

(238)

to wash them, then take a Silver Syringe, and inject of that wine into them, it will heal him, as aforesaid.

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

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

*God is blessed in all his works.*

**FINIS.**

**ALEX. Van SUCHTEN**  
OF THE  
**SECRETS**  
OF  
**ANTIMONY:**  
IN TWO  
**TREATISES.**

---

Translated out of ~~High-Dutch~~  
by Dr. C. a Person of great  
Skill in Chymistry.  
To which is added *B. Valentine's*  
Salt of *Antimony*, with its Use.

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**LONDON,**  
Printed, and are to be sold by  
*Moses Pitt* at the *White Hart*  
in *Little Britain*, 1670.



## THE P R E F A C E.

Of the Causes of this Treatise. Concerning what matter he is about to write; and for whose sake.

Courteous & Kind Reader,

**T**Here are Two Things  
which have caused me  
to write of the Phy-  
sical use of Antimony, which

## The Preface.

we in Dutch call **Spiegel=**  
**Glas**, viz. The Time and  
the Necessities of the Sick;  
for seeing that Almighty God  
hath taken pity in these last  
times of the Infirmities and  
Weaknesses of Mankind, and  
by some Learned men hath re-  
vealed divers Secrets in Na-  
ture, through which we may  
preserve our Bodies, and cure  
all its Infirmities; yet hath  
Satan, the Enemy of our Life,  
likewise raised up scribbling  
Writers to destroy and cry  
down these Gifts of God; by  
the which the young Students  
in Physick are terrified, and  
leave the **Corn**, and follow  
the

## The Preface.

the Chasse; and at length this  
gift of God will be lost, and  
the Seed of the Devil will be  
honoured in the place thereof.

But that this may not be  
done, First, The Time requireth  
that we who know these Se-  
crets, and have tried them,  
should set our selves against  
the Criers down of this Truth,  
and answer for these gifts of  
God, that every one at least  
might be a debtor to the truth;  
and yet that Pearls might not  
be cast to Swine and trampled  
under their feet. Secondly,  
The Love of our Neighbour  
compels us also, and the great  
Necessities of the Sick, that  
A 3 they



## The Preface.

they be not robbed of the faithfullest Medicine, to the which they next under God may put their chiefest hope, both for the preservation, and the curing of hidden Infirmities; by the which we seek not for vain glory, but only for the honour of God. In his name therefore will we begin to write of the above-mentioned Mineral, wherein we will not trouble our selves to tell you what others, both new & old Physicians and Alchymists, have written; nor will we write down our opinions which we have made or imagined out of Paracelsus, and other Books;

## The Preface.

Books; as the custom is at this time, out of an old Garment to make a new one; but what we certainly know, what our eyes have seen, our hands handled, and our experience confirmed, that will we speak and write for the best instruction of those young men who will learn; not for you Gale-nists, for ye can find more Secrets in your Books than are in Nature; not for you Paracelsians, for you have learned far more out of Paracelsus than I know: Also not for you Alchymists, for I write here only of Physick; but for you young Physicians, who

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## The Preface.

*who are not polluted with Opinions, nor sworn to any Masters words : To you dedicate I this Treatise which is written plain and clear, without ostentation ; easie enough to be understood by the Honest, but dark enough to the Despisers and Scorners, of which this World at present is very full.*

ALEX.

( 1 )

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# ALEX. Van SUCHTEN OF THE SECRETS OF ANTIMONY.

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## The FIRST TREATISE.

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### CHAP. I.

*What is which is digged out of the Mines, and sold in the Shops ; and that a Philosopher may be made out of it.*

**I**T is not our meaning to write and dispute, out of what is first cometh, as some have done ; for  
B if



if we should declare his Original, we must make a long process, and draw in divers things which are better concealed, because they belong not to the Physician. But thus much may we declare, that it is not a Metal as some think, either Lead Ore, or Lead adust; which perchance they therefore say, because that in his reduction Lead may be made out of it. But it is not Lead in his foundation; for out of  $\gamma$  also can  $\eta$  be easily made, and yet it will not follow that  $\gamma$  cometh from  $\eta$ , therefore is  $\gamma$  no Metal, yet created of God out of a Metalline matter, that is out of  $\gamma$  digested in the Bowels of the Earth with  $\Delta$ , but not with Metalline  $\Delta$ , otherwise it would be a Metal; therefore that it is not a Metal, the Form is the Cause, and not the Matter; for in matter

Me.

Metals and  $\gamma$  are all one. Now this  $\Delta$  which is in  $\gamma$  can be altered by digestion, and be made so clear and pure as the  $\Delta$  in  $\Theta$  can ever be made by Nature; but the  $\Delta$  in other Metals can never come to such purity; and this is the difference in the  $\Delta$  of Metals and  $\delta$ , that this can be transmuted, but theirs not; therefore is  $\delta$  an imperfect Metal, and in Philosophy called  $\eta$ , of which *Rhasis* writeth, that in  $\eta$   $\Theta$  and  $\epsilon$  are contained, *in potentia*, not visibly. Also *Pythagoras* saith, *All secrets are in  $\eta$* , and this  $\eta$  is our Lead; which we Physicians must know and understand; for it is created for us, it is ours, and not others: So then if it be ours, we will know how to prepare and digest it, that the Medicines may be made out of it which is in it, even as out of a Golden

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#### 4 Suchten of Antimony.

Marchafite, by the art of Refining Gold may be melted; so also out of  $\delta$  by Art is *Aurum Medicorum* made; which, which also wise men even from the beginning of the world (amongst which have been many Kings and Noblemen) have sought and obtained, and left us the Art which they have found; by the which we also might be made partakers of this unspeakable Treasure: this Art have they named *Alchimy*, that is, the Art of Preparing, which we Physicians must also know certainly, as a *Tanner* his *Liquor*, and not spend our time in turning over Leaves, or any other Arts, which by the misunderstanding of Names after the death of the first *Egyptian* Wisemen sprung forth and breathed into us by Satan, by the which we spend our youth so miserably and

#### The First Treatise. 5

and unprofitably; and at the end know less than at the beginning; therefore shall we Physicians wait on our Callings, and prepare Medicines for the Sick to whom we are called, leaving other things to others, who have time and Leisure to search Curiosities.

Now for the preparation of  $\delta$ , know that  $\delta$  is an Earth where lieth a Metal called  $\varphi$ , this must the Physician draw from  $\delta$ , but the Miner shall first melt  $\delta$  from his Mineral Earth wherein it grew, and purifie it: When this is finished, then he hath done his work, and shall commit it to the farther work of the Physician: Now as the Miner separateth  $\delta$  from the earth wherein it grew, that is, from the superfluous Mineral moisture of  $\delta$ , and much earthy  $\Delta$ , this separation must



## 6 Suchten of Antimony.

*Regulus of*  
 $\delta$  is Philo-  
 sophers  $\varphi$ .

must be made that the Metalline Splendor that appeareth in  $\delta$  may not be burned, but drawn forth higher and better, which so soon as the Slack cometh from it, shineth forth; it is then no more  $\delta$ , \* but  $\varphi$  *Philosophor.* and may be cast as another Metal, and floweth as pure  $\varphi$ ; by these signs shall one know that it is no more  $\delta$  but  $\varphi$ ; which differ as much from one another as  $\odot$  and Gold earth, for  $\odot$  Marchasite or Earth is not  $\odot$ , but hath  $\odot$  in it, which the Refiner separateth; so is  $\delta$  not  $\varphi$ , but hath  $\varphi$  in it, which the Physician shall separate.

Thus is  $\varphi$  made out of  $\delta$ , out of  $\frac{1}{2}$  *Argent-vive*, which belongeth to the Physician, out of which he shall farther make  $\mathcal{C}$ , and out of  $\mathcal{C}$   $\odot$ , so hath his work an end.

C H A P.

## C H A P. II.

*Of the Venom of the Physical  $\varphi$ , his heat and  $\triangle$ , and of the Glasse of  $\delta$ .*

**T**Hough we have said of  $\varphi$  that it is drawn out of  $\delta$  by the Art of separation; yet let no man think that by this work the Medicine is perfected; for this  $\varphi$  is an immature Plant full of poyson, by no means to be used by the sick; but this poison is only the crudity of  $\varphi$ , for it is ev'n so raw as common *Argent-vive*, although it be coagulated by Nature, yet the  $\triangle$  is only external in it, and not rooted in it, therefore it is even as crude as common *Argent-vive*; and *Arg. vive* may very easily be drawn out of it, which

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is



# 8 Suchten of Antimony.

is as crude and volatile as the other. Experience also proveth this; for if ☉ be amalgamated with this *Arg. vive*, it flieth far sooner from it by Fire, than the common *Argent-vive*: by the which we may gather that the common *Argent-vive* is better digested than this, so is there also a greater heat in it; for if you set this amalgamated with ☉ in a Glas to coagulate, the Amalgam will be, the longer it is digested, the more moist, and never be coagulated, as it hath hapned to us; but the Amalgam with common ☿ is presently hard with heat, and black, and will be a red Powder, which cannot be done by this *Arg. vive*; for the heat in it is so great, that the cold of ☉ cannot have any action thereon. So then is ☿ nothing else but *Arg. vive*, to the which Mineral

# The First Treatise. 9

Mineral ♀ cleaveth, and it is a pure clear ♀, yet rare and imperfect; but when it is digested, and brought to his perfection, then it is that *Arcanum* which singeth his *Arg. vive*, and transmuteth it from its poysonous nature into the noblest Medicine which hath not its like in the world. Ye shall also know that this ♀ when it is brought to his perfection, is no Body, but a Chaos, that is, a spirit; for in the first separation of ☿, cometh all the Earth therefrom wherein this Spirit lieth, as he impure from the pure: but it is (as we have mentioned before) not as yet a Medicine, much less when it is not separated, but is mixed with his Slack or *Fæces*; for the Accidents which hang on his ☿, viz. the Arsenical Moisture and Earthy ♀ are dangerous poysons, which strengthen and

and increase the malignity of ♀, from the which let every Physician keep himself, not following the use of ♂ Vitricate; for though vitricate ♂ hath done much good (as hath been found by experience, against which none can speak) and performed such cures as could never have been done by the Apothecaries Drugs and Compositions; yet it is not as yet the right Medicine, for the Humid and Terrestrial Mineral Venenosity is not separated from his ♀, as they think, by Calcination, but the Mineral is the more strongly mixt with the ♀, that only flieth away from it, in which the Metalline form lieth, which ought not to be separated from ♀, but from the Centre to the Superficies it is wholly drawn from it, so that the Terrestrial *Fæces* fall from it; for they cannot mix them-

themselves with the Form, but when the Form is driven forth by the Fire, and the Compound is destroyed. So remain the *Fæces* mixt with the good ♀, and the Physick arising from such Calcination is poyson; therefore must the Metallick form be preserved; for it is a living Fire, which performeth all that is done in this work, even to the end of the complete Digestion; wherefore the Ancients write thus: As the ablution of the Elements is made by virtue of Fire, so the conjunction of them afterwards is done without it: The Fire in this Mineral is its Life, through which it is purified; not with any artificial Fires, as some think by Calcinations, others by sublimations, the third by Evacuations; this man hath the Medicine in a Diaphanous Glass; another in a White



12 **Suchten of Antimony.**

White or Red Powder; the third in Oyle, Rose-water, Aqua-vitæ, &c.

