

THE
TINCTURE
of
ANFIMONY



PARACELSUS

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A

TREATISE

concerning

THE TINCTURE

OF ANTIMONY:

Communicated to his friend

THEODORE,

in the year - 1536

BY THEOPHRASTUS PARACELSUS.

Taken from the note-books of S. Bacstrom.

MEMORANDUM.

The following treatise was published in an old German collection of Alchemical tracts, with the Title prefixed Dr. Bacstrom took the trouble to translate it for one; but afterwards found that it had been published in English as the work of Fr. Roger Bacon. If he be the Author, Paracelsus has communicated another mans work than his own to his friend: But as Paracelsus's copy may in some places be considered as a commentary, explaining some things more fully than the English Edition, Doctor Bacstrom's translation is preserved along with the latter, omitting only one or two places in which the copies are the same almost verbatim.

July 1797.

Theophrastus Paracelsus,
to his friend Theodore.

Dear Theodore;

With great truth the ancient Spagyristes have said "Est in ♀io quicquid quaerunt sapientes!" but they have not told us what kind of ♀ they meant. Although I dare not mention openly what they intended, let it suffice that, from ocular demonstrations. I am convinced they intended such a ♀ as I treat of in the following work. That with this tincture or ♀ of ♂ I cured gouty, mad, leprous, apoplectic, dropsical and epileptical people, and such as were afflicted with veneral and pestilential epidemic fever,s, old and young, male and female, and restored them to their former health, the whole Province of Carinthia, Styria, Transylvania, Hungary and other places will bear me witness, and attest what I have done.

Therefore I boast of and praise this my Tincture made out of ♀ of ♂, and can say, with great truth, that whatever you wish to obtain in medicine or Alchemy, you may find it in this ♀ of ♂, for it is the specified ♀ of the Philosophers, wherewith I have done everything myself that I am about to communicate to you; and for which reason I esteem this as one of my greatest treasures and secrets in medicine and Alchemy - which royal

treasure I wear round my neck, or on my breast, in defiance of my enemies. They say that it is a Lamon or evil spirit whereby I do such great things: but let them talk and belie me - as the apostles of Galen they propagate what he learnt from Satan the lying spirit. I admit that that is a spirit or a spiritual medicine, but not a demon - They themselves and other learned men call ♀ a spirit.

But you, my dearest Theodore! Accept of me this treasure and secret with a joyful mind and good conscience. Do therewith as I have done and you will certainly obtain your reward in Heaven - nay even here on earth, from God and man - it is truly so - attended with every blessing.

Of the Tincture of Antimony.

STIBIUM, according to the Philosophers, is composed of a noble mineral ♂ and ♀. They have called it THE SECRET BLACK LEAD OF THE WISE MEN. The Arabians in their tongue have called it ASINAT or AZINUT. Alchemists retain the name ANTIMONY. Some have called it ALABASTER and SARBASON. In Spain it was formerly called Alcohol. Avicenna names it ALTEMED, Ch. VII - he teaches a preparation of Antimony. Discorides lib. V ch. 95 gives it the name STIBI - STIMMI. The Germans call it SPIES-GLASS: it ought to be called Spies-glantz (English Sancellated-Glitter)

Girlandius names it ALIOPHINIGRUM, ALLOPHEL, ALITIM, CONNET.

It is twofold Male and Female. It will lead us to a contemplation of high-mysteries if we consider the time in which the Sun is exalted. The Philosophers of old have observed that this mineral (♂) is appropriated to the constellation of Aries, and for that reason some have called it ARIES MINERALIS. This is the first sign in the Zodiac, and the place in which the Sun hath his Exaltation. Though this circumstance is overlooked by most men, yet the intelligent know and believe that in that very sign the greatest mysteries ought to be contemplated and pursued.

Many of the ignorant think that if they have but ♂ they can do everything by extraction, calcination or sublimation; others by reverberation pretend to come at the great mysteries and grand medicine of that mineral; but I tell you that all their labours answers no purpose: neither by calcination, sublimation nor reverberation will you obtain from ♂ what can exalt metals and perfect them.

Be not led into error by such Philosophers as have taught sophistical works on purpose to deceive; such as Geber, Albertus Magnus, Rhasis, Aristotle, Rupeseisea and others.

Some have said, that if melt the Stibium, so as to make a glass of it, you will get rid of the bad arsenical volatile ♁, and that an oil prepared out of such a glass will be a fixed ☉ and a truly ingressive medicine for perfecting metals. The

meaning of these words is good, but that it should be in reality is false. I tell you with sincerity and truth that if you lose the above mentioned volatile \triangle during your preparation - for a small \triangle may easily destroy it - you lose also the true penetrating volatile acid ω , which must penetrate the body of δ and turn the whole body into $\circ\circ$, so that it may ascend volatile and pass thru the alembic with a delightful smell and most glorious colours.

