

Nitrogeno

INTERNATIONAL REVIEW OF OPERATIVE ALCHEMY
AUTUMN EQUINOX 2016

#03

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MAKING GOLD!

HOW THEY MADE GOLD

Alchemists were really able to produce gold. Here are their stories and those of modern scientific researchers who have obtained the same result: researches, evidences and (true) procedures to make gold.



Fontana *Editore*

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DISCLAIMER

The implementation of any experiment described in these pages is the responsibility of those who perform it. An introductory training to the theory and the chemical laboratory is absolutely recommended. You need to take a course before attempting to do any of the experiments.

When using any substance or chemical reagent, remember to always read the warnings and the technical specifications to understand the hazards and the necessary precautions and, in your first trials, use only small quantities; this has always been adhered to carefully over the centuries. Always wear the appropriate protections. Be sure to inquire about the laws governing a laboratory and the use of chemicals in your region. It is crucial to accurately track the dates of any readings or discussions on the subject before embarking on experiments in a laboratory, either chemical or alchemical.

It is important to consult a doctor before taking what you have prepared, and do not arbitrarily replace or supplement therapies that are prescribed by your doctor. Children should never perform any of what is written here.

Any actions, substances, or tools suggested here must be managed by the reader and audience under their own advice, noting that any personal growth tools require listening to self, self-awareness and being responsible, particularly before using anything for one's welfare or healing. Those who read this review, site, or forum will inevitably accept these warnings and all that they imply, freeing all responsibility of the writer, of all the columnists and the publisher.

EDITORIAL

By Leonardo Anfoli - Edited by Pier Fabrizio Piola

To create Gold through Alchemy is just like free climbing a very steep cliff without any safety lock, a situation where the handholds are few, tilted and small.

Nevertheless, we can make Gold, absolutely.

But, first of all, we have to keep in mind that the “handholds” are really a few. This is mainly due to the fact that expectations grow great and most people might be tempted to believe they have found a wondrous shortcut to get easily rich without any effort. But such a belief just tantamounts to say that Alchemy is something that can be separated from life - or we should say, in a better way, “separated from karma” – as a form of knowledge that is capable to stand out on its own, unconnected to all that inner and outer universal algebra, to stand isolated outside of the whole hologram of synchronicity that allows us to be successful (or not) in whatever we pursue.

Well, such a belief couldn't be more far away from the truth. In fact Alchemy doesn't stand out of the game, because Alchemy is THE game.

Definitely, again, one can create Gold through Alchemy, and for some people the task would prove to be quite an easy one, but just as long as ...

- The person has no vile, material interest in making it;
- The person has no the material need to do it;
- The person has a true desire to make alchemical gold in order to help others, also keeping in mind that people are always capable of “helping themselves”, something that has to be kept in mind and that provides us the refined skill of a real helper.

Alchemy is NOT chemistry. Fulcanelli made it clear for our benefit when he stated in his own words:

“Here is the secret of Alchemy: there is a way to manipulate Matter and Energy such that eventually is generated what a modern scientist would call a Force Field. This Field is active on Matter and as well on the Observer and by doing so the Field will position this particular individual a privileged position in relation to the rest of the Universe. From this position the Observer gains access to all the dimensions of reality normally hidden by time and space and by energy and matter. This is what we, alchemists, call the Great Work.”

The “handholds” are tilted, because the alchemical instructions have to be fully understood, both in their symbolic meaning and also in a practical and functional way.

For instance when the ancient authors wrote the instruction “coobate”, the operating practi-

tioner must know all its implications:

1) distill, and 2) throw again on the sediments (caput), and 3) distill again, and how many times repeat this stage... and 4) this will depend from several factors, because you are bound to obtain whatever... 5) whatever will be mentioned in the next phase... 6) obviously.

Obviously?

It is no really obvious, I think. Many readers and members of various forums dealing with Alchemy keep on sending posts always asking the same questions. The same happens when I read most of the e-mails sent to me on classic Alchemy topics. Why this apparently endless reiteration of the same questions?

In order to succeed, one must accept to fail, and to fail many times too. Because in order to truly succeed one has to learn, and Learning – since we here intend “learning” in the meaning which is typical of the metaphysical experiences rather than in its modern scientific acceptance – is a process that has to do with situations such as facing the frustration, or rather living with it, may be also for quite some time, until a divine crack opens and one can finally move into a new level of perception, realize a new completeness and reach a new achievement. Eureka.

True science is research, and research never stops; otherwise what we call science would become only a scholastic reference to dated principles, or a compulsive and inexhaustible need to formulate definitive explanations, based on a ultimate general theory, turning a blind eye to everything that might appear to be inconsistent with it.

That is why in this issue we quote Bruner:

“Now obviously, research on anything will yield findings that mirror its procedures for observing or measuring. Science always invents a conforming reality in just that way. When we` confirm `our theory by `observations`, we devise procedures that will favor the theory`s plausibility.”

The awareness of the inherent fallacy of any description was the reason behind the alchemists` choice to abstain from formulating general theories. Then is easy to realize that it was Lavoisier and other “chemists” who attributed the “Phlogiston” theory to the Alchemists, since the alchemists would have never be so vague to formulate “A Theory”.

Actually “phlogiston” was only an observation formulated to satisfy the needs of an immediate practice, and not at all a sort of “prehistoric attempt” to describe the dizzying heights of thermodynamics. Why an alchemist would be interested in creating such abstract theories?

Paracelsus is notorious for several contradictory statements, creating a sort of book of operational/perceptual principle; thinking within a real alchemical mindset they should not

be considered like a domino game, or like a series of dots waiting to be connected with a pen line. The principles of Paracelsus are symptoms of a discovery, are evocations of mental states, all of which apply both to the Being and to the transient becoming, and at the same time relating to laboratory works, intended from a wider and deeper perception.

Finally we have stated that the “handholds” are small; this limit depends on the fact that a really effective instruction it is indeed quite a rare find, the same a good recipe that makes sense.

The world seems to be populated by “clumsy and inattentive scribes”, people quoting other people, continuing in bequeathing to the next generations all kinds of inaccuracies and typos.

