

(Draft)

The Golden Chain Of Homer

A DESCRIPTION OF NATURE & NATURAL THINGS

**HOW AND FROM WHAT THEY ARE GENERATED AND HOW THEY ARE
DESTROYED AGAIN, AND WHAT THAT SUBJECT IS WHICH GENERATES,
DESTROYS AND REGENERATES THINGS.**

a etc

**Frankfurt and Leipzig
1723**

The Golden Chain Of Homer

**THIS EDITION ARRANGED AND EDITED
For The Hermetic Order Of The M.:C.: 1996**

BY

Sr. KO'ACH QADOSH MAH

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Introduction

This edition of the Golden Chain of Homer is compiled for the benefit of the students of the New Zealand Guild of Alchemists from a draft copy received from a Golden Dawn enthusiast who at one time lived in Wellington NZ. This individual informs me that that draft copy came to him by request from R.A.M.S. Publishers (Rare and Ancient Manuscripts) USA, who deal primarily with rare works on Western occultism. We do not know of the source of the original from which RAMS made their draft copy, or if they ever published a version of the Golden Chain based on their draft of that original.

Apparently the original version from which the draft was taken was circulated among the early British Golden Dawn temples as there was a typed note accompanying the draft, written by McGregor Mathers in the late 1890's, stating in part that "the Golden Chain of Homer should only be used by Adepts of 6=5 grade who understand the importance and necessity of using the Invocations of the Flashing Tablets to prevent the Alchemist from being lead further and further away from Divine Magick until he becomes no better than an ordinary scientist".

It seems from Mathers statement, and from what we know of him and his Order historically, that although he may have had an inkling of the true depth to which this MSS reaches in its Knowledge and Wisdom, he knew next to nothing of the practical laboratory Science of Alchemy and thereby suffered from the erroneous conclusion, as so many who are misinformed about this Art believe, that the laboratory practice involves only the material manipulation of the Elements and, therefore, carried little credibility in its own right, as far as Spiritual development was concerned.

P.J. Zalewski, who claims to be a 7=4 Adept in the Golden Dawn, and a one time Chief of the now defunct Thoth-Hermes Temple in Wellington NZ, has added his own note as an addendum to Mathers communication which leads us to believe that Zalewski himself understood very little of the value of this document calling it "large and long winded", and stating "that its value is not in the actual transmutation of metals but in the theory expounded of the actions of how this is accomplished..." and that "...this MSS is a difficult one to study".

That Zalewski states this leads us to understand that his knowledge of and application in the practical laboratorial aspects of Alchemy are also fairly limited as he considers in his remarks that this wonderful work was too difficult to come to terms with, when so many other experienced and knowledgeable Adepts who have commented on the Golden Chain agree, as we ourselves do, that it is the simplest and most revealing treatise on the Alchemical operation of Nature yet extant. Zalewski also reveals his ignorance of this ancient Science by suggesting in his addendum that success in Alchemy might only be gained when laboratory work is combined with "the invocation of Enochian names of power". Are we then to believe by this statement that those Alchemists who declared success in the Great Work of laboratory Alchemy before the age of John Dee (the discoverer of Enochian magick), were in possession of these Enochian words of power or were simply lying to us or were perhaps deluding themselves as to their achievements?

The Golden Chain was, no doubt, published in order to preserve some of the most important and fundamental ideas in Alchemy in such clear and simple language that only a blind fool could be lead astray by its instruction. Therefore I mention these two examples, that of Mathers and

Zalewski, to show how one misguided persons opinion could be passed on to even lesser informed individuals or groups who may take such conjecture as fact and in so doing possibly be none the wiser at their having been misinformed and mislead. Hence are superstitious myths and legends born. Alchemy more than any occult Science has for past ages suffered horribly through the lies, deliberate blinks and uneducated erroneous babble which litter the pages of its books and manuscripts. Today educated Alchemists the world over agree that we live in an age where we must make a positive effort to remove the unsavoury and the superstitious from our Art in order to restore it to its rightful place at the Apex of Higher learning.

The Golden Chain of Homer is attributed to Anton Joseph Kirchweyer although there is some doubt regarding his claimed authorship, as it is suggested by certain scholars that a Rosicrucian of Ulrecht wrote it, and that the original lay in the Imperial Library of Vienna. However it is printed under the authorship of Kirchweyer, a Dr. of Medicine and Physic at Gmunden in Upper Austria. The first edition is dated 1723.

Dr. Ferdinand Maack establishes the authorship of Kirchweyer in his book 'Die Goldene Kette Homers', Lorch, 1905. This confirms Kopp's research: Hermann Kopp, Aurea Catena Homeri, Braunschweig, 1880.

The original Golden Dawn edition from which we have obtained that which you find here published has been translated from the original German by Sigismund Bacstrom, M.D. in 1723. Bacstrom was initiated into a Societas Rosae Crucia by the Comte de Chazal in 1794.

There were also subsequent editions published by various people or societies.

There was a version edited and published by members of the last pansophic society of Germany in 1781. This society included men of learning who claimed to carry on an unbroken tradition from the distant past.

Thomas Henry Pattinson, F.T.S. also has an unpublished version of the Golden Chain he has rewritten.

There was also a French edition which was more of an adaption than a translation. Entitled La Nature Devoilee, Paris 1772, 2 volumes.

Goethe also studied it during the time he was interested in Alchemy.

Madame Blavatsky had a translation made into English printed in instalments in her Theosophical journal 'Lucifer' in 1891.

We believe that the Rosicrucian Fraternity known as AMORC in America have published their own version but we know nothing of its origin.

Adam McLean published a version in his Hermetic journal in two parts, the original being the same draft MSS we take our version from.

The Alchemical Society known as the Philosophers of Nature, USA, have recently published a very simple version, with no diagrams and which is compiled from various editions, in some of the advanced lessons of their correspondence course.

The Golden Chain of Homer involves a detailed study of the nature of the Elements, the descent out of Chaos into form, out of Primordial Fire into Earthly Material, which is one reason why Madame Blavatsky valued it as it had many parallels to her own picture of spiritual evolution gained more from Eastern sources.

The Golden Chain of 10 links is an archetypal spiritual picture, a kind of 'Tree of Life', spanning the worlds, leading from the heights of Spiritual Being, to the hard and earthly form, through a series of ten stages (thus one reason the Qabbalist Mathers was interested in it). This we can see as a Neoplatonic 'Great Chain of Being', and indeed the Aurea Catena is referred to as the Platonic Ring. It is a work concerned with cosmic structure or anatomy.

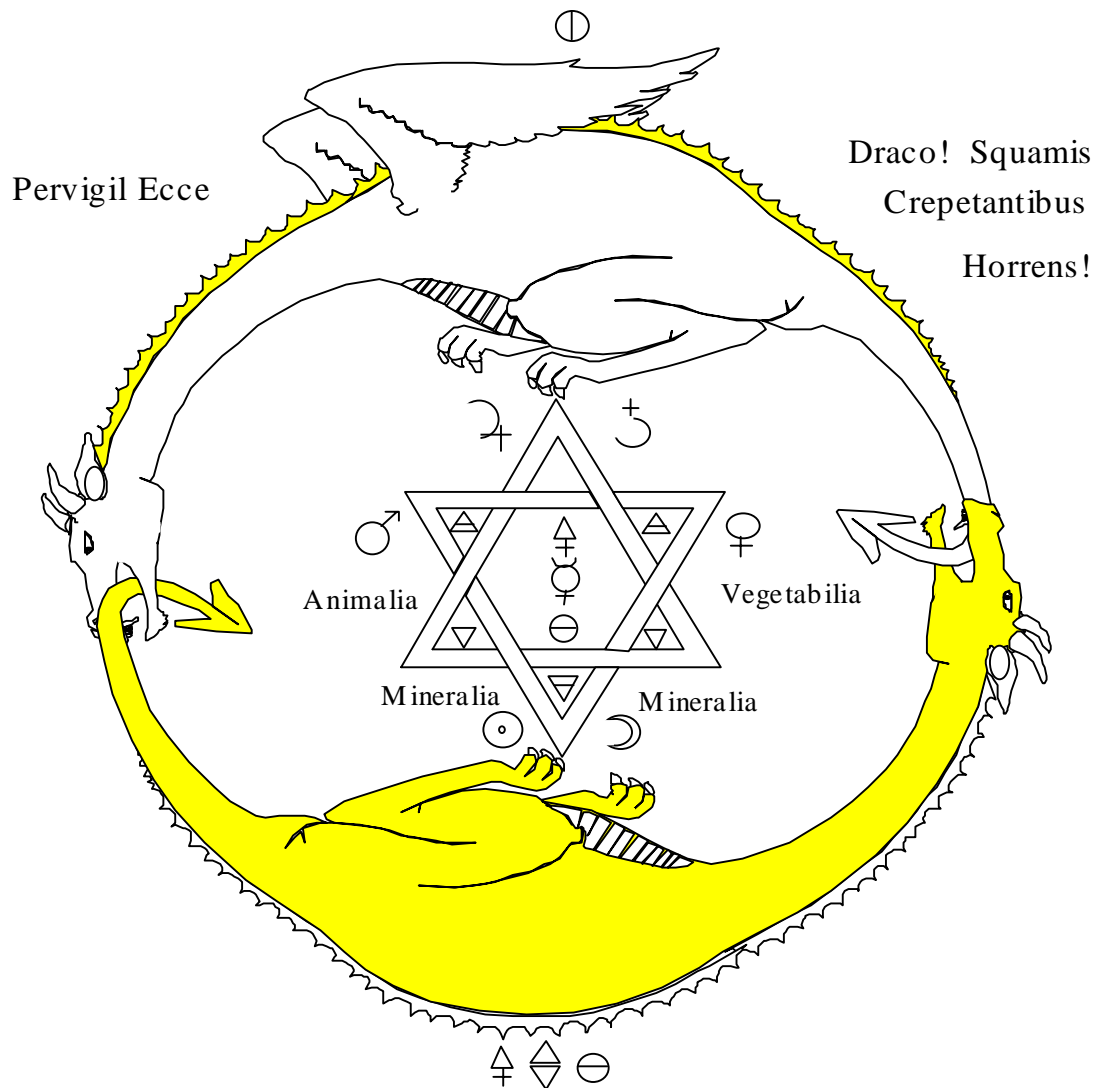
The first title of the book is Aurea Catena Homeri and is taken from the Iliad viii, 17-26. The idea of a 'chain' is not uncommon in Alchemical philosophy, as the Alchemists believed that in nature all created phenomena are chained to one another and in an occult connection with one another within the ever-changing but constant circulation of the cosmic forces. The Annulus Platonis or 'Ring of Plato' suggests the same interpretation of nature, 'Plato' here, perhaps, being used in the Neo-pythagorean sense, while the third title 'Superius and Inferius Hermetis' is reference to the Smaragdine Tablet of Hermes.

There is a great value in this text to the Qabalist as I have said already, particularly to that class of Qabalist who is skilled enough to translate by the means of analogy the chemical understanding of this work into a psychological understanding; seeing the 4 Elements, Earth, Air, Water and Fire, as being the Nephesch, Ruach, Neschamah and Chiah in esoteric psychology.

Throughout the draft MSS which served as the original for our edition of the Golden Chain were many spelling, terminology and grammar inconsistencies i.e. older English terminology which was spelled differently throughout, as well as basic spelling mistakes very likely to have been the product of some modern transcription. It seems from the draft that the original version included that form of irregular capitalisation of words that is practiced by Western occult authors in order to convey the intention to their learned readers that such words be understood in their esoteric sense and not the common or mundane one. Alas transcription from the original Golden Dawn version to the RAMs draft has seriously confused this capitalization as well thus obscuring one level of interpretation from the uninformed student. So in editing this edition I have tried to standardize the grammar, spelling and capitalization to make easier reading. The capitalization I have changed is marked by a ^a at the end of the word. I have listed all the changes in spelling I have made from the draft and in the case of unidentified symbols, at the end of each chapter as footnotes along with any further explanations of passages in the text that I felt were warranted to make more detailed understanding possible.

I have taken the meanings for the majority of the symbols in the draft from commonly accepted alchemical symbolism and also from Frater Albertus' book titled "Alchemist's Handbook". Where there is a symbol I could not find in his book I have stated so in the footnotes and named the alternative source if possible.

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Whenever the dragon meets an¹ enemy, they fight. The volatile² must become fixed³, vapour and Water must become Earth, Fire must become corporeal, or no life can enter into the Earth. The superius must become inferius, and vice versa. The fixed³ becomes volatile². The Earth becomes Water vapour Air and Fire, whilst Fire returns to the centre of the earth. Heaven, i.e. Fire must be converted into a fixed³ Earth. The dragon with wings kills the dragon without wings, and the latter destroys the former. Thus is manifested the Quintessence and its power.

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Aurea Catena Homeri annulus platonicus

Chaos Confusum

Spiritus Mundi volatilis incorporeus
(spiritual incorporeal Nitre containing the universal Fire without a basis or alkaline⁴ body.)

Spiritus Mundi acidus corporeus
(NITRE or corporified Spiritus mundi in Earth. Sulphur naturie - male.)

Spiritus Mundi fixus alcalicus corporeus
(SEA SALT or corporified Spiritus mundi in Water.
Mercury and Salt naturie - female.)

Materia Prima omnium corporum sublunarium
(Nitre and Salt united.) - husband + wife.

Regnum animale
(The most volatile².)

Regnum Vegetabile sive acidum
(Between volatile² and fixed³. The mediator.)

Regnum minerale
(Fixed³, the volatile² Spirit is here downwards.)

Spiritus Mundi concentratus fixus, sive extractum chaoticum purum
(The unfermented Radice⁵.)

Perfectis consummata quinta essentia universalis ⁶.
(fermented and specified with Gold.)
Lapis Philosophorum.

EXPLICATION OF THE GOLDEN CHAIN OF HOMER

After the chaos is divided a volatile² Fire is separated.

This is named Spiritus mundi; dew, hail, rain, snow and all what comes
from the atmosphere are its faithful⁷ companions!
Here is hidden the volatile² sperm of the world from the upper regions when it descends into the
lower; out of which it takes a body and appears visible and palpable⁸ before our eyes.

NITRE is known to the whole world! But where is He that can enumerate all its virtues? It is in
Nitre, that can fabricate all things! The lower regions are subject to it! The upper regions cannot
be without it! It is Nitre that generates all nature! Here is the Father of all things, who causes the
foundations of the earth to tremble!

Its power has been given to it by the Creator! Its dominion is over the skies, the earth and the sea.

It is the Adam of all things out of which the Eva originates.

The end will be obtained when the earth has been fertilised; when Adam has been fixed and does
no longer fulminate, and when Eva sits⁹ along side of him.

Sun and Moon, the motion of the ocean and the earth, moving continually convert Adam into
Eve.

Through heat and cold and the tides of the seas the earth resuscitates, which is named common
salt and alkali¹⁰ feeding the children of nature with its blood.

When the male and the female meet, a perfect fruit is engendered;
The double Acid and alkaline⁴ salt gives a flavour to every dish.

The volatile² animal kingdom demonstrates this!

The vegetable hermaphrodite, which is between volatile and fixed³ shows¹¹ also from whence it proceeds.

The fixed³ earth, stones and flints prove that they belong to Nitre and Salt. Air, water and earth demand the active principle from Nitre.

When now the noble sperm of the world has been fixed, and from vapour and water has been converted into a fixed³ earth, then is accomplished that which the wise esteem most! The volatile² must become fixed³ and from vapour and humidity must become¹² earth and a dry red blood; then it is the treasure of the world and the highest blessing!

A perfect perfection which expels¹³ poverty and diseases!

-Finis-

FOOTNOTES:

1. and an
2. volatil volatile
3. fixt fixed
4. alkaline alkaline
5. In his Hermetic Journal, Adam McLean gives the meaning for this link in the chain as the unfermented tincture
6. In his Hermetic Journal, Adam Mclean gives the meaning for this link in the chain as the fermented universal quintessence
7. faithfull faithful
8. palpable palpable
9. sitts sits
10. alcali alkali
11. shews shows
12. becomes become
13. expells expels

Of The Generation of Things

PART 1

Chapter I

What Nature I s

Nature comprehends the visible and invisible creatures of the whole universe. What we call nature especially is the universal Fire or Anima Mundi, filling the whole system of the universe and therefore is a universal agent, omnipresent and endowed with an unerring instinct, and manifests itself in Fire and light.

It is the first creature of Divine Omnipotence.

Chapter II

How All Things Proceed Therefrom

(1) Thus God created first this invisible Fire and endowed it with an unerring instinct and a capacity to manifest itself in 3 principles.

1. In its original most universal state it is perfectly invisible, immaterial, cold, and occupies no space, in this tranquil state it is of no use to us, yet in this unmoved state it is omnipresent.
2. In its second state it is manifested by motion or agitation into light. In this state it was separated out of the chaos, when God said, 'Let there be Light'. Yet it is still cold. When gently moved or agitated it manifests warmth and heat, as is the case in all frictions and in fermentation of moist things.
3. When collected in a sufficient quantity and violently agitated it is manifested into burning Fire. This continues burning as long as it is agitated and has a fit subject to act upon; when that fails, it returns to its first state of tranquil universality.

In the character of burning Fire¹ it manifests light and heat.

1. Thus we say in its first most universal state it is perfectly invisible and immaterial.
2. In its second state of manifestation it is visible in light but remains cold and immaterial.
3. In its third state of heat and burning Fire it is visible, hot or burning, and becomes somewhat material as it occupies room or space whilst in this state.

(2) You have seen now 3 distinct powers of the universal Spirit, but it possesses still more and even some inconceivable powers. We have told you that the universal Spirit is endowed with an unerring instinct, working by the most simple and nearest way; it has also, besides its already mentioned conspicuous qualities, two occult powers, viz: attracting and repulsing, and these two powers are inconceivably great!

(3) We see various instances of it in thunder and lightening, in earthquakes, hurricanes and in the surprising effects of gunpowder².

(4) When God created this universal Fire, He gave it a power to become material, that is to become vapour, humidity, Water and Earth, although the Fire in its own universal nature is and remains centrally the same. Thus you see the beginning of the 4 elements,

1. burning Fire; vapour or humidity mixed with cold Fire constitutes atmospheric ...
2. Air, which still more condensed becomes ...
3. Water, and Water inspissated becomes ...
4. Earth.

Originally it was but one element, Fire.

(5) Thus the universal Fire became a vapour of immense extent, which by further inspissation became chaotic Water, and out of this chaotic Water the Creator separated the light that is: separated the universal invisible Fire into light. Thus we see here that universal, at first invisible Fire, manifested in two principles, light and humidity! (*agent and patient*)³. Therefore out of light and Water God has created all things.

(6) Water was the first condensation or corporification of the universal Fire, which Water nevertheless in its centre was and remained Fire, full of life and activity, and the more so as it was assisted⁴ by its equal the light, separated out of it, as much as was necessary for the creating of all immaterial and material beings, and in success of time for their maintenance.

(7) Of the separated light we have spoken before, we have now to consider its first body humidity or Water. This Water differs in regard to rarefaction or density; if rarefied to a certain degree it constitutes Air, that is Fire predominating above Water, but if condensed to a certain degree it becomes humid Water, or humidity predominating above Fire.

Nevertheless in both that is in their centre lays concealed Fire or universal Spirit.

(8) As soon as the Air gets deprived of this universal Fire, which animates it and renders it elastic, it becomes immediately putrid, and thereby declines lower down, becomes humidity, mud,

(9) Earth and immovable. It is the same case with Water, when deprived of Fire or of animated Air, it becomes putrid⁵, condenses still further and becomes Earth, immovable.

(10) God has ordained it so that the universal Spirit by means of humidity should work all things, because humidity mixes easily with every thing, by means of which the Spirit can soften, penetrate, generate, destroy and regenerate all things.

(11) Thus humidity or Water is the body, the vehicle and tool, but the Spirit or Fire is the operator, the universal agent, the anima et Spiritus Mundi, the all working Spirit and power of God. The universal sperm, the genuine agent, the only agent and fabricator of all natural things.

(12) This universal Fire fills that immense space in the universe between the heavenly bodies, and as it has a power to become material, it generates a subtle⁶ vapour or invisible most subtle⁶ humidity, its first passive principle. It causes therein a gentle reaction and a general, gentle, most subtle⁶ fermentation takes place universally, and by this reaction the universal acid is every where generated, which we can deem nothing else than⁷ a most subtle⁶ incorporeal Nitre, outwardly cold and inwardly Fire.

(13) Thus this spiritual incorporeal nitre or universal acid we deem the second invisible change of the universal Fire generated out of chaotic invisible humidity, and as this approaches the atmospheres of the heavenly bodies, it becomes gradually more and more material, until it meets an alkaline⁸ passive principle wherein it fixes itself and forms native Nitre, so that from Incorporeal Nitre it becomes Corporeal Nitre.

