings them, into SCORIA, the which thing

Sulphur, Vitriol, and Schlich also performs, and are here used

by PARACELSUS for no other end than to corrupt the sun and moon,

and bring them into SCORIA. But what schlich this is, because no

proper name of Gold, Silver, Iron, Copper, Lead, or Tin, is

added, no body can easily tell, for this is called echlecht by

Chymists and Metallurgists when they take a Mineral excellently

well ground, and washed with water, thereby separating the

mineral or the rubbish and stone, the heavier, and more noble

part of the metal remaining in the bottom of the vessel, which

examining they thereby Conjecture the value of the metal or

mineral: this labour they call a bringing into SCHLICH, or also

SECHER, and because all metals nay be reduced into achlichs or

caix, this word Schlich or Caix may suit with all metals, or

else it may be that most small dust or powder

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in polishing mills, where various Iron Instruments, Swords,

Breast-plates, and other Arms are Polished, and which is wont to

be under the grinding stone in deep gutters destinated to that

purpose, or gathered in wooden vessels, and sold to such as dye

black cloaths, and is called caix or Schlich. But now whether or

no, he means this or the caix of any other metal; it is

uncertain, nor doth it much concern; for the Sun and Moon may be

reduced into a nothing without any of these Calces, and may be

again augmented, and brought into something, as you shall see in

the following Chapters of the Transmutation of metals.

Vain was their expectation who thought to turn all these

species, thus blown together, into Gold and Silver, but yet

could not get any other thing than a yellow, or spadiceous

SCORIA contrary to their hopes but the Corruscation in moat

blessed and gladsome, if any one can get by reduction from a

destroyed metal brought into Scoria, a most noble one and better

than heretofore it was. But this destruction and reduction is

not uniform, but is perfected many several ways as the following

Chapters teach.

The First Rule.

Of the Nature and Property of Mercury.

All things are absconded and hidden in all things, but of

all things there is one which is a coverer or hider of the rest,

and is a Corporeal Body, External, Visible, Moveable: all fluxes

are manifest in this vessel, for this vessel is a Corporeal

Spirit, and therefore all Coagulations,

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and Consistences are captivated and shut up therein being

overcome by its flux compassed about and strengthened thereby,

what this flux is, its cause and name what it is called, cannot

be found, because there is no heat which nay be therewith

compared. The burning of the GEHENNAL Fire may be likened

thereunto, on which account this Flux hath nothing at all of

Community or Affinity with other fluxes, which are melted by the

heat of common fire, and become hard and coagulated by natural

cold. These fluxings or reltings cannot thus operate with

Mercury, they are too weak, he values them not; hence ‘Tis to be

observed, that the mortal Virtues of the four Elements have no

ingressive Operations upon the Celestial Virtues, which Virtues

we also call Quintessence, because Elements cannot either give

unto, or take any thing from this Quintessence; the Celestial or

Infernal Virtue cares not for the four Elements.

Hence note, That none of the Elements, nor any Elementary

thing, be it dry or moist, hot or cold, none of these can do any

thing against that Quintessential Virtue, but each hath its

operation and efficacy for it aelf apart.

Glauber) In this Chapter or first Rule of Mercury, PARACELSUS

useth succinct but yet perspicuous words, saying, that the

fluidity of Mercury ariseth not from the four corruptible

Elements, but from the Quinttecence, and therefore hath not any

affinity with these Elementary fluxings and meltings. Now, what

this Quintessence properly is, which PARACELSUS here mentions,

much might be spoken, but ‘Tis not so convenient

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at this time, my self and other Philosophers have largely

treated thereof, and therefore speak not of it now.

This only I add over and above, That PARACELSUS will have

the Quintessence to be a thing not subject to the four

Elements,but permanent and incorruptible, whereby he gives to

understand, That seeing ‘Tis so, that the fluidity of Mercury

hath its originality from the Quintessence, and not elementary

Fire, so its coagulation is in like manner to be made by the

Quintessence and not by the elementary Fires, be they hot or

cold.

But now, what that Quintessence is, that coagulates

Mercury, and transmutes him into Gold or Silver, it may be

easily conjectured, that it is not to be sought for out of

Vegetables and Animals, but to be extracted out of Metals, and

ought to be much more pure, fixt, and meltable than they are.

Many are the things which PARACELSUS bath written of this

Quintessence, attributing great Virtues thereunto; he that

desires it, may read thereof in his Writings. Likewise many

Philosophers affirm it to be a thing reduced by the benefit of

Art into the purest and highest substance. Which name of

Quintessence, some there are that attribute unto that Tincture,

wherewith perfections are wont to be made. By which it Is

evident, That by the name of Quintessence is always understood

the most pure, the best, and the most powerful part of a thing.

But be it what it will be, ‘Tis clear, That Mercury is a

wonderful subject, nor is to be coagulated and fixed so easily,

as many have faisly believed, and tried the contrary to their

great loss.

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Many are the Coals which have been vainly consumed about

his fixation, and are consumed, although always in vain; my self

have also, though not often, handled him with a great deal of

tediousness, which although not permanently flxt, yet observing

therein many singular things, of which I count it expedient to

relate something. In him is a most great power and virtue, most

friendly to Metals; he is easily mixed with the purest Metals,

and most difficultly with the impure; which denotes him to be of

a most pure nature: And now, if he come to be fixed, I could

demonstrate, if need were, by indubitable reasons, that a thing

more pure than Gold would flow therefrom. It always produceth

something as often as it is added to Metals, and constrained to

undergo some fire, helping them evidently, even whilst it is in

its Volatility; what then would it do, if being therewith fixed,

it were along while melted with them in the Fire?

This I add for the better Lights sake.

When I was in my youthful days, and saw many attempting to

fix Mercury with Gold and Silver, by Amalgamation, Sublimation,

Coagulation, Precipitation, and other Labours of that kind, to

transmute it into Gold and Silver; my self also attempting

somewhat about him, by the advice of PARACELSUS’S Sayings, That

in Saturn its Coagulation is to be found. On this account I

melted in a little Crucible 6 or 7 parts of Lead, and added one

part of Mercury; this I put into another Crucible where Nitre

did flow, that it might be covered over thereby; in the mean

while I melted the glass of SATURN, (being made of 4 parts of

MINIUM, and one part of Flints) in a greater Crucible, whereto I

put the

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two former Crucibles heated to be covered by the glass. These

three I again sunk into a mew Crucible flowing with the glass of

Saturn, thinking that I should this way keep in the volatile

Guest, having now shut up Mercury in so many walls, I put him to

the fire, intending to fix him, and then indeed he sustained it,

not being able to break through; but increasing my fire, and the

Glass melting with Nitre, away he goes leaving an empty nest,

and left Saturn’s weight whole and perfect, which having

examined, it yielded a grain of Silver heavier than the common

Silver which I believed to be Mercury fixt and coagulated, but

reiterating that labour, I found it to be otherways, viz, that

the Mercury was not it self fixed, but flown away, but yet by

his occult power penetrated and meliorated the lead, that it

afforded a little silver; also the whole mass of lead was hereby

made black, and hardened like tin, whereby I perceived, that

Mercury being a pure, seer fiery spirit, is most impatient of

the Fire, and cannot be fixed without a Quintessence.

But thus much indeed it can do, if being joined with other

metals, it can be so long held, as to endure the Fire; although

it presently vanished away, it doth in a manner change them, not

by bettering them, but stirring them up by its penetration, that

they say mutually act each upon the other, and receive a

meliorating faculty, although without any great profit, as far

as I know, but I only intend to discover its possibility, its

miraculous and almost unsearchable power, for it say deservedly

be esteemed a Miracle of Nature. It is a seer invisible Fire;

albeit such as are ignorant account it cold, and by Art it may

be made far sore fiery and volatile; which I sometimes have

tried, where

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being often injected into a vehement fire, again and again, and

received in glasses, it bath elevated it self without any fire,

and gone away into its own CHAOS. In a word, many men have

accomplished prodigious things with Mercury, but all of them

without any fruit; of which more shall be spoken in its place.

The Second Rule.

Of Jupiter and his Nature.

Whatsoever thing is manifest, (as the Body of Jupiter for

example) the six other Corporeal Metals are therein hidden

spiritually, and one more profound and remote than another.

Jupiter partakes not of the quintessence, but of the nature of

the four Elements, therefore his fluidity is manifested by a

little heat of the Fire, and his coagulation in like sort

perfected by a little cOld, and hath communion with the rest of

the metalline Fluxes.

Wherefore by how much one thing is in nature like to

another, by so such the readier is it united thereunto, if they

mutually touch one another; that also which is nigh, is more

efficacious and sensible; for that which is afar off, doth not

enforce, nor is that which is remote, how great soever it be,

much feared. Hence ‘Tis that heaven is not desired, because ‘Tis

far distant, nor seen by any one; neither is hell feared,

because it is far off, whose form none hath known and seen, nor

felt the Torment, and therefore 'tis valued as nothing. Those

things then that are absent, are little regarded, or plainly

rejected, being

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constituted in a thick place, for by the property of the place

every thing is deteriorated or meliorated; which thing may be

proved by many Examples.

By how much therefore JUPITER is farther off from Iron and

Copper, and nigher to the Sun and Moon, by so much the more

Golden or Silver-like it be in his own body, and seems more

great, potent, pellucid, sensible, more fair, pleasant, notable,

palpable, more true and more certain than elongated, or at a

distance. On the contrary, by how much the more he is elongated,

by so much the more vile and abject he is in the matters

aforesaid: for things present are always more notable than those

which are absent; by how much any thing visible is nearer, by so

much a thing invisible is more remote. Therefore it behoves the

Aichymist to study how he may place JUPITER in a spiritual

ARCANUM and remote place, in which are SOL and LUNA; and that he

may take SOL and LUNA from far, and bring them near, into a

place where JUPITER existeth corporally, so that the SOL and

LUNA may also be corporeal and truly present before his eyes in

the EXAMEN. For there are various Labours and modes of

transmuting metals from their imperfection, into a perfect

state.

To mix one with another, and again to separate the one from

the other pure and sincere, is nothing else but a genuine

permutation made by the labour of Alchemy. Note, that JUPITER

hath much Gold, and not a little Silver. Put to him SATURN and

LUNA, and the LUNA will be augmented by the rest.

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Glauber.) Although I do not certainly know the reason why

PARACELSUS beginning with Mercury, passeth next to Jupiter,

nevertheless it is very probable that he would thereby point at

some singular Mystery. Here he represents the former sentence,

saying, Every visible metal hideth in it self the rest

invisibly, from which if we would reap any good, their Invisible

and spiritual Gold is to be taken and brought near, or to be

visible; and on the contrary, the visible to be removed afar off

and made invisible. But how this ought to be done he doth not

teach, but leaves the Reader to search it out in his seven

Canons or Rules, which are very difficult to be understood not

only by a rude Tyro, but even by one well exercised: And seeing

that not one in a thousand understands them, it is no wonder

that his Writings have been had In Contempt.

Without doubt he aimed at our good, supposing he had

written very clearly, and directed his speech in such a manner,

as if he had to do with one that is skillful in the metalline

nature, without having any respect to the common blindness and

Ignorance, whereby he received great thanks, and was highly

esteemed of by all.

But what shall we say or do? ‘Tis bad meeting with wicked

proud men, as thou most clearly writest; yet because the

unexercised, if they have even once erred, they wrack and abuse

the Writer with seer slanders: Hence it comes to pass, that many

desire rather to be silent, and leave unto fools their own toys

and vanities: But the Case being with more accurate examination

considered, it seemeth evil to be revenged on the Innocent as

well as the Guility.

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As for Tin, if thou searcheth into its nature and property,

it is a pure (compared with the other metals) unripe metal,

abounding with very much combustible Sulphur, whereby it obtains

its liquifaction and corruption in the fire: which being removed

(and it may be done with a gentle fire; it loseth its metalline

fluidity, and very much resembles unmelted ashes, whereto if you

add another sulphur, whereby that ashes may turn into a metal;

and again convertest it into ashes, repeating this labour until

all its combustible sulphur being burnt up, it refuseth to go

into ashes, by Calcination, and then melt it, ‘twill easily give

forth its gold and silver in the trial. Now, in the being m.txt

with Lead, it causeth a strife in a strong Fire, and getting

uppermost, turns into ashes, that is to be imputed to the

combustible sulphur, whereby it so being melted with Gold,

Silver, Copper and Iron, it makes them brittle like to Glass,

but being dispelled of that Sulphur, by roasting or calcining by

Inceneration or Cementation, or any other way, it doth not any

more make them brittle (which thing to do is full of difficulty)

but Is melted with them, and most easily separated with Venus,

she knowing how by her kind and flattering words to perswade the

two old men Saturn and Jupiter, mutually to abide each other in

the fire; Gold and Silver will also do the same thing; but

because they are precious and easily flow out of the Crucible,

and the Work may perish, it is sufficient to use Venus, which.

also will give from it self its own hidden Gold and Silver, and

not to take these metals which are purified with great labour,

and drown them afresh in impure metals, and destroy them.

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There are also other ways of purging JUPITER, from his

superfluous sulphur, viz, a Nitrous fire. If filed JUPITER,

being mixt with Nitre, Sulphur, & Sawdust, be kindled, part of

the tin is elevated up into flores, and a part remains reducible

in a strong fire, which is to be so often handled the aforesaid

way, till all the substance be reduced into flores and ashes,

the metallick form and nature being most plainly destroyed;

after this, let the flores be gathered out of the Receivers, and

the ashes elixiviated or washed, and by the help of a good Flux

be reduced into a metal, which is to be again filed, sublimed,

and burnt, as before, until all the Tin remains like Scoria, and

will not sublime; which being melted with Lead and separated,

thou shalt find gold and silver shut up in its bowels.

Likewise pour fixed Nitre (the liquor of it) on the filings

of Tin, digest it its time, supply the evaporating moisture with

new Liquor, that it may be always moist, but yet let it not be

too wet, but like thick water. This Liquor dissolves and takes

away the combustible sulphur of the Tin, and fixeth that which

is incombustible, and makes it capable of enduring the fire; so

that being melted with Lead, and purged it yields its gold and

silver.

Another separation is thus instituted: Reduce Tin with

common SATURN or REGULUS, Antimony I part (ounce?) into Glass or

Amansa, which keep a good while in Flux in a strong fire,

(forget not the inceration of Nitre or salt of Tartar) by which

labour the purer parts of the Tin being gathered together, do

give a REGULUS, the impurer parts separating themselves with the

Lead and Salt into Scoria, the REGULUS being purged

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thou shalt have the fixed gold and silver in the Cupel.