Oh! ye Physicians, what will our posterity say, when they shall read our Books, and find such folly therein? ye cause by your Writings nothing more than that you make the young Physicians to erre, and also those that are not Physicians. As *Paracelsus* by his noble Art which he (while he lived, preserved in honour with Princes and Nobles, some of which are yet living) hath proved and given them cause better to weigh your Grounds; and lastly to mark from your practice that what you use for your Patients is erroneous Phantasie: So now if you would go about  $\delta$ , learn first to know what it is, what it hides in it, how the same may be brought out of darkness into light;

light; and farther, to what end God hath ordained it; and then ye your selves will be ashamed of your Rosewater and other Slops, I say, and teach you that out of  $\delta$  shall  $\varphi$  be made, and not a Glass, nor Sublimate, nor Oyle, nor Water, but our Metal  $\varphi$ , which yet is not a Medicine, and because of his immature and Marchasite nature cannot be digested in the Stomach, much less come to the end and place where the sickness lieth, and therefore it worketh only on the Stomach, and causeth cruel vomitings; not only from his own Nature, but also by the Poysons above mentioned, which as yet cleave to the Glass, and troubleth very much our *Archens* in the Stomach, that it indures not Sickness with these poysons mingled with it, but must cast them forth upward. Now this  
*Archens*

*Archens* is the Intelligence and power of God, which well knoweth what hurt this Poyson doth, if it remain with us; therefore for the rectifying of the Body and Life, it permits not the poyson to stay long, but chaseth his Enemy out, and with it the Disease which is setled in that place. Of this *Archens* of *Paracelsus* we will clearly write in the Treatise of the Administration of this Mystery. Now to proceed, and diligently to treat of the digestion of ♀, how the Physician shall make Silver out of him, so much as will be convenient for us to mention; and we will not through Envy conceal what is to be spoken.

C H A P.

## C H A P. III.

*Why he delivereth nothing more of the ♀ Physical; wherefore the Chymists are frustrated of their hope: Of the divers Names of this Magistery: Of the Instrument of the Physician; and true digestion of the Physical Mercury, and Stella Signata.*

**T**Hus is ♀ born of a pure Virgin ♀, the noblest Creature that God hath created after the Soul of Man; but it is as a little Child, naked and poor, by reason of the poverty of the Artists, who



who seeking nothing but Riches, neglect all other things, and cast them under the Board ; but God is this Child's Patron and protector. Through him it groweth, and is born again, and then as a strong Champion and *Hercules*, it tameth all evil things ; the scorn which now lieth upon him hurteth him not, but falleth on the Scorners, and must at last cost him dear, that is, his Life. & remaineth alwaies & ; yea to the end of the world must it remain ; yea, though all the Physicians past, and now living, with all their Books should so pass away that their Names should be no more ; yet they will remain whom & hath made Physicians. I have many Reasons for to declare divers Mysteries concerning this Magical &, and would questionless do the greatest service I can for

for the lovers of Truth, who as yet have not drunk out of the *Babylonish* Cup : But because I see that the world is blinded and seduced by the Sophistical Names and Titles, that they hold their Sayings and Writings for Oracles of *Apollo*, by which means the Sophisters cause that other men to whom God hath imparted somewhat of his Truth, are despised, reproached and scorned ; so that the Magistrate cannot take notice of the Fools and Asses who sit behind his Ears, otherwise might his Rost-meat burn on the Spit. For these Causes will I a while be silent, but it troubles me that the Lovers of the Truth must value Sophisters, who are upheld by many, and may boldly write Lies for Medicines ; yet by their operations cannot warrant the least Letter of their Writings ;

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but



18 **Suchten of Antimony.**

but seeing the obstinate will not abstain from their Errours (which notwithstanding in their hearts they perceive, and not the least amongst them have lamented to me) they are not worthy that we should open our Mysteries of Physick to them; wherefore let it remain hid, that God would have it so for our sins, who will open the Eyes of his, whom I will help as much as I can. And I say farther of *Mercury*, that it is an immature Medicine, as a sower green Apple, and harsh Grapes, not to be eaten; it is then to be digested and matured from Heaven: so also understand concerning this *Mercury*, it must be matured from Heaven, not by our Fantastick Heats of the first, second, third and fourth Degrees: our Artificial Fires bring no profit-hither, therefore it shall not be

*The First Treatise.* 19

be digested in B. M. Sand, Ashes, or Horse-dung, but from Heaven only. As for example, if thou seest a ripe Pear on the Tree, thou canst easily eat it, but if it be hard and stony, let it remain on the Tree till it by time be made sweet, so it is lovely to be eaten; but if thou breakest it off, and wilt digest it thy self in an Oven, or with any other heat, what makest thou? what difference is there between the Pears which thou and the time hath matured? Verily a very great one. So also it happeneth to the *Alchymists*, who make rare Furnaces, and find out subtil Digestions, yet there-with at length perform nothing. The reason will I tell you, that you may perform the right Digestions of *Mercury*; the *Alchymists* perswade themselves (Oh! how many years lay I also sick in this Spittle)



Spittle) that one may make a fire so ingeniously and artificially, that one thing may be brought into another; but it is a great error in them, that they consider not that their fire is not that by which God works mediately. Seeing now their Fire is not the Instrument of God the Creator, how then would they make that which belongeth to this Divine Instrument alone, and to no other? God useth not our fire; for he maketh and matureth nothing therewith; but he can well burn up by his fiery Instrument, and what he hath made, bring to nothing thereby. What ripeneth the corn in the Field, the Fruit in the Garden, the Grapes on the Vine? Doth not God by the Heavens which are his Instruments? Could we perform these things by our Fires, were we

greater

greater than we are? But it hath not pleased God to have it so; therefore can we not do it.

Now then we must mature our *Mercury*, but our Fire cannot mature it; it followeth then that we must have the right Fire; but where shall we take it? where would we seek it? in *Plato*, *Galen*, *Aristotle*, *Avicen*? These have had nothing certain concerning this great Light; moreover, *Galen* was a wicked Reprover of Christ: Where find we it then? in *Paracelsus*? Indeed he hath written many things of it, but with that subtilty, after the Cabalistical manner, that ye can taste nothing therein. Shall we fly up to Heaven and pull it out of the hand of God? No, he must truly be a simple man, who knoweth not that a great Mystery lieth in this: What! Think you that it

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fell



fell from Heaven upon the old Wise men? No, they have taken unspeakable pains, by which they have obtained it: Afterwards, through Parables, Allegories, Metaphors, they have set it forth and described it in their Books. Shall we now lay it forth so plainly to thee, who art a *Galenist* or *Paracelsian*, that thou maist take it away when thou pleasest? It comes truly to none in this fashion; we must pray to God for grace, and do what others have done: It is called *Donum Dei*; it is of God, therefore not of man, or of any Creature: We must give no man that which is not our own; but we will shew where it is to be sought & found: So have the Wise-men written many Books thereof; and every one treateth thereof according to his hearts desire; we have of

Books

Books many, and they shall be common so long till *Helias* comes, and layeth forth these things for us; but this I will say, that the *Alchymists* (I understand not here those Sots who will make others rich, yet are Beggars themselves) have called this Mystery the *Philosophers Stone*, the *Blessed Holy Stone*, for this cause that God hath placed it in an Earthy, Stony and contemptible Matter: the *Arabians* have called it *Alchymy*, because *Alchymy* is an Instrument which divideth the good from the bad; and what is not mature it matureth. The *Astronomers* say it is *Sol* that bringeth all Fruits to their maturity: So is this Mystery according to the Similitude called the *Sun* also; *Paracelsus* also in many places calleth it *Gold*, as in that place where he saith, *Let Gold be the Seed, be thou*

C 4



thou the growing Plant, &c. it hath yet many other names in other Faculties and Sciences, which I pass by.

Now all these names are given it from Man, but God perhaps hath given it another name, which as yet is hid amongst Men; in *Archidoxis* it is called Quintessence, and thus defined by *Paracelsus*; *Quintessence is a corporeal matter, drawn out of all Vegetables, and all things which have Life, separated from all impurities and corruptions, subtilized up to the highest purity, divided from all Elements.* In this description he teacheth, that this Mystery is the Life of Creatures, yet a corporeal Life; for in all things is life, but not corporeal in all.

No Spirit is in our power, therefore is this life made a body, and by God given to whom he pleaseth.

pleaseth. What may be written plainer? Then, as it is said, that this Fire is life, and, that no Man be seduced, it's not the life of every thing, but a corporeal life; What make we then with our Fire, which is not a life, but the death of all things? Therefore he that will prepare this Physical Matter, that is the above-mentioned *Mercury*, he must study Books, for therein this Preparation is taught, that is, in Chymical Books, of which we have very many good and bad, true and false. If thou objectest against me, That not only the common people, but also great Nobles, have laboured a long time in *Alchymy* with great expence, amongst the which there have been very learned Men, yet of them none have found any thing? I answer, That this Noble Art requires



requires a sound mā, all these have been sick; for they have had the Gold Sickness, which hath darkened their Senses, so that they cannot understand the terms which the Wisemen use in the description of this Art; only seeking with hot desire, that which they shall never find: But what is to be found, that seek they not; therefore they work in vain. Who is to be blamed, the Art, or these Artists that they understand nothing? *Alchymy* is a pure and uncorrupted Virgin, she casts off the rational Man and will have an intellectual one; of whom, at this present, I see but few: Let no Mans Reason deceive him, we cannot be without errours, for very much of the Idol hangeth on it; in the Mind, is the true Intellect which we must follow, not Reason; so shall

shall we get in, and thereby understand the Wisemen, who write rare things, and easily know what it is; & that the Physician above all other learned Men, must take notice how God hath placed him in his stead for to help the sick, and therefore given him his Instrument, which he hath given to none other than to the Physician alone. Therefore have I made this Chapter, to shew you what belongeth to this digestion, namely, that it is not Natural, but altogether Divine. The first Operation of the Refiner, is Natural; the second of the Physician, is Natural also; but the third, is Divine; for God worketh here alone, and the Physician setteth in his stead, he hath that Divine Instrument in his hand, and maketh what is commanded him: Now the Operation



tion is thus done ; God who created the World spake the word, and it was made : So here also ; so soon as *Mercury* perceiveth the power of God *Sol*, it is no longer *Mercury*, but *Lima* ; because of this sudden and wonderful operation will this work be called a *Magistery*, of which also *Paracelsus* writeth in his *Archidoxes* : That is called a *Magistery*, which is drawn out of a thing without separation and Elemental preparation, and is by addition drawn into such a matter, and preserved. These are the words of *Paracelsus*, and they are true, that this *Mercury* is wholly changed and turned about, so that what was inward, viz. the Signate Star, is drawn outward, but no part separated from another.