(14) Thus we say, not without good reason, that the solar rays of light are nothing else but a most subtle⁶ spiritual Incorporeal Nitre which gradually becomes more and more Nitrous⁹, as it approaches the earth, but sea Salt in the ocean; animating the atmosphere with Fire or life, and thereby giving elasticity to the Air, and life and preservation to the Water. *(It appears that the author of the Aurea Catena had a most wonderful knowledge of nature, and as you see, his system of nature is nearly my own. He has written this book over¹⁰ 100 years ago, yet after Otto Gericke had discovered electricity in Germany.)*

From this every man of common understanding may learn what nature is and its origin.

(15) We see that between the firmament and our earth continual vapours, clouds and fogs¹¹, which ascend like a transpiration of the earth, and are sublimed upwards by the central heat of the earth. This chaotic Water and vapours contain and are the first matter of all things, and although this appears very simple before our eyes, yet it is two fold, as it contains Fire and humidity. The invisible in the visible, the Fire or Spirit is the agent and the Water is the patient.

(16) Whosoever wishes to arrive at the Fountain of Secret Wisdom, let him mind this well; and let him go with this central point of truth to the circumference, and for ever imprint on his memory: that from Fire and Water, or Spirit inclosed in humidity all things in the world are generated, preserved, destroyed and regenerated.

(17) Whosoever comprehends this well, will find no difficulty in analysing¹² natural things, as he may easily volatilise the fixed¹³ and fix the volatile¹⁴; a stinking subject he may convert into a pleasant smelling one, out of poison he can make a salutary medicine, because he knows that all things proceed from one root, and return to that root. The distinction is external and regards only the modification of the matter, which is more or less digested or fixed. Therefore the philosophers say that their matter is in all things, yet they have selected such subjects wherein the universal Spirit is more abundantly contained and more concentrated and easier to be obtained; otherwise that Spirit is all in all.

CHAPTER III

HOW ALL THINGS ARE FURTHER GENERATED

We have demonstrated that the primordial vapour or that Fire and Water are after God the first matter of all things. This twofold vapour by inspissation is become Water, and this Water by the action of the invisible Spirit therein diffused¹ has begun to ferment and thus to generate matter.

At first this Water was perfectly subtle² and pure, but by means of the action of the inward Spirit, it became turbid, smelled badly, and thus generated earth. It was divided into various parts, into a spiritual most subtle², into a half or less subtle², into a half corporeal, and into a body. At first it was 1 and 2, now it is 1, 2 and 3, likewise 4 and 5.

It was one³, as a simple humidity; two, as a Water containing a Spirit; three, when it was separated into volatile⁴, half fixed⁵ and fixed⁵, that is chymically speaking into volatile⁴, acidum and alkali⁵; anima, Spirit, corpus; four, when it was divided into the 4 so called elements, Fire, Air, Water and Earth; five, when it is by Art, assisted by nature, formed into an indestructible fiery Quintessence, thus: Lapis Philosophorum⁷.

When the Water has attained to its term of putrefaction, we may separate one subtle² after another; the most subtle² will certainly ascend before the less subtle², and so one principle after another until the least volatile⁴ comes last.

God has ordained that the different modifications of the universal Spirit, in the 4 elements, should continually generate and produce a universal general sperm, for that reason God has given to each individual thing its agent and patient, in order to cause a reaction. This we see by the evaporation of numberless subjects, who send forth what ever humidity they have more than is necessary. This evaporation when from above, is called influence, but when from things here below it is called effluvium.

God has given each individual its particular sperm, which however all depend on the universal sperm, as their ruler and conductor.⁸

Chapter IV

How The Universal Sperm Is Generated By The Four Elements

After God had divided or corporified the anima or Spiritus Mundi, the simple chaos into 4 elements or predominating leading principles, He said to them, "Increase and Multiply". The heavens and the air, both animated by the universal Fire are the father, the male, the agent or operating principle. Water and Earth are the mother, the female or passive principle. These 4 are nevertheless only 2, Fire and Water. They are forced to engender constantly a regenerated chaotic Water or primordial chaos out of their centre, for the generation, preservation, destruction and regeneration of all things, and this will continue until it pleases God to calcine and regenerate the whole earth!

These 4 so called elements, which must fabricate the universal sperm or regenerate the chaos, when one extreme¹ is considered towards the other, seem quite contrary, and indeed as contraries they can not effect any good; yet when they meet orderly, they are fully capable to execute what God has ordained them for.

It is a natural and philosophical axiom, non transiri posse ab uno extremo ad alterum absque medio. That is: it is impossible to proceed from one extreme¹ to another extreme¹ without a medium. This axiom every artist ought to mind, thousands err because they do not observe this truth.

Water cannot become Fire without Air, and Earth cannot become Air without Water. If you would unite Fire, as being extremely² volatile³ and subtle⁴ with the Earth, which is corporeal and fixed⁵, you will never be able to do it; because the most volatile³ will forsake the fixed⁵ and return to its chaos. This is so in all natural things, that the most volatile³ principle cannot unite with the most fixed⁵ without its proper medium. An artist ought to observe this constantly that he may not lose⁶ his time, his matter and expenses⁷.

Therefore if you want to unite heaven or Fire with the Earth, or convert Fire into Earth, unite it first with its nearest volatile³ medium, and they will unite immediately, when that is done give them the Water, as a medium between Air and Earth, and they will also unite; then add the Earth, and thus you may unite Fire with Earth and fix it therein; and so vice versa turn the Earth into Water with Water, then convert it into Air, and the Air into Fire by means of Air.

The heaven or Fire is extremely² subtle⁴, the Air is also subtle⁴ but one degree more corporeal than the Fire; Water is again a degree more corporeal than the Air, and the Earth is a degree more corporeal than the Water. Thus we must proceed as nature does, and we may then obtain a quintessentiated operation, if we do not mind this, we can do little or nothing.

Nature has its different degrees of subtlety⁸, and mixes the most subtle⁴ Fire with the less subtle⁴ and that with the least subtle⁴. When they are united, they influence into the most subtle⁴ Water, then into the less subtle⁴ and into the grossest. Then it mixes gradually with the most subtle⁴ Earth, with the less and least subtle⁴, until it becomes rocks and stones.

In a chymical anatomy we see how the most subtle⁴ comes over first, and how nature regulates her operations and does not confound one principle with the other, but lets go the most volatile³ and most subtle⁴ first, and then the next less volatile³ and so on⁹ for example:

Take an Earth out of a field or meadow, or what Earth you please, pour Water upon it so as to dilute your Earth well then let it stand a few days, and you will find that the coarse heavy Earth settles at the bottom of the vessel, you must stir¹⁰ it 3 or 4 times a day. The Water will in the mean time dissolve the most subtle⁴ Earth, which is its Salt, this does unite with the Water, as being a virgin Earth.

As soon as this Salt or virgin Earth is extracted out of the common Earth, the Water cannot dissolve it any further.

Now you must distil this Water containing the Salt, into a Spiritual Water, and you must cohobate it so often until all the Salt has come over with the Water.

This Water now has the power to dissolve again the next subtle⁴ Earth, which can like the first Salt be distilled¹¹ over as a Spiritual Water .

With this Water you may proceed in dissolving more of the remaining Earth, until by distillations and cohobations you have dissolved the whole quantity and volatilised it into a Spiritual Water. This is a tedious operation, but of great moment. In the same manner nature¹² operates by dissolving and coagulating, until the universal sperm of all things is generated, which is Nitre and Salt . The artist must observe that nature proceeds gradually and regularly, and observes time, weight and measure, the operator must do the same, he must transpose the external into the internal and heavenly, and he will obtain more and more knowledge.

FOOTNOTES:

1. extreem extreme
2. extreemly extremely
3. volatil volatile
4. subtil subtle
5. fixt fixed
6. loose lose
7. expences expenses
8. subtilty subtlety
9. I cannot find this symbol in any Alchemical work and therefore cannot give a meaning. It appears again in the Golden Chain in chapters 7 and 8 and the three entries do not appear to be in the same context
10. stirr stir
11. distilled distiled
12. natures nature

Chapter V

In What Manner The Divided Chaotic Water Is Regenerated And Becomes The Universal And General Sperm Of All Things Called Anima Or Spiritus Mundi

The 4 so called elements have been separated out of the chaos, but they proceed all from one. The form is but one and the matter is but one. The form is Fire and the matter is Water.

The difference consists in their external appearance, by fermentation Fire became Air, and Air became Water, and Water is become Earth. But when Fire is fixed by art or by nature it becomes Earth, and when the Earth is volatilised by Water it becomes Air and Fire.

Because one element can be converted into the other, if this were not true, they would differ centrally, but they do not. The chaos, which produced these elements was in the beginning Fire and Water only, these 2 have been divided into 4 by a further volatilisation and inspissation. By volatilisation extenuation or rarefaction humidity becomes Air animated by Fire, but by condensation or inspissation of that primordial humidity the Earth has been formed with the Fire turned downwards; towards the centre of the earth. The hieroglyphic¹ characters² of the elements explain their nature exactly.

There is not a subject under the heavens, whether liquid or dry, which does not contain this universal Fire and primordial humidity. The first is called innate heat, and the last is called radical humidity.

The universal Fire became humidity externally but remained Fire internally; being internally extremely³ spiritual and volatile⁴ it was of course extremely³ active and moveable, and by that primitive mobility, excited warmth and fermentation, and by that fermentation the universal Acid was and is continually generated, and when this meets with a proper body whether in Water or in the Earth, the universal sperm becomes visible and corporeal, but whilst it is only a vapour in the atmosphere, it is then the universal astral and incorporeal sperm. This is the influence we receive from heaven by means of the Air.

The heavens give their influence, so does the air, water and earth, and with united efforts they fabricate continually the universal sperm of the world.

FOOTNOTES:

1. hierohoyphic hieroglyphic
2. caracters characters
3. extreemly extremely
4. volatil volatile

Chapter VI

Of The Heavens And Their Influence

Heaven (*the author calls the universal Fire of nature heaven*) after the separation of the chaos, is the first principle and (*became visible in light*) it is the most subtle¹ and the highest as well as the most universal, when it generated humidity it became a most subtle¹ vapour, pure and extremely² volatile³, for that reason occupies the highest station or the remotest from the atmospheres⁴ of the heavenly bodies. (*To make this perfectly intelligible, I understand it thus: Before God created the system of the universe, He created by emanation the universal principle of light and Fire, with a creative instinct [although in a much inferior degree when compared with its origin] and power to become gradually material and useful to matter. Its first step towards materiality according to Moses and the most ancient writers seems to have been to generate vapour humidity and water. This then very naturally and orderly produced a chaos, wherein the unmoved tranquil Fire or the first principle of light, heat and Fire was confounded in Water and in a state of inaction or repose, until God moved that first principle electrically out of the chaos and it was manifested in light; leaving a sufficient quantity in the chaos for its motion, condensation, and inspissation, into elementary bodies, Water and Earth, as well as dilatation, rarefaction or extension into atmospheric Earth, which as it was nearer to the Water, water predominated, but as it gradually receded from the Water, fire became predominant, which the very character expresses to admiration.*

Thus the manifested light retaining the generative power of producing humidity of fermenting and acidulating that humidity it could continue to corporify itself gradually and become corporified Spiritual Nitre, and by those intermediate means communicate with Water and Earth, to impregnate them [as passive elements] with its vivifying principle, the universal Fire, whilst enough of the universal Fire was left in the chaos of Water and Earth, to cause inspissation and fixation downwards towards the centre, and extension or rarefaction and volatilisation upwards towards the superficies, in order that there might be a continual sublimation of vapours and rarefaction⁵ of vapours into atmospheric Air, and still further remote, by leaving all its humidity must become pure light and cold Fire again, as it was originally; this is the authors as well as my own system of the Spiritus Mundi and its gradual corporification, and return to its first universal state. The circumsolutions which the Almighty God has given to the suns in the systems of the universe do in my opinion no more than perpetually collecting and sending forth the universal cold Fire, manifesting it into a second now visible principle called light, whilst the⁶ atmospheres of planetary bodies collect and move it, whereby they obtain heat and burning Fire, independent of agitating that same universal principle hidden in the flint and steel, and in the surrounding whereby the same heat light and Fire are manifested, because the universal anima of light, heat and Fire is omnipresent, but one; and all in all things.

S:B:)

This most subtle principle is full of life and, the most active, for which reason we call heaven the first agent, the male sperm, the soul, a subtle¹ Air, a subtle¹ Water, a volatile³ Earth.

Heaven and Air have their influence not upwards but downwards towards Water and Earth, but Earth and Water ascends upwards to meet them. They mix thus in the state of vapours in order to

fabricate the chaotic regenerated and impregnated Water, or the universal semi-material sperma mundi.

As soon as the Air is impregnated and animated with heaven (*Fire*) it communicates immediately with Water and Earth to impregnate them also.

This communication is done in a moment as the elements are gradually prepared to meet and intermix with each other, by a continual circulation. There is no doubt but our atmosphere is continually loaded with vapours, exhalations and clouds for the sake of communication of the elements; as soon as these vapours become condensed into rain, dew, snow or hail and fall down, that same moment the volatilisations and exhalations of Water and Earth take place and are ready to succeed and meet those, which come down; so that there can never be no want of generation of such vapours, which when sufficiently dilated or extended, constitute our common Air, which is more or less pure according as it is more or less animated by heaven or Fire. (*In the first shape of incorporeal Nitre, the Nitre of the philosophers*).

The heavens (*the ether beyond the atmosphere filled with the universal cold Fire manifested in light*) receive the ascending vapours, which as they recede from the atmosphere become more and more subtle¹ and spiritual until they are actually returned to their first universal state of ether or Spiritual Nitre. The atmospheric Air also receives continually the volatilised Water and succeeding vapours, until it is saliated and overloaded, when the superfluous humidity is forced down again in dew, rain, hail, snow.

Thus Fire and Air come down into the waters and impregnate them; The waters depose their thickest part and give it to the earth. The earth becomes thereby overloaded or saturated which superfluity of Earth and Water is again volatilised and sublimed upwards, by the inverted Fire or central heat, into vapours, which ascension and descension God has implanted into the universal Fire, as the great and only agent of nature, or rather nature herself, which causes this perpetual circulation by its attracting and repulsing power, as we have demonstrated in the second chapter. (*and in others*).

The lover of natural knowledge may clearly learn here how the effluvium of one element becomes the food and nourishment of another, until converted therein. The same takes place with us and our food, as for instance we eat bread and drink wine. We discharge the superfluities of our food, which are used for manure on the land. Seed is sown therein and out of such superfluities grows again our food.

A tree loses⁷ its leaves during winter, the leaves fall to the root, where they putrefy and become humidity which penetrates to the root and feeds the tree again.

Observe this well and you will fully comprehend the superius and inferius of Hermes and our Catena Homeri or platonic Ring. Thus you see a continual transmutation of matter, that is continual change of modification, whilst the inward central Fire of nature remains always the same, as it was in the beginning. All things were Water at first and return again to Water. Apply this throughout our book, which is no small step towards our art.

FOOTNOTES:

1. subtil subtle
2. extreemly extremely
3. volatil volatile
4. athmospheres atmospheres
5. rarifaction rarefaction
6. they the
7. looses loses

Chapter VII

Of The Atmosphere, Or Air, And Its Influence.

Air is the second principle after the separation of the chaos and is the vehicle or instrument of the first, i.e. Fire. We mean pure genuine animated Air. This we call male, manly sperm and first operator in all things. The heavens or Fire is the anima and life, whilst the Air or extenuated rarefied¹ humidity is the Spirit and receptacle² of the soul and principle of life, and consequently animated Air ought to be named Spiritus Vitalis Macrocosmi, or the vital Spirit of the earth, which we inhabit.

Air is a most subtle³ humid vapour or rarefied Water, wherein Fire dwells abundantly. This is more corporeal than the ether beyond the atmosphere, which ether is totally unfit for inspiration, as being too⁴ subtle³ to fill the air vesicles⁵ in the lungs of animals; Air, being the genuine medium between Fire and Water as it partakes of both, is therefore capable to receive the most subtle³ celestial Fiery influences as well as the sublimed vapours from below, and by a continual motion or circulation, more and more vapours are converted into Air, and more and more of such Air becomes animated by Fire, and as soon as it is saturated, the superfluous⁶ humidity is condensed again and comes down in the character of animated Water; such is rain, dew, hail and snow.

By this you see that atmospheric Air is the first medium to unite Fire with Water and Earth, and without it the heavens could never communicate with Water and Earth.

(Observe the excellent harmony in this mans system of nature, recollecting that humidity was the first step towards corporification of the universal Fire, confront that with what he says here)

Thus Air becomes vapour and Water, and the thicker the Water gets, the better it mixes with the earth, as on the⁷ contrary the earth, by subtilisation⁸ by means of Water is again converted into Air, nature operating these perpetual changes and conversions by intermediate elements, and not immediately from one extreme to the other. When they unite in vapours, they fabricate the universal sperm of the world Incorporeal Nitre, which is partly resolved in dew and rain⁹ and partly remains in the Air for the sake of animation; the atmospheric animated waters fall down upon the earth, as the receptacle of all celestial virtues, and fertilise it, for the growth and nourishment of animals, vegetables and minerals. The earth itself is a condensed or fixed heaven, and heaven is a volatilised Earth, Air is a rarefied Water, and Water is condensed Air. We have here to note that one element differs from the other only in this, that the one is volatile¹⁰ the other fixed, the one is fluid or dissolved, the other is condensed or coagulated, and yet every one is and remains centrally and inwardly what they all were at first, i.e. prima materia or Fire.

Lastly the air may well be called the⁷ renes or the kidneys of the macrocosm, because in the Air is chiefly found the conflux of all radical, substantial, macrocosmical fluids, and the pure extract or essence of the world does meet there, where that ancient primordial chaos is daily and hourly generated and regenerated, for generation, preservation, destruction and regeneration of all natural things. What are dew, rain, snow or hail else but a regenerated chaos? out of which animals, vegetables and minerals receive part of the vivifying principle and nourishment; and all this is generated in the air.

FOOTNOTES:

1. rarified rarefied
2. recepticle receptacle
3. subtil subtle
4. to too
5. visicles vesicles
6. superfluous superfluous
7. I have added this word
8. subtilisation subtilisation
9. See chapter 4 footnote 9
10. volatil volatile

Chapter VIII

Of Water And I ts Effluvium

Water and Earth belong together, as Fire and Air do, nay all four stand in need of each other; the Earth wants Water, and Fire cannot do without Air; Air without or deprived of Fire becomes a putrid humidity, and Water without animated Air becomes mud and Earth.

Water is the 3rd principle, but the first passive element, the female sperm and menstruum of the macrocosm, which does the office of conveying food and nourishment to all sublunary creatures, and is with the earth the mother of all things. Water is condensed Air and a fluid Earth. (*Here the author means chiefly the Water of the ocean, whose Salt dissolved in condensed Air, may be called fluid Earth*) Water is a medium between Air and Earth. (*Please to take notice here of the curious significance of the character Water, or inverted Fire, as its Fire lays in the Sea Salt, one of the first corporifications of the Spiritus Mundi by means of the universal Acid.*)

The characters Air and Earth deserve equally our notice, as Air represents Fire above ¹ humidity, whilst Earth signifies ² water with inverted fire Water, alluding to the central heat of the earth, which is in my opinion kept alive by the electrical circumvolution of the earth round her own axis.

The sublimation of vapours all round the globe towards and beyond the superficies of the earth, the fixation of sulphureous and arsenical vapours into ores and metals, and experiments seem to prove this beyond doubt. Otto Gericke, who electrified at first by means of a large globe made of common Sulphur, found the centre of it very much altered, having been in fusion by the electrical circumsolutions of the Sulphur globe; he observed this, when it broke accidentally.)

As soon as Fire is become Air, and Air has been converted into Water, dew or rain or snow, they fall down on the inferior grosser Water and Earth and mix there-with, begin to ferment by means of the primogenial implanted Spirit or Fire, and one element operates into the other, until they have produced their fruit from convenient matrixes.

Here the artist may learn wisdom from nature, which is not satisfied with one medium of union, viz: Air, to convert Fire into Earth, but makes use of Water also. Thus the artist must follow nature, if he wants to unite and fix his principles together. Let him look for a medium of union, which is easily found; and if one medium is not enough, let him employ two, and if two

prove inadequate, let him take three, but homogenials and not heterogenials, as minerals agree with minerals, vegetables with vegetables, ³ minerals agree also with vegetables, and vegetables with animals, as the vegetables stand between animals and minerals.

The difference between them all is external, not central, as they proceed originally all from one and the same universal Spirit.

Minerals are fixed⁴ vegetables, vegetables are volatile⁵ minerals; vegetables are also fixed⁴ animals; animals are volatile⁵ vegetables and one kingdom is transmutable into the other, in regard to its internal qualities.