In this sense the first chemists were meritorious in trying to make some viable order, and we are not only talking of the likes of Lemery and Dalton; Boyle too tried to do the same, but he eventually appeared to the new science theologians to be too much a “scepticus”, and almost “a witch doctor” to persuade them.

Having said and illustrated all the above we can now return to the initial question: why should we make Gold?

The Alchemists know that the Gold that you can “make” is not yours to keep, since it belongs to the poor, to the sick, to the needs for development of human culture and civilization. This Gold belongs to the Spirit, too, but to the extent of how much one is able to use it to the benefit of those who deserve it.

The ethics of the alchemists are very practical ones, not moralistic:

1. To Live an Awakened Life is much more important than to live a Long Life.
2. To Live in the Joy of the Spirit tantamounts to be the richest person on Earth.
3. To remember that when you meet an alchemist full of joy and affection you might understand that your search is finally over and that in such a person you have found a brother or a sister.

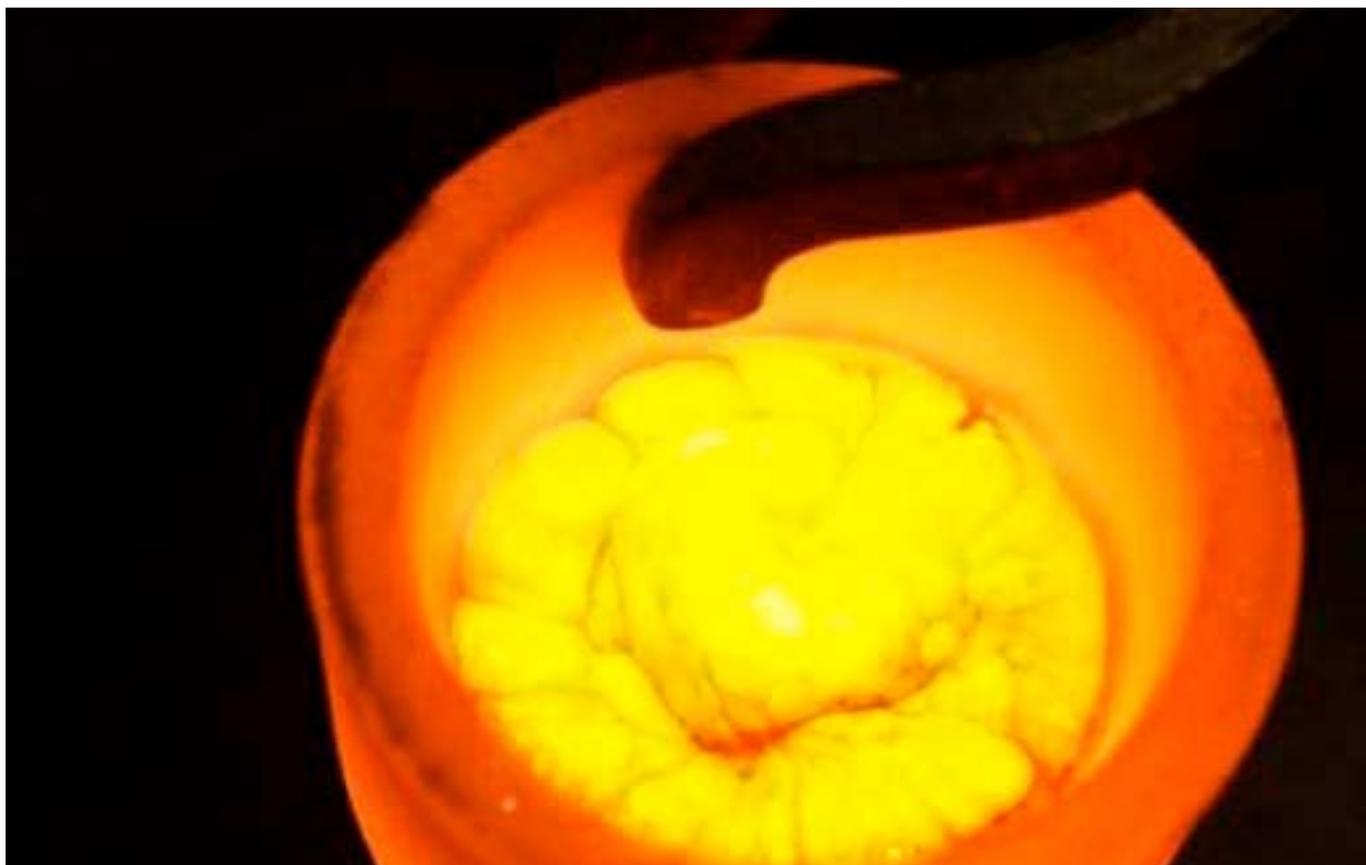
That is the reason why the alchemists of the past, even the multi-billionaire, choosed to live in normal houses and used for themselves just that much that was needed to keep them going in their profession or trade.

Flamel was a scribe, Lefebre and Starkey were pharmacists, De Sangro was a nobleman, Fioravanti and Falloppio were anatomists and physicians and Gualdi was an entrepreneur in the mining trade.

Federico Gualdi showed on several occasions that he could spend at will any amount of money, yet one could find him every day walking down the streets of Venice bargaining on batches of minerals with casters, goldsmiths, pharmacists, builders and tradesmen. And when they asked him why was he still working, his answer was: *“Why you’re asking me? What else should I do?”*.

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ON MAKING GOLD TODAY

By Janet Sambucetti and Leonardo Anfolsi

I - On making gold yesterday

Tradition Ethics History

Just a few words about the glorious past of Alchemy.

It is essential not to fall into the incorrect idea of believing that alchemy only means “*to make gold*”, as we have already explained in the editorial, and we invite everyone to read it because it contains all the ethics of the science/art in just a few sentences. Every form, sector or level of knowledge involves an unavoidable responsibility, even if we do not know or notice it.

Suffice it to say that the alchemists of the past were not attracted by gold but by Art. *Ars Gratia Artis*¹. Making gold to them was a demonstration of an intellectual refinement, both operational and spiritual.

The ethics of the true, ancient alchemists forced them to use gold produced in the laboratory for the benefit of the sick and the poor, and, for themselves, only to finance the start of a trade or a profession.



