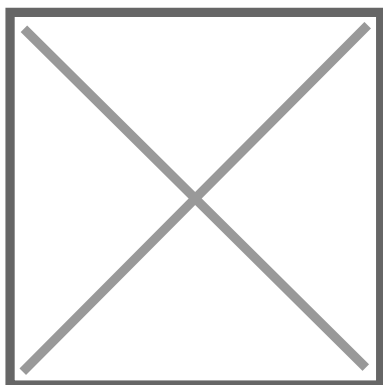


36 Who was Geber?

Geber was invented in Europe, probably after 1300 AD. he wrote in Latin, was not a numerologist, and had no significant indication that he was reading anything in the Arabic. The "G" in Geber is soft, like a "J" in Jabir. The books with no Arabic originals, published under the name of Geber, are, using the English names,

- 'The Sum of Perfection'
- 'The Investigation of Perfection'
- 'The Invention of Verity'
- 'The Book of Furnaces'
- 'The Testament'

Of these the most important is the Sum of Perfection, dating to the early 1300's. Now, these could be legitimate translations from the Arabic, though they don't read like a translation and we don't have the Arabic originals, which make these suspect. These are based on Arabic alchemical theories, but so were most of the Latin alchemical originals.



The general style of Geber is clear and systematic. This is from *The Investigation of Perfection* by Geber, translated by Richard Russell in 1678:

“ This *Science* treats of the *Imperfect Bodies of Minerals*, and teacheth how to perfect them; we therefore in the first place consider *two Things*, viz. *Imperfection* and *Perfection*. About these two our Intention is occupied, and of them we purpose to treat. We compose this *Book of Things perfecting* and *corrupting* (according as we have found by experience) because Contraries set near each other, are the more manifest.

The *Thing* which perfects in *Minerals*, is the substance of *Argentive* and Sulphur proportionably commixt, by long and temperate decoction in the Bowels of clean, inspissate, and fixed *Earth* (with conservation of its *Radical Humidity* not

corrupting) and brought to a solid fusible Substance, with due Ignition, and rendered Malleable. By the *Definition* of this *Nature* perfecting, we may more easily come to the Knowledge of the *Thing* corrupting. And this is that which is to be understood in a contrary Sense, *viz.* the pure *substance* of *Sulphur* and *Argentvive*, without due Proportion commixed, or not sufficiently decocted in the Bowels of unclean, not rightly inspissate nor fixed *Earth*, having a Combustible and Corrupting *Humidity*, and being of a rare and porous Substance; or having Fusion without due Ignition, or no Fusion, and not sufficiently Malleable.

The first Definition I find intruded in these two Bodies, *viz.* in *Sol* and *Luna*, according to the Perfection of each; but the second in these four, *viz.* *Tin*, *Lead*, *Copper* and *Iron*, according to an Imperfection of each. And because these Imperfect Bodies are not reducible to *Sanity* and *Perfection*, unless the contrary be operated in them; that is, the Manifest be made Occult, and the Occult be made Manifest: which Operation, or Contrariation, is made by Preparation, therefore they must be prepared, Superfluities in them removed, and what is wanting supplied; and so the known Perfection inserted in them. But Perfect Bodies need not this preparation; yet they need such Preparation, as that, by which their Parts may be more Subtiliated, and they reduced from their *Corporality* to a fixed *Spirituality*. The intention of which is, of them to make a Spiritual fixed Body, that is, much more attenuated and subtiliated than it was before....

