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Liquor Alchahest,
OR A
DISCOURSE

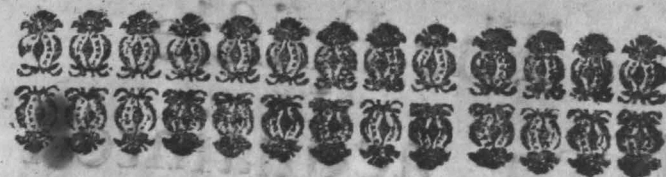
Of that Immortal Dissolvent
OF
Paracelsus & Helmont. 526

It being one of those two Wonders
of ~~NAT~~ and ~~NAT~~URE, which radi-
cally dissolves all Animals, Vegetables
and Minerals into their principles, with-
out being in the least alter'd, either in
weight or activity, after a Thousand
Dissolutions, &c. *Geoffroy 1698.*

Published by J. A. PTROPHILUS.
C. Starkey

*Quicumq; ergo Medicina operam datis summo
studio id adniti debetis ut Alchaest præ-
parare discatis propter aversionem multo-
rum morborum qui ab Hepate oriuntur, &c.
Paracels. Archidox lib. de viribus mem-
brorum cap. 6. de viribus Hæmatis.*

L O N D O N,
Printed by T. R. & N. T. for W. Cademan at the
Popes-Head in the Lower Walk of the New-
Exchange, 1675.



To the truly Honourable
ROBERT BOYLE, Esq;

S I R,

THAT I have
made choice
of your Honour to
Patronize this Po-
sthume Tract, will
appear no wonder
to such that have
been

The Epistle
been acquainted
with your know-
ledge in this more
occult Philosophy
of the Adeptists,
as well as with
your Candour to
encourage such
who have been but
pretenders to Py-
rotechny. I know
well,

Dedicatory.

well, you affect
not Flattery; and
for me to speak
much, would but
lessen, the World
having been (by
so many) acquaint-
ed with your
worth. All the ex-
cuse I make your
Honour is, That
the

The Epistle
the present Treatise is yours by Right, the Author having in his Pyrotechny Asserted, begun this Discourse, so that I only surrender what's your own. If the Nobleness of the Subject be
not

Dedicatory.
not sufficient to plead my excuse for this Dedication, I hope your wonted Charity to forgive others, will not be straitned to me, since I had no other Ambition in the Publication thereof, then the
pro-

The Epistle, &c.
promoting the
publick good, by
inspiring others
to do the like, and
giving this further
testimony of my
self, that I am

Your Honours

Obliged Humble Servant

From the Golden
Globe, against
Strand-Bridge.

J. ASTELL.

The



THE
PREFACE.

After a long de-
bate with my
self, I found
I was obliged to put forth
this little Tractate, not
only to show my justness
to the Dead, but my de-
sires of gratifying the
living; for in an Age
where-

The Preface.

wherein this kind of
Philosophy receives
such great encourage-
ment (having acquired
many eminent Practitio-
ners as well as Patrons)
and by the happy disco-
very of diligent search-
ers, hath made so large
an improvement: I
thought I could do no less
then communicate this
Essay concerning the
Immortal Liquor Alcha-
best, that being the great
Key

The Preface.

Key which unlocks Na-
tures choicest Secrets;
and which at present is
so diligently sought af-
ter. The Author of
it was a person so indu-
striously laborious in the
searching after natures
choicest mysteries, that
he spared not for
pains nor costs in the
hunting after the true
knowledge of the most
abstruse Philosophy.
That his acquirements
were

The Preface.

were great, is not unknown to the World, especially to those who had any intimate familiarity with him, his Writings testifie his ability in the Philosophy, or learning of the Schoools, as well as in that of Nature, his discoveries having truly intituled him Philosophus per Ignem. It was his misfortune to justifie Truth in an Age when Chymistry had few Friends

The Preface.

Friends that durst appear to justifie her, yet so great an effect had his Writings, back'd with Truth, that the Eyes of many were opened, and occasioned several to become Profelytes to Pyrotechny. It would not, I believe, lessen the esteem of some eminent Practitioners, should they acknowledge with me, that they had from him those true fundamentals of Art that

The Preface.

that hath rendred them
thus famous. So that this
present Age reaps the
benefit of his more early
Studies. Had he not
met with many Crosses
and Troubles, doubtless
his discoveries had been
greater; and had not he
been cut off by that ra-
ging Pestilence, 1666.
When he was just rising
out of those Clouds
which Eclipsed his
worth, it would quick-
ly

The Preface.

ly have appeared to the
World, notwithstanding
the malice of his Ene-
mies, That he was a
true follower of Nature.
Pyrotechny hath not
had a bolder Champion;
and I verily believe, ma-
ny of his Enemies will
now confess, they are
convinced of the ineffi-
cacy of Vulgar Medi-
caments; and that there
is an absolute necessity
for a new method of
A Phy-

The Preface.

