

PASS-KEYS TO ALCHEMY

by:

LAPIDUS

(author of: "In Search of Gold")

unpublished

INTRODUCTION

*This book, entitled *The Pass-Keys to Alchemy* is indeed that which it claims to be, for it is the first time that such an alchemical treatise is written so clearly and truthfully. If not taken seriously now, it could remain a lost art forever. Probably the science of alchemy will never again be exposed so frankly, and if this art is not investigated in the modern way, by experiments, and by taking advantage of the hints supplied in this book, then indeed, it will forever remain a lost art.*

While scientists are everywhere striving to discover new ideas which they hope will lead on to further knowledge, this remote subject of alchemy still remains a tangled and unsolved problem. This position notwithstanding, all the modern knowledge and aid which could be brought to help to disentangle these mysterious secrets and which the adepts of old have used all their ingenuity to jumble up, so that the brightest brains are almost despairing of making any sense of it. Yet it has often been said in those books on alchemy that the work is "child's play and women's work" for it is a fact that when one is conversant with the subject, it amounts to a natural simple process, carried out in metals. It is safe to profess that some time in the future, the art of alchemy will be called one of the greatest blessings to mankind in the form of a golden powder known as the "Elixir of Life" and the "Philosopher's Stone". It is the cure of most diseases that affect mankind and could heal anyone, even on the point of death.

This book has been produced in an effort to clear up the seeming gibberish that writers have formed, and so to pave the way to study, and rearrange into a clear picture. It is fair to say that with the help provided, one might be amazed at the simplicity of this wonderful art, when it is known.

After piecing together the great number of hints that the adepts left in their treatises, either on purpose or by accident, it has been found, that although written from many angles, the mysteries and secrets of alchemy, become clarified, and those hidden secrets no longer exist to mislead as

stumbling-blocks. No matter how many variations were incurred to deter the researcher, they all arrived at the same result.

A vast amount of literature on this obscure art of alchemy lies resting in the great libraries, accumulated through hundreds of years, in private hands, and in treatises in all languages. The student should not find it too difficult to procure books to study, but he is warned not to indulge himself too much in any books he finds; otherwise, soon he will become one more of those frustrated, whilst trying to make sense of them. Most alchemical books commence as though written to be easily understood and digested; but it is a quite common occurrence to throw down the book in despair, learning little if anything.

This is the reason for this book, *Pass-Keys*, and for this introduction which will illuminate most of a number of books supplied in a very useful bibliography given in the earlier book on alchemy entitled: "In Pursuit of Gold", published by Neville Spearman.Ltd. In those books one will find a great deal of useful information; but once again the student is warned against being misled. Yet by use and aid of much in the bibliography, the serious researcher may soon find his way, and come to recognize what is rubbish and what is true.

This science of alchemy has been claimed to be just, "child's play and a woman's work", no doubt it is so, when the processes are known; but this can come true only by patience and perseverance, only by trial and error in the experiments, and only by scientific investigation and patience to await changes taking place.

Today, it may be surmised that many minds are at work to dig out the hidden mysteries of alchemy, and experiments are carried out, secretly, alone, silently; thus not to attract the usual crowd who insist on speaking so learnedly on any subject about which they are completely ignorant, and who often use ridicule to cover up their lack of knowing anything about it. There is no doubt that in the course of time, alchemy will be considered the most advanced knowledge of metal in existence, for there are many uncovered virtues in metals still to be found, and they will be discovered in the art of alchemy.

Therefore, with close attention, patience, and perseverance, in the experiments carried out, and with the teaching provided in this book, no serious researcher can fail to find the goal he is seeking. It will always be wise to bear in mind that the whole of the work follows a purely natural process, and there it will be recognized when the tyro is working upon wrong lines. Indeed, the truth may be stated in the axiom laid down by the

successful alchemists of the past that "gold can only be transmuted from base metals, when produced with the seed of gold". And the axiom continues to raise the question, "Since everything in nature is produced in this manner, why should nature stop at metals?" True, in this natural process, the greatest secret of all to be found is where from and how to procure this mysterious seed of nature of gold, so that gold with this seed be enabled to multiply and fulfil the power of transmutation hoped for.

In the same manner, it may be claimed, that all base metals can do the same to produce themselves, if their seed is applied, the adepts say that all metals are progressing upwards while still in the earth, and thus they further add to the above axiom, "What takes nature a thousand years to do, the alchemist who has the "know how" can accomplish it within a year, and better still in a few months". They have always in all their treatises repeated "just set the conditions, and as in every other living thing, nature will do the rest".

To close this introduction, it is of interest to know, that unlike so many other discoveries which cost so much to carry on, alchemy and all that is necessary to carry on the work is well within the cost that an average person can stand. Space to experiment, a small room, and all the equipment and materials required can be bought for a few hundred pounds at most; although, heat is required continuously, it need never arise above boiling point of water, far less to melt the metals in use, until the end. In the book: "In Pursuit of Gold", much information will be found; written by Lapidus and published by Neville Spearman. What is disclosed there, are great secrets, hidden for two thousands years, still awaiting some brave heart to gather up all that wonderful knowledge supplied in that book, and in this book: "Pass-Keys to Alchemy", along with its introduction.

LAPIDUS

FOREWARD

This document was presented to me for evaluation and editing by Manuel Agori Corbi of Madrid Spain. It was written by LAPIDUS who wrote "In Pursuit of Gold". He wrote it to "atone" for the paucity of intelligible data in that book. This then represents and elaboration of his last book plus introduction of new data.

This book is not to be reproduced by ANYone in ANYway as it is scheduled for possible publication.

*Hans W. Nintzel
R.A.M.S.*

PASS KEYS OF ALCHEMY

THE FIRST TREATISE

(Pass-Key Number One)

CHAPTER I

Pass-Key Number One is an extract chosen from a lengthy poem on alchemy by Eireneus Philalethes entitled: "*The Marrow of Alchemy*", and may be considered the most outstanding and informative treatise on the art ever revealed so openly.

When understood the verses supplied here will be simple to follow, but where there are problems that are bound to arise, which have been confused on purpose to mislead; they will later on in this Pass-Key be clarified and amplified by what follows and by the comments of the present author.

*The matter first which for our work we take,
is only gold, and with it mercury,
which we decock until neither will forsake,
the other, in which both do die,
and rot by putrefaction, and after that,
both are in glory regenerate.*

It is of the greatest importance to know that the art of alchemy is commenced by gold and mercury. Right at the beginning, however, the greatest stumbling block of all is placed in the path of the student, and this is the metal mercury. This is the bugbear in which countless searchers have lost their way, for right at the start, we are informed that common mercury is not used, in other words, quicksilver is no use at all in producing the result that we hope for. Later on we

will see that a different kind of mercury is an imperative ingredient, but it is not common type and is not even mercury, but called mercury to mislead. In fact it is a liquid and from this rule countless researchers received the impression that there is only one mercury required in alchemy, and of what this consists is completely unknown. Throughout the ages, and right up to date; in despair, common mercury has been tried, in a thousand different ways, and has always proven to be a failure.