We find Modern Artists to describe to us one only *Stone*, both for the *White* and for the *Red*; which we grant to be true: for in every *Elixir*, that is prepared, *White* or *Red*, there is no other Thing than *Argentvive* and *Sulphur*, of which, one cannot act, nor be, without the other: Therefore it is called, by *Philosophers*, one *Stone*, although it is extracted from many Bodies or Things. For it would be a foolish and vain thing to think to extract the same from a Thing, in which it is not, as some infatuated Men have conceited; for it was never the Intention of *Philosophers* : yet they speak many things by similitude. And because all *Metallick* Bodies are compounded of *Argentvive* and *Sulphur*, pure or impure, by accident, and not innate in their first Nature; therefore, by convenient *Preparation*, 'tis possible to take away such Impurity. For the *Expoliation* of *Accidents* is not impossible: therefore, the end of *Preparation* is, to take away *Superfluity* and supply the *Deficiency* in Perfect Bodies. But *Preparation* is diversified according to the *Diversity* of things indigent. For experience hath taught us diverse ways of acting, *viz.* *Calcination*, *Sublimation*, *Descension*, *Solution*, *Distillation*, *Coagulation*, *Fixation*, and *Inceration*.

Argentvive, which is also called *Mercury* by the *Ancients*, is a viscous *Water* in the *Bowels* of the *Earth*, by most temperate *Heat* united, in a total *Union* through its least parts, with the substance of white subtile *Earth*, until the *Humid* be contempered by the *Dry*, and the *Dry* by the *Humid*, equally. Therefore it easily runs upon a plain *Superficies*, by reason of its *Watery Humidity*; but it adheres

not although it hath a viscous *Humidity*, by reason of the *Dryness* of that which contemperates it, and permits it not to adhere. It is also (as some say) the *Matter of Metals* with *Sulphur*. And it easily adheres to three *Metals*, viz. to *Saturn*, and *Jupiter*, and *Sol*, but to *Luna* more difficultly. To *Venus* more difficultly than to *Luna*; but to *Mars* in no wise, unless by *Artifice*. Therefore hence you may collect a very great *Secret*. For it is amicable, and pleasing to *Metals*, and the *Medium* of conjoyning *Tinctures* ; and nothing is submerged in *Argentvive*, unless it be *Sol*. Yet *Jupiter* and *Saturn*, *Luna* and *Venus*, are dissolved by it, and mixed; and without it, none of the *Metals* can be gilded. It is fixed, and it is a *Tincture* of *Redness* of most exuberant *Reflection*, and fulgid *Splendor*; and then it recedes not from the *Commixtion*, until it is in its own *Nature*.

Sol is a *Metallick Body*, *Citrine*, ponderous, mute, fulgid, equally digested in the *Bowels* of the *Earth*, and very long washed with *Mineral Water*; under the *Hammer* extensible, fusible, and sustaining the *Tryal* of the *Cupel* ... According to this Definition, you may conclude, that nothing is true *Gold*, unless it hath all the *Causes* and *Differences* of the Definition of *Gold*. Yet, whatsoever *Metal* is radically *Citrine*, and brings to *Equality*, and cleanseth, it makes *Gold* of every kind of *Metals*. Therefore, we consider by the *Work* of *Nature*, and discern, that *Copper* may be changed into *Gold* by *Artifice*. For we see in *Copper Mines*, a certain *Water* which flows out, and carries with it thin *Scales* of *Copper*, which (by a continual and long continued Course) it washeth and cleanseth. But after such *Water* ceaseth to flow, we find these thin *Scales* with the dry *Sand*, in three years time to be digested with the *Heat* of the *Sun* ; and among these *Scales* the purest *Gold* is found. Therefore, we judge, those *Scales* were cleansed by the benefit of the *Water*, but were equally digested by the heat of the *Sun*, in the *Dryness* of the *Sand*, and so brought to *Equality*. Wherefore, imitating *Nature*, as far as we can, we likewise alter; yet in this we cannot follow *Nature*.

Also *Gold* is of *Metals* the most precious, and it is the *Tincture* of *Redness*; because it tingeth and transforms every *Body*. It is calcined and dissolved without profit, and is a *Medicine* rejoycing, and conserving the *Body* in *Youth*. It is most easily broken with *Mercury*, and by the *Odour* [vapour] of *Lead*.... Likewise *Spirits* are commixed with it, and by it fixed, but not without very great *Ingenuity*, which comes not to an *Artificer* of a stiff neck.