Man and beasts make use of vegetables for food, and by their inward nature, they change those vegetables into flesh and blood; now when men and beasts die, they are buried⁶ under ground, and vegetables are again produced, which receive by means of their fibres and roots mineral vapours, which are thus converted again into vegetables.

This is the true Pythagorean Metempsychosis. Vegetables again, when they putrefy, assume a nitrous⁷ saline nature, which is dissolved by rain and carried downwards through the pores into the Earth or into the sea, if near hand, from whence it ascends again as a mineral vapour, and thus vegetables are frequently changed into minerals as well as into animals, although more frequently into animals. Heaven and air are male sperm, Water is the female sperm and menstruum, the earth is the womb or matrix, wherein the two first by means of the 3^d operate every generation.

FOOTNOTES:

1. The symbol in the text is the bottom half of the Air symbol
2. The symbol in the text is the top half of the Earth symbol
3. See chapter 4 footnote 9
4. fixt fixed
5. volatil volatile
6. burried buried
7. nitreous nitrous

Chapter X

Discovery Of The Genuine Universal Sperm In The Regenerated Chaos, The Corporified Anima Or Spiritus Mundi

We have demonstrated how Fire, Air, Water and Earth proceeded from the first chaotic waters, and how they produce the universal sperm and how they continually regenerate the chaotic Waters for generation, preservation and regeneration of all things. This universal sperm is generated by condensation and evaporation of vapours, which are circulated in the great alembic of the air, until they are sufficiently impregnated or animated by Fire, when they are again condensed and resolved into Water.

These¹ chaotic waters are commonly called dew, rain, showers, hail, snow; but really and truly it is the true regenerated chaos, the genuine Spirit and anima mundi animates it, who generates, preserves, kills and regenerates all sublunary creatures agreeably² to their original form, by means of their seed or sperm, and this anima mundi is nature truly.

Now to prove that this dew, rain, hail or snow is actually the regenerated chaos, containing the universal sperm and Spiritus Mundi,. We must show you that it is such an essence out of which all things can be generated as they were generated first out of the primordial chaos. We must also show, nay we have done it before, that our regenerated chaos contains the 4 elements, and if it contains them, it must of course possess all that the 4 elements contain.

We say therefore as a fundamental truth, that everything can be resolved and must return to that what it was at first; and can be resolved and be returned to its first origin by that self same principle, by which it was made or generated naturally. The elements originate from vapour and Fire, and they return to vapour, that is water and from thence to Fire. They proceed from Fire and humidity, and by Fire and humidity they return to their first origin.

Know³ that dew and rain are⁴ Fire and Water, or such a regenerated chaos as the first chaos was, is proved by its visible effects, better known to country men and gardeners⁵ than to citizens⁶. Chemical anatomy demonstrates visibly that the 4 elements are contained in dew and rain Water. Daily⁷ experience confirms it, that by the effects of those waters every plant prospers and grows, animals cannot do without it, and minerals and metals are generated by their inward Fiery principle, as we shall show hereafter.

Now let us examine this universal sperm or regenerated chaotic Water by chemical anatomy:

Take a quantity of dew, rain, snow or hail which you like; but the most expeditious way is if you take rain Water from a thunder shower, receive it into clean glazed earthen vessels, and filter it, in order to separate the dirt from it which intermixes from the roofs of houses, and you will, after filtration, have a clear, crystalline Water, of no particular taste, in fact a fine clear Water, fit to be used like any other fine Water. Place this collected Water in a warm garret, where neither sun nor moon can shine upon it, cover the vessels with a linen⁸ cloth, to prevent the dust getting into it.

Let it stand a month unmoved, and if the place is warm enough, you will by this time perceive an alteration in the Water, because this Water begins by the power of the implanted Spirit to grow warm although imperceptibly⁹ and to break. It begins to ferment and putrefy¹⁰ and acquires a bad smell, and you will observe that it becomes turbid, although it was perfectly clear at first, and a brown spongy¹¹ Earth ascends swimming at the top, which increases daily⁷ and from its weight falls to the bottom.

Here you see a separation, occasioned by the ingrafted Spirit of the gross from the subtle¹². The separated Earth is brown, spongy¹¹ or like wool, slimy and slippery and this slimy Earth is the universal gur of nature.

Here the artist may observe 2 things, viz: Water and Earth which conceal Fire and Air. Here the Air animated by Fire is extended in the Water. Now you have 2 passive elements Water and Earth. In the beginning you had only a volatile¹³ Water but by a gentle putrefaction¹⁴ in a warm place you have manifested the Earth also. Fire and Air we must look for in another way.

When you see now your rain Water in that state of putrefaction¹⁴ that the slimy¹⁵ earth is separated and falls to the bottom, then stir¹⁶ it up with a clean wooden ladle.

SEPARATION AND DISTILLATION

Now pour your troubled water and Earth into a large glass body which place in a Sand pot, fixed into a charcoal distilling furnace, apply a large alembic and receiver and light your Fire, which keep so gentle that only the steam or vapours rise. Let all this come over first as a pure Water, which contains

animated Air, that is Air and Fire. Distil no more of this very volatile¹³ Water over, than what will go with the gentlest degree of heat, whilst the subject in the body only vapours away but must not be suffered to boil; in this manner you vapour over about the $\frac{1}{4}$ part of the whole or less.

Take the receiver off with this very volatile¹³ Water. This Water, the more so, if you afterwards rectify it per se over a steam bath, is more luminous and clearer than common distilled¹⁷ Water, which is a proof that it contains much Air and Fire.

Now apply another receiver and continue the distillation raising your heat sufficiently, so as to cause the thickish Water in the glass body to boil, and in this manner you must distil all the Water over, which will appear like Water and in drops in the alembic. Continue the distillation until it remains in the body like melted honey and looks brown, but beware of distilling until it remains dry, because you would burn the young and tender virgin Earth in the bottom of the vessel, which is not yet fixed¹⁸. Take the distilled¹⁷ Water away and put it by as the element Water.

The honey like matter or the moist Earth remaining in the glass body take out cleanly and put it into a china basin¹⁹ and set it in the sun to evaporate until it is perfectly dry; then grind it in a glass mortar to a subtle¹² Earth now you have separated the elements out of your chaos.

Now it remains to be proved that they are truly²⁰ elements, or else it must be false what I have written, that all sublunary subjects proceed from them. To produce heavenly subjects out of this chaos, or meteors, as this Water is itself a metheoriel production, let on one undertake; but we will demonstrate that animals, vegetables and minerals may and can be generated, and that is what we pretend and no further.

TO GENERATE MINERALS

Take your dried Earth put it in a glass body and humect it a little with a few drops of your dist: Water, but not with the element Air and Fire, and put the body in a warm room facing the south, but let not the sun's rays shine upon the body, after your Earth is dry, humect or imbibe it again with the element Water, then set it again to dry, and this humecting and drying you may repeat several times every day and continue so doing during the whole summer, and you can mineralise the whole earth. You will find by your imbibitions and exsiccations, that the Earth becomes more ponderous and sandy.

N.B.: the glass body must be covered with paper only to keep the dust out, as there must be left access of Air. As soon as you perceive that the Earth is become sandy, you may know that it is mineralised; this sandy Earth is neither animal nor vegetable, consequently mineral. If you have a few ounces of this Sand, try it as Glauber tries the Gold containing sands, and you will find a grain or two of Gold and Silver.

TO PRODUCE VEGETABLES OUT OF YOUR EARTH

Take your before mentioned Earth dried in the sun, put it into a glass body, make a mixture of, 2 parts of Water and 1 part of Air (*which you rectified in the beginning*) with this humect or imbibe your Earth, as the gardeners⁵ do, by sprinkling only; not too wet not too dry, place your body in the Air, not so that the sun can shine upon it, and you will find several vegetable productions spring up in a few weeks, although you have sown no seed.

IF YOU LIKE TO PRODUCE ANIMALS

Take your before mentioned dried and powdered²¹ Earth, pour first together 1 part of Water and 3 parts of Air, with this mixture humect your Earth so copiously that it may become like liquid or melted honey, place the glass body which contains this mixture in the air, where it is warm, the sun may shine on it but not too hot, nor at the meridian, and the glass is left open.

You will perceive that in a few days, there will be different kinds of small vermin²², in the thick Water. When the Water diminishes and dries up, you must humect it again, so that it may remain of the same consistence like syrup, as before; and you will perceive that the first small vermin²² will die and lose²³ themselves, and others will be produced who will feed on their putrefaction¹⁴ and become larger and more in number.

I could reveal here something, but as it would be abused by profligate men, I am obliged to be silent.

You may be convinced by these experiments, that our Water or regenerated chaos, rain Water, or dew, or snow is and contains the Spiritus Mundi and universal sperm, out of which all things were and are generated. It appears from this, that this Water and Earth are endowed with the principle of fertility for the 3 departments of nature, as all things are produced thereof.

Few there are that know the secret powers of these things, and what it is, that causes and gives fertility!

It is a Spirit or Fire, but as a volatile¹³ unimbodied Spirit, he can effect nothing in natural productions.

All what is to be serviceable in visible bodies, must be or become corporeal with them, it must become visible and palpable; therefore this great and wonderful universal Spirit must take a visible and palpable body, as well as the animal and vegetable sperm is visible and palpable. Few know this, although they handle it often enough!

This corporified Spiritus Mundi or universal sperm according to its origin is but little known, although it may be got in great quantity. The cause of this obscurity is, that it bears a different name from what it ought to have. According to its root and origin²⁴ it ought to be called the sperm of the macrocosm, the sperm of the world, the cause of fertility. This title belongs to it, as it is the concentrated corporified sperm and Spiritus Mundi in a transparent visible crystalline body, a dry Water, which does not wet the hands, an Earth, a fiery pure Earth, full of light and Fire, also full of cold, like ice, a coagulated or congealed Fire, a condensed and animated Air, which is better and more valuable than all the treasures in the world! But that I may show you this embodied Spirit and that you may touch it with your hands, proceed as I teach you.

PROCESS TO DEMONSTRATE THE CORPORIFIED ANIMA MUNDI

Take your putrefied²⁵ rain Water, put it into a large glass body cut off low, or into a large china basin¹⁹, which place in a Sand pot, and evaporate this putrefied²⁵ Water gently, until there remains only a third part of the whole. Let the Fire die away. Whilst it is as yet lukewarm, filter it through blotting paper. Pour the clear into a clean pewter basin¹⁹ or into an earthen glazed dish, which place in a cool cellar or room, and during the night the celebrated spiritus mundi will shoot in crystals and appear under two different forms.

The first is of a perfect crystalline transparent form, this shoots all round the sides of the basin¹⁹ and settles on small sticks, if you place any on the Water.

The second fixes itself on the bottom of the basin¹⁹, and is darker and not so transparent.

Here now you see that celebrated Spirit, the universal Spirit, the sperm of the macrocosm, the regenerated chaos visible and bodily.

Pour the Water off gently, and let the crystals dry. Those crystals which hang all round the sides or on the sticks keep by themselves separately. Those that are fixed on the bottom of the basin¹⁹, keep separately also.

With both sorts of crystals go to old lame vulcan and he will tell you their names. Take some of those crystals which hung all round the sides of the basin¹⁹ or were fastened to the sticks and throw them on the lighted charcoal, and they will tell you what they are. They are called Nitre.

The bottom crystals throw also on fiery coals, they have a harsh voice and spit about them. They are called common Salt, or alkaline²⁶ Salt. (*Note that the author does not mean here an alkali²⁷ made by calcination in the Fire, but a natural alkali²⁷ or urinosum, which common Salt, although it also contains the Universal Acid, is undoubtedly, as it has the same effect in forming Aqua Regis as Saltpetre has, when mixed with Spirit or Acid of Nitre; for dissolving Gold, therefore common Salt is not an Acid Salt but an alkaline²⁶ one.*) Here you have both names of the corporified Spiritus Mundi!

This Nitre out of the rain Water fulminates with Sulphur, like any other saltpetre, and has no other nor greater effect than common purified Nitre.

The Salt cracks and flies from the fiery coals like any other common Salt, and shows²⁸ the same effect in all other operations like good common Salt.

By this experiment you may perceive clearly the centre and sperm of all things, the sperm of the world, visibly and corporified before your eyes, and you may touch it with your hands.

Both generate, preserve, destroy and regenerate every thing that is on earth.

In the atmosphere it is volatile¹³ and incorporeal and produces volatile¹³ meteors, in Water and Earth it assumes a crystalline²⁹ body and produces corporeal objects, according to different degrees of fixicity³⁰. No objects under the sun, in their last resolution are found without the one or the other. (*Glauber says, that he has resolved animal, vegetable and mineral substances into genuine Nitre.*) Everything in nature does consist of these two.

The one is Nitre.
The one is Acid.
The one is Spirit.
This is the Father.
This is the Male Sperm.
This is the Universal Agent.
Primordial Sulphur.
Fire and Air.
Chalybs Sendivogii.
The Hammer.
Sulphur Naturas.

The other is Salt.
The other is Alkaline²⁶.
The other is Body.
This is the Mother.
This is the Female Sperm.
This is the Universal Patient.
Primordial Mercury and Salt.
Air, Water and Earth.
The Magnet.
The Anvil.
Mercury & Salt Naturae.

In the beginning this chaotic Water was entirely volatile¹³ because if you distil it before putrefaction¹⁴ every drop of it ascends like volatile¹³ Water. By fermentation and putrefaction it gets a basis of fixation and precipitates its subtle¹² Earth.

The most volatile¹³ part of this Water generates animals, When it becomes a little more fixed³¹, it generates vegetables, and when it becomes quite fixed¹⁸ it generates minerals and metals. Whosoever likes to generate minerals, let him take the most fixed³² parts, such as Earth and Water. If you like to produce vegetables, add to the Earth and Water some Air and Fire. If you want to bring forth animals add still more of the most volatile¹³, that is more Air and Fire, as containing more of the universal Spirit. The vegetable department stands between animals and minerals, because out of them a mineral or stone may as soon be produced as an animal, as we shall show hereafter.

The efficient cause which has enabled us to see and feel the universal corporified sperm is putrefaction, the principle³³ key whereby the locks of natural subjects are opened.

(The author is so far right the fermentation and putrefaction¹⁴ are a principle³³ key to unlock natural bodies, but there is yet another capital key of opening natural bodies, which is heat and motion, whereby the surrounding electric fire is attracted so as to unite with that same Fire contained in the subject, whereby such a subject is radically and centrally decomposed, but not fixed, as it remains volatile¹³. Joel Langelottus invented a grinding mill, wherein he ground Gold in a Quicklime during Thirty Days and Nights, and the Gold Quicklime was radically

decomposed and became a volatile ruby red Oil, irreducible by fluxes; this process is comparable to the sudden regeneration and subtlisation³⁴ of the gross material body, experienced by Henock, Eliah and Christ, whilst men's bodies generally putrefy¹⁰ by the long way of fermentation, although the first sudden way is certainly the most noble.)

The cause of fermentation and putrefaction¹⁴ is the implanted Spirit which is never idle whenever he meets with humidity, his own instrument, by means of which this Spirit is ever busy, either visibly or invisibly, either sensibly or insensibly, this Spirit causes fermentation and putrefaction¹⁴, and out of a volatile¹³ makes a fixed¹⁸, and out of a fixed¹⁸ again a volatile¹³, and this mutation is continued without ceasing.

This Spirit breaks and dissolves³⁵ stones and rocks, which he himself has coagulated, and reduces them into sand and dust; this same Spirit reduces trees into mould and Earth and putrefies³⁶ animals, and again from such putrefied²⁵ substances produces vegetables and minerals and this continues from one thing into another.

I have said that the universal corporified sperm of the world produced out of the regenerated chaos or rain Water that is our Nitre and Salt is not better than common Nitre and common Salt, and it is truly so, because they produce the same effect and operation, and there is no difference between them, except if the one should be more purified than the other, but if they were equally pure, there could be no difference; therefore let the artist not be deceived, if any one would tell him, this from the chaotic Water is the Nitre of the philosophers, and the other is vulgar Nitre, we say that such distinction is folly and superstition.

If common pure Nitre produces the same effect as the other does, then common Nitre is philosophic Nitre. But that the reader may be convinced that the universal Nitre out of the rain Water is not better than purified vulgar Nitre, let him consider that the universal Nitre is the father and generator of vulgar Nitre, and he must then naturally conclude that the blood of the infant must be like that of father and mother, and that it must contain the very same principles and consequently must produce the same effect as the father, nay it is itself the father and is centrally one and the same with the father and omnipresent.

Now if out of the universal Nitre and Salt all things are produced, animals, vegetables and minerals, all things are of course reducible into these their first principles, and still further into vapour.

That all things consist and proceed from Prima Materia³⁷, is demonstrated by Nitre and Salt being found everywhere and in all things.

FOOTNOTES:

1. this these
2. agreeably agreeably
3. now know
4. is are
5. gardners gardeners
6. citisens citizens
7. dayly daily
8. linnen linen
9. imperceptably imperceptibly
10. putrify putrefy
11. spungy spongy
12. subtil subtle
13. volatil volatile
14. putrifaction putrefaction
15. slymy slimy
16. stirr stir
17. distilled distiled
18. fixt fixed
19. bason basin
20. truely truly
21. poudered powdered
22. vermine vermin
23. loose lose
24. origen origin
25. putrified putrefied
26. alcaline alkaline
27. alcali alkali
28. showes shows
29. crystalline crystalline
30. fixity fixicity
31. fixer more fixed
32. fixest most fixed
33. principal principle
34. subtilisation subtilisation
35. dessolves dissolves
36. putrifies putrefies
37. :Incorporeal Nitre and Salt combined

CHAPTER XI

THAT NITRE AND SALT ARE FOUND IN THE AIR AND IN ALL THINGS IN THIS WORLD

s we cannot ascend towards the heavenly bodies, we must judge of what is above, by that which is below within our reach. The firmament is full of light, light is nothing else but attracted and repulsed, moved and manifested Fire of nature or universal Spirit. This further agitated and concentrated produces heat and Fire.

Nitre is congealed Fire concealed in Air and humidity; therefore we say and conclude that the heavens or intermediate space between us and the heavenly bodies consists of or is filled with a most volatile¹ incorporeal Nitre, which as it descends into our atmosphere and probably other atmospheres of heavenly bodies becomes gradually more and more corporeal. Let this suffice concerning the spiritual heavenly Nitre.

That there is Nitre and Salt in the Air is plain by lightening, thunder and hail. Here on earth we cannot find another subject which fulminates, thunders and hails besides Nitre and Nitrous² things. Nitre is born spiritual and volatile¹ in the heavens, in the atmosphere it becomes acid but remains spiritual and volatile¹; in Water and Earth it assumes a visible and palpable body; how that happens that it inflames, hails, fulminates and thunders in the atmosphere we will first demonstrate theoretically by physical reasons, and then mechanically by practice.

Nitre does not fulminate, except it meets with a contrary agent and is excited by heat. The more volatile¹ and subtle³ the Nitre is, the more vehemently it fulminates and is the easier⁴ inflamed. In the same manner volatile¹ and subtle³ its contrary agent is the more vehement, sudden and powerful is their mutual operation. The light, heavenly Fire and life of all things is condensed in the atmosphere in the form of a subtle³ volatile¹ Nitre and this must have a contrary agent for its operation.

In order that this volatile¹ subtle³ Nitre may obtain a contrary agent, there ascends continually out of the earth, ocean and rivers an equally subtle³, volatile¹, sulphureous alkaline⁵ earth in the shape of vapours, fumes and fogs⁶, filled with Salt alkalieum⁷ volatile¹. This is the natural evaporation of the earth, excited by the central heat of the earth. This ascends continually to meet the volatile¹ incorporeal Nitre, now when they do meet in

a dry rarefied atmosphere they are moved by the sun's rays, which by these ascending vapours are collected and concentrated, whereby these vapours become more and more heated, until the subtle³ Nitre takes fire and fulminates with this contrary sulphureous, volatile¹, alkaline⁵ agent, rarefies the Air all round and thunders with dreadful explosions, as we observe during dry hot summer days. When on the contrary the atmosphere is dense and loaded with humidity, these two universal agents (*Nitre - Sulphur or Acid - alkali⁸, these two universal agents originally but one i.e. Fire, are Fire and humidity, or Acid and alkali⁸, Nitre - Sulphur*) meet peaceably; the subtle³ Nitre joins itself and embraces quietly the volatile¹ sulphureous alkali⁸ without any vehement concussions; as is the case in winter, when humidity and cold prevails in our atmosphere. Humidity and cold hinder the inflammation and consequently the fulmen.

Now let us demonstrate this by experiment. Take Nitre let it melt in a Crucible in an open Fire, add to it a volatile¹ alkaline⁵ sulphureous Salt, such as Saltpetre or volatile¹ Salt of Urine, which is also Sulphureous, or a volatile¹ Earth, such are charcoal, Mineral Sulphur, vegetable and animal oils, and the Nitre will take fire and fulminate like gunpowder⁹; the more volatile¹ the Earth or the Salt is, but in a dry state, the more violently does the Nitre fulminate, and this reaction takes place only in a dry heat, but in humidity they unite peaceably and quietly. humidity is here a third medium which prevents the fulmen.