Researchers, in feeling they have been misled by the treatises, have always gone back in the hopes that notwithstanding the failures, somewhere in their experiments, they have been mistaken and this can be found at last to be true. This great faith in common mercury or the metallic kind, is on account of the fact that ordinary mercury will mix with most metals, base or precious, at ordinary room temperature, but on heating, quickly leaves them when and if a greater heat is applied. This makes quicksilver useless for our particular purpose, as stated in the third line of the above verse; where we are told, that mercury and the gold must ever more stay together in the working of our experiments. Another fact, we are informed in most alchemical treatises that mercury does not wet the hand, which does not apply to that mysterious mercury that is used in alchemy. Nevertheless, past experimenters of alchemy still come back to try the ordinary mercury, or quicksilver, and never believe that there might be two kinds of mercury, one of which is not mercury at all, and because this is another way of misleading those searchers who still persist not knowing there is another, which is falsely named mercury.

What is needed is a liquid which has been named in so many ways, including the metallic metal; and without a teacher, one does not proceed far in the art. In hundreds of different ways this mysterious liquid-mercury has been described but all adept books never mention its proper name.

We will mention some of the names for this liquid: "water", "philosophers mercury", "metalline water", "secret fire", and "sophic fire". Many more names will be given as we proceed with this poem.

We will describe the nature of this *sophic fire*, so called, having the power to dissolve the strongest or hardest metals into water in a heat no more than that of a hot summer's day, 120 degrees Fahrenheit, for instance. Gold, which would ordinarily require 1000 centigrade degrees of heat to melt, and even iron will melt quite easily (in it), and there it is called by some adepts, *our secret fire* but is not a fire. It can do more, it can change them into a black liquid like mud in the short time of about forty two days, if left in a heat which must not fade out. And so this wrong name has bedeviled thousands of searchers throughout ages past and

continues to do so up to the present day. A hint is given in the next verse, which will make plain that after all, only real mercury or quicksilver must be used, in addition to the *secret fire* which acts as a catalyst.

*For what in weight a metal equals not,
In flux will never enter it, how then,
Has nature her strict laws so forgotten,
to please the fancies of these doting men,
the perfect metallurgist knows well.
Nought but metalline may with metals dwell.*

The last lines of the above verse makes plain that only metals can mix with metals. The name *metalline* will often be given to the water that is used, but here it applies to metals, as the next verse will show.

*True, all nature knows of water how to make,
a body metalline, when once the seed,
of metals it inhabiting, doth take
occasion to work. Yet it is decreed,
that nature herself throughout her total race,
shall be confined unto her proper place.*

The last two lines tells us, that metal mercury is indeed used, but only in conjunction with the philosopher's mercury which is the liquid secret fire. The above verse now introduces the water, which gives the secret that nature can make from metals, into a metalline kind, so as to work upon metals, but this must be prepared, before use, and produced by distilling a certain clear water from certain metals. One more secret comes revealed; that this water, which by the way is not water at all, will not finally become a metal, but must be used again and again as a catalyst to bring forward the work. This secret fire has therefore lasting properties.

*But when that gold with its own Metalline mercury
is tempted and within a fit glass closed,
and in a due heat digested, bye and bye it doth begin to act,
for thus disposed, it is like a good
seed into good ground cast,
which shall augment itself in kind at last.*

*As then each earth for each seed is not fit,
so each metalline water for our art, tis not to be desired.
They who hit on our true water
have the hidden part of our rare stone,
which if they can espouse,
and so with the sun digest, in its due house.*

*With a due fire, I may be bold to say,
that they may go to the Hesperian Tree,
and pluck its apples. These are such as may,
advance corporal gold to such degree,
that all metals which imperfect are,
it may enter, tinge, and fix to gold most rare.*

These last verses should now be self-explanatory. We now can go to investigate the great secret of the water. The water of our sea is of many more names: "*our fire*", "*burning water*", "*the invisible fire*", "*the mover*", "*the first agent*", etc..

But of this secret mercury; if you desire,
the secret for to learn, attend to me,
for this is a water which yet is fire,
which conquers bodies from their degree,
and makes them fly much like a spirit pure,
and this after fixing all flames to endure.

This water it doth flow from a fourfold spring,
which is but three, which two, which but one,
is the only bath to bathe our king,
This is our **Maydew**, this our flying stone;
our bird of Hermes in the mountains flying,
and without voice or note is always crying.

Three more names for the secret fire, you will come across. The student will guess what this water is, when he encounters them: "*Maydew*", "*flying stone*", "*the bird of Hermes*", and also the poet claims, it is always crying.

In the above verses, what follows may be described as the most important

secret of the whole art of alchemy. When this is known and understood, the secret method of preparation for use will be simple and plain. The fourfold spring above is the water in which metals are soaking up the water, in a gentle heat, continuously sending up a vapor, which is the secret fire. When these metals are melted, what is left, after proper distillation is only one thing, as speaks the verse above. Then the metals and the water will result in one only thing, a black liquid in 50 days.

In the above poem, the Bird of Hermes and the Flying Stone obviously are the vapor, which while distilling, must not be allowed to disappear into the air and be lost. The vapor named thus is said to be always crying which is just another manner of speaking to hide revealing the fact of being distilled. The cooling vapor as it comes through the retort into the receiver comes along in a very clear shining water, which might be compared to tears. If these tears are allow to evaporate into the air, its usefulness would be wasted. In the work, this distillation must be repeated four times to enhance the strength it must gain to do its work.

For the researcher a new problem will now arise and here the artificer must learn which metal to take in hand for commencing the art of preparing the secret fire to enable the water to bring him results, and act that catalysis which will cause changes in other bodies, without itself changing or deteriorating.

*Tis Saturn's offspring who a well doth keep,
In which cause Mars to be drowned, then
Let Saturn behold his face in this well.
Which will seem fresh, and young and tender, when
the souls of both are both together blended,
for each by the other need to be amended.*

*Then behold, a star into this well shall fall,
and with its lustrous rays the earth shall shine,
Let Venus add her influence with all,
for she is nurse of this stone divine,
The bond of crystalline mercury.
This is the spring in which our sun must die.*

When this poem was written, metals had planetary names, Saturn was Lead, whose nature was dark and dirty; Mars was iron, magnetic, and not easy to overcome; Venus was copper; the Sun was gold, and the Moon was silver. In alchemical treatises, it was rarely indeed to find the metal Antimony mentioned;

of crystalline texture, a beautiful shining effect given off. In the above poem, Saturn's offspring is mentioned, sometimes called Saturn's son; and in other books, Saturn's daughter. We may guess it meant that Antimony was an extract of lead. Artephius; however, writes: "Antimony is a mineral participating of Saturnine parts" and agrees with gold and gold is truly swallowed up by this antimonial Argent Vive, and Argent Vive, although meaning quicksilver", yet here is one more name for the secret fire, and is not mercury. Beware not to be misled when reading argent vive, and thinking this is common mercury.