Common salt is cleansed thus. First burn it [heat it strongly], and cast it combust into hot water to be dissolved; filter the solution, which congeal [crystallize] by gentle fire. Calcine the congeilate for a day and a night in moderate fire, and keep it for use.

We were constrained to cleanse these from their burning *Unctuousity*, and from the *Earthy Superfluity*, which they all have. And this We could effect by no *Magistery*, but by *Sublimation* only.... *Sublimation* is the *Elevation* of a dry *Thing*

by *Fire*, with adherency to its *Vessel*. But *Sublimation* is diversely made, according to the *Diversity of Spirits* to be sublimed ... whence it is necessary that the *Artificer* should apply to his *Sublimation* a three-fold *Degree of Fire* : one proportionate in such wise, that by it may ascend only the *Altered*, and more *Clean*, and more *Lucid*; until by this he manifestly see, that they are cleansed from their *Earthy Feculency*. The other *Degree* is, that what is of the pure *Essence* of them remaining in the *Feces* [dregs], may be sublimed with greater force of *Fire*, viz. with *Ignition* of the *Bottom* of the *Vessel*, and of the *Feces* therein, which may be seen with the *Eye*. The third *Degree of Fire* is, that unto the *Sublimate* without the *Feces*, a most weak *Fire* be administered, so that scarcely any thing of it may ascend, but only that which is the most subtile part thereof, and which in our *Work* is of no value.

Overall this is clear, descriptive, and shows a feeling for experimentation. The author is familiar with chemical operations, is curious and has a systematic mind.

Overall, Geber isn't a fake. He's a fine, practical alchemist who would put most modern chemistry students to shame with his lab techniques. This speaks well as to why Geber is as accepted as Jabir in the history of alchemy. Geber accepts the mercury-sulfur theory as the ideals of substances and is well-versed on making and using a variety of acids.

Quoting from Holmyard, *Alchemy*:

“ More interesting than these alchemical commonplaces is Geber's explanation of how he believes the philosophers' stone would act, and what qualities must therefore be postulated in it. He says that the Stone must have the properties of oleaginy or oiliness, tenuity of matter, affinity, radical humidity, clearness of purity, a fixing earth, and tincture, and then proceeds to a description of the successive functions performed by the Stone in virtue of these properties. The first thing that is necessary after the projection of the Stone is its sudden and easy fusion, and this occurs because of its oleaginy. Next, the tenuity of the Stone makes it a very thin liquid when fused, so that it can immediately penetrate throughout the whole of the material to be transmuted. Affinity is necessary between the Stone and the material, otherwise the two would not adhere and cohere, while the radical humidity congeals and consolidates the similar parts of the material inseparably and for ever. The clearness of purity gives 'evident splendour', and at this stage remaining dross can be burnt away in the fire.

This is from Geber's *Summa Perfectionis*, translated by William Salmon.

CHAPTER XXXVII

AN INTRODUCTION INTO THE WHOLE WORK

I. Perfection and Imperfection of Metalline Bodies, is the Subject of this present discourse; and therefore we treat of things perfecting and corrupting, or destroying, because opposites set near to each other, are the more manifest.

II. That which perfects Imperfect Metals, is a commixion of Argent Vive and Sulphur in due proportion, by a due and temperate decoction in the bowels of clean, inspissate, and fixed Earth, joyned with an incorruptible radical humidity, whereby it is brought to a solid, fusible substance, with a convenient fire, and made maleable.

III. But Imperfect Minerals are made of a coinmixture of pure Argent Vive and Sulphur, without due proportion, or a due decoction, in the bowels of the unclean, not fully inspissated, nor fixed Earth, joyned with a corrupting humidity, whereby are brought forth Metals of a porous substance, and though fusible, not sufficiently, or so perfectly maleable as the others.

IV. Under the first definition, are concluded, Sol and Luna, each according to their perfection: Under the second Saturn, Jupiter, Mars, and Venus, each according to their imperfection: in which that which is manifest must be hidden, or taken away, and that which is hidden, must be made manifest and brought —1—

into operation, which is done by preparing them, by which, their Superfluities will be removed, and their defects, or imperfection supplied, and the true perfection inserted into them.