The Addition of the Instrument, that is Quintessence goeth through

through the *Mercury*, and remaineth with it ; and seeing the Quintessence belongeth to Life, it changeth the *Mercury*, so that now *Mercury* is nothing else but Life it self also, and this operation is done very quickly, without any Elemental working ; for as every Workman adorneth his work, and giveth it his Mark, by the which his Master-piece is known ; so also God marketh this his Creation, and giveth it the noblest Sign that is in Heaven : *Paracelsus* calleth it the signate star, and saith they are Treasures which neither the Pope nor the Emperor can buy. This Art *Paracelsus* extolleth very high, and justly, for it is a perfect gift, descending from the Father of Light, and it is not of man ; for this sign God gives, therefore must he be called on.

He



He is then wholly a Fool, who cannot see this rare and wonderful thing, by this sign shall you know their perfect Digestion, which in the root is nothing else than the manifestation of that which is hid. *Mercury* is outwardly a poyson, inwardly a medicine; ye shall by no means think that any poyson ought to be separated from him, as many understand, through rare preparations; all that's in it must remain together, and only be regenerated; for through this regeneration will the bad be made good, and the poyson a medicine: therefore it is necessary that every Physician know fundamentally what Regeneration is, not according to any opinion, but with his Eyes he must see it, with his hands handle it, and in his understanding find out his possibility:

What

What Physician hath not this Knowledge, let him not meddle with *Mercury*; it is not for him: But who earnestly thirsteth after the knowledge of Nature, and is well experienced in Chymistry, may take *Mercury* in hand. What I mention, seek therein, all is in it, and if thou rightly goest about it, thou shalt experimentally find that which I have met with; then shalt thou see that I have written not out of hate and envy, but from a true heart, for all Lovers of Truth, this Treatise, not according to my thoughts and speculations, but from perfect experience, which Time according to Gods Will hath manifested to me. According to my experience will I at last shew also the manual operation in this Work, and what *Mercury* is then, and



and farther impart to you honest Physicians wholly and truly what his Physical power is.

#### CHAP. IV.

*Of the Form of Luna de Auro potabili, or ☿ of the Philosophers, Of the twofold Life of Man, and its Nourishment, and how out of Luna the Physician makes Sol Philosophor.*

**N**OW come we to the Harvest; the Summer hath perfected his work, and matured the Fruits, the Corn must be mowen, the Apples gathered, and the Grapes pressed; for these things

things manual operation is required; as in the beginning the Husbandman must work, till his Land, sow his Land; afterwards let God work; at last his work beginneth again, to cut down his Corn, to separate the Corn and Chaffe from one another: So must also the Physician do; first wash the Medicinal matter with his hands, then sow the Gold therein, and let it grow by the blessing of God; and in harvest separate and preserve the Medicine from his Body, for which end manual operation is also required; for God maketh not for us Bread out of Corn, or Wine out of Grapes, the Baker and Vineroone must do these things: God lets Silver grow out of ☿ for us, and gives it into our hands, that we may farther make Sol out of it with our hands; for in this Luna is our Sol,

D as



as the Corn in the Ear and Stalk, as in the other Chapter it was shewn that the Metalline Form, which appeareth in  $\delta$  ought not to be forced out through Fire, but as gently as may be; be drawn out, and the longer the more; so know that this form must remain, even to the whiteness of  $\epsilon$ , for then it is in his highest degree; ye have also heard that the Form is a Fire, which purifies the matter wherein it is from all impurities, this same form is also the Life of the Matter; and of all Metals when the Form cometh away so live they not; now the  $\delta$  hath had this Life as the  $\epsilon$  hath it now; there is a life in both which changeth it not self; as the Child first born hath a life even as perfect as a man, but the strength of a man he hath not: So our  $\delta$  is as a weak Child, but the  $\epsilon$  as a strong man.

man, and there is as much in the one as in the other; the strength and power which time and the nourishment give the matter only excepted: the matter groweth thereby, not the form, in Vegetables according to the quantity; but of  $\delta$  not of one Ounce is made ten. The sickness only groweth in the health, and if the form is pure, the matter is also pure; although they are together, yet is there no perfect mixture, but one can be separated from another, which in Physick the Physician must do: But will you make Metals thereout, so must no separation be made, but an universal mixture, the form and matter may be made one *Individuum*. Who hath this  $\epsilon$  and knoweth it, hath that which from the beginning of the world was sought of all men; it is matter of health



and riches, and both flow from one Fountain called Wisdom, the Physician taketh his Gold there-out, the Refiner also that which is his. What belongeth to the Physician I meddle with, and will leave the other for the Refiner; the Physical part have I taught, the other can I not. Therefore let the form stand, and say only that it is a living Body, the subject of all wonders, and the secret of the secrets of God; this Body is not profitable to the Physician, therefore shall he part it from the form, it divideth it self easily. It is *Aurum Potabile* of the Physicians, and coagulateth Oil. When it is liquid, it is as red as the soundest Bloud; when it is coagulated, it is of a Golden colour, his right name is ☿ *Philosorum*; when the Physician obtaineth this ☿, then hath his Alchemical

chymical work an end. Now will I shew you what this Pearl is, which adorneth the Physician over all Medicines, and wherefore in this Mineral the highest Medicine is hid which is not to be found in any other thing that groweth out of the earth; not but that there are Medicines also in Plants, though some phantastick Alchymists deny it: But as in metals there is that which is not in plants; so also in plants hath God created that which metals have not, as I will sufficiently declare in my Books of the use and application of this ☿. Now know that man hath two Lives in him, one of the Soul, the other of the palpable Body; the Soul hath an immortal Life, the Body a short and mortal Life, that is dissolvable, because Life is separated from the Body, not the Life dissolved;

eth; but it is called mortal, because by dissolution the Compound perisheth: this short Life by Physicians is called *Balsam*, because it is the Medicine which preserveth the Body from putrefaction, that it fall not into pieces, that is, be sick; and if it be sick, it is also the Medicine that healeth it, not *Sage*, *Baulm* or *Endive*, but the *Balsam* must do it; for plants nourish only the palpable Body, but not the Life that is the *Balsam*; now if the *Balsam* be impure (be it from the celestial influence from whence the greatest sicknesses come, or from other Accidents) and therefore cannot help the sick, then it is by Aliments strengthened; but its nourishment is out of that we eat, for of the same things we are made, we are also fed and nourished.

But now is our palpable Body, together with its Life, made of God, and taken out of the world; what is in the great world is also in the less, therefore is man called a *Microcosm*: From whom shall the Son who is in want receive but from the Father? for the Father is most loving to his Child; if his Son hungers, he feeds him; if he be naked, he cloaths him; our Body hath need of both: Is the Body sick by heat or cold, so must it be cloathed; the palpable must have corporeal things, the spiritual part spiritual. Is there sickness in the Body? it is to be cured by the substance of plants: Is it in the *Balsam*, that is, in the Life? it shall in like manner be cured by the *Balsam* of plants; thus are both cured. But here is a great point to be observed, and the secret of all Medicines.



If in the Epilepsie, our *Balsam* is nourished by Pyony, Milieto, in the Palsie with Lavender, yet the *Balsam* of these Plants cannot help our *Balsam*, for the Disease will not away from the sick: Here lyeth the Stone whereon *Galen* & *Avicen*, &c. hath fallen together; and it is true, and will be always true that *Paracelsus* writeth; and hither *Hypocrates* referred all his Extracts, and decreed to take that Body which is before you, and to preserve it, being mortal, with a mortal Remedy. At this present day there is no other Art amongst the Physicians, than to heal and purifie our impure *Balsam* with the *Balsam* of Plants, which is impossible, as we see in the Gout, Leprosie, Palsie, that they can perform nothing by their Purgations, yet they would over-per-

swade

swade us, and make us blind: Think not that the work of the Physician is in sweating; but in the Cure of his Patient: We grant and know that if the Disease be in the corporeal Mass, that they have Medicines enough: But if in the *Balsam*, wherein most lyeth, neither *Avicen* nor *Galen* knew any Medicine experimentally; the reason is, that *Galen* was an Heathen & an Idolater; but this knowledge (Reader understand me right) comes from Theologie: Had *Galen* understood the least letter thereof, he had written better of the foundation of Physick, that *Paracelsus* after him needed not to have done; but seeing that he blameth the Prophets & the Son of God, what was his knowledge in the Mysteries of Nature? or what know ye, their Disciples, in that

that

that secret of Physick wherein God worketh truly: Your Father was a wicked man, what are ye his Children? Ye are not in this guiltless, that ye say if *Galen* had been born in *Christendom*, and known Christ, he had written other things. Tell me one thing; when was *Trismegistus* born? now hath he not known more of Christ than perhaps any of you who have given him the knowledge of Christ? The Creatures of God which were laid before *Galen's* eyes, as well as *Trismegistus*, wherefore hath he not known God thereby, if he were so learned and profound as ye make him? I could very well tell you the Reason, but the shortness of this Treatise permits not; it shall be done in another place. But some perhaps think that the Medicine for the gross body of man was first found

found by *Galen* and *Avicen*; but it is not so. But it was amongst the old Fathers of Families, which *Galen* in his time scraped up together from the common people, and with his Philosophical Reasons, as a *Painter* draws forth a Form, at length made into a Method, and who followeth them not must not be accounted a Physician: it were very excellent good to receive true Precepts; but seeing that ancient Histories do testifie that *Portius Cato* cha- seth all the Physicians from *Rome*, not because of their Profession & Art of Physick; but because he well understood the Cozenages which they carried about; how comes it to pass that we Christians receive their Writing as irre- proveable or natural Gospels? What hath been found by the first Physicians serviceable for the dis- eases



eases of the body, we thank God and them for it; but what others have polluted by their vain Dreams, we are not bound to maintain; and no man can justly reprove us if we pray and seek for the Secrets of God in Nature, and search the Causes in other good Books: wherefore in the *Balsam* of plants this power is not to purifie our *Balsam*; yet we ought not therefore to be hated because we shew the Causes to young men, as I now do in this Treatise of  $\phi$ ; therefore ye young Physicians mark diligently; for the *Balsam* of the *Microcosme* can be purified by no other thing than through the *Balsam* of the *Microcosme*, which is hid in all Creatures; but it hath so pleased God that the spiritual *Balsam* shall not do it, but the corporal; wherefore the life of the world must

must be made a Body in the creatures, not in all, but in them which are created in the Centre of the Elements; in them is the *Balsam* corporal, and is called Quintessence, which is in Metals, but yet only as a seed which shall grow into his Fruit; which fruit is that Gold of which this Chapter treateth, and this Gold is nothing else than the Life of the *Microcosme*, yet with this difference, the *Balsam* of our Life is a Spirit, but this Gold is a corporeal *Balsam*, and because that it is corporal, therefore it hath power and might to purifie and clarifie our *Balsam*, which thing the spiritual *Balsam* in other things can never do: Understand not that this gold driveth forth the Diseases; but that it purgeth the *Balsams*, through which purgations they are strengthened, and chase forth diseases

diseases, and separate them from the Body.

