A

COMPENDIUM

OF

ALCHEMICAL Tracts

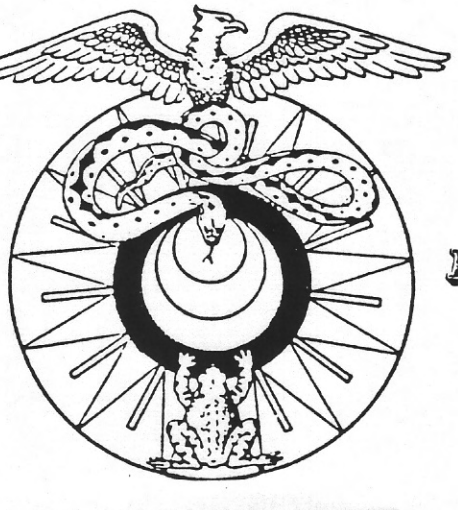
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and

TRANSLATED BY:

S.BACSTROM, M.D.

VOLUME II

EXTRACTS FROM: HOLLANDUS, BECHER, RHENANUS, MADASTHANUS, WILSON, FACHSEN AND DIGBY. TRACTS BY: VON REUSENSTEIN, CLERKE, CLAVEUS AND ON: PLATINA, MINERAL AN METALLIC PROCESSES, BISMUTH, LAPIS DE TRIBUS , ELIXIR, ETC. ETC.



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It is highly approrpiate to acknowledge the many persons who have either materially or philosophically contributed to the present effort and future ones. For some this might well be the first indication that they are considered as members of R.A.M.S. or that such a group even exists! While the list is long, it includes: C. Collins, L. Muller, Doris Edlein, Arp. Joo, D. and J. Nintzel, N. Ogle, G. Price, F. Regardie, W. van Doren, K. von Koenigseck and especially David Ham. For their labors and contributions, grateful thanks are given. Let their unselfish efforts inspire others to light the fires of Alchemy.

To obtain copies of these materials, or to contribute in some way to this work, contact:

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THE BACSTROM MANUSCRIPTS

VOLUME II

TRACT	PAGE
The Short Processes Indicated.	1
Le Febre's Philosophical Lamp Furnace.	13
Secret of Secrets, or, Magistery of Philosophy.	15
On short Processes.	32
A Second Experiment on the Same Principal.	44
Baron von Reusenstein's Chemical Processes.	49
Baron von Reusenstein's Universal & Particular Pro.	58
Annotations on the Hermetical Triumph.	69
Mineral and Metallic Processes.	80
The Process of Alexis Piemontese.	97
Lapis de Tribus.	106
A Thought of Sig. Bacstrom concerning Platina.	111
Extract from Joh. Becher Explaining the Process of Paracelsus Explaining the Mercury of ☉.	116
Extract from Isaac Hollandus	119
Rhenanus' True Preparation of Philosophical Merc.	122
Becher: Animated Mercury of Claveus.	123
79 Wonders of a Certain Subject (Bismuth).	129
Discourse on the Philosopher's Stone-John Clerke.	134
Extract from Henricus Madasthanus.	165
Extract from Rhenanus	168
Preparation of the Alkahest	172
Thoughts upon Jugel's Particular Process.	178
Extracts from Wilson's Complete Chemistry Course.	185
Extract from Fachsens's "Art of Assaying".	186
Extract from Digby's "Chemical Secrets".	187
The Science of Alchimy (from an old manuscript)	202
The Practice of Philosophers	209
Extract from "Solis e Puteo Emergentis" J. Rhenan	215
Extract from "Practice & Work of Bros. of R.C."	218
Conversation with Mr. B and Mr. Ford April 1805	223
Further Notes to Mr. Ford	226
Recapitulation of the Whole Process by S.B. by reconciliation of such Philosophers as have worked this such as Artephius, Flamel, Urbiger-us, Monte Snyder and author of Hermetic Triumph	230
Universal Process of the Abbott Clairai	238
Various notes	247
Excerpt's from Baron von Reusenstein's Processes	249
A Process Upon Common Lead	257

THE SHORT PROCESS

Indicated

As far as the dignity & importance thereof

will permit.

Translated from the German .

For this intention of ameliorating unfixt metals, you must labour in metals, through metals to metals.

Therefore, all those err widely, that seek in things foreign to metallic natures; for instance:

1. Foreign matter, which is not metallic.
2. Foreign corrosive ∇^{S} , not metallic.
3 Foreign destructive $\triangle^{S}$, not metallic.

Proof.

1. Foreign matter which is not metallic is of no use in our work, because one nature loves the other in kind; one nature receives the other of the same kind, & one nature multiplies another in its own kind.

A man generates a man, a beast, a beast, & a tree produces another tree of the same kind.

One metal loves another metal, & one metal ameliorates another.

A good metal enters into an inferior metal, & ameliorates it.

If you do but prepare the perfect metal & spiritualise it, that it may be capable to penetrate, like a spirit, the imperfect metal in fusion, & unite therewith per minima, like one ∇ with another, so that the one can never be separated from the other.

Therefore, whosoever wishes to ameliorate metals, let him seek that amelioration only & solely in the precious or perfect metals, in Sol or Luna; & avoid all other things which are not of metallic nature, if he does not like to err, but wishes to walk in the true simple way of Nature & see a happy end.

2. Foreign corrosive waters, which are not metallic, do not serve in our work, for this reason.

Metals must be dissolved naturally, & must be reduced into their first seminal, mercurial flux. No ▽ , no ▽ , & no other corroding water ▽ made of mineral substances, such as ☉ , ♁ , ♃ , ○ & such like salts, can effect a material solution; because those minerals are not yet concocted by nature to a metallic genus.

Altho' such corroding waters can corrode metals & retrograde them somewhat from their metallic form, yet this is not a natural or perfect solution, but only a corrosion or filing, & a total destruction of metals & of metallic property.

Therefore, whosoever wishes to dissolve metals perfectly & naturally, let him avoid all those corroding mineral ▽^{s} , & let him use a truly metallic ▽ , which all metals love, because it is of their own metallic nature, & like a metallic spirit can penetrate all metsls, & dissolve them into their minutest particles & reduce them to its own nature, as they all proceeded from this metallic ▽ , (i.e. ☿) before they were coagulated by nature into fixt metals, yet one more fixed & more perfect than the other, & according as that metallic ▽ (☿) has been concocted by the sulphur or △ of nature, & has been purified & maturated, as the difference of metals is only accidental but not central nor elementary.