Physick, as to the Phar-
malentick part : for
dayly such incroach-
ments are made upon this
noble faculty, that if not
speedily prevented, it
will be of little or no
esteem. The Common
method of Physick being
passed into the hands of
all kind of unletter'd
People ; and the chief
remedy that is left,
would be a diligent in-
quiry after noble Medi-
cines

The Preface.

cines, such that are
agreeable to Nature,
which the Author of this
Tract candidly did not
only hint at, but discover
as plainly as it was fit,
without incurring the
same inconveniencies as
did attend the making
publick the Common me-
thod of Physick: which
faults are not only to be
taken notice of on the
Gallenical part, but like-
wise those abuses are to

A 2

The Preface.

committed by this Farra-
go of Impostors, that
have been, and will ever
be, a dishonour to the
honest Professors of Py-
rotechny. The only ex-
pedient in this Case,
wherein the good of
Mankind is concerned,
the Lives of Persons be-
ing more to be valued,
then all other worldly
considerations, is this;
for some well experien-
ced Artists, to put to
sale

The Preface.

sale to the World, such
true Remedies, with
their uses, as may be be-
nificial for the eradica-
ting of Diseases, Me-
dicines that have been
known to be successful
by reiterated experi-
ments, and those duely
made, not conjectural.
By this means the ho-
nour of that most noble
faculty of Physick will
be recover'd and advan-
ced, and the truth of
A 4 Chy-

The Preface.

Chymical Remedies will be manifested, notwithstanding the reproaches of malicious gain-sayers. This the noble Helmont did; and by this way will it soon appear, whether or no those refined Chymical Medicaments, are not more safe, more easie, and more effectual for eradicating of Diseases, then the Common Gallenical apparatus of Medicine. But such
Ar-

The Preface.

Artists, whoever they be that will thus expose any thing for the good of Mankind, I am sure will be more ingenious then those undiscreeet pretenders to Chymistry, as to make the World believe, That an universality of healing Diseases, can any way be expected from any one particular Medicine; it being impossible, were they Masters of the
Grand

The Preface.

Grand Elixar, with that
to cure all Diseases. I
come now to speak some-
thing concerning the Au-
thor of this Tract, who
was Dr. George Star-
key, (my very good
Friend) a Man whose
Writings spoke
him more to the
World then his
Person or Dis-
course; whose moral fail-
ings I dare no more justi-
fie, but he was a Man,
and

Natures Expli-
cation, & Hel-
monts Vindica-
tion. Pyrotech-
ny Asserted.

The Preface.

and as such, the best of us
are subject to erre, which
consideration should in-
gage our Charity to for-
get. When imployed in
Pyrotechnies School,
Nature had not a more
diligent Scholler; and
who, to my own know-
ledge (not in vain)
wrought for many years
upon this Subject he dis-
courses of.

I must confess, I never
could get a sight of the
Al-

The Preface.

Alchabeſt perfected by him, whether occaſioned by the importunities of Patients for Remedies, whoſe condition would not admit the tarrying for Medicines of ſo high a preparation, or his want of conveniencies, being hurried from place to place, I know not, yet have I ſeen and known him, poſſeſſor of ſeveral Magiſteries, and not many Months before his death,

The Preface.

death, I knew him Maſter of a mercurial Medicine, whoſe effects were ſuch, That it merited the name of an Arcanum. Had he lived, I know not what greater proofs he might have given of the certainty of ſuch an univerſal Solvent. His Arguments deduced from thoſe hints the moſt noble Helmont gives, are conſiderable, if dueſly weighed; and the true ſearchers

The Preface.

ers after Truth may receive no small Light from him; for my own part, I have no reason to repent my Labours, and time spent in this Study, Nature being very Grateful to her diligent followers. From this Fountain have I gain'd a Salt, which dissolved in Rain Water, & being amalgam'd with another Metal, this being caused to boil in a Sand Furnace for the
space

The Preface.

space of two hours the Amalgame was dissolved into a Liquor, with as much ease as Sugar dissolves in Water. This I did in the presence of two Friends, no mean Artists. Therefore not to be imposed upon, with which Medicine, my Menstruum being separated from it, and further operated on, I cured deplorable Poxes, &c. I shall forbear to discourse any further, what other

The Preface.

other medioaments I have made by the help of good Dissolvents, resolving, if God spare me life, to put forth Pyrotechuy Triumphant, which the Author, had he lived, intended to do, which will be an Explanation of his Pyrotechny Asserted, and Explication of the History of Nature, comprehended in those Subjects.

