

**Liquor alchahest, or A discourse of that immortal dissolvent of Paracelsus & Helmont : It being one of those two wonders of art and nature, which radically dissolves all animals, vegetables, and minerals into their principles, without being in the least alter'd, either in weight or activity, after a thousand dissolutions, etc / Published by J.A. pyrophilus.**

### **Contributors**

Starkey, George, 1627-1665  
J. A., Pyrophilus

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Wellcome Collection  
183 Euston Road  
London NW1 2BE UK  
T +44 (0)20 7611 8722  
E [library@wellcomecollection.org](mailto:library@wellcomecollection.org)  
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Astelle's Star  
Liquor Alkali

112







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This tract was  
written by George  
Hartley, and cited  
by ... Stoll —  
in the Preface, p. iv.



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Paracelsus  

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Liquor Alchahest,  
O R A  
DISCOURSE

Of that Immortal Dissolvent  
O F  
Paracelsus & Helmont.

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

Published by J. A. PYROPHILUS.

*Quicumq; ergo Medicinæ operam datis summo  
studio id adhiberi debetis ut Alchaest præ-  
parare discatis propter curationem multo-  
rum morborum qui ab Aesclepe orientibus  
Paracelsi Archidox lib de Viribus mem-  
brorum cap. 6. de Viribus Aactilis*

LONDON

Printed by T. R. & N. W. for W. Cademan at  
the Popes head in the lower walk of the  
St. Exchange. 1675

FI

*Handwritten signature*

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To the truly Honourable  
ROBERT BOYLE, Esq;

S I R,

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

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

Dedicatory. v

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

*vi* The Epistle

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

Dedictory. *vii*

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



viii The Epistle, &c.

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

Your Honours

Obliged Humble Servant

From the Golden  
Globe against  
Strand-Bridge.

J. ASTELL.

The



THE  
PREFACE.

**A**fter a long debate with my self, I found I was obliged to put forth this little Tractate, not only to show my justness to the Dead, but my desires of gratifying the living; for in an Age where-

v The Preface.

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

## The Preface.

72

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

xii The Preface.

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

The Preface. *xiii*

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

*xiv* The Preface.

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

The Preface. xv

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



xii The Preface.

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

The Preface. *401*

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

xviii The Preface.

be consider'd which have  
sprung from Chymistry.  
It being common in this  
latter Age, for many to  
cry up themselves for  
great Chymists, who  
(ignorantly decrying all  
others) have hardly  
known well the Names,  
(much less the uses of  
Chymical Vessels) these  
Men have had the im-  
pudence to impose on the  
World Trifles, for Uni-  
versal Remedies; many  
of

The Preface. *xix*

of which undiscreeetly  
administred, have truly  
cured all Diseases; by  
giving the unwary Pa-  
tients their Passports in-  
to another World. But  
I shall pass them over,  
as being unworthy my  
time to particularize  
their Cheats, which I  
have not patience to  
think of, nor can any  
true Son of Art consider  
without resentment, the  
abuses that are daily

77 The Preface.

committed by this Farrago of Impostors, that have been, and will ever be, a dishonour to the honest Professors of Pyrotechny. The only expedient in this Case, wherein the good of Mankind is concerned, the Lives of Persons being more to be valued, then all other worldly considerations, is this; for some well experienced Artists, to put to  
sale

The Preface. 442

sale to the World, such true Remedies, with their uses, as may be beneficial for the eradicating of Diseases, Medicines that have been known to be successful by reiterated experiments, and those duely made, not conjectural. By this means the honour of that most noble faculty of Physick will be recover'd and advanced, and the truth of

*Hii* The Preface.

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

The Preface. *xxiii*

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



*His* The Preface.

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

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

The Preface. *xyv*

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

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

xvii The Preface.

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

The Preface. *xxvii*

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

xviii The Preface.