This metallic ▽ & spirit is Mercury. This is the mother of all metals. Out of this they have all been generated. This ☿ is no corroding mineral, but a truly metallic water, by which alone all other metals can be unlocked in a natural manner, & can be reduced into their

first seminal flux, without suffering any loss of their metallic properties.

Therefore Mercury has been called by the philosophers the cold metallic △ (Monte Snyder & others call the ♍♄♂ which is a congealed ☿ of ♄ & ♂ the cold metallic fire △ & the ☿ of Saturn) & the prima materia. (Also is the ♍♄♂ called PRIMA MATERIA by Monte Snyder & others before him).

Whereby Metals by their solution are reduced into their first matter, which is Sulphur & Mercury.

But how this solution is performed Your Electoral Highness knows already from me, & has seen it. Therefore I need not repeat it here, although I shall hint at it hereafter.

This Title makes me think that this has been addressed to Augustus Elector of Saxony, as after that Prince & his son Christianus, no Prince in Europe had possessed the Stone.

On the other hand, as this Author makes use of an expression "The cold metallic △ & Prima Materia," which are both of Monte Snyder, it is possible that M. Snyder borrowed the expression of this Author. The style of these writings is too modern for the time of Augustus.

One who does not know the method of this solution & who has not seen it, will be a long time in the dark, until he thinks deeply of the matter, or God enlighteneth him because our natural solution cannot be performed by mineral corroding waters, or strong elementary △ , as the unexperienced do dream.

Strange & destroying fires do not serve in our work. The Philosophers do attest that they do not burn their fingers when they make their Stone, & that they make use of another fire than the common.

The Philosophers △ is quite unlike the common △ . Common fire is known to every one, but the philosophers △ is artificial, difficult to find out & of a metallic species.

Our common fire is fed by terrestrial & adustible substances, wood, coal, oil, & similiar things & is burning & destroying, devouring all things. Our philosophical △ , although warm & dry. Yet it is also moist, spiritual, & burns nor destroys not, but nousisheth & enliveneth like the heavenly △ . He means the oxygenated secret △ . Common △ is extinguished when the fuel is wanting. Our philosophical △ continues its steady & equal operation. It is maintained without fuel & operates without ceasing in our work, when it is excited or stirred up, as Your Elector Highness well knows.

The expression excited or stirred up, is of Pontanus. This our △ warms our matter, boils, coagulates, humecteth, nourisheth & augments it in virtue & power. He means the secret △ , the oxydated ☿ , the mover.

Therefore, whosoever means, like a true philosopher, to work usefully in the amelioration of metals, let him beware of common fires, although never so gentle, nay if it were only a B.M., although this is the mildest; yet the germ of any growing thing is destroyed therein, but follow Nature, & make use of the metallic ▽ , which is TWO-FOLD & also in some sense THREE-FOLD, & I shall nominate them distinctly.

It seems, as he rejects all kind of external fire, that he has placed his glass in horse dung, which may probably give heat enough to excite or stir up the inward secret △ .

I have experienced that there is no dependence on horse-dung heat which is sometimes burning; at other times nearly cold. Therefore a well

regulated lamp heat must be the best; provided good sperm oil could be procured.

The Three Fires.

1. The first is the cold metallic △ , which is in our ☿ i.e., ♂ in the ♏☿♂ .

2. The metallic sympathetic △ which is in our Sulphur, i.e., Ripley's △ of Nature in the ☉ .

3. The secret regimen of the above two fires, whereby those two fires are stirred up, i.e., the mover or secret △ that each of them may act according to its nature, & this △ is the continual motion whereby the two metallic fires are excited & stirred up to operate according to the nature of each of them.

1. The cold metallic fire is warm, dry, & humid, & is compared to 🜁 & ▽ .

2. The ♏☿♂ is a double coagulated ☿ , warm from ♂ , dry to the touch, & yet is a mercurial metallic humidity.

Philaletha calls it our 🜁 . It is also called ▽ .

Therefore it is capable to dissolve metals which are of its own nature, naturally & gently, without destroying the metallic homogeneous quality, & can render them thin & fluid, as they were before their coagulation, no otherwise than as ▽ can dissolve △ & liquify it.

2. The sympathetic metallic △ is their sulphur, wherein the tinging power lies concealed, & is white and red.

3. It is white in ♄ , ♑ and ☽ , being white metals, which do possess more humidity than heat.

It is red in ♀ , ♂ and ☉ , which are red metals & possess more heat & Solar sulphur than the former, but less humidity.

This metallic sulphur is the sperm of metals.

4. Your Elect: Highness must note this carefully as the greatest secret is concealed herein, which no philosopher has ever revealed in such plain terms.

Note here that every metallic sulphur resides in its own Mercury & is therewith inseparably united, which you will find fully explained in the 3 Tracts. Thus, when you unite ♂ with ♁ , you certainly get in your Antimonial ☿ , the fiery ☿ of ♂ from homogeneity, as the 2 Mercuries, more ponderous than the external sulphurs, must unite & sink to the bottom, & this Martial ☿ conceals its own central △ or sulphur & is inseparably united therewith. This Martial, sulphureous or fiery ☿ warms & animates the cold ☿ of Saturn, i.e., ♁ , & is therefore indispensably necessary to the work; you must easily perceive that ♂ does omething more than barely separating the external burning sulphur from the ♁ , as it in the mean time lets go its fiery ☿ , which from homogeneity unites with the ☿ of ♁ . Therefore, this ☿ of ♁ is more dignified than a simple ♏ or ☿ of ♁ which is cold & humid, whilst the Martial is warm & humid. Stahl has fully demonstrated this.

Thus much of the prima materia of the ▽ & the treble △ necessary for our art for the transmutation of metals.

The philosophical process is but one, & is accomplished by one & the same method from the beginning to the end; in one vessel, in one furnace sealed hermetically.

Therefore, all those err, who, on account of different appellations

used by the philosophers, excogitate as many different labours, make use of a number of vessels and furnaces, at different times, not comprehending what the philosophers mean.

Proof.

1. Common chymical labours avail nothing in our work, altho' the philosophers give various names to their only one & simple process, which might be done by a woman.

2. This does not exclude preparatory labours, which are absolutely necessary for getting the true matter.

1. To calcine or make a calx or ashes.
2. To dissolve.
3. To sublime or subtilise.
4. To separate one from the other.
5. To distill, that is to descend.
6. To putrefy.
7. To conjoin or unite.
8. To coagulate.
9. To make white.
10. To rubify or make red.
11, 12. To fix & make fusible.

All these operations from the beginning to the end are accomplished by the true philosophers by one & the same process in one vessel & in one furnace.