This is our Lunar Juice, this is our moon.
This is the Hesperian Garden, happy they,
who know it to prepare, for they very soon,
may climb the mountain tops where every day,
darkness may banish obscurity,
of which the art you shall hear bye and bye.

Lunar juice is yet another name for the water, or the sophic fire. This is how the different masters of alchemy devised different names for that wonderful water which they found so important to hide.

*Take thou that substance which is Saturn's child;
This is the serpent which thou shalt see devour,
Cadmus and his companions, though defiled they be.
Yet thou shalt with a gentle shower,
wash off its blackness till a moon appear.
shining most bright. Know then the day is near.*

Here the water is called Saturn's child, which again is a liquid.

It is well to introduce here a master of alchemy who lived a thousand years ago Artephius, in his "*Secret Book*", was extolled by an alchemist many years later who said, after many experiments; claimed the writer of the Secret Book as the most true, simple, and wonderful book that was ever written. In fact no alchemist could ever succeed without close study of Artephius, who wrote the truth so clearly and plainly. Artephius commences his treatise with the name of the metal Antimony and tells us it is a mineral participating of Saturnine parts. No

book has clarified this fact, and indeed, it is Saturn's offspring. Thus we have a sure start in alchemy. Add to this Antimony, Mars, and Venus, and the secret fire, and you have the fourfold spring of Saturn's well.

There is an instruction here of which to be warned. It reads: "Wash off its blackness till a moon appear." This is a misleading advice and on no account should this be done, for this blackness will eventually turn into whiteness. If the truth be told, the advice should be: "When the water is all distilled off", pour back the clear water, and repeat a few times, so that the distilled water becomes more powerful to act its part. Each time the black matter may be left fairly firm and be stirred up with a firm wire, so that the water enters in. Another useful hint is that all metals used could be purchased in powder form to expedite the work, for in the times past, the grinding of them was a sore bugbear for the artificer.

One more word of advice. When preparing the philosophers mercury see that enough water is prepared. For all through the working, this metalline mercury will be required. The Stone can only be dry as a metal, when made. Alchemy is nature's work, and all things in nature need water and heat of different degrees, when being brought to birth.

In the last verse of the poem. The dictionary explains the word: defiled: dirty, befouled, polluted, corrupted, unclean. The words in the poem says: "Cadmus and his companions, though defiled they be..." In other words, brought to a dirty blackness.

*This is the water shining very bright,
Mix this with Sol with due proportion, next
to learn the due heat fail not, then thy sight
shall teach the rest, the lion being vexed
shall make with the eagles a bloody fight,
and all shall end in perfect night.*

With all that has gone before, you have now uncovered a good deal of the secrets of alchemy! For this last verse, above, clearly informs the searcher that having prepared the water, he may now mix it with the gold in due proportion.

*Take then our mercury (which is our moon),
And it espouse with the terrestrial Sun,
Thus man and wife are joined, and to them soon
add the reviving spirit; this when done,
a noble game you soon shall espy, because*

you have attended natures noble laws.

*Of the red man one, of the white wife three,
take thou, and mix which is good proportion.
Then of the water, four parts let there be,
This mixture is our lead, which unto motion
will be moved by a most gentle heat,
Which must increased be until it sweat.*

The Red man, of course is gold, and the white wife is the clear white water, the secret fire, and soon add a little more of the metalline mercury, and later a little more, and this may only be learned by slow careful experiment.

*But, Ho beware impatience do not cause thee,
Through itch of mind, for to behold,
thy work in this way transgress natures laws:
For no man sooner errs through heat and cold,
than he who, through impatience of mind,
cannot expect its time that he should find.*

*Move not thy glass, nor open, else thou wilt
endanger, nay, destroy thy work beside
increase not thy fire rashly, less that spilt
thy work thou see, there is nothing all that tide
that this thy work doth stand, so much of fear,*

INTRODUCTION.

This book, entitled "The Pass-Keys to Alchemy" is in deed that which it claims to be., for it is the first time that such an alchemical treatise is written so clearly and truthfully. If not taken seriously now, it could remain a lost art for ever. Probably the science of alchemy will never again be exposed so frankly, and if this art is not investigated, in the modern way by experiments, by taking advantage of the hints supplied in this book, then indeed it will forever remain a lost art,

While scientists are everywhere striving to discover new ideas which they hope will lead on to further knowledge, this remote subject of alchemy still remains a tangled problem and unsolvable, this position notwithstanding all the modern knowledge and aid which could be brought to help to disentangle these mysterious secrets that the adepts of old have used all their ingenuity to jumble up, so that the brightest brains are almost despairing of making sense. Yet it has often been said in those books on alchemy that the work is "childs play and womems work" for it is a fact tht when one is conversant with the subject, it amounts to a natural simple process, carried out in metals. It is safe to ^{be}professed that some time in the future, the art of alchemy will be called one of the greatest blessings to mankind in the form of a golden powder known as "The Elixir of life" and the "Philospphers Stone", the cure of most diseases that ^{affect mankind, and} could heal ^{any}one, even on the point of death.

This book has been produced in an effort to clear up the seeming gibberish that writers ^{have} formed, and so to pave the way to study, and rearrange into a clear picture. It is fair to say that with the help provided, one might be amazed at the simplicit; of this wonderful art, *when it is known.*

After piecing together the great number of hints that the adepts left in their treatises, either on purpose or by accident, it has been found, that although written from many angles, the mysteries and secrets of alchemy, become clarified, and those hidden secrets no longer exist to mislead as stumbling-blocks. No matter how many variations incerted to deter the researcher, they all arrived at the same result.

A vast amount of literature on this obscure art of alchemy lies resting in the great libraries, accumulated through hundreds of years, also in private hands, and there are treatises in all languages. The student should not find it too difficult to procure ^{books} to study, but he is warned not to indulge himself too much in any books he finds otherwise, soon he will become one more of those frustrated, whilst trying to make sense of them. Most alchemical books commence as though written to be easily understood and digested, but it is a quite common occurrence to throw down the book in despair of learning anything. This is the reason for this book of "Pass-Keys," and this introduction will illuminate most of a number of books supplied in a very useful bibliography given in the latest book on alchemy entitled "In Pursuit Of Gold", published by Neville Spearman Ltd. In them you will find a great deal of useful information, but once again the student is warned against being misled, but yet by use and aid of much in the bibliography, the serious researcher may soon find his way, and know to recognise what is rubbish and what is true.