Know therefore that the whole body of δ with its members or principles, without losing any of its weight, with few foeces excepted, is to become our glorious $\circ\circ$. It is to come over as an $\circ\circ$ - note it! How is it possible that this mineral body can become a pleasant $\circ\circ$, if you carry it to its last degree - Vitrification? For glass is the end and last of all things. Volatize first before you think of fixation.

You are to note that all creatures at their last change, and after the final judgement, will be exalted into the clearness of precious stones, according to the twelve tribes of Israel and twelve precious stones, whereof Hermes makes mention, and of which we have treated in our cabalistical books - but all these creatures were created volatile!

You must also know that you will by no means obtain our noble perfect oil if you barely extract from δ with distilled vinegar - nor will you by reverberation, for though various colours should

appear yet the way is wrong - You may indeed obtain an O°O but it will be void of tinging power. We will therefore give you

The genuine process.

Take in the name of God, fine pure minera of O^{\dagger} , which looks beautiful, and is inwardly full of yellow streaks or veins, and abounds in red and blue colours and small veins. The best is found in Hungary and Transilvania - abounding most in tincture.

Reduce it to a subtil O^{\ddagger} in an iron morter, and dissolve it in our ∇ , not all at once, but gradually, by small quantites, in order that the ∇ may dissolve it the better. As soon as the solution is made take it out, that the ∇ may not, by remaining too long with the dissolved O^{\dagger} , do it an injury, for it dissolves the Tincture of O^{\dagger} very speedily. Our water is in its nature like the stomachk of the ostrich which by its heat digests and corrodes iron. Our ∇ would consume and destroy the tincture if it were allowed to remain many hours along with the O^{\dagger} , and would reduce the O^{\dagger} to a slick, or soft yellow mud. In that case all your labour would be lost.

Take an example of C , which is dissolved into a clear and beautiful solution in ∇' . If you let the solution stand a night or longer, while the ∇' is full of life and spirit, your

good ☽ will be so completely corroded as to be lost in our ☿ ; and when you would afterwards reduce it into a body it will be out of your power, for there will remain nothing but a foul dirty yellow slick or mud, and should it run together it will appear like horn or an horses hoof, reduceable into ☽ by no art whatsoever. (Dr. B. says "This actually happened to me once, and I lost above one half of my ☽.") Therefore remember that immediately after your ☽ is dissolved you must weaken the solution with a great quantity of ♁, and precipitate the ☽ according to the usual manner of chemists. Wash the precipitate in different clean waters that none of the corroding spirits of the ☿ may remain along with it. This is very essential. Dry it in the sun or over a vapourous bath.

To make the ☿ wherewith we dissolve our ☽ .


Take ☉ 1 1/2 lib, ☿ 1 lib, Azinat or ☽ 1/2 lib, ☉ 1 1/2 lib., ☉ Gemmae, Rock ☉, or fossel ☉ 1 lib, crude alum 1/2 lib. Pulverise each seperately and then mix them in a hard stone mortar. Put them in an ☿ en ☿, and distil at first very gently till all the flegm come over. The receiver must be very large. The fumes come over with great violence - much more, so than from any other ingredients for the making of ☿. Beware of these fumes. They are very subtil, penetrating and pernicious to the lungs.

NOTE BY DR. B. "This process is very dangerous and requires great precaution. The \textcircled{D} when in fusion fulminates with the \textcircled{O}^* and will burst the \textcircled{P} and receiver if not prudently managed. Use a stone \textcircled{P} (an \textcircled{V} en ware \textcircled{P}) let the ingredients be perfectly dry and previously well heated in a bason placed in hot \textcircled{P} . project it through the tube on the back of the \textcircled{P} , the \textcircled{P} being previously gradually heated, by teaspoonfuls at a time. In this manner it may with safety be put into the \textcircled{P} - shut the hole, after each spoonful, with a piece of moist warm lute, pressing it close, and waiting each time till the spirits be gone over into the receiver. The fumes go over quite red. In this way, and in no other it may be done safely - under a large chimney. Glauber and Dr. French (in his art of Distillation in 4to) will give you every caution, and all the various methods to be followed in such a dangerous process. S.B."

How to proceed after dissolving the \textcircled{O}^+ .