Very true! Provided you have the true matter ready at hand, which is the pure ☿☿☿ made by means of the secret △ by nature & not by hands.

Possessing this true metallic matter, perfectly clean, then begins the work of women & play of children. Then follows natural solution, putrefaction, calcination, albefaction & rubifaction, all in one glass & one furnace, until perfection is obtained.

But as Nature operates in our philosophical above mentioned metallic prima materia (☿☿☿) & its regimen by means of the metallic ▽, the revived ☿ of the Secret △ & metallic △ (♂ & ☉) & produces various colours & phenomena: According to them, the philosophers have given various appellations to their great work & its simple process, to communicate to the true sons of wisdom, but to exclude the unworthy.

Viz: when they observed that the matter in the glass was moved & ascende like unto a fume or smoke, & hovered over the ▽ (the ☿) they have calle it subliming & etc. Filum Ariadriae per Henrie a Batsdorff foll. 168.

Explains Batsdorff's Work.

How to make a good Regulus of Antimony.

Take crude Antimony in powder 2 p: or 1 lb., small iron nails or, horse shoe nails 1 p. or ½ a lb. make a regulus of these two according to the usual method.

Beat this ♏ into a powder & melt it in a new ▽. When it flows thinly project pure, dry, warmed ☉ in powder on the matter, gradually & carefully, so that finally your ♏ be covered everywhere with the ☉. Now

give a strong heat, that the ☉ may flow & boil on the melted massa. Then pour it out into a heated & oiled Cone.

Repeat this melting & purifying with ☉ twice more in a very strong heat, & when the third time the scoriae appear like amber & the ♍ is become stellated & looks like fine silver it is pure enough.

Further procedure therewith.

Take your silver-white stellated ♍ , beat & grind it to an impalpable ♂, & pass it thru' a fine lawn sieve. Then take very pure common ☉☿ : powder it finely & mix it with the ♍ in equal weight.

Sublime this with a graduated fire, & what has ascended keep apart. What remains in the bottom of the glass, rub again to a fine ♂ & pass it thru the sieve. Mix this with equal weight of new ☉☿ as before, & sublime again, & so proceed until all has ascended, save a few black faces

Take now this sublimate & throw one spoonful after another gradually into a sharp lixivium made of a strong well calcined fixed alkali of tartar. Shut the vessel, & let it stand 24 hours.

Then put it in a gentle digestion over a lamp, just comfortably warm. The longer it stands, the better as the matter will be more opened.

You must stir it 2 or 3 times every day.

Then evaporate most of the humidity in a sand heat.

N.B. No glass whether green or white, nor any China Bason can bear this evaporation, as every glass or china is dissolved by this powerful solvent. Therefore, the only method of doing this evaporation is to use a

well scowered bright iron saucepan, UNTINNED, & you can boil & evaporate the humidity.

I have experienced this.

Having left it like honey pour gradually & cautiously by small quantitie a well rectified acid of Sea ⊖ upon it, so as to cover it well. Then all effervescence having subsided, shut your glass & digest the liquid matter over a most gentle heat for 8 ☌℘ .

Now distill all humidity from it per alembic into a Receiver. Then lastly increase your fire under the sand pot, to a strong heat, & the ☿ of ♁ , animated by Mars, will ascend snow white, like a common Mercury Sublimate.

When cold, take it out carefully & cleanly. It is very venomous & fiery

This Sublimate is easily revived according to the common or usual method of reviving ☿⏑ .

NOTE!

The Author of this very candid process, has revived his ⏑, & what has he obtained?

The same revived ☿ which we have in our ȧȧȧ , revived from our secret fire. This revived fluid ☿ is a noble ☿ heated or animated by ♂ & the oxygen in the rectified marine ☥ . I am persuaded that the Author has ȧȧȧted this glorious pure ☿ with a 1/10 or 1/12th part of fine ☉ , either in leaves or in filings, & has digested the ȧȧȧ in a gentle heat, to procure the black cloud he speaks of, which precedes putrefaction, & etc. Our revived ☿ in our ȧȧȧ , after it has been

cleansed by washings i.e., eagles, is not a hair better nor preferable to this, nay, it is the very self same revived ☌ial ☿ , except that ours is already fermented with opened ☉ & this ☿ of our Author is not. Therefore, he is forced to ȧȧȧ ate ☉ therewith. I believe you do perfectly conceive it. This is in the mean time a happy explication, of Batsdorff's process which I have explained differently to you in a small M.S. paper.

Batsdorffs Governess of a 100 years old is the alkaline Lixivium, & his Eagle is the ⊖✳ .

Batsdorff, has not revived his ♄ , but used it as a ♒ with fine filings of ☉ , & this ♒ he calls his White Dove & Lilly, & attests that it is extremely venomous.

Use which you please, either the White Dove, or the revived ☿ thereof. It is the same ☿ .

In BATSDORFF'S PROCESS (which must be longer than this of our Author) now rendered perfectly intelligible by this (by one too long neglected trait) his sublimate is revived into running ☿ during the digestion, & then the black cloud & putrefaction of Batsdorff's ȧȧȧ must follow of necessity, as well as in this Author's & OUR WORK.

You perceive also that W. F. never yet has seen the genuine putrefaction, neither in the ȧȧȧ , much less in the (from thence) resulting subtle black ♁ or dust.

All the blackness he or I have ever seen, is only the result of the action of the secret △ upon REBIS, the extraction of the black mad dog, or black arsenical, adustible ⏃ , stiffly adhering to the ♏ in Rebis. Therefore, this first blackness seen by W. F. & myself, is nothing more

than a preparatory necessary labour, in order to obtain a pure metallic ā ā ā . The black cloud & genuine putrefaction must absolutely take place during the last digestion of the ā ā ā , called a woman's work & children's play. Ludus puerorum.

W. F. as yet doubts the necessity of blackness of the ā ā ă , but I am well persuaded in my mind, that if he does not obtain this blackness & the black dry dust, he can never succeed in obtaining the true White & Red Sulphur Naturae. In translating & comprehending this valuable small tract; I believe I have rendered an eminent service to myself & my friends S. B.

You see how progressively our Knowledge does increase!

Le Febres Philosophical Lamp Furnace .

A. The furnace made of Potter's Clay & well baked is 21 inches high, 8 or 9 in. Diameter, in the inside, & 1 inch thick in substance & consists of 3 pieces.