V. But the perfect Bodies, as Sol and Luna, need none of this preparation they must have, as may subtilize their parts, and reduce them from a Corporality to a fixed Spirituality; that from thence may be made a fixed Spiritual Body, in order to compleat the Great Elixir, whether White or Red.

VI. In both these, viz, the White and Red Elixirs, there is no other thing than Argent Vive and Sulphur, of which one cannot act, not be without the other: It would be a foolish and vain thing to think to make this Great Elixir or Tincture, from any thing, in which it is not, this was never the intention of the Philosophers, though they speak many things by similitude.

VII. And because all Metallick Bodies are compounded of Argent Vive and Sulphur, pure, or impure, by accident, and not innate in their first nature, therefore by convenient preparation, 'tis possible to take away their impurity; the end of preparation is to take away Superfluities, and supply the defects.

VIII. For we have considered the substance of Metaline Bodies, perfect and imperfect to be one, viz. Argent Vive and Sulphur, which are pure and clean before their coinmixture; and by consideration and experience, we found the Corruption of Imperfect Bodies to be by accident; but that being prepared and cleansed from all their Superfluities, Corruption, and fugitive Unclean-

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ness, we found them of greater brightness, clearness, and purity, than the naturally perfect Metals not prepared, by which consideration we attained to the perfection of this Science.

IX. The Imperfect Bodies have accidentally Superfluous Humidities, and a Combustible Sulphureity, with a Primary Blackness in them and corrupting them; together with an Unclean, Feculent, Combustible, and very gross Earthiness, impeding progress and Fusion: Therefore it behoves us with artificial fire, by the help of purified Salts and Vinegars, to remove superfluous accidents, that the only radical substance of Argent Vive and Sulphur, may remain; which may indeed be done by various ways and methods, according as the Elixir requires.

X. The general way of preparation is this. 1. With fire proportional, the whole superfluous and Corrupt humidity in its essence must be elevated: and the subtil and burning Sulphureity removed; and this by Calcination. 2. The whole Corrupt substance of their superfluous burning humidity and blackness, remaining in their calx, must be corroded with the following cleansed Salts and Vinegars till the Calx be White or Red (according to the nature of the body) and is made clean, and pure from all Superfluity and Corruption: These Calxes are cleansed with the said Salts and Vinegars, by grinding, imbibing and washing. 3. The whole unclean Earthiness, and Combustible, gross Faeculency, must be taken away with the aforesaid things, not having Metallick Fusion, by coinmixing and grinding them together with the aforesaid Calx, depurated in the aforesaid manner: For these in the Fusion or Reduction of the Calx, —3—

will remain with themselves the said uncleanness and gross Earthiness, the Body remaining pure.

XI. Being thus cleansed, it is Meliorated thus. First, This Purged and Reduced Body is again Calcined by Fire, with the Salts as aforesaid. Secondly, Then with such of these as are Solutive, it must be Dissolved. For this Water is Our Stone, and Argent Vive of Argent Vive, and Sulphur of Sulphur, abstracted from the Spiritual Body, and subtilized or attenuated; which is Meliorated, by confirming the Elemental Virtues in it, with

other prepared things of its own kind, which augment the Colour, Fixion Weight, Purity and Fusion, with all other things appertaining to the true Elixir.

XII. The Salts and Vinegars for this work are thus prepared and cleansed. Common Salt, and Salt Gem, as also Sal Alcali, and Sandiver, are cleansed by Calcining them, and then casting them into hot water to be Dissolved, which Solution being Filtred is to be coagulated by a gentle fire, then to be Calcined for a Day and a Night in a moderate fire, and so kept for use.

XIII. Sal Armoniack is cleansed, by Grinding it with a preparation of Common Salt cleansed, and then subliming it in an high Body and Head, till it ascends all pure: then dissolving it in a Porphyrie in the open Air, if you would have it in a water, or otherwise keeping the sublimate in a Glass close stopt for use.