When you have dissolved your \textcircled{O}^+ , precipitated, washed, sweetened, and gently dried, as I told you, so that it is free from the corrosive spirits; put it into a high glass matrass, or long body, and pour good sharp distilled wine vinegar upon it, so as to cover it 3 or 4 fingers breadth; cork it close and place it in horse dung, or in a warm bath, to ferment and putrify. Let it


stand therein 40 days and nights; during this time the liquor will become as red as blood.

Examine your glass at the end of this time, to see whether any of the precipitate remains undissolved. Pour the clear red and transparent solution carefully off into another glass and cork it. On the remaining matter pour fresh distilled vinegar, and digest as before, in order to extract all the good tincture out of the foeces; let it stand again 40  that it may the more effectually be dissolved and extracted.

What is now become red and transparent pour off again to the former red extraction in your bottle. Continue to extract in this manner as long as there remains any red tincture in the foeces. When they will yeild no more throw them away as useless.

Now put your red solution or tincture into a roomy glass distilling body, not too high; lute a large Alembic thereon, and apply a receiver, the distilling body being placed in a B.M. kept boiling under it, and thus distill your Vinegar over from the subject, but not quite to dryness.

Next day pour the same spirit back upon the subject; or in case you find it weak pour fresh distilled vinegar upon it, and the matter will dissolve speedily in the vinegar. Distil it again from the subject as you did before in B.M. so that the matter may remain quite dry.

Now pour clean distilled rain  upon the matter and shake

it with a circular motion, in order to wash the sharpness of the vinegar from it; after it has settled pour the clear colourless ∇ off very gently. Repeat this operation twice more, and after the third time evaporate the remaining ∇ very gently, either over a vapourous bath or in the Suns heat, until your matter is perfectly dry: - it will be of a very red colour.

The Philosophers, when they had prepared our $\text{\textcircled{+}}$ in this manner; saw that its external nature and power was turned inwards, but the internal central power outwards, now centrally opened to become an $\text{\textcircled{\textcircled{O}}}$, which lay hidden in its inward center; till well prepared; but now it cannot be reduced to its former crude state; for if you would melt it to reduce it, as soon as it should feel the Δ it would ascend like a vapour and nothing remain; being now totally volatile.

(The Author here gives a particular work for drawing $\text{\textcircled{C}}$ out of $\text{\textcircled{C}}$ which we omit transcribing, being the same as in the printed copy p. 162, 163, 164.)

To make the true Oil.

This $\text{\textcircled{\textcircled{O}}}$ is known only to the wise! Therefore attend diligently.

After you have rubified your $\text{\textcircled{+}}$ in the manner I have directed, you must have at hand some good and genuine, highly rectified Spirit of Wine. (not spirit of malt) and pour some of it on this

red ☉ of ☽ , so as to cover it and stand above it 2 fingers breadth, in a high glass digesting body, and shut it close. Set the glass upon a vapourous bath in a very gentle heat, so that the S.V. may not rise, to digest and to dissolve; and let it stand 4 days and nights and you will obtain a ruby red solution. Let it cool, and then pour the clear ruby solution gently off from the few foeces into a clean glass, and if there remains any thing undissolved pour some more S.V. upon it and digest as before. Pour off the transparent tincture and repeat the operation till the matter will give no more tincture.

Pour your tinctures or solutions into a large wide mouthed distilling body, which place in a vapourous B.M.; lute an alembic on your body, and join a receiver. Let your heat be very gentle - the bath must only evaporate slowly, or if it boils let it be only gently; and in this manner distil the S.V. from your subject, not quite to dryness. Your body must not be too high.

The S.V. which comes over you must pour back the next morning on the matter in the body, and again distill the S.V. off with care as before. Do this again and continue cohobating and distilling off the S.V. always in the same gentle heat, until the S.V. in coming over, tinges the alembic with various beautiful colours.

Now it is time to encrease your heat, and your S.V. will ascend of a fine red colour in the alembic and drop into the

receiver, united with a blood-red ⊖ , which is the opened body of ♁ .

This is the most secret way of the Philosophers to volatilize ♁ . This is the blessed ⊖ of ♁ , and is a noble and powerful ⊖ of a delightful smell. Continue your distillation till all the ⊖ be come over along with the S.V.

A particular work with the Oil of ♁ and calx of ♁ .

Now to you that are poor and have it not in your power to wait till the great work be accomplished, I will teach something whereby you may help yourselves; but not by taking ⊖ out of ♁ .

Take 1 ℥ of your ⊖ of ♁ and 8 ℥ of calcined ♁ , burnt to ashes according to art, imbibe your ♁ gradually with the ⊖ and mix all well. Put it in a flat cementing ⊖ ; and lute the cover on very tight. Put it in a furnace in digestion for 10 d .