Liquor

(1)



Liquor Alchabest, &c.



I am come now to the discovery of the great Circulate, or immortal dissolvent of *Paracelsus*, and *Helmont*, not laying here the foundation of its Use and Excellency, which I presume is sufficiently believ'd in the World already, who had rather now hear tidings how it may be attain'd, then be tantaliz'd with a large Encomium

B

comium

(2)

comium of its worth and value. I elsewhere taught its Nature, Nativity and Efficacy, although briefly I shall here come to a more large handling of it, yet with caution as well as candor. It is (as I said) a Spiritual Salt, or Saline Spirit, which by reason of its transcendent purity, cannot be corruptively dissipated, and not finding any body so noble (at least more noble) then it self; disdains to be wedded unto any, nor is it capable of a diverse ferment from it self, and so not liable to transmutation: the knowledge and preparation of it, is the work of

(3)

of most abstruce Philosophy, the hope and crown of the *adepti*. O immortal Ens or Liqueur! which penetrates all bodies, and perfectly reduces them to their first Ens or matter, without any loss of virtue, or pondus, but remains in number, weight, and measure, the same after a 1000 times acting upon bodily concretes; only one conquers and subjugates it, and is in it self destroyed in its destruction. It is vile and yet precious, it costs nothing, every man hath it, the poor as well as the rich; *Adam* carryed it with him out of *Paradice*, it is most

B 2

secret

(4)

secret in *Microcosme*, most potent in the *Macrocosme*; it destroys and conquers all bodies, and subjugates the most rebellious nature. 'Tis the product of Urine, then which nothing more common to come by, nothing more difficult to work on, well therefore said *Helmont*, that its preparation was most tedious: And most truly wrote he of such as contemn so vile and sordid a thing, and disdain to learn by the fire what its contents are, *That true Wisdom doth and will despise them*. For the plainer unfolding the mystery of its nativity and preparation, I shall

(5)

shall recite my own broileries, how I hunted after it, and how after many years search, and and infinite errors, I at length attained it, if there be any thing deserving imitation in my example, follow it, and perhaps (God blessing your studies, labours & watchings) you may at last attain your desires, as I, through the undeserved mercy of God, at last attained mine. I had not been long conversant in the writings of that noble Phylosopher; but I soon (from some of his expressions) gathered a strong presumption, that Urine was the subject. Especially from

B 3

that

(6)

that place in his *Trac. de Lith.* where he thus speaks, *Est in Natura universi, &c.* There is in the whole nature of the Universe, but only one fire, (which is our consuming *Vulcan*) and so likewise there is but one only Liquor which is of power to dissolve all solid bodies into their first matter, without being its self in the least changed or weakned in its virtue; which those that are adept know and can testify. But in the activity of other Spirits, the dissolvable bodies can never radically mix themselves with the dissolving Liquor; and therefore, though they

(7)

they are corroded, yet is not this to be esteemed an intire dissolution, for every acid Spirit (being corrosive) by corroding another body, is coagulated, and in a manner fixt, and becomes transmuted into the form of a condensed Salt, not that the body, which (without alteration) endured what the pontick Spirit could work upon it, acts any thing towards its coagulation, but it self by its proper corrosive activity, is Coagulated of its own accord. Thus far *Helmont* in that place, who elsewhere speaking of his examination of all Salts, by way of Analyzing them, found
B 4 by

(8)

by all trials possible, that their Spirits were still acid, except only Alcalizate Salts, and those of the Essential Sulphurs of vegetals. The Spirit of Mans Urine, notwithstanding, was neither Acid nor Alcalizate, but meerly Saline, also the Spirit of the Urine of Beasts. Hence I concluded, that in one of these two the Immortal Liquor must find its primitive original, having on good reason, excluded all acid Spirits; (and by consequence the Spirits of all other Salts in the World) Nor was the controversie long deciding between Alcalizate and

(9)

and Urinous Salts, considering the words of *Helmont*: when (saith he) I distinguished between the ϕ ies, and the Salts and Δ s of *Concretes*, by an analytical resolution of them, I wondred at the sluggish, inactive nature of the ϕ ial compared to the dignity and excellent activity of the other two principles (to wit Sulphurous and Saline) Moreover I found, saith he, those Salts more dull and languid, which partaked of the nature of Δ , but of Alcalizate Spirits, and those of Essential vegetable Sulphurs, he saith definitively, that their saline
Acrid.

