



# **A TREATISE OF THE THREE PRINCIPLES OF METALS**

**JOHN RUDOLPH GLAUBER**

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OF THE THREE PRINCIPLES  
OF METALS**

**BY  
JOHN RUDOLPH GLAUBER**

A Treatise of the Three Principles of Metals by John Rudolph Glauber.

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Of Sulphur

Of Mercury

Of The Salt























































































































is already known: Otherwise, it will be impossible, from Fables, to extract the sufficient knowledge thereof. It is GOD only, that gives light to understand abstruse things; namely, to those, who fear, love and adore him: More of which, you may find among pious Heathens, than among the Slandrous Malignant, false, Christians of this time.

This Fable of OVID, I explained before some of my intimate Friends; and besides, before them shewed the Impregnation of DANAE, BY JUPITERS GOLDEN SHOWER: Yet they gave no credit to this Demonstration, because the thing seemed so vile. Would you hear it? I set a narrow—mouthed Glass Body, with a flat bottom, upon a Table, and from above through the small mouth, I poured DANAE, KING OF ACRISIUS his beautiful Daughter, into the Glass or Tower, then, by the Counsel and help of JOVE, I formed a Golden Shower, which (through the Roof, that is, through the small mouth of the Glass) I instilled down, into the Bosom of the aforesaid DANAE, which she spontaneously received, and was thereby impregnated, and quickly brought forth her Son PERSEUS; who afterward, carried upon the winged Horse PEGASUS, suddenly helped the fair ANDROMEDA, and, freeing her from the Jaws of the Sea Monster, took her to Wife. Afterward, he slew the strong and unconquered GORGONS, and got the Golden Gardens\* (\*Gold Bearing). If any one looks upon this Fable, with the right Eye of his understanding, he will find, that OVID hath so clearly and perspicuously described our HERCULES, or Philosophers KEY OF KEYS; that every one, having knowledge of our Work, in reading this must necessarily be amazed, to see the whole Art so evidently detected, and as it were exposed to sight. But its being discerned and understood by so few, must be ascribed to the defect of their internal Sight, and the darkness of their Sins, in which they have involved themselves, and are still resolved to abide in. Therefore GOD, according to his Justice, deservedly permits such Slaves of Avarice and Pride to stick in perpetual Blindness, to grope for, and in vain seek, the way of escaping those Evils. For here, the hard is Softened, the soft is Hardened, the fixed Volatilized, the Volatile fixed, the Bitter Corrosive dulcified, but the sweet Converted into a Key, opening all compact Enclosures. More touching so great a Mystery, I shall not at this time relate. But, to whomsoever GOD shall grant this principal Universal Key, he may, according to his Hearts desire, go

whither he will, nothing can be able to resist him: For which so great Benefit we owe thanks and Praise to the most wise GOD, for ever,

AMEN.

Also VIRGIL, in a few HEROICK WORDS, evidently enough describes the way of preparing our Red Oil of VITRIOL. Therefore I thought it worth while to insert his Words, also, that he, to whom GOD shall give the Blessing, may the better understand the occult meaning of the Poet.