For the first two days and nights give a gentle degree of heat, so that you can bear your hand on the cementing pot. Increase your heat gradually after that time; and after 4 d give the third degree of heat, increasing gradually; and let it stand 3 d . This degree is so hot that you cannot bear to touch the pot; but it must not become glowing hot yet. After that give the fourth and last degree, so that the pot may become of a dull red heat and glow, and in this degree let it stand 3 days and

nights. Then let the Δ die out. Open the pot and you will find the upper part of the contents black like charcoal dust, and under the black mass a mass of beautiful red and yellow matter.

Beat this mass to pieces and melt it with borax, and you will find a great part of the $\frac{7}{8}$ fixed into fine \odot by the tinging power of our $\circ\circ$. Thus have you wherewith to elaborate your work.

(Cementation is done with a charcoal Δ on a hearth, between bricks, or in a roomy wind furnace.)

The main work resumed.

You have been directed to distill the S.V. over the alembic, and, by several cohobations to distill the $\circ\circ$ along with it by increasing your heat. Now we proceed to the last work of the Real Tincture it is therefore necessary to separate the S.V. from the $\circ\circ$.

Put your $\circ\circ$ and S.V. in a glass body; set an alembic on the top and join a receiver - lute the joints every where. Place the body over a vapourous bath and distill with a gentle heat until all the S.V. is come over clear like ∇ . Towards the end of the distillation, when you see red drops begin to ascend it is a sign that the $\circ\circ$ begins to come. Put your fire out suddenly that the bath may cool.

Take the receiver off with the S.V. Put the S.V. into a bottle and stop it up close. This is the precious medicine for the human body, full of life and volatile tincture from the ☉, as you will be informed hereafter. In the glass body remains now by itself, separated from the S.V. the blessed blood-red ☉ of ☽ - pour it very carefully into a glass bottle, with a glass stopper. Observe to keep it clean, that no impurities may get into it.

You possess now a most precious heavenly oil, full of light and virtue, which shines in the dark like a glowing coal. The reason is this - its central power and life is now turned outwards; the hidden principle of light and life is now made manifest, and shines forth through the open volatilized body, as a lighted candle shines through the glass of the lantern; in the same manner as our invisible immortal principle will be manifested in a regenerated spiritual body, after the resurrection, shining forth like the sun in the firmament.

Keep each separate, the S. V. impregnated with the volatile tincture of the ☉, and full of light and power in healing diseases of the human body, and the glorious blessed heavenly ☉ for the stone or Tincture.

This blessed heavenly ☉ can conquer all infirmities of the base or inferior metals and lead them to the perfection of ☉ .

The power and virtue of the impregnated S.V. is equally great:

it is indeed a heavenly medicine.

(The Author here gives the doses and mode of exhibiting the S.V. for the cure of various diseases: the same as in the printed copy page 171 and 175.)

How to proceed with the Oil of ☉ for the true Tincture.

Take in the name of God a beautiful well opened volatilizied calx of ☉ ; dissolve it in a genuine well rectified S.V. (not a spirit of corn) and when it is dissolved set it in digestion in horse dung, or over a very gentle heat, a whole month night and day. Then distil in Balneum Vaporis the S.V. from the ☽ of ☉ so often, pouring back the same S.V. and adding now and then some fresh spirits, until your ☉ remains behind in the bottom like melted honey. This is the true meaning of the ancients to open and prepare the ☉ for tinctures - But I will teach you a shorter way. In the room of such prepared ☉ I advise you to take a ☽ of ☉ , as I have taught elsewhere. Evaporate all humidity from it, that it may become a subtil volatile powder or calx.

(Observation by Dr. B. "It need not be a running ☽ of ☉ : it is enough if it is a volatilizied ☽ of ☉ , highly subtilized and well opened, which will be of a scarlet colour. Processes to obtain such a calx are given in DIGBY'S CHEMICAL SECRETS, in

TOLDEN and other authors.

" ☉ cannot be dissolved in S.V. unless previously highly subtilised, opened and made fusible. This can be effected with a particular dulcified Ω of sea \ominus , taught in TUGELS UNIVERSAL CHEMISTRY, and in ABBE' ROUSSEAU'S WORKS: - the ☉ then becomes so fusible, that it dissolves in ∇ as well as in S.V. When thus dissolved in S.V. it is the AURUM POTABILE of the ancient Philosophers; but not the Stone of the Philosophers, nor their universal medicine."