Acrimony is fat and Sulphurous, nor easily or speedily reducible into Salt, unless by a tedious inversion of their whole substance; whence I observed, that Alcalyes were not to be volatized (duely and truly) but by means of essential vegetable Oyls or Δ s. Secondly, That being volatized, they retained their Sulphureous fatness a long time, till by a tedious inversion of the whole substance, the Sulphureous nature was turned into a Saline. Thirdly, Yet (even then) those saline Alcalizate spirits could not give the immortal Liquor, because
Mere-

Meretriciously addicted to wed any subject, and by dissolution thereof, to be reduced into a Coagulative volatile Salt, as *Helmont* expressly teacheth in his *Tract. de Feb.* as also in his *Tract. de potest Medicam*, his words are these, *If, saith he, you cannot attain to the Arcanum of our Fire, learn (as a succedaneum thereto) to make Alcalyes volatile, and with their Spirits perform your dissolutions; which, although they leave their dissolved Bodies (when digested in our Stomacks) yet have they by their Dissolution of, and Coagulation upon them, borrowed so*

so much of their virtue, as by it to be able to overcome most Diseases. And in another place he saith, If Spirit of Salt of Tartar dissolve Quick-Silver, Silver, Unicornes Horn, Crabs Eyes, or any other simple; it will cure (not only all Feavours) but most Diseases indifferently. And without making distinction; not that I expect the Quick-silver, Silver, &c. should pass with the Spirit into the Veins; but it is sufficient that the Alcalizate Spirit is by means of these Bodies, reduced into the nature of a Volatile and Coagulable Salt; and in the Sto-

Stomack being first digested, (as other Meats are) it passeth into the Meseraicks, being carried thither by the Urine; and in its passage resolveth and loosneth whatever obstructing filth it meets with, by virtue of its Exotick qualities, borrowed in dissolution, from the bodies whereon it was coagulated. And in his *Tract. de potest Med.* speaking of Alcalyes, I perceived or felt (saith he) that they are utterly void of all seminal power, or properties, and have only a Saponary, Abster-sive, and resolving nature, wherewith they are contented;

(14)

ted; except they be made volatile, and then I was sensible that they re-assumed Balsamick seminal Vertues, and the radical principles of these concretes (by whose volatile Δ s they were revived and made volatile.) But adds, I 'was sensible how easily these 'vo'atile Alcalyes are transformed into new and various 'forms, since they unite most 'readily to any Bodyes, and 'wed therewith: acting according to the native disposition of the Bodyes, to 'which they are thus conjunctively associated. By these testimonies of this noble and most

(15)

most acute Phylosopher, whom I felt understandingly, having first often read him, and seriously consider'd his words, I was wholly confirmed in my opinion concerning Urine, as the only subject in which this secret Liquor was to be sought and attained. Which opinion of mine was daily more and more strengthened by several expressions of his concerning this subject, one of which I recited before, namely, That Wisdom did (and for ever will) despise all such who think scorn to learn by the fire what the contents, nature, and properties of Urine

Urine are, how sordid and contemptible a thing soever it seem and appear to be. Therefore in his *Tract.* concerning the fix digestions in man, he useth this expression concerning the Salt of Mans Urine, that in the whole systeme of the Universe it had not its fellow or peere. Neither Sea nor Fountain Salt, Salt *Peter* or *Gemme*; In a word, not any natural Salt whatsoever, nor yet the Salt of the Urine of Beasts, was comparable to it. The same he affirms in his *Tract. de Lith.* And instances in the Urine of a Horse, which he found far

to

to fall short of the dignity of Mans Urine, not having in it, or by any preparation, yielding that noble Spirit, which in Mans Urine was to be found, which Coagulated Spirit of Urine in an instant, not into a fixed body, but an Ætherical subtile, spiritual Salt, then which nature hath not a more spiritual penetrative Creature; of the Salt of Urine he before said, That he knew not if or no the whole World afforded any thing of a more subtile nature: comparing which with that Paragraph concerning the Immortal dissolvent in his *Tract. de Medicam potest*: he

