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**FRATER ALBERTUS**



PRAXIS SPAGYRICA PHILOSOPHICA

P. R. S.

DKD 9961



PRAXIS SPAGYRICA  
PHILOSOPHICA

*or*

PLAIN AND HONEST DIRECTIONS ON  
HOW TO MAKE THE STONE

*by*

*Anonymous*

TRANSLATED INTO ENGLISH  
FROM THE ORIGINAL GERMAN  
FIRST PUBLISHED IN LEIPZIG

ANNO 1711

*With a commentary*

*by*

*Frater Albertus*

PARACELSUS RESEARCH SOCIETY

SALT LAKE CITY, UTAH



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## INTRODUCTION



DURING THE laboratory and classroom instructions at the Paracelsus Research Society some tenets have been stressed, where time limits forbade further elaboration. It was hoped at such occasions that, in due time, more details would be made available to the students.

We believe that the time has come to bring, to those sufficiently advanced, some more material on these subjects. However, as an additional help it cannot take the place of practical instructions.

The following is but one of several original sources in Latin, German, English, and other languages, available to the student during his resident study terms. Those who wish to further increase their knowledge, after having been instructed in the rudiments of alchemical research in theory and practice, will find some genuine help in the following translated treatise.

We do emphasise the word *help*. Alchemists sufficiently advanced can do very well without this. Their own practical experience has no more need for it, while those on the path will appreciate the help offered by our anonymous author.

—FRATER ALBERTUS





THE ALCHEMIST

*Painting by Teniers*



WE ARE indebted to various sources for the publication of this little volume. The University of Heidelberg established the necessary contact to procure a rare original, privately printed copy, the only one presently known to exist. The Antiquariate Teuner, also of Heidelberg, Germany, obtained it for us and Mr. and Mrs. Alfred A. Lippold of Salt Lake City, Utah, U.S.A., handled the purchase. The Paracelsus Research Society, Salt Lake City, Utah, in translating and publishing the material into the English language, merely serves to make the valuable contents available to those interested.

The hermetic lore, when placed in its proper light, will reveal many laws known to our forebears which are presently unrecognized or considered to be recent discoveries. Judging by the very limited ways and means at the disposal of the early day scientists, one can not help but wonder how they arrived at their results.

At first, it was intended to bring only the original German text with the English translation, side by side, without any commentary. Careful perusal of the important contents made it apparent that some explanations are necessary and essential to a fuller comprehension of what the author of this treatise had intended.

Anyone versed in alchemical lore will notice at once that here is an important contribution to alchemistical literature. Brevity alone will let it rise above the voluminous sea of books that, in their overly concealed and symbolic language, cause an even greater confusion in the student's mind. Though it is obvious to those who have achieved a certain amount of alchemistical knowledge in their laboratories, here is additional proof that one speaks of practical and not just theoretical knowledge. Not knowing the author's name makes it even more interesting. He may be assumed to be one of those individuals who would rather remain anonymous and let the work speak for itself.

He reveals his understanding of nature and her laws when he says, "Anyone who understands something about the theory of metals will have to admit honestly that the transmutation of metals is a natural process and not against nature."



In another place he speaks: "He, who sides with those who claim that alchemy is not founded upon nature because he does not understand himself or nature, is an idiot." This is rather strong language; but considering that it was written over two hundred and fifty years ago, at a time when even scientific postulations were still in their infancy, one can understand.

The early alchemists' contempt arises out of seeing their ideas being repeatedly rejected and after many futile efforts to make themselves heard. Similar outbursts were not uncommon with Paracelsus, Valentinus, and others. We not only find them confined to those early alchemists but recognize them even today among scientists, perhaps in somewhat more temperate wording. However, the gist is not unlike the former.

It will be remembered by the scientific student that it was only in 1921 that Sir Ernest Rutherford shook the scientific world with his announcement that he was able to bring about a transmutation of one element into another. Reflecting on previous statements on this same subject, by those early medieval scientists, one cannot help wondering from whence they obtained their knowledge. They had no technically advanced apparatus and instruments available to them, no spectroanalysis as we know it, no x-ray, no electric current to speak of; yet they told us what was contained in the various substances. In many instances so accurately, that even today some of their discoveries still wait to be recognized by modern scientific standards and instruments. All this can be seen from a careful perusal of the contents of this treatise.

Were it not for the fact that several of the alchemical products described in this book and others have been produced by contemporary alchemists, it could be brushed aside with glib remarks. It is recommended that the medicinal properties in these products deserve close attention from the scientific world here in the U.S.A. and abroad. The writer of these lines has demonstrated to himself and others the lawful manifestation of some of these alchemical laws. Under identical conditions and repeated tests identical results have been obtained. The mere theorem when mentioned to other scien-



tists was not listened to but simply ignored. The word alchemy alone being sufficient cause to associate anything connected with it to the goldmaking and other charlantry advocated by mountebanks of preceding centuries.

Antimonial preparations, as produced by Paracelsus, Valentine, and others, have been and are presently established facts. Only their pharmacological and medicinal evaluation needs further establishment. This will not abrogate the fact that the antimonial preparations, free from poison, for instance, can be presently prepared.

The writer recently received a communication from a graduate of one of America's finest technical institutions, who had contacted the head thereof, concerning some of the present day rediscoveries of alchemical preparations to which he is a living witness. He was told that for over one hundred years scientists have been working with atoms and everybody knows that no oil (alchemical sulphur) can be extracted from metals. This would indicate that the substances freed in the writer's laboratory, under close observation by others, are the figments of their imagination. This is hardly acceptable when the tangible results meet the requirements of reliable spectrographic analysis. It only proves that even today prejudice is just as prevailing as in former times.

As mentioned previously, not too long ago transmutation of one element into another was considered scientific hearsay, only now to be considered an established fact in this atomic age. How long this opinion will prevail among our top scientists that no oil or alchemical sulphur from metals can be obtained, despite the fact that it is presently accomplished, time alone will tell.

These considerations should justify a vindication of the works of those gallant men and women who, regardless of ridicule and persecution, carried on to blaze the way for future generations in the very fields where they are, to this day, still not considered to be competent contenders.

It is facts such as these, that have given us the incentive not to remain silent but to reestablish those who so valiantly worked under great odds and even persecution to see their works justified. As heir to this great understanding, this is the least we can do.



The added commentary is to be used in conjunction with the numbered page as it faces the text. Each alchemical laborant follows his own way and deviates somewhat from established precepts; therefore, the reader should understand that some expressions may not convey the intended meaning. This is very important and should always be considered when studying alchemical literature. Symbols must be interpreted according to the subject matter. For example, alchemically speaking, the symbol ♀ can mean Venus, copper, or other things; in astronomy it represents the planet Venus, while in mineralogy it represents copper and in botany it would have still another meaning. Mercury, ☿, is perhaps the most confusing symbol found in alchemy. Its application within the realms of mineralia, vegetabilia and animalia can be classified within its manifold ramifications into so many perplexing categories that anyone not sufficiently acquainted with alchemical terminology is apt to lose his way. It is therefore assumed that the reader has knowledge of the rudiments of the subject under discussion. The annotations and commentary are designed as an aid to those who attempt to follow the laboratory procedures as outlined by the anonymous author.

It is evident to the alchemical laborant that the author speaks with the authority of practical experience and that the various processes described are similar to those found throughout alchemical writings. The author, knowingly and intentionally, omits some of the basic and essential facts. At the outset he does not tell us what mineralia to use. The reader is left in the dark as regards the very substance to be worked upon. This alone should indicate that the author assumes that the rudiments are mastered because his intention is to describe, in detail, the process involved to let the matter in question come to the desired state of perfection.

Mercurius is understood to be quicksilver. This singular misinformation may become an obstacle of no little dimension. The author states that out of mercury "The" Mercury can be produced. Thus he lets us know that there are two kinds of mercury. If we take mercury (quicksilver) to produce "The" Mercury (Philosophical Mercury) we notice a difference in meaning of the one word or symbol. Assuming that the reader



is familiar with the interchangeable terms, it will be noticed that the emphasis is placed on the procedure to be followed to arrive at the desired end. Since this is missing in most alchemical books, it will be the more welcome here. Most of these books tell us little, and that, in such a concealed language that even less is gleaned. As to the matter to be used from which to extract the Philosophical Mercury, considered contention has arisen by would-be-chemists. Knowing the matter is one thing and how to procure it is another, but it is just that which will make all the difference. Spagyrist confirm that the Philosophical Mercury can be obtained from all the the minera since it is one of the three essentials out of which all matter consists, as our author also assures us. The difficulty arises when we are confronted with the fact that we must produce it.

To confuse matters, seemingly even more, he speaks of sulphur and alludes to different manifestations. At one time he will describe a solid substance, such as crude sulphur, only to be understood at another time to mean one of the three essentials—salt, mercury, and sulphur. In still another place he will refer to mercurial-sulphur, indicating it to be like a gaseous substance. One can get hopelessly entangled if no precaution is taken to distinguish between like terms. All materials are properly termed in their place but are only remotely similar as regards material manifestations.

These are the very obstacles that the strict scientist will abhor. To him, true meanings are concealed. Concealed means occult. Occult! This word alone is sufficient cause for the scientist to disparagingly discard the attempt to find out more. Yet, only through investigation and by removing undesirable and incoherent embellishments can we arrive at the proper conclusion. There is no other way to untangle this conglomeration of fact, fancy, and symbolism. This is where we must commence.

This treatise may be considered in the light of an alchemical outline similar to chemical laboratory texts. Its value will only be evident to one acquainted with the subject under consideration. *To others, it may prove utterly meaningless.* Familiarity with terminology as a whole is a prerequisite to understanding the contents. What follows is only for those who have attempted to procure alchemical manifestations.







## FRONTISPIECE

The winged Mercury, descending from the opened heavens, is greeted by Aurora, friend of the muses, who explains "My fruit is better than gold, yea, than fine gold; and my revenue than choice silver" (Proverbs 8:19).

Two lions hold the keys to the Zodiac, the centre of all things.\* In the circle six planets surround the sun as indicated by their symbols. Around them are the twelve signs of the Zodiac, beginning with the sign Aries. Aries is not in the east, as is customary, but on the zenith followed by the other signs in a clockwise fashion. Under the left lion, holding the key, we read Claudio (that which is concealed) and on the right Aperio (that which is uncovered). Then we read at the bottom:

Description

of

The Secret of the Stone of the Wise

as

the prayed for and received wisdom which Solomon possessed, revealed to the Glory of God and described by one who saw in the dew the magnanimous God.

---

*Note that the key held by the lion above the word Claudio (that which is concealed) is between the sign Capricorn and Sagittarius. The ruler of each of these signs, saturn and jupiter or lead and tin, is the key to unlock the essence needed for the great work. The other key Aperio (that which is uncovered and layed bare) will open what is represented by Leo and Cancer, sun and moon or gold and silver. The ruler of each of these signs is indicative of the results to be expected.*

*Each one of the flame tips of the sun, in the center of the picture, point to a fire and air sign. None of the earth or water signs are pointed out. The hidden fire and the airy (gaseous) appearance of the Alkahest is to be looked for under the elemental qualities found in iron, mercury, gold, copper, tin and lead respectively as shown by the tips of the flame.*

*These few pointers, given here, are typical of the alchemist's symbolic language. He speaks through symbols to convey what words cannot express as explicitly. The latter are subjects to misinterpretation while the former are confined to their inherent meaning. The symbol ♀ stands for the ray of Venus. The word Venus can be given various meanings. It can be a planet, a goddess and other things. Whereas a symbol is indicative only of the quality of its ray emanating from its source, words can manifest thereafter under various conditions with multiple meanings attached to them.*

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\*Centrum omnium rerum.



PRAXIS SPAGYRICA  
PHILOSOPHICA  
LAPIDIS PHILO-  
SOPHORUM

oder

Deutliche und aufrichtige  
**Anweisung**

Wie der alten Weisen ihr höch-  
stes Geheimniß oder Stein  
zu verfertigen/

Allen aufrichtigen Liebhabern  
dieses hohen Philosophischen  
Geheimnisses  
wohlmeinende an Tag gelegt

von

ANONYMO.

---

Leipzig/

Zu finden bey David Fleischers seel. Wittwe/  
Anno 1711.