But ‘tis to be known, that these Operations may be done

without Copper, but yet will yield more Gold and Silver if

Copper be added; not only for that the Copper it self gives

forth its Gold and Silver, but because Tin of it self, without

the admixtlon of Copper, doth not willingly let go its own Gold

and Silver. But in seeking of shelter amongst its own Copper,

and withdrawing it self to the SCORIA, is there hidden (the

Labour being finished) the SCORIA can no more attract it into it

self.

Copper therefore is as it were a Receptacle, wherein the

Sun and Moon collected and separated out of the mass, can defend

and hide it self, and is by Chyniists called a Bath or BALNEUM.

In the 4th. Chapter, which treats of Copper, a more large

account is given of this labour of metalljne Glass. Moreover

gold and silver may be separated out of tin in this wise.

Melt common Lead in a Test under a Mussle and being

throughly hot, cast in a little Tin, and it will incontinently

have Ingress,but will forthwith ascend and kindle like burning

sparks and go into ashes; which must be taken off with a crooked

Instrument, and more new Tin put in; which being burnt, let it

be taken out. Repeat this labour so long, till all the Lead be

devoured as it were by the Tin.

Put these ashes on a Test, under a Muffle, and let them be

yet well heated by the fire for an hour; so that if any grains

of Lead remain, they may be made ashes, and the calcined ashes

of the tin may be the better fixed. Reduce these ashes, and

‘twill become a metal, which let

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be again made ashes upon the Test; repeat this labour, until in

reduction it refuseth to go into a metal, but remains a SCORIA

and a metal destroyed, which put into an excellent Crucible, and

by a Flux made of Tartar and Nitre, let it melt its due time,

and the fixed Tin, together with part of the Lead, will go to

the bottom into a REGULUS; which being washed makes manifest the

gold and silver hid in the Tin on the Test. This Labour is neat,

easie, and but of small charge, especially where wood and coals

are cheap, the SCORIA, from which the REGULUS is separated, is

not to be trown away, but kept for other uses, of which we shall

presently speak.

Now he that promiseth Gain unto himself from this small

work on a Test, is deceived, because hereby is only found how

much Gold and Silver is contained in an hundred weight of Tin.,

and what costs are expended in its melting, whereby may be

computedwhat gains may be expected every day, nor indeed is this

work (thus done under a muffle) so profitably accomplished, as

‘Tis in greater Furnaces, where being a greater heat of fire, a

more plentiful gain is promised. And although because of many

various Imployments my self never tried, yet I will briefly

delineate and describe how a large Return may be made, according

to Calculation, computed by a smaller quantity.

An hundred of Tin requires 10 or 12 C. of Lead; (the work

being wisely handled) the price of the Lead, Tin, Coals and

Labour, being summed up, and being substracted from the Gold,

there seems to remain but a very little to defray the charges.

But if you look thereinto a little more narrowly, you will find

a recompence and benefit arising

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thence, not to be despised, especially if you use Lead

impregnated with Silver, which by reason of not considering the

benefit and gain, remains unseparated therefrom. Likewise you

may use a golden Tin, such being often found as contains as much

Gold as the Tin costs; and you may also meet with Lead, which

contains as much Silver as the Lead is worth, but not separated

by the Refiners, because they are ignorant of this separation,

which by the usual way cannot be separated with profit: and that

your Labour may be the more beneficial, you may add to your Tin

some golden or silver stones, and minerals, as Marcasites,

Antimony, Arsenick, Auripigment, Cobalt, and various Pyrites or

Kisij (which because of the small quantity of their included

Gold, are never wont to be melted) & let them be SCORIFIED,

which yielding also their gold and silver, do bring in a greater

profit; but especially if these Minerals having been first

melted with Copper, are by the benefit of Iron (or melted with

Iron) brought into REGULUS, and their Gold reduced to a narrow

compass, which REGITLUS being thrown into the Lead, together

with the Tin, let it be made into SCORIA, and then their Gold is

gotten without much charge, and is depurated by the Tin. But

now, if you would have this separation profitable, it is not to

be done In Crucibles, but in well compact Furnaces or Hearthe,

whereon the bright flames running, let your metals be throughi.y

heated or calcined, and your Calcination, Incineration, or

Annihilation being accomplished, let Reduction be made, in an

acute Furnace, of which thing my time permits me not to give any

larger account; its sufficient to have experienced the truth

thereof in a lesser quantity;

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any one may try his fortune in Metallick Operations.

Now, although there are more ways of separating Gold and

Silver from Tin, yet what I have already declared seems

sufficient for this time; the following Chapters, wherein the

nature of the other metals is treated of, will manifestly open

what I have decreed to discover concerning them.

The Third Rule.

Of Mars and his Property.

The six hid Metals have thrust out, or expelled the seventh

from them, and made him Corporeal, leaving unto him lowest

Dignity, and imposing on him the most thick hardness and labour.

In this body have they manifested their whole strength, and

hardness of Coagulation to be, shutting up, or keeping inward,

their Colours and Nobility, with their Fluidity. ‘Tis hard and

full of Labour, to make a Prince or King of a Peasant, or common

Fellow: But Mars by his Virtues, obtains Honour, and gets up

into the high Throne of the King: But ‘Tis expedient, that care

be used, least hastly posting forward, he be taken. It is to be

considered what Art Mars may be promoted to the Throne; but the

Gold and Silver put in the place of Iron with Lead.

Glauber) We are come now to MARS in order, It being the

3rd. according to the Compute also of the Astronomers,

descending from above. Now PARACELSUS doth not attribute the

first place to SATURN, as the Astronomers do, but to MERCURY;

and haply, not without great cause,

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hinting hereby some singular thing.. He goes on, and says MARS

is rude, sharp, and thick, because the other Metals have cast

out their most ignoble, and basest part upon him, which thing

experience testifies: Be is composed of hard knotty Timber, and

hath in him but little good; he is sharp and churlish, and not

at all to be compared to gentle, tender, and noble JUPITER; but

if he be once freed from his knottiness, which is hard to do,

and rendered tractable, he shews his Virtue, and discovers

himself also to be a partaker of the Royal Blood. PARACELSUS

adds, that SATURN can take away his knots, and elevate him to

an. higher degree, although the Astronomers are very much

displeased with the Conjunction of these two, as being the

Author of all evil, and have therefore inserted peace-making,

and benign JUPITER In the middle. Now that Lame SATURN may

polish and make crabbed Iron smooth, PARACELSUS tells you that

there’s need of Caution, lest by over hastiness, he bring loss

upon himself. He stoutly resists, nor doth he easily yield, but

rather busily contrives how to captivate and destroy others; yet

PARACELSUS mentions its possibility; whose Reasons, Way, or

Manner, we will briefly illustrate. SATURN indeed is by Birth,

fated to wash the other imperfect Metals, and to purge them from

their superfluous Sulphur, if any good doth accidently adhere

unto them, but knows not how to remove their radical, and innate

Impurity; and that it Is not alone sufficient for this thing,

the trial of the Test witnesseth; for although you add Iron to

SATURN, to be separated upon the Cupel: yet hath it no sincere

ingress into SATURN, but if it be so far brought by great

labour, it doth not remain, but speedily separates to the

Superficies, like SCORIA, and

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leaves nothing with the Lead, but what was accidentally in It,

himself withdrawing with his whole power, and native goodness;

Tin also doth the same; but Copper albeit it swims not upon the

Lead, nor goes away, yet it is not therewith radically joined,

but being reduced with the Lead, into Liquable SCORIA, descends

into the porous Ashes, of which we have accurately treated in

the Fourth Part of our Furnaces, and in the Appendix.

Lead is not therefore the true washing of Metals , but that

it may so become, ‘Tis clear that it must be aptly prepared; and

if you do more exactly contemplate on the thing, you’ll find it

very rational; for by what means can SATURN the (most liquable

of all metals, freely copulate with MARS, which is the hardest;

Indeed ‘Tis true, that they enter each into the other by mutual

fusion; but ‘tis forcedly and superficially, not radically; as

if one boils Water mixt with Meal, into a Pulse; the Water

thickens, the Flour moistens; yet neither entering into the

other, radically; but the Water getting into the Pores of the

Meal, or Flour, makes it Pap: In the same manner is it with

SATURN and IRON, they are indeed mixt; but cannot equally

sustain the violence of the Fire. MARS doth not alter his

breeding or wit; both in the melting together, remain an hard,

and not easily melted Metal; nor is the humidity liquability of

the Lead hereby corrected; for although they are become one

Mass, yet each keeps his old Condition: but If they are so

ordered, that both of them may undergo the same Fire; then the

Iron will yield, and deliver his Gold unto the Lead, and his

warm Volatile Sulphur maturates the Silver, lying hid in the

Lead; exalts it, and makes it corporeal,

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that each bestows on the other, his Goodness and Virtue; each

supplies the others defects, and both are perfected: for

although hard crabbed MARS be made to flow with liquid and

combustible Sulphur, or a SulphureOus Mineral, as Antimony,

Arsenick, or Auripigment; yet Is not any transmutation made,

each remaining in his own Nature, without alteration; like as

Mercury being reduced into an AMALGAMA, with Gold or Silver,

makes no solution, only adheres unto the Gold, and easily

separates therefrom, leaving the Gold to himself: But if any one

know how to conjoin, Gold and Silver with MERCURY radically,

they would not forsake one the other; but would perfect

themselves mutually in a strong Fire; so would the other Metals

too, were they but radically commjxt. Some one may ask, what is

this radical or spiritual Commixtion of the Metals, and what I

understand thereby? For Answer, They are to be so united with an

Implanted Love, that they freely join together, and so remain

equally, enduring prosperity and adversity; and neither of them

discernible from the other, that they penetrate the shut Gates,

and thick Walls, without any obstacle; that the Volatile exhales

not in the Fire: that which is liquable, separates not from what

is illiquable; thereby penetrating the Vessel, leaving behind

it, the more fixt, or rougher part, in the form of SCORIA, But

thou mayst demand by what means I spiritualize the Metals, and

radically conjoin them; what, must they first be dissolved in

AQUA FORTIS, or other corrosive Spirits, and be distilled by an

ALEMBICIC, that they may become Volatile? No, I mean not any of

this; this kind of spiritualization is a meer deceitful, and

cheating Labour, hindering many thousands, which otherwise would

be nigher to the Truth:

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All the Philosophers diswade you therefrom, that you do not

torment the Metals with sharp spirits, whereby instead of being

perfected, they are corrupted and mortifyed radically. ‘Tis

madness to pour more Water into any one that is suffocated with

Water, thereby to restore him to Life; this is to put the Bridle

on the Horse’s Tail. Now ‘Tis evident, that the superfluity in

imperfect Metals, is their combustible and corrosive Sulphur,

and by how much, the more imperfect and base they are, so much

the more of a combustible Sulphur do they possess: an evident

Testimony, of which we have in Iron or MARS: ‘Tis only his acid

Sulphur that depraves him of every degree of dignity, which

gross, acid, and vitriolated Sulphur, did he not so much abound

withal, he would not contract Rust so easily; and by the

attractive Moisture be so soon corrupted: and were he not so

quickly rusty, he would be put to better uses, than now he is.

But you may object, that you cannot conceive, how he can have

such a corrosive Sulphur, whence ehould it happen to him, for

the Mineral, and Stones, whence he is extracted, do not appear

to be impregnated with such a Sulphur; whence comes it therefore

to be in him? Besides, if the Mineral did partake of such a

Sulphur, surely it would never abide a Fire so violent, but it

would be driven away.

My Friend, thou dost not at all understand the Nature of

Metals, and for what end it was, that Nature left such a Sulphur

in Iron, and the other imperfect Metals; for it is a Nutriment

unto their better Parts, being like an EMBRYO, and as it were, a

Covering or a Matrix, in which a noble Child is maturated, and

is (after the ripeness of the pure Metal) thence excluded. For

Natures intention was not, that Iron should be

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but Iron, but rather Gold; but the digger not willing to wait so

long, and knowing the manifold uses of Iron, allows not time for

it to become Gold, just like the Fisher-man (who catching a very

small Fish, and the Fish desiring to return into the Water,

until being grown bigger, he might the better fill the Platter)

said, nay, but I will hold thee, as thou art, for ‘Tis

uncertain, whether or no, being grown bigger, thou mayst then be

found. Just thus doth the Miner do, he waits not the Irons

becoming Gold, but puts it to its present use.

‘Tis commonly known, that there is abundance of corrosive

Salt therein, which is not combustible in melting Fire, neither

needs it any further demonstration; it having been also treated

of in the Annotation of my Appendix: and that thou mayst see

that a Metal can. preserve, and keep its volatile combustible

Sulphur in a melting Furnace, I will expound it somewhat

clearer; Gold having already obtained its perfection (it being a

mature product) Nature hath separated this combustible Sulphur,

or acid volatile Salt therefrom; because it needs it not for any

further nutriment: neither would it hold it, if it should be put

unto it, but thrusts it from it in the Fire, and hath no

affinity therewith, as the other imperfect Metals have.

Now LUNA although it be not so completely perfect as SaL;

yet, ‘Tis more perfect than the others, and hath

notwithstanding, a Commerce with this sulphureous Salt; yea, so

as to hold common Sulphur a very long while in a great heat,

which we shall declare anon in the separation of Metals; and it

LUNA (which is almost a ripe Metal) doth thus, question-less the

other more imperfect ones will do it more willingly; which

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thing, that you may be the more assured of, incorporate a

sulphureous Salt with any Metal, and continue it in a great

heat; and after a few hours you shall see that your Metal will

hold that Sulphur, and defend it against the force of Fire; but

if a Metal be in some sort freed from this eulphureous Salt by a

melting Fire, it doth again receive and hold it; Will it not

therefore hold its own, wherein it was born and from whence it

came forth. MARS excells them all as to this, being not only a

friend to sulphureous and corrosive Salts, but also to Urinous

which (when it cannot have acid salts) it doth by a magnetick

power attract and defend these in the fire. For example; mix the

filings of IRON with Nitre and salt of Tartar, and these salts,

in a melting Fire, will be fixed with MARS, and resists the

Fire. Which thing is most worthy observation, and by no means to

be neglected.