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

space

The Preface. *xxix*

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space of two hours the  
Amalgame was dissolved  
into a Liquor, with as  
much ease as Sugar dis-  
solves in Water. This I  
did in the presence of two  
Friends, no mean Artists.  
Therefore not to be impo-  
sed upon, with which Me-  
dicine, my Menstruum be-  
ing separated from it, and  
further operated on, I cu-  
red deploracle Poxes,  
&c. I shall forbear to dis-  
course any further, what  
other

REV  
\*\*\* The Preface.

other mediocaments I have  
made by the help of good  
Dissolvents, resolving, if  
God spare me life, to put  
forth Pyrotechuy Tri-  
umphant, which the Au-  
thor, had he lived, inten-  
ded to do, which will be an  
Explanation of his Pyro-  
techny Asserted, and Ex-  
plication of the History of  
Nature, comprehended  
in those Subjects.

Liquor



## *Liquor Alchabest, &c.*



am come now  
to the discove-  
ry of the great  
Circulate, or  
immortal di-  
solvent of *Pa-  
racelsus*, and *Helmont*, not lay-  
ing here the foundation of its  
Use and Excellency, which I  
presume is sufficiently believ'd  
in the World already, who  
had rather now hear tidings  
how it may be attain'd, then  
be tantaliz'd with a large En-

B

comium



(2)

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

(3)

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

(4)

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

(5)

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

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(6)

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

(7)

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

B 4

by

(8)

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

(9)

and Urinous Salts, considering the words of *Helmont* : when (saith he) I distinguished between the  $\text{zies}$ , and the Salts and  $\Delta$ s of *Concretes*, by an analytical resolution of them, I wondred at the sluggish, inactive nature of the  $\text{zial}$  compared to the dignity and excellent activity of the other two principles ( to wit Sulphurous and Saline ) Moreover I found, saith he, those Salts more dull and languid, which partaked of the nature of  $\Delta$ , but of Acalizate Spirits, and those of Essential vegitable Sulphurs, he saith definitively, that their saline  
Acrid.



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

Mere-

Meretriciously addicted to  
 wed any subject, and by dis-  
 solution thereof, to be redu-  
 ced into a Coagulative vola-  
 tile Salt, as *Helmont* expressly  
 teacheth in his *Tract. de Feb.*  
 as also in his *Tract. de potest*  
*Medicam*, his words are these,  
*If*, saith he, you cannot attain  
 to the Arcanum of our Fire,  
 learn (as a succedaneum there-  
 to ) to make *Alcalyes volatile*,  
 and with their Spirits perform  
 your dissolutions ; which, al-  
 though they leave their dissol-  
 ved Bodies ( when digested in  
 our Stomacks ) yet have they  
 by their Dissolution of, and Co-  
 agulation upon them, borrowed  
 so

so much of their virtue, as by  
 it to be able to overcome most  
 Diseases. And in another  
 place he saith, If Spirit of  
 Salt of Tartar dissolve Quick-  
 Silver, Silver, Unicornes  
 Horn, Crabs Eyes, or any other  
 simple; it will cure (not only  
 all Feavours) but most Di-  
 seases indifferently. And with-  
 out making distinction; not  
 that I expect the Quick-silver,  
 Silver, &c. should pass with  
 the Spirit into the Veins; but  
 it is sufficient that the Alca-  
 lizate Spirit is by means of  
 these Bodies, reduced into the  
 nature of a Volatile and Co-  
 agulable Salt; and in the  
 Sto-

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

ted; except they be made  
 volatile, and then I was sen-  
 sible that they re-assumed Bal-  
 samick seminal Vertues, and  
 the radical principles of these  
 concretes (by whose volatile:  
 As they were revived and  
 made volatile.) But adds, I  
 ' was sensible how easily these  
 ' volatile Alcalyes are trans-  
 ' mured into new and various  
 ' forms, since they unite most  
 ' readily to any Bodyes, and  
 ' wed therewith: acting ac-  
 ' cording to the native dispo-  
 ' sition of the Bodyes, to  
 ' which they are thus conjun-  
 ' ctively associated. By these  
 testimonyes of this noble and  
 most