The first Inventers of Astronomy have written that ☉ purgeth the Bodies by the Sun, they have understood this gold, and by the Body the *Balsam* of the *Microcosme*. And our gold is nothing else than a specifick purgation of our *Balsam*: All Laxatives which are found & written by you Physicians, touch not the *Balsam*, and therefore not only the Gout, Epilepsie, Cancer, &c. remain uncurable, but also even petty Tooth-aches, and common Fevers; and although this Mystery lieth as yet in so contemptible a matter, yet shall we cast it away and reject, and not thank God for so great a gift by the which we are freed from the Diseases of our Bodies: Ye may quarrel with God because he hath created it

in

in *Cassia*, *Manna*, &c. let us take it thankfully as it is, and use it for our Necessities; your foolish and spiteful hearts shall not make us erre, but rather merry; the Truth will pull off your Vizors and make you appear to the world as you are.

Now know that this ☉ or ♀ *Philosophor*. when it comes into the Body, and is received by our *Balsam*, it clarifieth the *Balsam* of the Bloud from the fume of malignant Stars; if the Disease be in sound principal Members, this ♀ must be fermented with a specifick form, otherwise it hath no power to work in the Members. The Specificks transmute this gold from one nature into another; for the *Balsam* of the Bloud hath a disposition differing from that of the Brain, Heart, Spleen, &c. All these things must a Physician



fician diligently observe, that he may oppose the heavenly influences; for, for their sake are these Myſteries found out: It is alſo very neceſſary to mention here, that if the Baſam have a ſickneſs which is above the Heavens, that is, that the cauſe cometh not from the Heavens, but from God, this ſickneſs is not ſubject to our Medicine, therefore ſome men are ſick even till the Lord have mercy on them, or till they die. So alſo if one or more of the ſeven Members have conceived corruption by a venomous Medicine, ſo that it is received into the ſubſtance of its body, there is no hopes of its recovery, therefore this Medicine ſhall not have more ſaid of it than it can do. From the Baſam clarified followeth health afterwards, but not in an hour; but the ſickneſs

is minished daily : This ♀ must also be given inward, according to the greatness of the sickness ; but in the Administration of it, is a secret Manual Operation ; which none knoweth but the Physician, to whom the *Micro-*  
*cosme* is known ; of the which I will speak in this Fifth and Last Chapter.

Microsome  
5<sup>th</sup> & last  
Chapt<sup>r</sup>

## CHAPTER

## CHAP. V.

*What besides a Physician  
ought to know before he u-  
seth the Gold of the Phy-  
sician or  $\Phi$  Philosophor.*

**I** Acknowledge that in the for-  
mer Chapters I have said too  
little of the  $\odot$ , but the form of  
stood in the way, that I durst  
not make farther mention there-  
of; for if I should speak what  
were to be spoken of it, I must  
also plainly describe the form,  
which ought not to be done. Now  
have I handled nothing in this  
Treatise by Similitudes; but as  
the thing is in it self, so have  
described it: But the Form be

long

ongs not to the Physician, but to  
the Mineralist, who may find e-  
nough written thereof in *Peter  
Bonus Ferariensis*. Therefore is  $\delta$   
ufficiently declared, and as ye  
ee after the simplest manner, that  
one can exclaim against me, and  
ay that I write so obscurely, that  
cannot be understood. To con-  
ude, I warn every man that un-  
derstands me not, that he go not  
out to make what I teach; for  
is not for him; but a Secret of  
od above his understanding:  
ut he that understandeth me,  
ill without doubt put his hope  
God, and accomplish what I  
ite. The same shall even know  
at he hath not therefore found  
e Medicine wholly, but only  
gun to learn it; for what is it  
have a good Sword in ones  
nd, if one know not how to  
w it forth against our enemy;



we must therefore first know how to use it; so the Physician also though he hath  $\nabla$  *Philos.* in his hand, and knoweth not the use, what profiteth it? The knowledge of administering it requireth a very expert Physician; not from the reading of *Galen*; but from the knowledge of the *Microcosme*; therefore it is necessary to write diligently of the use of this Secret, which I shall (if God give life and opportunity) speedily do, and not keep it from you; yet thus much will I here manifest to you, that that  $\nabla$  cannot be digested in our stomach; but if it be not digested, it's not the Physick it should be; for, after digestion the virtue goeth out of him, and not before. Mankind hath a gift that is from God, *Paracelsus* calleth it *Archeus*; the office of this *Archeus* is to make mans flesh out of Bread,

Bread, and bloud out of Wine; and what man wanteth, that it maketh out of the Aliment: Now we find that man is not the Medicine, therefore cannot the *Archeus* out of  $\nabla$  or  $\odot$  make the Medicine; so it followeth from hence that there must be used another *Archeus*, that this digestion may be accomplished, *Paracelsus* in his Book *De*  $\nabla$ , mentioneth this Digestion, how our Stomach is comforted, and saith this *Arcanum* is  $\odot$ , which is true, but it is a Speech too subtile and short for your young Physicians: Let no Man be so senseless, as to perswade himself, that this Medicine is to be obtained by the bare letters of *Paracelsus*. This say I, that he hath a great secret who knows to perfect this digestion in Man; no ordinary Physician shall know it,

# 54 Suchten of Antimony.

it, for very much belongeth to it; therefore let every one, who by diligent Labour and Operations hath obtained this  $\Delta$ , not abuse this gift of God, lest he get more shame and scorn than honour amongst the sick. I could if it were convenient, in few words declare this digestion, and annex it to this Treatise; but it is not convenient, by reason of many secrets which depend thereon; wherefore this Treatise shall be only of the Preparation of  $\delta$  concerning the Use, I will write another Treatise; by the which ye shall understand what *Paracelsus* hath written *De Arcanis & Elixiribus*, in his *Archidoxes*. That I write no Receipts in this Book is, because I will not seduce you for Receipts are Deceits to the young Physicians. Further, there is no Receipt in *Paracelsus* concerning

## The first Treatise.

55

cerning Secrets in Physick, which hath not an occult sense, and hath either too much or too little; and this is done, not without great reason.

So hath this Treatise of  $\delta$  an end; in which we have spoken, *What  $\delta$  is*, in the first Chapter; in the second, *How Mercury is made out of it*; in the third, *How it must be regenerated by Heaven*; in the fourth, *How out of Luna Physical Sol must be made*; in the fifth, *What is further necessary for a Physician to know ere he use this Gold?* So much have I undertaken to write of  $\delta$  for the young Physicians sake, who know not what  $\delta$  is, that they may not be seduced by the *Galenists*, who are not ashamed to write of this Mineral that which they never experimented; what I write, I know that it is true, and this



Work hath not once only gone through my hands, and I know it much better than the Shoemaker his Last: Wherefore then may I not write what is true?

Although the Devil be never so black and base, yet in this he cannot bite me: Physick concerneth the Body and the Life, he that writeth any thing thereof, which he cannot prove by his practice, is a Murtherer: For then shall the *Galenists* escape, whether will they go? Therefore, Reader, if you will take pains, apply thy self to this way as to a firm Rock which is unmovable; yet I pray thee that thou attempt not this Work *Illo-tis manibus*, that is, if you understand it not; it belongeth not to you: Ye young *Paracelseans*, I will also admonish you, Do not as the contrary part doth, dispute

pute not much of Physick in your Prefaces, and defend your Masters not only with words; but also by your practice; by your words, you will as soon win the *Galenists*, as the Apostles did the Heathen by Preaching. Works do all; ye must therefore work; so much as ye perform by Works, so much ye are to be called *Paracelseans*: Be diligent and careful, for not every one that glorieth that he is of *Paracelsus*, can do *Paracelsus* Works; keep yourselves from undigested Writings; the Rose hath time for its growth; when your time is come, help the Truth by Words and Works; so shall you triumph over your Enemies, as *Theophrastus* did in his life time. Thus I conclude this Treatise. Expect a better.

This

58 **Suchten of Antimony.**

This have I written in *Dutch*,  
that Artificers, Mechanicks, Yeomen,  
who buy  $\delta$  and work on  
it, may know, that they do ill to  
meddle with that which they  
understand not.

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*The End of the first Treatise.*

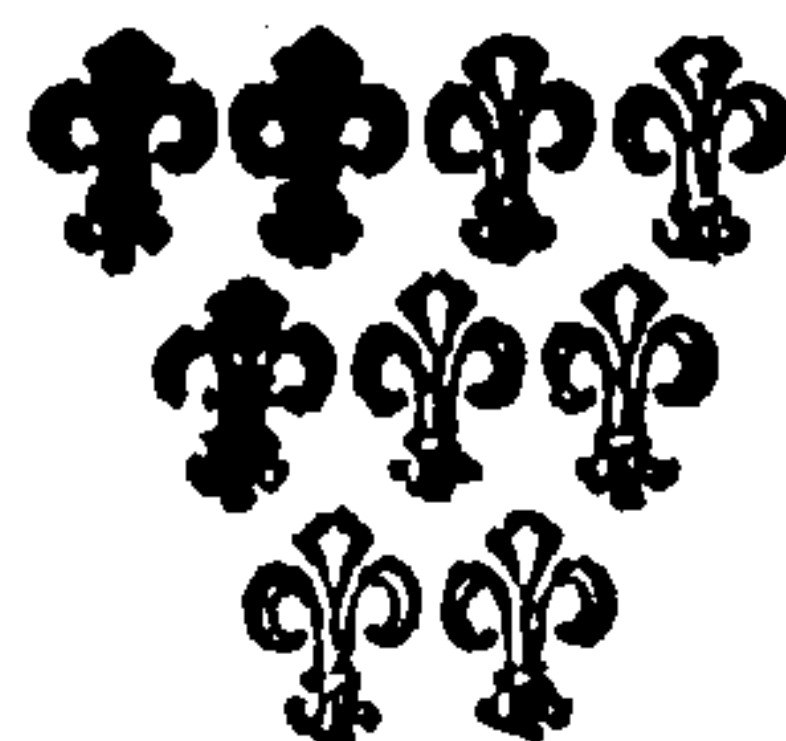
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**ALEX. Van SUCHTEN**  
OF  
**ANTIMONY**  
**VULGAR.**

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**The SECOND TREATISE.**

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**LONDON,**  
Printed, and are to be sold by  
*Moses Pitt at the White Hart*  
*in Little Britain, 1670.*





To the Honourable

*John Baptista Van Seebach.*

*Noble Sir,*

**M**Y Honourable Patron, and good Friend, my humble Service in the first place presented to you: At your earnest Request I cannot but accomplish your desires, seeing you have a great love and affection, by experience to find out the Secrets of Nature, which at this time are known to few, and even wholly hid in darkness. Although many of the Ancients have written thereof, and their Books dispersed, yet are they written in a Magick

gick stile, and profitable to none but those who from their youth have been trained up in the Magick, or instructed by God in such Secrets. Therefore the Secrets for which you humble yourself are in a deep pit, strongly locked up, so that no man can open them unless he have received the Key from the Spirit of Truth. Of the Magical  $\delta$ , or of that  $\delta$  of the Ancients will I speak nothing in this Treatise, seeing that men will know nothing of it; but what they read of it they apply only to common  $\delta$ ; of the which you only desire a Treatise, which I will freely communicate to you, and will write, 1. What it is. 2. Of what parts it is compounded. 3. Into what it may be resolved again.