This science of alchemy has been claimed to be just, "child's play and a woman's work": no doubt it is so, when the processes are known, but this can come true with patience and perseverance, and by trial and error in the experiments, as is usual in scientific investigation, *and patience to await changes taking place.*

To-day, it may be surmised that many minds are at work to dig out the hidden mysteries of alchemy, and experiments are carried out, secretly, alone, and silently, thus not to attract the usual crowd who insist on speaking so learnedly on any subject about which they are completely ignorant, and often use ridicule to cover up their lack of knowing anything about it. There is no doubt that in course of time, alchemy will be considered the most advanced knowledge of metal in existence, for there are ~~many~~ uncovered virtues in metals still to be found, and they will be discovered in the art of alchemy.

Therefore with close attention, patience, and perseverance, in the experiments carried out, and with the teaching provided in this book, no serious researcher can fail to find the goal he is seeking.

It will always be wise to bear in mind that the whole of the work follows a purely natural process, and there it will be recognised when the tyro is working upon wrong lines. Indeed the truth may be stated in the axiom laid down by the successful alchemists of the past that "Gold can only be transmuted from base metals, when produced with the seed of gold". and the axiom, continues to raise the question, "Since everything in nature is produced in this manner, why should nature stop at metals?" True, in this natural process, the greatest secret of all ^{to be found is} ~~is~~ where from, and how to procure this ~~mysterious~~ seed of nature to gold, so that gold with this seed be enabled to multiply, and fulfil the power of transmutation, hoped for.

In the same manner, it may be claimed, that all base metals can do the same to produce themselves, if their seed is applied, the adepts say that all metals are progressing upwards while still in the earth, and ^{to} thus they ^{know} add to the above axiom, "What takes nature a thousand year to do, ^{FURTHER} the alchemist who has the "Know How" can accomplish it within a year, and better still in a few months". They have always, in all their treatises repeated "Just set the conditions, and as in every other living thing, and nature will do the rest".

To close this introduction, it is of interest to know, that unlike so many other discoveries, which cost so much to carry on, alchemy and all that is necessary to carry on the work is well within the cost that an average person can stand. Space to experiment, a small room, and all the equipment and materials required can be bought for a few hundred pounds ^{at most.} although heat is required, continuously, it need never arise above boiling point of water, ^{and far less} to melt the metals in use, until the end, In the book "in Pursuit of Gold" much information will be found. By Lapidus. publishers Neville Spearman. What is disclosed there, are great secrets, hidden for two thousands years, still awaiting some brave heart to gather up all that wonderful knowledge supplied in that book, and in the book "Pass-Keys to Alchemy" above, ^{and her} with this introduction.

mixe m
 of ed of

Pass - Key Number one is an extract chosen from a lengthy poem on Alchemy by Eireneus Philalethes entitled "THE MARROW of Alchemy", and may be considered the most outstanding and informative treatise on the art ever revealed so openly.

When understood after explanation by the present author, the verses supplied here, will be simple to follow, but where there are problems that are bound to arise, which have been confused on purpose to mislead, they will later on, in this pass - Key be clarified and amplified by what follows, by the comment of the present author, and are marked thus. (AU).

The matter first which for our work we take,
is only gold, and with it mercury.
which we decook until neither will forsake,
the other, in which both do die,
and rot by putrefaction, and after that,
both are in glory regenerate.

(AU) It is of the greatest importance to know that the art, of alchemy is commanded by gold and mercury. Right at the beginning however, The greatest stumbling of all, is placed in the path of the student, and this is the metal mercury. This is the bugbear in which countless searchers have lost their way. For right at the start, we are informed that common mercury is not used, in other words quicksilver is no use at all in producing the result we hope for. Later on, we will see, that a ^{DIFFERANT} kind of mercury is an imperative ingredient, but it is not the common type, *and is not even mercury, but called mercury to mislead, in fact a liquid.* and from this rule, countless researchers received the impression that there is only one mercury required in alchemy, and what this consists of is completely unknown. Throughout the ages, and right up to date, in despair, the common mercury has been tried in a thousand different ways, and always proved a failure.

Researchers, in feeling they have been misled by the treatises, have always gone back in the hopes, that notwithstanding the failures, somewhere in their experiments, they have been mistaken. This great faith in common mercury, or the metallic kind *and this can be found at last to be true.*

is on account of the fact that ordinary mercury will mix with most metals, base or precious, in ordinary room temperature, of heating, but quickly leaves them when ^{and if} a greater heat is applied. This makes quicksilver useless for our particular purpose, as stated in the third line of the above verse, where we are told, that mercury and the gold, must ever more stay together in the working of our experiments. Another fact, we are informed in most alchemical treatises, that mercury does not wet the hand, which does not apply to that mysterious mercury that is used in alchemy. Nevertheless, past experimenters of alchemy still come back to trying the ordinary mercury, or quicksilver, and never believing that there might be two kinds of mercury, one of which is not mercury at all, and because this is another way of misleading those searchers who still persist not knowing there ^{is} another, who ^{is} is falsely named mercury.

What is needed is a liquid which has been named in so many ways, including the metallic metal, that without a teacher one does not proceed far in the art. In hundreds ^{of} different ways this mysterious liquid-mercury has been described but all adept books, never mention ^{its} proper name,

We will mention some of the names for this liquid. "Water" "Philosophers-mercury," "metalline water," "Secret Fire," "Sophic Fire," Many more will be given as we proceed with this poem,

We will describe the nature of this sophic fire, so called having the power to dissolve the strongest ^{OR HARDEST} metals into water in a heat no more than a hot summer's day. ^{120 DEGREES FARENITE} For instance, Gold, which would require 1000 centigrade ^{DEGREES} of heat to melt, and even ^{IRON} it melts quite easily, and there it is called by some adepts, our "Secret fire" ^{It is not a fire} It can ^{like} do more: it can change them into a black liquid ^{mud} in the short time of about forty two days. if left in a heat which ^{MUST} not fade out. and so this wrong name has bedevilled thousands of searchers throughout ages past, and continues to do so until the present day. A hint is given in the next verse, which will make plain that after all, only real mercury, or quicksilver must be used, IN ADDITION TO the "SECRET FIRE" WHICH ACTS AS A CATALYST.

Phil. 9 = a medium

For what in weight a metal equals not,
In flux will never enter it, how then,
Has nature her strict laws so forgot,
to please the fancies of these dotting men,
the perfect metallurgist knows well.
Nought but metalline may with metals dwell.

(AU) The last lines of the above verse makes plain that only metals can mix with metals. The name metalline will often be given to the water that is used, but here it applies to metals, as the next verse will show.

True, all nature knows of water how to make,
a body metalline, when once the seed,
of metals it inhabiting, doth take
occasion to work. Yet it is decreed,
that nature herself throughout her total race,
shall be confined unto her proper place.