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calls

calls it the highest and most noble of Salts, which hath attained its utmost pitch in nature of subtilty and purity, penetrating all things, and is the only agent in the World, which acting upon Bodyes, remains always immutable, and with ease resolves all things, and brings them into ready obedience, liquefying and (at the same time) volatizing them, as Snow is melted in warm water. I observed, I say, in the works of this Philosopher, the Liquor Alchahest, and the Circulated Salt of *Paracelsus*, otherwise called the greater Circulate, were

were Synonimous, and indifferently used to signifie this fire of Hell, or immutable dissolvent; and where is it to be found but in that subject whose Spirit is even saline, never Acid or Alcalizate? Not without cause therefore (by way of encouragement) he thus allureth the studious searchers of truth; seek (my Brethren) and as many of you as are sedulous and diligent shall find truth ready to meet you with open arms, to embrace you, and crown your searches with unspeakable joy. First learn to dissolve the Duellch, or Stone of the Bladder

or Reins, or the Gravel of either, in a Glass with a Tepid Liquor, inoffensive to either Stomack or Bladder, rejoyce, for you are near the great secret, then learn to dissolve the Ludus, and reduce it into a volatile Salt, &c. Now this Spirit or Liquor which will thus resolve the Dueleck, is the second, which is drawn from Urine (putrified by long digestion.) The former Coagulating Spirit (of *Aqua Vitæ* rectified) being some dayes before taken away by distillation. From the testimonyes of this most acute and truly adept Philosopher by the fire,

I

I set my mind to consider the thing it self, and found it a subject of great wonder. My Experience convinced me, that it was an *Anomalous Coagulum*, which being it self a most subtile Spirit, was yet the Coagulation of other (and none but) Spirits, and those only vinous, for although it seems to Coagulate, it destroys utterly all acid Spirits, and returns them into Water insipid, or rather the acid Spirit, attempting by its Corrosiveness, to destroy this tender Spirit, which is most exquisitely volatile and flying: It the better to defend it self,

C 3

assumes

assumes the form of a coagulated Body (as Water to withstand the active force of the Cold which would turn it into a Gas, crusts it self by its own action, into an Ice) And so this most fugacious penetrative Spirit, plays under the Maske of a far more fixed (yet totally volatile) Body of Salarmoniack, while the Spirit (to avoid whose tyranny it thus disguised it self) is by its own fretting activity totally destroyed from what it was, and becomes a mere elemental Water: That this Coagulation, and disguised fixation, with a total suspension

sion of the acute Urinary odour and tast, is from it self, and not the acid Spirit (effectively.) I demonstrate, first in that upon any Acidity, fixt or volatile, it will do the same thing, and become the same Salt, and so the acid Calcinat of Vitriol, as well as its acid volatile Spirit will cause the same saline product. But Secondly, were the Urinous Spirit coagulated passively, it would be really and actually transmuted, and become another thing, whereas the same Urinous Spirit (identically and numerically) is (in this action) but veiled under a
C 4 Larva

Larva, or masked under the disguise of a more fixed body (as Water still remaining the same, counterfeits a body of appearing Glass, being indeed but the same water identically, in the disguise of Ice.) And this the affusion of a *Lixivium* of Salt of *Tartar*, or any other Al-
caly, will easily discover, when in the twinkling of an eye, or the space of the same quickest thought, the same Spirit of U-
rine, in the same *pondus* & qua-
lities, and with the same formal
properties, will distill over as
before, re-assuming the same
subtlety of odour, fieryness
of taste, being equally Vol-
tile,

tile, coagulating also Spirit
of Wine, speedily, power-
fully, and solemnly, as if it
had never been coagulated.
Whereas the acid Spirit is
turned into an insipid Water;
having spent it self in vain
upon this disguised Body of
Sal Armoniack. And Thirdly,
were the coagulation and fe-
mifixation actively from the
Corrosive Spirit, which is most
fiery, and in its tumultuous
action, causeth a sensible in-
sufferable heat to the touch,
it could not upon a Spirit most
exquisitely hot and fiery, actu-
ally imprint that *Lunar Blas*,
which is apparent in *Sal Ar-*
moniack:

(26)

moniack: For it being in nature and quality hot, and materially and really (although hiddenly) containing the most fiery Spirit of Urine, of which a drop in an instant will vesituate the Tounge or Lips, as powerfully and speedily as the most fiery potential cautery; and the Spirit by its most acute sharp odour (arguing the most exquisite heat of it when rectified) being so volatile and penetrative, scarce any stopple can keep it confin'd to the Vessel which contains it; and so piercingly acute, that no humane, or other Animals Organs of smelling can long endure

(27)

endure its odour, without a threatned Syncope, if not an Apoplexie for the time doth yet so powerfully operate by a *Lunar Blas*, that if *Sal Armoniack* be put in an Urinal, or other thick Glass, and water poured on it, straightway it causeth such an extremity of Cold, as will actually freeze Water on the outside of the Urinal, yea although ♂, or ♀, or ♀, be sublimed with it, which are of a hot fiery Nature; And this *Lunar Blas* is insperable from it as long as it appears in the form of a more fixed Body of Salt, where observe by the by, that Cold