But to return to my former purpose of demonstrating, that

Imperfect Metals are not only, not bettered by corrosive salts

and spirits, but are rather corrupted: Daily experience doth

prove it before the eyes, that all such as have used corrosive

spirits in their bettering of metals, have done no good at all

therewith, but have, to their hurt, lost both their time and

labour: whereas those that have used other MENSTRUUMS that are

not corrosive, have profited more therefrom, and have seen more

than they have sought; such as those are in a ray tending to

dissolve metals without corrosives; to make them spiritual, and

radically to unite them, that they may mutually act in, and

sustain or undergo the Fire alike, and may co-operate to purity

and perfection, and may ennoble themselves. Of which

SPIRITUALIZATION more shall be spoken in the Sixth

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Chapter, where PARACELSUS also treats thereof. This therefore do

I affirm of MARS, that he must be handled with such P€NSTRUUMS

as are not only not corrosive, but contrary to Corrosives, and

such as mollify and separate those Corrosives which the Metals

hold in fusion, that so for the time to come they may attract no

more any moisture, and thereby contract Rust, and be corrupted;

but nay be rather able to preserve and defend themselves against

Corrosives and combustible Sulphur. But let none think, that

MARS being by this Antidote freed from its thick, earthy, and

combustible, and corrosive sulphur, will be wholly turned into

Gold, for ‘Tis the smallest part of MARS that is good: by how

much the Gold is more noble than common IRON, by so much is the

IRON, from whence the Ed is separated more wild than other Iron,

and the remainder is nothing else but a most vild Zarth or

SCORIA, void of all metallick fusion. The milk of a Cow or

another Animal, if unmixt with water, is good milk; but yet ‘Tis

far inleriour in goodness to pure, good, well wrought Butter;

and by how much milk is more wild than butter, by so much is the

whey and acid milk from whence the Cream Is separated, more wild

than that which is sweet and abounds with Cream. If generous

wine be spoiled of its spirit most sweet and most excellent, by

the benefit of Distillation, one part of that is better than 12

parts of wine out of which it was extracted; the remainder

cannot be wine any more, but is much inferiour to good wine, as

wine is to the spirit.

The like it is with Metals, which being deprived of their

soul, whereby they obtained a aetallick form, , they can no more

be malleable Metals. Therefore ‘Tis good to consider whether or

no in the separation

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of Gold out of the Imperfect metals, it will be answerable (in

value) to the metal, and other Expenses necessary about

extracting it; but now, if you know how to apply the residue of

the Metal to other uses, you may with the more confidence

attempt the Beparation. But to return to the words of

PARACELSUS, I will shew how MARS may, through SATURN’S help,

arrive to a Kingly dignity. I have before said, that there is no

familiarity between the most fusile and most hard metal, but the

one will be gone away in fume before the other will melt, and

that we cannot want SATURN in the separation of MARS; but how it

is to be handled, I will briefly explain.

Saturn of himself is liquable and volatile, but yet can be

made ill-liquable and fixt without detriment of the Radical

Moisture or Metallick Nature; so as to undergo the same Fire

with MARS, and being brought to this pass, It is then fit for

the separation of MARS. ‘Tis many ways made illiquable but the

best way is by flxt Salts, of a contrary nature to the

superfluous Sulphur in MARS, and excellently well separated from

the REGULUS made of MARS; for Nitre and Salt of Tartar do not

only harden SATURN, but unite other metals with him, making them

spiritual, and most like to transparent, soluble Glass, the

which having sustained the Fire their proper time, the Agent

being taken away, and the Patient sufficiently purged, the

purest part of the Metals, thus spiritually mixt together, doth

by the force of SATURN separate from the other unprofitable

part. The REGULUS is purged easily, so that there’s no need of

separating the whole Mass by precipitation and reducing it into

REGULI; but SATURN, by his innate force, doth in its due time

finish the

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separation or precipitation of the pure from the impure, of

metals thus spiritually commixt and united. This is enough

spoken concerning the way of separating gold out of MARS by

SATURN, viz. SATURN being first fixt by, salts, and made hard to

melt, so as to endure the same force of Fire with MARS, or

otherwise ‘twill be impossible to have any thing from MARS by

the usual way of the Refiners, by the help of scorifying with

SATURN and separation which even as JUPITER also doth not stay

with common Lead in a strong fire, but separate themselves and

go into SCORIA; the which we have also hinted in the First Part

of this little Book, whereto we refer the Reader. This

separation of Gold out of MARS, may be done with REGULUS of

Antimony and Nitre, and in some manner better than with common

Lead, but that I do not deliver the whole Process from top to

bottom, let no body wonder thereat, for then the Book would grow

to too great a bulk, and I should not receive any reward the

more from the Unthankful: Let it suffice, thatI have declared

the manner and the Species wherewith ‘Tis to be done; for ‘Tis

for the sake of such Chymists as are most expert in the Pireand

Metalline Works that I write, and not for the common Distillers

of Waters. And as touching what may tend to illustrate what is

said, it shall besupplyed with some Processes at the end of the

seven Rules.

Whereas I have attributed to MARS in the First Part of this

Treatise and elsewhere, that he doth not only unwillingly

deliver his own gold, but also if any be either accidently, or

of set purpose, added thereto, he swallows it up and bides it,

and will not restore it without detriment and loss. Some body

may admire how it’s possible for to be done so

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easily by SATURN and Salts; let him know that this Extraction of

Gold out of MARS is not any the common Examen or Trial, but a

true and Philosophical separation wherewith MARS being well

dissolved, is most throughly separated from his thick and hard

body, concerning which, I never met with any full pregnant

Processes any where. And albeit that I am not ignorant that

many, yea most that read, will not have any higher thought or

consideration, yet I say that there is something else hereunder;

and do believe, that it is to be esteemed far more excellent

than Sol it self; which that thou maist not over-much trouble

thy head about, I will not be shy in communicating it also unto

thee, viz. Out of Iron is prepared a Salt without any corrosive,

which is able to extract the soul from Gold, that it will remain

half dead. But MARS will be impregnated as it were divinely, so

as to be able to give forth a golden Child: the debilitated Gold

will recover its lost Colour and Virtue by VENUS and ANTIMONY.

Other Philosophers have likewise made mention hereof, viz, that

MARS will not spare even the King, out of whose bowels he will

steal Treasures, and will not blush to adorn himself with the

same. Concerning which Secret the most famous SENDIVOGOUS wrote

on this wise. “The Chymists know how to change Iron into Copper

or VENUS without the Sun: They likewise know how to make MERCURY

out of JUPITER: Others the there are that can make LUNA out of

SATURN; but if they knew how to administer the Solar Nature to

these mutations, questionless they would find a thing more

precious than any Treasure. On which account I say, that we must

not be ignorant of what metals are to be conjoined one with the

other, and whose nature of them

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corresponds to Nature. There is therefore given one metal, which

hath a power to consume the other metals, for it is as it were

almost their water and their mother, one thing there is that

only resists it, and is bettered thereby, viz, the HUMIDUM

RADICALE of the Sun and Moon; but that I may descover it, ‘tis

called CHALYBS.”

Thus you see, that from MARS also some good is to be

gotten, although all speak ill of him; and indeed he is wicked

if he gets possession: Nor will he spare the highest Powers,

from whom he will forcibly wrest their hidden Treasures, but yet

by Commerce with VENUS he will again repay it in time to be

distributed amongst the subjects; although the king being robbed

of his goods, looks pale upon it, yet he lays not down his life,

and he remaining alive, there is no cause of complaining, for as

long as the Riches are not exported, but remain in the Kingdom,

distributed amongst the subjects, he is able to receive his

former majesty and splendor from his Revenues, and to gather new

Riches, and preserve his kingly dignity whole and sound.

Here I foresee that our common Know-littles, in the light

of Nature, will traduce me, as if I enterpret SENDIVOGIOUS’S

CHALYBS to be common MARS, and say that ‘Tis not to be

understood according to the Letter, but the Author would hint

somewhat else thereby; but ‘tis no matter, what I have written,

I have written, and that not without cause. I am not ignorant,

that he means not common Iron no more than I, but his inmost

Nagnetick force and power, or essence, prepared without corrosive,

and known to few, which doth most greedily extract and

transmute the soul of Gold above all other things. and herewith

we will rest and cease.

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The Fourth Rule.

Of the Nature of VENUS.

The other Six Metals have in VENUS framed all their

colours, and the MEDIUM of their Flux (with inconstancy) into an

External body. It would be therefore profitable to hint to the

understanding by some examples, by what means the visible may be

by the benefit of Fire be made invisible, and this again made

visible and material. All combustible things may naturally be

changed in the Fire, out of one form into another, as into a

Coal, Soot, Ashes, Glass, Colours, Stones, Earth, but the Earth

is reduced into sundry metallick bodies; and if a metal combust

or corrupted with old age, is thereby become ummalleable, sharp,

and brittle, let it well flow, and ‘twill again become

malleable.

Glauber) Although that VENUS being malleable more than all

the metals, ii and out of the Fire, is fit for all Operations,

yet even this is not void of a combustible sulphur, but is

radically polluted therewith, so that it will moat easily, of it

self, without addition of any other sulphur, be reduced imto

SCORIA, and be corrupted, which corruption is occasioned by the

muchness of its combustible ulphur; old and Silver being void of

that Sulphur, are not subject to destruction. So that, although

they undergo the Fire a most long season, yet go they not into

SCORIA like the other imperfect bodies; and for the reducing of

them into ashes, combustible sulphur must be added; whereas the

imperfect metals too much abounding with the same, are changed

by

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a most light heat into Ashes, Powder, or SCORIA, which SCORIA’S

are melted into either transparent or darkish tincted Glass,

according to the nature of the metal; which Glasses may be

melted into malleable Metal, and again into Ashes and Glass, as

you please, but always with some loss, by reason of some combust

parts irreducible into metal, the metal also remaining, as it

was at first, without being any thing bettered.

He who knows how to melt Metals into pellucid Glass, by the

addition not of metallick things, but of such things as have

affinity with the metals, as Salts, Sand, or Stones, shall in

reducing them, always find his metal better than it was in the

beginning: And that the Reader, for whose sake .1 have written

these things, may the more throughly understand my mind, I will

explain it somewhat more clearly. PARACELSUS bath above

affirmed, That every visible metal is an hider of the other

metals lying hid invisibly therein, and that the hider is to be

removed, if you would that those visible metals become visible

and corporeal, which being noat truly spoken, I know not what

light it may be illustrated withal. The sords also are succinct

and easie to be understood, yet no body believes them; There’s

scarce one amongst an hundred that conceives what they tend

unto. MATALS CANNOT BE CHANGED WITHOUT PUTTING OFF THEIR

METALLINE FORM; for if you keep them a long time in Flux, by

themselves, or Joined with others, if they remain in their

Corporality, they cannot help each the other, but being

destroyed either by themselves, or Joined with other Metals, and

nourished in the fire their due time, it cannot otherwise be,

but that they should be bettered, for so long

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as it retains its metalline form, it cannot be holpen. ‘Tis

necessary that a hard body be broken and annihilated, before

there can be made a separation of the pure from the impure.

But this is to be done by a genuine Chymical manner, and

they are to be dissolved and throughly opened, with things of

affinity with them, whereby the purer parts may be united, and

the more gross may be separated. If a metal be forced with a

most vehement Fire, its parts do firmly hold together, for if it

be fixt, then the parts abide in the Fire; but if volatile, then

the parts thereof fly away together, their natural bond holds

them together, defending them against the Fires power, but

dissolve their bond, and then they are compelled to submit to

VULCAN’S Force and Empire, and will let you make of them what

you please. It may well shame the Chymists to work so

disagreeably with Nature, and may well learn by the Husbandman’s

labours to send for Nature’s help. The Rusbandman, therefore,

when he sows his seed, to have a good Crop therefrom, he casts

not his grain upon any sort of earth, without consideration, but

chuseth such earth for each proper seed, as being well dunged,

may suit beBt therewith, and in a convenient season sows his

grain, that it, being petrified and annihalated, may be

multiplied, he leaves it to the warmth of the Sun, and to the

vivifying Rain to concoct and maturate it; well knowing, that

without precident putrifaction and loss of its form, it cannot

be multiplied. He likewise knows, that when it hath arrived to

its maturity, it must not be left in the Field, but must be

reaped, and then the better and more heavy part is to be fanned

and separated from the lighter and worser part, viz, the Chaff;

the which

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operation is, by experience and long Use, known to be good and

needful. This Process must a Chymist observe, for one Metal may

be made the field of another, wherein putrefying, it may get it

self a new body, which being done, he must likewise know how to

separate the new body from the FECES, from which ‘tis gathered

and made; and bow to fan VULCAN like the best and most

ponderous, from the lightest, for both of them will be made

better by the foregoing preparation, and the annihilation of the

bodies. When a Country-womanintends to separate the better part

of the Milk from the more gross and cheesy part, she puts it in

a quiet warm place, that the best part may rise up, and the

worst part go down, the which being as yet not sufficiently

purified, she adds her art, and puts it into a Churn, and doth

so long stir or agitate it until another separation be made of

the pure from the impure, which we call. BUTTER; which

notwithstanding, had it lain never so long by it self, had never

come to have been Butter, without the Hand and Art of the

Country-woman. Who would believe that in Milk there lies Butter,

if he did not daily see it? This separation of the Butter from

the waterishness, proceeds from the quick shaking and agitation,

whereby the Milk heats; and if it doth not fadge, then do they

put thereto some warm moisture, which uniting it self with the

moisture of the Milk promotes a separation, for heat alone is

the meer cause of hastening the separation. This now may seem

gross as an Example to the Ignorant, but let none imagine that

this separation of the Butter from the Milk is alledged in vain,

but rather to shew the way how out of imperfect Minerals the

golden and silver milk or part, is to be separated by the access

or addition of a warm

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Mineral water, and by the Fires agitation: Even as warm Water

helps the moisture of the Milk, that so it doth the easier

separate its own hetrogeneou.s Butter (and yet the way of

separating the Butter from the Milk, without agitation, by the

affusion of a warm thing and coction, is not unknown;) so also

the Metals are separated, if they are a long time boiled with

their own Water.

Now, because of themselves they are compact bodies, if you

keep them in Flux a long season, they remain compact, and are

not able by their own power to shew forth their Good or Evil,

nor make it appear, whether or no they contain Gold or Silver:

They are to be a long time boiled with Water, that being

dispersed, they may be translated out of their metalline mature,

and the pure (by the agitation of the Fire) may be separated

from the impure; which purer part of the metal doth not swim at

the top, like Butter, but settles to the bottom like a REGULUS,

after the netallick manner, and all being cool, it must be

separated from the SCORIA, and in a Cupel be washed to the

utmost purity.