B. A hole in the cover with a Lead, to put a thermometer in the furnace to examine the degree of heat.

C. Three holes or Registers, which have stoppers.

D. Two small panes of glass, to give light in the Furnace.

E. A ring in the furnace in which stands a vessel filled with Ashes.

F. An egg made of tinned ♂ , or thin ♀ hammered: This has a cover & two watch glasses to see the colours in the phial. The Phial stands in ashes.

G. The Lamp has 3 small pipes for the wicks, & 2 ⚖ holes, besides a pipe to fill it with ♒ .

H. A round piece of tinned ♂ supporting the lamp fastened on a stick of wood which goes in the pipe of a candlestick with a small screw T to fix the lamp higher or lower.

The lamp passes through a door K made in the furnace & the stick passes through a hole of about 2 inches diameter, made in the bottom of the furnace & through the stool T.

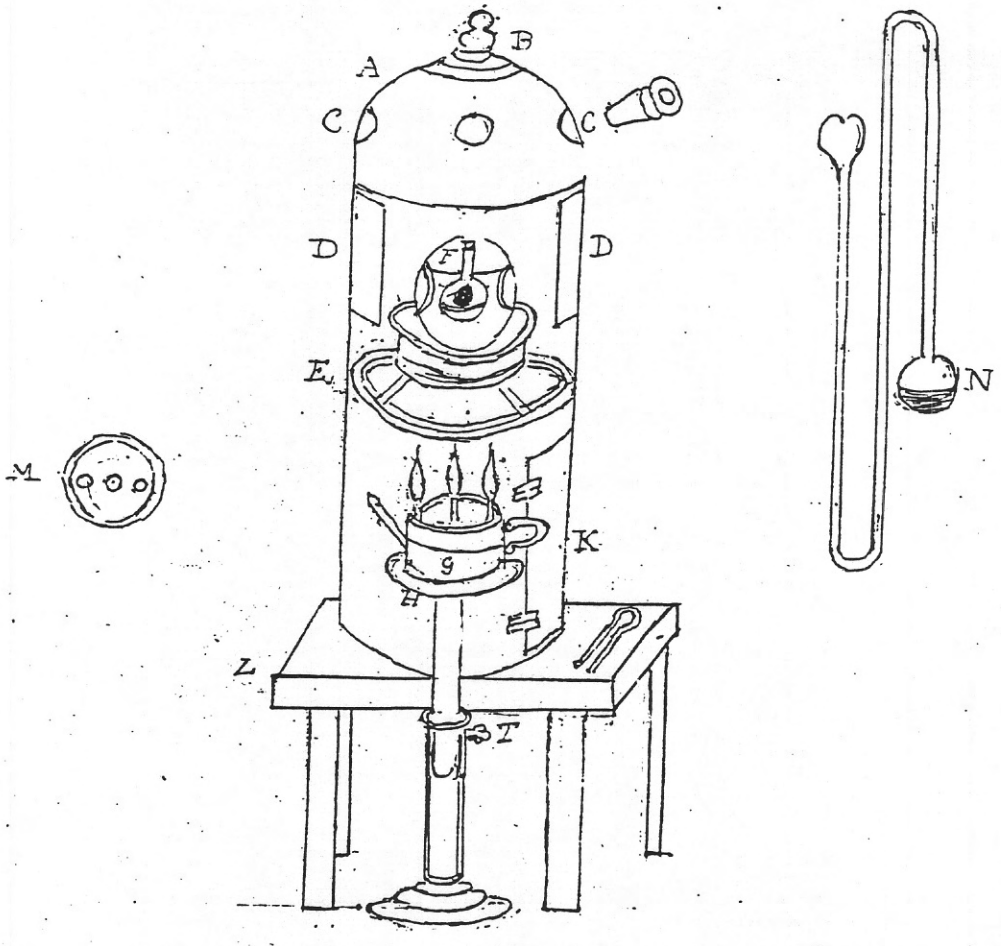
M. The cover of the Lamp with 3 pipes. This cover fits exactly on the top of the lamp & has 2 small ⚖ holes.

N. A thermometer with red ♑ to examine the heat.

This furnace may also be used for a B. M. & sand heat by taking the top piece off, & putting on a kettle made of hammered tinned ♂ .

A circumstantial Account of this Furnace is in Lefebres Compleat Body of Chemistry, London 1670, pag., 86, 87.

Le Fèbure's Philosophical Lamp Furnace



Second Tract by the same Author

in Latin.

Translated by S. R .

Called

SECRET OF SECRETS, OR, THE MAGISTERY OF THE PHILOSOPHERS

The Great Art comprehended in 12 Tables.

Table I.

Admonition to the true Sons of the Great Art .

1. Pray & work. Do not fret nor weep.
2. Agitate, agitate, agitate, & be not impatient.
3. Do not be too hasty. It is done soon enough if well done.

Table II.

The Great Art.

1. Is a work of women, & boy's play.
2. It is a simple operation of simple Nature. He that knows how to govern this Work agreeably to naked simplicity, shall be king.

3. It is a gift of God; who gives or retains it. He hides it from the wise, but reveals it to babes.

Table III.

Books to be studied in the Great Art .

1. The books of the Scriptures, because therein are contained the source of Divine & human Knowledge.

2. The Book of Nature. Remain in the simple path of Nature. Do not attempt any thing above the earth that Nature does not attempt under the earth.

3. The Book of Reason. Do not adhere always to the letter in reading books, but when you read make use of your reason & consider the possibility of Nature.

Table IV.

Three Principles .

1. In Salt is a Blessing (Oxygen).

2. Sulphur (☉) God has given to all things under the heavens a Sulphur or Sperm.

3. Mercury. There is in Mercury what the wise look for (☿ of ♄ & ♂ of ☉ & of secret △ revived).

Table V.

Materia Prima.

1. A vile thing found everywhere, but only of a few. (♄ & ♂).
2. The occult magical earth (♁), out of which the blood of Saturn (♏♄♂ or its revived ☿) is extracted, which descending on earth (by circulating in the glass) is coagulated into the Stone.
3. Which is a transparent Red Kernel (the ℞) which one thing revives all things, if you manipulate rightly.

Table VI.

Mercury.

1. The preparing Mercury (the secret △, or marine ☩). Mercury is a Virgin by whose means art imitating Nature does extract a Virgins milk (azoth first & afterwards a revived ☿) out of the Virgin Earth (♏♄♂).
2. Mercury to be prepared is that secret milk (azoth & revived Sophic ☿) which must be extracted from the Virgin (from the ♏♄♂) which is not seen until the Artist pleases.
3. The Mercury prepared (the revivified Sophic ☿. Whether according to this Author or in our ā ă ȧ according to Philalethes, it is the same thing), is the extracted milk made manifest from what was hidden before (in the ♏ & secret △) wherewith our infant (ā ă ȧ) newly born (the ℞

must be nourished. Here is a hint. The pure revived ☿, squeezed out of the revived ☿ of our Author, is the true subject where with the white & red Sulphur Naturae must be multiplied by imbibition in virtue & quality.)