And you shall in this Treatise understand me no otherwise than according

according to the Letter; for I will use here no Metaphors, Allegories, or Similitudes; only I will describe  $\delta$  with a plain stile, that you may not be deceived, though you prepare it according to the Letter, and ye shall obtain that of which I write; by these you may also judge whether in common  $\delta$  that secret, or Chymical & Physical Mystery be or not, of the which *Paracelsus* and the *Magicians* have written.

Now  $\delta$  as it cometh out of the Mountains, is not pure as it should be; for it is mingled with Stones of the Mine. I never saw any that came forth pure from the Mountains; therefore ere one use it, it must be purified, which purification is done by digestion; but this digestion is a sulphureous Fire. The best  $\Delta$  is



# 64 Suchten of Antimony.

is a ♀ Metalline, and although Artists do purifie it with the vegetable fire, that is with *Tartar*, yet is this digestion not natural; But that the *Tartar* divideth the *Regulus* from its *Fæces*, this is the cause that the ♀ of δ is more Vegetable than Metalline; but you shall purifie it with ♀ that is sprung from *Mercury*, and not from Salts; for this Metalline ♀ will be reduced in the *Arg. vive* of δ into *Arg. vive*, and lastly, out of this *Arg. vive* will pure Gold be made. Now this Metalline ♀ that purifieth δ is only in δ, & no where else, & this purification is done thus; R. δ or Iron 3 4 (I am wont to take pieces of Nails which are neither gross nor thick) put them into a strong Crucible, and set them in a wind Furnace, let it stand so long till

# The Second Treatise. 65

you see the Nails or Iron are soft, then put into the Crucible 3 8. of δ, make a strong fire that the δ may flow well in the δ, then cast into the Crucible with an Iron Ladle a good handful of Salt-petre; let them boil up together in the Crucible (let the Crucible therefore be considerably great, that it boil not out) and let it stand till all be quiet and flowing, then cast it forth into a casting-pot, so the *Regulus* settleth it self. So soon as the matter is coagulated in the Puckle-pot, put it out, and let it cool, and strike the *Fæces* from the *Regulus*, which appeareth & shineth like a Marchasite: The *Fæces* you may lay up till you know what to do with it; for in it is a Mystery, of which I will not speak at this time. Put the *Regulus* into a Crucible again, and let it flow; when it floweth,



# 66 Suchten of Antimony.

floweth, then cast therein one 3. and 1/2 of 8. & let them flow well together, then put in it as much Nitre as you did before, let it flow as ye did at the first time, cast it into the Puckle, striketh the Regulus off from the Faces, this Regulus is purer & finer than the first, cast away the Faces, for they are nothing worth, let this Regulus melt the third time in a Crucible, and when it floweth, poure thereon a Ladle full of Nitre, and when you see that the Nitre floweth on the Metal as an Oyl (which must be done with a strong fire, otherwise the Nitre coagulateth it self, and will be hard) then cast it into a Puckle, strike the Regulus from the Faces; this Regulus is yet finer, purer and more Metalline than the former; the Faces are nothing worth. Fourthly, let this Regulus

# The Second Treatise. 67

Regulus melt in a clean Crucible, and when it is melted as pure 8, cast some Nitre thereon, let it penetrate through each other, & then cast it into a Puckle, beat the Faces off from the Regulus, which Faces will be of a golden colour, and then it is prepared. The Regulus will be white as 8, and have above a fine Star; this Regulus if it be rightly wrought, will weigh four Ounces, and the work may well be finished in two hours (some Copies say twelve hours) and in this manner is common 8 prepared, wherein you shall mark this piece, viz. what it that thus divideth the Faces. From the 8, you shall not think that Nitre doth it; but know that Antimony draweth forth the soul of 8, that is, his best 4, and reduceth the same into 8; this 8 is nothing else but fire, and hath the

\* 8 draweth forth the soul of 8, and reduceth the same into 8, and this 8 is nothing else but fire.



the operation of fire, which digesteth the crude ♀ into ♂, and divideth the Mine from the Metal; you shall also know that this ♀ of ♂ is hid in this purged ♂, under the whiteness of *Antimonial Mercury*; for this *Lunary* whiteness which you see in this *Regulus* is not from his ♀, but from

♦ This ♀ *Martis* is ☉, and a Spirit, or Air, and remaineth in ♀ till it be made a body, that is ☉.

*Arg. vive*, under which lurketh \* *Mercury of Mars*, which is nothing else than *Sol*: this ♀ of *Mars* is also nothing else in the afore said ♀ of ♂ than as a Spirit or an Air, and remaineth so long living in the *Arg. vive* of ♂, till out of it be made a body again, that is ☉, and then divideth it self from the ♀ of ♂.

So now you understand what that fire is which thus purifieth common *Antimony*; you must also understand what that fire is which purifieth and digesteth

Mag

Magical *Antimony*, that is, what that *Sol Philosophor.* is which we call ☉ *potabile*, which even so well divideth it self in the end from ♀ *Philosophor.* as the ☉ divideth it self from the *Arg. vive* of *Antimony.* Therefore it is very necessary that you seriously consider Nature how it worketh, so shall you find what Nature is; not only in common Metals, but even in all things, and in the Metals of *Philosophers*, which are known to the Wise men. The Alchymists do assay *Antimony* by Iron; when they have done this, they know not what they have made, nor the working of Nature; nor do they know what Nature is here: therefore teach they nothing, but remain Fools and Asses. Seeing that they now have divided *Antimony* from his Mineral *Feces*, they should also

F 3

know



70 **Suchten of Antimony.**

know that in this *Antimony* there is as yet a *Faces*, which is nothing else than a burning ♀; when this ♀ is divided, so cometh *Antimony* again into his first matter or being, which is nothing else but fire; and this fire is nothing else but *Arg. vive*, and this *Arg. vive* is created out of the greatest Mystery of Nature; but *Plato* commandeth me to rest here. *Vide Nicholas the Allobrogian.*

To divide the ♀ from the purged *Antimony* is the clear Operation, but therein is a great knowledge hidden: So much thereof as is necessary for the knowledge of this Work will I manifest; but the other for divers Reasons will I pass by.

A thing if it be destroyed and mortified shall be raised again, and made living; and the same thing which is the cause of death

by

*The Second Treatise.* 71

by separating the life, must have two powers in it, of separating and vivifying; and these two must be one in power, but two in numbers; for all Mysteries do spring from this Fountain; and are one Essence, wonderfully distributed according to the Will of God; this Will of God is the specifick of every Creature, and a being incomprehensible by sense not less than God. Now is *Arg. vive* dead in 8. Shall it be made living, so must it be raised up by that which it hath been ere it was dead; for that Life is in it very abundant, and incorruptible; there is nothing which is dead can be made living, but by his own and proper life, and not by the life of other things; who writeth and teacheth otherwise is no Philosopher; and the destroyed life when it is again made living,

F 4



living, is the Ferment of the living things by which it was made living; and that thing is his Augmentation and Multiplication Magical. Hence it followeth that in living things there must be a disposition which is transmutable into the disposition of other things, if it would be raised again; for the will of God that all things must die, is that Specifick of all Creatures which after death augmented it self infinitely.

Now it followeth farther that those living things which are serviceable to our work and manual operation, by which the Metals are also transmuted into *Sol*, must also have such a Specifick, in that they can be brought thus by no art without Regeneration, as the senseless Alchymists give forth; for were there no Specifick therein, how could they be trans-

transmuted, because Species is not transmuted into Species; for if transmutation be not done, so can also no seed grow and augment it self; for that is against Nature; therefore must that living have the nature of water, as you see that a grain of Corn cast into the Earth is made living by water; that is, in the Grain is a dead water, which is by water made living again, and the Ferment of water is that which giveth the water his specifick Nature, so do infinite grains grow from one: So understand in this Operation that the *Arg. vive* of *Antimony* h<sup>4</sup> is dead, and can never more be made living but by *Arg. vive*. In this manner is Corruption regenerated, and Multiplication of the Form of Metals made.

You may here demand, Seeing the

74 **Suchten of Antimony.**

the water multiplieth the grains in the earth, and is transmuted into very grains, if also the *Arg. vive* of Metals multiplied with common  $\varphi$ , may be made again into a Metal? To this I answer, that this is not possible in common Metals, but in Philosophical Metals it may be done very easily; for our *Mercury* layeth his Specifick from him, and taketh it again by Art; that is, from him may be made *Sol* and *Luna*, which it was before; but why this cannot be done in common Metals there are many Reasons, which I will pass by at this time. Now the *Mercury* of *Antimony* shall be living; that is *Arg. vive* shall be made *per Arg. vive*; but this cannot be done without mixture; and farther we see that *Regulus* will not mingle it self with common *Arg. vive*, because of the  $\varphi$  which

*The Second Treatise.* 75

which is in the *Regulus*; for seeing the same is not Metal-line, it hath no communion with the *Arg. vive* that is common, and it hindereth the mixture; therefore must there be a *medium* betwixt common *Arg. vive* and the *Mercury* of *Antimony*; and in this *medium* must be a separative power, which is not in common *arg. vive*; for in it is no specifick; and the separative power is a specifick, which coagulateth *Mercury*. God hath made this *arg. vive* in the will of man, which notwithstanding is nothing else than common *Mercury*, and that of the Philosophers. These two remain two in the will of man, that he can bring a specifick into them, which is necessary; for there is none there: according to these things, *viz.* the separative is a specifick *Mercurial*; but



but one must know in what *Mercury* it is to be found, and by experience it is found, that it is in no other *Mercury* than in the *Mercury of Luna*.

Therefore take of *Luna purissima* one ounce, *reguli prædicti*. half an ounce, let the  $\text{D}$  glow well in a Crucible, afterwards cast the *regulus* on it, so will they melt presently, and stand in the Crucible as fine *Arg. vive*, cast them into an Ingot, and you shall find a Mass metalline of the colour of Lead; beat this metalline mass to powder, which will easily be done. Afterward take of fine *Arg. vive* four or five ounces, pour it in a small Phyal-Glass, and then pour the powder on it, let it stand a night and day in *B. M.* so goeth the powder into *Arg. vive*; stir it well together, and when the powder is well mingled with

with the common *Arg. vive*, then pour it out and amalgam it well on a stone, so will the Amalgam thereof be red, put this Amalgam into a wooden Dish, pour water thereon, and rub it well with a Pestel, so will the water be black; cast this water off in part, put more water on, and rub it till this water be black also; do this so long till the Amalgam be made white; the blackness which is washed from the Amalgam settleth it self in the bottom of the water, which keep, and cast the water away; put this Amalgam again into a Phial, let it stand in *B.* a night, pour it out and wash it again, so giveth it a blackness again, which pour to the other; wash it so long till it give no more blackness; you may also grind this Amalgam with pure clean Salt, so cometh the

78 **Suchten of Antimony.**

the blackness the sooner from it :  
Now when the Amalgam is made  
clean again, set it again in a Phi-  
al in B. a night, and wash it a-  
gain; reiterate this work so long  
till no more blackness goeth from  
the Amalgam, then will it be  
pure, clean, bright, and white;  
and mark the more blackness the  
Amalgam giveth, the more *Mer-*  
*cury* is resolved from *Antimony*:  
So soon as no more blackness  
sheweth \* it self in washing, pre-  
sently then distil in a Glass retort  
the *Arg. vive* from *Luna*; if the  
washing be rightly done, so shall  
you find your *Luna* bright, clear,  
and white in the Retort; but if  
your *Luna* be of a Leaden colour,  
it is a sign that it hath as yet some  
*Antimony* amongst it; therefore  
must this washing be done so long  
and oft till no more blackness  
come forth; the Recipient must  
be

\* Abstract  
& cohobate  
it 7 or 9  
times, then  
'tis Philo-  
soph. ☿.