But now ‘tis worth the while to know what Water this is

which is fit for this Work, and makes a separation of metals;

for seeing that it must have power to dissolve metals, it’s

expedient that it be a friend unto them, and of the same kin, or

(that I may speak clearer) ‘Tis fit that it be their dissolver

and examinator; and this old SATURN hath power to do, out of

which it say with small costs and labour be prepared; but the

common SATURN, although it be called the Water of Metals by all

the Philosophers (but in the usual washing in the Cupels ‘Tis

not found so to be) yet as long as it remains in a compact

metalline form, ‘Tis

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unfit for this thing; let him first be made Water himself before

he reduceth the metals into water; which work is easie, of small

cost, and of a few hours labour, and it goes into Water, and the

Metals are thereby washed. Of which more shall be said in the

following Chapter of SATURN, and elsewhere. This also is to be

noted, That Copper being dissolved with the Water of Lead, be

digested its proper time, tie moisture dries, and the metal is

hardened, and returns into a metallick body; therefore the

Solution is to be kept always liquid by the affusion or pouring

on of new water, lest the mutual action be hindered, which the

Philosophers call INCENER&TION: Which being neglected, all the

Work doth not presently perish, but there remains most elegant

AMAUSA, and tinged Glass, which shines among the Copper, giving

out from it self a Blood-red Colour, wherewith not only wooden

Vessels may be adorned, but also Glass-Painters nay use it; of

which red Glass there hath been some found in old Churches; but

‘twas believed that the Art was throughly lost; but this came

not by chance without doubt, but was purposely concealed by

those whose practising hereabouts did perceive a better thing to

lie under it; for the red AMAUSUM or Glass, being burnt its

proper tine with a strong fire, gives a REGULUS yielding in the

Leaden washing good Silver. But if you seek for LUNA out of

VENUS,its better not to make the red AMAUSUM or Glass at all,

but to keep on with laceration, that it say not come to be red,

but may remain a pellucid and green Glass, even until VENUS be

well washed.

Moreover this is to be noted, That VENUS and the other

metals are not only reducible into soluble and insoluble Glass,

by this SATURNINE

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Water, but the same is to be done by the addition of clean

Flints and Salts, by which they are made much fairer than those

done with SATURN; but in the separation they are wilder, because

the Dissolvent is not so metalline, and after pergation, they do

not so easily give their REGULUS as those that are done with the

Water of SATURN. There’s also another way, by which the

superfluous burning sulphur of VENUS may be washed, and be

cleansed without the water of SATURN or of the Flints, via, with

SALT-PETER. If VENUS or any other imperfect metal be often mixt

therewith and burnt, the purer parts come together, and the combustible

parts come together, and the combustible sulphur

separates in the form of SCORIA. To conclude, This separation

and washing may be done by the help of other fixed Salts, but

none so good as the Water of SATURN. Now let the Reader know,

that those things spoken in a rude style, concerning VENUS, want

not their weight, even as the following Chapters will openly

declare.

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The Fifth Rule.

Of the Nature and Virtues of SATURN.

Thus speaks SATURN of himself: The other Six Planets have

excluded and thrust me out, who am their Examinator, from the

Spiritual City, assigning me an habitation with a corruptible

body; for what they neither are, nor will be, I am constrained

to be: My six Brethren are Spiritual, wherefore as often as I am

in the fire, they pass through my body, and both I and they

perish together in the Fire, the two best excepted, Gold and

Silver, who are most neatly and purely washt in my waters, and

wax proud. M.ySpirit is Water, softening the hard bodies of my

Breathren; but my body is addicted to the Earth, whatsoever I

lay hold on, is also made like the Earth; and is converted into

one body, It would not be good that the World should know what

is in me, or what I could do; it would be better did they but

know how to get that thing which is mine, and is in my faculty,

they would lay aside all other Arts of ALCHEMY, and handle this

thing only, which I am able to perfect. The Stone of Coldness is

in me; this is the Water by which I cause the Spirits of the six

other Metals to congeal into the Corporiety of the Seventh, that

is to promote Gold with Silver. ANTIMONY is twofold, the one

sort is the common black Antimony, wherewith Gold being mixt and

melted, is purged; this is of nearest kin to Lead; the other is

white MAGNESIA, BISMUTH, and nearest to Tin, being mixt with the

other Antimony, it encreaseth LUNA.

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Glauber.) Here we have mention made of SATURN, from whence the

Bath (spoken of afore) for VENUS and the other metals is

prepared, and that twofold, the common and Antimony, both which

I have mentioned in my former Tracts, as profitable for this

washing, but one is fitter for some metals than the other. VENUS

willingly enters into SATURN, and may most rightly be washed and

separated with the common Saturnine water, MARS and JUPITER will

not, but Antimony receives them most greedily, holds and washeth

them, which is impossible for the common SATURN to do. Yet

notwithstanding PARACELSUS seems to hint at some other thing

here, speaking of the transmutation of SATURN with other metals,

aiming (as I conjecture) as well at an universal as a particular

transmutation of Metals by Saturn. Now Saturn also, as he is the

water and washing of other metals, so may he himself be washed

with Salts, which is, as I ehall anon declare, are his water.

But let no body wonder that I speak no larger of the nature

and virtue of Saturn, whom I set so high an esteem upon; for it

bath been most frequently mentioned, and after this will be; so

‘tis not fit so often to repeat the same thing, one Chapter

illustrates another. See such other small Tracts as I have

written of Saturn, and compare them well together, and without

doubt you will perceive my meaning. That which PARACELSUS adds

concerning the defference of Antimony is plain enough, and wants

no illustration; for common Lead and Antimony (although such

differing in the diversity of Sulphurs) was by the Philosophers

called Black Lead. Bismuth, ashy Lead, and Tin, among the

ancient Metallurgists, is white Lead; which appellations we

shall leave to the ancients, and say no more thereof.

575.

The Sixth Rule.

Of the Moon, and her Nature and Properly.

If any one goes about to reduce LUNA into SATURN or MARS,

it will be as difficult as to make LUNA (with great profit) out

of MERCURY, JUPITER, MARS, VENUS or SATURN. But ‘Tis not

expedient to make vile things out of good, but to make precious

things out of base and abject things.

‘Tis also fit to know of what matter the Moon is, and whence

‘tis risen; be that is ignorant of this, will find it impossible

to make LUNA.

Question. What therefore is LUNA?

Answer. It is the seventh external, corporeal, material, of

the Six metals therein hidden; for always (as it bath been very

often said) the Seventh bath the other Six spiritually hidden

within it self; neither also can these six be without an

external, material metal; nor can any corporeal Metal be without

the six spiritual ones and their Essence. If you melt the seven

Corporeal Metals, it doth nothing as to make Gold: after

sixtion, each as its nature is, remains fixt in the fire, or

volatile, For example, mix as well as you can MERCURY, JUPITER,

SATURN, MARS, VENUS, SOLD, SILVER, it will not therefore follow,

that the Gold and Silver will transmute the other five, that

they become Gold and Silver: Although they are blown together

into one sass, yet each remains in its own state, via, if you

take of tie corporeal mixtion; for transmutation consists in the

spiritual nixtion end union of Metals, because Spirits admit of

no separation and mortification.

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Although you kill the Body an hundred times, yet will they

always have another Body more noble than the former. And this is

the promotion of Metals from one mortification into another;

that is, from a more ignoble degree to a higher, that is LUNA,

and from a better to the best, that is SOL; a most illuetrious

and royal Metal; ‘Tis also true, and always will be, which bath

been often spoken of before, that always the six metals generate

the seventh, and deliver it from themselves into a palpable and

visible substance.

Question. Now, then if it be so, that the LUNA, or any

other metal, is always caused and produced from the other six,

What therefore is its Property and Nature? I answer, Out of

MERCURY, JUPITER, MARS VENUS, and SOL, so other metal can be

made, but LUNA; the reason is, because as to the other six

metals, each are indued with two good virtues, which in all make

Twelve: these virtues are the Silverish or Lunar Spirit, which

in brief understand thus; Silver is compounded into a corporeal

Metal, out of the six Spiritual Metals, and their Properties, in

number twelve, and is likened to the seven Planets, and the

twelve Celestial Signs; for the LUNA hath from MERCURY the

Planet, and Aquarius and Pisces, a bright white flux and

splendor, MERCURY, Aquarius, Pisces; also LUNA bath from

JUPITER, MARS, and TAURUS, a white colour, a great constancy

against the fire and fixation, JUPITER, MARS, TAURUS; from MARS,

CANCER, and ARIES, it bath hardness, and a good clangour or

sound, MARS, CANCER, ARIES; from VENUS, GEMINI, LIBR.A, it bath

the means of Coagulation and Malleability, VENUS, GEMINI, LIBRA;

from SATURN, CAPRACORN, SCORPIO, it bath a fixt body with

heaviness and gravity, SATURN CAPRACORN, SCORPIO;

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from SOL, LEO, VIRGO, it hath a sincere purity, and a great

constancy, against the violencyof the fire, SOL, LEO, VIRGO.

Thus is briefly explained what is the exaltation and cause

of the spirit and body of Silver, with its own conpound Nature

end Essence.

It must also be known what matter the metallick spirits do

take in their first Nativity, when they are carried down into

the Earth from the Celestial Influences, viz, a vile Dirt or

Stone, which the Mine- digger by breaking the body of the metal,

destroys and burns in the fire, in which mortification the

metalline spirit assumes another body, not fryable, but pure and

malleable. Then the Alchymist coming, deatroye this metalline

body, kills and prepares it by Art, but that metallick corporeal

Spirit makes apparently conspicuous, another more noble and much

more perfect body, whether it be the Sun or Moon; then both the

metallick Spirit and Body being perfectly united, are free and

safe from Corruption by the Elements of Fire.

Glauber) PARACELSUS in this Sixth Chapter repeats the words

which have been oftentimes afore mentioned, viz. That every

visible metal is an hider of the other metals which lie

spiritually hid within it; withal teaching, that it is

impossible for corporeal metals, although melted together never

so long, to be meliorated, unless they are first made spiritual;

which I have oftentimes demonstrated and shewed to be the very

Truth. and the right way to Transmutation,

But he doth not in express words teach the way by which

they may be made and rendered Spiritual; nor is it convenient to

chew a Morsel,

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and thrust it into the mouths of the Ignorant.

Now I say, that as touching the spiritualizing of Metals,

PARACELSUS doth not advise that Metals be dissolved in corrosive

Spirits, & digested & distilled over the Helm with it, by often

Cohobations. The Spiritualization which he mentions here, is not

to be done with Corrosives, for they are rather corrupted by

them than perfected, neither in Glasses, but is Crucibles, and

that in a few hours, without Corrosives, whereby they are so

depurated, and as it were poudered, that they are transparent in

and out of the fire, and dissolvable in any water. This is a

true spiritualization of metals, and gainful if it hath the said

Properties: ‘Tis otherwise called by the Philosophers, the first

matter of Metals, and at this time known but to few.

Our Laborators now adays know not any aetaflick spirits,

but such as by the help of peregrine and noxious things, they

drive over by an Alembick or Retort; but Experience testifies,

that these are wholly useless and unprofitable for Melloration.

And although the ancient Philosophers write, Make the fixt

volatile, and the volatile fixt, yet they mean not that the

metals should be distilled. Which sublimation or distillation

they did not meddle with, but all their metallick lab- ours, as

SOLUTION, PUTREFACTION, DISTILLATION, SUBLIMATION, CALCINATION,

INCERATION, COMOBATION, and FIXATION, were done in one earthen

vessel, without Corrosives; nor did they weary themselves with

those ridiculous labours that are done by the means of Glasses.

But of this more in another place.

Now read diligently over and over again what PARACELSUS

writes at

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the end of the Chapter, and it will appear, that he speaks of

fusion, and not distillation in Glasses; where he shews, that a

metallick spirit at its first descending from the stars into the

earth, bath a most vile form, like a atone, or dirt, which the

digger of it melts with a strong fire, whereby it gets a better

form, and becomes a malleable metal. And here be is at a stand,

and cannot proceed any further. Now, saith PARACELSUS, the

Alcbyaist comes and takes this metal, and by his Art destroys

the metallick body, lUlling and preparing it; and by his labour

it assumes a more noble and fixt body, called (because of its

maturity) Gold or Silver, The LUNA, although it be more pure and

excellent than VENUS, IRON, JUPITER, and SATURN, yet having not

arrived to maturity, it is (in comparision of the Gold) like a

flower, which is more excellent than the herb, but inferiour to

the seed, which is the most perfect part of the same. And as in

Vegetables the flowers are indued with a more elegant colour

than either the seed or fruit: So also is the LUNA more

abounding with Tincture than the SOL; which I have often tried,

and could demonstrate by many Examples; contrariwise, although

the flower be, as to the form, colour and odour, above the seed,

yet in goodness and durability itis such inferiour; for the

flower at an approaching cold falls away; but the seed endures,

and if It be helped, it produceth a new herb, flowers, and seed,

by which its species are conserved and propagated. And as in

Vegetables the herb is the greatest part, the flowers less, and

the seeds least, so in Minerals is the like order most fitly

observed: for should Nature produce, only Flowers and Seeds with

the Herb, whence would there be Grass for Beasts, whereby

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they might fill their Bellies, and so yield dung for the

Country-man to dung his ground withal, that it sight produce a

new Crop of Herbs. Without doubt there’s more Tincture hidden in

LUNA than. in SOL, the inmost part of which is a seer redness;

but the centre of SOL is a most fixt and splendid Sky-colour,

which is to be well observed. As for the other Properties of

LUNA, which are most frequently known, ‘tis needless to mention

them; as to purity and fixation, otis nearest to LOL, and

therefore in metallick things ‘tis to be likened to a Flower:

‘Tis plainly void of combustible and preying Sulphur; but being

not as yet arrived and concocted to perfection, it is a most

suitable Vehicle to extract SOL out of volatile and unripe

Marcasites, and other auriferous Minerals, and to make it

corporeal. Concerning which I have formerly written, and will

write more hereafter.

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The Seventh Rule.

Of the Sun, its Nature and Property.

Corporeal SOL is the seventh Metal of the six spiritual ones; in

it self it is a seer Fire; but the Reason of its being outwardly

of an elegant, yellow, visible, sensible, ponderous, cold and

malleable body, is, because it bath in it the coagulation of the

other six metals, whereby ‘Tis compelled into a visible body.

And as to its being melted with Elemental fire, ‘Tis from hence,

because it hath a fluidity of Mercury, PISCES and AQUARIUS,

spiritually hidden in it self; the which is also outwardly

evident, because it is most easily aixt with the SOL, and

detained by him.

And whereas after melting, it grows hard by the Colt, viz.

is coagulated, and grows stiff, that comes from the other five

metals, JUPITER, SATURN, MARS, VENUS, and LUNA; in these five

metals the Cold dwells and bears sway, and therefore SOL cannot

be fluid out of the fire, because of Cold. Nor can MERCURY with

his heat, nature, and fluidity help him against the five cold

metals, for its heat sufficeth not to keep the SOL in perpetual

flux, so that it is enforced to obey the other metals rather

than one only, MERCURY, who (as to coagulation of metals) bath

nothing to do, its Property being to make liquid, and not hard:

It is the work of heat and life to make liquid, but cold is the

cause of hardness, stiffness, and unmoveable, being therefore

likened to Death.