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IV. Rock Alums, or Factitious, or other Alums, are cleansed, by putting them in an Alembick, and extracting their whole Humidity, which is of great use in this Art. The Foeces remaining in the Bottom, Dissolve on a Porphyrie, in a moist place, or in water, and then again extract, and keep it for life.

XV. Vitriol of all kinds is cleansed, by dissolving it in pure Vinegar, then Distilling and Coagulating. Or first abstract its Humidity over a gentle fire: the Foeces Calcine, and Dissolve per deliquium, or in their own water, filtre, and Coagulate (or if you please, the water,) and keep it for use.

XVI. Vinegars of what kind or how acute and sharp soever, are cleansed by subtilization, and their Virtues and Effects are Meliorated by Distillation. With these Salts and Vinegars, the imperfect Bodies may be prepared, purified, meliorated and subtilized, by the help of the Fire. Glass and Borax are pure, and need no preparation.

XVII. Out of the Metalline Bodies we compose the Great Elixir, making One substance of many, yet so permanently fixed, that the strongest or greatest force of Fire cannot hurt it, or make it f
lie away, which will mix with Metals in Flux, and flow with them, and enter into them, and be permixed with the fixed substance which is in them, and be fixed with that in them which is incombustible; receiving no hurt by any thing which Gold and Silver cannot be hurt by.

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XVIII. Hence we define Our Stone, to be agenerating or Fruitful Spirit and Living-water, which we name the Dry-water, by Natural preportion cleansed and United with such Union, that its principles can never be separated one from another; to which two

must be added, a third, (for shortning the work) and that is XIX. The generating or Fruitful Spirit, is White in Occulto, and Red and Black on either side, in the Magistery of this work: but in Manifesto, on both sides tending to Redness. And because the Earthy parts are throughly and in their least particles United with the Airy, Watery, and Fiery, so that in Resolution, no one of them can be separated, but each with all and every one is dissolved, by reason of the strong Union, which they have with each other in their said least particles, the Compositum is made one solid, uniform substance, the same in Nature, Properties, and all other respects as that of Gold.

Geber's hermetic impress

(from Stolclus's Hermetic Garden).

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CHAPTER XXXVIII

OF THE ALCHYMIE OF SULPHUR.

I. SULPHUR is a Fatness of the Earth, thickened by a temperate Decoction in the Mines of the Earth, until it be hardened and made dry, homogeneal, and of an Uniform substance as to its parts. It cannot be Calcined, (without great industry) but with much loss of its substance; nor can it be fixed unless it be first Calcined: but it may be mixed, and its flight in some measure hindred, and its Adustion repressed, and so the more easily Calcined.

II. By Sulphur alone nothing can be done, our work from it alone cannot be perfected, the Magistry would be prolonged even to desperation: but with its Compere (Arsenick for the White, and Antimony for the Red) a Tincture is made, which gives compleat weight to every of the Metals, cleanses and exalts them: and it is perfected with out Magistery, without which it performs to us none of these things, but either corrupts or blackens.

III. He who knows how to commix and Unite it amicably with Bodies, knows one of the greatest Secrets of Nature, and one way to perfection: for there are many ways to that Elixir or Tincture. Whatsoever Body is Calcin'd with it receives weight: Copper from it assumes the likeness of Sd. Mercury sublimed with it becomes Cinnabar. All Bodies, except Sol and Jupiter, are easily Calcin'd with it, but Sol most difficultly.

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IV. The less Humidity any body has, the easier it is Calcin'd with Sulphur; it Illuminates every body, because it is Light, Alum, or Salt, and Tincture. It is difficultly Dissolved, because of its deficiency of Saline parts, but abounding with Oleaginous. It is easily sublimed because of its Spirit; but if

it be mixed with Venus, and United to it, it makes a wonderful Violet Colour.