(AU) The last two lines tells us that the metal mercury is indeed used, but only in conjunction with the "Philosophers-Mercury" which is the liquid "Secret Fire". The above verse now introduces the water, which gives the secret that nature can make from metals, into a metalline kind, so as to work upon metals, but this must be prepared, before use, and produced ~~from~~ by distilling a certain clear water from certain metals. One more secret comes revealed, that this water, which by the way is not water at all, will not finally become a metal, but must be used again and again as a catalyst to bring forward the work. This "Secret Fire" has therefore lasting properties.

?
This
verse
does not
use the
word
"mercury"

But when that gold with its own Matalline mercury
is tempted and within a fit glass closed,
and in a due heat digested,bye and bye it
doth begin to act,for thus disposed,
it is like to good seed into good ground cast,
which shall augment itself in kind at last.

As then each earth for each seed is not fit,
so each metalline water for our art,
Tis not to be desired. They who hit
on our true water have the hidden part
of our rare stone,which if they can espouse,
and so with the sun digest,in its due house,

With a due fire,I may be bold to say,
that they may go to the Hesperian Tree,
and pluck its apples. These are such as may,
advance corporal gold to such degree,
that all metals which imperfect are,
it may enter,tinge,and fix to gold most rare.

(AU). These last verses should now be self explanatory.

We now can go to investigate the great secret of the water.
The water of our sea, is of many more names., Our fire,
The venomous Burning water, The invisible fire, The mover, The first agent, ect..

But of this secret mercury; if you desire,
the secret for to learn, attend to me:
For this is a water which yet is fire,
which conquers bodies from their degree,
and makes them fly much like a spirit pure,
and this after fixing all flames to endure.

This water it doth flow from a fourfold spring,
which is but three, which two, and which but one,
is the only bath to bathe our king,
This is our maydew, this our flying stone;
our bird of Hermes in the mountains flying,
and without voice or note is always crying.

(AU) Three more names for the Secret Fire, you will come across.
The Student will guess what this water is, when he encounters
them. "Maydaw", Flying stone,, the Bird of Hermes, and also the poet
claims, it is always crying.

(AU) In the above verses, what follows may be described as the
most important secret of the whole art of alchemy. When this is
known, and understood, the secret method of preparation for use
will be simple and plain, The fourfold spring above is the water
in which metals are soaking up the water, in a gentle heat,
continuously sending up a vapour, which is the "Secret Fire".
When these metals are melted, what is left, after proper distillation
is only one thing, as speaks the verse above. Then the metals and the
water will result in "One only thing", a black liquid in 50 days.

In the above poem, "The Bird of Hermes" and the "Flying Stone" obviously is the vapour, which while distilling, must not be allowed to disappear into the air and be lost. The vapour named thus is said to be "always crying" which is just another manner of speaking to hide revealing the fact of being distilled. The fooling vapour as it comes through the retort into the receiver comes along in a very clear shining water, which might be compared to tears. If these tears are allowed to evaporate into the air, its usefulness would be wasted. In the work, this distillation must be repeated four times to enhance the strength it must gain to do its work.

For the researcher, a new problem will now arise, and here the artificer must learn which metal to take in hand for commencing the art of preparing the "Secret Fire" to enable the water to bring him results, and act that catalysis which will cause changes in other bodies, without itself changing, or deteriorating.

♂
♀

Tis Saturn's offspring who a well doth keep,
In which cause Mars to be drowned, then
Let Saturn behold his face in this well.
Which will seem fresh, and young and tender, when
the souls of both are both together blended,
for each by the other need to be amended.

*
♀

Then behold, A star into this well shall fall,
and with its lustrous rays the earth shall shine,
Let Venus add her influence with all,
for she is nurse of this stone divine,
The bond of crystalline mercury:
This is the spring in which our sun must die.

(AU) When this poem was written, metals had planetary names, Saturn was Lead, whose nature was dark and dirty; Mars was iron, magnetic, and not easy to overcome; Venus was copper; The Sun was gold, and the Moon was silver. In alchemical treatises, it was rarely indeed to find the metal Antimony mentioned; of crystalline texture, a beautiful shining effect given off. In the above poem, Saturn's offspring is mentioned, sometimes called Saturn's son, and in other books, Saturn's daughter. We may guess it meant that Antimony was an extract of lead. Artephius, however writes; "Antimony is a mineral participating of Saturnine parts" and agrees with gold and gold is truly swallowed up by this antimonial Argent Vive. and "Argent Vive, although meaning quicksilver", yet here is one more name for the Secret Fire, ^{and is not MERCURY} Beware not to be misled when reading argent vive, and thinking this is common mercury.

may be the
Martial Regulus of ♂ &
Bacstrom's "Our Mercury".

Son or
daughter
is an
"off-
spring"

This is our Lunar Juice, this is our moon. This is
This is the Hesperian Garden, happy they,
who know it to prepare, for they very soon,
may climb the mountain tops where every day,
darkness may banish obscurity,
of which the art you shall hear bye and bye.

(AU). Lunar Juice is yet another name for the water, or the sophic
fire. This is how the different masters of alchemy devised
different names for that wonderful water which they found so
important to hide.

Take thou that substance which is Saturn's child;
This is the serpent which thou shalt devour,
Cadmus and his companions, though defiled they be.
Yet thou shalt with a gentle shower,
wash off its blackness till a moon appear.
shining most bright. Know then the day is near.

(AU). Here the water is called Saturn's child, which again is
a liquid. Here we introduce here a master of alchemy who
lived a thousand years ago, ^{ARTEPHIUS,} His "Secret Book", was extolled by
an alchemist many years later who said, after many experiments;
claimed the writer of the "Secret Book" as the most true, simple,
and wonderful book that was ever written. In fact no alchemist
could ever succeed/ ^{without} close study of Artephius, who wrote the truth
so clearly and plainly. Artephius commences his treatise with
the name of the metal Antimony, and tells us it is a mineral
participating of Saturnine parts. No other book has claimed this
fact, and indeed it is saturn's offspring. Thus we have a sure
start in alchemy. Add to this Antimony, Mars, and Venus, and the
secret fire, and ~~you have~~ the fourfold spring of Saturn's well.

There is an instruction here of which to be warned. It reads
"Wash off its blackness till a moon appear." This is a misleading
advice, and on no account should this be done, for this blackness
will eventually turn into whiteness. If the truth be told, the
advice should be; WHEN THE WATER IS ALL DISTILLED OFF, pour back
the clear water, and repeat a few times, so that the distilled water
becomes more powerful to act its part. Each time the black matter
may be left fairly firm and be stirred up with a firm wire, so
that the water enters in. Another useful ^{is} hint that all metals
used could be purchased in powder form to expedite the work, for
in the times past, the grinding of them was a sore bugbear for the
artificer.

BUT:
It isn't
a liquid
(unless
in flux)

Page 10

One more word of advice. When preparing the "Philosophers Mercury" see that enough water is prepared. For all through the working, this metalline mercury will be required. The Stone can only be dry as a metal, when made. Alchemy is Nature's work, and all things in nature need water and heat of different degrees, when being brought to birth.