For Example. If you would reduce the six cold metals to

fluidity, whether it be JUPITER, VENUS, SATURN, MARS LUNA, SOL,

it is to be done

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by the heat of the fire, for metals are not melted with cold

Snow or Ice, but are hardened thereby. Now, as soon as they are

melted by the fire, and that the heat ceaeeth, the cold rusheth

in, whereby the metal stands still, grows stiff, dies, and

remains immoveable. And because that MERCURY is always fluid and

living, tell me, I pray, whether or no such a thing proceeds

from heat or colt? Some or other may say, it is because of its

cold and moist nature, and that it is living because of Colt;

but whoever saith thus, and beleives that, is ignorant of

Nature, and deceived and seduced with the vulgar, whose belief

of any thing is out of the right way, & are therefore to be

avoided and shunned by him that would truly know; for MERCURY is

not living, by reaeon of cold, but because of its heat and fiery

nature, as all things else live because of heat, for heat is the

cause of life, and cold the cause of death.

But that SOL is in it self a seer Fire, not alive indeed,

but hard, showing its fiery heat only outwardly, as yellow mixt

with red, and the other five metals, are colt, viz. JUPITER,

MARS, SATURN, VENUS, and LUNA, giving their virtues to the SOL,

viz, according to their frigidity a body, by their fire colours,

by their siccity hardness, by their moisture weight, or

heaviness, by their reeplendancy sound; and thus it is not

combustible, and to be destroyed by the Elements of Terrestrial

Fire, that is by reason of its fixedness. Fire doth not burn

Fire, nor destroy it, but Fire joined to Fire becomes the

greater and more powerful in strength. The Celestial fire

descending from the SOL upon Terrestrials, is not such a fire as

it is in Heaven, nor such as our

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fire is on.Sarth; but with us the Celestial fire is cold, a

rigid and coageled fin; and this is the body of Gold, and

therefore we cannot tans or saster SOL with our fire, we can

only diWde it and alt it, as the sun dissolves and melts snow,

congealed ice and water. Wherefore it is not permit ted for one

fire to dsstroy ather, because SOL it self is fire, and in

Heaven it is resolved, but with us it is coagulated.

Gold is is a threefold state with its Essence.

1. The Celestal is Resolved.

2. The Elemential is Liquid.

3. The Metallick is Corporeal.

The End of the Seven Rules.

Glauber) We are now come to SOL, a kingly and most

excellent Metal, the which PARACELSUS compares to a seer

absolute Tire, and so ‘tis found to be, if it be separated into

parts, 'tis likewise endued.with a seed-like nature, men St than

the. Herb it self or the flower, But to what end should we write

of bettering it, when as it needs it not, being already

constitute4 in the highest degree of perfection, and Nature not

being able to prosots it to an higher degree: Now -then if it be

to be made better, ‘tis behoveful to sake it Medicine, for never

was a sore excellent metal than it seen. An Herb planted is a

fruitful soil, and brought to its perfection by heat of the Sun,

the seed being ripe,

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it remains not in the same form, but withers, and the seed falls

away; but if it be seasonably gathered, it lasts a long while,

and may, at your pleasure, be put into the Earth, for the

production of new Herbs of its kind; or else it may be used for

the health of Mankind, having no other notable Use besides. In

like manner, Gold having arrived to its perfection, if it be to

be farther advanced, it must be made Medicine, or be put upon

the Metallick Earth, as Seed is on the Common Earth; where

putrefying or augmenting, or growing, it may exhibit and produce

a metalline Off-spring. Every body knows that a good Medicine

may be thence made, and that various ways, but few know the

manner how; but that ‘tis able (like the Vegetable seed) to make

Encrease out of the imperfect metals (being its own Earth)

PARACELSUS teacheth in this place, and many Philosophers witness

the same, which is not only true in a particular melioration,

where by attracting its like out of the imperfect metals, it is

encreased; but ‘Tis also to be believed as true, that from it

may be separated, by the industry of a skillful metallick

Philosopher, its inmost Vegetable power and purest portion (all

its husks, or outside, wherewith ‘Tis cloathed, being laid

aside) and may thereby be exa2ted to a more than perfect estate,

although ‘tis incredible to many, yet ‘Tis not in the least to

be doubted of, except we would make all the Philosophers to be

Lyers.

As for my self, although I never set my hand to so hard a

Task, yet I believe and affirm it to be in the nature of things,

as having evidently observed by my other metallick Labours, that

this Medicine is in the possibility of Art; the which I will

also in due time set upon, if

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God give Life and Leisure. What the other properties of SOL are,

and by what means good Medicines may be prepared therefrom, I

have spoken thereof in many places of my writings, and in its

proper place more also shall be spoken. And here we rest and

conclude this little Book of the Rules of the Seven Metals.

God and Nature make nothing in vain.

The Eternal City of all things (there’s an Eternal place in

all things) without time, without beginning, and without end, is

every where essentially. It operates in that wherein is no

hopes, and that which is accounted impossible, unexpected,

incredible, and plainly deplorable, will be true even to

adniration.

Glauber) PARACELSUS having finished his Seven Rules of the

Properties of Metals, begins after a sort, to repeat and

illustrate his sentiment or opinion, comforting the Operator,

lest happily he should be discouraged, if his affairs do not

presently meet with good success; but let him ingeniously

proceed, because NATURE MAKES NOTHING IN VAIN; that which is

least of all believed, comes most of all to pass; his words are

clear enough of themselves.

ITEM. Note now some things on ARGENT VIVE

Whatsoever whitens is of the Nature of Life, and of the Property

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and Virtue of Light, which causeth and makes Life. The Fire with

its heat gives birth to this notion. And whatsoever blackens, is

of the Nature of Death, of the Property and Virtue of Darkness,

(having the efficacy and force thereof) which causeth Death; to

the which hardening or induration the Earth with its Cold is the

coagulation and fixation. The House is always dead, but the

Inhabitant is a living Fire: If thou hast found out the true Use

of Examples, thou hast overcome.

Glauber.) PARACELSUS speaking here of Mercury, mentions

Fire, which by its heat is the cause of Light and Life, but that

which blackens, is the cause of Death; where making as it were a

pause or stand, be adds these pregnant words.

Sacrifice the fat Vervein (or Sulphur) Rx. eight lots of

Salt Nitre, four lots of Sulphur, two lots of Tartar, nix them,

and let them flow.

Glauber.) Here begin the Complaints of the Aickymists,

because PARACELSUS writing of so good a matter, doth so suddenly

break off, adding such a Receipt, as in their judgement hath no

affinity with Mercury, but is to him as a thorn in a man’s eye.

This powder indeed is a good fusile powder, for the reduction of

such metals as are otherwise hard to melt; but in this place

‘Tis neerly vain and needless, because MERCURY by his innate

fiery power and heat, doth always flow; wherefore we want not

this Flux for him. Had he written in this place, how he (viz.

MERCURY) is to be coagulated and fixed, we would most willingly

have heard him, and as willingly have been content that he had

kept his fluxing powder to him self.

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Such as these ought to blame themselves and not PARACELSUS, that

wished well unto them. The words which went just before, may

excuse him; for he said, that GOD AND NATURE MAKE NOTHING IN

VAIN; whereby he intimates, that this powder is not so strangely

to be looked on, as if it did not pertain to MERCURY, who is

more than enough fusile already, and wants it not. Nor was this

mentioned to vex the Alchymist; no, PARACELSIJS knew this nimble

fusile powder, and its operations upon the metals, better than

he that complains thereof, (‘Tis of incredible benefit in the

metals, did any know bow to use it) and he placed it here, that

we might perfectly learn its highest force and efficacy upon the

metals; the which thing his foregoing words do also admonish us

of; It operates beyond hope, that which is judged impossible is

unexpected, incredible, and desperate, will prove true to

admiration. Wherefore, think you, would he have added this fire

had it not been needful in this place? Doubtless he knew how to

burn the wings of MERCURY, and thereby to stay his flight. And

although I know not how to fix MERCURY herewith, yet have I

experienced wonderous things as well in the metals as MERCURY,

for if the metals, especially MERCURY, be Philosophically joined

herewith, sublimed and distilled, they afford wonderful

MENSTRUUMS.

It’s also here said, SACRIFICE THE FAT VERVAIN (or

Sulphur). ‘Tis full well known, that the superfluous Sulphur in

metals that are imperfect, is the causeof their baseness, and

this fire is able to burn it up, but ‘Tis impossible that. all

should know it; there’s need of use and diligence, if you desire

ICARUS. flying with his Father DADALUS, and approaching too nigh

the Sun (whereby his wings being burnt, he

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tumbled down into the Sea) should be drowned in the waters. The

which let suffice, for there’s enough spoken unto a wise man;

let us therefore proceed.

What is to be determined concerning the Coagulation of MERCURY.

Tis not at all expedient to kill MERCURY, to coagulate him,

and then reduce him into LUNA, and to weary him with many

sublimations and other things, for this is but the destruction

of the Sun and Moon that is in him. There’s another more

compendious way, whereby MERCURY is made LUNA, of small cost and

charge, without any labour of coagulation: Every man reads in

the Writings of the Alehymists, such Arts as are mean and vile,

and easily preparable, whereby in a short time he night make

abundance of SOL and LUNA, and are tired and vexed with the

Writings of such as do not teach them clearly and plainly, and

would willingly hear this, viz. Do so and so, and thou shalt

have good LUNA and SOL to inrich thee.

But good Sir stay a while, and .Eit till the Secret be

plainly opened to thee in positive words without any labour; so

as to enable thee (in as ‘twere a moment of time) to take

SATURN, MERCURY, and JUPITER, and make SOL and LUNA thereof. The

Art will never be so easily known, how short and facile soever

it be in it self.

Glauber.) PARACELSUS goes on, and saith, That ‘tis not

needful to coagulate MERCURY, that SOL and LUNA may be thence

made, and that it is

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to be done with a most easie labour, and therefore few words are

best. And here PARACELSUS is to be compared to that Rich man,

who having heard that many perished with famine, ‘Tis said that

he should answer, That before he would be tormented with hunger,

he would rather feed on rusty Bacon and Peas, believing that all

abounded with this fare; the which they despising by reason of

their daintiness, deservedly perished. In like manner the good

PARACELSUS believed, that all Chymists were his equils, as to

the knowledge of Metals, not dreaming of the many poor Colliers

that torment MERCURY by their solutions, precipitations, sublimations,

resuscitations, fixations, and other labours; when as

they are ignorant of what it is, what abounds or is wanting

therein, and so for want of knowledge, toil and labour to no

purpose: MERCURY is a subject of wonder, and is frequently wont

to deceive the Alchymists, whom (viz. MERCURY) if you would on

the other side deceive, when you pursue him, give him a little

breathing (because by force he’s not to be compelled) that he

nay a little wonder about, but trust him not too much, lest

flying away, he leaves behind him an empty Nest. For which Work

the first Furnace, with its many Glasses, very well fitted and

united, will serve excellently well. But in few words, ‘Tis a

subject of an inexhaustible wonder, the which I always found the

most stubborn of all the metals, that 1 have bestowed grievious

pains about; but yet do believe that he that knows rightly to

deal with him, will reap a benefit from him not to be contemned.

But who is there that discovers the way? Wonders must always

remain unknown unto us, and albeit we know not all things, yet

let us acknowledge the great Mercy of GOD,

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and give Thanks to Him for that which we do know.

The Receipts of Alchemy.

What shall we say of the many Receipts and the various

Vessels, such as are the Furnaces, Glasses, Tests, Waters, Oils,

Salts, Suiphurs, Antimonia, Magnesia, Salt Nitre, Allome,

Vitriol, Tartar, Borax, Attranentum, or Copperas, Orpiment,

Spume of Glass, Arsenick, Calaminaris, Bole-Armoniack,

Vermillion, Calx, Pitch, Wax, Lute of Wisdom, Powdered Glass,

Verdigrease, Salt Armoniack, Soot, Rosin of the Pitch-tree,

Chalk, Mans-fat, Hairs, Egg-shells, Lac Virginis, Ceruse,

Minium, Cinnabar, Vinegar, Aqua-fortis, Crocus Martis, Elixir,

Lamure, (ultro-Marine) Soap, Tutia, Crystals. What likewise

shall we say to their preparations, putrefactions, digestions,

probations, sublimations, calcinations, solutions, cementationi,

fixations, reverberations, coagulations, graduations,

rectifications, amalgamations, and purgations. Most Books are

fully stuffed with these Aichymical things, as also what things

are to be done by the benefit of Herbs, Roots, Seeds, Woods,

Stones, Animals, Worms, Bone-Ashes, Cockle-shells, Muscles, &

etc.

All these things are the Labyrinths of Alchymy, and are

great and but vain Labours. Moreover, although SOL and LUNA

might be made by the means of these things, yet by reason of the

multitudes of them, the Work, is rather hindered than advanced;

and therefore it cannot be truly learned fron the aforesaid

things, how to make SOL aid LUNA. But all such things are to be

omitted, as operate not with the five imperfect Metals, for the

production of SOL and LUNA.

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What therefore is the true Way, and the short Path void of

all difficulties, that leads to the speedy making of good SOL

and LUNA? Row long will it be ere thou revealest it? I believe

that thou understandest nothing of this matter, may somebody

say, but dost only mock us with these Riddles. For answer: It

hath been already spoken of, and is evidently enough discovered,

in the Seven Rules; He that understands not, let him blame

himself. Besides, let no body be so mad, as to perswade himself,

that the Art is most easie to be understood, and to be perfectly

known by the vulgar; that is neither so, nor must it so be; but

it will be better understood in an occult and hidden Sense.

This is the Art, viz. If you make the Heaven or Sphere of

SATURN to flow with life in the Earth, put in all tke Planets,

or which you please of them, but let there be of LITIIA least of

all; let it flow so long, until the Heaven of SATURN doth wholly

disappear, and the Planets remain alone dead with their own

corruptible Bodies, and have assumed a new, perfect,

uncorruptible body, that body is the Spirit of Heaven, by which

the Planets become again corporeal and alive; as afore, Take out

that mew Body from the Life, and out of the Earth, and keep it,

for it is SOL and LUNA. And thus hast thou the Art plainly

uncovered and entire; if thou dost not yet understand and

apprehend it, ‘Tis well, for so it must be; nor must it be

publickly divulged,

Glauber.) In this Chapter PARACELSUS teacheth, That there’s

no need of so many ridiculous species, for the transmutation of

Metals, but that there’s virtue enough in the metals to operate

upon, and to better

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one another, if they are rightly conjoined amongst themselves;

yet in some Laboure we cannot be without Salts and Minerals,

because they are useful to mollifie hard Metals, and to dispose

them to assume a melioration. But 'tis to be observed, that

Corrosives are to be omitted, and such Salts only to be used as

are friendly to Metals. Likewise other Minerals and Fossiles may

be fruitfully used in fusion, separation and other nietalline

Operations, as additaments. The which thing PARACELSUS denies

not, but only rejects, and that deservedly, those rediculous

Compositions of the unskillful Alchymists, which they making in

their use SOL. Re dehorts the studious Artist, and endeavours to

bring him into the right way.