PRAXIS SPAGYRICA PHILOSOPHICA  
LAPIDIS PHILOSOPHORUM

OR

PLAIN AND HONEST DIRECTIONS

how to make the Stone. The greatest secret of the ancient  
sages brought to light unto all sincere lovers of this highly  
philosophical mystery.

by

Anonymous

Leipzig

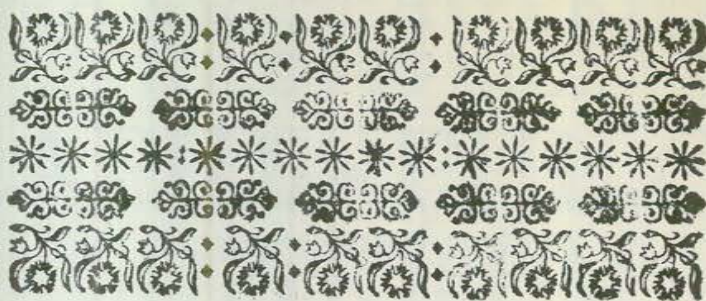
To be found by the late David Fleischer's Widow

Anno 1711

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*It can be assumed that the author's name was David Fleischer and that after his  
transition his widow was to publish this treatise. However, this is only an assumption  
and may be taken for what it is worth.*





# Kunstliebender Leser.

**I**ch lege dir allhier  
vor die Augen ein recht  
curioeses und nützliches  
Tractätlein / welches / so du es  
mit rechtem Fleiß und gehörigem  
Verstande durchgehst / dir ein  
A 2 groß

## ART LOVING READER

I am placing before your eyes a rather curious and useful treatise. If you will read it diligently and with understanding

---

*He is addressing the lover of alchemical arts and sciences. Alchemists called themselves artists, because they produced, by art with natural ingredients, what nature does not perform herself.*

*Then he goes on and tells us that he places before our eyes, so we may see for ourselves, what he calls a curious and useful treatise. Curious, in so far, as it means anxious to learn and to discover. At the same time it shall prove useful to us. Meaning that it is of practical value. This alone is worth our attention. It is not a mere theory that he presents, but a treatise which will eventually reveal something which is presently very little understood. It is followed by the important injunction to read it diligently, meaning that it will have to be by hard work, conscientiously applying our mind to the subject matter. This will give us the understanding and not just the knowledge of an alchemical process. Casual reading will not reveal what only intensive studying and contemplation will bring about. The latter is only too often overlooked. In those rare moments of intensive contemplation the answers will flow from the Infinite. What brain work has failed to produce the influences of the Higher Mind can bring about in the so called twinkling of an eye. The light which follows will let it appear in its true garment by which it will be recognized to be further initiated into hermetic lore.*

*Within the next few pages he devotes considerable time to make sure that the reader is well grounded. Without it the process, which he presents in this treatise, would be of little avail.*



\* (4) \*

grosses Licht anzünden wird.  
Denn du solt wissen / daß der  
Allmächtige GOTT/ dessen An-  
fang kein Ende hat / und dessen  
Weisheit von Unbeginn gewesen  
und von Ewigkeit herrühret/ aus  
seinem unerforschlichen Rath ge-  
schaffen hat Himmel und Erden /  
und alles/ was darinnen ist / sicht-  
bar und unsichtbar / wie es Nah-  
men haben mag / und solches  
aus nichts anders / denn aus  
ausgehender Krafft / welche  
durch ein einiges Wort alles voll-  
bracht / was die Göttliche Weis-  
heit durch ihr Göttliches Wesen  
im ewigen Rath beschlossen hat /  
und das Wort hieß Fiat. Die-  
sem nach hat GOTT der Natur/  
da-

it will kindle a great light for you. For you should know that the Almighty God, who is without beginning or end and whose wisdom is everlasting, and who by unfathomable deliberation created heaven and earth and all that is contained therein, whether visible or invisible and by whatever name, created it from nothing else but through the power that emanated from Him through one word only. It was decreed by the Divine Being and His Divine Wisdom in the eternal council that this word was to be FIAT.

Accordingly God brought forth nature

---

*The word FIAT indicating the first of its kind emanating from God. God, not an anthropomorphical being but the Ayin of the Qabalists, the no-thing. That which is and which can not be fathomed by way of reasoning.*

*Considerate contention among the readers may arise because of their various beliefs. The God Almighty, which our author here describes, is acceptable to believers of all faiths and creeds. It is the Supreme Power, the Divine Architect. The last instance that we may become aware of by way of our reasoning. This very creator of all visible and invisible phenomena, created by extension from its own unlimited powers, is all that man can recognize and imagine. The outstanding and very characteristic acknowledgment which he cites, is the word FIAT. It was, in our author's opinion, the only word by which all creation had been brought about. The word Fiat is not of supreme importance to us. Rather is it the "word" itself. The sound vibration, as such, that began the process of creating the intangible into tangible appearances, through the manifestation of the primal substance, is what deserves our attention.*

*The reader will not be amiss to surmise a qabalistic inference when the word Fiat itself is considered. Analyzing the four letters F, I, A, T, reading from right to left as in Hebrew, he will discover the following: T, the last letter in the alphabet, representing the twenty-second path, is the earth. The saturn influence connected with it is indicative of the tests this planet is to undergo. The formation (Yetzirah) will be brought about by the A or Aleph, the air, breath or word. I, or Jod, is the tenth path, Virgo, under the influence of Mercury, also an earth sign, while F, for Vau, is the sixth path, Taurus, likewise of an earthy nature ruled by Venus. Mercury and Venus, the two planets orbiting between the earth and the sun, receive the Aleph power through the planet Vulcan.*

*Since the Q.B.L. sheds more light on this entire process, the reader will become aware of the fact that our author supposes that he is familiar with these fundamentals. For further information it is suggested to read "From One To Ten" and "The Seven Rays of the Q.B.L." Both books are published by the P.R.S.*

*When qabalistic references are given herein, it is because alchemists made extensive use of them in their work and writings.*



\* (5) \*

Dadurch sie ferner würcken/ sich  
 nehmen und generiren kan / eine  
 natürliche Geburth und Zusam-  
 menfügung gegeben / welche  
 durch Hülffe eines des andern al-  
 les gebähren / welches nun her-  
 kömmet aus einer Himmlischen  
 Influenz und Impression , Ele-  
 mentarischer Operation und Wür-  
 ckung / irdischer Substanz und  
 Wesen / aus welcher Vermis-  
 chung darnach entspringen die  
 Elemente / als Wasser/ Luft und  
 Erde / die gebähren denn durch  
 Hülffe des Feuers / welches als  
 das Accidens in diesen 3. Elemen-  
 ten vor das vierdte zu rechnen/  
 und darinnen verborgen lieget /  
 durch siedige warme zusammen-

A 2

Ko:

by way of a natural union and birth, so it can work, sustain and reproduce itself. Through mutual assistance it can now bring forth everything decreed by a heavenly influence and impression upon it. It will show itself through material manifestation, substance and being, out of whose mixture arise the elements as water, air and earth. Within the three lies hidden the fourth element of fire. Through the coction of

---

*He presents nature as the tangible outward manifestation of God. Revealing the law of duality he presents the earth as the natural vehicle upon which the sidereal impression influences elemental appearances. Water, air, and earth he calls the three primal substances containing within them the fourth or fire. All of them are the outer manifestation of the inner archetypal ideas.*

*He uses two unusual words, union and birth, that seem to be out of place. If nature, as the outward expression of God, by its own extension, was brought forth by a union and represents an act of birth, it is imperative that this union be based upon the law of duality, because a procreation is mentioned whereby it can sustain and procreate itself. This process involves both genders. Manifesting on the material plane, this can only be accomplished by way of the so called four elements. Before this can take place it has to be determined which gender is the positive and which is the negative. Aleph, being a mother letter, is the positive element of air. Tau is earth, being negative. But the earth was yet to be brought forth. It was not in existence. Matter must have consisted of a still finer substance, as may be assumed to be found on Venus and Mercury. Matter, in itself being negative, is the properly attuned recipient for the positive air (Aleph) to work upon. This would also explain our closer relationship to Venus, Mercury, and Vulcan as inner influences (emotion, mind, and thought) than to the outer planets with their manifestations.*

*As to the four elemental virtues of water, air, and earth it can be seen that they are the essentials in the formation and conglomeration of the whole, known as the planet Earth. Fire is the essence which activates air, or the Sun (fire) working on Vulcan (air) through Mercury and Venus (both matter) in a relatively subtler substance and formation. It is this central fire which will play such an important part further on in this treatise.*



\* (6) \*

Kochung / eine Seele / ein Geist /  
ein Leib / die gehen denn durch die  
Copulation in einen Mercurium,  
in einen Sulphurem und in ein  
Sal. Diese drey nun zusammen ge-  
setzt geben ein perfect und voll-  
kommen Corpus, es sey auch/was  
es wolle. Nun sind alle Dinge  
der ganzen Welt getheilet in drey  
Stücke / die werden also genen-  
net : Animalia , Vegetabilia,  
und Mineralia: die Animalia be-  
greiffen unter sich alle Thiere /  
Menschen/Fische/Vogel/u. was  
dieser aller Art zugethan / von  
Fleisch und Blut herkommen und  
einen lebendigen Odem hat. Die  
Vegetabilia begreifen in sich alle  
Bäume / Wurzel / Kräuter /  
ihre

fire is brought about a soul, a spirit and a body. Through this union we will find them as mercury, sulphur, and salt. These three, when united, represent a perfect and entire body no matter under what form. Everything in the world is separated into three, namely: animalia, vegetabilia, and mineralia.

Under animalia are included all animals, men, fish, fowl, and everything pertaining to this kind which has flesh, blood, and breathes.

Vegetabilia includes all tress, roots, herbs,

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*In the conjunction of the four elements, brought about by the infusion of the sidereal heat, are to be found soul, spirit, and body. These three represent the essentials out of which everything consists that nature brings forth. They represent in themselves a perfect corporeal manifestation, no matter under what form or shape. The law of the three, or the law of the triangle, will be found repeatedly in nature as the animal, plant, or mineral world.*

*As shown in the book "FROM ONE TO TEN" matter consists of a dual nature. If there are four elements that constitute matter to become cognate, these four—fire, earth, air, and water—will have to have as its counterpart what is known as soul, body and mind, also called sulphur, salt and mercury. These three essentials are impregnated by a fourth one. This sidereal infusion transcends common fire. Here we do not consider a combustible conflagration but the thermal source which makes the latter possible. Fire, or heat, as known to man, no matter by what process or manifestation produced on the terrestrial sphere, is but an outer manifestation, or the dual aspect of the underlying energy becoming evident as force.*

*It should be noted that the threefold appearance of physical phenomena is based on sulphur, salt, and mercury appearing in unison as a completed earthy entity. These inner substances or attributes have to manifest on the external plane and become an activated object. In other words, everything which exists does so because of its elemental qualities known as fire, earth, air and water. Within these four are found the three generative principles of sulphur, salt, and mercury. This threefold division becomes ever apparent. Three main categories, mineralia, vegetabilia and animalia constitute terrestrial phenomena.*

*Everything that has blood and breathes for its vital source of existence and has the ability to procreate belongs to the animal world, man included.*



\* (7) \*

ihre Saamen und Früchte / und was von ihnen herkömmet. Die Mineralia begreifen unter sich alle Metallen / Steine / und alles / was denselben zugehörig und anhängig ist.

In diesen dreien Stücken nun ist alles begriffen / was in der ganzen Welt ist. Die Animalia haben ihren sonderm Saamen / welcher einer Spermatischen Substanz ist / von einer Pituitischen Eigenschaft / so Fleisch und Blut gebähren / zusammen gesetzt / welches ist seine prima Materia und erster Saamen / durch Himmlische Einfließung aus denen Elementen von GOTT geschaffen und gewürcket worden / durch die Natur.

Die Vegetabilia haben ihren  
N 4      Saa-

their seeds and fruits, and that which is derived therefrom.

Mineralia includes all metals, rocks, and all that pertains to it.

Everything that exists in the world is contained in those three parts.

The animal world has its own special seed. This seed is a spermatozoon, a phlegm, which generates flesh and blood. In it is found its own prima materia and first seed. It was brought about through its divine influence upon the natural elements.

The vegetable world also

---

*These three subdivisions comprise all material phenomena on earth. Within each of them is to be found their own seed which differs from one another in each of the three separate realms.*

*In the animal world the seed is the spermatozoon. It consists of a slimy substance as the vehicle wherein is contained the true sperm of life. It is not visible to the eye. Only the body wherein it resides can be recognized. This is the so-called seed that produces flesh and blood of which it consists itself to begin with. The first matter or prima materia as it is known, exerts its influence upon these elemental particles to be elevated and increased in proportion to its three constituents as sulphur, salt and mercury.*

*In the plant world the seed is not what is commonly called seed or seedling. The kernel, pit, acorn or tiny speck, separated from the mature plant, that is placed into the ground and under proper conditions brought to grow and to bear fruit is only the container of the seed. The seed in itself is invisible. It is the sidereal impregnation spoken of formerly. As the fruit is contained within the seed by a predestined law, so does the fruit contain within itself the same principle.*

*In the mineral world the identical law holds. The seed of lead produces lead and not iron. The solar thermal radiation will see to it that the law is not being violated by designating various rays to be intercepted and relayed through planetary intervention. The outcome is a concentrated effort to promulgate the identical genes necessary for the procreation of its own species. Therefore an animal cannot produce a plant. It can only become instrumental in the creational process of plant life. Here ends its function. The same holds in the mineral realm. The reverse order is also possible. Only here the evolutionary process is of a tremendously longer duration. The animal can assimilate in a short time plant and mineral derivatives. The latter require in their natural order of progression an entire evolutionary process, the same that made it possible for the vegetable to emerge out of the mineral world and the animal out of the vegetable realm.*

*However, this slow natural process can be shortened by alchemical means. Provided the laws are known, understood and mastered by the practitioner thereof.*



Saamen auch sonderlich von Gott nach ihrer Qualität / Form und Eigenschaft / welchen Saamen ihnen der Schöpffer imprimeret hat / und von einer himmlischen und Siderischen Influenz und Elementischer Wachung und Zunehmung von oder aus dem Erdboden fruchtbarlich empfangen / und dadurch zu gebähren ferner angeordnet worden.

Die Mineralia haben nun auch ihren Saamen zuerst von Gott empfangen / welcher seinen originem hat aus dem gestirnten Himmel / durch die himmlische Influenz und Siderische impression, aus einer liquorischen luftigen Substanz / durch einen Mercurialischen Geist und Sulphurische Seele mit Zuthuung des  
irr=

receives its seed from God according to quality, form, and attributes. This seed has the imprint of its creator, through a siderial and material influence, to make it grow and bring forth its own kind from the earth.