But it goes without saying that modern alchemy critics are fond of the image of the alchemist, disheveled, filthy, obsessed by gold; this is the typical image for all alchemists. So much so that, as we have already repeated, many alchemists such as Newton, Boyle, Malpighi, and Falloppio are still being defined in extremely convoluted ways – such as neoteric iatrochemist for Malpighi! - in order not to call them alchemists.

By the way, many of those disheveled alchemists who actually were feverishly seeking the Philosopher's Stone, discovered and invented many new substances, instruments and medicines. However, until the seventeenth century, the professional figure of the alchemist could not always be precisely defined, as long as kings, nobles, princes, universities and hospitals did not have a need for a qualified pharmacist. This has been particularly crucial in Germany, bringing its influence throughout Europe.

It should be added that, thanks to universities, sometimes the alchemist was both a physician and a pharmacist and even an astrologer, as Paracelsus, who studied astrology in Ferrara, suggested. In other cases the alchemist offered his services to the court of a king, sometimes rising to administrator of the botanical garden and the pharmacy of the king. When he was less able or fortunate, the alchemist could be hired by a noble lover of science perhaps as tutor to his heirs, and in some cases was shared between many nobles, as it was for Fioravanti and Borri.

We also present the case in the third issue of the Philosophical Transactions, born from the dream of the German Londoner scholar, Hartlib. From this juncture, a young king, Charles II, as an act of restoration of the monarchy, began to sponsor the projects of Hartlib and later alchemists with big names such as Newton and Boyle, founders of the Royal Society.

We will truly see how these two researchers were ungrateful apprentices of George Starkey,

a young and timid Calvinist pastor, a native of Bermuda and a naturalized American, who ended up in London, where he became famous in the Hartlib circle for his alchemist abilities, and as an iatrochemist and furnace manufacturer.

Now we come to understand real alchemy in terms of initiation or, at least, esoterically or even in a speculative sense, thus finishing our excursus on the alchemy of the past in the West.

A word that remained well-known in Europe and has continued to fascinate America was Rosa+Croce.

A foolish plot-mania has linked this historical reality with the Illuminati of Bavaria and mixed as many groups as possible, even with individuals (such as Pike and Mazzini), inventing impossible soups in which either the Rosicrucians or the Masons, or Jesuits or whoever would be - just pick one - were Communists, Nazis, homosexuals, homophobics, perverts or moralists, then of course aliens or elohims, because faithful people don't study history or, if they do, they don't have a clue of what is going on out there in the big world but like to be opinionated.

The historical reality is more simple and easily delineated in a nutshell. Valentin Andreae, a German Protestant pastor whose mother was an alchemist, assisted by Tobias Adami made a manifesto intended to intrigue Europe. In the manifesto, he stated that a group of Masters were hiding among ordinary people carrying wonderful discoveries that could transform the world into a paradise. This paradise included Parnassus², then Cristianopoli and then la Città del Sole, the Sun City.

Meanwhile many Europeans were now disinterested in the various, quarrelsome fideistic religions, guided by their heads as well as by their hearts, sought precisely what the two friends were trying to propose; nonetheless Andreae and Adami were dragged to court and were accused of having created a sinister secret organization, when in fact, they told them that it was just a joke, a "*ludibrium Rosicrucianum*".

They fared well actually but were not very dignified despite all the posthumous prophetic esoteric inventions about Christian Rosenkreutz et cetera, but most came to recognize in the name "*Rosa+Croce*" a quantity of contents connecting everything with a new way of conceiving the world, which was what Paracelsus had set out to do: the creation of a new Europe based on knowledge and the exchange of experiences.

Thus organizations sprang up everywhere devoted to self-knowledge, or reintegration, or regeneration (palingenesis), which led to several similar or closely-related names to that of the Rosicrucians. Historically, the name "*Rosicrucians*" was coined for these organizations and for those more close to us, the "*neo-Rosicrucians*".

So if someone tells you that "*I'm a Rosa+croce (rose+cross)*" treat him with fraternal

acquiescence because if he/she is a madcap or, may be, has survived for about three and a half centuries.

Yet we are still debating whether this reality was born in Italy at the Gonzaga court, one of the Medici, being taken from the preaching of Giordano Bruno, who had a large following in England, or in a group of German philosophers.

Then came Freemasonry, as a large container of virtual initiatory principles, showing the degree of Rosicrucian Prince, both in the Scottish Rite and in the various Egyptians Rites; then there were masonic orders considered as direct emanations of the various ancient Rosicrucian fellowships.

What has all this to do with alchemy?

Some of Rosicrucian groups had already established initiatory schools during the seventeenth and eighteenth centuries, in which the RANKS maximum division concerned Ergon and Parergon³, where what is essential, the ergon, was the meditation and prayer to merge with the absolute, while the ergon approach was the alchemy. We can add that some read the word “rose” as dew and the word “cross” as crucible, which could actually fit.

We still have the text, almost complete, of the group rituals but also of laboratory practices, where it is specified that success in the Philosopher’s Stone quest was regarded as an excellent start for the final phase of absorption into the Divine Reality. In the first phase, these classes were taught in the laboratory through a path that worked on vitriol.

Since we talked about it, a question may arise: What was the historical connection between the discipline of alchemy and Freemasonry?

Building an inner temple may have an affinity with the alchemical laboratory? Somebody answers yes.

As we have said, several Rosicrucian groups also had a ritual; so it became easy for many authors to bring alchemy to Masonic symbolism; the Tschudy Baron, Oswald Wirth, Grillot De Givry, are the best known names of those who approached these two forms of symbolism and in some ways gathered them together.

To conclude this excursus on making gold in antiquity, we can add that, under the law, the alchemist has almost always been sentenced to death, considered a fraud by the state, and therefore making gold has always had a bad reputation. For what we know only three alchemists received some kind of reward or approval from the people of their time and they were the Parisians, Nicolas and Pernelle Flamel, and the Polish Sędziwój - better known as Sendivogius. All the other researchers, unless they were under the patronage of princes, nobles or universities, had been, until the eighteenth century at least, misunderstood.

Moreover alchemical gold, once realized, if it is not prepared with precision, has a dry and a warmer radiance that make it easily recognizable since it has a unique purity.

If the readers are really interested in alchemical transmutations throughout history, just sincerely searching, they will realize that history is full of them.