The Second Treatise. 79

be full of cold water e're you  
distill the *Mercury* into it, then  
shall you find a bright *Arg. vive*,  
which now is three-fold, *viz.*  
*Arg. vive* Common: *Arg. vive*  
of *Antimony*, and *Mercury* of  
*Mars*: This you must know, that  
the *Mercury* of *Mars* transmu-  
teth not the other two into his  
Nature, as other Metals do, be-  
cause *Mercurius Martis* is not u-  
niversally and radically mixed  
with the other two, but divi-  
deth it self from them, as you  
shall hear: Therefore this *Arg.*  
*vive* is not called *Arg. vive* of  
*Mars*, but *Mercury* of *Antimony*;  
for *Antimony* is fuller of *Mer-*  
*cury*. That *Arg. vive* of *Mars*  
which is hid in this *Mercury* of  
*Antimony*, is *Sol volatile*; and  
this you may not only believe,  
but also see it with your Eyes,  
if you take a little of the amal-  
gam



gam washed clean, and gently evaporate the *Arg. vive* from *Luna*, so remaineth the *Aurum volatile*, that is the *Mercury of Mars*, with the *Luna*, and tingeth the *Luna* into the highest colour of *Sol*; but seeing that this *Sol* is not fixt, the Fire driveth this Tincture from *Luna*. Here also is a point to be marked, that this *Sol* volatile, which tingeth *Luna* only into Gold, but not fixt; who understandeth the cause of this, is not ignorant of the Sophistications of the *Alchymists*, who would tinge *Luna* into *Sol*; for they understand that *Mercury* alone is the Tincture; but when it is changed into Metals, then it loseth the power of Tinging, and if it were fixt, so is it a fine Metal, for Metals are nothing else than *Mercury* coagulated or fixed: But in this Work, how

*Mercury*

*Mercury of Antimony* tingeth, & is a more subtil manual operation, he that will make it, must well know the fire; therefore look well thereto; I my self have oftentimes made it, and I have also oft failed.

Now how the ♀ of ♂ shall be fixed into true ☉ and the ♀ of ♂ shall be transmuted from other Metals into this Nature, will I not hold from you; for in this operation every one seeth what the Metals are, who hath not his five senses bewitched (I speak of true coagulation, not sophistical) and can mark that it is not possible to make ☉ from ♀ or out of hand & Silver; so sees he also very well that common ♀ will not be coagulated artificially; but the *Arg. vive* of Metals easily, which before hath been coagulated; yet not every ♀ coagulated,

G


but

but the ♀ alone of ♂ ; for in this ♀ of ♂ is found the nature of the last fixation ; but in ♀ not : therefore cannot any man give them that which they have not from God and Nature : It troubleth me not that many Chymical Books are written against the Truth, what the searcher of Alchemy imagineth and understandeth in his Transmutations, is altogether another thing ; therefore can I write of this Sophistry, and speak with *Paracelsus*, *They which understand Alchemy according to the Letter, reap nothing but bare straw* : Now concerning the ♀ before mentioned, which is distilled from ☿, you shall know that it penetrateth the Metals and divideth the Elements of the Metals, that is, ♀ and ♂ from one another ; common ♀ doth not ; it must then be actuated by

the ♀ of *Antimony*, and be changed in his nature and essence, as now is declared to you in this operation ; you shall also know that every Metal hath his peculiar operation, and is not resolved as another. I will in an hour bring ♀ out of ♀, out of ♀ can I hardly do it in two Moneths ; therefore much lieth in the manual operation. The practice how it is performed with the ♀ of *Venus* must I here shew, for this cause that you may find the Gold which coming from ♂, lieth hid in the ♀ of *Venus* ; that is it of which I have made mention ; this ☉ is nothing else than the *mercurial* spirit which is in ♂, as the Soul in man ; but seeing this *Sol* is no more corporeal, as it was before in ♂, but through the *mercurial* spirit of *Antimony* is made a spirit ; it can no more be more



corporal but only by the Spirit of Salt of *Venus*. This Spirit is not the ♀ of *Venus*, also not his ♂, but a middle betwixt both; when this middle cometh forth of *Venus*, then do his parts fall in pieces, that is, his ♀ and ♂; the ♀ of *Venus* abideth in the ♀ of *Antimony*; the ♂ must be washed from it, and is a Sulphureous gray Earth like Ashes.



Take l. 2. of the best *Hungarian Vitriol*, dissolve it in common ∇, set it in a strong Pot over the fire, and cast half a handful of small pieces of Iron therein, let them seeth therein half a quarter of an hour; then put away the water, and put to the Iron the ♀ which you have distilled from C, so the *Venus* which the Iron had reduced from *Vitr.* amalgamateth it self with the *Arg. vive*: wash the Amalgam clean, that all the pieces

pieces of Iron come from it; now when this Amalgam is wholly pure and clean, let it dry, and then put it into a Glass-Phial, set it in B. M. and let it stand therein eight dayes, so will this Amalgam be of a dark gray; then pour it out, and wash it clean, as men are wont to do to wash an Amalgam in a Dish. The powder which is wash'd from the Amalgam, put apart; put this Amalgam again eight dayes in B. and then wash it as before; this work must be reiterated thrice: But if you would resolve all the ♀ into ♀ and ♂, then must you do this so oft till that the Amalgam be made into pure *Arg. vive*; for it will not be done so quickly. When you have had this Amalgam thrice in B. and thrice washed, then distill the *Arg. vive* from the ♀, as you drew it before from

86 **Suchten of Antimony.**

☿ : This is called ♀ of ♀ ; for it is no more ♀ vulgar, nor yet ♀ of ♂, but through the ♀ of ♀ it is fermented and transmuted into the ♀ of ♀. This ♀ of ♀ is a wonderful ♀, as every one can try who shall use it in Chymical Operations. The Precipitate also made of this ♀ is exceeding bright and wonderful in the eyes of Alchymists ; but as bright as it is, it is a gross poyson in Physick ; keep your self from it, and let not his fine appearance deceive you. In this ♀ of ♀ is ☉ out of ♂, which I have oft mentioned, yet hidden ; it wanteth the frigidity of the Moon, by the which it shall be coagulated in the perpetual and first coagulation of Sol ; and the process of coagulation is thus :

Take of the fine ☿ part 1. wherein is no Gold, of this *Mercury*

*The Second Treatise.* 87

*cury of Venus* parts 4, make an Amalgam thereof, and that the Amalgam may the easier be accomplished, dissolve the *Luna* in common *aq. fortis*, and precipitate it with ♀, as it is commonly done, so falleth the ☿ to the bottom, and is a fine bright powder, which may easily by grinding be amalgamated with the *Mercury of Venus* ; wash this Amalgam till it be clean and bright, put it into a Phial, and let it stand 24 hours in B.M. boiling, then will it be as black as a Coal ; take it out, grind it on a stone, and wash it clean ; this blackness is the Soul of ♂, which is drawn from the Spirit of *Antimony*, and in this last work is coagulated into Sol ; with this Sol there are as yet *Fæces* of ☿, which separate themselves from the *Mercury of Venus* through this coagulation ; for



*Mercury of Venus* is alwayes green in the Superficies, this Green shall be coagulated with *sol* (other Copies say *Luna*) and being separated from *Arg. vive*, shall be reduced into a body, and so is the Spirit of  $\delta$  found; and so you see what it was, and again, what is from him. Now who hath a desire to take pains, he may try how much  $\varphi$  is in one pound of  $\delta$ , so much *sol* shall he find therein, and not more, and he shall also see that more cost goeth to this work than the *sol* is worth. The *Arg. vive* which is in other Metals cannot be so coagulated into *sol*; but it continually remaineth living; the Reasons have been shewn before. Thus is the *Arg. vive* vulgar acuated with the *Mercury of Antimony*, that it draweth all the *Mercury* from imperfect Metals,

and

and is transmuted by them into their Nature; as it cometh to pass in  $\varphi$ , have I here declared by the way of *sol* out of  $\delta$ , which must be in this work for the purifying of  $\delta$ ; so have you also heard how this *sol* is again extracted out, and appeareth before the eyes, otherwise you would not believe that the purification of *Antimony* is done by the *sol* in  $\delta$ .

Now will I farther write to you what Medicine there is in common  $\delta$ ; afterward for a conclusion will I impart to you as to a Brother, what farther out of this *Regulus* of  $\delta$  can be made; for I dare not in truth boast, and say, that it is not unknown to me, and I will write to you for a warning (if God give you his Grace that you can understand) what it is that seduceth

so

so many people, yea even the Learned; and captivated them, and brought them even to their Grave.

### *De Sulphure Antimonii.*

Now concerning the other part of  $\delta$ , that is his  $\Delta$ , you shall know that it is a fatness, and assimulateth it self to the Fire which is in a black Coal. Therefore take the blackness which you have washen from the *Amalgam* of  $\mathcal{A}$  and  $\delta$ , dry it in the Sun, or otherwise in some gentle warmth; so shall you have a powder of a leaden colour, to the which, as yet, some *Arg. vive* vulgar doth cleave, abiding with it in the washing: So now if you can stifle this powder in a close warmth, as Colliers make wood Coals, then will it be

be black, and altogether like beaten or powdered Coals: but if you cannot so stifle it, it's no great matter.

Take this powder of a lead colour, put it into a Crucible, put it on the Fire, but make it not to glow, either inwardly or outwardly; so will the *Mercury* fume away: This powder is inflamed by the warmth, and burneth not as  $\Delta$  with a flame, but as a glimmering dry coal, which giveth no flame: When it is so burnt out, there remaineth in the Crucible a powder, which may be reduced into *Regulus*: Weigh this powder, so shall you see how much of the *Antimony* is resolved into his parts, and if you could dry up this powder that it be black, and the Common *Mercury* cometh from it, so may you reckon how much



much of the Common *Mercury* is come into this *Mercury* of ♂, and how much of combustible ♀ was in this *Arg. vive*: So then you have the knowledge of ♂ fully; that is, his Element of *Arg. vive* and ♀. This is enough to shew what ♂ is, and how the Common *Arg. vive* is fermented and acuated through and with it; that it thereby can resolve the other Metals, every one according to his nature and disposition: How it is done in ♀, the process is sufficiently declared for example sake: But how it is to be done in other Metals, viz. how by the ♀ of ♂, a ♀ may be brought forth, that commit I to the experienc'd and skill'd in the Fire: For it was not my purpose to manifest all things.