Furthermore, he teacheth but in an occult sense, how good

SOL and LUNA, such as will endure all trials, is to be extracted

out of imperfect Metals; but ‘Tis so obscurely done, that no

body can thereby understand the thing; and such only as

aforehand know somewhat, and have had the like Labou.rs under

their hands, are able to understand his meaning.

Doubtless this Process hath found many an one work enough,

who have at last attained to nothing; but yet some have by

chance lighted thereon, and so perceived the Truth of his Words,

most of which Inventions do casually happen; and whilst that one

thing is sought after, and by accident lost, something is

oftentimes found more excellent than that which was intended.

In like manner, most things unsought after have happened to

me; and also my Labours have manifested to me the greatest part

of PARACELSUS’S Arts, and not his Writings. And who will

certainly and plainly teach

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what lies under that Covering? Many Archers there are, but few

hit the mark. Neither seems it so necessary to take nothing else

but the aforesaid Metals; the which thing PARACELS1JS also in

his forementioned Process doth hint at, saying, When thou makest

the Heaven, or Sphere of SATURN, to flow with Life in the Earth,

sow in all the Planets, or such as you please of them; but let

not the Moons part be biggest, but let it be the least of all,

By which words ‘Tis easily conjectured, that the greatest part

must be of Saturn, whereby the other metals are to be washed and

purified, and the least part of the Moon, But some body may ask,

What reason is there for the Moon being here, she being already

pure, for the washing of whom there’s no need? Why this hath

been already elsewhere answered thus, viz. That she may attract,

defend, and make corporeal, the washed, purified, and tender

Sun, which would otherwise remain in the SCORIA: Notwithstanding

this separation may be made without the LUNA, but then ‘Tis not

so gainful. Neither also is it necessary to conjoin the Metals,

and so make but one work, in washing them with Saturn; each of

them may be taken apart, and so cleansed, unless a nan knew how

to contrive the composition, then indeed the Work would be

facilitated, and more Sol gotten; the which is to be well

observed, if either none, or very little Luna be taken. But if

you take not LUNA, then VENUS isto be added, as being of nearest

affinity to SOL and LUNA, in its malleability, and so that will

attract the volatile and immature SOL out of the imperfect

Metals, and defend it in the fire, but much weaker than LUNA.

Tin and Iron being most impure and sharp metals, may be washed

with Lead, but with much difficulty, and may be deprived

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of their spiritual and occult SOL, but with far greater charges

and cost, than if you took in LUNA, or at least wise VENUS. Now

knowing this, Why do we not give to every one its proper

additament, for the expedition and enriching of the Operation?

‘Tis worth the while to be able to make a good mixtion of

Metals, and with profit to wash them with SATURN, in which

mixture none believes how much there’s placed, nor my self

neither, had I not with Loss learned the same. For, when in

former years I sought after somewhat in this kind of operation,

as washing and separation, and had sometimes found out a good

PROBA; I have gone to repeat the same labour again, and have

egregiously erred. And although I have for many years wrought

hard in this kind of labour, and spent much (which I repent not

of) yet I dare not boast of catching the best prey, but am

content with a piece of Bread, but yet I do not dispair, GOOD

THINGS COME SLOWLY ON, and the thorny prickly Budds spring forth

before the Roses come. Now, if thou learnest the weights the

Work will be safe, and thou needest not to doubt of doing the

same in a great quantity. PARACELSUS goes on, and bids you to

let the Planets which you have put in, to flow so long with the

Heaven of SATURN, until the Heaven of SATURN vanish, the Planets

will remain, having received a new body, which is to be taken

out of the Life and the Earth, which will be SOL and LUNA. And

these words are variously interpretated by sundry men,

especially what the Heaven of SATURN is, and are perswaded, that

if that were known, the residue of the Process they could state

well enough. Many understand hereby the common separation made

by a peculiar SATURN, taking the REGULUS Stellate of ANTIMONY,

which is stampt with

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a Celestial Star, the which they blow on and melt with the Life,

(which they interpret to be the fire) in the Earth (a Cupel or

Test) the bodies being left upon the Test, like mortifiedMetals,

the which reducing by a fusing addition, and melting with Lead,

and promising themselves Gold and Silver, they find themselves

to be in an error, and accuse PARACELSUS of Sophistry and

Deceit, because they can’t make good quantities of SOL and LUNA,

by means of his Writings.

And now, what this Sphere of Saturn is, may be variously

explained: It may not unfitly be taken for common SATURN,

because being fused, it shines, and is turned round: or it may

be taken for its Glass, which being melted in the fire, shines

like the Sun: or it may be the Stellar REGULUS of Antimony,

because its STRIA represents Stars when ‘tis broken. But what

benefit is it to know the Heaven of SATURN and to be ignorant of

the true requisite Life, and the reduction of the dead and

reducible bodies. Common Fire is not the Life that PARACELSUS

mentions, but it may be stirred up thereby, and so be saith; The

fire with its heat, is the Nativity to this motion: If by the

Elemental Fire he should mean the Life, and by the separation of

SATURN, or blowing of the REGULUS of Antimony, (the flowing

which PARACELSUS mentions). then it must necessarily follow,

that the destroyed bodies which remain, should be made more

perfect, and the Spirit of Heaven should yet remain with them:

for thus he writes, viz. The Planets by it do become corporeal

and living, as they were before, but in these kind of

separations, ecorlfication, or blowing off, it is not found to

be; but in these Operations their Bodies remain like SCORIA, in

which is neither spirit or life, much

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less SOL and LUNA to be found, though never so diligently sought

after. PARACELSUS saith expressly, viz. That Body (viz. of the

slain or killed bodies) is the Spirit of Heaven, by which the

Planets do again become corporeal and alive as before; from

whence ‘tis to be understood, that those bodies are spiritual &

not only corporeal and resuscitated, but such as may give life

even to slain or destroyed bodies, the which can’t be said of

them, for a spirit must be penetrative and vivifying, and they

are not such. For if (according to PARACELSUS’S mind) the dead

bodies ought to be reduced to Corporality and Life, ‘tis

necessary that they have some hidden power; (which every one

knows not) whereby they may demonstrate most speedily their

embodying and vivification in a spiritual manner, without the

addition of any peregrine Flux, or else they are deservedly to

be rejected. But if any one should now imagine, that metals

being by the red fire deprived of life, made spiritual and again

corporeal and living, should forthwith be all SOL and LUNA; be

promiseth more to himself than is right, and is deceived (for

PARACELSUS saith, that That new body is to be taken out of the

Life and Earth and kept, for ‘tis SOL and LUNA) for ‘tis

impossible even for the Philosophers Stone, to convert the whole

bodies of Metals into SOL and LUNA, for out of nothing, nothing

can be made, as the Philosophers say; and Experience testifies,

none but God only made any thing out of nothing; but the thing

which is, may by Art be reduced into nothing, and that again

reduced into something. Seeing therefore that the greatest part

of metal Is an unprofitable, combustible noxious Sulphur, which

never was a metal, but adhering only outwardly unto them, and

being combust, reduceth their

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HUMIDIUM RADICALE into SCORIA; which HUMIDIUM RADICALE only

(after its destruction) and not the whole mass of Metal or

superfluous Sulphur, Is reduced by the spirit of the Saturnine

Heaven, out of flothing into something, vim, a Body and Life;

the Sulphur which before the corruption was nothing, remains

still a Nothing; and if thou throughly observe the thing, the

Case stands clearly thus, viz, if in this operation there must

be a separation of the imperfect metals, and a gathering

together of the more pure, and a dispersing of the more impure

parts; these separated parts must therefore necessarily be much

unlike one another; and by how much SOL and LUNA is more pure,

if compared with imperfect metals, from which 'tis separated:

And these separated parts are not of the same Goodness and

Nature; as if ten duckets were divided into two parts, each part

would have 5 of the same goodness and weight. Now, if from one

of these halfs you take two or three parts, and put them to the

other half, it only makes the one bigger, and the other less:

And if there be nine parts on the one side, and but one left on

the other side, yet cannot the major part boast of its exceeding

the other in quality, but only in quantity: As to Goodness, they

are both equil. But now, if you take a Mineral or Metal commixt

with stones, and by measure divide it into two equil parts, and

then pound them, and by pouring water thereon, separate the

lighter parts after the accustomed manner, and the heavy Metal

will settle to the bottom: Now the dross and metal will fill the

former measure, but will very much differ in their goodness,

Or if any one take two measures of Wine, and by the heat of

Fire,

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separate the more excellent Spirit by distilling in a Glass

Alembick, and leave the other measure in the Cucurbit: These two

parts, though equil in quantity, yet they do much differ in

goodness; the one part will be more noble than Wine, and the

other woreer, and as the other residence is no more Wine, being

deprived of Spirit, Life, Soul, and Strength, and is thereby

unable to defend it self from death, but tends to putrefaction;

so on the other hand, the Spirit is not subject to putrefaction,

but preserves other things therefrom.

The like is to be understood of this metalline. separation,

for the remainder, from which SOL is separated, can no more be

made Tin, Copper, or Iron, but is a gross earthy Sulphur, by the

reason of the SOL taken thence; whereas before it was JUPITER,

VENUS, MARS, or SATURN. And by how much the Spirit of Wine is

more excellent than common Wine, and SOL than an imperfect

Metal, by so much also sill the Spirit of Wine and SOL excel, if

they are again separated, and new faeces segregated therefrom.

But this is not so necessary In this place; ‘Tis sufficient to

have declared the way and reason of this metalline separation,

about which we have even now treated, viL. That the whole metal;

nor the 1/2 or 1/4 part thereof, will become SOL, and the rest

remain a metal; but the separation of the pure is very small in

quantity, in comparison of the much impurity whence ‘Tis

separated. Nor let any one think he hatb not attained the Art,

and so will not rest here, if all things become not SOL; ‘Tis

sufficient if there be some gotten, and that all the Labour is

not bestowed in vain.

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By what means Crystals are to be Conjured, and all things to be

seen in them.

To Conjure is no other thing, than well to observe a thing,

to know and understand what it is: Crystal is a Figure of the

Air, in which is to be seen whatsoever is moveable in the air or

unmoveable. The like appears in a Looking-glass, in Crystal, and

in the Waters, for the Air, Water, and Crystals, are all one to

Sight; like a Glass wherein an Object is to be seen, as it were,

reverted.

Glauber.) I do not fully know what PARACELSUS intends by

this Conjuration of Crystals, because it appertains not to the

metalline Arts; but yet it seems not to be here added without

good reason, somewhat he would intimate hereby. We read of the

Ancient PAGAN Philosophers, that they conjured Crystals, and

beheld in them many wonderful things; the which, whether it be

true or no, I leave as I find it, because in my Judgement, such

an Art seems not natural, but belongs to Diabolical Magick,

which I have nothing to do with.

PARACELSUS also bath elsewhere written of wondrous Lookingglasses

of the same, and hath taught how to compose them of

Metals, melted together in a certain Time and Constellation; the

which many have attempted to do, but not one (as far as I know)

bath attained the Mystery. It seems very probable, that he

intends by this Conjuration of Crystals, that the Metals are to

be made like to pellucid Crystals, Air, or Water, wherein the

soul. of the Metal nay shine, if you would spiritualize them,

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and make them yield their SOL and LUNA. And in this Sense it

agrees with the aforesaid Chapters.

It likewise seems, that the mentioning of this thing is

necessary for the sake of those, who practising on a separation

with SATURN, have experienced, the Metals are to be first

reduced into Transparent Crystals, before they part with their

occult SOL: Which I have elsewhere spoken more largely of, about

AMAUSA, and therefore will here end.

Of the Heat of Mercury.

They that believe that Mercury is of a moist and cold

nature, must lay down the Bucklers, for ‘Tis not so, but it

abounds with a great heat and moisture, which being naturally

planted therein, keeps it always fluid: For, were it of a cold

and moist Nature, it would always remain rigid and hard, like to

congealed Water, and were to be melted like other metals, by the

heat of the fire, which it (viz.) liath no need of, because it

hath already a fluidity from heat, whereby it flows, and is

always constrained to live, and not to die, grow stiff, congeal,

or be fixed. But this is singularly to be noted, that the

Spirits of the Seven Metals, or of as many of them as are

conjoined in the Fire, are wonderfully provoked and stirred up,

and Mercury chiefly, and they emit, and send out their forces

amongst each other, for a mutual Victory and Transmutation; the

one takes away the Virtue, Life, and Porn from the other,

communicating a new Nature and Form; so the Spirits orVapours of

Metals are stirred up by heat and mutual action and passion, and

are

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transmuted from one Virtue to another, and at last to Perfection

and Purity. But what else is to be dome with MERCURY, that so

his heat and moisture being taken away, he say catch a great

Cold, and be coagulated, stand still, and die; do as you hear in

the following Pigment.

Rx. a most pure Silver Vessel, in which shut up Mercury,

then fill a pot with molten Lead, in the midst of which put in

the Vessel with the Mercury; let it flow a whole day, and the

hidden heat will be taken away from Mercury, and the external

heat will communicate to it the internal cold of the Lead and

LUNA, being both of a cold nature, by which Mercury will grow

stiff, rigid, and become hard.

Note, The Cold which Mercury hath need of for its hardening

and death, is not outwardly perceptible, like Snow or Ice, but

is rather hot. Nor is the heat by which MERCURY flows, felt by

the bands, but ‘Tis rather cold. Hence Sophisters (that is men

speaking without knowledge) pronoumce him cold and moist, and

study how to coagulate him with hot things, and thereby rather

liquifie than harden him. Which thing Experience it self

testifieth. True ALCHEMY, which by one only Art teacheth to make

SOL and LUNA out of the five Imperfect Metals, useth no other

Receipts, than only from Metals, out of Metals, by Metals, and

with Metals, are Perfect Metals made; for with other things it

is LUNA; for in Metals it is SOL.

Glauber.) Here PARACELSUS demonstrates their Judgement to

be false, who 5a3 that Mercury (in it self a near Fire) is by

nature Cold, and returns to speaking of Spiritual Metals, the

which being stirred up

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by great heat of Fire, do operate upon one another, meliorate,

change, and advance to perfection, as hath been taught in the

foregoing Chapters Then he adds a Fable or Story, how to

coagulate or fix Mercury; but it must not be taken in the

literal sense, but of the spiritual LUNA, whereby Mercury is to

be promoted to Coagulation, in a moist way, and not in a dry, as

the other Metals are, which Process I never yet attempted. Then

he finisheth with an universal Rule of Transmutation, saying,

Perfect metals are made from metals, outof metals by metals, and

with metals, and that out of some LUWA, out of others SOL is

made. He adviseth to take no strange thing, and only metalline

subjects are to be taken for this Work out of some LUNA only;

out of others SOL only, or SOL and LIrNA, both are to be

extracted, which I have often tried; as in SATURN, which of it

self gives only LUNA, Tin, VENUS, and MARS, by themselves gives

only LUNA, and pure SOL; but commixt with other Metals in a due

proportion, they give only SOL, and very little or no LUNA:

Which maturation is to be ascribed only to the labour and

sixtion, which is deservedly to be admired.