Table VII.

The Time .

1. Our Mercury is impregnated by seven Planets. (Philalethes explains this by his seven Regimens, viz. Regimen of ☿, ♄, ♃, ☽, - ♂, ♀, & ☉. "Secrets revealed").

2. By the long first humid but finally dry way, 7 months are sufficient for the Artist, but for the quick dry way, five hours are enough.

(If this be true, then the work can be done in a red hot ▽. Consider well what the Brassfounder says).

3. The humid & dry way is but One Way, which by diligence or negligence of the operator, may be abbreviated or prolonged.

(So says PHILALETHA).

Table VIII .

Pondus; proportion .

1. The Mercury, The Heaven, runs through the 12 signs of Heaven, wherein Sol employs a year. (This somewhat obscure in the original.)

2. The MERCURY (Sophic) & Sulphur (☉) are II & I. He has come nearest to Senior's proportion. He has made ☉ the 1/12th. part of the ā ā ā.

Senior has taken ☉ I p., ♏ 2 p., secret △ ♃ ♂ = 1/12

or ☉ I p., ♏ 3 p., secret △ ♃ ♂ = 1/13.

Count Bernhard makes ☉ the 1/10th. part.

2. Ripley & Philaletha, the 1/8th.

Our Author has taken 11 p., of Sophic ☿ to 1 p. of ☉, so that ☉ is the 1/12 part in his ā ā ā.

These 2 unite & disunite & you will have the true weight. He ā ā ā tes first 1 p. of ☉ with 11 p., of Sophic ☿, by rubbing. Then he squeezes the loose ☿ from the amalgama, & he has the true weight. We do the same.

3. The weight of Nature is to be minded, not the weight of the things. (i.e. how much will adhere together, without running from it). Senior has remarked- find that & the secret △ is dissolved.

Table IX.

The Vessel .

1. In an oval shape, the Philosopher produces the Egg.
2. Amongst the least porous matters, the best glass must be chosen.
3. For grinding a porphyry mortar is the best. A Wedgewood ware mortar is as hard.

Table X.

The Furnace.

1. An Athanor pleases philosophers.

2. Some have used it.

3. Use what you like if you do but understand your heat, so that you be able to increase or diminish its degree.

Table XI .

The Fire .

1. Our fire does not burn the hands.

(He means, here the secret △ , or the metallic fire of ♂ & ☉ in his revived Sophic ☿ . Both are the same after revivification).

2. A well directed bath is very convenient.

3. In the room of △ , heated ▽ may be used.

Table XII.

Contains twelve operations of the great Art.

Operation I.

Preparation.

Join the pure to the pure. (According to our Author, make your ā ā ā . According to us: make Rebis.)

II.

Calcination.

By this subtilisation, the volatile parts are elevated by a fume. (He hints at the black fume, which precedes putrefaction of the ā à ă in the glass).

(Our calcination is performed 1st. in Rebis, 2nd. in the glass, when we digest our ā à ă, when our work & his are one, & the same).

III.

Solution .

Volatilise the fixed (☉).

Our Author has but one volatilisation by solutions. In our work, we have Three Solutions.

1. In Rebis, whereby the body ☉ is opened for the ▽ to enter, see "Marrow of Alchemy".

2. By means of the secret fire & Azoth.

3. The last & genuine solution of ☉ by our ☿ revived in the ā à ă .

During the last solution, the ☉ is volatilised. The preceding solutions were only preparatory, in order to obtain our ā à ă .

IV.

Separation .

Separate the subtle from the thick pleasantly, with much ingenuity. This expression is borrowed from the Emerald Table, & is explainable in two ways:-

1. The natural separation in the glass, performed by Nature.
2. The separation of the Azoth from the ā ā ā in our process.

V.

Conjunction.

Conjoin the male or red servant (☉) with his odoriferous wife & after their union, they will generate the Art.
(The wife is the revived Sophic ☿).
(Perfect conjunction per minima takes place in ℞ alba).

VI .

Coagulation.

Fix the volatile.
(This takes place in ℞ alba, & not before).

VII.

Putrefaction .

The corruption of one thing causes a production of another.
(An expression borrowed of Paracelsus).
(This cannot take place before genuine blackness of the ā ā ā .

VIII .

Resurrection .

After death I shall live for ever.

(This is spiritually & materially true).

(Here it means ℞ alba & rubea.

IX .

Albification .

Know then, my son that in whiteness is hidden redness.

(The white must proceed from blackness, & redness after whiteness in due time).

X.

Rubefaction.

Now the King of Glory is born.

(℞ rubea.)

XI .

Fermentation .

Our ☿ does not tinge, except it be tinged first.
(Our ☿ial, ♃eous, ☉ine Tincture, although the glorious medicine for the human body, yet is not the Elixir for metals, except it be fermented with ☉ in the ♈ by fusion).

XII.

Multiplication .

He that has made the Stone once, has no need to make it a second time. (As he may multiply his Work before & after corporeal fermentation). Altho' all these things are absolved by one operation, yet they are compared with the following.

Twelve Labours of Hercules .

Hercules his first Labour.

Whilst Hercules was an infant, he killed two serpents which were sent him by Juno.

Hercules derived from Hera, is the Earth, i.e., Cleos, i.e., Glory, as a Glory on Earth.

Juno is the Earth, out of which come forth the 2 principles, the superior and inferior (secret △ & Rebis or ♏ & sophic ☿ (i.e., the two serpents). Which on account of their venomous nature (♏ & ☿) which they draw out of the impure ▽ for food, have been called SERPENTS by

the Philosophers (i.e., ♏ & ☿) (the same as the 2 Doves of Diana) whom Hercules deprives of their venom (in the glass or even before in the a ă ȧ).

Second Labour.

Hercules erected two columns in the West.

The two Columns are two Rules:- Volatilise the fixed (☉) & refix the Volatile. The West is the Philosophical Massa; not yet clarified (the foul ã ã ă black & durty, which is to be clarified by washings called Eagles by Philaletha) which Massa (ã ã ã) under its obscure veil, conceals yet the splendour of Sol.

Third Labour .

Hercules fights the Hydra or ▽ Snake, which he conquers by △ (1 by the secret △ ; 2 by the fire of Nature in ☉).