(AU) In the last verse of the poem. The dictionary explains the word "defiled" Dirty, befouled, polluted, corrupted, unclean;

"The words in the poem says: Cadmus and his companions, though ^{defiled they be} defiled they be." In other words, brought to a dirty blackness.

This is the water shining very bright,
Mix this with Sol with due proportion: next
to learn the due heat fail not, then thy sight
shall teach the rest, the lion being vexed
shall make with the eagles a bloody fight,
and all shall end in perfect night.

(AU). With all that has gone before, you have now uncovered, ^{RED} ~~red~~
But the red colour is only the metal, when first mixed, & goes away quickly
a good deal of the secrets of alchemy, for this last verse above
clearly informs the searcher that having prepared the water,
he may now mix it with the gold in due proportion.

Take then our mercury (which is our moon),
And it espouse with the terrestrial Sun,
Thus man and wife are joined, and to them soon
add the reviving spirit: this when done
a noble game you soon shall espy, because
you have attended natures noble laws.

Of the red man one: of the white wife three,
take thou, and mix which is good proportion.
Then of the water, four parts let there be,
This mixture is our lead, which unto motion
will be moved by a most gentle heat,
Which must increased be until it sweat.

(AU) The Red man, of course is gold, and the white wife, is the clear
white water, the secret fire, ^{prepared from the three metals} and soon add a little more of the
metalline mercury, and later a little more, and this may only be
learned by slow careful experiment.

But, Ho beware impatience do not cause thee,
Through itch of mind, for to behold,
thy work. in this way transgress natures laws:
For no man sooner errs through heat and cold,
than he who, through impatience of mind,
cannot expect its time that he should find.

Move not thy glass, nor open, else thou wilt
endanger, nay, destroy thy work. beside
increase not thy fire rashly, less that spilt
thy work thou see, there is nothing all that tide
that this thy work doth stand, so much of fear,
as too much ~~in~~ one hour will cost thee dear.

Dale Halverstadt
120 Rainbow Rd. BLE
Leadville, Colo.
80461
3/24/89

Hans Nintzel
733 Melrose Drive
Richardson, Texas 75080

Dear Hans,

Inclosed is the copy of the book as I edited it for myself. The words underlined are not found in the text, but added by me to make the reading flow more easily. I hope I did not change the meaning of what was striven to be said. Also, on page 49 the word **domesit** appears in bold print. I really could not get clear what word was intended or what the meaning was. I know that needs to be corrected and that there might well need be a number of other words and phrases changed to made it even better.

Might I add that I hope you can soon forgive David Welch any indiscretion that he might have played at your expense and that all might gain from this book in some way.

Sincerely,



Dale Halverstadt

INTRODUCTION

PASS-KEYS TO ALCHEMY

By Lapidus
Unpublished
4/23/89

INTRODUCTION

This book, entitled *The Pass-Keys to Alchemy* is indeed that which it claims to be, for it is the first time that such an alchemical treatise is written so clearly and truthfully. If not taken seriously now, it could remain a lost art forever. Probably the science of alchemy will never again be exposed so frankly, and if this art is not investigated in the modern way, by experiments, and by taking advantage of the hints supplied in this book, then indeed, it will forever remain a lost art.

While scientists are everywhere striving to discover new ideas which they hope will lead on to further knowledge, this remote subject of alchemy still remains a tangled and unsolved problem. This position notwithstanding, all the modern knowledge and aid which could be brought to help to disentangle these mysterious secrets and which the adepts of old have used all their ingenuity to jumble up, so that the brightest brains are almost despairing of making any sense of it. Yet it has often been said in those books on alchemy that the work is "child's play and women's work" for it is a fact that when one is conversant with the subject, it amounts to a natural simple process, carried out in metals. It is safe to profess that some time in the future, the art of alchemy will be called one of the greatest blessings to mankind in the form of a golden powder known as the "Elixir of Life" and the "Philosopher's Stone". It is the cure of most diseases that affect mankind and could heal anyone, even on the point of death.

This book has been produced in an effort to clear up the seeming gibberish that writers have formed, and so to pave the way to study, and rearrange into a clear picture. It is fair to say that with the help provided, one might be amazed at the simplicity of this wonderful art, when it is known.

After piecing together the great number of hints that the adepts left in their treatises, either on purpose or by accident, it has been found, that although written from many angles, the mysteries and secrets of alchemy, become clarified, and those hidden secrets no longer exist to mislead as

INTRODUCTION

stumbling-blocks. No matter how many variations were incurred to deter the researcher, they all arrived at the same result.

A vast amount of literature on this obscure art of alchemy lies resting in the great libraries, accumulating through hundreds of years, in private hands, and in treatises in all languages. The student should not find it too difficult to procure books to study, but he is warned not to indulge himself too much in any books he finds; otherwise, soon he will become one more of those frustrated, whilst trying to make sense of them. Most alchemical books commence as though written to be easily understood and digested; but it is a quite common occurrence to throw down the book in despair, learning little if anything.

This is the reason for this book, *Pass-Keys*, and for this introduction which will illuminate most of a number of books supplied in a very useful bibliography given in the latest book on alchemy entitled: *In Pursuit of Gold*, published by Neville Spearman.Ltd. In those books one will find a great deal of useful information; but once again the student is warned against being misled. Yet by use and aid of much in the bibliography, the serious researcher may soon find his way, and come to recognize what is rubbish and what is true.

This science of alchemy has been claimed to be just, "child's play and a woman's work", no doubt it is so, when the processes are known; but this can come true only by patience and perseverance, only by trial and error in the experiments, and only by scientific investigation and patience to await changes taking place.

Today, it may be surmised that many minds are at work to dig out the hidden mysteries of alchemy, and experiments are carried out, secretly, alone, silently; thus not to attract the usual crowd who insist on speaking so learnedly on any subject about which they are completely ignorant, and who often use ridicule to cover up their lack of knowing anything about it. There is no doubt that in the course of time, alchemy will be considered the most advanced knowledge of metal in existence, for there are many uncovered virtues in metals still to be found, and they will be discovered in the art of alchemy.

Therefore, with close attention, patience, and perseverance, in the experiments carried out, and with the teaching provided in this book, no serious researcher can fail to find the goal he is seeking. It will always be wise to bear in mind that the whole of the work follows a purely natural process, and there it will be recognized when the tyro is working upon wrong lines. Indeed, the truth may be stated in the axiom laid down by the successful alchemists of the past that "gold can only be transmuted from base metals, when produced with the seed of gold". And the axiom continues to raise the question, "Since everything in nature is produced in this manner, why should nature stop at metals?" True, in this natural process, the

INTRODUCTION

greatest secret of all to be found is where from and how to procure this mysterious seed of nature to gold, so that gold with this seed be enabled to multiply and fulfil the power of transmutation hoped for.