The mineral world likewise receives its seed first from God. Its origin is found in the starry heavens from whence its divine influence and siderial impressions became an airy-fluidic substance. In connection with the mercurial spirit and sulphuric soul added to

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*Plants are likewise governed by the sidereal imprimatur acting upon the outer physical enclosure of the seed. A seedling, such as an acorn, or seed kernel, is not the seed itself. It represents only the enclosure by which the inherent prima materia can be recognized, infused as a plant constituent. Appearances are suggestive only of the form and shape to be involved to a certain degree. The acorn will be recognized as the fruit of the oak. Certainly, no oak can be seen in an acorn by either form or shape. The pit of a fruit may be established by the matrix wherein it is found but definitely does not suggest a plum tree or pear or whatever specie it belongs to. The Hermetic Axiom: "The fruit is contained within the seed," becomes now obvious. It is invisible as sperm according to the law of polarity, only to become visible as a natural phenomenon. Before this appearance it had only a sidereal existence.*

*Minerals are generated likewise by seed. This statement will be contested by many. The assumption is that no seed can be seen as in the vegetable or animal propagation. Therefore, the claim that it does exist visibly is without foundation and validity. Just as the vegetable seed differs from the spermatozoon so does the mineral seed differ from the two combined. How can we recognize its outer appearance from the other two? First, we have to establish that it also is part of this prima materia infused into all organisms. The sidereal impression and influence works in a similar pattern as in the two previously named worlds. Sulphur, salt, and mercury, as the three essentials, have to be found by way of separation to reveal the sperm-body. It is known in alchemical language as the philosophical mercury, an ethereal substance, made to manifest as a highly volatile liquid. As the animal sperm is seen as a slimy substance and the vegetable in solid form, so does the mineral sperm show its vehicle, wherein it is invisibly contained, as a highly volatile and gaseous nature.*



und ihr erstes Wesen der Wurzel zu suchen / so will auch einem jeden / so der Weisheit anhänget und zu lieben begehret / alleine obliegen / denselben güldischen Magneten nachzuforschen / daß er ihn recht erkennen möge / so wird er solches in einem einigen Dinge und in einer einigen Materie finden / daß unter Tausenden schwerlich einer solches glauben wird / denn es ist dem Volck für sehenden Augen unkenntlich / die ganze Welt siehet es wohl / und kennet es doch nicht. Dir aber / Kunstbegieriger Leser / will ich zu deiner Vergnügung gegenwärtiges vorlegen / welches du mit günstigem Gemüthe annehmen wirst.

TRA-

their first cause or root. If one is a lover of such wisdom it will be uppermost in his mind to find the golden magnet and to recognize it as one substance. Although it is visible to all people, and to the whole world, yet hardly one in a thousand will believe it.

But to you, dear reader, who hungers after our art, I will present for your enjoyment what in your gentle mind you will now receive.

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*To find the prima materia requires a keen mind. One will have to come to the conclusion that it can be found only in one substance as such. This does not mean that it is to be found in only one object. Everyone can see it if he knows where to look for it. It is not concealed from anyone. Man alone, in his way of thinking, is turning his back from the very thing he seeks. Among thousands, hardly one will ever come to the conclusion that this is so. Without the help of a guide or one experienced, at least to some degree, it will become even more difficult. This is the sole reason why our author makes an attempt to reveal what he had found out by way of practical experimentation. He addresses himself to the reader who had made similar efforts and who may not have attained to what he had aspired to. He does not force it upon his readers. On the contrary, he graciously offers it to be used for what it portends to be for the reader's own pleasure and verification.*

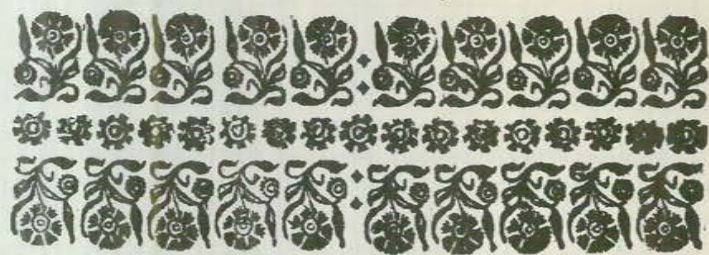
Valentine, Paracelsus and other alchemists confirm over and over again that to extract "THE" mercury from metallic bodies is nothing else but to resolve them, or to reduce them into their first matter. This is the mercury that was in the center of the earth before the generation of the metals, namely a damp and viscous vapor, containing invisibly within itself natural mercury and sulphur, the principles of all metals.

In the Turba Philosophorum, chapter 1, it reads: In the estimation of all sages, mercury is the first principle of all metals." Further on it reads: "As flesh is generated from coagulated blood, so gold is generated out of coagulated mercury."

Avicenna in the third chapter writes: "As ice, which by heat is dissolved into water, is clearly generated out of water, so all metals may be resolved into mercury, whence it is clear that they are generated out of it."

All true adepts voice the same sentiments in so many words.





# TRACTATIO PHILOLOGICA LAPIDIS PHILOSOPHO- RUM.

## I. ONOMATOLOGIA , ubi

1. *Homonymia*. Es werden der Stei-  
ne sehr vielerley auf der Welt ge-  
funden/ welches aber zu unserm  
Scopo iekund nicht dienet ; in-  
dem wir so genannten Stein der  
Weisen vor uns nehmen.
2. *Synonymia*. Dieser Stein wird  
mit vielen Nahmen benennet. e.  
g. Azoth, Lapis Philosophorum,  
Tin-

## TREATISE CONCERNING PHILOSOPHICAL TEACHINGS The Stone of the Philosophers

### I. ONOMOTOLOGIA.\*

#### I. Homonymia\*\*

All kinds of stones are found on this earth, but none of them will serve our purpose, when we compare them with the Philosophers' Stone before us.

#### II. Synonymia\*\*\*

This stone is called by many names, i.g., Azoth, Lapis Philosophorum, Tinctura,

*We are told that the stone we are looking for will never be found among those created by nature. One can tell by how the author makes this comparison by having the stone before him. It would be a difficult task, indeed, to compare some substance without having another to compare it with.*

*We will take occasion here to point out that those who continuously confront alchemical students with their theory, that there is no such thing as a tangible Philosophers Stone, make those, who claimed to possess it, fakers. One would have to chose between those who have no evidence to offer and base their assumption only on their inability to produce and those, who by actual manual operation have produced it. When the latter speak and give directions to that extent, which the former are not in a position to do, the choice should not be a difficult one.*

*"In order that the Philosopher's Stone," says Paracelsus, "which, for sufficient reasons we call a perpetual or perfect balsam, may be made by means of Vulcan, it must first of all be known and considered in what way the stone may be placed materially before our eyes, and become visible and cognizable by the other senses; and, in like manner, how its fire may be made to come forth and to be recognized. In order, then, that this may be the more clearly set before us, we will take the illustration of common fire, that is to say, we will inquire in what manner its force shows itself and becomes visible; and this is as follows:—First of all, by means of Vulcan, the fire is smitten out of the flint. Now this fire can effect nothing unless it meets with some substance that is congenial to it, and on which it is capable of acting, such as wood, resins, oil, or some other like substance, which, by its nature, partially burns.*

*When, therefore, the fire meets with some such object it goes on forthwith to operate, unless it be extinguished or hindered by something of a contrary nature to itself. Or unless the material wherein it should multiply itself be deficient. . . . Now, then, as the fire shows itself in the wood, so is the same thing produced with the Philosopher's Stone, or the Perpetual Balsam acting on the human body.*

*If that stone be made out of proper material and on a philosophical principle by a careful physician, and due consideration be given to all the surroundings of the man when it is exhibited to him, then it renovates and restores the vital organs just as though logs were put on the fire, which revive the almost extinguished heat and are the cause of a brilliant and clear flame."*

*This statement could hardly be applied to a non material substance. How else could it be. The law of polarity requires its existences on both planes. The intangible and tangible. Neither could exist without the other.*

\*Onomotologia: the reasoning evolved out of a name.

\*\*Homonymia: name given by man.

\*\*\*Synonymia: listing of alternative scientific names used for a specific group, or for various species.



(2. *Quid sit?* Was der Lapis Philosophicus denn eigentlich sey? welches denn nun nichts anders ist/als eine des Artisten, des weisen Adlers und rothen Löwen composition und Zusammenfügung/ dadurch die gemeinen Metallen zu verbessern und in Silber und Gold zu erhöhen/ auch die Armen zum höchsten reich und die Kranken gesund zu machen/ und daraus die Allmacht Gottes zu erkennen.

(3. *Causarum enumeratio*, ubi

I. *Causa efficiens principal.* Welche ist Gott und die Natur/ welche durch des Artisten und Künstlers Hand wirken.

2. *Causa ministerialis.* Der Artiste, Philosophus oder Laborant, so solches vermittelt Gott

II. *Quid sit?*

What really is the Philosophers' Stone? It is nothing else but a compound of the white eagle and the red lion, as produced by the artists. By it, common metals can be improved, and silver be elevated into gold. The poor can become rich and the sick be made healthy. This way, we will recognize the omnipotence of God.

III. *Causarum inumeratio*

I. *Causa efficiens principal.*

The principal and efficient cause is God and nature who manifest through the artist's hands.

II. *Causa ministerialis.*

The artist, philosopher or laborant, who, with the help of God and nature, brings it to a conclusion.

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What does the so-called Philosophers' Stone represent? What does it consist of? He tells us that it is a composition of the white eagle and the red lion. What are they supposed to represent? Here begins the untangling mentioned before. What about the red lion? We find in Basil Valentine and other alchemists a green lion mentioned. Why the difference in color? While the red lion represents the sulphur or oil of the substance, so does the green lion in the antimonial process represent the green gum (lion) from which is extracted the red blood of the dragon. One can now see the various meanings attached to the words and symbols. The context of the substance involved is the same, namely the alchemical oil or sulphur which is of a reddish color depending on intensity, pureness, and preparation.

It is through the separation of the philosophical mercury and the alchemical sulphur from the body and the following purification that a conjunction is accomplished which will elevate the base metals. By it, the poor can be made wealthy, but its main purpose is to heal the sick. By this act, God will be glorified for the great wisdom He has bestowed upon man. Only by the grace of God will the artist be permitted to accomplish these marvels of divine wisdom. It is hardly possible, due to man's own limited mind and brain functions, to have arrived at such a fact. It is not amiss here to mention that all great men have acknowledged the influence of a higher power that had let them realize their greatest achievements.



\* (14) \*

Gottes und der Natur zuwege  
bringet.

3. *Causa materialis,*

*ex quâ:* Sol vel Luna, Theophr. p. 119.

*in quâ:* Der Sulphur, (Dampff/  
Nebel) der Metallen, so eben  
der Spiritus tingens ist.

*circa quam:* ist der Mercurius  
vulgi, der eine Mutter und  
Gebährerin aller Metallen ist.

4. *Causa formalis:* ist eine Zu-  
sammenfügung des weisen Ad-  
lers und rothen Löwen's.

Quæritur. Was ist der  
weise Adler?

Der weise Adler ist nichts anders  
als der mählig aufgestiegene Mercuri-  
us, Sulphur (Nebel/Dampff) oben im  
Digerir - Glase/aus dem Metallischen  
Gold:

III. *Causa materialis.*

*ex qua:*

Sol vel Luna, Theophr. p. 119.

*in qua:*

The sulphur (vapor) of the metals is the spirit that  
tinges.

*circa quam:*

is common Mercury, the mother and producer of  
all metals.

IV. *Causa formalis.*

Is the conjunction of the white eagle and the red  
lion.

QUAERITUR: WHAT IS THE WHITE EAGLE?

The white eagle is nothing else but the slowly rising  
mercury/sulphur (vapor), at the top of the digestion flask,  
from the calx of gold

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How is this work brought about? God uses the sincere laborant, the artist, to  
demonstrate his marvelous work. He uses material ways to reveal the spiritual or  
the divine inherent in his creations through man's performance in his workshop  
(laboratory). Causation is found, among others, in the works of Paracelsus, who excels  
all others by his expoundations and by the profundity of his writings.

Another perplexity enters when our author mentions sulphur to be a steam or  
fog of the metals representing the spirit that tinges (colors). No sooner does he men-  
tion briefly this sulphur, than he tells us that the mother of all metals is quicksilver.  
He gives us, again, to understand that crude mercury and philosophical mercury are  
not the same. What are we supposed to understand from this enigmatic wording?  
The crude mercury, before it is made into an unctuous water in the bowels of the  
earth and before it goes into the formation of the metals or related substances, becomes  
quicksilver. If the white eagle is the philosophical mercury all is well, but not if it  
is crude quicksilver.

He answers the question by saying that the white eagle is nothing else but the  
slowly rising mercurial vapor, fog, or steam from the metallic gold in the vessel. Now  
he calls it a mercurial sulphur and gives it the ethereal-gaseous appearance, so different  
from the red lion, the remains at the bottom of the vessel. But where does the metallic  
gold enter when it was supposedly the metallic mercury or quicksilver that he started  
out with?



\* (15) \*

Gold-Kalke / von unten / welcher  
Sulphur oben sehr zart und flüchtig/  
und wird genant Azoth, vel gluten  
Aquilæ.

## Was ist der rothe Löwe?

Der rothe Löwe ist der unver-  
brennliche sulphurische / fire rothe Li-  
lien-Safft (id est sol.) unten im Dige-  
rir Glase / und wird genennet Leo  
rubeus.

## Wie werden der weisse Adler und rothe Löwe berei- tet?

Nemlich durch den gereinigten  
Philosophice-sublimirten/resuscitirten  
und güldischen Mercur und amalga-  
rtes Gold.

Wie

at the bottom. This sulphur at the top is very subtle and volatile. It is called Azoth, Eagles Gluten.

### WHAT IS THE RED LION?

The red lion is an incombustible sulphur, like fixed red juice of the Lily\*, remaining on the bottom of the digestion flask and is called red lion (Leo rubens).