If you dissolve volatile¹ Salt of Urine or Saltpetre with Nitre in Water, both are dissolved without violence or alteration, but if this humidity or Water is evaporated and coagulated over the Fire to dryness, so that they only commence to melt, they inflame and fulminate immediately. Another evident proof we have in the

Auriem fulminans

The reason of its fulmen many have sought to explain, but few have known it. Most chymists have attributed this fulmen to the Gold itself, some to compressed Air, but here is the true reason:

The fulmen explained:

Gold is dissolved in Aqua Regis, which must contain com: Salt or Saltpetre in order to become Aqua Regis. The Gold, when dissolved, is Precipitated with fixed⁹ Oil of Tartar or with any other alkali⁸ such as volatile¹ Salt of Urine or so called Spirit of Urine and the Gold falls to the bottom as a spongy¹⁰ Quicklime.

Although this Quicklime isedulcorated or washed one hundred times with Water, yet you will not take its fulmen from it by washing; because some of the Acid and alkaline⁵ Salts remain fixed therein, so that such a Gold Quicklime becomes heavier, than the Gold employed. Now let us examine this Quicklime or Gold fulminans.

It is on the same foundation of Nitre and Saltpetre dissolved in Water, and then evaporated to dryness, with this difference, that here in the process of the Gold fulminans, the ingredients or principles are subtlised¹¹, and in the former solution only crude. The Aqua Regis is composed of Aqua Fortis and Saltpetre or Sea Salt; Aqua Fortis is Spirit of Nitre, the Oil of Tartar for the Precipitation is a fixed¹² alkali⁸. Now when the Gold is dissolved in the Aqua Regis, containing a highly volatile¹ Nitre by means of Saltpetre as being a volatile¹ alkaline⁵ Earth, (urinosum, Sulphur) it is then precipitated with the Oil of Tartar, which is a subtle³ fixed¹² alkaline⁵ Earth (*i.e. a fixed*¹² Salt) the Acid Spirits in the Aqua Fortis are here partly saturated, precipitated and fixed¹² by the fixed¹² Salt of Tartar their enemy¹³ and contrary, and as this fixed¹² Salt is more porous than the Earth of Gold, it lets go the Gold, after having impregnated it first strongly with fixed¹² Acid Nitrous² and volatile¹ alkaline⁵ Spirits, as much as the atoms¹⁴ of Gold will receive; for that reason it precipitates the Gold to the bottom and detains it as an Earth. Every dry Earth is greedy to receive a Salt, and as these 2 Salts of the Aqua Fortis and Saltpetre are very subtle³ and volatile¹, they are easily excited and inflamed by the least motion or smallest heat; as soon as they feel that heat, they fulminate and break forth downwards, as gunpowder⁹ shows its greatest force upwards. Thus the volatile¹ Nitre and volatile¹ alkali⁸ in the Saltpetre as powerful re-agents cause the fulmen and explosion, and not the Gold.

The cause of the Golds explosion downwards is, because it is a fixed Earth which inclines downwards, whilst the charcoal in the gunpowder⁹, being a volatile¹ Sulphurous Earth, explodes

upwards. We also observe a great difference between the force of the explosion of Gold fulm: and of common gunpowder⁹, the explosion of Gold fulm: being 3 times as violent as that of gunpowder⁹; because in the Gold fulm: is a spiritual, volatile¹, highly subtilised¹¹ Nitre whilst the gunpowder⁹ is composed of crude corporeal Nitre, therefore the more subtle³ volatile¹ and spiritual the counter-agents are, the greater must be the effect.

If you precipitate the Gold Quicklime, in the room of taking a fixed¹² alkali⁸ such as the Oil of Tartar deliq:, with a subtilised¹¹, volatilised alkali⁸, such as a Salt volatile¹ Uric Salt or a Vol: Salt of Hartshorn, the fulmen and explosion will be still more violent. Thus we have demonstrated that the fulmen and explosion proceeds from the universal principles, and not from

the Gold on the contrary if you want to take this fulminating power from the Gold Quicklime, proceed this way:

After having well washed your Gold fulminans let the humidity drain from it on blotting paper; then make a strong alkaline⁵ lye of fixed¹² Salt of Tartar and Water, or of pure potash¹⁵ and Water, or Oil of Tartar and Water, and boil your Gold fulminans in such a lye for about 15 or 20 minutes, then wash and dry the Quicklime, and its fulmen is entirely gone and lost.

The reason of this phenomenon is, that the fixed¹² alkaline⁵ lye dissolves the volatile¹ Acid and Alkaline⁵ counter-agents, which had fixed¹² themselves in the golden Earth, and dissolving them, destroys their union, and by its fixicity¹⁶ destroys the power of fulminating any more.

From all this it appears plain that the fulminating quality proceeds from volatile¹ Nitre and a subtle³ volatile¹ alkali⁸ or volatile¹ Sulphureous Earth, such as the charcoal Sulphur, and the more volatile¹ these agents are, the stronger is the fulmen; and the more fixed¹⁷ they are, the less they fulminate. If you project an Oil, Sulphur, charcoal dust, Arsenic, ¹⁸, Antimony etc. into fluid Nitre, they expel each other and cause a violent reaction, according to the volatility and oiliness of the projected agent.

On the contrary, if you project common Salt or fixed Salt of Tartar, or any fixed¹² alkali⁸, or a fixed¹² Earth such as terra sigillata, chalk, Quicklime, which contain nothing volatile¹, into melted Nitre, you will see no reaction, but they will soon unite peaceably and fix each other without fulminating. (*In this manner Nitre is fixed¹² in the Crucible by Quicklime viva, and becomes outwardly beautifully green and inwardly purple; see the process in Dela Brie's Msc.*)

We have now proved theoretically and practically that there is a volatile¹ Nitre and Salt on the Air, and that the fulmen proves it, as well as the experiment with thunder-rain-Water.

FOOTNOTES:

1. volatile volatile
2. nitreous nitrous
3. subtil subtle
4. easyer easier
5. alcaline alkaline
6. foggs fogs
7. alcalieum alkalieum
8. alcali alkali
9. gunpouder gunpowder
10. spungy spongy

11. subtilised subtilised
12. fixt tixed
13. ennemy enemy
14. atomes atoms
15. pottash potash
16. fixity fixicity
17. fixer fixed
18. I cannot find this symbol in any Alchemical work and therefore cannot give a meaning

CHAPTER XII

THAT THERE IS NITRE AND SALT IN ALL WATERS AND EARTHS

That Nitre and Salt is in rain Water we have proved by an experiment. That it is also in all Earths and Waters can easily be demonstrated.

If you take any Earth whether from fields, meadows, marshes, hills or valleys, a sufficient quantity, and dissolve as much as you can of such an Earth in distilled¹ or in any other pure Water, and then filter the solution and evaporate it, until there remains no more than one third part of the whole quantity of Water employed, then pour it off into basins² or dishes and let it stand to cool over night in a cold place, and you will find crystals of Nitre and Salt in a lesser or greater quantity, according as the Earth was more impregnated with Nitre and Salt.

The saltpetre boilers understand this best, as they boil no Earth but such as is rich in Nitre, to pay them for their labour.

It is the same with all waters, springs and wells, which are all more or less impregnated with Nitre and Salt; nay some springs are thoroughly saline and nitrous³.

Rivers flow out of the earth, dissolve the Nitre and Salt and carry it along with them into the ocean.

Why the ocean contains more Salt com: then Nitre, is because the sun reverberates it continually, principally between the tropics, where the rays of light fall more perpendicularly; this along with the motion occasioned by the winds and tides converts the aerial⁴ incorporeal Nitre into Sea Salt; it loses⁵ its fulmen and becomes alkaline⁶.

Experiment

Take Nitre with its own Earth, before it is purified, and boil it, often in Fire, until it is dry, and increase your heat more and more as you advance with your boilings, and you will see that the Nitre loses⁵ gradually its fulmen and becomes more and more fixed⁷, until after 40 or 50 boilings it becomes quite fixed⁷ and alkalised⁸ and fulminates no more, but is converted into common Salt. Therefore we say that common or Sea Salt is nothing else but Nitre originally, reverberated and alkalised⁸ by the rays of light.

FIXATION IN VIA SICCA

This fixation of Nitre is done more expeditiously with Quicklime viva, when more Nitre is saved than by the detonation⁹ with charcoal or Sulphur.

Take fiery stone lime fresh from the kiln¹⁰, which reduce to Dust and Nitre finely powdered¹¹ equal amounts of each, mix the 2 Dusts by rubbing them together in a mortar. Half a pound of each. Put this mixture in a roomy Crucible, lute a lid on the Crucible with good Fire loam, which lid must have a small hole in the middle, which is to be left open. When the luting is dry, place the Crucible in a windfurnace and begin your Fire gradually, let it be gentle the first 2 hours to

season the Crucible, then keep it moderate during 2 hours more, so that the coals lay no higher than the upper part of the Crucible, after that, i.e. after the first 4 hours, cover the Crucible with coals and keep up a good Fire during 4 hours more, so that the Crucible keeps always glowing hot like the fiery coals. Then let the Fire go out gradually. Towards night take out and break the Crucible, and you will find your Nitre alkalised⁸ or fixed in a lump, which is outwardly green and inwardly purple. Elixivate this mass with hot Water, or powder¹² it and let it attract and flow pr. deliquium. (*This is best, Dr. Bacstrom's footnote indicates that this is the Green Dragon and he suggests consulting De La Brie's Msc.*) during the first 3 or 4 hours of the operation, the Acid Spirit is forcibly driven out of a small hole in the cover and even through the luting, and displays various beautiful colours on the fiery coals all round. (*Confer this with Dela Brie Msc.*)

You may also fix Nitre if you melt it with common Salt equal amounts of each, or with fixed⁷ Salt of Tartar equal amounts of each, and the Nitre become fixed⁷.

If you let this mass flow pr. deliq:, evaporate your Oil of fixed⁷ Nitre to a dry fat Salt, and melt that, and if you project Sulphur or powdered¹¹ charcoal, it does no longer fulminate.

(This I did once in Marylebone, but my Nitre fulminated yet, I suppose the operation must be repeated 2 or 3 times, and then it may totally destroy the fulmen or Acid Spirit.)

NB Such a Nitre fixes Sulphur by degrees

(This I believe to be true and is confirmed by Dr. Stahl where he speaks of the black fixed⁷ tinging Earth of Sulphur)

FOOTNOTES:

1. distilled distiled
2. basons basins
3. nitreous nitrous
4. aerial aerial
5. looses loses
6. alcaline alkaline
7. fixt fixed
8. alcalised alkalised
9. detonnation detonation
10. killn kiln
11. poudered powdered
12. pouder powder

CHAPTER XIII

THAT NITRE AND SALT IS FOUND IN ANIMALS, THAT ANIMALS PROCEED FROM NITRE AND SALT, AND ARE RESOLVED INTO NITRE AND SALT

hatsoever is intended to cause fertility must be saline or nitrous¹, or it can be no manour. All animals are Nitrous or saline, as by their chemical anatomy, by distillation. We find they contain a quantity of volatile² and some fixed³ Salt and a stinking oil or Sulphur. The fixed³ Salt appears, when we calcine the ashes. That this animal Oil is a liquid Salt is proved by its inflammation, because it burns, and nothing can burn but what is either Nitrous or Sulphureous. The fixed³ Salt and fixed³ Earth can not burn. We have a still stronger proof in the phosphorus, made out of animal Salts. (*Gott says that the phosphorus consists of a concentrated Acid Spirit of Salt, intimately combined with a Sulphureous Earth, which is the cause of its burning so vehemently, this seems to be the case, and does not contradict the action of vital or animated Air on the burnt phosphorus!*)

That the animal department is very Nitrous¹, is proved by the saltpetre-boilers in Germany, who dig up the floors of stables and cow-houses in the country, such as have been abandoned⁴, and by boiling such an Earth, they find it very rich of Nitre.

The same is done on old forsaken burying⁵ grounds, and they find such an Earth, if it has but laid long enough, very rich of Nitre; which are sufficient proof that the animal department is Nitrous¹, and that animal substances are reduced into Nitre, and where into a concrete is reduced, from that very principle it has its origin and this resolution or mutation is performed by the archaeus of nature or universal Spirit in the Air.

FOOTNOTES:

1. nitreous nitrous
2. volatil volatile
3. fixt fixed
4. abandonned abandoned
5. burrying burying

CHAPTER XIV

**THAT NITRE AND SALT IS FOUND IN VEGETABLES, THAT VEGETABLES
CONSIST OF NITRE AND SALT, AND ARE RESOLVED INTO NITRE AND SALT**

hat vegetables grow by dew and rain out of Water and Air, is known to all husband men and gardeners¹.

We have shown you that the pure and real essence of dew and rain is Nitre and Salt, and that all Waters and Earths do conceal either one or both. Now it is known that the universal sperm, that is: dew, rain, snow, or rather² the Nitre and Salt concealed therein causes fertility and the growth of vegetables. Nitre and Salt are found in all Waters and Earths, if this is true, it is also true that vegetables grow and live by those Salts, as a pure or empty Earth or an empty Water without sperm are insufficient for their production and preservation, and this sperm is nothing else but Nitre and Salt.

EXPERIMENT

Take 2 parts of Salt and 1 part of Nitre, melt these 2 together in a roomy Crucible.

When cold, beat the mass into a Powder, and dissolve 1 lb weight of it into 10 lbs. of rain Water, keep this for use. In this Water soak any seeds, until they swell, then dry them in³ the sun, and sow them in the ground. Now take some of the same seeds not soaked in this spermatie Water, and sow them close to the others, but mark both places. You will soon perceive the sudden growth of the soaked seeds, the beauty of the fruit and the quantity in comparison⁴ to the unprepared seeds. If you will pour about a quart of the above Water to the root of a fruit-tree or vine, and repeat that once a month, for instance in February, March and April, you will perceive a wonderful fertility of that tree, that season. (*I have seen the truth of both, when I lived in Marylebone, upon windsor beans and a vine tree. This might be of infinite use and profit to the farmers and country people in England; if they do not know it already, they ought to know and do it.*)

That vegetables are very Nitrous⁵ in general, yet some more than others, appears by their ardent Spirit, or so called S.V⁶., by their vinegar, by their oiliness and alkaline⁷ Salt. We see vegetables break forth into a strong

flame when they are set on fire. Inflammability, heat and flame proceed from Nitre and Sulphur and from nothing else.

Is not the Spirit ardens or S.V⁶. a subtle⁸ and heavenly Nitre? It burns so beautifully like the splendour⁹ of the stars. That the Oil contains a Salt is demonstrated by their alkali¹⁰, whereby they dissolve sulphurs.

(*The S.V⁶. I deem a Sulphur, but as all speciflicated Sulphurs proceed from the universal Sulphur or universal Acid which is originally in Nitre and Salt, reverberated Nitre, therefore the author is right to attribute all inflammability to Nitre and its Sulphur*)

We have also given satisfaction in this department and have proved that their first matter is Nitre and Salt, that is their universal not yet specificated matter, which when united generate all things.

(In considering Nitre¹¹ and its effect on vegetables, keep in mind the main constituent of modern fertilizers. --hwn¹².)

FOOTNOTES:

1. gardners gardeners
2. reather rather
3. on in
4. comparraison comparison
5. nitreous nitrous
6. Spiritus Vitae
7. alcaline alkaline
8. subtil subtle
9. splendor splendour
10. alcali alkali
11. niter nitre
12. The meaning of these initials is unknown to me although I conclude that they belong to someone who has deemed it necessary to add further footnotes to clarify some of Dr. Bacstroms.

CHAPTER XV

THAT NITRE AND SALT IS FOUND IN MINERALS, THAT MINERALS ARE FORMED OF NITRE AND SALT, AND ARE RESOLVED INTO NITRE AND SALT.

he more the universal Fire of nature approaches the Earth, the more it becomes terrestrial and corporeal; the more it becomes corporeal, it becomes more fixed¹, and the more fixed¹ it is, the less it is inflammable; thus Nitre descended from heaven, is volatile² and incorporeal, although visible in light, and concealed in the Water. out of which it becomes manifest by putrefaction.

The more terrestrial and fixed³ this Nitre becomes, the more it is alkalised⁴, and loses⁵ gradually its fulminating power, as appears in minerals and metals; because the more it descends from its universal nature, the more it alters its nature and quality and assumes a different nature in animals, a different character in vegetables, and a different quality in minerals and metals; yet it manifests its fiery nature in all three, more or less, according to its degree of volatility or fixicity⁶; in the animal and vegetable department in oils, falls, rosin, pitch .p. in the minerals in Sulphureous substances, such as Sulphur etc.

As the minerals are of a stony nature and descend gradually to more and more fixicity⁶, the inflammable Sulphur by gradual and continual fixation is deprived of its inflammability and obtains another quality, an incombustible one.

That Sulphur and such like adustable substances are of a Nitrous⁷ origin⁸, we have demonstrated before and proved, that all inflammability proceeds from Nitre. That there is a Salt in minerals is perceived, when we elixivate a mineral with Water, after having glowed it previously in the Fire. But that such a mineral Salt is not always found in any considerable quantity and sometimes hardly perceptible, is the reason, because it becomes more and more terrestrial, and the more Earth it dissolves, the more it forsakes its original saline nature, as to outward appearance.

We see plainly, that if we wish to separate the firmly united mineral and metallic bodies, we are obliged to make use of saline and Nitrous⁷ menstruums, without which they cannot be opened, and that every menstruum is either saline, Nitrous⁷ or mercurial, every good chymist

knows. Therefore as the minerals melt and dissolve in a saline menstruum, it is evident that they must possess a nature which is congenial to salt or Nitre, or they could not be conquered thereby; thus they can be resolved into a saline or Nitrous⁷ nature, therefore such is also their first origin.

(This proves the true foundation of processes by Aqua Fortis or Aqua Regis in via humida, where of we have a remarkable one in Digby's Chem: Secrets p: 31., although many philosophers condemn the use of corrosives, because they were not sufficiently acquainted with nature's possibility by various methods, and it was not their own process.)

(NB: see Stahl, Cramer, etc. P. 321)

After having dissolved a metallic body in a saline menstr., if you now evaporate your solution to a third part, the solution will shoot into a salt or Vitriol, which Vitriol by distillation and cohobation (*per. Retort*) becomes an Acid ponderous Spirit or Oil, from or out of which they

proceeded at first; because all minerals and metals proceed originally and are generated from an acid, fermented, putrefied Nitre and Salt, which dissolve a suitable earth and form Vitriol, Sulphur, marcasite⁹ metal; which is done by a gradual fixation and nourishment by the original Nitrous⁷ and Saline Spirits; thus as they were generated by an acid, fermented, spiritual Nitre and Salt, they are resolved by them and brought back to their first matter. *(NB: Acid or Oil of Vitriol of Iron or of Copper)*

Minerals are generated from Nitrous⁷ and Saline Waters, which penetrate into the earth, through its pores and crevices; this Nitrous⁷ Saline Water is heated and fermented by the ascending central heat of the earth, is resolved into vapours and forced upwards again towards the circumference, but by this continual circulation, these vapours are resolved again into Water and ferment more and more, whereby they are subtilised¹¹, rendered more acid and corroding. These fermented Waters, as they contain a subtle¹³² Spirit of Nitre and Salt, they become more and more corrosive; if they were not corrosive, how could they dissolve stones and rocks?

TABLE OF GENERATION

(Jugel: Platina, I think is of a solar nature from its weight and fixicity⁶.)

Therefore this corrosive Water dissolves rocks, stones and Waters, which is condensed and coagulated again by the gentle subterraneous heat into a salt, but not into such a salt as it was in the atmosphere or in the ocean, but into a vitriolic salt, which by succeeding vapours is formed into a subtle¹², corrosive, smeary or unctuous Earth, which the miners call gur. (*The feeder of the mines.*)

This gur is by succeeding vapours dissolved and filled with corrosive acidity, until it is changed into native Sulphur; because the more corrosive it receives, the more Sulphureous it becomes, but when the mercurial alkaine vapours of Sea Salt predominate over the Nitrous sulphureous vapours, the universal gur goes over into Arsenic, which is a dry Mercury. Both, Sulphur as well as Arsenic, by fixation and succeeding vapours become Marcasite⁹ (NB), such as Antimony, Cobalt, Bismuth, Wolfram, etc; this Marcasite⁹ is the first and nearest matter towards metals, and not Vitriol, which is the (NB) remote first matter of minerals and metals.