*Consider first, what here is to be done.*

*A Golden Branch, with Leaves of Gold thereon,*

*Upon a Tree concealed groweth.*

*This To the infernal JUNO sacred is:*

*But the whole Grove, with dismal shades of Night,*

*Obscure and keep the same from Humane sight.*

*And till some one shall take down from the Tree*

*This GOLDEN BRANCH, there can no Entrance be*

*Into Earths Caverns. BEAUTEOUS PROSERPINE*

*Ordained hath, that this rare Gift divine*

*Shall brought be unto her. No sooner is*

*The first BRANCH CROPT, but in the place of this*

*A Second Sprouts, and that most pure and fine,*

*As did the first, with GOLDEN LEAVES will shine.*

*Therefore first view it well; when rightly known*

*This BRANCH is unto Thee, then with thy own*

*Hand crop the same: For it will follow Thee,*

*If Thou by FATES for this Work chosen be.*

*If otherwise, no Humane violence,*

*Nor strength of Iron, force it can from thence.*

VIRGIL here calls VITRIOL, a concealed, that is, a shadowed Tree; adding, that by the help of PROSERPINA, PLUTO'S Wife, but one Branch can be cropped by him, whom Fortune shall favour; and that it is willing to be plucked off by any Skillful Man desirous of the same. Such a Branch is consecrated to JUNO, & etc. We know JUNO according to Poetical Fictions was the Wife and Sister of JUPITER, but PROSERPINA the Daughter of JUPITER and CERES, or (as some say) of ISIS, whom PLUTO the God of Hell stole away from her Parents and Married her. From all which it clearly appeareth, that this Golden Branch sprouting in the green Tree of VITRIOL, could not be cropped, or obtained without PROSERPINA'S help. Therefore if any one would crop such Golden Boughs from like shadowed Trees, he must learn to know PROSERPINA, and consult with her; because she only can profit him, and prevail with her Husband, to wax the more hot in his infernal Sweating stove, that thence into another place may ascend a Spirit or Oil of a Blood—Red Colour.

But this is to be considered accurately, lest this Work, like many other of our Undertakings, be frustrated. Therefore GOD is to be prayed to for his Blessing: For if the Benediction of GOD be not present, all endeavour will be in vain; as I have more than once experienced. Although I did demonstrate our helper PROSERPINA, to some of my loving Friends, and taught them how to obtain and rightly use her; yet they were all destitute of so good Fortune, as to elaborate it as it should be elaborated: Yet at length more accurately hitting the Mark, their work succeeded happily twice or thrice, but never afterward.

From which, being so evident, it is plain enough, that such ARCANUM'S are so preserved by the All-seeing Eye of the Divine Providence, as it is never permitted to all Operators promiscuously, that every one of them should attain to the highest Science, and thenceforth the Good given to perniciously abused. Wherefore, although one Man communicate any famous Secret to another; yet, if GOD be not favourable, he can never prepare the same, but shall lose his Labour and Charges, spend his time

unprofitably, and instead of a Golden Harvest, reap nothing but Trouble and Grief.

Hence they drew their Original, who writ of the Secret ripening Fire. OUR FIRE, BEFORE COAGULATION, ALWAYS BURNS IN OUR GLASS, BUT EXTERNALLY NOT. It is sufficiently manifest, that Philosophers, by their SECRET FIRE, understood Oil of VITRIOL; and that their Fire, is only Fire before Coagulation; after that, no more so, but a sweet Ripening Stone. Therefore they add, that before Coagulation it is Fire, but after Coagulation no so. Aptly with this agrees that Writing of ancient Philosophers. VISITABIS INTERIORA TERRAE, RECTIFICANDO INVENIES OCCULTUM LAPIDEM VERAM MEDICINAM. To which Monument of ancient Philosophers, we may fitly subjoin this sutable Poesie, making for our present Purpose, and expressing the same in few Words.

*Dissolve the Fixt, and make the Fixed fly,*

*The Flying fix, and then live happily.*

In these few Words are compendiously contained, all whatsoever I have largely written in this Treatise.

Moreover, our Salt of Philosophers, besides its being a MEDICINE, and fit for Transmutation of Metals, is also endued with other famous Virtues, of which at this time I cannot forbear to write. Philosophers have written, that their Key of Keys doth indifferently open all closed Bodies, and that it is endued with a Virtue, breaking most hard and Adamantine Stones, and taking from them, their inclosed Treasure; for acquiring which, there is nothing at all in the whole Nature of things given, except this our Key, by help of which the most firmly locked Inclosure may be unlocked. As for Example. A GRANATE is a Stone of so great hardness, as although it may easily be reduced to Powder, yet it can never be corroded even by the sharpest AQUA FORTIS, nor dissolved, nor can it be Anatomized. Wherefore, although these Corrosives, vulgarly known, prevail not against this excellent Stone, (which visibly in it self contains a noble Tincture of Gold, and also is not a little impregnated with invisible Corporeal Gold, as plainly appears by its weight: For it is much more ponderous than all other precious Stones, or the more vile small Stones) but are judged as unprofitable for this kind of Labour; yet

our SWEET SALT possesseth so potent a Faculty, as it can easily open the same and take from it all its Treasure; in so much, as if there were but this only use of it, (and no other like, better or more excellent were known) it would abundantly satisfie every honest Man, to live amply therewith, and to maintain his Family with great Tranquility.