### HOW ARE THE WHITE EAGLE AND THE RED LION PREPARED?

By way of the cleansed philosophical, sublimated, and reawakened golden looking mercury and the amalgamated gold.

*This calx of gold from whence arises on the bottom of the flask a subtle and volatile sulphur: why is it called the white eagle or mercury in one place and then again sulphur? Or Azoth or the eagles gluten? Not having answered this question to our satisfaction he asks another: what is the red lion? Here he calls it the uncombustible sulphur, the fixed red juice of the Lily\*, resting on the bottom of the digestion vessel. Again he calls it sulphur, but this time not rising to the top but remaining dormant below. It is getting more and more complex all the time. Now we have to make a decision and to find out what is what or get hopelessly entangled in words and symbols and their various meanings.*

Again, before shedding more light on the subject, he keeps asking: how do you prepare the red lion and the white eagle? He tells us by taking the purified and sublimated, resuscitated philosophical mercury. The difference of the mercuries, at one time crude quicksilver then purified, the mercurious-sulphurous and not philosophical, certainly will not make things any easier to comprehend. He calls the substance where it is derived from gold-colored mercury an amalgamated gold. What is meant by that again? We will have to be patient a little longer. A few pages hence he will give us further instruction as to how to get this mercury to this golden state.

In "De Hydropisi" von Hohenheim tells us that the sulphur of metals, and indeed, that sulphur which can be extracted from minerals, is said to be of special utility in dropsy, for it is of a drying nature, and is, as it were, a sun, or solar heat, which disperses the rain of the body, and causes it to pass off in vapor. On another occasion he says: "The sulphur of the metals is an oiliness extracted from the metals themselves, endowed with very many virtues for the health of man."

"Another sulphur is drawn from metals before they have undergone the fire, as from the golden and silver marcasites and others, which take rank and excellence according to the nobility of the mineral. So also is drawn the mineral of marcasite and cobalt, according to the nature and property of each."

Even to the halfway initiate into alchemy this statement is so obvious, as to where to extract the alchemical sulphur that no more needs to be said.

When cobalt is mentioned, closely related to nickel, one wonders when the true efficacy of this metal will be openly discovered and given the proper rank and file among the yet undiscovered medical potencies inherent therein. By this we do not mean the man made negatively destructive, radioactive, cobalt rays.

\*The matter of the tincture (Paracelsus).



## Wie wird der Mercurius gereinigt?

Der Mercurius muß von dem bey sich habenden Bley und Wißmuth gereinigt werden durch folgenden Zinnober. Laß 1. Pfund gemeinen Schwefel in einer breiten irdenen Schüssel zergehen / drucke hernach 3. Pfund Mercur. durch ein Sämisch Leder / daß es in Gestalt eines kleinen Regens in den geschmolzenen Schwefel hinein falle / rühre den Schwefel stetig um / daß er sich mit dem Mercurio gänzlich vermische / biß man ihn nicht mehr sehen kan. Laß dieses so schwarz kalt werden / denn stoß es zu Pulver / und sublimir es in einen Alutel (oben Recipienten) bey starckem Feuer / so bekommest du einen schönen Zinnober / und bleibet alles zugesetztes unten.

Wie

## HOW IS THE MERCURY CLEANSED?

The mercury has to be cleansed from the adhering lead and bismuth by way of cinnabar as follows: melt one pound of common sulphur in a crockery dish, press three pounds of mercury through a chamois so it will drop fine rain into the molten sulphur. Keep stirring the sulphur till the mercury does not separate anymore and until an amalgam is formed. Let it turn black, then cool it. Pulverize it and sublimate it, in a strong fire, in an aludel with the recipient on top. This will produce a beautiful cinnabar leaving all remains at the bottom.

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*First, the mercury has to be cleansed and purified. Extraneous substance such as lead, bismuth, etc. are to be removed either by sublimation or as he describes it. We are to dissolve one pound of common sulphur in a wide crockery dish and squeeze three pounds of quicksilver through a chamois (fine leather of sheepskin), so it will mix with the sulphur. The reason sheepskin is used is that the quicksilver comes through it in as fine globules as possible to mix with the sulphur. This mixture has to be stirred constantly to dissipate the mercury in the molten sulphur. The yellow of the sulphur will turn to a blackish gray. Students of qabalistic laws will see immediately the conformity. Everything below the upper triad, no matter what color will turn to black, gray and then white. When the mixture is cold grind it in a mortar with a pestle. Then, he sublimates the whole by placing it into an aludel (Alhin condenser). It has bulbs instead of a tube or coils as a condensing surface, where the sublimate will catch on the top. All the impurities remain on the bottom and the artificial cinnabar (mercury oxide) is then ready for use.*



# Wie wird der Mercurius aus diesem Zinnober heraus gebracht?

! RZ Dieses Zinnobers 1. Pfund und  
so viel Eisen-feilicht/mische sie untereins-  
ander/und thue sie in eine Gläserne  
Retorten, und unten wohl verlutiret/u.  
setze sie in Ofen/u. lege Kohlen/rings um  
her/ biß sie gang damit bedeckt/ als-  
denn thue man auch glühende Kohlen  
oben drauf/und laß das Feuer nach und  
nach angehen/ damit die Retorte nicht  
auf einmahl gar zu heiß werde. Lege  
denn einen Recipienten mit Wasser  
vor/ und wenn die Retorte anfähet zu  
glüen/so fließt der mercurius Tropffen-  
weise in den Recipienten. Als denn  
vermehrte das Feuer und fahre fort/ biß  
nichts mehr heraus gehet/ geuß das  
Wasser abe/ und trockne den mercu-  
rium,

## HOW DO WE GET THE MERCURY OUT OF THE CINNABAR?

R: Mix one pound of this cinnabar and one pound of iron filings and place it in a glass retort, well luted on the bottom. Place in an oven and put coals around it until the retort is covered. Place the burning coals on top and let the fire gradually take over so the retort will not heat up too suddenly. The mouth should be in a receptacle filled with water. When the retort glows, the mercury will come over drop by drop into the water. Continue the fire until nothing more comes forth. Pour the water off and dry the mercury,

To one pound of this red oxide add one pound of iron filings or pulverized iron and mix them according to his directions. Distill this mixture with a strong fire in a retort and have the recipient at the end of the condenser tube (beaker or any glass container) filled with water so the mercury distilling can precipitate drop by drop into the water. The whole idea in the foregoing is to purify the mercury from all extraneous matter.

Since artificial cinnabar may be obtained from chemical supply houses, why go through all those cumbersome performances as outlined by our author? This question is well founded. But a word of caution is also necessary. Not all chemically prepared products are meeting our alchemical requirements. Some are, in alchemical language, "dead." That means devoid of the essential mercurial substance. Alchemical sulphur can be extracted from so called dead substances. But, not its mercury. In the case of the above mentioned cinnabar, such as we find listed in the catalogs of the chemical supply houses as mercuric sulphide,  $HgS$ , represents artificial cinnebar. This red powder of a carmine color differs from the mercuric oxide,  $HgO$ , of an red-orange tint. Both will meet our requirements, provided they are what the label indicates. In our author's process, as described above, we would arrive at a substance resembling  $HgSO_4$ , or a mercuric sulphate. This sulphur would have to be removed again, as the author suggests, because it is common sulphur.



rium, verwahre ihn wohl zum Gebrauch.

## Wie wird dieser Mercurius Philosophice sublimiret?

Mit Vitril und Salz vermischt/  
(mit gemeinen Salmiac Nitro und Vitriol und Mercur. ana) mit gar wenig Wasser gemischt/ so granulirt er sich/ thue alles in einen Kolben/ laß ihn aber offen/ sonst zerspringet er/ es muß im 1. Grad des Feuers stehen biß kein Rauch aus dem Kolben mehr gehet welches in 2 Stunden geschieht. Denn wasche die Salia mit siedenden Wasser abe biß kein Sal mehr zu schmecken.

## Wie wird dieser sublimirte Mercurius resuscitiret/ restauriret &c.?

Mit

and put it aside for future use.

## HOW TO SUBLIMATE THIS PHILOSOPHICAL MERCURY?

Mix salt and vitriol (common ammonium nitrate, sulphur and mercury in equal parts) in a little water. It will granulate. Place in a retort but do not close, otherwise it will burst. Let it remain in the first degree of fire\* until no more smoke comes forth. This will take about two hours. Then wash out all the salt until it is sweet to the taste.

## HOW IS THIS SUBLIMATED MERCURY RESTORED?

*How should this mercury still further be sublimated, which he now calls philosophic mercury. With common ammonium nitrate, sulphur, and quicksilver? First, we are to moisten it to keep it from caking. Place it in a retort but do not stopper it. It would explode because of the nitrate expanding under pressure. Place it into or under a fumehood and let the nitrate escape in the form of a yellowish-brownish smoke. When it has ceased smoking, in about two hours or so, wash the feces with hot distilled water until blue litmus paper will show it to be free from acid.*

*Mercury will form an amalgam with most metals, but not with iron. One may assume that his intentions are to have any further impurities adhere to the iron filings. This way the distilled mercury would be as pure as he would know how to make it. Mercury triple distilled Quality, Reagent grade as Hg, F.W.200.59, with a maximum limit of impurities of 0.0001% and 0.0005% foreign metals that can be supplied from chemical firms, will give us a product equal or better than described by our author. The price of approximately seventeen dollars per pound is not too expensive, when one considers the time and possible breakage of vessels etc. Here we have an absolute pure product with all the work on the experimenter's part eliminated.*

*This is all good and true. However, he stated: "How to sublimate this philosophical mercury?" He calls it now philosophical mercury. This does not make sense. Here we have to become even more critical in our investigation, as we shall shortly see. It is safe to assume, what he meant to say was: How to sublimate the philosophical mercury out of this cinnabar.*

\*The four degrees of fire are as follows:

First degree of fire: Waterbath (Balneum Mariae) distillation made in water.

Second degree of fire: distillation made in ashes.

Third degree of fire: distillation made in a sand bath.

Fourth degree of fire: made in a free fire.



Mit siedendem Wasser von einem Theil calce viva und halb so schwer calcinirten weissen Tartaro, in einem verglästen Topfe / da kalt Wasser innen / und mache den Topffoben feste zu / so wird das Wasser vom Kalcke sieden; Doch daß der Mercurius zuvor klein gerieben sey / mit gar wenig Weizen-Mehl Tartaro und Wasser. Von solchen sieden bekömmet der Mercurius eine Schärffe / und kan das gefeilte Gold bezwingen. Nota dieses Philosophische sublimiren und resuscitiren muß 7 biß 9. mahl geschehen.

## Wie wird dieser Mercurius Goldisch oder Silberisch gemacht?

R. Dieses resuscitirten Mercurii 6 Theil (Loth) und gefeilet Gold 1 Theil / (Quintgen) setze beydes in einen  
B 2                      nen

Take the boiling water from quick lime and half as much calcined white potassium tartrate and place them in a glazed container with cold water in it, close securely. This way the water will separate from the calx. Prior to it, grind the mercury real fine with a little wheat flour, tartrate, and water. By such boiling, the mercury will attain a sharpness and will conquer the gold filings. Note: This philosophical sublimation and awakening has to take place between seven and nine times.

## HOW SHALL THIS MERCURY BE COLORED GOLDEN AND SILVERLIKE?

R: Of this recovered mercury take six parts (loth) and one part (quintgen) gold filings, put both in an

*The cleansing of the sublimated mercury continues with boiling water from quicklime and half that amount of calcined potassium tartrate. The process described here is poorly worded and needs some explanation. The purpose is to have finely ground mercury, as prepared up to this point, mixed with some wheat flour and tartrate. The above obtained water is placed with the mercury in a pyrex or glazed pot, well closed and subjected to moderate heat so it will simmer. One way will be to place it in an Erlenmeyer flask with a coil condenser on top and let it circulate. With a low heat it will separate the feces at the bottom of the flask and increase the sharpness or strength of the mercury. When strong enough, after a day or longer of continuous circulation, put six parts of this liquid (after several filtrations) and one part of fine gold or goldleaf into a retort.*

*He speaks of a philosophical sublimation. What difference is there between such a one and a regular sublimation, or the dry distillation of a substance. He speaks also of an awakening. Awaken what? It can only be "The" mercury contained within the quicksilver. He further stated that it takes from seven to nine times to bring this philosophical sublimation about. It appears that he omits an important part. Namely, that from this process has to be obtained what we are looking for. The sharpening that he indicates would be the potency of "The" mercury becoming now partially evident.*

*This actuated mercury, when placed over gold filings (gold leaf), will form a black amalgam.*



nen offenen Kolben in warmen Sand  
einen Tag und Nacht biß es schwarz/  
so drucke den Mercurium durch ein Le-  
der / und verwahre ihn in einem vitro  
wohl / das Corpus aber in Leder / ver-  
menge mit reinen Salmiac und Nitro,  
reiß mit einander fein in einem stei-  
nern Mörsel oder Glaase wohl / rein  
und subtil. Wasch den Salmiac und  
Nitrum davon mit reinen warmen  
Wasser. Dann nimb den durch ge-  
druckten Mercurium, und mische ihn  
mit dem geriebenen corpore wieder zu-  
sammen / und setz es wieder in warmen  
Sand oder Asche als vor / einen Tag  
und Nacht (das ist / biß es schwarz ist)  
trück es durchs Leder / und reibe die  
Corpus abermal mit Salmiac und Nitro  
wie zuvor / wasche es auch wieder mit  
warmen Wasser abe ; Diese Arbeit  
treibe so lange / biß das Corpus mit dem  
Mercurio alles durchs Leder gedruckt  
ist /

open retort, placed in warm sand for a day and night, until it gets black. Press the mercury through a chamois and save it in a bottle. The body, which remains in the leather, mix with pure ammoniac and nitre and grind them until subtle with a pestle in a stone or glass mortar. With warm water wash the nitre and ammoniac from it. Take the mercury, formerly pressed through the chamois, and mix it with the ground body and place it again into warm sand or ashes, as before for one day and night (i.e., till it turns black). Press again through the chamois and grind the body, as before with ammoniac and nitre, and wash again with water. This work continues until the entire body of the mercury has been pressed through the chamois

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*Place this retort in a sandbath for twenty-four hours until it turns black again. Squeeze again through the leather and save. What remains and can not be squeezed through, grind in a mortar with some more ammonium nitrate as before until it becomes very fine. Wash it again with distilled water until free from acid. Take the same mercury, set aside and mix it with the ground residue from the mortar and place it again in the sandbath for twenty-four hours or until it gets black. This procedure has to be repeated until all is squeezed through the leather.*

*The reader will notice that when the mercury has been pressed through the leather it is then placed into a bottle. The residue of the gold in the leather has to be ground fine with ammonium nitrate crystals, in either a mortar or in a ball mill. With warm distilled water the ammonium nitrate is washed out again, leaving sort of a gold nitrate behind. The mercury formerly reserved (see page 45 on top) is now mixed with this gold nitrate and this same process has to be repeated until all, or nearly all, the mercury has been pressed through the leather.*



bald als Wachs und Enß zerschmelze.  
So hast du seine rechte Probe. Nota,  
dieser Mercurius vivus calciniret auch  
im amalgiren/ und macht den calcinir-  
ten O wieder lebendig.