Cold is a real positive Ens or Being, and not a bare privation of heat, as the Schools most coldly teach. (It is I say) a Being which in the twinkling of an eye, can by the irradiating Blas of moistened *Sal Armoniack* be sent through the impervious sides of a strong Glass, so as in an instant to produce Cold in its glaciating extream, which was not so the moment before. Therefore Secondly, this cannot be an impression stamp't upon the most fiery Corrosive; but is done by the activity of the Urinous Spirit upon it self, which it is so sollicitated too by the

the excitation of the Corrosive Spirit, as Water actually crust it self with Ice, by the Irritation of extream Cold, which otherwise threatens ruine to its present form of Existence. And Thirdly, By a peculiar priviledge the Creator hath given this Spirit, the most Cold *Lunar Blas*, marries it self to this (naturally hot in quality) subject, which it influentially imprints on whatsoever it toucheth; so soon as moisture (over which the cold Moon by its Light is president) is poured on its Body; that the Atomes of Water and Salt do embrace each

(30)

each other. Fourthly, no marvell, since the Lunar influence (having dominion over moisture) is the main instrument of reducing things to their first matter (as is evident in Inke, Broth, Jellies, Flesh, or Fish, once thoroughly Frozen) that the acid Corrosive Spirits, (which acting their fury upon Bodies, are variously coagulated into fixt coagulated Salts, oftentimes very Corrosive) are in this action, by a retrograde reduction, brought into mere insipid Elemental Water: For let the Corrosive Spirit be of what kind soever, Acetous, Vitriolate,

(31)

olate, Nitrous of Salt Gemme, Sea Salt, or any other acidity, the product of *Sal Armoniack* is still the same, as also the *Lunar Blas* inhering in it, if not appearing with the same countenance at first coagulation, yet by sublimation of the coagulated Salt, the identity is soon perceptible; and the same reduction of the Corrosive Spirit to insipid Water, is as well the end of one acidity as another; By which the action of the Spirit upon it self, (not suffering a passive coagulation from the acid Corrosive) is beyond dispute, and out of question. So

So then this is the original and production of *Sal Armoniack* the most subtle acute penetrative Urinous Spirit, meeting with an acid Corrosive; this sicks (by a furious assault, to destroy that; which to prevent, the Urinous Spirit, counterfeits a Body by a *spontaneus* Coagulation, which (as more permanent) it opposeth to the fury of the Corrosive spiritual Acidity. Into this Body the *Lunar Blas* concentratees, and joins it self, dwelling in it invisibly, yet acting visibly.

The

The acid Spirit, fretting it self in vain upon this wonderful body, receiving a determination from its Cold *Lunar Blas*, ends in the total extinction of its saline seminal virtue, and that which in other actings, receives from various bodies, various coagulations, into divers forms of Salts fixed from this counterfeit body (guarded by a *Lunar Blas* (or influence) receives its final destruction, and becomes insipid) Elemental water; thus that the Spirit through its own activity is exalted (by a frustaneous acting on this larvated body) is from

D

it

it self; But that the end of this fury, and exandescence, should be the total extinction of its saline life, or being, is wholly to be attributed to the *Lunar Blas*, which is intimately and inseparately wedded to the form of *Sal Armoniack*; whose coagulation into that disguise of a body, is by its own action, on it self, according to an unerring instinct by which the wise Creator hath injoyn'd it to act.

This I have described the more at large, that the studious might lay this true relation of this anomalous Generation, as a sure foundation to
work

work upon in the most secret discovery of what only a true mental man will intellectually apprehend, and intuitively behold, with the clear sight of the Soul or mind. For as there is a *Sal Armoniack* Vulgar, which scarce any Fool but knows; so is there also a *Sal Armoniack* of Philosophers, which only true elect Sons of Learning know: In the circulation of which, is the perfection of the hope of all true adept Brothers of Art, so far as concerns this fire of Hell, which is Fire and yet Water, Water, and yet no Water, Air, and yet

condensible, not Corrosive, yet the most sharp and perpetual Corrosive: A choice Medicine, cleansing and purifying Nature, yet the destroyer and conquerour of Bodies. But vinous Spirits are actually and actively coagulated by Spirit of Urine, and it self is actually con-coagulated with them, of which coagulation *Helmont* gives not an unlike *Elogium*, to that of the Immortal Liquor it self; namely, That it is not made by a bare association of parts, but a marrying of each to other in the bond of indissolveable unity, a production
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of a new Ens, which is a neutral, most subtle, spiritual body, distinct from either parent. Here is a spiritual body arising from two, yet without any diversity of ferment, for a vinous Spirit is intimate, and centrally one with the Spirit of Mans Urine, by virtue and efficacy of which, it coagulates Spirit of Wine, and is coagulated it self, which cannot happen to any Urinous Spirit, unless by the influential power of a vinous; which is the only coagulable object (primarily) of Spirit of Urine. With which, if it meet with any other volatile
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atile Spirit, essentially united, it coagulates it self therewith, so the Oils of Spices, and odoriferous Vegetables, being first intimately associated to a Urinous Spirit, are with it coagulated together into one spiritual body by rectifi'd Spirit of Urine; and truly, upon serious consideration, the universality of the nature and energy of Urine in its Spirit, cannot sufficiently be admir'd. For (mediately at the least) there is nothing in the whole universe (except the central heart of φ , and one thing which alone is its compere, the one destroying it, the other un-