Take one part of your highly opened volatilis'd ☉[‡], and two parts of the blessed ☿ of ☽. Drop the ☿ gradually on the ☉^ψ, until the whole quantity has penetrated into the ☉[‡]. Put the mass in a small glass globe, yet big enough to allow three parts out of four to remain empty. Seal the globe tight; put it in a digesting stove, in the first and most gentle degree of heat, about 90 or 100 degrees. Let it stand in this degree until your mixture is quite dry and of a greyish colour. After ten days increase your heat to the second degree, gradually, from 100 to 150 degrees or 160 degrees - and let it stand in this degree 10 days and nights; the grey and black colour will gradually change into white, and at last into a beautiful silver-white. After these 10 ☿ it will begin to look red, which proceeds from the ♀ial principle contained in our blessed ☿. By a continuance and gradual gentle increase of heat our oil will tinge

the ☿ial principle, with its own central red colour; therefore after 20 days and nights digestion in the 1st and 2nd degree; as directed above, it will be necessary to administer the 3rd degree of heat, increasing gradually from 150 to 210 or 220 degrees and the white colour will be turned inwards, and the central red will appear outwards by the power of our blessed ☿ assisted by heat. Continue this 3rd degree also 10 days and nights, without diminishing or increasing, and you will see your matter become gradually red like red ♁ and cinabar. But though red it is still volatile; therefore you must now place your glass in ☿ in the 4th degree of heat, increasing gradually from the former to this 4th and last degree. Keep your glass in this degree likewise 10 ☿ until your mixture begins to melt; and keep it thus fusing gently and it will become perfectly fixed and of a deep ruby red colour.

Now take it out and let it cool. You will find a fused deep red transparent glassy substance, of the shape of the bottom of the globe, which must be broken to get it out. (This is not for the human body.) With this you may make projection upon ♁ or ☿. Praise God for this great blessing and do not forget to be charitable to the poor.

Multiplication.

Former Philosophers after having discovered and elaborated the Stone and brought it to perfection, for the amelioration and fixation of the imperfect metals into ☉ and ☾, took much pains to find out a method to increase the virtue of it, and they found two ways of multiplication, one in power and virtue, whereby the medicine is exalted so as to tinge a much greater quantity than it could before. The other multiplication is only an augmentation of its own quantity; so that you obtain more medicine in weight, but tinging no higher than it did before; for by this multiplication the medicine is not increased in power.

Multiplication in quantity.

Take in the name of God your finished vitreous ruby-red stone and rub it to a fine powder in a glass mortar, and add as much of the volatile calx of ☉ as I told you before, in fixing your red ☉ of ☉[†]; unite the two powders by grinding them together in a glass mortar, and put the ☉ into a glass-globe and seal it: put it in the digesting furnace and proceed exactly as you did before - the work is the same; but at every multiplication it is sooner accomplished; for though in the beginning it took 40 ☉ it will be done now in 10 or 12. The volatile ☉ will volatize

the medicine first, and then they will both be fixed again, and you will have so much more medicine of the same tinging power than before.

Laus Deo omnipotente!

AMEN!

Remarks on the foregoing work by Dr. Bacstrom.

"I am of opinion that the first vitrious Stone may be augmented in quality, power or virtue by the same principle that produced it, viz the $\circ\circ$ of \ddagger , before fixation with the volatile ψ of \odot .

I would take 1 part of the vitreous ruby stone and 2 or 3 parts of the $\circ\circ$ of \ddagger PER SE (without the S.V.) and pass it by digestion through the 4 different degrees of heat, as the work teaches.

The volatile \ddagger or ψ of \odot , which Paracelsus calls a \ddagger of \odot , in the same manner as Glauber calls a LUNA CORNEA a \ddagger of \odot , gave to the $\circ\circ$ of \ddagger Fixation and Ingress, along with the seminal diffusive virtue latent in \odot and \odot : therefore the most volatile principle of the two, which is undoubtedly the $\circ\circ$ of \ddagger , will volatilize and putrify the finished stone again, and

the ☉ (which is the stone) assisted by heat, will fix both the ☉☉ and the vitreous stone, which it before volatilised; and where it tinged at first 10 parts it should now tinge 100."

"It also looks to me as if the ☉☉ of ☉ could be fixed PER SE without the addition of ☉ at all, by a heat increased gradually till the matter would melt on a hot plate of ☾ without throwing off any fumes. If that were accomplished it might be melted with ☉ in the ☿. The proportions could be learnt by a few experiments - it would then certainly open the ☉ centrally and make it red, seminal and diffusive or extending, and shut it up again - that is turn it, by sufficient fusion, into a red, brittle, vitreous mass, of very easy fusion and penetration, on account of the fusibility and penetrating quality of the ☉☉ itself. We have hints of this kind in Tugel and other good authors."

S.B.

FINIS.