Those interested will find more historical information in future editions of NitroGeno, in which we will write about the Roman Emperor, Diocletian, and his dispute with Egypt, who paid taxes with alchemical gold, and we will write of Cleopatra⁴ that dissolved a large pearl in a glass of “vinegar” in just a few seconds, then drank the liquid. In our advertisement-video for this issue of NitroGeno, we have included the case of Baron Von Reussestein who helped the Holy Roman Emperor Ferdinando III’s, producing enough gold to win the Thirty Years War against the Swedish front. It was a typical example of a perfect collaboration between an alchemist and a monarch; the first did not want to become emperor and the second did not want to invade every country on the planet, so they both did well for what was their responsibility.

These stories, which have the same credibility and sources as all other historical facts, do not leave any doubt in the reader?

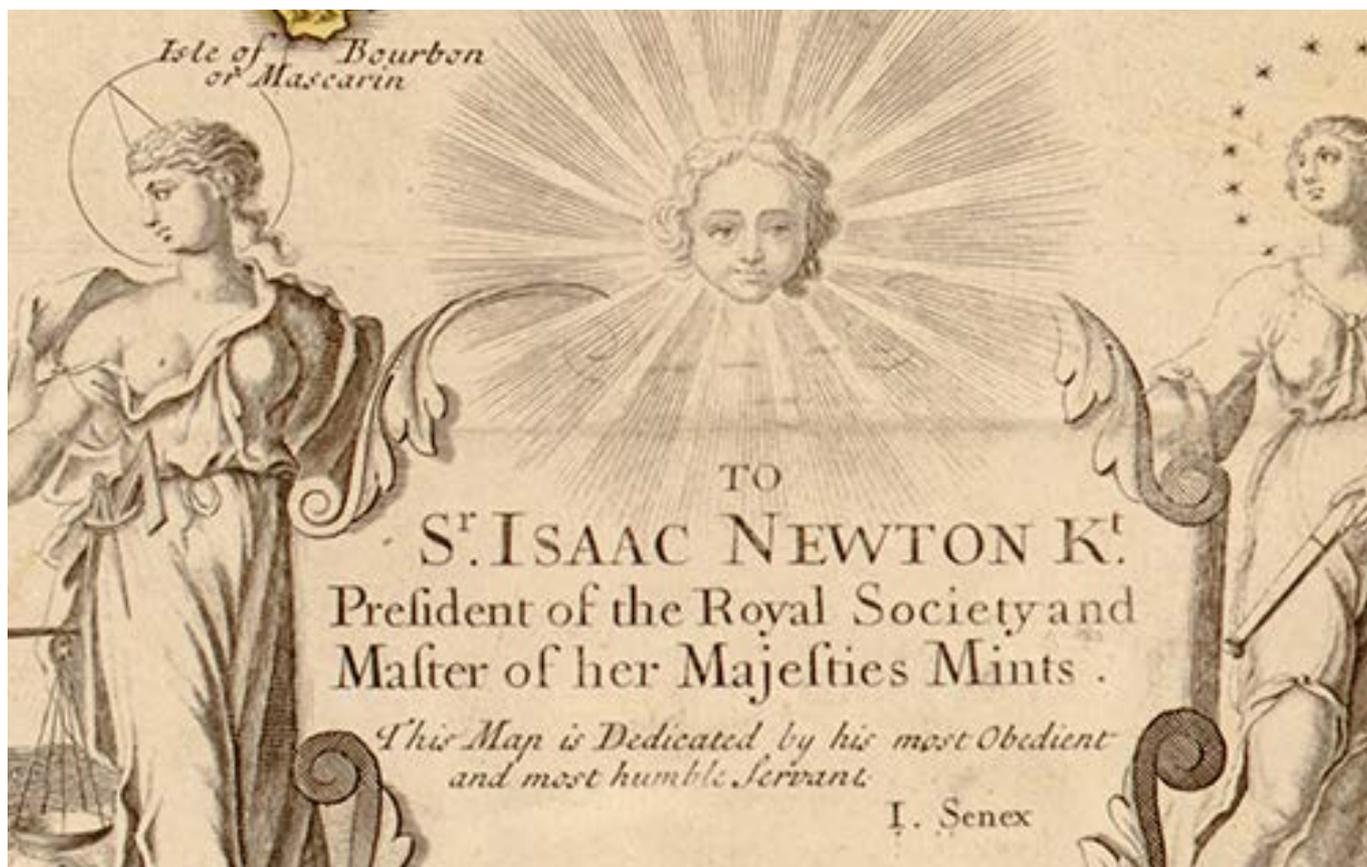
I’m sure that there could be a doubt even in a practicing alchemist, if teams of expert chemists try their best to make gold, and finally they succeed in producing real gold - without adding it during the process or playing other tricks - but not in enough quantity to pay for all the expenses that the process requires.

So, maybe, again, the wise Fulcanelli’s statement makes sense:

“Here is the secret of Alchemy: there is a way to manipulate Matter and Energy such that eventually is generated what a modern scientist would call a Force Field. This Field is active on Matter and as well on the Observer and by doing so the Field will position this particular individual a privileged position in relation to the rest of the Universe. From this position the Observer gains access to all the dimensions of reality normally hidden by time and space and by energy and matter. This is what we, alchemists, call the Great Work.”

Note:

1. *Art for art’s sake.*
2. *These mythical place names are derived from Traiano Boccalini, from Andreae himself and then by Friar Tommaso Campanella who donated to the two friends the manuscript of “The City of the Sun”, which was first published in Germany by Adami.*
3. *Ergon means “doing” or “the real thing” - in this case the essential fact of contemplation - and Parergon or Parerga “accessory” which in this case means the material operation, or thus the laboratory practice.*
4. *This is Cleopatra who is the fifth Cleopatra of the Egyptian dynasty of Tolom*



PHILOSOPHICAL TRANSACTIONS III

As we had explained in the previous issues of NitroGeno, the Philosophical Transactions is a review published since the XVII century that stands at the very beginning of the foundation of the Royal Society, starting with the first scientific and humanistic annotations of Samuel Hartlib. In those times there was not any prudery about the argument, so that in the Philosophical Transactions we can find a certain quantity of alchemical pages where Newton, Boyle, Oughtred and other alchemists published their insight, researches and, in this case, annotations.