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untoucht by its activity) which is not either by it transfuted into its own nature, or else absolutely destroy'd, and reduced into clear and elemental water.

For demonstrating this, it will not be amiss to take an exact survey, at least briefly of all sublimary Concrete Bodyes In the Mineral Kingdom, the central heart of φ , (as was abovesaid) excepted, all Sulphurs, mettaline and mineral, yea even of \odot , \mathbb{C} , and φ themselves, are by reiterate cohobations, turned into saline Liquors, or Spirits, and they at last return to in-

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insipid elemental Water; so all Stones not calcinable by this fire of Hell, are made into Salts, which by oft circulating or cohobating with this Liquor, are volatiz'd, and by addition return at last into Water. All calcinable stones and shells, yield an Alcaly, which being by essential Oyls volatized, unite with rectifi'd Spirit of Wine, and are con-coagulated by an Urinous Spirit; which subtle Coagulum, being by a convenient acidity made into a more abiding bodily Salt, and sublimed, whatever will not formally abide therewith, is separated

parated straightway in form of an *Heterogeneous* Liquor, and by an easie art is robb'd of its seminal Crasis, and returns to insipid water. All Animals, their Flesh, Bloud, and Bones, besides a Mercurial Liquor (which is soon turn'd to elementary water) give a fat Sulphur, and an urinary Salt, if not by immediate distillation, yet by a previous maceration by ferment and putrefaction. The *Caput Mort* becomes by the cohobation of our Circulated Salt, a mere Salt, and at last becomes Water, as all Earths, Stones, or the like, the Urinary Salts being

being purified by rectification, and semifixed into a more permanent body by proper Acidities, become a *Sal Armoniack*; which in sublimation (losing its Heterogeneities) arises univocally the same with other of the same kind. The fat by distillation is volatized, and by an Alcaly becomes susceptible of union with Spirit of Wine, and consequently of con-coagulation by an Urinous Spirit, and by acidities proper is made a *Sal Armoniack*.

The Urine of all Creatures giving a Spirit, is by an acidity made a tractable body
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of Salt, and by subliming with other *Sal Armoniack*; what is not made one identically therewith, is separated as Heterogeneous, and by an easie art totally destroyed. All horns and hoofs, either immediately, or being before buried, yield an Oyle, and an Urinous Salt; and may be handled, as I said before, in the like case, of the same products of Flesh, Bloud, and Bones. All Trees by burning, give a fixt Alcalid Mercurial Liquor, a volatile Sulphur, and a volatile Salt in the foot, which is plainly and truly Urinous; some Spices, Flowers,

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ers, Seeds, Barks and Roots of Trees, give an Essential Oyle, others exprest Oyle: at least, all exprest Oyles by reiterate distillations, being rectifi'd and cohobated with Alcalyes, become capable of union with Spirit of Wine, and consequently of coagulation by, and subjugation too, Urinous Spirits; which with whatever will not hold coagulation and sublimation, is separated as Heterogeneall, and easily reducible to insipid Water. The destruction of all acid Spirits (by urinous) I taught before. In a word, whatever in the World is (beside

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side the cential Nut of $\frac{8}{+}$) is either fixt or volatile, the fixt, either saline or not, what is not saline, by art is made so, and both (by art and pains) become volatile; and being volatized, are soon reduced to Elemental Water, robb'd of all seminal virtue; fixt Alcalyes are volatized, married with vinous Spirits; and coagulable (together with them) by means of Urinous: Oyles become Salts Volatile, and so commiscible with Spirits of Wine, and so transmutable by Urinous: Vinous Spirits are most universal, all Herbs, Roots, Barks, Fruits, Honey,

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Honey, Suggar, Leaves, Grain-seeds, Flowers, &c. yielding (by fermentation) a true vinous Spirit, which (by re-iterate rectifications) loosing the qualities of the (*media vita*) of its concrete, is not discernable from others, and is (*pari jure*) coagulable in Spirit of Urine, (exquisitely deflegmed) which being then reduced to a more fixt *Sal Armoniack*, if not by it self, yet by subliming (together) with that which is the product of humane Urine, becomes one (homogeneally) with it, and whatever (with it) abides the test of sublimation, in that more