What Matter and Instruments are needful in ALCHEMY.

There is no special need of any thing, excepting a Fireplace,

Coals, Bellows, Tongs, Hammer, Crucibles, Tests, and

Cupels made of good Beech-ashes. Then put in SATURN, JUPITER,

MARS, SOL, VENUS, MERCURY, and LUNA. Proceed to the end of

SATURN. ‘Tis very difficult and uncertain to find out Metals and

Minerals in the Earth and Stones; yet because

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all metals are to be first sought after and digged out of the

Earth, this Labour is not to be contemned, but is PraIse-worthy.

Nor will this lust and desire in digging in Mines sooner cease,

than the love of young Men to Maids will fail; and as the Bees

are greedy of extracting Honey and Wax out of the Rose, 80 prone

and forward should a Man be, to find out the Minerals in the

bowels of the Earth, but without Covetousness; he that is

overmuch greedy, receives least, for God doth not fill all men

with gold and silver, but with want, dung, misery, and scarcity.

Some men also God bestows a peculiar Intellect upon, and a

piercing knowledge of Minerals and Metals; so that they know a

far more compendious way of making SOt and LUNA without digging

in the Mine-pits, and without the Examen or Trying, and Fusion

of Minerals. So that ‘Tis not so altogether necessary to dig in

the Earth for native SOL and LUNA, but by a certain knowledge it

might be made of five Species, (but of Minerals become Metals,

which are Imperfect Metals, and are so called) viz. MERCURY,

JUPITER, SATURN, MARS, and COPPER: Of some more easily, of

othereome more difficulty is SOL and LUNA to be had.

Note also, That out of Argent-vive, Lead, JUPITER, Gold and

Silver is easily made; out of MARS and VENUS difficulty.

Nevertheless ‘Tis possible, but in the beginning and access of

SOL and LUNA.

Out of Magnesia and Lead comes LUNA.

Out of MERCURY and Cinnabar ariseth pure SOL.

Likewise an Ingenious man (as I well remember) is able by

due attention and preparation so to handle a Metal, as to be

able by his ingenuity to do sore in the Transmutation of Metals

to perfection, and to

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guide the same better than all the Signs and Planets of Heaven

can do. ‘Tis also needless to observe the Twelve Signs, and to

calculate the motions and Regiment of the Planets, and to

observe a time, a day, the hour of this or that lucky or unlucky

Planet; such things neither promote or hinder any thing; they

neither hurt nor profit ought in the natural Art of Alchemy: But

if thou rightly understand the art and possibility thereof, then

go to work, and labour when thou seest most convenient; but if

thou want’st the knowledge and practise thereof, then all the

Planets, Stars, and Signs will wholly fail thee. It also cones

to pass, that metals lying long in the Earth, are not only

changed into Rust, but by a longer staying in the Earth, they

return into their Native Stone, of which sort are many found,

albeit they are not observed, for there are found stony pieces

of Money, of the GENTILES, which were Metal heretofore, and by

Corruption were transformed into Stone.

Glauber.) Here we are, in the first place, taught, that for

the making of SOL and tUNA there needs not many Instruments nor

Species, but the metals are only to be conjoined, but not by the

common separation or washing: For if you should wash all the

metals with Lead, yet would there remain no sore SOL and LUNA

than was taken at the beginning; the rest will descend with the

Lead into the Cupel, and Will lie at the top thereof like

SCORIA; therefore be doth again direct to a spiritual Commixtion

and Philosophical Separation. Also he adds, That ‘Tis an honest,

good, and necessary thing to dig up Metals, but that the other

is the sore excellent, and that deservedly, for it separates

Gold

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and Silver by Art from the more vile metals; for all such as

apply their minds to metals, do well know with what dangers,

costs, labours, and Cares, they are to be gotton out; but yet

‘Tis not therefore to be abstained from, especially since we

labour by this Rule, of having a foreknown and certain end of

our pains and work; the which cannot indeed be done in metallick

Mineings, for we are frequently drawn by vain hopes to bestow

all our Estates on the Mines; and having spent all in vain

labour, we are at last compelled to desist from the Work; but

yet if it succeeds well, they yield the more plentiful Returns;

and many Chronicles of Metals do testifie, That many Poor men

have, by the Benefit of a rich Mime-pit, grown most Rich and

Wealthy in a few years space. The finding out of Mines therefore

doth wholly consist in Chance and Casualty, where Profit and

Loss are equilly and alike to be expected:

The Work is likewise very chargeable, and can’t be set upon by

every body, and therefore ‘Tis not for ordinary People, who have

but little to lose, but for rich Men, who, though they lose

such, are notwithstanding able to live, unless happily a Poor

man lights upon some Earth or Sand that is very rich in SOL and

LUNA, and other Metals, by the washing whereof he say get a

livelihood; or else finding a rich Mine, and so betakes himself

to a Rich man for his Copartner, such a one as is able to bear

theCharges of digging it forth; and this is often done. But yet

be it as it will, the thing is full of uncertainty, whereas this

Metallurgy, or Work on Metal, which PARACELSUS makes mention of,

is to be preferred far before the other, if any one (by the

Grace of GOD) attaineth the Art, whereby he may with profit

extract the SOL or LUNA

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out of the already digged-up Imperfect metals,which are every

where to be sold.

But to return to the business in hand, viz. To illustrate

the Writings of PARACELSUS, who deserved such of his Country. He

names some metals, out of which Gold and Silver may easily be

extracted, and others out of which ‘Tis difficult to get it, but

in both SOt and LUNA is to be added; for ‘Tis profitable, yea,

necessary (the which I have frequently exhorted to) in the

extraction of Gold and Silver Out of imperfect metals, and is

volatlle, and may the sore commodiously make it corporeal and

fixt. Then he adds, That Metals by a longer stay in the Earth,

do die, and return into stones and earth, from whence they had

their original. The like happens to Man, and all Creatures; nor

is there any thing in the World, how glorious soever it be, but

is vain, empty, and perishing, but the Knowledge, Love, and Fear

of GOD alone.

What thing Alchemy is.

Alchemy is an intention, imagination, and studying, or

considering how or whereby the Species of Metals are transmuted

from one degree and nature into another. Let therefore every

ingenious and understanding man tkroughly consider the good Art

of Alchemy, for he that speculates and well studies, sill the

sooner attain the Art and find Out the Truth.

Note, That very such is to be attributed to the Stare and

Stones, for the Stare are the framers of all Stones. And all the

Coelestial Constellations, the Sun and Moon, are in themselves

nothing but stones,

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from which the Terrestrial doarise, being asit were their burnt

part, Coal, Ashes, Outcast, Excrement, Expurgation, from which

the Celestial Stones separating themselves, become clear and

transparent by their proper brightness: And the whole Globe of

the Earth is noting else but a dejected, cominixt, broken,

rejected Rubbish, and blown as ‘twere into one Mass, having

obtained Rest and Constancy in the middle Circle of the

Firmament. ‘Tis also to be noted, that GEMMS (the names whereof

I shall presently mention) together with the other Stones, came

down into the Earth from the Celestial Stones or Stars, to which

they are nearest in all perfection of Purity, Fairness,

Brightness, Virtue, and Constancy, or Fixity, and

Incorruptibility in the Fire, and are in a manner like to the

Celestial Stones and constellations, being parts of them, and of

the Nature derived from them, and are found by men in an impure

gross vessel, and are supposed by the vulgar (who judge rashly

of all things) to have been there born or generated; such as are

found are polished, and are carried throughout the World to be

sold, and are accounted as great Riches, because of their form,

colour, and other Virtues, of which I am now going to Treat.

Of Gemms.

The EMERALD is a green Transparent stone; it helps the

Eyes, succours the Memory, defends Chastity: the which being

violated, it self, viz. the stone, is hurt.

The ADAMENT or DIAMOND is a black Crystal; ‘Tis called

EVAX, because

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it produceth Joy: ‘Tis obscure, and of an Iron colour, most

hard, is dissolved with Goats blood, and exceeds not the bigness

of a Filberd Nut.

The MAGNET is a stone of Iron, because it attracts Iron.

The MARGARITE is a Pearl, and not a Stone, ‘Tis generated

in shells, and is white; for whatsoever is generated in Animals,

in a Man or Fish, is not properly a Stone, but only in the

opinion of the vulgar: It is properly a depraved (or a

transmuted) Nature on a Perfect Work.

The JACTNTH is a yellow pellucid stone; ‘Tis also a Flower,

the which the Poets fain to have been a Man.

The SAPPHIRE is a Skie-coloured stone, of a Celestial

nature.

The RUBY is a stone deeply red.

The CARBUNCLE is a stone of the Sun, emits light and

splendor, like to the Sun in his own nature.

CORAL also is like a stone, all-red, it grows in the Sea,

on wood or a shrub, of the nature of the Water and Air; ‘Tis

presently changed by the Air, and turns to a stone, grows red,

is incombustible in the Fire, and therefore may be esteemed a

stone.

The CHALCEDONY is a stone with bright and obscure colours,

with mixt and cloudy fluidities and colours, ruddy, like to a

Liver, the vilest of all the GEMMZ, shining with every colour.

The TOPAS is a stone, shining also in the night, ‘Tis found

in either rocks or atones.

The AMETHYIST is a stone of a red and yellow; it shines.

The CRYSOPASSIJS is a stone fiery inthe Night, and in the

day it appears Golden coloured.

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The CRYSTAL is a white transparent stone, like to Water

congealed by the Air, and cold, (or of the Air and Cold) it is

sublimated, extracted, or (as they say) washed out of other

Rocks.

And now, for a Conclusion, I will give you this most true

farewel. If any one will use a right reason, Sense and

cogitation towards Metals, what they art, and whence they come,

let him know, that our metals are nothing else but the beet

portion of common stones; they are the Spirit of the stones,

that is, the Marrow, Oil, Pitch, and Fat of the Stones; but it

is not sincere, pure, and perfect, as long as ‘Tis aixt and hid

in the stones; this therefore is to be sought for and found in

stones, and to be known in them and extracted from them; and

then it is no more a stone, but a well-wrought and perfect

Metal, assimilated to the Celestial Stars, the which also are

peculiar stones, distinct from these stones. Whoever therefore

is willing to find out metals, let him firmly believe this, and

thus account, That he must not be only intent on the common

Metals, nor have his hope placed in the bowels of the Earth,

that so he sight get good Minerals from thence, for often times

there is above, or without the Earth in sight, which is tot in

the prOfundity and depth thereof, and oftentimes is better, and

more rich.

Therefore all, such stones as you meet with, whether great

or small, as great whole stones or flints, are to be most

accurately searched or looked into, and to be considered of what

Nature and Property they are; for oftentimes a most vile Flint

is found to be more excellent than a Cow. For the Matrix or

Rock, whence thoy are gotten, from whence such a Stone did

arise, is mot always to be earnestly sought after, that

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you say have sore from thence, for these stones have so Rock,

the Heaven is their Rock; oftentimes also the abject Earth,

Powder, and Sand, bath such gold and silver Dust, which observe.

Glauber.) Here PARACELSUS declares what ALCHEMY is, whose

words being perspicuous enough, need no illustration: Then he

leads us to the birth of metals, the which are generated in the

Earth, out of the Stare above: He attributes to Gemms the

nearest place of Perfection, but does not intend that we should

earnestly seek after them, to have gold and silver from thence,

but that the metals should be made like them, as to their

outward Aspect, and then afterwards the SOL and LUNA is to be

extracted, to which all the scope of the foregoing Chapters

tend, which is to be observed and enquired into, what his

meaning is: Nor are the bare Letters always to be trusted to,

here is nothing mentioned by him in vain. What affinity have

Gems with the metals? None at all: And although sometimes the

hidden SOL and LUNA say be extracted, yet, he doth not at all

intend here that we should make that, but repeating the former

Doctrine, he hints unto us, That the metals out of which the SOL

and LUNA is to be extracted with profit, are to be first reduced

into soluble or insoluble Glass, most like to Gemins; a good

Company of them he-here reckons up, and adds to what use they

serve; not that we might learn their Nature, Colour, and

Properties, (as I suppose) but to teach us, that they are found

different in Colours and Virtues, even so say the metals be

prepared into Colours like unto them. He that neither

understands nor will believe, let him seek better things, and

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get help and assistance elsewhere.

Then at length, by way Of addition, he concludes what

Metals are, and that they are not always to be gotten out of the

profundity of the Earth, but are sometimes to be found most

plentiful in most vile powder, sand, and stones; neither is it

necessary to be earnest in seeking their rock or original,

whereby more say be gotten, because the Heaven by its operation

generates them every where: he reproves men for their blindness,-

because they always gape after great Mines, lying deep,

dangerous to be found, and chargeable to dig out. That which is

laid before their feet, as it were, they disdain to acknowledge,

peevishly affecting the dark, and stubbornly contemning the

light exhibited to them by honest men, and by an innate malice

they study -to extinguish it. And thus is this Book ended, the

which PARACELSUS, a most experienced man, hath left behind him,

written of Metallick things, and is most full of abstruse

wisdom, although few beleive it, to the Elucidation and

explaining whereof, I have heretofore uttered my mind, nothing

doubting, but that hereafter it will be in better esteem with

All.

Indeed I could have written more openly, and explained his

words more largely, and sore exactly have discovered his occult

sense, but time and want of leisure permits it not at present.

But if I seem to any body to have written more obscurely, let

him consult with my other Writings, for they illustrate one

another.

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Now follows the Praxis of the aforesaid Theory.

The afore-written Explanation of the Book (OF VEXATIONS) of

PARACELSUS, bath taught a most certain and undoubted

Transmutation of Metals, and bath sufficiently advised by what

means they are to be handled. But because this action requires a

great experience in setallick affairs, I am willing to add some

special ways of Proceeding, and that in perspicuous words; but

‘Tis impossible to write so plainly that none may err; it would

be too prolix, tedious, and unfit, and as if many Elements of

the Physicks, and other subtile things, were read to a Child

that is not capable of understanding them; the labour thus

bestowed, would be wholly in vain: Nor do I undertake to

instruct the Tyroes or Novices in ALCHEMY, but such as are

skilled in the metallick labour of fusion, washing, separation,

and the like, of a subtile Intellect and experienced

Judgement.

I would verily have written more clearly, did I not fear

that the Art would become a Trade; some will think that I have

written too openly, and will be angry that such Secrete are made

known to the World: Who can satisfie all People? But be it as it

will, ‘twill be always good to have done a profitable Work for

my Neighbour.