That Sulphur is very corrosive, is plainly perceived by its smell, which is suffocating, when received in the lungs; and by its Spirit or Oil, which is a strong corrosive. We see that the Spirit and Oil of Vitriol are a dissolved Sulphureous Acid, if you imbibe a fixed¹ Earth, such as chalk there with, and suffer the Acid to evaporate strongly from that Earth in an open Fire, you will see an inflammation and burning like that of common Sulphur. That Sulphur has been a Nitrous⁷ Salt, appears from its Acid Spirit; which is of a universal mineral nature. When this Acid Spirit has forsaken the body of the Sulphur, there remains an unctuous Earth or the first universal mineral gur behind, in small quantity. (*Confirmation of the black tinging Earth of Sulphur.*)

(NB: Next page and Stahl)

The reader may judge, whether I understand the generation of minerals or not? Let him proceed either forwards or backwards in the anatomy of minerals, and if he works rightly, he will see what he perhaps did not believe before! Our ancestors have written that Sulphur, Mercury and Salt are the first matter of metals; true philosophers understand this properly; Sulphur and Mercury proceed from Nitre and Salt, and metallic Salt is Vitriol perfected and fixed¹. We have explained how the Earth in the mines by receiving Nitre or corrosive Acid becomes Sulphur; but the more such an Earth is alkalisied⁴ by Salt, so that the Acid corrosive is overcome Arsenical, (*Arsenic is a mineral corrosive alkali*¹⁴. *It's power is overcome by Acid's and it can be fixed by Spirit of Nitre.*) Mercury or a mercurial subject is generated.

FOOTNOTES:

1. fixt fixed
2. volatil volatile
3. fixer fixed
4. alcalised alkalised
5. looses loses
6. fixity fixicity
7. nitreous nitrous
8. origine origin
9. marcasit marcasite
10. marcasits marcasites
11. subtilised subtilized
12. subtil subtle
13. alkaline alkaline
14. alcali alkali

CHAPTER XVI

OF THE PRINCIPAL GATE OR KEY TO NATURE THE AUTHOR OF DESTRUCTION & REGENERATION OF ALL THINGS, CALLED PUTREFACTION¹

Heaven or Fire, anima & Spiritus Mundi is in its own nature unchangeable omnipresent and immortal, but as it gradually unites with humidity, becomes the universal Acid and incorporeal Nitre, it tends itself then to all those changes the matter or corporified humidity is subsequently liable to; therefore in the Air it begins to ferment, and still more so in Water and Earth, in order to prepare the way for generation. Without this fermentation and putrefaction¹ the universal Spirit does generate nothing.

Therefore without previous maceration, fermentation, putrefaction in gentle warmth and humidity, whether it be quick or slow, perceptible or imperceptible, no real or genuine anatomy of natural bodies whether in universal or in specified subjects can be effected.

Dew, rain, snow, hail, frost, all without distinction ferment and thereby cause a separation of the subtle² from the gross, the sign of which is, that a feeble sour smell is perceived.

1. Animals putrefy³ sooner and easier⁴, and on account of their copious very volatile⁵ Nitre they emit a most intolerable⁶ smell.

2. Vegetables putrefy³ easily on account of their humidity, yet not so quickly as animals, nor do they smell as badly.

3. Minerals ferment and putrefy³, but do not smell so badly as the former two, except Iron, which when in real putrefaction¹ it smells worse than a corpse.

From this putrefaction¹ we learn, that minerals are changed into vegetables, and vegetables into minerals, and thus nature changes continually, converting the uppermost into the lowest, and the lowest into the highest, nay the 3 departments of nature are changed into universal principles. Vapours ascend continually from the centre of the earth towards the superficies, some of these are fat and Sulphureous and serve the mineral and vegetable department, and when they penetrate the superficies of the Earth, they

ascend in fogs or mists, and ascending still higher, they are universalised. exhalations from decayed trees, leaves or vegetables ascend as well as those from putrid animal substances and are circulated in the atmosphere, there to receive the incorporeal Nitre for reanimation and chaotisation, which afterwards in the character of regenerated atmospheric Air return to animals by inspiration, to vegetables by a magnetic attraction and to minerals by their own penetration and assuming a corrosive nature, as we have explained before.

Few amongst the adolescent philosophers as well as common self conceited chymists will put faith in what we say here, but we ourselves are thoroughly convinced that we write the truth.

Putrefaction¹ or fermentation are the wonderful fabricators, which out of Earth produce Water, out of Water, Air; out of Air, Fire; and convert Fire into Air, Air into Water, and Water into Earth, Earth into gur, Vitriol, Sulphur, Arsenic, Marcasite⁷ and metals. Nay the metals themselves are dissolved and retrograded into Vitriol and Salt.

This mutation is continual until it will please God to calcine the whole earth and vitrify it into glass.

(The above mentioned retrogradations have been observed and noticed by eminent mineralogists in Germany such as Cramer, Henkel, Tugel, Gellert and the Silver mines of the Elector of Saxony were in the last century immensely rich, but have since degenerated, and the Silver ore is retrograded⁹ into Bismuth and Cobalt, which again has proved a source of revenue in producing the Smalta - Bleu for China or enamelling. It is not uncommon to hear the intelligent miners say, when they open a new vein, 'We come too late, Nature is retrograding.' At other times they come too¹⁰ soon and say 'this ore must lay 20 or 30 years quiet, it is not ripe.' In respect to the ultimate vitrification of the earth, is probable from chemical experiment, as ashes and fixed¹¹ Salt make glass. After the whole ocean has evaporated an immense crust of fixed¹¹ Salt must be left, which Salt, by that same heat which burns the globe and reduces it to ashes, will meet and become glass with the remaining ashes.)

FOOTNOTES:

1. putrifaction putrefaction
2. subtil subtle
3. putrify putrefy
4. easier easier
5. volatil volatile
6. intollerable intolerable
7. marcasit marcasite
8. retrogradated retrograded
9. to too
10. fixt fixed

CHAPTER XVII

WHAT PUTREFACTION¹ IS

fter God had created by divine emanation the universal Fire of nature, which on account of its essence being a simple unity not composed of parts, and consequently omnipresent and immortal, and which has since time immemorial been justly called the soul or Spirit of the universe, but one in essence but threefold by manifestation; resembling its divine origin, its creator. To this universal agent God has given a power to act by 3 differently manifested principles.

1. In its omnipresent invisible most universal state it has a universal power of attraction and repulsion and thereby is the first cause of every magnetism in the world and of every celestial body's keeping in its proper place, as well as of gravitation and falling of bodies in general.
2. In its second manifestation of light it has a power to generate humidity, the first step towards materiality, to move and ferment that humidity and thereby to generate the universal Acid and to become cold incorporeal Nitre, therewith to animate extended or dilated humidity that is atmospheric Air, and further to enliven the whole creation.
3. In its third manifestation of concentrated light into warmth, heat and burning Fire, it does and performs every necessary action, what it could not accomplish in its 2nd and 1st state, nevertheless remaining centrally always one and the same, and omnipresent.

This universal Fire, endowed with an intelligent instinct, called the universal agent of nature, since its first emanation from God, has never been inactive not one moment and produces one alteration after the other; and although it seems to cease in one creature or recedes from a deceased subject, that same instant it is occupied in producing something else out of such a death or temporal corruption, for which reason the ancient philosophers have said, 'Corruptio unius est Generatio Alterius' The corruption of one

thing brings forth the generation of another. (*Paracelsus*)

This universal Fire is the author and mover of all changes in natural things, and the Almighty can do with it what He pleases, either for the preservation or destruction of His creatures.

This universal Spirit begins by fermentation or by putrefaction¹ (*both do not differ in essence, only in degree of inward agitation of the inclosed Spirit*), by this the Spirit causes a separation of the pure from the impure, of the most volatile from the less and least volatile³, of the subtle⁴ from the gross, when that is done, that same Fire unites the pure volatile again with the less and least volatile³ and rejects what is not wanted for its present purpose.

(We must either say: that God is continually creating and forming the universal and every specificated individual sperm, developing⁵ it into such admirable forms and shapes, contrary to the word of Moses, that God rested on the 7th day from all his works, or we must allow with our

author, that the universal agent or Fire of nature possesses every intelligence and power that is necessary for this continual creation.

The above Spirit is the generator, preserver, destructor, and regenerator of all things.

When this Fire descends into our corporeal elements, (*Water & Earth*) it is detained by them and obliged to assume a body, wherein it appears in a white, cold, crystalline, transparent form, Nitre outwardly cold, but inwardly Fire. When it inflames, and if there was a sufficient quantity of it and its enemy⁶ should meet him, he (*Sulphur*) would become so irritated, that he would overset and break not only rocks, (*Fat, Oil, Urinosum*) but the whole superficies of the earth. (*This is exactly the case in earthquakes, where Nitre is always the leading principle.*)

If its sister, cold, fixed⁷ alkali⁸, Salt, its Venus (*Venus born out of the sea, i.e. Sea Salt*) whom it loves dearly, which alone can overcome and tame it, was not co-existant and always near hand, it (*Nitre*), would long ago have destroyed the whole earth.

Its sister or wife (*fixed Salt or Sulphur*) when they embrace each other in Pluto's fiery palace⁹ (*in the Crucible*) does not permit him to do mischief much longer, but lays hold of him (*of the Nitre*) by his very centre so that he must convert his anger into love and friendship. (*De La Brie, Basilius, Paracelsus.*)

As soon as he (*Nitre*) has embraced his Venus (*fixed⁷ alkali⁸, Quicklime viva, the black Earth of Sulphur*) and is tied (*fixed⁷*) by his love, he forgets his passion totally, so that when his enemies¹⁰ (*its phlogiston, Saltpetre its fat volatile³*

urinosum) approach him and even lay hold of him (*of the fixed⁷ Nitre*) he does not show the least inclination to hurt them, on the contrary enters into permanent and everlasting friendship with them. (*i.e. fixed⁷ Nitre fixes Sulphur into a Glass. NB: under the glass seal of Hermes. This little allegorical figure is of great weight.*) This Fire or Spirit which is all in all things is distributed in all creatures, and none can do without it. Therefore putrefaction¹ is the first key and gate, by means of which the universal Spirit opens to us the palace⁹ containing nature's secrets.

This is never idle but is continually in action, by action and motion, a warm propriety is communicated; this warmth whether perceptible or not, opens the pores of all things, so that the implanted Spirit can penetrate everywhere, whether it be for corruption or generation, for death or life; after this Spirit has penetrated everywhere, it begins to dissolve and continues until the whole substance is dissolved; the subtle⁴ volatile³ particles evaporate, according to the degree of warmth, and emit a smell, by which we know clearly that the Spirit is operating and employed to open the body by this natural digestion or fermentation, and this continues until the proposed end is attained.

This Spirit was in the beginning concealed in vapour and Water, and to this moment forms all things by means of vapour and water, and without humidity or Water he generates nothing, because Water or humidity he wants absolutely for his operations, mixings and solutions, as all things mix easily with humidity or Water.

This Spirit generates animals out of humidity, as animals consist mostly of humid and soft particles, and after the extinction of the Fire of life (*Spiritus Mundi*) they are resolved again into slime and humidity, by means of humidity (*which vapour proceeds from the Spirit itself*). It is

with vegetables exactly the same, their juices may be compared to the fluids in animals, and their woods and roots to bones and cartilages.

Much in the same manner does the universal Spirit generate minerals by a corrosive Water, and resolves them again into Water by corrosive Water.

The Spiritus Mundi in its most universal state is invisible, and when unmoved, for instance in the flint and steel, and in all things, when tranquil is a cold Fire. In its moved volatile³ state becomes visible in light, but remains cold, except it is concentrated and further agitated. In its visible state of light it is called firmament or heaven, volatile³ incorporeal Nitre, ether, anima, agent, male, Air. When concentrated and agitated it is called heat, Fire. When inclining towards corporification it is universal acid. When corporified, but remains volatile³ it is called Water, Acid, spirit, Nitre, Salt, Vitirol, Sulphur, etc. (*its Acid Spirit*) But when it inclines towards

fixation, it is Earth, patient, body, Salt, female, magnet, (*its body*) and when it is fixed⁷, it is called alkali⁸, female, magnet and void.

This is the true meaning of the universal Spirit and its various forms.

In the beginning was a simple vapour or Water, animated by Fire, which like Protheus assumes various forms and shapes.

Thus we have explained what is the cause of putrefaction¹, viz: the implanted Fire, the moving, altering, warming, heating, inflaming, separating, omnipresent, simple and homogeneous Spirit, but in a double twofold appearance, causing a conflict between acid (*Fire*) and alkali⁸ (*Water*), Sulphur, Mercury, Salt, anima, Spiritus corpus.

Note: (*the body of Sulphur is an alkali*⁸, *but its Spirit is the universal mineral Acid. Fixed alkalies*¹¹ *dissolve Sulphur radically*) Fixed Salt of Tartar, Pottash - Salt, Quicklime viva, etc.

FOOTNOTES:

1. putrifaction putrefaction
2. origen origin
3. volatil volatile
4. subtil subtle
5. developping developing
6. ennemy enemy
7. fixt fixed
8. alcali alkali
9. pallace palace
10. ennemies enemies
11. alcalies alkalies

CHAPTER XVIII

WHAT PROCEEDS FROM OR IS EFFECTED BY PUTREFACTION¹

enerally by putrefaction¹ the volatile² is converted into Acid, and the Acid into alkali³. Let us examine our putrefied⁴ Water, of which we have spoken, when we proved under what form the universal Spirit does appear, which is Nitre and Salt.

By putrefaction¹ that Water divides itself into 3 essential principles, into Acid, Nitre and alkaline⁵ or common Salt, which by separation or distillation leave an Earth behind, called faeces⁶. The smell whether fetid or pleasant, proceeds from the volatile² by warmth or heat.

This is conspicuous when you distil putrefied⁴ Urine, its volatile² Salt ascends⁷ first, which is of a very penetrating smell and not unpleasant, very grateful to the nerves. Its more fixed⁸ Spirit and Oil which follow, are less penetrating, as they are less volatile². The remaining animal coal or the Caput Mortum burnt into a coal, and its containing fixed⁸ Salt have scarce any smell left.

You perceive the same thing in minerals, if you put them in the Fire, that the volatile principles whether Sulphur and its Acid, or whether Arsenic, equally volatily ascend and give head the ache, or suffocate, the remaining principles retain scarcely any smell, as being more fixed⁸.

The Acid or Nitre has very little or no smell, which is also the case with Salt or alkali³.

FOOTNOTES:

1. putrifaction putrefaction
2. volatil volatile
3. alcali alkali
4. putrified putrefied
5. alcaline alkaline
6. faces faeces
7. assends ascends
8. fixt fixed

CHAPTER XIX

HOW THE VOLATILE BECOMES ACID, AND THE ACID BECOMES ALKALI¹ AND²
VICE VERSA HOW THE ALKALI¹ BECOMES ACID & THE ACID VOLATILE

et the studious artist observe once and forever that animal substances cannot become minerals without the vegetable, nor minerals cannot be converted into animals without the vegetable, because the vegetable is the mediator between animals and minerals.

Now, as universal and specificated things must have their medium of union, so every individual or specificated substance in each of the 3 kingdoms must also have its mediator or medium for uniting, preserving and fixing its principles together. Note this well!

This grand and universal medium of union is called acid, which in universals as well as in individuals or specifics, in every subject of the whole earth is the mediator between volatile³ and alkali¹ and between the superius and inferius, without which acidum the superius will never unite radically with the inferius. (*This confirms what Bar: Wellig, Tugel, Becher and others say: that the magnet to attract the universal Fire from above must be a sulphurated or Sulphureous Alkaline⁴ Salt. This also confirms De La Brie's process. What does this mean else but a hepar Sulphurs or Antimonii, wherein lays concealed this acid mediator, and of which Becher says: that it is beginning of nature and art! (See one of your Msc.)*

The volatile³ as the superius, is extremely⁵ volatile, and the alkali¹ as the inferius is fixed⁶; therefore the volatile can never unite with the fixed⁶, without the acid.

The acid therefore is the mediator and coagulator of all things. It is neither too volatile³ nor too fixed⁶, but stands between both; it is the true hermaphrodite, the genuine chemical forceps.

The meaning of this union is, that volatile, Acid and alkali¹ must be homogeneous⁷ and not heterogeneous⁸, as we cannot unite a vegetable volatile with its own fixed⁶ alkali¹ by means of a mineral Acid, but well and naturally by the medium of a vegetable acid; observing this, you may fix the volatile or volatilise the fixed⁶, as you please. How is it possible to unite heterogeneous⁸ principles inseparably?

Now I shall tell you in what manner the volatile is converted into acid, and the acid into alkali¹, and how the one is the others magnet:

As soon as the collected rain Water begins to putrefy⁹ and the implanted Spirit begins to operate, to warm the Water, it begins to separate the principles and to corporify itself, as it is as yet entirely volatile.

Now as the volatile constantly inclines to become fixed⁶ by intermediate degrees, so that the fixed⁶ inclines constantly to become volatile. Thus what is volatile inclines to fixation and rest, and when fixed⁶ inclines to become volatile again.

The Spirit on account of its volatility and continual action becomes warmer and warmer, whereby it generates acidity, and becomes sour in smell and taste, the more now this acidity increases, the more Earth is generated, as the acid causes a precipitation, and manifests the Earth, which was

subtised¹⁰ in the Water, this Earth is manifested by the acid, and the more sour this gets, the more Earth is thereby separated and precipitated.

But to prevent the too sudden fixation of the new generated Earth, wherein the now Acid Spirit might be neutralised or blunted, the Acid receives continually fresh nourishment from the volatile, which the Acid attracts like a magnet, and converts it into acid, its own nature.

The more volatile the acid attracts, the more the Acid is heated, the stronger it ferments, and the more Earth it separates and precipitates, and the more Acid gets alkalised¹¹ and fixed⁶. (*In the volatile is the Fire*)

Now when the Earth is well saturated and impregnated with the Acid, and when the Acid has separated and precipitated as much Earth as it can, and attracted magnetically as much volatile (*Fire*) as it is capable, then the Acid begins to lose¹² its power to act and to precipitate, and stands then in the middle in a state of equilibrium or suspense¹³, and is now saturated by the Earth as an alkali¹ as well as overloaded by the volatile, and is now balancing¹⁴, as if it were to wait for a predominating principle; because that of the two, either the volatile or the alkaline⁴ Earth, which becomes the greatest in quantity or power, to that, as the strongest power, the balancing¹⁴ Acid associates and unites then immediately, and assists the strongest to conquer the weakest or the least in quantity, to convert that into the nature of the strongest.

As for example: if the alkali¹ or Earth gets the upper hand and becomes the strongest principle and more in quantity than the volatile, the acid standing in the middle, the alkali¹ or Earth attracts the Acid and converts it into

alkali¹; but the Acid now subdued and conquered by the alkali¹, attracts the volatile and converts it into acid, and when the volatile is become acid, as the alkali¹ now increases in power and quantity and has the preponderance, the acid is again attracted, alkalised¹¹ and fixed⁶. So that the volatile is converted into acid, and at last becomes alkali¹, Earth and stones. But if on the other hand the volatile predominates in quantity, and the alkali¹ is too little, the predominating volatile converts the acid into volatile, and the acid now yielding to the strongest side converts the alkali¹ into acid and this acid becomes totally volatilised with the copious predominating volatile principle.

It is clear and can be demonstrated mechanically, that the Earth, whilst the acid is acting on the Earth, receives the volatile, and transmutes it by means of the acid into alkali¹; the acid on the contrary dissolves¹⁵ the Earth, in doing which it loses¹⁶ its power and acidity and becomes alkalised¹¹ and fixed⁶, whereby its sharpness¹⁷ is dulcified and blunted, so that it can no longer corrode.

It is necessary to put you in mind here that it is impossible to proceed from one extreme¹⁸ to another without the proper medium.

This is the law in nature and a rule, if artists did follow it, they might avoid much prolixity and save time and expenses¹⁹.

Every subject in nature has its principles, either occult or open, whether it be a universal or specificated subject. And if we should be at a loss in a specificated subject for a volatile or acidum, we may go the universals, which agree with specificated things, because specificated things have been universal and return to universality. Therefore each thing posses a volatile, an acid and alkali¹. Amongst these 3 principles the acid is the true medium of union in all things.

It is equally true that like easily unites with its like in all things; alkaline⁴ Salts whether animal, vegetable or mineral unite willingly, acids and volatiles the same.

Rectif: S.V.²⁰. or any ardent Spirit of fermented vegetables unites willingly with volatile animal Spirits. In the same manner vegetable acids unite easily with mineral acids, such as Aqua Forte, Spiritual Nitri, Salts, Vitrioli, is²¹, - Sulphurs. But one extreme¹⁸ never agrees with another extreme¹⁸; thus rectif: S.V.²⁰ does not willingly and not without danger unite with mineral acids, much less with alkalies²²; but if a proper medium is added they unite intimately in a moment.