Hydra so named from the ▽ . It is the ▽̲ (♏) transmuted into ▽ , (i.e., ☿) which reduces all things into ▽ (☉ or ☽) (i.e., into ☿) for which reason it is said that after the Hydra's head had been cut off by Hurcules, a Serpent grew out of its trunk (i.e., the revived Sophii ☿). This Serpent he also killed with a certain natural △ (i.e, the △ of Nature in ☉ fixed finally the ☿). When he transmuted the ▽ (the Sophii ☿) into ▽̲ (into the ♄).

Fourth Labour.

Hercules killeth & skinneth the Nemaan Lion & hangs the skin over him.

THE NEMAAN LION is that ☿ which is also called the Green Lion (♍♄♂). He takes that Lions hide off, & having washed it very clean (having purified the ♎♎♎) he dresses himself therewith (i.e., put it into a glass).

Fifth Labour .

Hercules catches a Deer whose feet were of BRASS (white brass is the ♍) but the head was of ☉ (☉ in Rebis) (ultima rerum materia).

The Deer, which was a female denotes the volatile ☿ (♍) which he fixes.

The Legs denote the first imperfection whilst the ☉ar head signifies perfection, our perfect Sulphur.

(i.e., Rebis is the female Deer, which allegory Lambspring has borrowed of Ovid).

Sixth Labour .

Hercules woundeth the breast of Juno (♍) with a three-pointed arrow; (☉ , ♍ , secret △) or the Dragon with three heads) because she caused him so much labour.

Juno is the ☿ prepared beforehand, at the sweat of his brows. (i.e., a highly purified ♍♄♂).

The three-pointed arrow is the key (the three principles) wherewith

he woundeth the breast (Rebis) & draws out of the wound a MILK mixed with BLOOD.

(This was a cruel action, but the Milk is the revived Sophii ☿ , ăăă ted with ☉) the Blood or ♄ or ☉ in the ăăă).

Seventh Labour .

Hercules kills the Harpies (which were females).

The Harpies are the black or evil spirits (the black mad dog of Irenaeus) concealed in OUR EARTH (in the ♏) which by their impurity bring damage. For which reason Hercules (the Operator) rejects them as a putrid or damned ▽ .

This explains the washings of the ăăă of its black ▽ extracted by the secret △ & Azoth during the preparatory labour).

Eighth Labour.

Hercules conquers the RIVER ACHELOUS, a Son of Oceanus, (☩ ⊖ mar:) & of Terra (♏) which is changed into Various Forms (first ☿ , then ♒ , then Azoth, & finally ☿ revived).

Achelous is that Third Thing (the revived Sophii ☿) which results out of the △ above (Azoth) & the ▽ below (♏♂) & passes through various forms, yet inclines always to become △ (i.e., ☿). Therefore Hercules changeds his fluid Nature (ăăă) into a fixed ▽ (the ♄).

Ninth Labour .

Hercules robs the Three Sisters of the Hesperides of their Golden Apples, after having killed a Dragon who watched them.

The Three Sisters are the Three Principles, Body (☉) Soul (♏) & Spirit (Secret △) from which a Golden Liquor is extracted (i.e., an animated Solar ☿, or the ããã), which is the life of the Stone; named the Golden Apples.

The Dragon (i.e., the Babylonian Dragon of Flammel) denoted the ▽, black ããã (♏♄♂) as yet impure.

Tenth Labour .

Hercules has conquered King Gerion, who had three bodies & six arms, & it was therefore necessary to conquer him three times, & after the third victory, Hercules took all his property away with him. Ovidius-Her. IX., 91.

Gerion is the Stone consisting of three principles or bodies, & passes thru' three principal Colours, Black, White, & Red. The first Colour denotes Death, the second Lunar, & the third, Solar, perfection. Hercules having conquered him by long patience, at last carries off his property or riches.

Eleventh Labour .

Hercules has also carried the Heavens on his shoulders by request of Atlas.

The Heavens denote our ☿ (our first ☿ i.e. ♍☥♂) which contains the rudiments of the Planets (Metals) the four metallic elements & the Sign of Aries (♂) whose figure is a Symbol of the eight Heaven, where the fixed Stars are called by Plato the Eternal Fires. Aries is also a fiery Sign.

Twelfth Labour .

Finally, Hercules has conquered (fixed) Antheus (Lapis or Soph. ☿ fixed) a Son of Terra (♍♂) who, during this Battle, whenever he fell on the ground, became stronger than he was before (multiplication of the ℞).

Antheus is the perfected Sophii ☿ , i.e., the Lapis generated out of our ▽ (♍☥♂ or Rebis), which, during its formation, when the ▽ (revivified ☿ in the ♎♎♎) is coagulated into ▽ (into Sulphur of Nature, white & red) it acquires constantly greater powers, until that Tincture is finally exalted or multiplied to so high a state of Simplicity or fieriness, that it can no longer touch the earth ▽ , i.e., be converted into ▽ , but stands like a fiery ruby red oil. (which gives light by emanation).

By this, the several multiplications are indicated.

Explanation of the foregoing .

You must kill the fiery Dragon (the Dragon without wings ☉) in an egg () by the assistance of the fugitive Servant (♍) & the flying

Eagle (secret △) in a certain weight & proportion, & by a certain regimen of the △ , according to a continued motion of the Heavens, by sublimation, distillation & cohobation, repeated 7 times or 9 times (7 or 9 Eagles) up to putrefaction & perfect solution.

By God's blessing you will see the Raven's Head (blackness). In this is concealed the Form & Soul of the Dragon (☉) in the same manner as the body (☉) rests therein. This which has now been rendered Spiritual by the above named operations, eagerly longs for the soul to be therewith reunited for the sake of its exaltation, as the dried earth longs for rain, for the sake of fertility.

Therefore resuscitate! Observing legitimate composition. Return now the soul to the body, by a proper regimen of heat, by calcination, incineration, exhalation, coction, dealbation & rubification, until perfect fixation.

Or, change the black Raven's head by means of the permanent ▽ (the revived Soph. ☿ in the ăăă) hidden in the body of the Green Lion (♌♂) into the whitest fixed white & you will have the LUNAR TINCTURE, & then by a dry & stronger Decoction, convert it into the Red Lion until perfect fixation, & you will possess the Solar Tincture.

Praise & Glory to God. Amen .

Finis. December 1806.