THE MULTIPLE LIFE OF MR. OUGHTRED

By Leonardo Anfolsi

Here is more about Alchemy on the Philosophical Transactions of the Royal Society. NitroGeno presents you an introduction to William Oughtred RSS written by John Aubrey (1626 - 1695) and Some Practical Observations on May Dew from the Philosophical Transactions of the Royal Society (British Museum MSS. Sloane 698.)

A diary and practice given by Mr. Oughtred to Mr. Thomas Henshaw, from whose MSS. I copied it. June 6th. 1668.

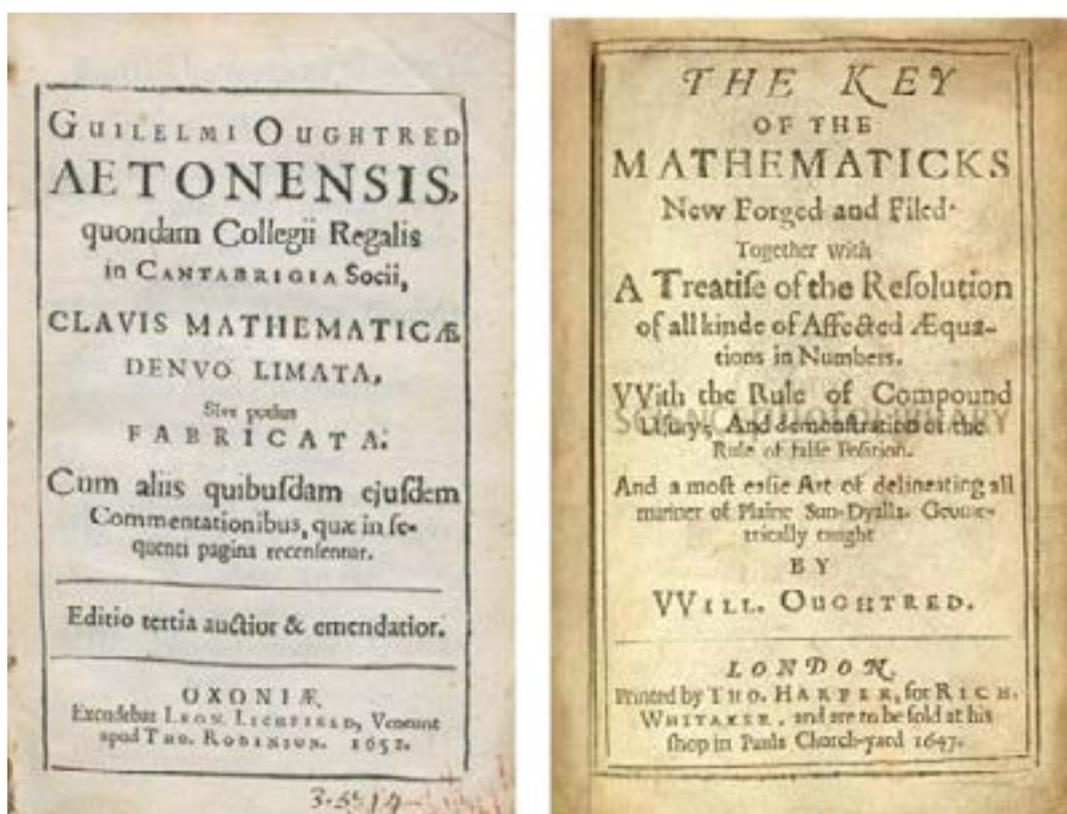


First of all, to introduce the theme I want to quote Wikipedia because it seems to me peculiar the way in which alchemy, astrology and, therefore, W. Oughtred are considered in this note, even considering the final result of these lines; so, yes, the man actually was interested in such matters but, to know it for sure, we have to loom together echoes of facts, gossip and literary quotes. So, what about Philosophical Transactions, where the matter is black on white?

“Oughtred had an interest in alchemy and astrology. The testimony for his occult activities is quite slender, but there has been an accretion to his reputation based on his contemporaries. According to John Aubrey, he was not entirely sceptical about astrology. William Lilly, an eminent astrologer, claimed in his autobiography to have intervened on behalf of Oughtred to prevent his ejection by Parliament in 1646. In fact Oughtred was protected at this time by Bulstrode Whitelocke. Aubrey states that (despite their political differences) he was also defended by Sir Richard Onslow. Elias Ashmole was (according to Aubrey) a neighbour in Surrey, though Ashmole’s estates acquired by marriage were over the county line in Berkshire; and Oughtred’s name has been mentioned in purported histories of early freemasonry, a suggestion that Oughtred was present at Ashmole’s 1646 initiation going back to Thomas De Quincey. It was used by George Wharton in publishing The Cabal of the Twelve Houses astrological by Morinus (Jean-Baptiste Morin) in 1659.”

John Aubrey (1626 - 1695) made a collection of notes¹, anecdotes and gossip about his contemporaries which are gathered together under the title Brief Lives. He was friendly with many of the English scientists of the day including many of the earliest members of the Royal Society.

I’m sorry for the ancient English, but I think that is part of the picture, to give the right flavor and sense to this rare and useful document.



John Aubrey's notes

Mr Oughtred: Mr Sloper tells me that his father was butler of Eton College: he remembers him, a very old man. William Oughtred: see Henry Coley's *Astrologie*. - A note from my honoured and learned friend Thomas Fludd esquire, who had been High Sheriff of Kent, to the effect that he was Mr Oughtred's acquaintance. He told me that Mr Oughtred confessed to him that he was not satisfied how it came about that one might foretell by the stars, but so it was that it fell out true as he did often by his experience find. Mr William Oughtred, BD, Cambridge, was born at Eton in Buckinghamshire near Windsor, 5 March 1574. His father taught to write at Eton, and was a scrivener, and understood common arithmetic, and 'twas no small help and furtherance to his son to be instructed in it when a schoolboy. His grandfather came from the north for killing a man. The last knight of the family was one Sir Jeffrey Oughtred. I think a Northumberland family (enquire).