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

Urine are, how sordid and contemptible a thing soever it seem and appear to be. Therefore in his *Tract.* concerning the six digestions in man, he useth this expression concerning the Salt of Mans Urine, that in the whole systeme of the Universe it had not its fellow or peere. Neither Sea nor Fountain Salt, Salt *Peter* or *Gemme*; In a word, not any natural Salt whatsoever, nor yet the Salt of the Urine of Beasts, was comparable to it. The same he affirms in his *Tract de Lith.* And instances in the Urine of a Horse, which he found far  
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to fall short of the dignity of  
 Mans Urine, not having in it,  
 or by any preparation, yield-  
 ing that noble Spirit, which in  
 Mans Urine was to be found,  
 which Coagulated Spirit of  
<sup>Wine</sup> Urine in an instant, not into  
 a fixed body, but an Ætheri<sup>al</sup>~~al~~  
 subtle, spiritual Salt, then  
 which nature hath not a more  
 spiritual penetrative Creature;  
 of the Salt of Urine he before  
 said, That he knew not if or  
 no the whole World afforded  
 any thing of a more subtle  
 nature: comparing which with  
 that Paragraph concerning the  
 immortal dissolvent in his  
*Tract. de Medicam potest*: he  
 C calls



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

were

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

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

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

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

(23)

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

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Larva,

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

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



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

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

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

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

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

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

So

So then this is the original  
 and production of *Sal Armo-*  
*niack* the most subtle acute pe-  
 netrative Urinous Spirit, meet-  
 ing with an acid Corrosive ;  
<sup>+ seeks</sup> this ~~seeks~~ ( by a furious af-  
 fault, to destroy that ; which  
 to prevent, the Urinous Spi-  
 rit, counterfeits a Body by a  
*spontaneous* Coagulation, which  
 ( as more permanent ) it op-  
 poseth to the fury of the Cor-  
 rosive spiritual Acidity. In-  
 to this Body the *Lunar Blas*  
 concentrateates, and joins it  
 self, dwelling in it invisibly,  
 yet acting visibly.

The

The acid Spirit, fretting it  
 self in vain upon this wonder-  
 ful body, receiving a deter-  
 mination from its Cold *Lunar*  
*Blas*, ends in the total extin-  
 ction of its saline seminal vir-  
 tue, and that which in other  
 actings, receives from various  
 bodies, various coagulations,  
 into divers forms of Salts fix-  
 ed from this counterfeit body  
 ( guarded by a *Lunar Blas*  
 ( or influence ) receives its  
 final destruction, and becomes  
 insipid ) Elemental water ;  
 thus that the Spirit through  
 its own activity is exantlated  
 ( by a frustaneous acting on  
 this larvated body ) is from  
 it



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

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

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

condensibile, not Corrosive, yet the most sharp and perpetual Corrosive: A choice Medicine, cleansing and purifying Nature, yet the destroyer and conquerour of Bodies. But vinous Spirits are actually and actively coagulated by Spirit of Urine, and it self is actually con-coagulated with them, of which coagulation *Helmont* gives not an unlike *Elogium*, to that of the Immortal Liquor it self; namely, That it is not made by a bare association of parts, but a marrying of each to other in the bond of indissolveable unity, a production

of a new Ens, which is a neutral, most subtle, spiritual body, distinct from either parent. Here is a spiritual body arising from two, yet without any diversity of ferment, for a vinous Spirit is intimate, and centrally one with the Spirit of Mans Urine, by virtue and efficacy of which, it coagulates Spirit of Wine, and is coagulated it self, which cannot happen to any Urinous Spirit, unless by the influential power of a vinous; which is the only coagulable object (primarily) of Spirit of Urine. With which, if it meet with any other vo-

latile Spirit, essentially united,  
 it coagulates it self therewith,  
 so the Oils of Spices, and o-  
 doriferous Vegetables, being  
 first intimately associated to  
 a Urinous Spirit, are with it  
 coagulated together into one  
 spiritual body by rectifi'd Spi-  
 rit of Urine; and truly, upon  
 serious consideration, the uni-  
 versality of the nature and  
 energy of Urine in its Spirit,  
 cannot sufficiently be admir'd.  
 For (mediately at the least)  
 there is nothing in the whole  
 universe (except the central  
 heart of  $\varphi$ , and one thing  
 which alone is its compere, the  
 one destroying it, the other  
 un-

(39)

untoucht by its activity )  
which is not either by it trans-  
muted into its own nature, or  
else absolutely destroy'd, and  
reduced into clear and ele-  
mental water.