Add to rectif: S.V.²⁰ a sharp Spirit of Distiled Vinegar, and they will easily unite, as being homogeneous⁷, then give them an alkali¹ and all will unite and if they are all 3 in due proportion and weight, and you would now **per.** Baln: Vap: abstract the S.V.²⁰ or Spirit Distiled Vinegar and you will not be able to do it, and nothing will come over but weak insipid phlegma, although your spirits were ever so highly rectified before, because the essence or Salt volat: of the S.V.²⁰ is by means of the medium of union, the Spirit of Distiled Vinegar fixed upon the alkali¹, and you will, after having abstracted all and every humidity, find a fusible fixed⁶ Salt, so that the S.V.²⁰ and Spirit of Distiled Vinegar are united and fixed⁶ on the alkali¹, which will melt²³ in a Crucible like wax without fuming.

If you pour S.V.²⁰ upon an alkali¹ and distil the S.V.²⁰, not uniting with the alkali¹ without its medium the Acid, will leave its phlegma with the alkali¹ and comes over more fiery than he was before; this some call erroneously an alkalisied¹¹ S.V.²⁰, but it is false.

You²⁴ chymical operators look for a medium of union and place it between the alkali¹ and volatile, and let the alkali¹ drink of that medium until it is full of it and will receive no more; as soon as the alkali¹ is filled with acid, then give it volatile, the more the better, and let it get over filled with it; then urge it by Fire under a glass Retort placed in Sand, and the whole alkali¹ united to the Acid and volatile will come over, at least the greatest part of it.

Add twice as much as is come over, of new volatile and pour it back into the Retort upon the remainder, distil again, and it will ascend with all its principles, and thus the alkali¹ is become Acid and a volatile, and this we call a true alkalisied¹¹ S.V.²⁰ or a volatilised Alkali¹. (*You have in the Msc. of Langelottus a process to volatilise Tartar*)

If you want to make a radicated Acid or a radicated volatile, take the proper principles of each individual you work upon, or take homogeneous⁷ principles and proceed thus:

Take of pure alkali¹ 1 part put it into a Retort pour upon it good sharp wine Distiled Vinegar 3 parts, and distil gently either in ashes or in a baln: vap:, and a weak acid will come over like phlegma, even if the vinegar had been as sharp as Aqua Forte, because the Alkali¹ has detained and fixed the acid. When you have done this, pour again 3 parts of fresh Wine Distiled Vinegar into the Retort, and distil as before, and the acid will come over very weak, nearly as before. The third time pour again 3 parts of fresh Distiled Vinegar into the Retort, and distil as before, until there remain a thick Oil, this is the dissolved alkali¹ now overloaded with Acid. Pour again 3 parts of fresh Wine Distiled Vinegar upon this saturated alkali¹, and distil as before, always by a gentle heat. This operation must be repeated 3 or 4 times more, until the

Distiled Vinegar comes over by gentle distillation as sharp, as it was before you poured it into the Retort, this is a sign that the alkali¹ is thoroughly filled or saturated with the acid.

If your Wine Distiled Vinegar has been very sharp and previously concentrated, this saturation may be accomplished by 3 or 4 distillations. As soon now as you observe that the alkali¹ is radically united with the Acid and remains like an Oil and will receive no more Acid, you may know then that the 2 principles alkali¹ and Acid are united and the heterogeneous⁸ phlegma is gone, by so many gentle distillations.

If you want now to obtain a radicated Acid, or radicated vinegar, add 3 parts more of fresh sharp dephlegmated vinegar, and shake the Retort, then lute a receiver to it, and distil with a graduated heat in ashes and very sharp Spirit of vinegar will come over in fumes, which is acetum, radicatum; cohobate it 2 or 3 times.

If you want to obtain a radicated volatile or radicated alcohol, take the alkaline⁴ Oil well saturated with the acid, and in the room of adding 3 parts more of fresh concentrated Distiled Vinegar, in order to obtain the radicated vinegar proceed thus:

Put the saturated alkaline⁴ Oil into a Retort, and pour upon it 6 parts of highly rectif. S.V.²⁰, lute a receiver to it and distil in Baln: Vap.; and a weak phlegmatic S.V.²⁰ will come over, as the concentrated Sulphureous or Oily part of the spirit remains with the saturated alkali¹.

Repeat this 3 or 4 times with fresh S.V.²⁰ until the S.V.²⁰ comes over strong and fiery. Now distil it over in ashes, and the whole will come over radically united.

This well deserves to be called a quintessence²⁵ or Magistry²⁶; you proceed here according to the rules of nature and you have united the 3 principles alkali¹, Acid and volatile intimately and radically; therefore we call this a radicated alcohol or volatilised alkali¹.

This is a noble medicine internally and externally and a glorious menstruum to extract mineral, vegetal and animal Sulphurs or tinctures, to make them highly medicinal.

If you want to distil a strong sharp Distiled Vinegar without empyreuma, you must make use of a subject which retains the stinking Oil of the Distiled Vinegar, and only lets go the phlegma and the Acid spirit, and the Distiled Vinegar will come over clear at once, without empyreuma. Such subjects as

retain the Oil are many, as Quicklime viva, the Caput Mortum of Aqua Forte, Vitriol, minium, wood ashes (*I do not approve of minium, it must be a fault of impression or error*)

Take one of the above subjects 1 lb finely powdered²⁷, put this into a Retort, and pour 2 quarts of good strong Wine Distiled Vinegar upon it, placing the Retort in Sand or ashes and lute a receiver to it, then distil by a graduating Fire and a sharp Spirit of Distiled Vinegar will come over at once, which may be still further graduated or acuated with Salts. This Spirit of Distiled Vinegar may be acuated with Salt com.; with wine lees, Saltpetre, Salt Tartari or potashes, or with Spirit Nitri, Spirit Salts, Vitrioli, or Sulphuris.

If you make use of wine lees, you must use a dry substance to retain the Oil, because the wine lees are full of Oil, and thus a volatile Salt only will come over and acuate the Spirit.

If you make use of Salt Tartari or potash, you must add something besides, such as loam, bolus, lap: hoem:, ruddle or red chalk, tripoli, and make a composition of your salts with one of these Earths, as for instance you can mix Salt Tartari and Saltpetre, or com: Salt, Salt Tartars and Saltpetre and distil your Distiled Vinegar over to a perfect dryness.

I will now teach you an actuated vinegar which is very excellent one.

Take Salt Tartari 3 parts, Spirit of sea Salt 2 parts, sharp Distiled Vinegar 8 or 10 parts. Put the Salt of Tartar into a Retort, unite the Spirit of Salt with the Distiled Vinegar and pour the mixture upon the Salt of Tartar; lay the Retort in Sand, and lute a receiver to it, then distil the Acid Spirit over until dryness. Now take calcined alum (2 parts) and mix it with what remains in the Retort, put the mixture into another Retort and pour your distilled²⁸ Acid Spirit upon it, and having placed the Retort in Sand as before and luted a receiver to it, distil by a graduated heat until the Caput Mortuum remains quite dry, and you will obtain a very strong radicated vinegar, which will do as much at once, as common Distiled Vinegar cannot do in a 100 times.

If you like to take the trouble to make it still stronger, you may do so by cohobating it and distilling²⁹ it once or twice more from the Caput Mortuum, and it will become so powerful, that you can not bear to hold your nose over the receiver. Keep this radicated Distiled Vinegar in a large bottle with a glass stopper.

Minerals and metals require mineral homogeneous⁷ acids as dissolvents, common distilled²⁸ vinegar is a weak acid, therefore it must be acuated with mineral spirits.

The reason for using an acuated vegetable Spirit of Distiled Vinegar is this, because the vegetable acid dulcifies all corrosives, which are dangerous if they remain corrosive, otherwise we might very well do without wine vinegar, because Aqua Forte, Spiritus Nitri, Salts, Vitrioli, and Sulphurs without vinegar dissolve all mineral subjects and metals, but as we have observed the vegetable acid dulcifies corrosives and makes them grateful to human nature.

In order to dulcify such corrosives still further, we finish with a volatile; that is with highly rectif: S.V.²⁰, and make the last extraction therewith, and you will then obtain medicines perfectly homogeneous⁷ to human nature.

Observe also that each department of nature has its own solvens in itself and its own principles, and if a principle should be deficient, we may supply it copiously from universal subjects, which assimilate themselves to every individual thing in nature, such universal subjects are the regenerated chaotic Water, i.e. rain, dew or snow, out of them all you can obtain a volatile, in quantity, and suppose you were³⁰ at a loss for an acid or alkali¹, you find them in Nitre and Salt, as Nitre is a universal Acid³¹ and Salt a universal alkali¹.

If you distil the Spirit from them, Nitre constitutes an Acid and Salt an alkaline⁴ Spirit, although the Spirit of Salt seems acid, yet it is more of alkaline⁴ than acid nature. Both these Spirits are homogeneous⁷ to all nature.

We have now demonstrated how the volatile becomes Acid and the Acid becomes alkali¹, and vice versa how the alkali¹ becomes Acid by means of Acid, and the Acid becomes volatile³, because one is the others magnet and one is transmuted by the other. If you add such volatile, the volatile conquers the Acid and the Acid becomes volatile. If you take much acid to less alkali¹, the Acid will conquer the alkali¹, so that the alkali¹ becomes acid; and so on, the stronger

conquers the weaker. We have also proved what is caused by putrefaction, viz: that putrefaction³² volatilises the fixed⁶ and fixes the volatile.

FOOTNOTES:

1. alcali alkali
2. an and
3. volatil volatile
4. alkaline alkaline
5. extreemly extremely
6. fixt fixed
7. homogenious homogeneous
8. heterogenious heterogeneous
9. putrify putrefy
10. subtilised subtilised
11. alcalised alkalised
12. loose lose
13. suspence suspense
14. ballancing balancing
15. dessolves dissolves
16. looses loses
17. sharpnes sharpness
18. extreem extreme
19. expences expenses
20. Spiritus Vitae
21. I cannot find this symbol in any Alchemical work and therefore cannot give a meaning
22. alcalies alkalies
23. meet melt
24. ye you
25. quientessence quintessence
26. magistery magistracy
27. poudered powdered
28. distilled distiled
29. distilling distiling
30. was were
31. I added this word where in the text there was a space
32. putrifaction putrefaction

CHAPTER XX

OF THE UNIVERSAL AND PARTICULAR VOLATILE ACID AND ALKALI¹

he volatile is the most subtle² and most volatile Water in universal and in specificated subjects, and is obtained first, in chemical anatomy; it precedes the Acid and alkali¹, as the following principles.

The Acid follows the volatile and proves itself by a sour smell and taste.

In universal subjects this is Nitre, whether it be crystalized³ or distilled⁴ into an Acid Spirit, the acid is the medium and of a middle nature between the volatile and alkali¹, and is always obtained after the volatile is come over. The Acid joins willingly with the volatile and also with the alkali¹, as it has the property of a middle nature; and without this middle nature no volatile can become fixed⁵ and no alkali¹ or fixed⁵ principle can be volatilised.

The alkali we call fixed⁵, because it is more fixed⁵ in the Fire than the Acid and volatile. In universal subjects in dew, rain, snow, hail, the volatile after a previous putrefaction is a most subtle², clear, volatile, tasteless Water, which, by continuing the distillation is followed by a more coarse and heavier Water. When that Water is past, the acid follows having a sour smell and taste; when that is come over, there follows, by increasing the degree of heat, a thick fetid Oil, which belongs to the Acid, because the Acid is a dilated or extended Oil, and the Oil is a condensed Acid, and can become acid.

After this, there follows no more, but in the bottom of the distilling⁶ vessel remains a black coal, which vulgar chymists call Caput Mortum, when this is calcined to ashes, it is then separated into two parts, vid: into a fixed⁵ Salt, called alkali¹ and into a dead Earth or ashes.

These ashes belong to the fixed⁵ alkali¹, when these ashes are melted with their fixed⁵ Salt, they become the most fixed⁷ subject in nature; they melt into glass, which glass is a regenerated subject.

Vegetables after fermentation yield a volatile burning Spirit, followed by its own phlegm and subtle² Oil; then follows a coarser phlegm, then a genuine vinegar and a fetid thick Oil. These two are the acid principle.

In the bottom of the vessel remains a coal, or so called Caput Mortum, which by further calcination or reverberation becomes ashes and fixed⁵ alkaline⁸ Salt. These two melted together become glass.

From animals after putrefaction⁹ by distillation first a powerful, penetrating, volatile Spirit and volatile Salt, sometimes fetid; afterwards follows a phlegm and sometimes along with it a volatile Oil; then by continuing the distillation follows a coarse phlegm, then a sour strong fetid Spirit and animal Acid; after this follows its fetid Oil which belong to the acid.

For the bottom remains the animal coal, which the calcination or reverberation yields, animal ashes and animal fixed alkaline⁸ Salt. These two melted together in the Crucible become glass.

Minerals, as they are dug from the mines, when distilled⁴ yield a little phlegm with an acid Spirit: this is the mineral volatile. Then follows an acid vapour which chemists do call Oil, or Spirit (*such is Oil of Vitriol*) and this spirit is the second principle. After this there remains a Caput Mortum or Earth variously coloured according to the nature of the mineral, which by calcination or reverberation is separated into ashes and fixed⁵ Salt, and this is the mineral alkali¹.

FOOTNOTES:

1. alcali alkali
2. subtil subtle
3. crystalised crystalized
4. distilled distilled
5. fixt fixed
6. distilling distiling
7. fixest most fixed
8. alcaline alkaline
9. putrifaction putrefaction

CHAPTER XXI

THE GENERATION OF ANIMALS

MUCILAGINOUS SPERM

1. Masculine and Feminine Animal Gur
2. Formation of the Foetus is crystalline
3. Formation of the Infant is membranous¹
4. Formation of the Infant is tendinous
5. Formation of the Infant is cartilaginous²
6. Formation of the Infant is completed³ and indurated, is bony, and is born.

GENERATION OF ANIMALS

Il perfect animals are generated by a kind of electrical motion, during which motion the spiritus mundi begins to work with and by means of the sperm.

The sperm is emitted in the shape of a mucilaginous³ animal substance, which is first of all generated of pure arterial blood and enters into the matrix⁴, where the female ovulum also enters in the same moment and becomes impregnated with the spiritual part of the male sperm. This very same instant the immortal soul is communicated by the father by way of emanation, in the same manner as we light a candle with the flame of another. This is effected by the will and desire of the man, the woman here is passive. In the same moment the universal Fire of nature is also communicated to the ovulum to be a medium of union between the immortal soul and the body, and this medium is called nature, forms the foetus⁵ and brings it to perfection in the womb.

You see by this, that the animal department is generated by means of a slimy watery essence and is nourished by arterial blood, wherein the universal Spirit operates.

As soon as the female ovulum is impregnated by the male sperm it is at the same moment detached from the ovarium, passes through the tube, discovered by Fallopious, and is glued fast within the bottom of the womb, and appears like a small transparent globe of the size of a green pea, with a point in the centre of arterial blood, which has a pulse, and is intended for the formation of the heart. This small transparent ovulum (*in the womb of a woman*) is now already endowed with a twofold life, that is with the immortal soul by emanation from the father, and with the universal spirit of nature, from father and mother both, because this universal spirit being omnipresent, was pre-existant in the ovulum, although the male sperm animated it still more during the coitus. Now the inward noble parts are formed first by the universal Spirit, the immortal soul of the foetus⁵ is formed into a body and head and then arms and legs⁶, hands and feet, and is at first made soft, pliable and membranous¹, before induration takes place.

This is the formation of every foetus⁵, with this remarkable distinction, that the universal Spirit serves animals in an inferior manner, as the immortal soul serves man; the greatest knowledge in animals is only instinct, whilst the knowledge of man, is rational and capable of endless improvement and reflexion, as being an emanation of God infused into the first man, and communicated by him to his whole posterity.

After the foetus⁵ is born, it comes gradually to its perfection, produces a posterity and gradually decays and approaches its dissolution and finally dies. The same universal Spirit which formed the foetus⁵, finally destroys it.

Animals possess a volatile moveable⁷ Spirit; if this was not the case, they could not be so active. This Spirit resides in their volatile principle, of which animals have a much greater share than vegetables or minerals.

If animals possessed more acid, which has a constringing property, as we observe in vegetables and minerals, they could not be so moveable⁷ nor so active, but would remain fixed in one place, like vegetables or minerals, because the acid is constringing, styptic and coagulating.

Animals differ in volatile principle, therefore some are more, others less moveable⁷. The more volatile Spirit an animal possesses, the weaker and shorter is its life, but the more fixed⁸ the Spirit is the longer is the life of that animal.

Another cause of a short life is superfluous humidity, but where there is less humidity, on the contrary more fiery Spirit, there is a lasting life; because the Spirit, residing in the volatile, is the life, but not the water or humidity. Therefore exercise is salutary, as it expels⁹ the superfluous oppressing

humidity and concentrates the Spirit.

Dry vegetables and such as are farinaceous are more wholesome food than such as are full of humidity. Likewise meat which is of a dry nature, such as all kinds of venison¹⁰, is more wholesome food than meat of tame cattle, which abounds more in humidity and water.

As soon as the life is gone from the animal, which life is a heavenly astral light, which animates the Spirit of life and causes it to act, the animal is dead, and fermentation succeeded by putrefaction¹¹ takes place immediately, yet with some difference, because the more the animal abounds in humidity the sooner it putrefies¹². We observe this in fish, which abound in humidity and therefore putrefy¹³ soon and are quickly reduced into their first principles.

Observe this well, it is the Spirit which operates and not the water, but the Spirit acts by means of humidity.

The stronger the Spirit or the element Fire predominates in the animal, and the less Water or humidity, the more active, stronger and durable is the animal.

If the animal has too much humidity or Water, the Spirit is suffocated, the animal is heavy, lazy, sleepy and inactive, and of a short life; but observe that, the spirit must have some humidity, by means of which he acts, and without humidity or Water, can do nothing; but this humidity must be in due proportion, not too much not too little, and this is exactly the same case with vegetables and minerals.

The beginning of all things was only Spirit and Water; the Spirit begun to act in the Water and produced all visible creatures. Thus this same Spirit in animals by means of humidity makes blood, flesh, cartilages and bones.

During the resolution this same Spirit as he formed by means of humidity, now by means of Water dissolves the subject and reduces it into watery substance and lastly into a watery Spirit, as it was at first.

It is remarkable in the animal kingdom and is of great consequence to a philosopher to mind, how quickly putrefaction¹¹ takes place in animals, principally in warm weather, as in a few hours the dead animals begin to smell most offensively; a sign of an inward radical dissolution.

The cause of this putrefaction¹¹ is the inward Spirit, the Spirit specificated in the subject, which resides here in the copious volatile Salt. (*In the volatile alkali¹⁴, which is the Sulphur*)

If a chymist minds this, he will be able to accelerate his operations.

There is no natural anatomy of things possible without putrefaction!¹¹ Many an¹⁵ artist arranges his putrefactions¹⁶, and wastes months and years, and does nothing.

If thy work will not putrefy¹³, go to the animal department; here thou seest how animals putrefy¹³ in a few hours or days; and as they putrefy¹³ so quickly themselves, they cause other things to putrefy¹³ along with them, accordingly as they are applied. This is the principle foundation of the whole art of chemistry; a key, which is capable to open the strongest locks of nature, whereby stones and metals can be volatilised.

FOOTNOTES:

1. membraneous membranous
2. cartilagineous cartilaginous
3. mucilagineous mucilaginous
4. matirx matrix
5. fetus foetus
6. leggs legs
7. mouveable moveable
8. fixt fixed
9. expells expels
10. venaison venison
11. putrifaction putrefaction
12. putrifies putrefies
13. putrify putrefy
14. alcali alkali
15. I added this word
16. putrifactions putrefactions

CHAPTER XXII

THE GENERATION OF VEGETABLES

VEGETABLE SPERM, DRY SEED

1. Which when resolved in the Earth becomes watery and vegetable Gur
2. Formation of the Root
3. Formation of the Stalk and Leaves
4. Formation of the Flowers
5. Formation of the Seed
6. Inuration and perfect coagulation of the Seed.

his Vegetable Kingdom is capable to dulcify the most pernicious poisons and corrosives, but not without the assistance of the animal department, which is nourished by the vegetable whilst the vegetable is nourished by the superfluities of animals, and thus one is maintained by the other.

The vegetable department is the true hermaphrodite and Janus, and stands between the animal and mineral.

With one eye it looks towards the animal and with the other towards the mineral kingdom and therefore it can become animal as well as mineral, according to the process of transmutation, either by nature or by art.

It unites intimately with the animal and inclines equally towards the mineral.

You see that plants and trees by putrefaction¹ become maggots and insects. wood is often petrified and becomes mineral.

All vegetables are generated from their own seed, which is influenced and enlivened by the astral Spirit; as soon as the seed is placed into the earth, as the vegetable matrix which is humid, nitrous² and saline, the seed is

humected or imbibed by rain or dew and resolved by the salts in the earth, the seed is opened, swells and becomes a soft mucilaginous³ substance, as appears: if we soak a seed in a Water made of Nitre and Salt, such a seed does swell and becomes mucilaginous³.