He was chosen to be one of the King's Scholars at Eton College. He went to King's College in Cambridge at the age of 23, he wrote there his *Horologiographia Geometrica*, as appears by the title page. He was instituted and inducted into the rectory or parsonage of Albury in Surrey, worth £100s per annum; he was pastor of this place fifty years.

He married Miss Caryl (an ancient family in those parts) by whom he had nine sons (most lived to be men) and four daughters. None of his sons he could make scholars.

He was a little man, had black hair, and black eyes (with a great deal of spirit). His head was always working: he would draw lines and diagrams in the dust.

His oldest son Benjamin (who lives in the house with my cousin Boothby (who gives him his board and now an old man) he bound apprentice to a watchmaker; who did work pretty well, but his sight now fails for that fine work. He told me that his father did use to lie abed till eleven or twelve o'clock, with his doublet on, ever since he can remember. Studied late at night, went not to bed till eleven o'clock, had his tinder box by him, and on the top of his bedpost he had his inkhorn fixed. He slept but little. Sometimes he went not to bed in two or three nights, and would not come down to meals till he had found out what he sought.

He was more famous abroad for his learning, and more esteemed, than at home. Several great mathematicians came over into England on purpose to converse with him. His country neighbours (though they understood not his worth) knew that there must be extraordinary worth in him, that he was so visited by foreigners.

When Mr Seth Ward, MA, and Mr Charles Scarborough, MD, came (as in pilgrimage, to see him and admire him) -- they lay at the inn at Shere (the next parish) - Mr Oughtred had against their coming prepared a good dinner, and also he had dressed himself thus: an old red russet cloth cassock that had been black in days of yore, girt with an old leather girdle, an old fashioned russet hat, that had been a beaver [hat] in the days of Queen Elizabeth. When learned foreigners came and saw how privately he lived, they did admire and bless themselves, that a person of so much worth and learning should not be better provided for.

Seth Ward, MA, a fellow of Sidney Sussex College in Cambridge (now Bishop of Salisbury) came to him and lived with him half a year (and he would not take a farthing for his board) and learned all his mathematics of him. Sir Jonas Moore was with him a good while, and learned; he was but an ordinary accountant before Sir Charles Scarborough was his scholar; so Dr John Wallis was his scholar; so was Christopher Wren his scholar; so was Mr Smethwick, FRS. One Mr Austin (a most ingenious man) was his scholar, and studied so much that he became mad, fell a-laughing, and so died, to the great grief of the old gentleman. Mr Stokes, another scholar, fell mad, and dreamed that the good old gentleman came to him and gave him good advice, and so he recovered, and is still well. Mr Thomas Henshawe, FRS, was his scholar, then a young gentleman. But he did not so much like any, as those that tugged and took pains to work out, questions He taught all free. He could not endure to see a scholar write an ill hand; he taught them all at once to mend their handwriting Amongst others Mr T. Henshawe who when he came to him wrote a lamentable hand, he taught to write very well. He wrote a very elegant hand, and drew his schemes most neatly, as if they had been cut in copper. His father (no doubt) was an ingenious artist at the pen and taught him to write so well.

He was an astrologer, and very lucky in giving his judgements on nativities; he would say that he did not understand the reason why it should be so: but so it would, happen: he did believe some genius or spirit did. help. He has asserted the rational way of dividing the twelve houses according to the old way, which (the original) Elias Ashmole has of his own handwriting; which transcribe. Captain George Wharton has inserted it in his Almanac, 1658 or 1659 The country people did believe that he could conjure, and 'tis like enough that he

might be well enough contented to have them think so. I have seen some notes of his own handwriting on Cattan's Geomancy.



He has told Bishop Ward, and Mr Elias Ashmole (who was his neighbour) 'on this spot of ground' or 'leaning against this oak' or 'that ash, the solution of such or such a problem came into my head, as if infused by a divine genius, after I had thought on it without success for a year, two or three'. Ben Oughtred told me that he had heard his father say to Mr Allen (the famous mathematical instrument maker) in his shop, that he had found out the longitude; but I scarcely believe it.

Nicholas Mercator, of Holstein went to see him few years before he died. 'Twas about midsummer, and the weather was very hot, and the old gentleman had a good fire, and used Mr Mercator with much humanity (being exceedingly taken with his excellent mathematical wit) and one piece of his courtesy was to be mighty importunate with him to sit on his upper hand next the fire; he being cold (with age) thought Mercator had been so too.

He was a great lover of chemistry, which he studied before his son Ben can remember, and continued it, and told John Evelyn of Deptford, FRS, not above a year before he died, that if he were but five years (or three years) younger, he doubted not to find out the philosopher's stone.

He used to talk much of the maiden-earth for the philosopher's stone. It was made of the harshest clear water that he could get, which he let stand to putrify, and evaporated by simmering. Ben tended his furnaces. He has told me that his father would sometimes say that he could make the stone. Quicksilver refined and strained, and gold as it came natural over...

The old gentleman was a great lover of heraldry, and was well known with the heralds, at their office, who proved his descent.

Memorandum: he struck out above half of the grammar and wrote new instead. He taught a gentleman in half a year to understand Latin, at Mr Duncombe's, his parishioner. Ask his daughter Mrs Brookes at Oxford for it.



A new “calorimeter,” shown immersed in this water bath, provides the first inexpensive means of identifying the hallmark of cold fusion reactions: the production of excess heat.

THE AMERICAN CHEMICAL SOCIETY PRESS RELEASE ON COLD FUSION

‘Cold fusion’ moves closer to mainstream acceptance

By Melvin Miles

SAN FRANCISCO, March 21, 2010 - A potential new energy source so controversial that people once regarded it as junk science is moving closer to acceptance by the mainstream scientific community. That’s the conclusion of the organizer of one of the largest scientific sessions on the topic - “cold fusion” - being held here for the next two days in the Moscone Center during the 239th National Meeting of the American Chemical Society (ACS).

“Years ago, many scientists were afraid to speak about “cold fusion” to a mainstream audience,” said Jan Marwan, Ph.D., the internationally known expert who organized the symposium. Marwan heads the research firm, Dr. Marwan Chemie in Berlin, Germany. Entitled *“New Energy Technology,”* the symposium will include nearly 50 presentations describing the latest discoveries on the topic.