**Behold I present to you, yet another Royal Experiment, which I have not long since effected, by the help of our Red Stone, in the following manner.**

One day I cast our Red Stone upon Gold, in Flux, only for a Tryal, whether by the help of that, the Gold would be tinged with an higher Colour; because I found, that Silver had took a yellow Colour from the same, But after I had poured out the Mixture, I found what was contrary to my Hope. For it was so far from exalting my Gold in Colour, as on the contrary, it took from the same almost all its Colour, so as it was white like Silver. At first, I was not a little troubled, that, contrary to my Expectation, I should work so unhappily. But returning to my self, I begun to think, whether this my Red Stone (being, perhaps made of Steel) was not that CHALYBS, (or Steel) which SENDIVOGIUS so highly extolled in his Writings, and said, it could extract from Gold its Tincture. But since, by reason of other Business intervening, I had no leisure to proceed further in the Work begun, I was Constrained to leave the whole for some higher Experience to another time. Yet I cannot but wonder, that our Key of Keys should so readily unlock every Closure of Gold, and be able to spoil it of its Royal Soul: Whereas otherwise, Gold according to the Sayings of all Philosophers, (as in very deed is true) and according to the common Opinion of all other Men, experienced in Chymical Labours, is accounted to consist of such Homogeneal parts, as are difficultly separable. If the most wise GOD prolong my Life; and also grant Time and Opportunity of making further Tryal, I will spare no Labour, or Cost to find out that ARCANUM, until by the gracious help of GOD'S assistance, I shall become the Master of that Art of Arts. For now unto me the Gate of the Royal Closet is opened (would not be envied for what I now say) by our HERCULEAN Key in such a manner, as, I doubt not, but in a short time (unless the supream Deity, which I have no cause to fear, notably resist me) to obtain the Kings Crown made of a Carbuncle, and be able to distribute the same among the needy, to relieve their necessity. To which my hope, let

the most wise GOD give a Blessing, so, as the Event may answer my Desires, AMEN.

Moreover, Philosophers say, that whosoever obtains their Stone, can so qualifie Glass, as, if it fall, it shall not break, but be found lying unbroke, like Metal. Which indeed I have often read, but could never believe it was so to be understood according to the Letter. Yet after GOD, by his Grace, had conferred on Me our Wonderful Salt, for Curiosity Sake, I could not forbear to make an Experiment, to know, whether what was written thereof was consentaneous to Truth. Therefore, I took a little broken Glass, melted it in a Crucible, and then cast upon it only a very little of our Salt, which it continually took in, and thence received a white Colour. I poured out the Mixture, and trying, whether it had passed into another than its first Nature, I found my Glass had received a new Disposition, and became flexible like hardened Steel Wire, and after flexion came to its first form: But after many bendings, to and again, it at length broke. Whence I learned, that it was no Fable, but plainly possible by Art to prepare Glass so, as it may be no less flexible, like Metal, than it is transparent. But since I have not had Opportunity to make further Tryal, and cannot yet absolutely profess my self an Artist in that kind of Work; yet, I can say, that what others have affirmed thereof, is not estranged from Verity, Therefore I must wait, till time (with the favour of GOD) give me further Experience thereof.

Also, touching the Stone it self, Philosophers write, that it qualifies its Possessors so, with Lightness and Cheerfulness, that it can, like a Bird, fly up on high from the ground; which is a thing so much repugnant to Nature, as no Credit can be given to it, unless it be interpreted Hieroglyphically, Allegorically or Enigmanically. But that it greatly exhilarates him, who by the benefit thereof can effect the aforesaid Wonders, it is very easie to be believed. For in my self I have found the like Exhilaration, when I have, with these my Eyes, made certain very great Proofs and Experiments by the help of that. When I lay, for four years, Continually sick, and during that time, exercised my mind with various Speculations, making some Proofs, I at length found the Truth, and understood that this wonderful Salt, being tryed upon Metals and Stones, did most exactly agree with the Philosophers Description of it: Then, I say, my whole Nature, because of that, was