This is the Art.

When thou hast put in the Heaven of SATURN, and hast made

it to flow with its Life in the Earth, then add the imperfect

Metals in a due

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weight, viz. SATURN, JUPITER, MARS, VENUS and a little LUNA; let

them flow so long with the Heaven, until with it they disappear,

and having lost their nature and metalline form, are reduced

into earth. This setallick earth being yet joined to the heaven

of SATURN, and compassed wholly round therewith, raise up the

spirit of Heaven, and make it corporeal, and it will receive its

former metalline form; but- although it be bettered, yet it be

killed three, or four, or five times, and raised up, that the

melioration may be greater, and produce in the separation sore

SOL and LUNA. There needs no Tyle, Cupel, Test, Cucurbit, AQUA-

PORTIS, and such like Vessels and Instruments necessary in other

Metalline Labours, but ‘Tis perfectly finished in one only

Crucible, in one Furnace, with one only Fire, and in the space

of a few hours, from the beginning to the end. And to speak more

plainly in this Process, the Sphere of SATURN is the REGULUS of

Antimony, the Life is a whitening Salt, having its operation and

motion from the Fire; the Earth is the Crucible. And thus bast

thou the whole Process of the Work laid open, the which I have

tried above an hundred times in a small quantity; but let the

studious Artist, above all things, observe the Fire, of what

original, nature, and virtue it is, and the other things will be

the more easily understood; for the Wood, the Coals, and auch

like burning things, are not the Fire properly, but only its

habitation, in which the Fire being occultly dispersed in the

Air, is made manifest, visible, and perceptible. Even as the Man

is not the Life or Soul, but only the receptacle wherein the

Life or Soul, being infused from above, doth lodge: Nor is the

man any more a man, but a meer carcass when the soul expires.

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In like manner Gold ceaseth to be Gold when deprived of its

soul, but is volatile, and a Mineral without colour. Whence ‘tis

evident, that the Goodness of metals consists not in their

bodies, but in their souls: On this account LUNA is added to

tbeI.perfect Metals, that it may receive that invisible soul

which lies largely diffused throughout their bodies, that it may

collect it, make it visible, perceptible, and corporeal, whereby

the mixtion of both (viz, of the LUNA and the Soul of -the

Imperfect Metals); being made, it gets the name of SOL. Some

body may ask, WHETHER OR NO GOLD WILL BE PRODUCED, IF NO LUNA BE

ADDED TO THE METALLINE MIXTURE? For answer, There will be SOL

produced, but less in quantity than if LUNA were added, because

the most tender (and as it were incorporeal) golden soul of the

imperfect bodies is not able to quit it self and get out by its

own proper force, from so many impurities as ‘Tis invironed

with, without some other help, nor make a new body; ‘Tis needful

and good to administer and lead to it a body wherein it may be

contracted, and thereto betake it self, for which the LUNA is

most fit; the which being by a vivifying Fire radically united

with the unclean metals, and well subdued or exercised in the

mutual ascension and descension, the purer particles of the

Imperfect bodies do come together in this Circulation of the

LUNA, adhere thereto, are mixed, and become corporeal, the

impure corruptible body being left, and a separation made of the

good from the bad.

So then, I have now taught perspicuously the Art of

extracting SOL and LUNA out of all the Imperfect Metals either

apart, or conjoined with or withOut the addition of the LV1IA.

If therefore thou attainest to

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Also the most Imperfect Metals may (by the benefit of Salts

not corrosive) be truly and infallibly fixt end washed by a

particular way, that they may give much SOL end LUNA, concerning

which none need to doubt; the which, I having oftentimes

mentioned in my Writings, will not repeat it again.

Metals also being first reduced into a Calz, may be purged

and washed by the glass of Lead, made by the addition of Flints,

so as to yield much SOL, concerning which I have written

heretofore: But there’s required such SATURN, whereby the metals

may be largely diffused, otherwise it will not let fall the

faeces; nor can its more pure parts be gathered together into a

body, and concentrated; I take in the Flints, that they may

receive into themselves the faeces of the unclean Metals, and so

make a separation of the pure fron the impure. And like as we

are wont to six the whites of Eggs to Honey, Sugar, and other

Vegetable Juices, in the purification of them by Water, that

thereby the viscousness of the Juices may be attracted, and so

be clarified. In like manner, the Flints do in this operation

occupy the place of the whites of Eggs, and SATURN of the Water

wherein MARS, VENUS, or JUPITER is to be dissolved; the Labour

is most pleasant and speedy, exceeding gainful, if the Crucibles

(perforated by the Litharge) would but bold the mixture, and not

let it pass through so soon.

But whosoever shall be so happy as to find Vessels which

can keep in the Glass of Lead for ten or twelve hours, he need

not be solicitous or careful of other Arts to inrich himself by.

For my own part, I could never be so happy hitherto, albeit I

have carefully sought it for so

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many years. One only pound of Iron, VENUS, or JUPITER, doth

sometimes yield half, yea awbole lot of SOL, if the Work be

rightly managed. And if you add a fixt Salt, as of Tartar or

bare Pot-ashes, it will yield more, but the Crucibles will be

the sooner perforated to our grief. I do believe that one or

other will be a curious Searcher after this, and may in due time

find how to make this Work succeed very well, both in Crucibles

and in great Fires, or melting places; and will be thankful to

GOD the Giver, and to me the Writer hereof. Heretofore I did set

by this Labour very highly; and although I would not then

communicate it to any body for a great price, yet now (being not

permitted to make any further Progress therein) I freely bestow

it, that Others also may try their fortune.

Also imperfect metals are purged from their combustible and

noxious sulphur, by the sudden fire of Nitre, of which we have

formerly spoken about Mercury, the which is to be lookt on as

the most speedy, end as it were a momentary Melioration of

metals N. B. especially if they are reduced into a soluble salt

without a Corrosive, for which thing MARS and VENUS are most

fit, exhibiting a Philosophical Vitriol, the which may be most

commodiously purifyedto perfection. There’s a great secret lies

here under, and haply greater than a particular work may

require; let the Poetical fable of VENUS and her son CUPID be

considered of; what is there meant by CUPID, whether or no it be

not SOL. Verily I could discover more good ways of producing SOL

and LUNA out of the more vile metals, but because there’s enough

already spoken in the explication of the seven Canons or Rules,

it seems good to me to forbear. He that

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doth not understand that nor can apprehend its drift or scope,

will not be profited by the addition of more things. If the

fundamentals are laid open, any one will conveniently administer

his intent and labours: But yet I will add over and above, a

most pleasant-work, Parabolically, being the foundation and

Basis of the whole Aickymical Art, under which is comprehended

the radicalsolution of metals, CONJUNCTION, DISTILLATION,

SUBLIMATION, ASCENSION, DESCENSION, COHOBATION, CEMENTATION,

CALCINATION, INCERATION, and FIXATION, and so I will end the

work of TRANSMUTATION.

There was a man (SATURN) who had two sons, (BISMUTH or

TINGLASS, and JUPITER) the younger (JUPITER) said to his Father

(SATURN) give me my portion, (Note well, BISMUTH and JUPITER

were always accounted Lead, as well by the Philosophers, as by

the ancient workers on metals, the one viz. BISMUTH, they called

an ashy coloured Lead, the other (JUPITER) a white Lead, and

this a black Lead,) and behaved himself stubbornly and

unmannerly, that is, ascending or getting up; his Father gives

it him, and he goes a wandering therewith, (Note well, when

JUPITER and BISMUTH together with SATURN do feel the fire, the

JUPITER is separated from the SATURN and BISMUTH, and ascending,

takes somewhat from SATURN with it, and becomes a Continuous

SCORIA, and this is to go a wandring) and be enters into an Inn,

WHERE MARS THE HOST, AND VENUS THE HOSTESS, had the sign of the

World ( ) in a hanging Table who having entertained his,

dispoiled him of all his Fathers goods, (Solution) Then there

grew such agreat scarcity of Corn (with drought) that all men

were even deformed by reason of the Famine (corruption) to

prevent

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which he is enforced to keep hogs, (that is to dwell with fetid

Nitre) and to feed on huskes, (that is TARTAR) (inceration,

inbibitation) by which being humbled (Digestion, Circulation,

Edulcoration, Putrefaction) he returns to his Father,

(Incorporation) as a lost Son, (some thing is made nothing, and

nothing is made something again) he brings forth a mew Garment,

(ARGENTEOUS) he puts a bid Ring on his finger, (LUNA ispregnated

with SOL) after which he remains constant with his Father, and

becomes a good and thrifty Householder, that is, a fixt metal.

And now that I thus compare this Transmutation of imperfect

bodies, especially of JUPITER to the parable of the lost Son;

let no body be therewith displeased, for I did it for the easier

knowledge thereof. There lies under it a great secret, I sever

observed the like changes in my whole Labours; for first of all,

in the Solution appears a blackness, which haveing remained his

time, there follows the tail of the Peacock, greenness and then

whiteness; but whether or no a redness would follow, if it be

detained longer in digestion, I am not certain, for I never

arrived beyond the whiteness. It is a most pleasant Labour,

greatly exhilerating the Artificers mind, of small charges and

little difficulty; if they, find the weight and good vessels, it

shews the way and opens the Door to higher Secrete, happy is he

who attains the things, he’ll never be eatisfyed with the sight

thereof, nor admiration, how rich, generous, fair and glorious--

Nature is in her retirements. Note well, that every Metal may be

washed apart with SATURN and SALTS, so that being exalted, it

may yield SOL and LUNA in sopnration, and pass through all

colours, but it will not be so profitable as if they were all

joined

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together, for then one operates spiritually upon the other,

changeth and perfects his. And now having abundantly discovered,

how SOL and LUNA is to be extracted out of the imperfect metals,

and because in that labour SOL and LUNA is most an end jointly

together, ‘Tis very necessary to know, by what Art they may be

separated each from the other, that so each may be had by it

self, which is to be done thus; If this mixture bath more SOL

than LUNA, ‘tis most profitably to be melted by Antimony and

precipitated into a Regulus with Iron washed with Nitre and

purifyed. .This work you may find described in my former Books.

N.B. If the Nitre in the separation of purification of the

Reguli, prey upon some of the SOL and LUNA, and attract it to

itself, let none grieve thereat and account his labour lost, but

let him remember the saying ofPARACELSUS, Destruction or

Corruption makes the good perfect; The Nitrous Scone, in which

the cleansed Reguli are, let be carefully kept and fixt, then by

astrong flux let them be reduced and you shall receive the lost

Son, much more elegant than he was before it’s being lost, so

that hereby you lose not, but rather become a gainer. Here would

be a fit place to speak of a certain profitable work if the

drift of the thing would permit. Enough is spoken to a wise san,

Fools will not profit by any thing: But if it contain more LUNA

than SOL, let the mixture be at first of all granulated, and

burnt with Sulphur, let it be precipitated, either with Antimony

alone or without it, with lead and Salts; thus separating the

SOL from the LUNA into a Reguli; then wash it with Nitre or with

Lead, and let it be purifyed, the work being to be done in like

manner. You are to note that if the precipitation be done

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with SATURN, then the CAPUT MORTUUM is to be added, whereby the

work will be apparently hastened and bettered. N. B. If the

Reguli of the maturated or fixt Metals be coppery or-pale, they

need not to be washed, but twill suffice if being granualated,

they are precipitated with Salts, and the CAPUT MORTUUM all the

SOL and LUNA will come forth in peculiar Reguli, the Copper and

the Lead will be scorifyed, and may in acute Furnaces be

reduced, and be applyed to other uses according to the rule of

Art. I judge it expedient to heap up more things concerning

Extraction, washing, and the separation of metals, being every

where mentioned in my other writings. Also it will be needless

to explain, by what manner metals may be more commodiously

melted so as to yield more and better metals, as also how the

poor and rough Minerals that abound with a preying -and

devouring Sulphur, whereby the metal in its fusion, is turned

into SCORIA, and affords so little profit, that being not able

to quit cost, they remain unmanaged, the which Sulphur

especially in the Minerals of. Copper and Lead, say by a

singular Cement Or Gradatory fire, be inverted and changed, so

that afterwards in their fusion, it’s so far from swallowing up

-the metal, and turning of it into SCORIA, that it rather exalts

it so as to give SOL in the separation, the which could never

have been done without this burning or roasting. No body doth

throughly search after any help for this or that metal, either

before the melting or in the melting of it, if the gross fire is

not able to melt it down, but most frequently the best part

remains in the SCORIA without profit or use. ‘Tis possible for

an experienced Chymist, profitably to extract that SOL and LUNA

which the SCORIA have swallowed up,

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what by fusion and by adnibiting suitable MENSTRUUMS. A work of

this nature bath been hinted in my discourse of the Extraction

of Flints, and more shall be likewise mentioned when I come to

write of the felicity and hidden Treasures of GERMANY, which

time let the Reader with patience expect. Another benefit would

arise to such as work on metals, if they had the perfect way of

separating LUNA and separating the SOL by precipitation, that

lies therein, that it may not be so unworthily wasted with the

LUNA by the Artificers.

And thus I conclude this Appendix or addition to the

Mineral Work, the which I have brought forth to light with a

good will for my Neighbours sake, that so, being accepted with a

serene mind, the Glory of God may be thereby advanced; for which

end I wish with all my heart a divine benediction on the Labours

of every honest and active searcher into the aetalline affairs.

Amen.

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the Art, I am glad; if not, thou hast no cause to complain of

me, for I have candidly imparted unto thee the seer and naked

Truth.

Another Separation of SOL and LUNA out of the Imperfect Metals -

by SATURN.

First of all, melt SATURN well iii a melting Vessel, add

JUPITER, MARS, end VENUS, alit in due weight, melt them

together, and forthwith the JUPITER and MARS will corrupt the

Lead, being reduced into SCORIA, like to yellow Earth, and being

reduced, they will in part restore their own Lead and Copper,

but the JUPITER and MARS remain like black SCORIA, which are to

be kept: Let the Coppery Lead flow well again, and again add

JUPITER and MARS, and there will be again made SCORIA, which are

presently to be reduced. Let this Labour of Scorification and

Reduction be. repeated, until there remain scarce one or two -

pound of Lead out of an hundred to be washed, and you shall find

SOL and LUNA in-part, which the Metals give out from themselves

in this operation: But the SCORIA which, can’t be reduced, let

lie well heated red hot, in a peculiar Furnace, for some days,

and -be fixed;- end they will -give in the reduction a golden

and silvery SATURN or Lead to be washed, that so the remaining

SOL and LUNA which the SCORIA drank up, -being extracted, say be

of use unto us. This labour (which I never tried in great

quantity, will doubtlessly (in my opinion) succeed in

quantities-; any one say try the thing, and exactly compute how

much profit say be then-ce had every year.

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