P.S. Amongst other Herculean (S.B.) labours, is mentioned the cleansing of the Stables of King Augias, which stables Hercules cleansed in ONE DAY, having caused the River Peneus to run that way. From this, the proverb derives, "cleansing the Augean stables." This I explain by washin

the ããã from its blackness by warm ▽ , cleansing or washing away the black mad dog, the black burning ♃ of the ♏ . Add to this that Hercules killed that Eagle (secret △) which did eat the liver out of Prometheus his body, who was fastened to Mount Caucasus, & finally delivered Prometheus himself. Prometheus is the ☿ in the composition, which is finally revived in the ãăă .

S. B.

ON SHORT PROCESSES

That there exists a short process of regenerating matter I prove by the sudden regeneration of the body of Henoch, Elias & the body of Christ, neither of whom passed through the long way of putrefaction: especially the first two bodies of Henoch & Elias, who were suddenly regenerated, purified, & spiritualised by the Universal Agent. The Electrical Principle △ manifested in Light & burning △ . You must allow a Central Harmony between Spiritual & Material things & that from the Creator down to the smallest atom of matter exists a concatenation & central harmony well known by the author of the Emerald Table, "Quod est inferius est sicut id quod est superius ad cogitandam rem mirabilem unam. The wisdom & omnipotence of God are conspicuous in everything, & where there is Wisdom, there is Harmony.

That there existed short processes by melting & vitrifying, we need not to doubt & you would not doubt if you had time to study the "Turba Philosophorum." Wherein the ancient Egyptian philosophers & their obscure hints are collected from ancient Records & M.S.S., mostly lost at present but independently of old & modern proofs, the Regeneration of the perishable bodies of Henoch & Elias must convence you of the possibility.

MIRIAM PROPHETISSA, who is mentioned in the "Turba Philosophorum" as their first author that gives hints of a short process to be accomplished in two or three days, or perhaps a few hours. I shall give you her words from the "Turba."

"Take the white Gum (☽○) & the red Gum Kibric (♁) which is the Philosophers ☉ & the Tincture (♏♁♂ or ♃♁ auratum).

Marry or unite the white gum with the red gum in the nupitial bed in the △ until they become fluid like water, & this water you must vitrify.

Take Kibric (♄) Zubec (☋). Make them fusible & vitrify them by means of the vitrifiable fusible ⧩ (silex or glass) in the vessel of the philosophers (▽). Preserve carefully the fumes that they do not escape out of the vessel. Use a gentle heat in the beginning & stay with the vessel to observe the changes, how the matter in three hours time, becomes black, white and red, & the fumes, (if you prevent them escaping) will penetrate the fusible body (Silex in ♂ or white glass in ♂). The Spirits will be united & the whole will vitrify & be fixed. This Massa penetrates & is fusible."

Miriam says further:-

"Take the white, clear, much admired Herb which grows in rivers & on hills (the white river pebble) & rub it to a subtle powder & sift it, as well as the two substances Kibric & Zubec, the two fumes.

This herb is the true body that does not fly from the fire & has a power to retain & fix & vitrify the two spirits, which are volatile.

This, in truth is our Stone made by vitrification, vitrified by means of the vitrifiable body (Silex, pebbles) the two fumes, Kibric (♄) & Zubec (☋) which two do contain inwardly two Lights, Spiritual ☉ & Spiritual ☽ i.e., ☉ & ☽ immature ☉ & ☽ generating fumes & when thy glass is made, give to it the end or fulfilling of Tinctures, the bodies of the Spirits & the weight of Nature, & the Spirits will open their own bodies, & will be determinated or specificated, & thou wilt see wonders."

(The end or fulfilling of Tinctures, means that you are to project your

fixed fusible glass upon ☽ or ☉ in the ▽ , in order to vitrify the metal & make a tinging Lunar or Solar glass thereof).

"My whole work depends on a moderate well regulated △ . What wonderful work is this! It passes from one colour into another, until it is become White & Ruby Red; & is done in one day, nay in three hours."

(The time depends on the quantity or the scale).

"Let the △ go out, open the vessel & thou wilt find thy snow-white clea body (the powdered pebble) changed into the colour of a wild poppy or corn flower.

(Papaver erraticum grows amongst the rye, & is of a deep red colour).

"Sometimes mixed with white or yellow. This is the body (the silex melted into glass) which incinerates, gives ingress & penetration. (See what Stahl says of glass).

"The determinated Solar Influx penetrates, ameliorates & fixes a 1000 parts, nay sometimes 1200 parts of ♄ , ♃ , or ☿ or ☽ . When determinated with corporeal ☽ , it has a power to fix ♃ , ♄ , & ☿ into good ☽ , in the same quantity.

"This is my most Secret Art " said Miriam the Prophetess to Aros King of Egypt. I will repeat unto thee, how thou must proceed by the shortest way with the clear body (the pebble) which is thrown up on the hills (probably by the inundation of the Nile) & which body cannot be conquered by a humid putrefaction. (No! you cannot putrefy glass.)

"Take the body, the GUM ELSARON (this is the silex when fused into glass) & unite it with the TWO FUMES. The body is the cause of preservation & fixation of the two volatile fumes. Rub them into a Subtle powder & unite them & go not away from your work, because it must all become fluid & fixed."

(By these hints it appears that she has melted the pebble ♂ into glass first. This glass when cold she powdered & this powder she mixed with the TWO VOLATILE FUMES, Kibric (♄) & Zubec (☋). She mentions no proportion nor weight).

"If thou throwest it on its spouse (☉ or ☽), it will flow again like water, & when cold it is congealed into a glass. (the ℞).

"With this make projection, & thou wilt see wonders, O Aros! This is my most secret Art. Know that the two before named fumes are the roots of this Art; (i.e., Kubric ♄ , which contains the spiritual, immature, Sophii ☉ , our ☉ , Sophii ♃ , & Zubec (☋) which is nothing else but immature ☽ , or ☽ in embryo, & this has been attested by Becher, Tugel, Cramer, Modestus Fachs & other eminent mineralogists & alchemical Philosophers. ☋ is spiritual not yet corporified ☿ , as ♄ contains Spiritual immature ☉).

"But the white fixed body" (the pebble) is of the heart of Saturn." (The Egyptians frequently denoted the Earth by Saturnus, as well as ♄ & ♄).

"Which preserves the Tinctures," says Miriam.

"The Philosophers before me have named this body by numberless names, but it is found on the hills & it is a clear white body (the pebble).

"Now I have told thee the principles of my Art. Some of them can be bought for a trifle, but partly you find it on low hills near the river.