V. That Sulphur is a Fatness of the Earth appears from its easie Liquefaction, and Inflammability, for nothing is inflamed but what is Oleaginous, or melts easily by Heat, but what has such a Nature: yet has it a perfecting middle Nature in it; but this middle substance, is not the cause of the perfection of Bodies, or of Argent Vive, unless it be fixed: 'Tis true, its not easily made to fly; (this he means doubtless of its Spirit or Oyl;) yet it is not perfectly fixed: from whence it is evident, that Sulphur is not the whole perfection of the Magistery, but only a part thereof.

VI. Sulphur commixed with Bodies, burns, some more, others less; and some resist its combustion, and some not; by which may be known the difference between those Bodies which are wanting in perfection, tho' prepared for the great work. Sol is not easily to be burned by Sulphur: The next to this is Jupiter, then Luna, after that Saturn, then Venus, that is more easily burnt, which is farther distant from the Nature of the Perfect.

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VII. Also from what Radix the imperfect Body proceeded or was generated, it appears from the diversity of Colours after Combustion:

Thus Luna obtains a black mixt black mixt with Azure:

Jupiter, a black mixt with a little Redness: Saturn a dull

black, with much Redness and a Livid Colour: Venus, a black with a Livid; if it be much burnt, if but a little, a pleasant

Violet: Mars, a black dull Colour. But if Sulphur be commixt with Sol, he obtains an Intense Citrine Colour.

VIII. Sol and Luna Calcin'd with Sulphur, being reduced, return into the Nature of their own proper Bodies. Jupiter, Calcin'd and reduced, recedes its greater part: Saturn has sometimes a greater, sometimes a lesser part destroyed. But Saturn and Jupiter are both preserved, by a right and gentle Reduction, yet they rather tend to another Body than their own, as Saturn into a dull Coloured (Regulus of) Antimony, Jupiter into a bright Coloured (Regulus of) Antimony. Venus is diminished in the Impressions of Fire in her reduction, but withal ponderous, augmented in weight, soft, of a dull Citrine Colour, partaking of blackness: And Mars is more diminished in the Impression of the Fire than Venus; by which things are found out, the Nature of all Bodies that are altered.

IX. The Preparation of Sulphur. 1. Take the best Green Sulphur Vive, Grind it to a subtil Pouder, Boyl it in a Lixivium of Pot-Ashes and Quicklime, gathering from the Supersities its Ogliness, till it, appears to be clear. Stir the whole with a

Stick, and immediately decant the Lixiviurn with the pure

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parts of the Sulphur, leaving the more gross parts behind: let the Liquor cool, and pour upon it a fourth part of the quantity, of Spirit of Vinegar; so will a white Pouder precipitate, white as Milk, which dry with a gentle Heat, and keep for use.

X. 2. Take of this prepared white Sulphur; Scales of Iron Calcin'd to Redness, Roch—Alum well Calcin'd ana One Pound, Common Salt prepared, Half a Pound: Incorporate all these well by Grinding them together with Vinegar, that the whole may be Liquid, which then boil, stirring it till it be all very black: then dry and grind to a fine Pouder, which put into an Aludel of a Foot and half high, with a large Cover; and let the Cover of the Alembick have a broad Zone or Girdle, for Conservation of the Spirits elevated, then sublime according to Art; the light Flos which adheres to the sides of the Alembick, cast away, for it is combustible, defiled, and defiling. But the close, compact, or dense Matter sublimed in the Zone, put by it self into a Phial, and Decoct it upon an Ash Heat, so long till its Combustible Humidity be exterminated, then keep it in a clean Vessel for use: Note, that Sulphur and Arsenick sublimed from the Calx of Copper, are more whitened, than when sublimed from the Caix of Iron.

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XXX IX

OF THE ALCHYMIE OF ARSENICK.

I. ARSENICK, is also a fatness of the Earth, as is afore declared of Sulphur, having an inflamable substance, and a subtil matter like to Sulphur; but it is diversified from Sulphur in this, viz. That it is easily made a Tincture of Whiteness, but of Redness with great difficulty; whereas Sulphur is easymade a Tincture of Redness, but of Whiteness, most difficultly.