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more fixed bodily form, is ever after univocally, homogeneally, and identically the same, hath the same *Lunar Blas*, and being reviv'd with an (Alcaly, or otherwise) gives the same coagulating Spirit, which will coagulate Spirit of Wine. Behold here the admirable nature of the Spirit of Mans Urine, how it plays its part among all other Concretes, Spirits, Acetous, Oleagenous, Vinous, Alcalizate, and Urinous; As *Aarons* Rod did with the Rods of *Pharaohs* Inchanters, it devoured them all, either assimilating them to it self in matter

matter and form, or destroying and reducing them. (at last) to mere insipid Elemental Water. Here you have a body at last of an admirable product (not Vulgar but Philosophical *Sal Armoniack*) concerning which, I have very much yet to write, howbeit, my writings will be more knotty then *Apollo's* Oracles, till you learn to distinguish between *Sal Armoniack* Vulgar and Philosophical.

The



The unheard of Heteroclyte Doctrin of Sal Armoniack, both Vulgar and Philosophical.

IN my Pyrotechny Asserted and Illustrated, which contains the Second and Third part, accounting my vindication of *Helmont*, and Explication of Nature for the first part, being originally in Latine wrote together

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gether, and making with my other Writings but one Volume, I writing of the Immortal Liquor, or Fire, did paraphrastically interpret that place of *Helmont*. *Ars indagando sollicita est Corpori, quod tantæ puritatis Symphonia colluderet nobiscum, ut a corrupte nequirent dissipari, ac tandem stupefacta est Religio, reperta latice, &c.* To which place, I shall remit the Reader, for what is there spoken too, not intending here a repetition, but a further illustration of things more briefly or obscurely discoursed of there. I observed it to be a Body, which

which Art was so inquisitively sollicitous to find, but such a one, as might play with us or make us sport (*colluderet*) by its harmony of so great purity, as not to be capable of dissipation, by means of any corruptive agent or instrument; such play or sport is more pleasant to a true Artist, then the Lords of the *Philistins* could have expected from *Sampson*, yet this pulls down, and destroys as he did, (not Houses) but the most solid compact bodies; and Champion like maintains its ground; although very few Gallants and Ladies have that happiness

ness to see the prizes plaid by this Anomalous Combatant. This body I there forbore to discover, except mystically and parabolically; but here I shall plainly enough, to a Son of Art, discover the same, It is as I said, a Body of a Spiritual indestructible Salt, in plain terms, it is the Salt of Humane Urine, or *Sal Armoniack*, not Vulgar (the product of Urine, Soot, and Sea-Salt) but Philosophical, to which the Vulgar is related, as $\frac{9}{16}$ Vulgar, is to the $\frac{1}{16}$ of the Philosophers. The question now will be how this *Sal Armoniack* Philosophical

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is made, which I think I have sufficiently declared to a Son of Art; but I shall be a little more plainer and candid in my discovery, That most acute subtile penetrative Spirit of Mans Urine, by the help of another *medium*, not of a diverse ferment from it self, but centrally one I say with it, must be united to an *Acidum*, not Corrosive, *sed naturæ sue gratissimum*. This *Acidum* must be equally volatile with the Salt of Urine, before it can be Married or United intimately with it. Then by often Circulations it attains that height of purity to be entitled

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tituled *Ens salium, summum salium & felicissimum*. After all this, I must conclude with that saying of the most excellent *Helmont* in another case, *Chap. de Feb.* speaking there concerning the *Aurum Horizontale*, *Tametsi paucis absolvi secretum quod medicum nobilitat istudque parasse pro primo vice ingentis operis est pendetque directio a manu ejus qui dator est omnium donorum bonorum*. So I may well say in this, although I have discover'd the matter more plainly then any other, yet when attained, the way of working with it, is not easie, but depends from his

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his teaching who is the giver of every perfect gift; to whose Tutoridge I leave the honest inquirer and searcher after Truth.

*Carbones emunt atque vitra,
Dii vero sudoribus vendunt Artes.*

FINIS.

ERRATA.

P Age 4. r. in the Microcosme, p. 9. r. Sulphureous, *idem* p. 10. p. 17. for Urine r. Wine, *idem* for Ætherical r. Ætherial, p. 19. for even r. sever, p. 20. for the r. he, p. 32. for sacks r. seeks, p. 39. for sublimary r. sublunary, p. 43. for Alcalid r. Alcaly.