Mercke ferner/ das obige calcina-  
tio solis mit dem Mercurio also geschicht:  
Nimb gefeilet Gold/ schütte es auf den  
gemeinen Mercurium in eine Retorte  
so wohl umschlagen und auf ein starck  
Feuer gesetzt/ so wird der Mercurius  
übergehen/ in einen Recipienten voll  
Wasser/ der machet das O brüchig wie  
einen Kalckstein.

## Was machet man mit sol- chen leichtflüssigen Gold-Kalcke.

Setz ihn in eine Digestion in einem  
starcken Glase/ ohne Steine und Risse  
gleich starck geblasen/ fülle den dritten  
Theil

like wax or ice. This will prove it. Note: This living mercury will calcine also while in an amalgam and will revive the calcined gold again.

Further note that the above mentioned calcination of the sun and mercury is accomplished as follows: sprinkle gold filings on common mercury in a retort. Shake well and place it on a strong fire. The mercury will distill over into a recipient filled with water and the remaining gold will become brittle like limestone.

## WHAT IS TO BE DONE WITH SUCH EASY TO FLUX CALX OF GOLD?

Place into a strong glass free from cracks and other faults.  
Fill to one third

*He says to note that this mercury calcines while it is amalgamated and revives the gold. Since this is living mercury that he speaks of, it will act on the calcined gold in such a way that it become like living gold. This means a condition similar to that of a pristine gold ore.*

*Then he tells us to use fine gold (gold leaf will work well, use Hastings pure gold leaf of 23 Karat) and mix it with crude mercury in a distillation flask. A strong fire will distill the mercury over and leave the gold behind as a brittle substance. This calx-like gold is only the body. Its sulphur has been broken up and any dross still inherent is ready to be taken out. This residue of gold is now placed in a strong glass vessel and should not fill more than one third its volume.*

*It should be noted here that what distills over is at first the crude mercury. It does not take a strong or fierce fire to distill common mercury. The latent philosophical mercury will need the extra force to be freed from the gold calx. It will have to be retrieved into a separate container.*



Theil damit an/und laß zum wenigsten  
2. Theil leer / und digerire oder zeitige  
es auf seine rechte Zeit/mit Sigillo Her-  
metis versiegelt / so verwandelst er sich  
aber in Mercurium vivum, das ist/ in  
seine primam Materiam, welche Mer-  
curius metallorum, und Mercurius Phi-  
losophorum genennet wird / den gar  
viel Alchymisten gesucht / aber ihrer  
wenig gefunden.

## Wie wird das Feuer regieret?

Erstlich in *Sphæra Mercurii* gib  
Achtung/ daß man zu erst lentissimum  
fimi calorem gebe/ und zwar 5 Stun-  
den / damit das flüchtige nicht ausflie-  
he / und der Geist perturbirt werde.  
So wird sichs beginnen oben hinauf zu  
solviren / und wird eine Insul / (das  
ist Thau) mitten in diesen Meer gese-  
hen

and leave two thirds free above it. Seal with the seal of  
Hermes and let it digest for some time. It will change into  
living mercury. This is the prima materia, a so called metallic  
mercury or philosophical mercury for which the alchemists  
have searched but few have found.

## HOW TO REGULATE THE FIRE?

First of all pay attention when working in the sphere  
of mercury to start with a gentle fire so the volatile will not  
evaporate and the spirit within it does not become disturbed.  
This way it will free itself towards the top while an island  
of dew will form at the bottom.

The remaining two thirds are needed for expansion and relief of pressure. The  
vessel must be sealed hermetically and remain so for some time to digest. Now he  
makes a statement that will puzzle many alchemical students. According to this  
procedure, we are given to understand that the philosophical mercury will be produced.  
It is not the gold calx but the mercury within it that makes its appearance. He skips  
an important part of the work. For, next, he tells us how to regulate the fire by  
watching what is going on inside the glass vessel without first telling us completely  
what to put in. It should be noted that the gold calx, mercury, and sulphur are first  
placed into the flask. The fire is to be moderate so the mercury will not fly away.  
This is hardly possible because the flask is hermetically sealed.

What it really means is this: Within the calx of gold lies the philosophical mercury.  
There are easier ways to extract the mercury only from the metals than the one  
described here. But our author gives us the much discussed but seldom described and  
attained way of getting the philosophical mercury out of gold. Because it is so hard  
to break open for the one not initiated into the hermetic work. This has always been  
considered a tricky way of obtaining it.

The gold calx will not change into the philosophical mercury, but will yield it.  
It has to be carefully distilled out of it. What remains behind is the salt and sulphur.  
Both are essential for the work that follows. Without them he could have never  
reached the end.

In his case he does not distill it out, but leaves it in the flask and thus commences  
the work on the stone. This extremely simple way, as far as manual manipulations are  
concerned, is seldom described in such detail by the adepts.



hen werden / welcher Thau das reine  
(das ist durchsichtige Beryllische Wes-  
sen von den unreinen scheidet / und ver-  
wandelt sich die mercurialische Natur  
in die sulphurische / das Rohe in die  
Reiffe. Wenn sich solcher Schweiß  
(Thau) fein circuliret / so hast du nichts  
zu fürchten / die Circulation schleust auf  
den compacten hart : verschlossenen  
Cörper (mercurium) wenn auch der  
Dampff durch die Circulation seine  
Farben zeigt / so ist der Geist mit der  
Seelen vereinigt / und beyde vom Lei-  
be geschieden. Die Circulation conti-  
nuire / biß der Adler den Drachen (die  
Schwärze) zu Boden geschlagen / das  
Wasser (Thau oder Nebel) soll gar  
sachte herab fallen / damit es nicht  
aus der mensur falle / und die Hitze aus-  
lösche / ist die Hitze groß / so vermischet  
sich das reine mit dem unreinen / das  
irrdische mit dem Himmlischen ; ist sie  
aber

This dew will cleanse the transparent from the impure.  
It will transmute the mercurial nature into the sulphuric  
or the unripened into the ripe.

When this vapor circulates properly you will have  
nothing to fear. This circulation opens up the locked, hard  
and, compact body (mercury). During the circulation, the  
vapor will show some colors while the spirit is united with the  
soul and both become separated from the body.

Continue the circulation until the eagle has thrown  
down the dragon (blackness) and the water (vapor) will  
gently descend so it will not depart from its degree and ex-  
tinguish the heat. Should there be too high a heat, the impure  
will mix with the pure, the earth with the heavenly.

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*The digestion that follows has to be carefully controlled. The coarse body, as  
he calls it, will have to be ripened, in order to be opened up by the mercury and made  
subtle. This is one of the most critical periods of the process. The separation and the  
drawing out of the mercurial water and the gently descending moisture on the side  
of the flask must continue until the substance on the bottom has again absorbed all  
the moisture.*

*This ascending mercurial vapor will extract the dormant laying sulphur and  
separate it from the calx. A hard to be reconciled word enters here. He calls the  
compact body mercury. It should be read to mean that mercury opens the compact  
body. This way the spirit (mercury) and soul (sulphur) unite and separate themselves  
from the body (salt). Gradually the calx will clacine to a state of blackness. After  
this state the combined mercurious sulphurous vapor will condense and descend. Here  
the moisture must still dominate and not mix with the calx. Too much heat will do  
just that and will form an amalgam. This must be prevented by all means.*

Sir Edward Kelley wrote in a letter, dated August 9, 1587, as quoted from his  
alchemical writings: "The sages agree that the stone is nothing but animated quick-  
silver. But if your quicksilver has no life, it is not what they mean. Again, if it has  
the form of mercury, before it receives life, it is unprofitable. For this woman—to  
be more frank then discreet—is a viscous water, extracted from the bowels of Jupiter,  
i.e. from white lead; it is moist and wets the finger, (See commentary on Frontis piece.  
The key of the lion). If a proper quantity of the sun is added to it, it is coagulated  
and becomes brilliant—the sun is dissolved into exceedingly limpid mineral water. For  
the water dissolves the sun at the very same moment that itself is congealed, and thus  
the solution of one is the coagulation of the other, at the very same instant. This  
compound is living mercury, from which alone spring all other colors. To regulate  
the fire is mere child's play. (Oh, how we wish it were! Note from the commentator)  
After the conjunction it looks just like common limpid mercury, and does not moisten  
the finger but is viscous and living.



aber zu schwach/ so wird die Erde (Mercurius) von den Spiritibus ausgeleeret: Derhalben muß man den Kindern Wechselsweise Speiß und Trand geben/ und so viel Nässe/ als die Hitze ausgedrocknet hat / damit die geschwächten Kräfte wieder restauriret werden. Die Erde trinckt in sich das Wasser/ (herabfallenden Thau) wird auch grösser/ und liegen Seel und Geist in einem Körper. Darnach fahet die Erde wieder an in das Wasser zu würcken mit auf- und niedersteigen solches in die Dicke zu bringen / so fix und in Feuer beständig bleibet.

Zum andern wird das Feuer regieret in *Sphaera Saturni*, und höchster Schwärze/ soll stehen 4. Stunden. Wenn nun die Feuchte und Dürre beyeinander / so ruhet alles und ist alles stille / ist auch nichts zu mer-

If the heat is too low then the earth (mercury) will be drained by the spirit. Therefore, one must give to those children alternately food and drink. Add as much moisture as the heat has dried up so the lost strength can be restored. The earth will drink up the water (descending dew) and will expand while the soul and spirit are in one body. After which, the earth will again begin to work on the water and let it ascend so it can thicken and become fixed and remain constant in the fire. The fire should be regulated to Saturn's sphere for four hours till it turns deep black. When the moisture and dryness rest together and have become motionless

It is possible that more of the mercury may have to be added if the fire was too strong. If so, the hermetically sealed flask has to be opened, more of the mercury added, then again sealed airtight.

It is best to watch this procedure for some time in order not to have the heat too high. Too low a heat is also dangerous as the moisture will then stay separate and will not be absorbed by the salt or calx. In a moderate and well regulated heat it will begin to thicken and become blackish in color. When it remains motionless and looks dark black all is well.

The process described here may take anywhere from one to two or more months. It depends on the artist's ability to regulate the fire. In the beginning a constant watch is necessary to prevent it from becoming too dry. It is advisable that the laborant be fully conversant, by way of theory, with the entire process involved. If he finds himself not in a position to go through the entire work in his mind and cannot see the work, before he attempts to bring it about on the physical plane, he will encounter some hard to overcome difficulties. The axiom of the hermetic brethren to know the theory first, before attempting the practice, will find here its supreme test. Paracelsus says: "Place it in the Philosophic Egg, and seal it closely so that nothing may evaporate. Stand it in Athanor until, without any addition, it begins of itself to be resolved from above, so that it looks like an island in the midst of that sea, gradually decreasing every day, and at last being changed into the resemblance of blacking. This black substance is the bird which flies by night without wings, which the first dew from heaven, with its constant influence, its ascent and descent, has changed into the blackness of a crow's head."