In the same manner, it may be claimed, that all base metals can do the same to produce themselves, if their seed is applied, the adepts say that all metals are progressing upwards while still in the earth, and thus they further add to the above axiom, "What takes nature a thousand year to do, the alchemist who has the "know how" can accomplish it within a year, and better still in a few months". They have always in all their treatises repeated "just set the conditions, and as in every other living thing, nature will do the rest".

To close this introduction, it is of interest to know, that unlike so many other discoveries which cost so much to carry on, alchemy and all that is necessary to carry on the work is well within the cost that an average person can stand. Space to experiment, a small room, and all the equipment and materials required can be bought for a few hundred pounds at most; although, heat is required continuously, it need never arise above boiling point of water and to far less to melt the metals in use, until the end. In the book: *In Pursuit of God* much information will be found; written by Lapidus and published by Neville Spearman. What is disclosed there, are great secrets, hidden for two thousands years, still awaiting some brave heart to gather up all that wonderful knowledge supplied in that book, and in this book: *Pass-Keys to Alchemy*, and with this introduction.

PASS-KEY.

FIRST TREATISE

Chapter 1

Pass-Key Number One is an extract chosen from a lengthy poem on alchemy by Eireneus Philalethes entitled: *The Marrow of Alchemy*, and may be considered the most outstanding and informative treatise on the art ever revealed so openly.

When understood after explanation by the present author, the verses supplied here, will be simple to follow, but where there are problems that are bound to arise, which have been confused on purpose to mislead, they will later on, in this Pass-Key be clarified and amplified by what follows, by the comment of the present author, and are marked thus. (AU).

*The matter first which for our work we take,
is only gold, and with it mercury,
which we decock until neither will forsake,
the other, in which both do die,
and rot by putrefaction, and after that,
both are in glory regenerate.*

(AU) It is of the greatest importance to know that the art of alchemy is commenced by gold and mercury. Right at the beginning; however, the greatest stumbling block of all is placed in the path of the student, and this is the metal mercury. This is the bugbear in which countless searchers have lost their way, for right at the start, we are informed that common mercury is not used, in other words quicksilver is no use at all in producing the result that we hope for. Later on we will see that a different kind of mercury is an imperative ingredient, but it is not the common type and is not even mercury, but called mercury to mislead. In fact it is a liquid and from this rule countless researchers received the impression that there is only one mercury required in alchemy, and of what this consists is completely unknown. Throughout the ages, and right up to date; in despair, common mercury has been tried, in a thousand different ways, and has always proven to be a failure.

Researchers, in feeling they have been misled by the treatises, have always gone back in the hopes that notwithstanding the failures, somewhere in their experiments, they have been mistaken and this can be found at last to be true. This great faith in common mercury or the metallic kind, is on account of the fact that ordinary mercury will mix with most metals, base or precious, at ordinary room temperature, but on heating, quickly leaves them when and if a greater heat is applied. This makes quicksilver useless for our particular purpose, as stated in the third line of the above verse; where we are told, that mercury and the gold must ever more stay together in the working of our experiments. Another fact, we are informed in most alchemical treatises that mercury does not wet the hand, which does not apply to that mysterious mercury that is used in alchemy. Nevertheless, past experimenters of alchemy still come back to try the ordinary mercury, or quicksilver, and never believe that there might be two kinds of mercury, one of which is not mercury at all, and because this is another way of misleading those searchers who still persist not knowing there is another, which is falsely named mercury.

What is needed is a liquid which has been named in so many ways, including the metallic metal. In hundreds of different ways this mysterious liquid-mercury has been described but all adept books never mention its proper name.

We will mention some of the names for this liquid: water, philosophers mercury, metalline water, secret fire, and sophic fire. Many more names will be given as we proceed with this poem.

We will describe the nature of this sophic fire, so called, having the power to dissolve the strongest or hardest metals into water in a heat no more than a hot summer's day, at 120 degrees Fahrenheit, for instance. Gold, which would require 1000 centigrade degrees of heat to melt, and even iron melts quite easily, and there it is called by some adepts, our *secret fire* but is not a fire. It can do more, it can change them into a *black liquid live mud* in the short time of about forty two days, if left in a heat which must not fade out. And so this wrong name has bedeviled thousands of searchers throughout ages past and continues to do so up to the present day. A hint is given in the next verse, which will make plain that after all, only real mercury or quicksilver must be used, in addition to the *secret fire* which acts as a catalyst.

*For what in weight a metal equals not,
In flux will never enter it, how then,
Has nature her strict laws so forgotten,
to please the fancies of these dotting men,
the perfect metallurgist knows well.
Nought but metalline may with metals dwell.*

(AU) The last lines of the above verse makes plain that only metals can mix with metals. The name metalline will often be given to the water that is used, but here it applies to metals, as the next verse will show.

*True, all nature knows of water how to make,
a body metalline, when once the seed,
of metals it inhabiting, doth take
occasion to work. Yet it is decreed,
that nature herself throughout her total race,
shall be confined unto her proper place.*

(AU) The last two lines tells us, that metal mercury is indeed used, but only in conjunction with the *philosopher's mercury* which is the liquid *secret fire*. The above verse now introduces the water, which gives the secret that nature can make from metals, into a metalline kind, so as to work upon metals, but this must be prepared, before use, and produced by distilling a certain clear water from certain metals. One more secret comes revealed; that this water, which by the way is not water at all, will not finally become a metal, but must be used again and again as a catalyst to bring forward the work. This *secret fire* has therefore lasting properties.

*But when that gold with its own Metalline mercury is tempted
and within a fit glass closed, and in a due heat digested, bye and
bye it doth begin to act, for thus disposed, it is like a good seed
into good ground cast, which shall augment itself in kind at last.*

*As then each earth for each seed is not fit, so each metalline
water for our art, tis not to be desired. They who hit on our
true water have the hidden part of our rare stone, which if they
can espouse, and so with the sun digest, in its due house.*

*With a due fire, I may be bold to say, that they may go to the
Hesperian Tree, and pluck its apples. These are such as may,
advance corporal gold to such degree, that all metals which
imperfect are, it may enter, tinge, and fix to gold most rare.*

(AU). These last verses should now be self explanatory.

We now can go to investigate the great secret of the water; the water of our sea is of many more names: *our fire, burning water, the invisible fire, the mover, the first agent*, etc..

*But of this secret mercury; if you desire, the secret for to learn,
attend to me, for this is a water which yet is fire, which
conquers bodies from their degree, and makes them fly much
like a spirit pure, and this after fixing all flames to endure.*

*This water it doth flow from a fourfold spring, which is but
three, which two, which but one, is the only bath to bathe
our king, This is our maydew, this our flying stone; our bird of
Hermes in the mountains flying, and without voice or note is
always crying.*

(AU) Three more names for the *secret fire*, you will come across. The Student will guess what this water is, when he encounters them: *maydew*, *flying stone*, *the bird of Hermes*, and also the poet claims, it is always crying.