The presentations describe invention of an inexpensive new measuring device that could enable more labs to begin cold fusion research indications that cold fusion may occur naturally in certain bacteria progress toward a battery based on cold fusion and a range of other topics. Marwan noted that many of the presentations suggest that cold fusion is real, with a potential to contribute to energy supplies in the 21st Century.

“Now most of the scientists are no longer afraid and most of the cold fusion researchers are attracted to the ACS meeting,” Marwan said. *“I’ve also noticed that the field is gaining new researchers from universities that had previously not pursued cold fusion research. More and more people are becoming interested in it. There’s still some resistance to this field. But we just have to keep on as we have done so far, exploring cold fusion step by step, and that will make it a successful alternative energy source. With time and patience, I’m really optimistic we can do this!”*

The term “cold fusion” originated in 1989 when Martin Fleishmann and Stanley Pons claimed achieving nuclear fusion at room temperature with a simple, inexpensive tabletop device. That claim fomented an international sensation because nuclear fusion holds potential for providing the world with a virtually limitless new source of energy. Fuel for fusion comes from ordinary seawater, and estimates indicate that 1 gallon of seawater packs the energy equivalent of 16 gallons of gasoline at 100 percent efficiency for energy production. The claim also ignited scepticism, because conventional wisdom said that achieving fusion required multi-billion-dollar fusion reactors that operate at tens of millions of degrees Fahrenheit.

When other scientists could not reproduce the Pons-Fleishmann results, research on cold fusion fell into disrepute. Humiliated by the scientific establishment, their reputations ruined, Pons and Fleishmann closed their labs, fled the country, and dropped out of sight. The handful of scientists who continued research avoided the term “cold fusion.” Instead, they used the term “low energy nuclear reactions (LENR).” Research papers at the ACS symposium openly refer to “cold fusion” and some describe cold fusion as the “Fleishmann-Pons Effect” in honor of the pioneers, Marwan noted.

“The field is now experiencing a rebirth in research efforts and interest, with evidence suggesting that cold fusion may be a reality.” Marwan said. He noted, for instance, that the number of presentations on the topic at ACS National Meetings has quadrupled since 2007.

Among the reports scheduled for the symposium are:

Michael McKubre, Ph.D., of SRI International in Menlo Park, Calif., provides an overview of cold fusion research. McKubre will discuss current knowledge in the field and explain why some doubts exist in the broader scientific community. He will also discuss recent experimental work performed at SRI. McKubre will focus on fusion, heat production and nuclear products.

George Miley, Ph.D., reports on progress toward a new type of battery that works through

a new cold fusion process and has a longer life than conventional batteries. The battery consists of a special type of electrolytic cell that operates at low temperature. The process involves purposely creating defects in the metal electrode of the cell. Miley is a professor at the University of Illinois in Urbana and director of its Fusion Studies Lab.

Melvin Miles, Ph.D., describes development of the first inexpensive instrument for reliably identifying the hallmark of cold fusion reactions: Production of excess heat from tabletop fusion devices now in use. Current “calorimeters,” devices that measure excess heat, tend to be too complicated and inefficient for reliable use. The new calorimeter could boost the quality of research and open the field to scores of new scientists in university, government, and private labs, Miles suggests. He is with Dixie State College in St. George, Utah.

Vladimir Vysotskii, Ph.D., presents surprising experimental evidence that bacteria can undergo a type of cold fusion process and could be used to dispose of nuclear waste. He will describe studies of nuclear transmutation - the transformation of one element into another - of stable and radioactive isotopes in biological systems. Vysotskii is a scientist with Kiev National Shevchenko University in Kiev, Ukraine.

Tadahiko Mizuno, Ph.D., discusses an unconventional cold fusion device that uses phenanthrene, a substance found in coal and oil, as a reactant. He reports on excess heat production and gamma radiation production from the device. “Overall heat production exceeded any conceivable chemical reaction by two orders of magnitude,” Mizuno noted. He is with Hokkaido University in Japan, and wrote the book *Nuclear Transmutation: The Reality of Cold Fusion*.

Peter Hagelstein, Ph.D., describes new theoretical models to help explain excess heat production in cold fusion, one of the most controversial aspects of the field. He notes that in a nuclear reaction, one would expect that the energy produced would appear as kinetic energy in the products, but in the Fleischmann-Pons experiment there do not appear energetic particles in amounts consistent with the energy observed. His simple models help explain the observed energy changes, including the type and quantity of energy produced. Hagelstein is with the Massachusetts Institute of Technology.

Xing Zhong Li, Ph.D., presents research demonstrating that cold fusion can occur without the production of strong nuclear radiation. He is developing a cold fusion reactor that demonstrates this principle. Li is a scientist with Tsinghua University in Beijing, China.

The American Chemical Society is a nonprofit organization chartered by the U.S. Congress. With more than 161,000 members, ACS is the world’s largest scientific society and a global leader in providing access to chemistry-related research through its multiple databases, peer-reviewed journals and scientific conferences. Its main offices are in Washington, D.C., and Columbus, Ohio.

[Source](#)