The

*The Medicinal sweet ♂.*

It's known to you before to prepare many ways *Antimony* for Physick, but I have not as yet seen any who have observed the *Arcanum* in it: The good people imagine that whatsoever is written of *Antimony* is written of Common *Antimony*, which notwithstanding they find not by the proof; therefore we may justly think, that the Medicinal *Antimony* is much another thing, as indeed it is; for the *Antimony* of the Philosophers is their *Mercury*, and in it are all Medicines *in potentia*, therefore it is called *Quintessence*. In the Vulgar *Antimony* is not the *Quintessence* of Physick, but only the Essence of the Element of water, which Essence is a Medicine against

gainst

gainst the Sicknesſes which ſpring out of the *microſmical* Fire. Now the Phyſick of this *Antimony* is not in his *Mercury*, but in his Fire, of the which I have ſpoken briefly, which you ſhall in this manner underſtand; In wood there is a Fire which we muſt have in our Kitchens to prepare our Meats; ſo is *Antimony* a fire by which we digeſt our Medicines, which thereby receiveth the eſſence of his Elements, and through this Eſſence the elemental heat in our ſickneſſes; for though the *Galenists* think to drive forth the heat through *Purſlane*, *Endive*, *Night-ſhade*, and other cold Simples, but cannot do it, for the heat looſeth it ſelf naturally; ſo is this Medicinal nature in *Antimony* vulgar, and not only in it, but in all other things of the which the Elements

of water is the Mother. Therefore is a Phyſician even ſo little bound to this *Antimony* as a Cook to Beech-wood; for when he hath it not, then he uſeth Birch or Willow, by the which he cannot ſo well dreſs his Meat. Beſides this Eſſential Medicine as well in other things as in *Antimony*, and it is called in Magick *Aurum*; but of that Medicine which is prepared by the fire of *Antimony*, I have nothing to ſay; it is known of to God, and to thoſe he hath manifested it: The wiſe men called it *Mercurius Philoſophor.* and it is an Eſſence which may be changed in all the Elements of Nature and Art; for we know that this *Antimony* purgeth ſtrongly upward and downward, which is done not by the Eſſence, but by the body to the which the Eſſence changeth. Now who can



can divide the Essence from the Body, he hath found a Medicine that worketh neither upward nor downward, but without purgation finisheth the work, and though through a strong Calcination with Salt Spirit, which is the cause of a Metalline Fusion, it be driven from it, that it causeth neither Vomit nor Stool, but forceth sweat; yet it is not the Medicine, but  $\delta$  calcined, which is a poyson as the other Metals are which are strongly calcined, which taken in the Body, manifests it as calcined  $\text{♀} \text{♂}$ . It may also be well digested by  $\text{♀}$  Metalline, that it may be red and fixed in the fire, yet is there not in it what the Artist seeketh; therefore all is lost which is begun with this Medicine: there is then a thing which divideth his Essence from his Body, and is

to

*Of the Secrets in Regulus.*

Farther, of divers *Arcana's* which are in the above-mentioned *Regulus*, I have wonders to tell you; he which hath not thoroughly searched it will not believe me; for God lets not such things be common, and come forth publickly, especially in these base times, in the which Honour and Shame, Virtue and Vice, Lying and Truth are equally prized: Now we seek not the Truth, but Vain-glory; and therefore doth God infatuate our Senses, and we hate and envy one another, and destroy our wealth, and we our selves are the cause thereof: Farther, I warn you, that I have discovered much, and from my writing you may understand more than

H

I

I say, but all things shall not be written by reason of Praters and Sophisters, which flatter themselves that they have been of the Council of *Jove*. I will also by this shew forth my mind to you, and I wish you well from my heart, that you may try in these things as much as myself, and I hope that time will give that which now I cannot, and in time know what I mean. Now that I may keep my promise, you shall know that this *Regulus* hath deceived the best Philosophers and Chymists of greatest account and reading amongst us; for it is such a rare Mineral that there is scarce the like in the world, and can make even the most Learned and understanding men Fools. What is given me from it, what I have seen from my good Companions mark. In my little Book concerning

concerning the *Mysteries of Antimony* which no man understandeth even to this hour, have I said that Metal might be made out of it. So much belongeth to this point, I did not then much cumber or trouble my self with it, but only explained my self, and manifested the Medicines which are in it, and go under its name; but now know that out of this *Regulus* all Metals may be made, as Lead, Tin, Copper, Iron, Silver and *Sol*, and so made, that to the appearance and in hammering, melting, casting proof of the Test, and in the driving by *Antimony*, they are as good as the natural Metals. Lead which is made thereof is in all proofs good Lead, only it is a little harder than the Natural; but the Lead which is made of *Antimony* crude, not washed, hath



not that hardness ; the Tin is exceeding fine, and before coagulation, on the Touchstone so certain as the finest  $\alpha$  ; the Nature of Tin easily taketh it to itself, and is easily made Tin.

With the Copper it is thus also ; for so soon as the Odour of *Venus* is vegetant, it penetrateth the Regulus, and giveth it the Nature of Copper ; this operation is done very quickly : I can make an ounce of Regulus into Copper in the time you can eat a soft Egg.

Iron and *Antimony* are easily changed one into another, therefore is *Antimony* presently  $\delta$ , and out of  $\delta$  is *Antimony* easily made, and also  $\eta$   $\psi$  &  $\phi$  may easily be reduced into  $\delta$ , yet  $\delta$  easiest of all. These four Metals I my self have out of Regulus ; the other two *viz.*  $\odot$  &  $\alpha$  have I seen my Friend  
m  $\delta$   $\psi$   $\phi$ .

make. The  $\alpha$  is bright, and may be cast, hammered and beaten, as other natural  $\alpha$ , and may be driven off in  $\eta$ , and goeth not away from the Test ; I thought a long time that it was nothing else but the best  $\alpha$  ; but my Companion said that in weight it was heavier than other  $\alpha$ , I therefore being jealous what it was, did endeavour to dissolve it in *aq. fort.* made of *Vitriol* and *Nitre*, but it would not touch it ; then I was much troubled in my thoughts, and laid it in an *aq. Regis*, and it dissolved totally, then I thought that in the reduction it would be *sol* ; but I found a white Powder very like to Tin, which is calcined in *aq. fortis* ; when I reduced this powder, there was thereout a Glass of a Milkie colour, so found I what I had for good  $\alpha$  ; nevertheless I was not content

with these proofs, hoping better things, and therefore I took four Ounces of this  $\text{C}$ , and amalgamated it with common  $\text{Z}$ , and did set it in a gentle heat four weeks, and it was in the Superficies black and indifferent hard; I took it out, and did beat it to pieces with a hammer, and then did grind it to powder, and afterward by oft rubbing I made it into an Amalgam again as it was before, then drew I the  $\text{Z}$  away in a Retort, and found my  $\text{C}$  again; this  $\text{C}$  I amalgamated again, not with common  $\text{Z}$ , but with  $\text{Z}$  of  $\text{S}$ , of the which I have spoken before.

This Amalgam did I set as before three days and nights, and found that the Amalgam the longer it stood the moister it was; in eight dayes it was as melted  $\text{H}$ , and so it stood in the fire a

moneth,

moneth, afterwards I took it out, and distilled it by Retort, and the *Mercury of Antimony*, and the  $\text{C}$  came all from the Retort, and were a *Mercury*; so know I that the  $\text{C}$  made of Regulus was nothing else than *Mercury* coagulated, and not constant in a Metalline form, but goeth away again, and will be *Mercury*, which thing might well make a Chymist a Fool. Now come I to  $\text{O}$ , and to tell you what happened to me is a wonder; when I had shewed to my good Companion, who thought nothing else than that he had got a great prize, he would not believe it, but took it into his own hands, and at length found the truth, and began to question his  $\text{O}$ , and he spake, although I have oftentimes tried it, yet will not I trust my self, but take this half ounce of Gold and

H 4

try



try it as you please. Mr. Hans the Goldsmith saith it is true Gold. So took I the ☉ and brought it to the Goldsmith, and asked him if it were Gold, he said it was, and he could work it for ☉; for to the Sight, Touchstone and Hammer it was very good. ☉. Nevertheless I took the ☉ and did put to it 2  $\frac{2}{3}$  of  $\alpha$  to granulate and divide it in *aq. fort.* the  $\alpha$  dissolved it self, the ☉ fell to the bottom; this proof was true; this *Sol* powder I mixed with  $\delta$  crude, and cast it through *Regulus*; let it flow in a Crucible and cast *Nitre* upon it, and drew the  $\delta$  from the *Sol*, and drew it off with  $\eta$ , this trial I found it also true. This *Sol* driven off did I cast again through, with  $\delta$  and  $\zeta$ ; then took I the *Regulus* and let them go away before the Goldsmiths Bellows, for I had none; this trial the

the *Sol* stood also, on which every Chymist may justly rejoice.

Nevertheless seeing the *Luna* had deceived me, therefore could I not trust the *Sol*, but causeth it to be beaten thin, and amalgamated it with my  $\varphi$  of  $\delta$ , and did set it four Weeks in a gentle warmth, and took notice that the Amalgam was not hard, but soft, which was grievous to me; nevertheless I did let it stand four weeks, and found my Amalgam much moister than when I put it in; then did I put it into a Crucible over a small fire, that the Crucible did not fully glow, and my  $\varphi$  flew away incredible swiftly from the ☉ that I did not mark it, but thought that my  $\varphi$  was coagulated into ☉, but when I weighed my ☉, I found no more than half an Ounce & \* 2 Quin. \* 2 drams tileins, and thought certainly the

that the two Quintileins were pure Gold.

These two Quintileins I proved farther with ♀ of ♂ in the same manner as at the first time; then at length I evaporated the Mercury from it, and found my two Quintileins again; then was I merry, and hoped that my Companion would communicate his Preparation to me, and I had Golden Mountains in my head, and I brought a good Message to my Companion; but he himself was not merry, but spake evil of it. Well, said he, *I have had great labour and pains with this ☉, and more than I can say: What cannot be that cannot I desire: But let it be a fine sophistication that which hath been made, for the Gold-seeking Alchymists which run hither and thither, to day devouring one to morrow another.* The

Gold

*Gold which remaineth over and above to thee is not come from the Regulus, but is a Composition of the Natural ☉; for I could not coagulate the Regulus into ☉ if there be not good Gold with it; this Sol hath remained in the Test, but the other not, I know not how to bring it farther; and now understand the cause well, that that cannot be that I hoped.* This fell into the mind of my Companion, and I feared the manual operation and thought of my Metals. He spake that the ♀ of ♂ which coagulateth the Mercury is not united to it in radice, and therefore remaineth not with it, and if thou searchest thoroughly, thy Regulus will not be again ♀ & ♂ and remain so, but will be Mercury again, which neither you nor any other can coagulate to a good Metal, as some imagine, when they



they have the ♀ of ☉ & ☿, that the Art will not fail then; but it is a Lunatick Melancholick Phantasie, from the which they that are not experienced in Alchymy, but only Book-learned, and have gone on hear-say, can make Arguments, and conclude by themselves, but when they come to the fire they see their Folly. Tell me when a dead thing is made living. When is his bound of Nature, in Death or in Life? What hath it been before death or life? Shall any come to this immutable fixt principle? what seekest thou then in Metals vivified? But these things speak I not to thee, nor of thee, but of the *Alchymists*, for whom pray God that he deliver them from such unreasonable men.