II. Of Arsenick, there is a Citrine and a Red, which are profitable in this art, but the other kinds not so: Arsenick is fixed as Sulphur, but the sublimation of either is best from the Calx of Metals: But neither Sulphur nor Arsenick, are the perfective matter of this Work, they not being compleat to perfection, though they may be a help to perfection, as they may be used. The best kinds of Arsenick, are the Scif file, the Lucid, and Scaly.

III. This Mineral also (like as Sulphur) has a perfecting middle Nature in it, which yet is not the cause of the perfection of Bodies, or of Argent Vive; unless it be fixed; but being fixed,

this Spirit is an agent of the White Tincture: What we have said of Sulphur in the former Chapter, at Sect. 5 may be understood here.

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IV. Because in Arsenick the Radix of its Minera, in the action of Nature has many inflammable parts of it resolved, therefore the work of its separation is easie, this being the Tincture of Whiteness, as Sulphur is of Redness.

V. To prepare Arsenick. Being beaten into fine powder, it must be boiled in Vinegar, and all its combustible fatness extracted as in Sulphur, Chap. 38. Section 9. Then take of the prepared Arsenick Copper calcin'd ana one Pound: Alum calcin'd, common Salt prepared, ana half a Pound: Having ground them well together, moisten the mixture with Spirit of Vinegar, that it may be liquid, and boil the same, as you did in the Sulphur: Then sublime it in an Aludel, with an Alembick, of the heighth of one foot: what ascends white, dense, clear, and lucid, gather and keep it, (as sufficiently prepared) for the use of the Work.

VI. Or thus: Take of Arsenick prepared by boiling, filings of Copper, ana one Pound: Common Salt, half a Pound: Alum calcined four Ounces; grind them exactly with Spirit of Vinegar, then moisten till they be liquid, and stir them over a fire till the whole be blackened. Again, Imbibe and dry, stirring as before, do this a third time, then sublime as above directed.

VII. To fix Arsenick and Sulphur. They are fixed two ways, viz.

1. By manifold Sublimations. 2. By precipitation of them sublimed into heat. The first way, Reiterate their Sublimations in the Vessel Aludel, till they remain fixed. This Reiteration is made by two Aludels, with their two Heads, or Covers

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in the following order, that you may never cease from the Work of Sublimation, until you have fixed them. Therefore to soon as they have'ascended into one Vessel, put them into the other, and so do continually, never suffering them long to abide, adhering to the sides of either Vessel, but constantly keep them in the elevation of fire, till they cease to sublime.

VIII. The second way. This is by praecipitating it sublimed into heat, that it may constantly abide therein, until it be fixed: and this is done by a long glass Vessel, the bottom of it (made of Earth not of Glass, because that would crack) must be artificially joyned with good luting; and the ascending matter, when it adheres to the sides of the Vessel, must with a Spatula of Iron, or Stone, be put down to the heat of the bottom, and this precipitation repeated, till the whole be fixed.

IX. To sublime Arsenick. Take Arsenick, filings of Venus ana one

Pound, Common Salt half a Pound: Alum Calcin'd four Ounces, mortifie with Vinegar, stirring over a fire till all be black: Again, Imbibe and dry, stirring as before, which repeat again; the sublime, and it will be profitable.

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CHAPTER XL

OF THE ALCHYMIE OF THE MARCHASITE.

I. The MARCHASITE is sublimed two ways, 1. Without Ignition.
2. With Ignition, because it has a two-fold substance, viz. One pure Sulphur, and Argent Vive mortified. The first is profitable as Sulphur; the second as Argent Vive mortified, and moderately prepared. Therefore we take in this last, because by it we are excused from the former Argent Vive, and the labour of mortifying it.

II. The intire way of the sublimation of this Mineral is, by grinding it to powder, and putting it into an Aludel, subliming its Sulphur without Ignition; always and very often removing what is sublimed. Then augment the force of the fire into Ignition of the Aludel. The first sublimation must be made in a Vessel of Sublimation, and so long continued, till the Sulphur is separated; the process being successively and orderly continued, until it is manifest that it has lost all its Sulphur.