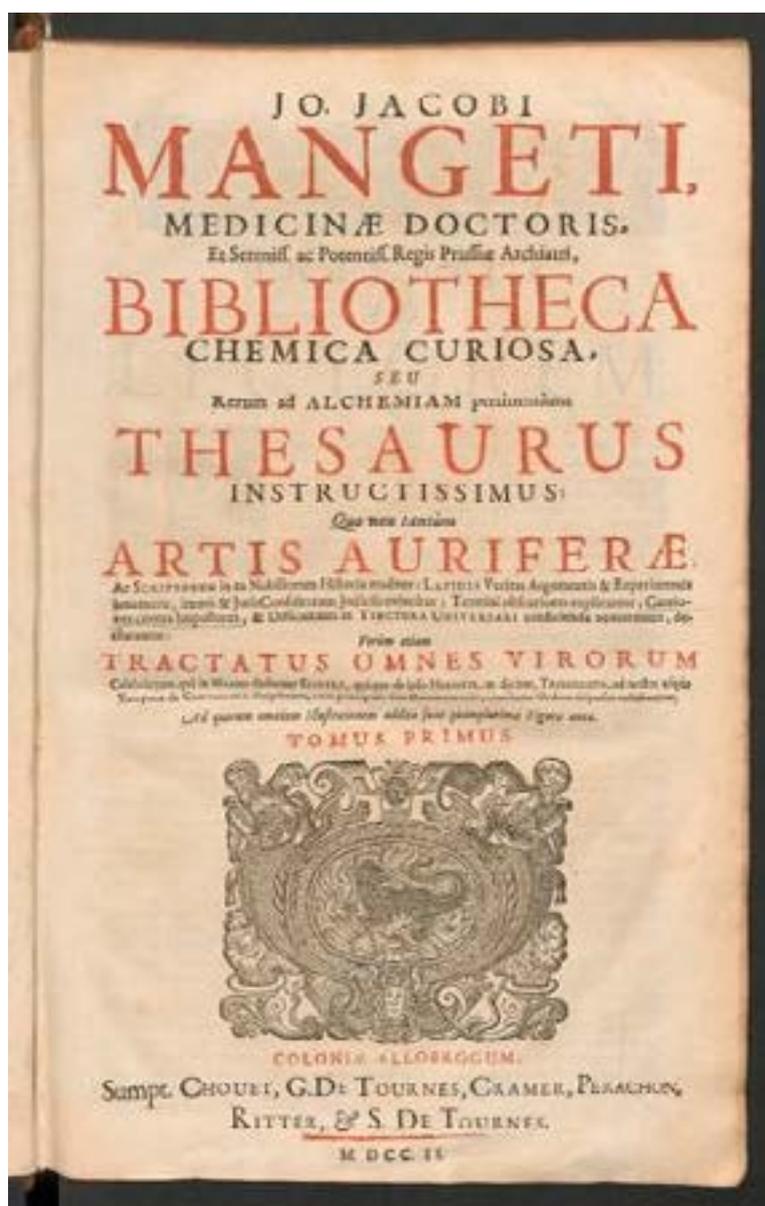
GIANNI FABBRI

“The Iconic Frontespice of the Muts Liber”

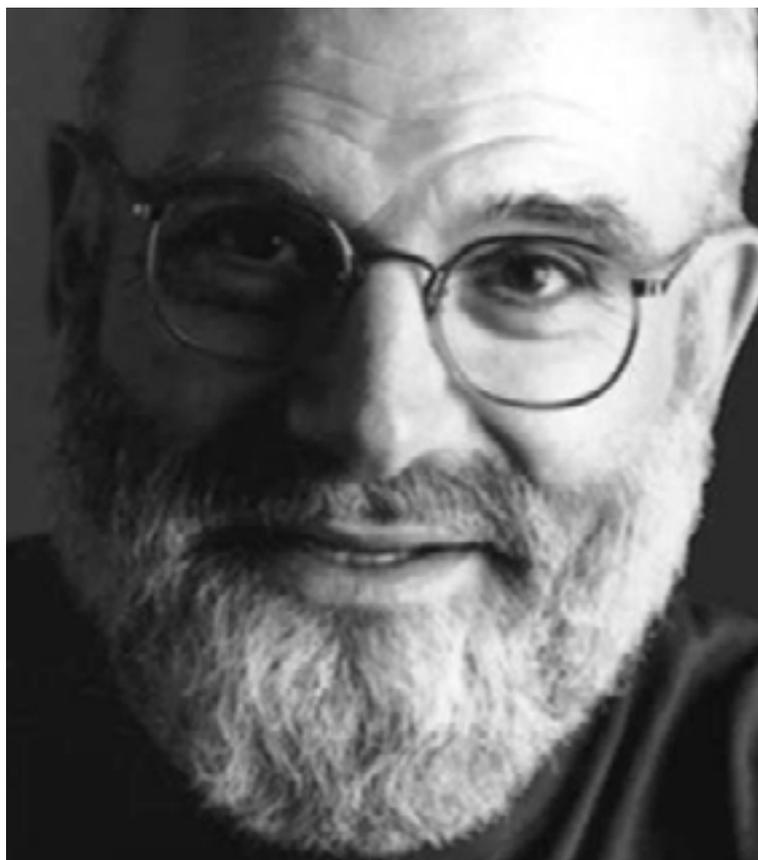


Gianni Fabbri, *“The Iconic Frontespice of the Muts Liber”*, a contemporary expression of an ancient traditional form. La Bottega di Hermes, Alchemical and Hermetic icons and visionary arts, Bologna, Italy.

This image has been taken by the *Mutus Liber* where the subtitle states: *Mutus liber, in quo tamen tota Philosophia hermetica, figuris hieroglyphicis depingitur, ter optimo maximo Deo misericordiae consecratus, solisque filiis artis dedicatus, auctore cuius nomen est Altus* [The Mute Book, in which the entire Hermetic Philosophy is represented in hieroglyphic figures, holy to three times the maximum great merciful God, and dedicated solely to the children of the Art, by an author whose name is Altus]. The text was published at first by Pierre Savouret, La Rochelle 1677, but this version is from *Bibliotheca Chemica Curiosa* by Manget, Geneva 1702.



Here is the frontispiece of the Mangeti's Bibliotheca Chemica Curiosa that contains the already described frontispiece, that has been here painted and colored with the appropriate colors.



OLIVER SACHS

(1933 – 2015)

British neurologist, naturalist and author.

Uncle Tungsten*

“Rutherford enlisted the help of the young chemist Frederick Soddy, and they were able to show that the “emanation” of thorium was in fact a material substance, a gas, which could be isolated. It could be liquified, almost as easy as chlorine, but it did not react with any chemical reagent; it was in fact just as inert as argon and the other newly discovered inert gases. At this point Soddy thought that the “emanation” of thorium might be argon, and he was (as he wrote later).

Overwhelmed with something greater than joy – I cannot very well express it – a kind of exaltation... I remember quite well standing there transfixed as though stunned by the colossal impact of the thing and blurring out – or so it seemed at the time, “Rutherford, this is transmutation: the thorium is disintegrating and transmutating itself into argon gas.” Rutherford’s reply was typically aware of more practical implications: “For Mike’s sake, Soddy, don’t call it transmutation. They’ll have our heads off as alchemists.”

* Uncle Tungsten: Memories of a Chemical Boyhood (2001) ISBN 0-375-40448-1

CREDITS

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