This mucilage is the immediate first matter of such a vegetable and ought to be called vegetable gur.

This gur is warmed by the central and solar heat, and the most volatile⁴ particles evaporate, whilst those more fixed⁵ and of a constringing power are coagulated into a stalk or stem, with tender branches and leaves, and the most fixed⁵ particles become the root; the less fixed⁵ becomes stalk and stem, and the most volatile⁴ become leaves. But in the beginning all these things are soft, full of humidity, delicate, weak and tender. (*and glutinous*)

The root is the magnet of the vegetable, which attracts food from the earth and out of rain or dew, and sends the attracted food upwards into the stalk and leaves, until the tender plant becomes a strong one or even a large tree. Its nourishment is nothing but Earth and Water. The Earth receives the subterraneous vapours, which ascend from the centre to the superficies of the earth for the nourishment of vegetables.

Water contains two universal sperms, Nitre and Salt. But there is more Salt than Nitre, because Salt is the magnet, which must attract the nourishing humidity from above and below.

These two salts are constantly generated from rain, dew and snow, as we have demonstrated in the beginning of this book and out of the subterraneous vapours as well as from the surrounding air; partly by art, when we assist with dung and animal superfluities; now accordingly as the earth receives much or little, it yields more or less fertility to the vegetables.

We will now speak of the universal nutriment, of dew and rain, and of the from thence proceeding Nitre and Salt, because all other nutriments derive originally from them and are reduced into them, into Nitre and Salt.

Salt as the more fixed⁵ principle of the universal nutriment is the mother and magnet, which itself proceeds originally from Nitre, as Nitre by the central and suns heat is constantly reverberated and fixed into Sea Salt, as we have told you in the beginning of our book.

This attracts the nourishment and is multiplied from rain and dew, and generates Nitre, which again is gradually fixed⁵ into Salt. Both salts are by means of Water dissolved and attracted or
Sucked in by the Root of the

Vegetable, which sends it upwards into the stalk; branches and leaves.

Nature feeds all its creatures by means of vapours, we see this in the atmosphere, how by the central heat vapours ascend from the earth and are carried upwards to the very extremity of the air, and afterwards are thickened and coagulated and descend again in showers and dew.

We see likewise how the subterraneous vapours in the mines settle and are coagulated into ores and metals, it is the same in vegetables and animals.

The roots of the vegetables attract only the most subtle⁶ spirits, in form of the clearest Water, which penetrates quickly into the stalk and leaves, is there coagulated into a gummy liquor and further into buds, leaves and branches.

There is a great difference in plants, as well as in animals. The willow tree and other watery plants attract much humidity, and for that reason their life is but short in comparison⁷ to the Fir, Cedar and Cypress, which attract less humidity but more sulphureous vapours and therefore live to a great age, and retain their green leaves during winter as well as summer⁸, their turpentine being for that same reason highly medicinal. Such are the Juniper Bush, Fir⁹, Oak, which have such small pores, that they attract but very little humidity, but only the most subtle⁶ sulphureous

spirit and therefore enjoy a long life; because the drier and more spiritual a creature is, the more durable is its life.

The ocean penetrates in numberless places towards the centre of the earth, from thence, after having deposited its Salt, the remaining light Water is by central heat converted into vapours; the most ponderous vapours settle in the earth and in the mines and generate minerals; the lighter vapours ascend and are attracted by the roots of plants and trees; the most subtle⁶ and most volatile⁴ penetrate through the superficies of the earth by invisible transpiration, although often visible in heavy dews, and are partly received by inspiration by man and animals, what is not wanted ascends still higher, and serves to regenerate the chaotic Water, which falls down again in rain, hail or snow.

I tell you that the general nutriment of vegetables is rain Water and dew, Nitre and Salt, subterraneous vapours, excrements of animals, and the putrid vegetables themselves serve to feed those that are living. We believe that the Fir tree is nourished mostly by subterraneous vapours.

Nature is never one moment idle, but labours continually without ceasing.

We have demonstrated formerly that in every earth and in all waters is Nitre and Salt. This Salt and Nitre is continually regenerated from dew, rain, air, from putrid animal and vegetable substances; and from below by evaporating subterraneous vapours. Salt is the magnet, Nitre is the chalybs, which is continually attracted by the Salt and by central heat and by reverberation of the sun's rays is continually converted into Salt. If you examine earth or water you will always find more Salt than Nitre, and so it must be, there must be more Salt, the magnet must be more in quantity and stronger than the chalybs, otherwise it could not attract.

If there was more Nitre than Salt, every Salt upon earth would be converted into Nitre.

Nitre is not attracting, but acting. Nitre is the agent, Salt is the patient.

All vegetables are magnetical and therefore attract constantly the celestial Nitre or universal sperm.

Nitre is a most airy, subtle⁶, spiritual and penetrating salt, which vegetables digest soon, but Salt is coarser and more fixed⁵.

The spirit of Salt is balsamic, which can preserve all things. Nitre is a volatile⁴, corroding, penetrating, generating and putrefying¹⁰ Salt.

EXPERIMENT

Dissolve pure Nitre in rain Water, with this solution water the root of an apple or pear tree 5 or 6 times in the spring, and your tree will produce that same year abundance of fine fruit, but next year, you will hardly see any on that tree, nay if the tree is not strong and healthy it will gradually begin to perish; but if you take Nitre 1 part and Salt 2 parts and melt them together in a Crucible, and then dissolve that Salt in sufficient quantity of rain Water, and pour that Water to the root of the tree, you will have fine fruit in abundance without detriment to the tree, and this every year, if you pour such a solution 3 times in the spring to the root. The cause of that wonderful fertility is simple. Vegetables attract the Nitre very greedily and abundantly, but the Salt on account of its greater fixicity¹¹ they can not digest so soon. Now as Salt predominates over Nitre in the Earth

and is the magnet, it attracts the celestial Nitre from rain and dew; the vegetables receive this in due proportion, and the Salt fixes partly the attracted Nitre into Salt, by the central heat and sun beams, and thus the magnetical power and quality is increased, which by Nitre alone is diminished and even destroyed, this is the true reason.

In order to prevent all the Nitre being converted into Salt, nature sends down in abundance the volatile dews and rains, particularly after long droughts¹², whilst the Nitre or sperm in the earth is already too much reverberated and fixed by such a continual heat, then the copious volatile showers bring fresh volatile incorporeal nitre Spiritual Nitre, which is now eagerly attracted by the magnetic fixing Salt.

(Baron de Wellig a most profound philosopher says: that sea Salt is the genuine magnet to attract the universal Fire of nature from the moon and stars¹³. We find the Baron's doctrine here fully demonstrated and confirmed. Baron de Wellig says that Sea Salt ought to be deprived of its Acid by treating it with Quicklime viva in the Crucible; further that it must be volatilised, so as to lose¹⁴ totally its cubic crystalline earthly shape, but must shoot into thin, transparent, long laminae or fibres, like alumen plumosum; when you get it thus far, says the Baron, you possess then truly the universal mercury in forma sicca, wherewith Gold can be radically dissolved and vitrified into a Glass. I suppose in the Crucible, Via Violenta!)

Where the alkaline¹⁵ Salt predominates, which is the genuine principle of minerals, nature generates stones, sand, minerals, but no vegetables, as Salt alone without the celestial and terrestrial Nitre causes sterility in respect to vegetation.

The earth is never entirely void of Nitre, except it be in certain deep sandy or rocky soil, and although the continually descending celestial Spiritual Nitre is constantly fixed by the magnetical Salt, yet it is not all fixed at the same time, but gradually; therefore there remains always a sufficient quantity of volatile Nitre, which gradually unites with the fixed⁵ and corporeal Nitre, and this again is attracted by the Salt, so that the one is always the others magnet.

Thus you see the generation of vegetables as much as this treatise would permit.

As I have frequently observed that the so called Lapis dulcis is given by physicians to cure inveterate aguer, fevers and other chronic diseases, I will here communicate a true natural process to dulcify the Lapis dulcis, that it may be administered safe and without danger; as it is in itself a corrosive poison.

DULCIFICATION OF THE LAPIS DULCIS

Reduce the Lapis dulcis and reduce it to an impalpable Powder, dissolve this Powder in a sufficient quantity of our radicated vinegar, filter the solution, and in B: Vap¹⁶: distil¹⁷ the humidity off until there remains a thick red Oil,

like honey. Weigh this substance. Now take of our alkalis¹⁸ S.V.¹⁹ 4 parts to 1 of the Oil, pour this upon it and distil it from it again in B: Vap¹⁶., repeat this operation²⁰ 3 times, taking each time 4 parts of fresh alcohol.

The 3rd time you may leave it like a ruby red Oil, or you may distil until it is perfectly dry, which will be a pleasant sweet saline red Powder, perfectly safe in all chronic diseases and of infinite virtue to remove them, if taken from 1, to 2 or 3 grains every 24 hours.

One grain of this dulcified stone possesses more virtue, besides its safety, than a Dram of the crude, which although it has performed many cures, yet has also destroyed many.

PROCESS FOR THE LAPIS DULCIS
(from Professor Kiel)

p:154. Take good crude Antimony²¹ and white Arsenic. Each separately²² ground into a subtle⁶ Powder, equal amounts of each 2 Ounces, or Q.V., well mixed; put it into an Earth Retort which hang over a naked charcoal Fire in a wind-furnace; give a gradual Fire, until the bottom of the Retort becomes red hot, apply a receiver to receive the dangerous poisonous vapours. Increase your Fire and keep the bottom of the Retort red hot during 10 or 12 hours time, that the Antimony²¹ and Arsenic may be kept constantly in fusion. Then let the Fire go out gradually, when all is cold, break the Retort and you will find the Arsenic red like a coral and fixed⁵ above the Antimony²¹, which two are easily separated, because during the process the Arsenic flows upon the Antimony²¹, extracts its golden Sulphur, and is no longer common Arsenic, but fixed Arsenic united to the Sulphur Sulphur Antimon²¹ii auratum.

Its use (*says Professor Keil*) may be learned in Aurea Catena Homeri p: 150 as well as its dulcification, which is of great moment. thus far Keil.

(*Aur: Cat: Hom: does not give the process of the Lap: dulcis, only its dulcification*)

If you are at a loss in sublime chemical operations, take the subject wherein all the powers of nature lay concentrated, which is MAN, who contains the powers and virtues of the whole animal creation in his centre; this centre is to be found 1/ in human blood, 2/ in the saliva, 3/ in the Urine, 4/ in the excrements, yet with some distinction. Sapienti Sat!

In the vegetable kingdom in the wine and its essential Salt the crude Tartar, all the powers of the whole vegetable creation are concentrated.

In respect to the mineral department, in native alum are concealed all the white minerals and in vitriol all the red minerals, if all these do not satisfy thee, go to universals to rain Water, dew, Nitre, Salt; Spirit of Nitre gives thee concentrated universal Acid, and Spirit of Sea Salt a universal alkali²³. Here is a vast field for study!

To oblige the lover, I will here teach him how to reduce Gold into its first matter. Gold is generated from 1. Vitriol, 2. Sulphur, 3. Arsenic, or 3. Mercury and 4. Marcasite²⁴. Now if you wish to reduce Gold and bring it back into Vitriol, you must force it back by these very same first principles of Gold, by whose means it became Gold.

Take Lapis arsenicalis i.e. Lapis Dulcis, (*he means Lapis de Tribus*) which is made of Sulphur, Arsenic and Antimony²¹ equal parts of each melted together into a red brittle massa.

Take of this powdered²⁵ Lapis arsenicalis 1/2 an Ounce and of fine pure Gold 1 Ounce; melt first your Lap: arsen: in a gentle heat, then let your Gold glow red hot and then put this red hot Gold into the melted mass, and the Gold will immediately dissolve therein and unite therewith.

This mass being cold is brittle, which must afterwards be reverberated with common²⁶ Sulphur 5 or 6 times, until your Gold is become an opened crocus, like a reverberated crocus Iron.

This solar crocus is easily dissolved in every concentrated acid.

Evaporate part of the solution and the remainder will shoot into a Vitriol of Gold. Antimony²¹ is a noble Marcasite²⁴ and its minera or ore always gives a few grains of Gold and Silver.

We proceed to the mineral department concluding with the vegetable.

FOOTNOTES:

1. putrifaction putrefaction
2. nitreous nitrous
3. mucilaginous mucilaginous
4. volatil volatile
5. fixt fixed
6. subtil subtle
7. comparaison comparison
8. sumer summer
9. firr fir
10. putrifying putrefying
11. fixity fixicity
12. draughts droughts
13. starrs stars
14. loose lose
15. alcaling alkaline
16. This refers to a Vapour Bath or Balneum Marie
17. distill distil
18. alcalised alkalised
19. Spiritus Vitae
20. opperation operation
21. The symbol which appears in the draft is a . Some authors give the meaning of this symbol as being Borax, but it is likely that what is referred to here is Antimony and that the individual(s) who transcribed the draft copy failed to recognise the difference between the synbol for Borax and Antimony
22. separatily separately
23. alcali alkali
24. marcasit marcasite
25. poudered powdered
26. comon common

CHAPTER XXIII

GENERATION OF MINERALS, OUT OF WHAT PRINCIPLES THEY CONSIST (Nitre and Sea Salt)

1. Their Spirit in form of vapours resolve a suitable Earth
2. become Vitriol and Mineral Gur
3. then Mineral Sulphur
4. then Arsenic
5. then Marcasites¹
White and Red
² Cobalt, Bismuth, Antimony
6. then Metals
White Red
Lead, Tin, Silver Iron, Copper, Gold
Mercury
by art become Glass³

PROCESS FOR THE REDUCTION OF GOLD VIA SICCA ET HUMIDA

he common⁴ principles of metals are: volatile, Acid, and alkali⁴; anima, Spirit, corpus, Fire, Air, Water, Earth, Mercury, Sulphur, Salt.

In the primordial chaotic as well as regenerated Water, nay in all Waters and all Earths, that is in their centre are found two different Salts, being the corporified universal Spirit of nature, the male and female universal sperm, so often mentioned, Nitre and Salt, which are the first universal matter of all things, not yet specified. These two Salts are by vulgar chemists called mineral, but wrongly. They are found in the 3 departments of nature as well as in all universal unspecified subjects.

Salt and Nitre is proper for food for animals, vegetables and minerals, yet with some distinction of a weak or of a more concentrated state, they are either more or less proper for one or another department of nature. We say that Nitre and Salt are homogeneous⁶ to all sublunary creatures as all creatures proceed from and are nourished by those 2 Salts; but they are differently disposed for the animal, differently for the vegetable and differently for the mineral kingdom.

Minerals are generated from an acid or corrosive vapour, from a strongly fermented acid Nitre and Salt, and from a subtle⁷ Earth dissolved by such a vapour.

The more such an Earth is subtilised⁷ by those Nitreous Saline vapours, the purer the metal is, which is produced in success of time. It is well known that pure Air is nitrous⁹, it is known that the ocean is salt, and that all waters contain Nitre and Salt.

If the parts of the macrocosm are saline in the circumference, more or less, the centre of the macrocosm must be infinitely¹⁰ more so, because from the centre and central vapours salts and mostly fixed¹¹ Salts are copiously generated.

The central vapours are sublimed upwards from the centre to the circumference; the thickest, strongest or most fixed¹²; settle on the subterraneous stones, rocks and earth, and become corrosive Water.

The more volatile ascend to the superficies of the earth into the roots of vegetables; the most volatile ascend into the Air and are partly received by animals, but the greatest part of them ascend still higher and cause dews, mists, clouds which are regenerated by circulation and fall down again in rain, hail or snow. Such vapours are saline, because the centre of the earth is Salt and Fire, and by fermentation and heat the Salts are resolved into Water and vapours and ascend upwards.

The nearer such vapours are towards the centre, the more corrosive they are, as by sublimation they must leave a vast quantity of saline particles behind them. The further from the centre the weaker and milder those vapours become; as they depose the greatest part of their corrosiveness on the subterraneous rocks and Earths. This corrosive attacks the earth and dissolves it gradually, assisted by succeeding¹³ vapours of the same nature. This corrosive being a volatile¹⁴ acid saline Spirit by dissolving the Earth is thereby destroyed and with the dissolved Earth becomes corporeal; vitriolic or aluminous according to the nature of such an Earth. The Earth is dissolved and the Spirit is coagulated.

What the corrosive has not been able to dissolve totally, becomes unctuous and is called mineral gur. This gur is found in every mine where the metals are not yet come to perfection, and is the first and nearest matter of Sulphur and Arsenic. Sulphur and Arsenic are formed gradually into red or white marcasitical ores and further into red or white metals, all by succeeding corrosive vapours and by fixation.

The mineral unctuous gur, which is like butter, extremely¹⁵ corrosive and of various colours is by the continually succeeding corrosive vapours subtilised⁷ and dissolved more and more, and the more this unctuous gur is subtilised⁸, the more corrosive is fixed¹¹ therein, and by this process of nature the gur becomes sulphureous and arsenical or mercurial.

Note here that Arsenic is a subtle⁷ dry mercury for the formation of the white metals, whilst Mercury is a fluid arsenic for the formation of the red metals chiefly. (*Modestin Fachs and Tugel believe Arsenic to be unripe Silver, and Silver to be fixed¹¹ Arsenic. Tugel confirms it by experiment.*)

Lead from Mercury Iron from Mercury
Tin from Arsenic Copper from Mercury
Silver from Arsenic Gold from Mercury
Mercury from Arsenic

The above sulphur and Arsenic are more and more maturated into marcasite¹⁶, and lastly into metal. The mineral unctuous gur has no rest, because the continually ascending succeeding vapours work upon it constantly, and the more such corrosive vapours penetrate it, the more fiery and sulphureous it becomes, and the more it increases in bulk and swells, whereby it expells the humidity and becomes drier and drier and lastly loses¹⁶ its sulphureous nature and becomes arsenical or mercurial, which has proceeded from the sulphureous acid, and this arsenical subject burns not but yet remains extremely¹⁵ volatile.

This volatility is by the natural central heat of the earth gradually fixed and coagulated into white or red marcasite¹⁶, accordingly as the sulphureous or arsenical vapours predominated, it becomes either Antimony, Bismuth or Cobalt etc, etc.

If this digestion by terrestrial central heat is sufficiently powerful, such a marcasite¹⁶ is partly or entirely fixed into a red or white metal, whose purity depends on the purity of the first corrosive generating vapours and on the purity of the matrix; but if that central heat is too weak or other impediments intervene, the subject remains marcasite¹⁶ or even goes no

further than Sulphur or Vitriol ore.

The lover of mineral productions is to observe here, that when nature is advanced as far as to have accomplished the Sulphur or Arsenic ore, the subject is no longer in solution, as the miners well know, but exsiccation, coagulation and fixation begins by the dry way, as the miners call it, when they say: nature is dissolving 'p nature is coagulating and fixing 'p. The success of nature's operations in the mines depends on the corrosive androgynal vapours and the purity of the dissolved Earth. If such an Earth gets plenty of corrosive the subject becomes more and more fusible, if but little or not enough, the subject remains wild and stubborn and unfusible. The purer the earth or stone is, the more noble will be the production of nature. If the earth is coarse a coarse metal is generated, such as Iron, Lead, etc.

The weaker afterwards the digestion and central heat is, the less the sulphureous or arsenical subject is exsiccated, coagulated and fixed, in such a case Vitriol, Sulphur, Arsenic ores Antimony, bismuth, cobalt remain, and nature can go no further. Intelligent miners know and confirm this.

If the digestion and central heat is unequal and too strong in the beginning, the earth is dissolved, but not sufficiently volatilised, but on the contrary is coagulated and fixed too soon, and proceeds towards metals before the right time, and thus fixed¹¹ embryonated Sulphurs are generated, such as native bolus, hematites, emeryl, magnet ore, calamine .p.

But if the digestion is in the beginning too weak, the work begun also must remain imperfect, because it wants a stronger degree of central heat, and thus the subject remains as it was commenced, volatile and open, such are Vitriol ore, Sulphur ore .p.

But when nature is enabled to keep an equal degree according to the 4 times of the year, winter, spring, summer¹⁸ and autumn, she then generates by moderate corrosive androgynal vapours the noble metals, such as Gold and Silver, and the less perfect such as Iron, Copper, Lead and Tin.

Note also that there is as much variety in mineral productions, as there are various vegetables and animals, because one Vitriol is not exactly like the other; one Copper ore differs from the other, as well as the metals are not all equally pure nor equally ductile.

Some Gold is finer and of a deeper ³ than other Gold; some Silver is purer than other Silver. Some Copper is by nature adulterated with Iron; most Lead contains Silver.

The earth and stone is the matrix the basin and vessel of minerals, wherein they are generated; the corrosive vapours or extended spirits of Nitre and Salt are their first cause, food and nourishment; vitriol or the vitriolic gur is the root, Sulphur or Arsenic the stem, marcasite¹⁶ the flower and blossom, and metal the fruit and perfect production.