III. Which may be known thus: When its whole Sulphur shall be sublimed, you will see the colour thereof changed into a most pure White, mixt with a very clear, pleasant, and coelestine colour: Also you may know it thus: Because if it has any Sulphur in it, it will burn and flame like Sulphur; but what shall be secondly sublimed after that sublimate, will neither be inflamed, nor shew any properties of Sulphur, but

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of Argent Vive mortified, in the reiteration of sublimation.

IV. You must get a solid, strong, well baked Earthen Vessel, about three foot high, but in breadth Diametrically no more than that a hand may commodiously enter: The bottom of this Vessel, (which must be made so that it may be separated and conjoyned, must be made after the form of a plain wooden Dish, but very deep, viz, from its brim to the bottom about seven or eight Inches; from that place, or moveable bottom to the head, the Vessel must be very thickly and accurately glazed within: Upon the head of the Vessel must be fitted an Alembick, with a wide Beak or Nose: Joyn the bottom to the middle, with good tenacious lute (the Marchasite being within that bottom) then set on the Alembick, and place it in a Fornace, where you may give as strong fire, as for the fusion of Silver or Copper.

V. The top of the Fornace must be fixed with a flat Hoop, or Ring of Iron, having a hole in its middle, fitted to the greatness of the Vessel, that the Vessel may stand fast within it: Then lute the junctures in the circuit of the Vessel and the Fornace, lest the fire passing out there, should hinder the adherency of the subliming flowers, leaving only four small holes, which may be opened or shut in the flat Ring or Hoop aforesaid, through which Coals may be put in round about the sides of the Fornace: Likewise four other holes must be left under them, and between their spaces for the putting in of Coals, and six or eight lesser holes, proportionate to the
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magnitude of ones little finger, which must never be shut, that thereby the fire may burn clear: Let these holes be just below the juncture of the Fornace, with the said Iron Hoop.

VI. That Fornace is of great heat, the sides of which are to the height of two Cubits, and in the midst whereof is a Round, Grate, or Wheel filled full of very many small holes close together, (wide below or underneath, but small above, or in the superior part,) and strongly annexed to the Fornace by luting, that the Ashes or Coals may the more freely fall away from them, and the said Grate be continually open for the more free reception of the air, which mightily augments the heat of the fire.

VII. The Vessel is of the aforesaid length, that the Fumes ascending may find a cool place and adhere to the sides, otherwise was it short, the whole Vessels would be almost of an equal heat, whereby the sublimate would fly away, and be lost. It is also Glased well within, that the Fumes may not peirce its Pores and so be lost; but the Bottom which stands in the fire is not to be Glazed, for that the Fire would melt it; nor unglazed would the matter go through it, for that the Fire makes it rather to ascend.

VIII. Not let your Fire be continued under your Vessel, till you know that the whole matter is ascended into flowers, which you may prove by putting in a Rod of Earth well burned with a
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Hole in its end, through a Hole in the Head, about the bigness of ones little Finger, putting it down almost to the middle there, or nigh the matter from whence the sublimate is raised; and if any thing ascends and adheres to the Hole in the Rod, the whole matter is not sublimed, but if not, the sublimation is ended.

IX. That the Marchasite consists of Sulphur and Argent Vive, it is sufficiently evident; for if it be put into the fire, it is

no sooner Red—Hot, but it is Inflamed and burns: also if mixed with Venus, it gives it the Whiteness of pure Silver; so also if mixed with Argent Vive, and in its sublimation it yields a Coelestial Color, with a Metalick Lucidity.

X. To prepare the Marchasite. Take the fine Pouder of the Mineral, spread it an Inch thick over the Bottom of a large Aludel, and gather the Sulphur with a gentle fire. When that is ascended; take off the Head or Alembick, and having applied another, augment the Fire, then that which has the place of Argent Vive Ascends, as we have before declared.

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