astonished, and daily so notably reduced to a better Constitution, as I can never sufficiently admire the Grace of GOD, and return due Praises to him for so great Gifts. For I, who by reason of my Sickness, could never rise out of Bed before Noon, could afterward rise betimes in the Morning, and go into my Laboratory. Also for a long time before, I could digest neither Flesh nor Fish, but was constrained to live with Bread and Wine only; yet now (thanks be to GOD) I am able to eat some small Portion of Flesh and Fish, together with other Meats. Likewise for above a whole Year, through weakness of Body, I could scarcely write a Line or two, so as in two Years space I committed nothing to the Press: But now, GOD, the Giver of all good Gifts, hath made my hands so ready for Motion, as I sing to him incessant Praises. Without that new refreshing of Strength, this present Treatise could never have been published. And this so great Good befel me from no other Cause, than from GOD, and this precious Stone.

Therefore, whosoever is desirous to partake of this great Blessing of GOD, let him not come to Me, unto whom is given no leave to Communicate; but let him come to the Love of GOD, and draw that laudable Good from him, as from the most limpid and living Fountain: Because, it is to be found with him only, not with Men. If a Man humble in Heart, and void of Hypocrisie, hearing this, will follow my Counsel, he may perhaps find a prosperous Event according to his Wish: If otherwise, adverse and contrary. For GOD is not wont to gracefully to regard the words of the deceitful, but the Hearts of candid Men.

Many other such things might be produced, touching our Tinging Stone: But no necessity persuades to expend time thereabout. Enough is spoken. For Whose Eyes soever GOD shall open, he will on every side see so many things sufficient for him, as not to need any further information. All things are clear to the clear—sighted, which appear dark to the Blind. GOD only is the Light, and all, who are near to GOD, are by him so illuminated, as they can see. But the more remote any Man is from GOD, the nearer will he be to the contrary of Light, which is Darkness. Therefore, whosoever desires to be illuminated with the brightness of Divine Light, must fly from Darkness, which is to be shunned. For Darkness and Light are inconsistent in one and the same Subject; which is a thing accurately to be observed by every Reader.

### **A Corollary.**

We have, in this little Treatise taught, that the Salt of Metals is prepared of VITRIOL, and that there is a difference to be observed, Viz. this, Common Oil of VITRIOL doth indeed suffer it self to be Coagulated into a sweet Salt or Stone, wherewith (particularly) vulgar Metals are amended, and Tinctures extracted from Gems, although it wants a tinging Virtue: But Metals may also be tinged by the Coagulated Red Oil.

We likewise shewed, that you cannot get this Red Oil, without the help of that Goddess PROSERPINA. Yet by the way, it is to be noted; that the aforesaid PROSERPINA is no other than a white Sulphureous Salt, which added to the VITRIOL causeth the Tinctures of VITRIOL to ascend in Distillation. That, after it shall be duly Coagulated into a Stone not Corrosive, manifests such Effects, as we have ascribed to it. I also thought good to advise, that our Oil of VITRIOL in its Preparation requires great Care and Industry, that the Tincture may be made Rich enough: For otherwise, it discovers but little Virtue in Transmutation.

Also you shall never get so great a quantity of that Red Oil, as will satisfie the Common sort of covetous Men: Because that comes not till at last, after all the White is ascended. But he, that can get a large quantity of the White, will not trouble himself to get the Red: Because the White also, by the help of PROSERPINA, may be converted into Red. Which if it were not so, the Saying of VIRGIL could scarcely be found true, viz. that when the hand is readily to be cut off, not one Branch only, but many other, If Fortune shall so far favour any Artist.

Therefore, I forbear to write more at this time. Let him, who cannot content himself with these here written, search the Monuments of Philosophers, writing, that there is such an Art, by the benefit of which, with one only Pound of Coals, a whole Pound of Oil of VITRIOL may be distilled. Yet such an Artifice must not so soon be spread among the People.

To whom GOD reveals the same, he may prepare it, according to his own desire; if it be otherwise, let him comfort himself with this Meditation of Patience, viz. that he was not worthy of so great Gifts.



With these, Reader, I bid you Farewell, and commend to you the Protection  
of GOD.

The End.

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