Of this sort discoursed we much together, and seeing I then  
was

was not so intangled, as to hold the printed Books of *Alchymy* for Gospels; but being led with I know not what Spirit, I doubted more than believed, therefore I alwayes did think of the cause wherefore *Alchymy* was written by the first Philosophers, and did very often treat with this my good Friend and Companion, well skilled in the Fire, concerning our ♂ ♀ ☿ & ☉, in all which I found that true which the *Chymists* put together for the *Alchymical* Art, and am in good hope that he will put from him this phantasie, and think after the Philosophical Metals. Now so much as belongeth to you, Noble Patron and Friend, there is as yet one thing to be handled pertaining to this operation, which I neither can nor will hold from you the *Chymists*, as *Rhasis*, *Peter Bonus*,

*Bonus, Ferrar. Trevisan,* and the other of the Dialogue, and many other who have well examined these imperfect Metals, and had good experience, they at length remain in this opinion that it is impossible to make *Sol* by Art, but out of *Arg. vive*. Seeing they see that *Sol* is nothing else than *Arg. vive* coagulated with its proper ♀ and fixed, now have they also well understood by their operations, that *Mercury* cannot be fixed into perfect *Sol*, unless *Sol* be dissolved and brought into *Mercury*; this opinion have they taken from this ground, that they see that Nature could not fix that *Arg. vive* of 64 ♀ with the external ♀ which cleaveth unto them; much less shall Art do it; whereupon they thought to take an *Arg. vive* which hath been perfectly fixed before, and

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to mix this *Arg. vive* with common *Mercury*, or other Metals, that both may be one *Individuum*; but seeing this mixture cannot be done with common *Sol*, they have taken the *Sol* in *Mars*, and have thought to mix it so with the common *Mercury* that they should never be separated, but that the *Sol* should alwayes remain with the *Mercury*, and the *Mercury* with *Sol*, that is, where the *Sol* is coagulated again, and also the *Mercury* is coagulated and fixed: in this practice every one hath had his way of working, according to his understanding, and have spent long time herein; but thus much is certain to me, that they alwayes died ere they obtained the end of their speculation. Therefore saith the worthy *Trithemius*, That *Alchymy* is a perpetual Virgin, and



and writeth of it thus, Chymia is beloved by many, and yet she is chaste; she hath many domestick servants, which keep their Mistress with watchful Eyes, and oft take upon themselves her name, that they may preserve her from the embracements of so many importunate Lovers, and always unpolluted: Vanity, fraud, deceit, sophistication, covetousness, falseness, boldness, lying, foolishness, poverty, desperation, proscription, cheating, are the Lacqueys of Chymistry; who feigning themselves to be the Mistress, that they may keep her unravished, do freely prostitute themselves to rich, covetous, worldly and proud Lovers: Thus much. He that will not believe this true Man, may search and try according to his fantasie, as I and others have sufficiently done. What I have told you here cometh

cometh from experience that it is so; who hath a desire to spend his Money and Time thereon, he shall also find it so.

Thus have I finished what I promised to write of the ♀ of ♂, and also what the Ancients have sought and found in this ♀ of ♂, all which I have truly declared; on which you may conclude whether this Mineral is known to me or not: They which boast that they can make the ♀ of Metals without *Arg. vive*, they give us to understand that they are not Philosophers, and that they know not what Corruption, Regeneration and the Multiplication of things is, and if they did rightly behold their work, they would see that they are deceived: Let Boasters be Boasters; believe in these things nothing but what your eyes see, and consider al-  
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ways

wayes the possibility of Nature, so shall you easily come out of this Labyrinth.

Lastly, I desire you that you would not be offended that I have held you so long with this Treatise; the condition which at present I suffer, permits little rest to write of this Operation; therefore have I cast it on the Paper so miserably; when I have more leisure, I will finish other Writings, which as yet for want of opportunity I cannot. The Alchymists everlasting God illuminate the Lovers of Truth with his Spirit, and bring them out of the Bonds of thick darkness and unprofitable Talk of supposed Learned men, *Amen.*

AD-



# ADDITION

OUT OF THE

*H A L I G R A P H I A*

OF

*B A S I L V A L E N T I N E.*

*How to make the Salt of Antimony.*

**P**OWDER good *Hungarian* Antimony small as Meal, and calcine it over a gentle Cole-fire, as men usually do, alwaies stirring it with an Iron till all be whitish, and it smoke no more, but at length endureth an indifferent strong Fire; then put it into a Crucible, and melt it into a transparent Yellow Glass; beat this Glass small, put it into a

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# 116 Suchten of Antimony.

retort Glass, and pour on it strong distilled Wine vin. let it stand in a gentle warmth, and the Vinegar will extract the tincture of  $\delta$ , and will be coloured very high, which Tincture or extract of  $\delta$  may be farther prepared, and be used for an excellent Medicine.

*v. Bas. Val. Trium mag.*

Now when the Tincture is all extracted, and coloureth no more the Vinegar, then dry the Powder at the bottom wholly, which will be black, grind it with so much yellow  $\Delta$ , put it into a melting-pot well luted, and put it into an indifferent Fire till the  $\Delta$  be wholly burnt away, then grind the matter remaining very small, and pour on it new distilled Vinegar and draw the Salt thereby, and afterward through reiterated distillations draw off the eagerness of the Vinegar from

# The Second Treatise. 117

from it, and clarify the Salt with the Spirit of Wine till it be bright, clear and white, if thou hast wrought rightly, thou hast the Salt of  $\delta$  wholly fixt & active, although there is another way to make the Salt of  $\delta$ , which is written elsewhere, *Dos.* 4 gr. it is equal to the Salt of  $\odot$ , and cureth all Diseases, it may easily be made *Sol.*



THE  
**U S E**  
 OF THE  
*Salt of ANTIMONY.*

**T**His Salt of *Antimony* is of a wonderful operation; for it performs almost all that the Salt of Gold doth, given in like quantity; it cleanseth the whole body of man, purifieth the Bloud, expels all Evils, consumes all obnoxious Humours, whence all open Sores have their beginning and recourse to; it cures the  
*French*

*French Pox*, taken four gr. at the most with a dram of the distilled water of *Lignum Vitæ*, sweating upon it, and this used daily till amendment.

The water of *Lignum Vitæ* is thus made; First, Grind it small, then moisten it with good Spirit of Wine in a Vessel close stopt; let it stand certain days in a gentle heat; this done, pour a good quantity of *Fumitory* water, or *Scabious* water upon it; digest them 14 days in a Bath, then distill it; reserve the Liquor apart, and the Oyl apart in Glasses close stopt; use the Water with the Salt of *Antimony*. It is likewise used with good success in other Diseases, whereof we treated in another place; but an understanding Physician knows very well what Virtues are in *Guaiacum*, and what benefit it doth in  
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the cure of diseases. There are other ways to distil a Water and Oyl of the said Wood, which is needless here to be mentioned.

The Salt of *Antimony* checks the *Leprosie*, and other deep rooted Diseases; it is good against the *Gout*, and weakness of the joints, purifies and makes good blood, corroborates the Heart, and the Balsam of mans Body, drunk with a Spoonful of *Aqua vitae*; it restoreth lost strength, opens all internal Imposthumes, cures all external corroding old Sores, being strewed into them, or duly applied with good and convenient Plaisters or Ointments, Being dissolved in good distilled Wine Vinegar, it doth in a short time bring great ease to evil and incurable Sores to all Admiration. Being drunk with waters of *Wormwood* or *Carduus*  
Eene-

*Benedictus*, it cures all Agues of long standing, which are deeply rooted, and admit no Cure, especially the quartane; being drunk with *Mint* or *Wormwood*-water, it causeth good Digestion; drunk with waters of *speedwel*, Red *Corn-Rose*-water causeth a good Memory.

This Salt is used in *Alchymy* or Transmutation of Metals into Gold, if you add to it the fatness which drops out of the Wheels of the Chariot of the Sun when as the *Alchymists Phaeton* undertook to drive it, as the Poets describe it in their Alchymistical Fiction. For the excellent Fictions of the Poets which they produce and write concerning the Celestial Gods, are nothing else but Covers to conceal the secret Arts and Mysteries of *Alchymy*; as of *Apollo*, when he slew  
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the Serpent *Python*; as also the Adultery of *Mars* and *Venus*; and it shall be proved, as I am of the opinion, that Chymical Operations are revealed in Poetical Fictions, when they wrote of the Loves and Venereal Actions of the Gods and Goddeses; as also when they introduce various and wonderful Metamorphoses and Transmutations; for if we should understand their Fables literally, we should prejudice wise Antiquity, to think that such understanding and wise persons should believe, teach and write such and so many wicked things of their Gods.

FINIS.

These Books are to be sold by  
*Moses Pitt* at the *White Hart*  
in *Little Britain*.

*Folio.*

*Cassandra*, the fam'd Romance, 1667.

*Brigg's Logarithms.*

*Francisci Suarez Metaphysica.*

4°.

*Dr. John Pell's* Introduction to  
*Algebra*, 1668.

*Nich. Mercatoris Logarithmo-*  
*Technia*, sive *Methodus con-*  
*struendi Logarithmos*, 1668.

*Jacobi Gregorii Exercitationes*  
*Geometricæ*, 1668.

*Dr. Joh. Wallis, Opera Mechan-*  
*ica*, pars 1, & 2, 1670.

*Banister's works.*

*Hugh Broughton's Consent of*  
*Scripture.*

*Snellii* { *Typhis Batavus, Lugd.*  
*Bat.* 1624.  
*Observat. Hassiacæ.*

4°.



*Petrus Paaw*, de ossibus Amstel-  
reod. 1633.

*Biblia Hebræa*, Josephi Athias,  
1661.

*Gualteri Needham*, Disquisitio A-  
natomica De Formato Foetu,  
1667.

*Buxtorfius's* Epitome of his He-  
brew Grammar, translated into  
English by *John Davis*, 1658.

*Crow*, Scriptores in Scripturam.  
Now in the Press.

*The Fortunate Fool*, 1670.

A letter from a Gentleman of  
the Lord *Howards* Retinue to  
his Friend in *London*, Dated at  
*Fez*, Nov. 1669.

A Discourse in vindication of  
*Des Cartes* Systeme, and Opini-  
on concerning Brutes. Now in  
the Press.

*The Adventures of Mr. T. S.* an  
English Merchant, taken Priso-  
ner by the *Turks* of *Argiers*.

*Pharmacopœia Lond.* 24. 1668.