As must be evident by now to the reader, the philosophers and adepts use a similar language to describe the observed changes taking place during the operation. But, one should avoid becoming a word stickler. Hanging on to the letter and not to the spirit has, in too many instances, brought forth disappointment and failure.



als die Schwärze so ein gutes Zeichen/  
und halten sich zusammen Mann und  
Weib (Nebel und Mercurius) beider  
Saamen vermengen sich/ das granum  
putrificirt sich/ das Gold oder Silber  
verwandelt sich in Geist/ die Elementa  
(Nebel/ Thau) resolviren sich zu ho-  
momogenischem Wasser/ und das  
Werck wird vollbracht. Und weil al-  
les stille/ so lasse man weder Wind  
(starck Feuer) noch Regen gehen. Sol-  
che Schwärze laß stehen 15. Tage (fast  
4. Stunden) so setzet sich die Erde un-  
ten/ und ie gelinder und sänffter die  
Schwärze bereitet wird/ ie subtiler  
wird die Tinctur, und zur distilirung  
bequemer; Bey solcher Schwärze soll  
man sich in acht nehmen daß man we-  
gen des Giftes/ die Nase nicht zu weit  
hinein stecke. In solcher Schwärze  
und Kochung reiniget sich vollends der  
Mohr/ (Mercurius) und das König-  
liche

and only blackness remains, it will be a good sign. When the female and male seed (vapor and mercury) are united, the granular putrifies and gold and silver are transmuted into spirit, the elements (vapor and dew) resolve into a homogeneous water, and the work is completed. While all remains motionless have neither wind (strong fire) nor rain disturb it. This blackness let remain for fifteen days (almost four hours). The more subtle the blackness is prepared the better the tincture will become and the easier it will be to distill it. Because of the poisonous nature one should not put his nose too deep into the vessel. In this blackness the negro (mercury) will cleanse himself and the royal

*This has been called by various names such as the crow, raven, black death, etc. When this state continues for about two weeks it will become very fine and have no granuled texture. A strange thing will be noticed because our author tells us that about fifteen days are required for this state of blackness and then mentions in the same breath that this is the equivalent of four hours.*

*This is another one of those confusing statements which we have to contend with. One hour of his way of thinking is the equivalent of four days of twenty-four hours each. Some will shake their heads in disgust. Why all this confusion? Why not call a day a day and an hour an hour? At times, alchemists attach their own notions to throw off all who for curiosity's sake only, or from selfish motives and for no good reason, want to enter their domain.*

*We will have to make a correction in time. For the interval of one hour, as mentioned here, four days needs to be substituted, i.e., approximately 1 to 100.*

*As the blackness becomes more subtle and if it should be necessary to open the seal again, to add more of the moisture, care must be exercised because poisonous arsenic vapors may escape. They have been formed but not absorbed during the sublimation of the dark mineral substance. As the sublimation continues their nature will change and they will lose the poisonous arsenic qualities.*

*Since the entire mass is black, the mercury has also taken on the garment of saturn (black). Here the moor or negro will undergo some washing or cleansing and emerge again as a purified mercury, the messenger of the gods, ready to enter the next hall in the royal palace.*



der figirte Mercurius in den Lebendigen komme.) Wenn nun die grosse Masse ausgedorret/ verlieret sich die Blust/ und die Materia hebt sich an zu weisse. In solche Weisse fügen sich der Adler (niedergefallene Nebel) und Löwe (Corpus solis) feste zusammen. Nota: hier eile nicht/ wie wohl etliche wollen; sondern halte das Feuer wie bisher.

Vierdtens wird das Feuer regieret in *Sphæra Luna* im ersten Grad des Feuers/ auch 2. Stunden/ biß die Weisse anhebt gelbe oder Citrin-Farbe zu werden.

Vors fünffte in *Sphæra Veneris* im 2. Grad des Feuers 4. Stunden. Diese gelbe dämpffe mit Viol-brauner/ bißweilen dunkel Purpur-Farbe gefärbet/ geschehen/ wenn ein gelber Schweiff am Körper/ und endlich sich der

and that the manifested mercury comes alive. When the great moisture has dried up the blisters and the matter will turn white. In such a way the eagle (descended vapor) and the lion (body of the sun) are then firmly established.

Note: don't be in a hurry as some are inclined to be, but keep the same temperature of the fire.

Fourth, the fire will be regulated in the sphere of the moon in the first degree for two hours, till the white changes into yellow or a citrine color.

Fifth, it will be in the sphere of Venus, in the second degree of fire for four hours. Those yellow vapors, with a violet-brown and sometimes dark purple color, show, when a yellow tail shows on the body,

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When the moisture has subsided the pressure will recede and the gray substance turn white. At this stage, some of the lunc ferment can be added to bring it to the white tincture. Our author does not tell us to do this but the transmutation into the state of luna requires it.

After another week a faint citrine color like the flourescent color of fish eyes will then be noticed. The temperature will have to be raised some more and during the time of about two weeks an ochre color turning brownish to a purplish hue will begin to show.

Our author does not take out sufficient time to inform us that the changing of the colors also indicate the raising of the vibratory rates as found in the metals. The first stage is that of saturn or lead. It is followed by other colors indicative of the metals involved. Thus, when it has reached the state of pure white it is followed by yellow (saffron colored), orange and finally red. The colors do not appear in the order as found on the king or queen scale of colors. This opens up an interesting field of research that should shed some more light on this phenomenon.



\* (29) \*

der Körper selbst gesetzt hat. Bey dieser Purpur-Farbe siehe zu / daß deine materia durch ungebührliche Erhitzung nicht zu Glase werde / derhalben man besser thut / man hat ein ganz klein Feuer.

Vors sechste in *Sphara Martis* in röthlicher Farbe stehe etwan eine halbe Stunde / mit dem dritten Grad des Feuers.

Vors siebende in *Sphaera solis* in höchster Röthe stehe es 4. Stunden im 4. Grad des Feuers. Also ist das Fermentum solis bereit und roth wie ein Rubin. Dafür Gott zu danken. Das Fermentum solis ist roth / und das Fermentum Lunæ schneeweiß / und zuvor schwarz = grau. Wenn dieses auf glüendem Kupfer = Blech nicht raucht so ist's vollkommen. Daß rothe aber ist zu probiren auf glüenden eysernen Bleche / wenn es bald gleich dem Wach-

when it has finally settled to the bottom. When this purple color shows watch that you will not overheat or your matter will turn into glass. You will do better to keep your fire low.

Sixth, in the sphere of Mars, with its reddish color, have it remain for about a half an hour in the third degree of fire.

Seventh, the sphere of the Sun, in its highest red, will be obtained during four hours in the fourth degree of fire. Now is the ferment of the Sun ready and red like a ruby. For this thank God. The ferment of the Sun is red and that of the Moon is snow white and before it black-gray. When it does not smoke on a glowing piece of copper it is perfect. The red should be tested on a piece of glowing tin (not sheet metal). If it will flow like wax,

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At this point the fire needs careful watching or only a glass will be left. Little by little, the fire will have to be increased for about a day and one half to two days when it will appear reddish. Then the fire can be increased to the highest or fourth degree and remain so for one month. After this it should be tested on a piece of hot tin. When no smoke manifests it is usable.

Considerable time will have elapsed during this process. There is no need to rush things. Every change requires its own time. It is a period of great anxiety and painful waiting. One could compare it to childbirth. You cannot hasten the natural process. It takes nine months for a normally developed child to make its appearance. Our stone can be compared to, and, indeed, has been named a royal child.

Time will tell if the laws have been followed and mastered, or if we have relied too much on our own cunning. An eventual failure will be our lot, if the brain wants to dominate over the mind. If we allow a higher consciousness to use our brain as a relay station and follow the natural course of things, success will then crown our efforts and sincere endeavors.



Wachse fleuß ohne allen Rauch / und das Metall durchdringet wie ein Del ins Papier / und färbt alle Metalle (glühend oder im Fluß) weiß / oder roth. Wenn die Tinctur vollkommen / so laß das Glas von sich selbst abkühlen / sonst zerspringets und schmeißt. Merck hier: schwarz / weiß / gelb / roth / sind wesentliche Farben / die andern in den vaporibus sind nichts zu achten. Böse Farben sind repetita nigredo & præcox rubedo, welche aus der Dürre entstehen. Nun ist die Tinctur fertig biß auf die Augmentation.

## Die Augmentation geschieht also:

℞ Drey Theil dieses rothen Fermenti, und 1. Theil von den Amalgamate, vermisch es wohl und thue es wieder ins Figir-Glas / regier das Feuer

give off no smoke, and will penetrate the metal like oil will paper, then it will color all metals (glowing or in a molten state) either white or red. When the tincture is perfect let the glass cool by itself, otherwise it will burst and break. Mark well, black, white, yellow, and red are the essential colors. The other colors in the vapor do not mean much. Bad colors are a repeated black and prevailing red, arising from the dry state. The tincture is now ready to be increased.

## THE AUGMENTATION IS AS FOLLOWS:

℞: take three parts of the red ferment and one part of the amalgam. Mix well and place into glass for fixation. Regulate the fire,

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*When either the white or the red tincture is placed on glowing metal it will penetrate and show a change of color. However, should the black color of the raven or the red color of the poppy flower have predominated for too long a time it will then not act as described. From the black color the white, yellow, and red should appear gradually and neither must predominate for too long a time. This can be regulated by adjusting the temperature.*

*Now, the gold dissolved in the philosophical mercury should be added to the stone (see the preparation of the amalgam of the calx of gold) at the rate of one to four.*

*However, since our unknown friend used gold to begin with, he does not have to add either the lune or sol ferment.*

*If the practical alchemist uses any of the other metals to extract his philosophical mercury from, he will, indeed, have to add either ferment. None of the other metals would have the sulphur of gold within them to tinge it accordingly. It is the sulphur that tinges. The mercury is the spirit for the necessary animation and reproduction of its own kind.*

*When he speaks of the augmentation, he means to take three parts of the prepared stone and one part of crude mercury (quicksilver). This combination will have to go through the last stages as described before and become thus fixed.*



\* (31) \*

lers verkehret/ welches Theophrastus zu seiner medicin gebrauchet. vid. Theophr. p. 101. a. & 107. Denen starcken von Leibe gib 10. gran zur medicin. Mittelmäßigen Personen 8. gran. Schwachen Patienten zum Höchsten 5. gran. in Wein oder andern lieblichen Dingen eingenommen. Die 5. augmentation geschicht in 4. Stunden / und tingiret 1. Theil 10. Die 6. in 9 Stunden u. tingiret 1. Theil. 100. Theil. Die 7. in 2. Stunden / und tingiret 1. Theil 1000 Theil ꝛ. immer 10. Theile höher. (Mercke / in diesen 7. augment. ist unnöthig mit diesen Teige zu augmentiren / sondern mit mercur. Crud. Die 8. augmentation geschiehet in einer Stunde. Endlich tingiret es unendlich, Nun ist die Tinctur fertig.

Kan

whom Theophrastus uses for his medicine (see Parac. pp. 101 & 107).\*

Strong individuals give ten grains as medicine, average persons eight grains, weak patients at the most five grains in wine or other pleasant drinks. The fifth augmentation takes place in four hours and tinges one part to ten; the sixth in nine hours, tinges 1 part in 100; the seventh in two hours, tinges 1 part into 1000; etc., always by ten.

Note, the seventh augmentation is not necessary with this dough but with crude mercury instead. The eighth augmentation takes place within one hour. Finally, it will tinge unlimited. Now the tincture is finished.

*The dose differs. Healthier persons can take more of the potency while weaker persons require a gradual adjustment. As stated, healthy persons may be administered ten grains, average individuals eight grains, while weak patients should receive no more than five grains as a daily dose. It should be given in wine or distilled water. As the potency increases with each augmentation it can be continued with regular quicksilver. The ratio of its tinging power can be arrived at mathematically.*

*Not enough emphasis can be placed upon the dosage. Basilius Valentinus states that the five essential steps have to be carefully followed which he describes as first—invocation; second—contemplation; third—preparation; fourth—its uses; fifth—dosage. As can be seen the latter is of final importance. The wrong dosage can do harm or become useless, as the case may be. The wisdom, not mere knowledge, of the true physician is of extreme importance in this case. A coarse body will need a stronger dosage than a refined one. The coarser the body the more it takes to bring the fine ethereal substance to the fore. Not the physical constitution alone, but, its mentality or better spiritual condition, is of final consequence in the healing process. In a mentally more active individual, or one whose spiritual-mystical-esoteric condition acts as a preparatory state, a greatly reduced quantity will do the same or more.*

\*Not Waite's English translation, but the original Geneva folio.



# Kan man nun mit diesen Fermento tingiren und transmutiren?

Nein/ es muß noch ein Lapis da-  
raus gemacht werden/ welches also ge-  
schicht. Wirff die Tinctur in geflossen  
Gold zu imbibiren/ was und wie viel  
es wolle/ so wird es zu Glase/ das  
Glas pulverisire/ und immiscire es  
reinem Wachs/ und wenn die materia  
tingenda im Flusse stehet/so halt es mit  
einer Zangen hinein/ und laß es zer-  
schmelzen/ mache denn das Gefäße zu/  
und laß es kochen biß es gestehet. Ge-  
nung von der Causa formalis. Nun  
besehen wir endlich/ was da sey vors  
5. Causa Finalis. Welche ist vor I. die  
gemeinen Metalla in Gold zuerhöhen/  
das da geschicht wenn sie im Flusse oder  
Blut stehen/ und dieser Lapis gebüh-  
rend/ (mit Wachs) hinein geworffen  
wird. 2) die Armen zum höchsten reich  
zu machen/ 3) die Kranken gesund zu  
ma-

## CAN ONE WITH THIS FERMENT TINGE AND TRANSMUTE?

No. It has to be formed into a stone as follows: Drop the tincture into molten gold so it will imbibe it with whatever it will take and it will turn into glass. Pulverize it and mix with pure wax. When the other matter is molten hold it with tongs and put it into the matter until it melts which will tinge it. Close the vessel and let it cool until it solidifies. Enough now for the formalities. We shall see now what concerns the fifth and final cause.

1. It is foremost to transmute the baser metals into gold while the latter glow or are in a molten state with enough of the stone embedded into wax.
2. To let the poor become wealthy.
3. To heal the sick (because it tinges and refines the whole body.

To harden the stone melt some gold and add the tincture to the gold till it solidifies to glass. Powder it and mix it with bees-wax. When the metal to be transmuted has some of this added to its state of flux then it will be transmuted. In the last state of augmentation it has become so potent that it has to be triturated. After the hardening in the gold, which acts as an agent, and its mixing with bees-wax, it will be easier to handle. Note, this test is only to prove its adaptability as a medicine. What it can do to the crude metal it can do to the animal body of man. This is the most important part of the whole process because the alchemist will look for the transmutation of the coarse imperfect animal body, brought about by man's careless way of living, into the cleansed and purified one that lets the higher, mental, and spiritual virtues manifest.