For demonstrating this, it  
will not be amiss to take an  
exact survey, at least briefly  
of all <sup>+</sup>~~sublimary~~ Concrete  
Bodies. In the Mineral King-  
dom, the central heart of  $\varphi$ ,  
(as was abovesaid) excepted,  
all Sulphurs, mettaline and  
mineral, yea even of  $\odot$ ,  $\mathbb{C}$ ,  
and  $\varphi$  themselves, are by re-  
iterate cohobations, turned  
into saline Liquors, or Spirits,  
and they at last return to in-

*Sublu-  
-nary*

D 4

lipid

fipid elemental Water; so all  
 Stones not calcinable by this  
 fire of Hell, are made into  
 Salts, which by oft circula-  
 ting or cohobating with this  
 Liquor, are volatiz'd, and by  
 addition return at last into  
 Water. All calcinable stones  
 and shells, yield an Alcaly,  
 which being by essential Oyls  
 volatized, unite with rectifi'd  
 Spirit of Wine, and are con-  
 coagulated by an Urinous  
 Spirit; which subtle Coagu-  
 lum, being by a convenient  
 acidity made into a more abi-  
 ding bodily Salt, and subli-  
 med, whatever will not for-  
 mally abide therewith, is se-  
 parated

parated straightway in form  
 of an *Heterogeneous* Liquor,  
 and by an easie art is robb'd  
 of its seminal Crasis, and re-  
 turns to insipid water. All  
 Animals, their Flesh, Bloud,  
 and Bones, besides a Mercu-  
 rial Liquor ( which is soon  
 turn'd to elementary water )  
 give a fat Sulphur, and an  
 urinary Salt, if not by imme-  
 diate distillation, yet by a pre-  
 vious maceration by ferment  
 and putrifaction. The *Caput*  
*Mort* becomes by the cohoba-  
 tion of our Circulated Salt, a  
 mere Salt, and at last becomes  
 Water, as all Earths, Stones,  
 or the like, the Urinary Salts  
 being



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

The Urine of all Creatures giving a Spirit, is by an acidity made a tractable body  
of

(43)

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

ers,

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

fide the central Nut of  $\frac{8}{4}$  ) is  
 either fixt or volatile, the fixt,  
 either saline or not, what is  
 not saline, by art is made so,  
 and both ( by art and pains )  
 become volatile ; and being  
 volatized, are soon reduced  
 to Elemental Water, robb'd  
 of all seminal virtue ; fixt  
 Alcalyes are volatized, mar-  
 ryed with vinous Spirits ; and  
 coagulable ( together with  
 them ) by means of Urinous :  
 Oyles become Salts Volatile,  
 and so commiscible with Spi-  
 rits of Wine, and so trans-  
 mutable by Urinous : Vinous  
 Spirits are most universal, all  
 Herbs, Roots, Barks, Fruits,  
 Honey,

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

(47)

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

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

The



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

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



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

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

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

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

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

(55)

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

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

FINIS.



ERRATA.

PAGE 4. r. in the Microcosme, p. 9. r. Sul-  
phureous, *idem* p. 10. p. 17. for Urine r:  
Wine, *idem* for Ætherical r. Ætherial, p. 19. for  
even r. sver, p. 20. for the r. he, p. 32. for saeks  
r. seeks, p. 39. for sublimary r. sublunary, p. 43.  
for Alcalid r. Alcaly.