That nature forms Vitriol before she makes Sulphur or Arsenic is easily proved, if you elixivate any corrosive unctuous gur, filter and coagulate, you will always obtain a Vitriolic Salt according to the nature of the Earth.

I call it Vitriol, not that be a common green Vitriol, such as is bought at the druggist's, but because it has a vitriolic nature, taste and Spirit.

That after the Vitriolic gur, Sulphur or Arsenic is generated appears by chemical anatomy, as the acid vapour is forced over first of all. Near the white metal, such as Lead, Tin and Silver but little burning Sulphur is found, but great quantities of Arsenical ores. On the other side near the red metals, such as Iron, Copper, Gold sulphur or sulphureous ores abound and little or no Arsenic. If you proceed in the above distillation per Retort, after the acid vapours are come over, flowers of Sulphur are sublimed, then ascends the Arsenic, and volatile¹⁴ marcasite¹⁶ whilst the fixed¹¹ marcasite¹⁶ flows into a metallic¹⁸ at the bottom of the Retort.

That marcasite¹⁶ is generated from Arsenic, appears also by chemical anatomy.

Antimony and Native Bismuth sublimed into flowers, such flowers are arsenical and volatile, and possess the nature and quality of Arsenic.

That the metal is generated from the marcasite¹⁶ by a long fixation appears from this, that every marcasite¹⁶ yields a grain or two of Gold or of Silver, or more of inferior metals.

Many authors have written that the Vitriolic gur be the first matter of metals, others say that Antimony is the root and mother of the metals, this has caused much error; we have sufficiently explained how these sentences are to be understood.

Every thing proceeds from Nitre and Salt, and every thing in its last resolution returns to Nitre and Salt. In the centre of the earth these 2 salts are found in a mixed state, and by central heat are sublimed upwards as a volatile vapour, and as this vapour is nitrous⁹ and saline, I call it the Aqua Regis of the macrocosm, the mineral universal dissolvent.

The superfluous humidity is the instrument of the universal Spirit, which excites that Spirit to act, because he cannot act in dryness as he does in humidity. For that reason, on account of their superfluous humidity animals and vegetables are subject to perpetual changes. They are hardly come to perfection, but they begin to perish. Therefore the ancient philosophers have rejected animals and vegetables, and have looked for the balsamic universal Spirit in minerals where he is found concentrated abundantly, and every fixed¹¹ principle in every mineral is universal Spirit; and as they saw that amongst minerals some are less fixed¹¹ and some are more, they have chosen the most fixed¹¹ such as Gold and Silver, and they prepared their medicines for long life from them. Yet there is no necessity to go to minerals, vegetables nor animals. Urine and human

excrements are full sufficient to prepare the most glorious medicines, and possess the same universal Spirit as Gold and Silver. Separate only the superfluous humidity and reunite the pure principles, and you will obtain the treasure of health.

We will give you here a rule, whereby you may learn to know minerals and metals, which of them have any superfluous humidity, and which have not, which of them be highly fixed¹¹ or not, which of them stand in the middle nature, and lastly which of them are yet of an acid nature, or which are alkaline²⁰

GENERATION OF METALS

Take an ore or mineral, which sort you like, and dissolve it, try a corrosive Acid and a corrosive alkaline²⁰ menstruum, take those which we universally recommend from experience, the Spirit of Nitre or Aqua Fortis for an acid, and the Spirit of Sea Salt for an alkaline²⁰ menstruum, and the two united equal amounts of each for our Aqua Regis or mixed solvens.

Observe now: such a mineral either as your Spirit of Nitre or Aqua Fortis will dissolve, judge that its acid principle is as yet open and not yet alkalised²¹ or fixed¹¹, as you will find by Silver and Lead.

Note that like dissolves its like, *similis simili gaudet*, or like loves its like.

But such a mineral or metal as cannot be dissolved by the acid menstruum, but wants both the acid and alkali⁴ both, or the mixed²² solvens, judge that to be fixed¹¹ and alkalised²¹.

The acid principle in such a mineral or metal is fully saturated, alkalised²¹ and fixed¹¹, and must be excited and enlivened by its equal a spiritualised alkali⁵, and must be adapted to the acid nature, in order that it afterwards may be opened by the acid and thereby be reduced to its first Vitriolic nature.

Such metals as are soluble by the acid as well as alkaline²⁰ menstruum, which are Lead and Tin you may call androgynal metals. Because their fixation and alkalisation²³ is only begun, but not completed²⁴ so that they are partly acid and partly alkaline²⁰ for that very reason they are soluble in both solvents, such are also Iron, Copper and Mercury. Tin is better dissolved in the mixed solvens, the Aqua Regis, and Lead likewise.

All minerals have their origin from the universal Acid rendered corrosive by circulation and fermentation in the earth, this, by digestion and exsiccation is gradually alkalised²¹ and fixed. According to such an acid and alkali⁵ manage your operations, and you will soon learn and know more than all the Mercurialists, Sulphurists and Vitriolists.

That metals are reducible into Sulphur, Mercury and Salt I allow, but that they should immediately proceed therefrom, I cannot find.

I find no running Mercury in the mines, near the metals, but well in¹⁹ ore. Sulphur and Vitriolic Salt I find in most ores, but not in all metals. Few artists comprehend the secret meaning of Sulphur, Mercury and Salt, our ancestors have understood these terms very differently, and meant thereby the principles of ores more than of metals. Few men consider that the mineral kingdom is naturally and must be entirely corrosive; it would be impossible to the universal Spirit to generate minerals and metals without corrosiveness. Some again think, nay it is the wrongly established

method of practice in physic, that they must administer mineral mercurial, or metallic preparations, such as they are, without previous dulcification; they do not consider that the mineral department is to the animal naturally corrosive and poison; they do not consider that nature has placed a partition between the animal and mineral, which is the vegetable acid and the vegetable burning Spirit

This they entirely forget and think it useless, and they do more mischief than good. Our process of dulcifying the Lapis dulcis is a general rule for dulcifying every mineral corrosive medicine.

That the acid, if in too great quantity, makes only volatile¹⁴ ores, can be demonstrated by Experiment p.

EXPERIMENT

Take chalk or Quicklime vive in fine Dust, pour gradually and cautiously upon it a small proportion of Spirit of Nitre, of Vitriol, of Sulphur, or of Sea Salt, distil the corrosive off to dryness, with a strong heat, let²⁵ the Caput Mortum glow in a Crucible, and it will become a styptic Earth, and the

Acid fixes itself with this Earth, chalk or Quicklime. Pour gradually fresh corrosive Acid upon this Earth, and distil it off again with a strong heat, glow your Caput Mortum again, as before, in a Crucible, and you will find that the more Acid you fix upon your Earth, the more fusible it will become, until after several such like operations, it will flow like wax.

The artist is to note, that the stronger and the more copiously the acid in the mines, as well as by art, works in the earth, the more such an Earth is exsiccated, the more such an acid gets alkalised²¹ and fixed, becomes fusible and concentrated, and more and more ponderous.

At first it was Nitre and Salt, then it becomes Sulphur and lastly fixed¹⁰ Mercury or fixed Arsenic; and as²⁵ this Mercury or Arsenic was at first nothing but a volatile corrosive vapour, it becomes fixed¹¹ and ponderous, the more acid becomes alkalised²¹, and the more it descends towards its final fixation, the more its nomination is changed; first this self same subject was a corrosive Vitriolic gur, then became Sulphur and Arsenic or Mercury, then marcasite¹⁶ and lastly a metal. Out of the fixed¹⁰ acid is generated a Mercury or Arsenic, as appears in all marcasites¹, which Arsenic or Mercury can be demonstrated in the form of a fixed¹¹ Dust, and ought to be called precipitated Arsenic or Refined Mercury.

If you precipitate Mercury vivum with an acid, the Mercury becomes such a spongy calx, but as it has not sufficient proportion of sulphureous acid, nor of fixed¹¹ fusible Arsenic, it becomes in its reduction a glass.

In this glass is hidden the most fixed¹¹ metal, the best tinging Sulphur, who has lost its fusible acid. The artist should take great notice of this and think night and day how he may add two things, viz: 1/ a mercurial fusible subject, 2/ Something to precipitate with, in the Crucible; Lead is full of Mercury and is the noblest subject for the first purpose, to reduce the fixed¹⁰ Dust into metal; but its Mercury must be strengthened, or otherwise it is not fusible enough. The Mercury of Lead must by an addition of its like be made into a fusible glass, which must be so fusible so as to melt like wax over a Candle. The subjects which precipitate in the dry way in fusion, are known enough, Iron precipitates Copper, Copper precipitates Iron, Copper precipitates Silver and Lead, Silver precipitates Gold and Tin, Mercury precipitates Silver and Silver precipitates Mercury. But you must not take the fine metallic bodies, but their excrements or scoriæ; because

the fine metallic bodies do not precipitate in fusion, but unite with other metallic bodies, when added. What these excrements or scoriæ are, consider with great attention; they are easily found and are to be bought at every druggist's shop, and at the mines they are thrown away as worthless, think of this and apply it to your purpose.

(I believe these words are of the greatest moment for short labours in the Crucible, I have many times considered them, but must confess that I do not yet comprehend the authors meaning sufficiently so as to work here after him and by his instructions. Does he mean that the scoriæ of Copper precipitate the tinging Sulphur out of Iron united to glass of Lead? is Lytharge, which is Lead reduced to ashes, an excrement or scoria of Lead? Is it proper to precipitate with? or does he mean Sulphur or Arsenic? I am lost here!)

I will teach you here by experiment how to make a metal, what sort of metal it will be I cannot ascertain.

EXPERIMENT

Take pure white river pebbles, glow them several times red hot, and extinguish them in Spirit or Sea Salt and Spirit of Vitriol equal amounts of each, until they become a Dust; put this Dust into a glass body, weigh your Dust, and pour the same weight of Aqua Regis upon it, which is to be made of 1 part Aqua Fortis and 3 parts Spirit or Oil of Vitriol, or of Sulphur, mixed; digest this in Sand for 3 or 4 Days, then distil the Aqua Regis off until there remains an Oil. Set this in a cool cellar, and you will obtain partly Vitriolic crystals, partly a subtle⁶ Earth swimming about like a film.

Now you have obtained the gur and Vitriol, place this again over the Fire in hot Sand, and distil all the humidity from it with strong Fire, until the Caput Mortum melts together into a fusible stone, which will be as brittle as Sulphur, and if you throw a little of it on burning charcoal, it burns and smells like brimstone.

Reduce this stone to Dust, imbibe this Dust with Aqua Regis, but add no more Aqua Regis than what is just sufficient to dissolve your Dust, and no more, or you would volatilise your Dust, and it would come over in the form of a liquor, if you were²⁷ to add too much Aqua Regis.

Distil your Aqua Regis from your Dust by a strong heat at the end, so that the Dust may melt in the bottom of the stone Retort, as it did before. Powder²⁸ this stone, when cold, and put it into a glass body, pour distilled²⁹ rain Water upon it, and place the body in a gentle warmth to digest, let it stand a whole month, and a glittering metallic Earth will be precipitated to the bottom, which will gradually become marcasitical like small sand.

Put this precipitated Earth into a Crucible with equal amounts of each calcined, extinguished and pulverised river pebbles, lute the Crucible and cement it by a graduated Fire, so that the last 4 hours the Crucible may be kept red hot.

When cold, break the Crucible, take the massa, reduce it to Dust, boil it on a test with Lead, copel it, and you will find a grain of either Gold or Silver.

If you seek for riches by this experiment I promise you, you will fail, it is only given to you to demonstrate to you the operations of nature. It is true that nature wants no furnaces, glasses nor Crucibles; but procure me central heat, the stony vapour I will find, and give me the corrosive vapour, and time enough, I will procure you the generation of metals.

You say: why do you take pebbles and not any other Earth? Does nature form metals from pebbles? I thought the pebble was vessel and not the matter of metals? I answer:

Very few chemical lovers understand the nature of the pebble (*Silex*) if they did, they might sooner arrive at the desired end. (*ref. Tugel & Glauber re: liquor Silicis*)

The pebble is the nearest subject to Lead, as well as to Gold, because the pebble is mercurial alkalised²¹ viscous Water, a mineral gluten, which resists every Fire, and deserves to be called the Mercury of metals, wherein nothing is wanted but an acid or Sulphur to render it metallic, it is the fixest fixing subject.

Give to the pebble a metallic tincture or as they call it a Mercury in fusion, and you will find how kindly the pebble receives it and unites its body therewith most intimately. If you give more Sulphur to the pebble, it forms at last a ¹⁹, which ³ if you copel, you will find the grain of fixed metal, which the pebble has generated by its fixing power.

If you wish to make use of the pebble in our art, for the violent way, you must augment its fusibility by its equal; without that, the pebble would require too strong a heat to cause it to melt.

(*Lead, its equal, renders it of easy fusion*)

Therefore, we repeat it, augment the fusibility of the silex with homogeneous⁶, equal and easily fusible subjects, so that the silex may flow therewith, easy and fixed¹¹, like unto a fusible Salt; then the artist will attain to great things, and will be able to fix volatile³⁰ subjects and to reduce fusible powders³¹ into a metallic nature!

But with the silex it is: in metals, with metals, and by metals.

Take any ore, which you please, Lead ore, Copper ore, Iron ore etc. examine the ore, as we have taught you, and consider the products, the first, the middle and the last, and you will meet with various subjects, humid and dry, volatile and fixed¹¹ subjects, subjects of easy fusion, others of hard fusion, according to the nature of your ore or metal, as for instance, Lead and Tin ores are of easier³¹ fusion than Iron and Copper ores, Gold requires a most intense heat to melt it, but Silver stands between Copper and Lead in respect to fusion.

The artist must consider the degree of fusibility in the silex. If it is of too hard fusion, he must add a subject which is by one degree of easier fusion.

If this mixture is as yet too hard to melt after such an addition, add still more of the easy fluxible subject, until he has obtained a fusion agreeable³³ to his intention for his work, and by doing so, he will find the glassy seal of Hermes, which prevents the volatile Fire or Sulphur to escape from the bottom of the Crucible.

Such a seal is not only the lock to lock up or secure, but also the bond to bind and fix what is volatile.

The pebble is a glorious subject, exalted by nature above Gold in fixicity³⁴, and is the beginning and foundation of the diamonds constancy and durability, because it is a pure fixed¹¹ Water, a permanent Water, because it flows in the strongest heat like an Oil, incombustible, nature has

carried it to the highest perfection. Nature does not go beyond vitrification, but retrogrades after that; art also, in imitation of nature cannot go beyond vitrification, after which we must return to the beginning.

We recommend the silex to those that wish to fix volatile³⁰ subjects quickly.

In the pebble and its adherent degree as well as in rock-crystal, which is nothing but a transparent pebble, is and lays hidden the basis of all fixicity³⁴

Yet we do not intend here the crude pebble, but we mean the pebble after various previous preparations, according to the various intentions of the artist.

The pebble operates differently in crude state, differently when reduced to a Water or Oil, differently when reduced to a Salt, and differently when reduced to an easy fusible glass.

The pebble, according to its various preparations, volatilises the fixed¹¹, and fixes the volatile, as well as nature does herself, but much sooner.

If you understand nature, you may advance or retrograde natural subjects, as you like. whosoever understands the beginning of minerals and metals, he may easily retrograde them into marcasite¹⁶, the marcasite¹⁶ into Arsenic or Sulphur, the Sulphur into Vitriol, and the Vitriol into a corrosive vapour or first matter, and then advance or exalt such a vapour into Vitriol, that Vitriol into Sulphur, or Arsenic and marcasite¹⁶, and further into metal, and even into a tinging glass.

That you may reflect on it, I'll give you

AN EXPERIMENT

Suppose you wish to retrograde a metal, (*which is already refined by several fusions and separated from the ore and brittle principles*) into a marcasite¹⁶, you must add such principles as the metal has lost, when it is melted out of the ore, and these principles must be added in the same order reversed as they were separated, and thus you may easily retrograde the finished metal into an ore, marcasite¹⁶ etc. Such as it was in the mine.

In the melting or refining, the metal lost the marcasite¹⁶, Arsenic, Sulphur, Vitriol and Spirit of Vitriol.

Now if you wish to retrograde a metal into marcasite¹⁶, you must add its own marcasite¹⁶ or such a one as is homogeneous⁶ to it; and as, in the mines, the marcasite¹⁶ exceeds the metal in weight and quantity, before refining, you must likewise add more parts of marcasite¹⁶ than you have parts of metal.

EXPERIMENT

Take your metal, add a marcasitical¹⁹ or a simple marcasite¹⁶ 2 or 3 parts, and melt them together and you will have a brittle mass.

These united add Arsenic, then Sulphur, and when they are united by melting, add Spirit or Oil of Vitriol if a red metal, or Spirit of native alum, if a white metal, and the Spirit of Vitriol or Spirit of alum exceeding in quantity 2 or 3 times, retrogrades your subject into Vitriol, which it was in

the beginning, and when you have it thus far, distil your Vitriol by Retort into a corrosive vapour, and volatilise also the Caput Mortum; this corrosive vapour by digestion will separate a red fluid Sulphur, a mercurial white Spirit and Salt.

These 3 principles reunited and fixed by distillation and cohobation produce a ². Basilus has told us so, positively, that Iron and Copper retrograded into Vitriol make the Stone of Philosophers Via humida, and we know it to be

true. Thus the last is become the first, and the first becomes the last. You must mix the metal with its Sulphur, Arsenic and marcasite¹⁶. When these are united, give to the metal its stony matrix (*Silex*) either equal amounts of each or exceeding in quantity, melt this together, and it becomes a glass. (*for an Exper. melt fine Gold 1. part with Lapis de Tribus or Lapis arsenicalis 3 parts as on the margin; melt this mass with a pebble or flint glass equal amounts of each or 2 parts made more mercurial and more fusible with lead; and try whether this glass will tinge*³⁵?)

Observe, when you want to retrograde a metal into Vitriol and corrosive vapours, that a greater quantity of the volatile must be taken, in order to volatilise the fixed¹¹. But when you want to fix and to vitrify, you must take a greater quantity of fixing principle and lesser quantity of the volatilised metal, or you labour in vain.

If I want to fix, I must not overload the subject with large quantities of volatile; but if I want to volatilise, I must not take so much fixing principle, or I produce a contrary effect, to what I intend.

I have seen those that wanted to unite Mercury vivum with Gold or Silver, and took 7, 8, and more parts of Mercury to 1 of Gold, and they did not see that they operated contrary to nature! If they had taken 12 parts of Mercury to 1 of Gold or Silver the Mercury would have been fixed, although it is no intimate nor radical union. Because there is here a medium of union wanting!

They should look for such a medium. One metal does and cannot enter into a radical union with an other without their medium of union; this medium they have lost at the melting furnace, near the mines. Go there and look for it, or take its like.

Suppose you were²⁶ to melt Gold with common⁴ Sulphur, which are two extremes, you will find that the Sulphur will soon forsake the Gold; but if you take the proper medium, viz: Arsenic and marcasite¹⁶ and Sulphur, and treat the Gold therewith, in the Crucible, you may reduce the Gold³⁶ to a volatile dust, or Quicklime. There are mediums enough. For the red metals have we not the Vitriol? The yellow and red Arsenic, ³⁷ Antimony and gold marcasite¹⁶? For the white metals have we not alum, white Arsenic and bismuth? From these, learn to be wise!

In this mineral department you find every convenient principle to fix or to volatilise, but proceed by intermediate degrees, not from one extreme³⁸ to the other, as this and every department of nature has got a principle of fixation within itself, but if we want to fix, we must presume to unite the most volatile

with the most fixed¹¹, but we must observe the intermediate degrees. Then you will attain the desired end, the wished for Quintessence and ³.

We conclude wishing the chemical lover every blessing and success to his philosophical labours.

FOOTNOTES:

1. marcasits marcasites
2. I cannot find this symbol in any Alchemical work and therefore cannot give a meaning
3. This is the same symbol as in the Title chapter
4. comon common
5. alcali alkali
6. homogenious homogeneous
7. subtil subtle
8. subtilised subtilized
9. nitreous nitrous
10. infinately infinitely
11. fixt fixed
12. fixest most fixed
13. succeding succeeding
14. volatil volatile
15. extreemly extremely
16. marcasit marcasite
17. looses loses
18. sumer summer
19. I cannot find this symbol in any Alchemical work and therefore cannot give a meaning
20. alkaline alkaline
21. alcalised alkalised
22. mixt mixed
23. alcalisation alkalisation
24. compleated completed
25. I added this word
26. us as
27. was were
28. poudet powder
29. distilled distiled
30. voaltile volatile
31. pouders powders
32. easier easier
33. agreable agreeable
34. fixity fixicity
35. ting tinge
36. I have inserted this symbol where in the draft copy there was a space and this symbol appeared to be appropriate.
37. I cannot find this symbol in any Alchemical work and therefore cannot give a meaning
38. extreem extreme