For the poor to become wealthy is to be understood that their wealth can be attained to live a normal life. Not like formerly as an underprivileged bondsman of medieval times. Suppose one would do this presently. He would run into grave difficulties. The government has complete control over the issuing of gold and silver. Anyone suggesting that he had obtained his gold or silver alchemically would be considered a fraud. He would end up in jail for being in illegal possession of the precious metal. He would not be in a position to produce an honest document proving its origin or where it came from, such as inheritance, sale or otherwise. As time and circumstance are at present it would be extremely hazardous and outright dangerous to expose one self as a genuine alchemist of the highest degree.

To heal the sick is another matter. Here lies no danger. The adept will live according to the precepts of the brethren of the golden and rosy cross, to help cure the sick without accepting any remuneration. This can be done in an unobtrusive way, where no one will become any wiser, as to where it comes from and what its origin is.



\* (35) \*

den andern zun Gläsern; den zum Ofen mach also: Nimm 2. Theil Leim/ und 2. Theil reinen Pferde-Mist mit Wasser befeuchtet und in Keller faulen lassen/mit diesem binde die Belchel feste zusammen. Zum Gläsern mache also: Nimm einen Topff darein thue Aschen/ setze das Glas hinein daß 3. quer Finger drüber raus gehe / ins Loch thue einen gläsernen Stöpsel oder Blech / u. glühende Kohlen in den Topff bis über den Stöpsel; wenn nun das Glas sachte glüht/und weich wird/so trück es mit einem glühenden Eysen zusamen / nimm denn die Kohlen sachte ab/ und laß es von sich selbst fühle werden. Dieses wird genennet Sigillum Hermetis. Oder mache es also: Nimm Mastix, gestossen venedisch Glas/Borax, Eyweiß / damit stopff das Glas zu / und laß es bey linder Wärme trocken/und schmelz es mit einen Blaase-Röhrlein bey einem Lichte zu / muß auch also durchs Röhrlein geöffnet werden.

(3 Vulcani regimina. Der Ofen  
C 2 das

and one for the glass. For the oven take two parts of horse dung and two parts of glue, moisten it with water and let it putrefy in the cellar and then tie them tightly together. For the glasses take a pot with ashes. Place the glass in it so that it will protrude the height of three fingers above. In the hole place a glass stopper or one of metal and put red hot coals around it on the top. When the glass gets soft, press it together with a glowing iron. Then take the glowing coals away and let it cool gradually. This is called the seal of Hermes.

You can make it as follows: take mastix, ground venetian glass, borax, white of egg, and fill the glass and let it dry in gentle heat and melt with a blowpipe. It will have to be opened again with a blowpipe.

3. VULCANI REGIMA\*\*: The furnace; wherein

\*The luting or hermetic sealing can easily be accomplished by taking some pyrex tubing that a burner flame can close or open. There is no need to follow these old time instructions.

\*\*Vulcani Regima; regulation of the fire.

(CONTINUED FROM PREVIOUS PAGE)

guarantee that it would be transmitted. Despite all these and similar hardships they were able to accomplish what many in our days cannot do. Telephone and air travel not withstanding. One thing they had most assuredly over us, and that was the ability to see things before they became visible.

To us, things have to become cognate first, and then we start our investigations. We always require the proof of a thing before we even know what it is for. The ancients worked in reverse. They wanted to know what a thing could be used for if it were produced. Should it prove to be detrimental to the uninitiated, they kept it out of reach for them. Knowing the law and its consequences in the hands of those not fit to control it would restrain them from producing the means necessary for its demonstration on the physical plane. We are presently not as prudent. Anything goes, as long as it can be produced. Some use will have to be found for it. No matter if destructive or a blessing to mankind.

Medications—so called—are being produced by the untold thousands to be tested on man and animal to see what they will do. Now, it is called chemo-therapy. The procedure is the same. We will only know by trial and error. This way of thinking is still all prevailing in the exoteric world of medicine. Not so with hermetic medicine. Here the law comes first. What law has been violated? What law requires the restitution? Such and similar questions are being asked first and foremost. Here semantics go deeper. Much deeper than text book medicine can ever reveal to the inquiring mind. It requires a penetration into the divine cosmic pattern as revealed in the signature of all things. This is not to be taken glibly in the light of former superstitions. An overall pattern will have to be consulted. Not just fragmentary evidences. The latter will have to be brought into their place of origin to be of any assistance to the alchemist. The whole has to be considered. Man, animal, plant or stone has to be investigated as an entire manifestation. Disorders within should neither be considered as a "case" in question, and treated as such. The underlying law and not its outer manifestation is of prime importance. Paracelsus stated wisely in *De causis morborum invisibilium*: "How could we make use of this earth and rule the same, as is expected of us, if we had not a superhuman light to teach us?"

Let us face it: Man's puny brain would never have accomplished anything if it were not for the superhuman light to illuminate its mortal existence.



Das Feuer recht zuhalten/soll seyn von rothen Ziegeln 6. Spannen hoch / inwendig rund / eine Spanne weit / oben um die Capelle mit 4. Löchern 2. quer Finger weit / auf der Seite 3. Löcher die Ziegel ein und aus zu thun / darunter noch das Luft- oder Aschen-Loch / als 2. Ziegel nach der Breite einzustecken. Er soll stehen an einem lichten / treugen und stillen Orte / ohne Risse / sonst gehet der Wind nicht gleich / soll auch unter einen Schorstein stehen / damit der schädliche Rauch sich in die Höhe zeucht. Die Kohlen sollen hart und gut seyn / nicht grösser als eine welsche Nuß. Ist das Feuer zu groß / so lege einen Stein vors Luft-Loch / ist es zu klein / so rühre die Kohlen / und das Luft-Loch ein wenig auf. Das Feuer soll stetig gehalten werden / damit das Glas nicht erkalte / drum müssen allezeit frische Kohlen da seyn / ehe die alten ausgehen ; Nach Einwerffung der Kohlen / kan man bey seits gehen / wegen des schädlichen giftigen Gestankes.

(4. Pro-

the fire is kept, should be made out of red bricks about three feet high, round on the inside and about six inches across the round opening on the top. On the dome it shall have four holes on the side, approximately two inches wide. There should be three holes on the side to put the bricks into place. Underneath them shall be a hole for the draft and to remove the ashes, big enough to take two bricks placed in it sideways. It should be built in a light, dry and quiet place and have no cracks in it, otherwise the draft will not work properly. It is best underneath a chimney to take up the harmful smoke. The coals should be good and hard not bigger than a walnut. If the fire becomes too hot, place a stone in front of the ash pit. If it is too low, stir the coals a little through the opening. The fire has to be kept steady so the glass will not cool. That is why there must always be fresh coals on hand before the old ones have burnt out. When adding more coals step aside because of the harmful and poisonous smoke.

*The athanor described as Paracelsus called the furnace, likewise makes room for a modern bed in the fume hood or other suitable place. In the beginning stages it can be regulated with electrically controlled heating mantels and later with electric heat and gas fires.*

*The athanor, or furnace, wherein the heat is maintained and regulated, deserves our attention. It is here where Vulcan reigns. Vulcan, or the god of fire as commonly called, is of the greatest importance to us.*

*Fire, as mentioned on another place, is not to be understood only as a flaming combustible manifestation. That which makes fire evident on the physical plane as fire is of our concern. It is heat. The thermal origin is concealed from our senses. Only its terrestrial outcome can be perceived as either hot or cold. Both have, in essence, the same origin. As is known, one can get burnt by extreme cold. Sensations produced are the same as when burnt by fire, such as, heat blisters, inflammation, etc. Paradoxical as this statement may appear, it is nevertheless justified. Dry and moist are also analogous. A dry state is an outcome of excessive heat prevailing at a given time. Moisture is a condensation of heat upon cold. Since heat and cold are of the same origin, all are an offspring of an invisible fire. This invisible fire is hard to conceive. For example:*

*The surface temperature of the sun is estimated to be 10,000° F., while its internal temperature is about 35,000,000° F. Why this difference? The surface is only an outflow of its internal nature. In this same sense can the combustible formation of visible fire be compared to the inner potency of the energy as found in matter. As above, so below. Atomic energy seems so unlikely when a piece of uranium is held in the hand. Although radioactive substances give off various degrees of heat, this is only an outflow again of its inner concealed energy. Its full force can only be released after the dormant lying energy has been contacted by its like in a properly attuned degree. A hydrogen atom needs to be triggered by a higher degree of heat than a uranium atom, and so on down the line.*

(CONTINUED ON NEXT PAGE)



\* (37) \*

(4 *Projecta*, oder tingiren selber.  
Die Materia tingenda soll offen und in  
Glasse stehen/sonst wird die Tinctur ih-  
re Würckung nicht vollbringen/ und  
zwar soll die Tinctur zuvor metallisch  
(zum Glase) gemacht werden/ de quo  
supra. Wilt du den Mercurium trans-  
mutiren/so nimm Bismuth und gerei-  
nigten Mercurium, (wie viel/ suche oben  
in der 5. 6. 7. Augment.) setze es un-  
ter eine Muffel in einen guten Tiegel/  
weñ der Mercurius anfähet zu rauchen/  
so halte die Tinctur (metallisch) mit ei-  
ner Zangen in Wachs vermischet hinein  
biß es zergangen/ so wird sich der Mer-  
curius mit mancherley Farben auf und  
niedersteigend erzeugen wenn der Merc.  
niederfällt/so geuß es aus. Das Feuer  
in dieser Projection muß oben größer  
seyn als unten.

SOLI DEO GLORIOSO  
GLORIA!



4. PROJECTA OR THE TINGING OF THE SAME: The tinging matter shall be in an open flux, otherwise the tincture cannot work on it. The tincture shall be made first into a metallic glass of the highest grade.

If you want to transmute mercury, take bismuth and purified mercury (how much you will find in the 5th, 6th, and 7th augmentation), place them under a muffle in a good pan. When the mercury begins to smoke hold the metallic tincture mixed with the wax with your tongs into it till it is dissolved. The mercury will show itself, by way of many colors, ascending and descending. When it begins to settle on the bottom, pour it out. The fire in the projection has to be higher on the top then on the bottom.

SOLI DEO GLORIOSO GLORIA

*The molten metal must not be covered. In case quicksilver is to be transmuted some bismuth or lead should be added to prevent the quicksilver from evaporating too quickly. When the quicksilver begins to smoke, then the tincture imbedded in wax should be added. Be careful not to inhale the rising smoke of the quicksilver as the fumes are poisonous. A reverberatory fire is best to catch the ascending smoke and make it fall down as a colored smoke. Any metal can be transmuted with this tincture, but lead, tin and mercury are the easiest to work with.*

*Truly the one and only God in all His Glory shall be praised for having revealed to man such immense wisdom.*

(CONTINUED FROM PREVIOUS PAGE)

Our simple fire in the furnace acts as the activator in releasing the energy according to the various degrees of heat to be found in herbal, mineral or metal substances. This is the reason why fire is of such importance in the alchemical work. It helps to bridge the gap from hot over cold to hot again. This produces an increase in its potency. The inner heat of the sun, as an example, is relayed through its outer shell. It goes through the extreme cold temperatures of space to become the awakening force in matter upon contact. Upon meeting resistance it will draw forth its inert energy where an opening makes it possible to do so.

The temperature increases 1° F. with every 100-200 feet in depth, in the upper sixty miles of the earth. The temperature near the core is believed to be near the melting point of the metals found there. Science has formulated the theory that the heat of the earth is derived from the radioactivity in the rocks, the pressure developed within the earth and from the original molten state, if the earth was formed from such high temperature origins.

As can be seen, science has no exact formula to offer. It supposes these things upon a rational observation of other natural phenomena. Employing the same process of reasoning, the alchemist is entitled to his way of thinking that through superhuman intelligence more light can be shed upon these things, than through hypotheses based upon an uncertain scientific speculation.

Neither does abrogate the fact that fire, or heat, is essential in the formation, propagation, and constant changing of matter, in its terrestrial appearance.



# Processus Lapidis Philosoph.

Rz. Mercur. Deme

I. Nimm weg:

1. Bismuth/ Bley.
2. Feuchtigkeit.
3. Schwärze.

II. gieb ein: Gold/ welches zu

1. reinigen.
2. Mercurialisch zumachen/
3. zusammen zu setzen/ mit
  1. pulverisiren.
  2. amalgamiren.
  3. digeriren. hier digerir das Feuer in

Sphæra & bis zur Schwärze

h. höchsten Schwärze

z. weißlichen

D. in der höchsten Weiße

♀. in der gelbe.

♂ in röthlichen.

O in höchster Röthe.

Augmentiren. Tingiren.

**Etliche Haupt-Axiomata**  
zu der wahren Kunst der  
Chymie gehörig.

I.

**N**ie Tinctur, die nicht aus dem Mer-  
curio

# THE PROCESS FOR MAKING THE PHILOSOPHERS STONE

R: Mercury: Common

I. Take away:

1. Bismuth and lead.
2. Moisture.
3. Blackness.

II. Add to it: gold which has to be

1. cleansed,
2. made into mercury,
3. put together by way of
  - a) pulverization,
  - b) amalgamation
  - c) digestion (here the fire has to be digested in the Sphere of mercury until it get to be black  
Sphere of Saturn—deepest black.  
Sphere of Jupiter—white.  
Sphere of Moon—pure white.  
Sphere of Venus—yellow.  
Sphere of Mars—reddish.  
Sphere of Sun—pure red.

Increasing. Changing of color.

# SOME OF THE MAIN AXIOMS BELONGING TO THE TRUE CHEMICAL ART.

I.