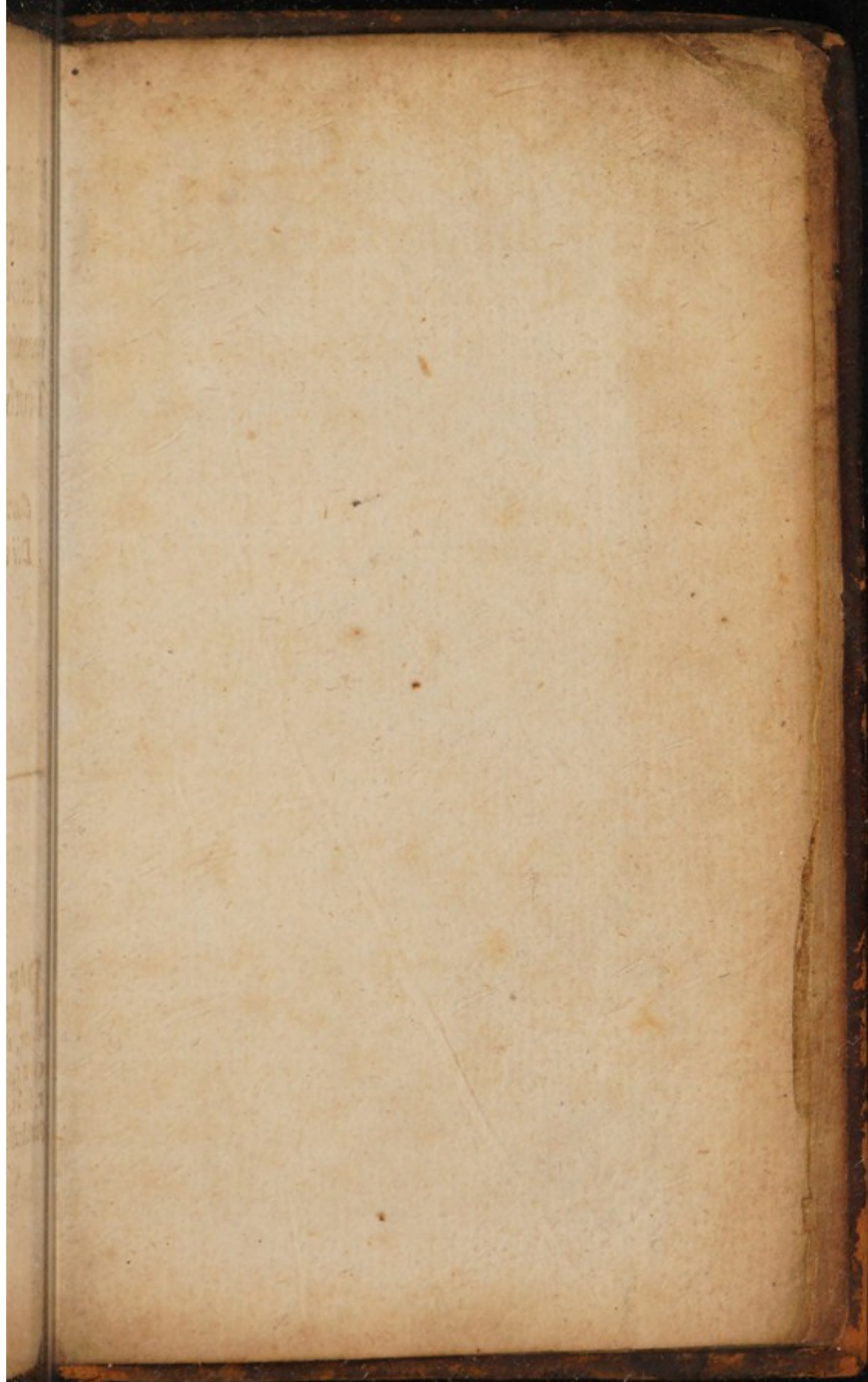
This teaching who is the giver  
of every perfect gift; to whose  
I therefore leave the honor  
and teacher after  
Truth.

Carbones enim aque vitæ  
Dicitur scribitur venant vitæ.