(AU) In the above verses, what follows may be described as the most important secret of the whole art of alchemy. When this is known and understood, the secret method of preparation for use will be simple and plain. The fourfold spring above is the water in which metals are soaking up the water, in a gentle heat, continuously sending up a vapor, which is the *secret fire*. When these metals are melted, what is left, after proper distillation is only one thing, as speaks the verse above. Then the metals and the water will result in one only thing, a black liquid in 50 days.

In the above poem, the *Bird of Hermes* and the *Flying Stone* obviously are the vapor, which while distilling, must not be allowed to disappear into the air and be lost. The vapor named thus is said to be *always crying* which is just another manner of speaking to hide revealing the fact of being distilled. The cooling vapor as it comes through the retort into the receiver comes along in a very clear shining water, which might be compared to tears. If these tears are allow to evaporate into the air, its usefulness would be wasted. In the work, this distillation must be repeated four times to enhance the strength it must gain to do its work.

For the researcher a new problem will now arise and here the artificer must learn which metal to take in hand for commencing the art of preparing the *secret fire* to enable the water to bring him results, and act that catalysis which will cause changes in other bodies, without itself changing or deteriorating.

*Tis Saturn's offspring who a well doth keep,
In which cause Mars to be drowned, then
Let Saturn behold his face in this well.
Which will seem fresh, and young and tender, when
the souls of both are both together blended,
for each by the other need to be amended.*

*Then behold, a star into this well shall fall,
and with its lustrous rays the earth shall shine,
Let Venus add her influence with all,
for she is nurse of this stone divine,
The bond of crystalline mercury.
This is the spring in which our sun must die.*

(AU) When this poem was written, metals had planetary names, Saturn was Lead, whose nature was dark and dirty; Mars was iron, magnetic, and not easy to overcome; Venus was copper; the Sun was gold, and the Moon was silver. In alchemical treatises, it was rarely indeed to find the metal Antimony mentioned; of crystalline texture, a beautiful shining effect given off. In the above poem, Saturn's offspring is mentioned, sometimes called Saturn's son; and in other books, Saturn's daughter. We may guess it meant that Antimony was an extract of lead. Artephius; however, writes, "Antimony is a mineral participating of Saturnine parts" and agrees with gold and gold is truly swallowed up by this antimonial *Argent Vive*, and *Argent Vive*, although meaning quicksilver", yet here is one more name for the *secret fire*, and is not mercury. Beware not to be misled when reading *argent vive*, and thinking this is common mercury.

*This is our Lunar Juice, this is our moon.
This is the Hesperian Garden, happy they,
who know it to prepare, for they very soon,
may climb the mountain tops where every day,
darkness may banish obscurity,
of which the art you shall hear bye and bye.*

(AU) Lunar juice is yet another name for the water, or the *sophic fire*. This is how the different masters of alchemy devised different names for that wonderful water which they found so important to hide.

*Take thou that substance which is Saturn's child;
This is the serpent which thou shalt see devour,
Cadmus and his companions, though defiled they be.
Yet thou shalt with a gentle shower,
wash off its blackness till a moon appear.
shining most bright. Know then the day is near.*

(AU) Here the water is called Saturn's child, which again is a liquid. It is well to introduce here a master of alchemy who lived a thousand years ago Artephus, in his *Secret Book*, was extolled by an alchemist many years later

who said, after many experiments; claimed the writer of the *Secret Book* as the most true, simple, and wonderful book that was ever written. In fact no alchemist could ever succeed without close study of Artephius, who wrote the truth so clearly and plainly. Artephius commences his treatise with the name of the metal Antimony and tells us it is a mineral participating of Saturnine parts. No other book has clarified this fact, and indeed, it is Saturn's offspring. Thus we have a sure start in alchemy. Add to this Antimony, Mars, and Venus, and the *secret fire*, and you shave the fourfold spring of Saturn's well.

There is an instruction here of which to be warned. It reads: "Wash off its blackness till a moon appear." This is a misleading advice and on no account should this be done, for this blackness will eventually turn into whiteness. If the truth be told, the advice should be: "When the water is all distilled off", pour back the clear water, and repeat a few times, so that the distilled water becomes more powerful to act its part. Each time the black matter may be left fairly firm and be stirred up with a firm wire, so that the water enters in. Another useful hint is that all metals used could be purchased in powder form to expedite the work, for in the times past, the grinding of them was a sore bugbear for the artificer.

One more word of advice. When preparing the philosophers mercury see that enough water is prepared. For all through the working, this metalline mercury will be required. The Stone can only be dry as a metal, when made. Alchemy is nature's work, and all things in nature need water and heat of different degrees, when being brought to birth.

(AU) In the last verse of the poem. The dictionary explains the word: defiled: *dirty, befouled, polluted, corrupted, unclean*. The words in the poem says: "Cadmus and his companions, though defiled they be." In other words, brought to a dirty blackness.

*This is the water shining very bright,
Mix this with Sol with due proportion, next
to learn the due heat fail not, then thy sight
shall teach the rest, the lion being vexed
shall make with the eagles a bloody fight,
and all shall end in perfect night.*

(AU) With all that has gone before you have now uncovered (x¹) a good deal of the secrets of alchemy, for this last verse above clearly informs the

¹x - red but the red color is only the metals when first-mixed and good away quickly.
(This was hand-written into the line and makes little sense as written.)

searcher that having prepared the water, he may now mix it with the gold in due proportion.

*Take then our mercury (which is our moon),
 .And it espouse with the terrestrial Sun,
 Thus man and wife are joined, and to them soon
 add the reviving spirit; this when done,
 a noble game you soon shall espy, because
 you have attended natures noble laws.*

*Of the red man one, of the white wife three,
 take thou, and mix which is good proportion.
 Then of the water, four parts let there be,
 This mixture is our lead, which unto motion
 will be moved by a most gentle heat,
 Which must increased be until it sweat.*

(AU) The Red man, of course is gold, and the white wife is the clear white water, the secret fire, (x¹) and soon add a little more of the metalline mercury, and later a little more, and this may only be learned by slow careful experiment.

*But, Ho beware impatience do not cause thee,
 Through itch of mind, for to behold,
 thy work in this way transgress natures laws:
 For no man sooner errs through heat and cold,
 than he who, through impatience of mind,
 than he who, through impatience of mind,
 cannot expect its time that he should find.*

*Move not thy glass, nor open, else thou wilt
 endanger, nay, destroy thy work beside
 increase not thy fire rashly, less that spilt
 thy work thou see, there is nothing all that tide
 that this thy work doth stand, so much of fear,
 as too much fire, one hour will cost thee dear.*

¹x = _____ and from the three metals.