Any tincture not made of the mercury



curio gemacht/ist denmetallen nicht homogen, kan auch nicht augmentirt merden; Derowegen alle Tinctur so sich nicht mit Quecksilber amalgamiren läßt/ist nichts nütze.

2. Alle Tinctur worinnen kein subtilirtes Gold ist/ist nichts nütze; derentwegen alle Tinctur weisse nicht tingiret/ist keine Tinctur, sondern ein leeres Pulver.

3. Aller mercurius, wenn er nicht das Gold radicaliter solviret / so ist er kein mercurius philosophorum, noch dienstlich zur Tinctur, derentwegen wenn das Gold nach einer solution in mercurio, wieder zu Golde kan werden/so ist die solution nichts nütze.

4. Alle Particularia, worinnen nicht ein subtilirtes Gold ist/seynd falsch und nützen nicht.

5. Wer dafür hält/das die Alchymie nicht in der Natur gegründet sey/ der verstehet weder sich selbst noch die Natur/sondern ist ein Idiot.

6. Wer die Kunst der Alchymie hat und nicht schweigen kan/ sondern solche andern oder aroffen Herren vor Geld

an

is not homogenous to the metals, because it cannot be augmented. Any tincture that cannot be amalgamated with mercury is of no use.

II.

Any tincture in which there is no fine gold is of no use. Any tincture which cannot color is an empty powder.

III.

Any mercury that does not radically dissolve gold is not the philosophical mercury. When gold resolves itself into gold again it has not been dissolved and the solution is of no use.\*

IV.

All objects that contain no gold in solution are wrong and of no use.

V.

He, who sides with those who claim that alchemy is not founded upon nature, because he does not understand himself nor nature, is an idiot.

VI.

He who has mastered the art of the alchemists and can not be silent, but offers himself to men for money

\*This will signify beyond question that aqua regis, or any corrosive water producing chlorides and the likes, when washed out again, will let the dissolved metal form into its former metallic state, while, when once dissolved with the philosophical mercury, it remains liquid.



anträget/ der ist entweder ein Betrüger/ oder der Kunst/seinem Leben und seiner Freyheit feind.

7. Wer die Kunst der Alchymie allein um Geld und Reichthum suchet/u. nicht / daß Er dadurch die Natur und seinen Schöpffer besser erkennen lerne/ der gehöret nicht unter die Philosophen sondern unter die Idioten.

8. Wer da vermeynet/ wann Er nur den Proceß der Tinctur habe/ oder die Praxin, so braucht Er keine Theorie weiter/ der wird stetig irren/ denn er hat kein Directorium, wonach er sich richten könne; Es fallen aber in dem Tinctur-Wercke so viel Sachen vor/ daß man sie in einem Proceß auf einmal nicht beschreiben kan.

9. Wer diese Wissenschaft hat/ solche nicht geheim hält/ und nicht zu Gottes Ehre/ seiner und seines Nächsten zeitlicher und ewiger Wohlfahrt/ sondern zur Pracht/ Übermuth und Volust anwendet/ der wird entweder die Kunst verlieren oder in ander Unglück kommen.

DEO SIT GLORIA!

is either an imposter or an enemy to his own life, his freedom, and the art.

VII.

He who seeks the alchemical art for money and wealth but not to know better his creator and nature does not belong among the philosophers but among the idiots.

VIII.

He who supposes he needs to know only the process how to make the tincture or the praxis and has no need for the theory will go astray, because he has no directions to guide him. So many things happen while engaged in the work of the tincture, that they cannot all be described in the one process.

IX.

He, who has this knowledge shall keep it secret and honor God. If he does not use it for the temporal and eternal welfare of his fellowman but to pride himself with arrogance and debauchery will either lose the art or some other misfortune will befall him.

GOD BE PRAISED!





GOLDBAKER ALLEY IN PRAGUE

Here alchemists labored and had to produce precious metals for royalty. These small houses are still standing. Inside can be seen the small laboratories with their furnaces and fumehoods.

## CONCLUSION

It is a credible assumption that the casual reader of the foregoing treatise with the attached commentary will be somewhat puzzled. First of all the language needs to be understood. We may be familiar with the words as commonly used. However, in this case, the semantics involved require a thorough investigation. Semantics, the science of meanings, has perhaps no more fertile ground to thrive in than alchemy. Here words may be of either profound consequences or become utterly meaningless. The latter seems to be prevailing by a big margin. The cause will be found in the reluctance of the investigator to reconcile alchemistical terminology with the definition of the dictionary. This stumbling block is one of the hardest to overcome. The authority of the dictionary and encyclopedias is seldom challenged. Considered as the final instance in the arbitration of opinions, no further justification is usually sought for. Thus ends the matter with most investigators. The reader only reluctantly concedes that alchemical terminology requires a thorough study to arrive at the proper understanding of what is meant thereby. Another matter, adding further hardship, is the liberal use of those terms. Interchanging them without further explanations carries pronounced dangers with it. When mercurial essences are spoken of and at the same time mention is made that they can be procured from non-mercurial substances, it will be seen at once how confusing all becomes. In the next breath, the reader may be told to take a mercurial substance to derive its mercurial essence from it.

It appears that there is no other way out but to become thoroughly familiar with the alchemistical terminology. Too many shy from such an undertaking for two main reasons. The first is that it is assumed not to be necessary and the second, without the help of one versed in the subject matter it is almost impossible to gain sufficient understanding about it within a reasonable time. The cumbersome additional work of analytical examination of the physical substances involved requires extra time. All this has to be thoroughly considered



before even a glimpse of the products eventually to be produced can be remotely seen to formulate. This is another one of the reasons why so few have endured in it.

A cursory examination of those who have attempted to enter into this study shows a lack of patience and perseverance. It is a scientific study requiring a keen mind and sufficient intellect to penetrate beyond appearances. In short, alchemy is the work of a life time. Few would consider such an undertaking without a guarantee of success at the end. Why is it so hard to come by? Every scientific branch can be mastered in a given time considering the prevailing circumstances. Why the difference in alchemy? Actually there is no difference. It exists mostly in the mind of the investigator. Many expect to master their objective in a casual way, as a sort of hobby or spare time occupation. Could anyone arrive at the crucial point of accredited acceptance if this method would be used in the study of medicine, chemistry, physics, mineralogy, or any of the other scientific fields? Why should there be a difference in alchemical studies? It is just as hard, if not harder, because additional knowledge in chemistry, botany, physics, mineralogy, only to mention a few, will also have to be accumulated during this interval. Not many care to go through a field encompassing such vast knowledge requiring at the same time such intensive preparation.

When the term "artist" is applied to the accomplished alchemist, further emphasis is placed on the creative ability or artistic accomplishment essential to the alchemical scientist. The knowledge expected of an alchemist is enormous compared to singular scientific or artistic fields.

Another peculiar aspect enters this sphere that has not received sufficient recognition as yet. Psychology has a definite bearing on the matter. Subtle occurrences, transcending coarser physical phenomena, make their appearances during the various processes involved and make further knowledge of the subtle mind stuff a necessity. This is a study in itself. Combined psychic and physical phenomena enter into alchemy. Polarity, as the causal law, underlies this study. This makes alchemy not everybody's meat. This is another

reason why so few have pursued it for any length of time and in a conscientious way. Lack of sufficient and proficient alchemical investigators also hinder the students in their perusal. Many spurious authors, claiming knowledge, are of the library type. Their researches are confined to what others have said, written, or claimed. Elaborating on such statements is by far easier than to stand behind retort and condenser, with pencil and the note book in hand, confirming personally observed lawful manifestations, as recorded in the books of others. Only in such a way can existing laws be demonstrated and their validity given any credence.

The outline found in this treatise has its merit in its precision and brevity. It represents the most advanced work for the student in general alchemy. It has to be looked upon as such and not as a simple elementary introduction to practical laboratory alchemy.

Anyone reading here what was written in 1711 and assuming that it is the product of an individual who had nothing else to do but to idle his time away is absurd. The time spent and the material means expended before this treatise was even ready to be written are too enormous to be passed up as insignificant, even for one who has the means for both. It represents a life's work of an individual who ventured forth to prove to himself that, which was claimed to have been performed previously, could be duplicated again.

The reader will have to draw his own conclusion as to which side he is inclined to. Should he throw his weight with the library alchemist, this book will be of little use except for its antiquarian value. This treatise brings the result of one who claims to have reached the point of consummation in this work and leaves it to his readers or alchemical aspirants in the laboratory to prove him a genuine alchemist or a charlatan.

Based on personal experience, so far achieved, we feel compelled to place him among the genuine alchemists.

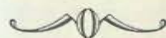


## A Word About the Paracelsus Research Society

Should this book come into the hands of a reader who is not acquainted with the Paracelsus Research Society, and who would like to know something about it, the following information may be of help.

The P.R.S. is an educational institution. It fosters the studies and researches of the arcane and physical sciences in the hope to contribute, by unbiased investigation and lawful demonstrations, to the knowledge extant. It teaches its findings to all free of charge or tuition. Its laboratory and classrooms are available to all regardless of race, creed or nationality. Its purpose is strictly humanitarian. There is no membership available. Its only publication is the quarterly *Alchemical Laboratory Bulletin*. This, and a few other books, are published solely by the society for its study participants as additional reading matter. Only five hundred copies each are printed of these literary offerings.

For further information contact the Secretary of the Paracelsus Research Society, P. O. Box 6, Sugarhouse State, Salt Lake City, Utah 84106.



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This is exclusively for those who have attempted a study of the Q.B.L. The seven rays in their chromatic appearance and manifestation are given in full color. Followers of various systems of the study of the Q.B.L. and the astrocylic pulsations will find here a precise demonstration of the laws involved that will simply amaze them. Vivid colors will show the influence of the seven rays in their multiple manifestations formerly not thought possible to be presented in such a way. It opens up such vast vistas that one has to read it and see it to believe it. If you had trouble getting even started in the Q.B.L. or later on got lost in it, here is the help that will let you see the "why" and not just "how" things came about. We doubt that you will give this book out of your hands.

## An Old Alchemical Manuscript

During the middle 1500's a manuscript was written in England, dealing with alchemical experiments and expoundations. It was filed in the archives of the British Museum in London, England. Several centuries later it was rediscovered by the Paracelsus Research Society when two of its officers found it there. Realizing its value, that for nearly four hundred years had been laying dormant and unnoticed, the officials of the British Museum had it photographed for the Paracelsus Research Society and gave the latter the exclusive right to have it published for the subscribers of the "Alchemical Laboratory Bulletins."

To assure that the exact wording would not be lost, since it was written in the old English, a research team was recommended by the Museum's staff who translated it for us into contemporary English. Here is further proof what medieval scientists accomplished and how they were actually ahead of our times.

Very few original alchemical manuscripts are to be found. Those existing are mostly in private hands and are not given out to be published. They remain the cherished possession of those into whose care they were entrusted. Here is one that in a rather unusual way was rediscovered and is now available to all readers and students of alchemy.

This book contains some authentic reproductions of the handwritten pages from the original document.

You will treasure this valuable manuscript from the British Museum, published for the first time after many centuries since it was written. Here is a genuine collector's item.

## From One to Ten

A treatise on the origin and extension of the prime manifestation on the physical plane. This treatise with its many beautiful colored illustrations is one that will set many to think about the first manifestation on the physical plane. In a concise way the origin will be traced as far back as the mind will permit. This is not a book on mathematics and its various systems, but a search for the causation of mathematics. It describes the emergence of numbers and colors as related prime factors of physical phenomena. The laws involved and their manifestation as pictured in full color make it an unusual contribution to any scientific and metaphysical library. The chapters are short, precise, and the illustrations of such depth that the reader will find much in them requiring otherwise additional volumes to explain.

The Chinese saying: "One picture is worth a thousand words," will find here a profound substantiation.

Note: Anyone studying the Q.B.L. could hardly afford to be without it.



## The Book on Antimony

Ever since the appearance of Basil Valentine's "Triumphal Chariot of Antimony," first published during the sixteenth century and its subsequent translations including the recent republication by Vincent Stewart, London, England, no other work on antimony has covered the subject as thoroughly as THE BOOK ON ANTIMONY, published by the PARACELSUS RESEARCH SOCIETY. The subject is extensively covered from its remotest appearance in history to the last and presently discovered virtues in the laboratory. Little known therapeutic and alchemical values of antimony the reader will find systematically compiled in THE BOOK ON ANTIMONY, formerly exclusively reserved for alchemistical students and practitioners.

What will immediately elevate it above all other books on antimony is the fact that it represents not a one man's opinion. Scientists and layman who have devoted years to this exclusive study, with their combined individual and independently obtained laboratory results, have consented to present their results in this volume. Those versed in the alchemical lore will find it to be a treasure house. Readers who have become intrigued with why the alchemists stressed this mineral so much and praised its virtues above all others, will concur with Paracelsus when he said: "There is no greater cure for wounds than that which is obtained from antimony, except in wounds of the head." Also with Valentine who said: "There is no greater medicine to be found than that prepared from antimony." Contemporary researchers have attempted to find out if this is so. Read about the remarkable laboratory results they have obtained. The reader is apt to ask: "Why is not more known about it?" Read further how the actually produced results from the laboratories are denied to exist by prejudiced minds. Their denial rests on the premise that nothing about the oil of antimony is presently found in medical textbooks. This book brings the formulas by which independent laboratory researchers have achieved their results. They are open for scientific examination to any one. Included are also procedures for the production of mineral and metallic oils not listed in medical textbooks and pharmacopeias. Truly, THE BOOK ON ANTIMONY is a book that had to wait for several centuries to be written. It bridges the gap between the "Triumphal Chariot of Antimony" and as a compendium to the former it has no peers.

This volume will appeal to the scientist, spagyrist and metaphysical student alike. It is a must for your library.

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