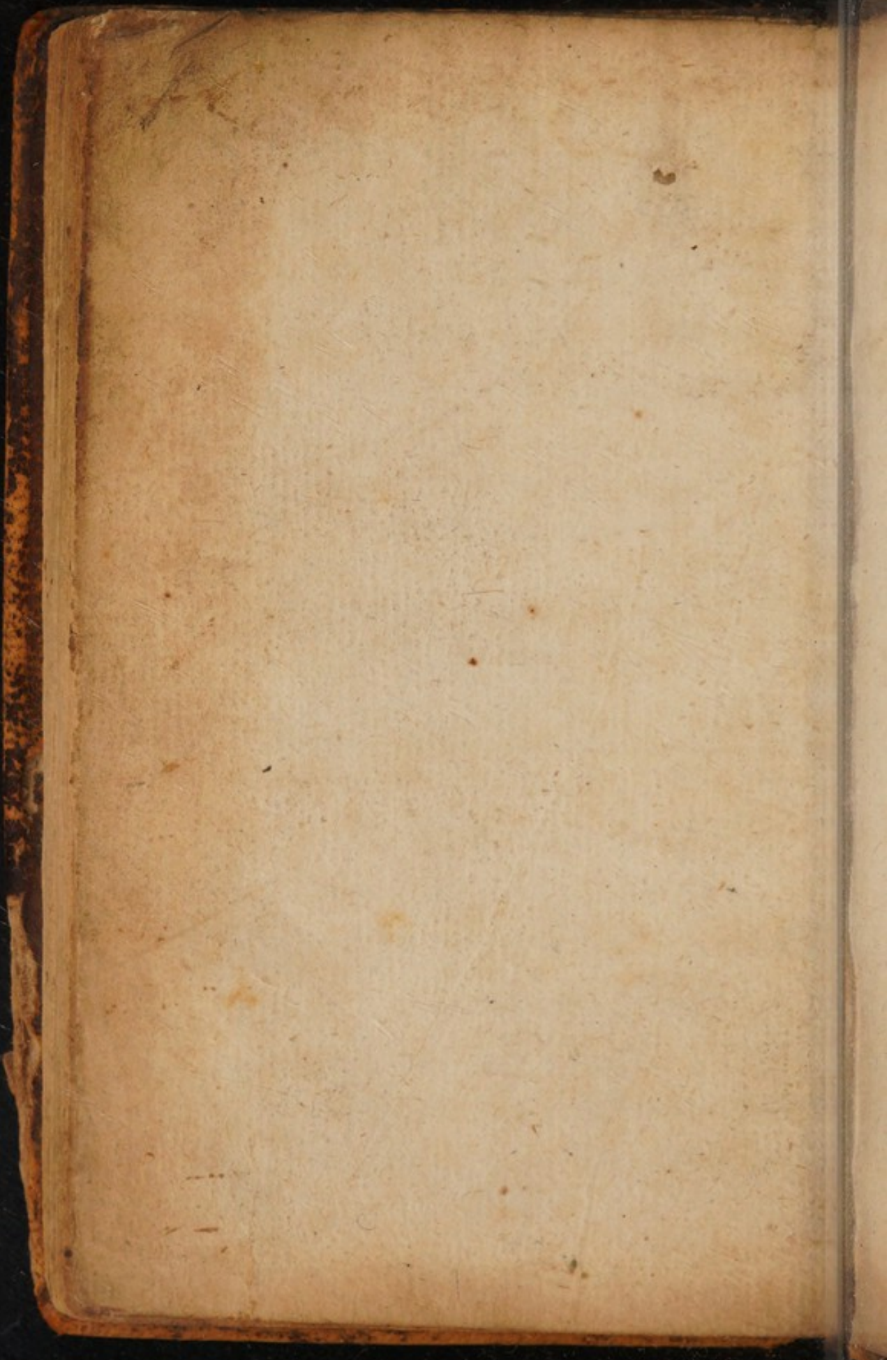
FINIS

ERRATA

Page 4. r. in the Microcosme p. 2. r. 2nd  
phurcus, v. 10. p. 17. for Wine r.  
fac, v. 10. for Ethical r. Althial, p. 19. for  
v. 11. r. 1. p. 20. for the r. he. p. 22. for lack  
r. lack. p. 23. for primary r. primary, p. 43.  
coral r. Alcaj.







20

A.C.  
342