By the Seal of Hermes is meant the necessary degree of △ . Miriam continues saying to King Aros; "The work can also be made out of one subject, which is a brittle body & is poisonous & has the power to destroy all metallic bodies, reduces them to dust & coagulates ☿ by its fume."

(This one subject is LEAD, & the offspring of ♄ , i.e., ♁ . Lead in the Test or Copel & ♁ by its ♏).

"I assure you by the living God, " says Miriam; "If the before mentioned posion (♁) is dissolved, so that it may become like a subtle water, no matter by what method such a solution is effected, you will obtain a tinging power (a fixed glass of ♁ , to purify ☉ or ☽) upon ☿ & ♓ into pure ☽ or ☉ . Our Art is in all metals & metallic bodies (Marcasites) "We have discovered the tinging spirits, & we have multiplied their powers."

The Vessel of Hermes is the Regimen of the △ .

Translation of some verses in the Turba.

Miriam says much in a few words.

With two gums she can bind the winged man (the volatile principle).

In three hour's time she binds (fixes) three strong men (♁ , ⊃○, & silex). Miriam accomplished her work in three hours. She is well acquainted with LOVE & Daughter of Pluto. (i.e., △).

Her Art is concealed in three spermatic substances (i.e., ♁ & ⊃○ & fixed in the metallic MATRIX, which is the quartz or pebble).

Read attentively what Becher says of the power of Glass - Vide Stahl p. 392.

Now recollect what happened in Germany with a person of the name of SUMMER who knew a process whereby he elaborated in sixteen hours time in an open △ , in the open air, on account of the poisonous fumes, a

medicine whereby he transmuted ☿ into fine ☽ but ♀ into fine ☉, one part upon twenty four parts.

The first medicine as he declared the same to his friend, Baron Schroder was a fixed ⊶ made with borax. "Both Tinctures proceeded from the internal ⧋ of ♀ ,♌⊕ (viride aeris) & from the ☿ of ♁. This is known to a number of people, as well as to myself," says the Baron, "& the possessor makes no great mystery of this, as he possesses a better work."

Now add to this the well attested Art of Vieroort, by Dr. Helvetius & another demonstration of the same Vieroort some years after, when he used nearly the same expressions in Italy at Verona.

Then again recollect the Art of the Button Maker at Birmingham, an illiterate fellow who could neither read nor write, but had learned from a possessor, whose life he had saved, to elaborate by fusion & fixation, in four hour's time, in a ▽, in a wind furnace, a sufficient portion of a tinging medicine, whereby he transmuted about two lbs. of Copper into fine ☉. The late W. Edward Shute, my friend & protector in Marylebone in 1787, 1788, 1789, knew him very well, & also knew the Goldsmith at Birmingham who bought the gold every year & made once a golden cup or goblet for the button maker to drink out of, as he told W. Shute.

All this you may safely rely on as the most sacred truth. Now, I believe you will no longer doubt the possibility of short processes by fusion, separation, vitrification, and determination in the ▽ in the wind furnace!

Eudoxus in "The Hermetical Triumph" p. 137, explains a saying of Sendivogius in my opinion, perfectly wrongly.

The hint in Sendivogious is this:-

"If ☉ couples with the Chalybs eleven times, the ☉ emits its sperm & is weakened almost unto death. The Chalybs conceives & brings forth a Son, more noble than the father."

(These hints are of Alexander Setonius. Sendivogius inherited the Tincture, Wife, & M.S.S. of his friend Seton. Vide Stahl p. 397. Sendivogius was no possessor.)

This appears to me to be a hint of a short way of a few days, & is perhaps the very process of Vieroort, that conversed with & convinced Helvetius of his former doubts.

This is the more probable, because Vieroort expresely declared to Dr. Helvetius that the Chalybs of Sendivogius was the Mercurial Radical Humidity of the Metals, i.e., the ♏♁♂, & he said to Helvetius that in the dark hints of Sendivogius, the truth was hidden: N.B. of his work, as Vieroort knew & believed no other work possible but his own.

He said to Dr. Helvetius "that the Chalybs of Sendivogius (♏♁♂) is the very self same mercurial radical humidity of the metals, whereby, or by whose help, the Artist can, without any corrosive menstruum, in an open crucible in the △ separate the fixt Solar & Lunar Rays from their bodies, and can afterwards convert the volatile mercurial Tincture into a dry tinging glass, as he shewed me," says Helvetius, " & made me a present of an exceedingly small quantity thereof."

The Chalybs in the dry way means beyond doubt the ♏♁♂ & the ☿ vitae in the butyr: means also the Chalybs. So is the volatilised fixed ⊖ of ♄ (in Basilius his great work) also a Chalybs & Magnet to attract the red ♃ of ♄ & its own spirit of mineral ☿ (the universal ☿ siccificated in ♄).

Experiment .

If butyr ♃ (on account of its containing ☿ vitae) is capable to dissolve ☉ centrally & radically, as it certainly can, (witness Artephius & other Philosophers, & admitted as a fact by Boerhaave & Pott, in via humida, so as to volatilse ☉ & carry it over by distillation, then the ♏♃♂ must have the same power in via sicca in the ▽ , provided we take the right method.

Now, what does qualify the ☿ vitae to destroy & putrefy ☉ ? The concentrated ☥ of sea ⊖ in the ♆ corrosive, but still better, if the ☥ of ☽ is combined with the ♆ , as Rubenstein teaches, & Becher also.

Now what does the ♏♃♂ want, to have the same power over ☉ in the ▽ as the ☿ has in the butyr: ?- a concentrated ☥ of sea ⊖ or of ☽ !

What is that ☥ ? A genuine △ dilated or extended in the universal aerial ☥ , as I have observed in other places. Your ♏♃♂ must be endowed with that fire of Nature. Otherwise, I think it will not do, although you may think the ☽ unnecessary.

Now we have two methods to impregnate the ♏♃♂ with the ☥ of Sea ⊖ or ☽ either before we use the ♏ as a dry solvent & destructor of ☉ , in the ▽ , or after the ☉ has been incorporated with the ♏ as Monte Snyder does, You may try both; & you ought to know that ☽ fixes & gives ingress (Monte Snyder unites the ♏ to the ☉ first.

I prefer the last method, to incorporate the ☉ first with the ♏ , for; 1., this is a preparatory labour, & agrees with the words of Vieroort. 2. the ♏♃♂ protects the volatilised Solar atoms from being lost, but whether this can be done all at once, or ought to be done gradually, depends on experiments.

I must here give a hint of a great practical Philosopher who has written 8 or 10 pages in 4; concerning SALIA ENIXA, never published; which was communicated to me by the late W. La Fountain, in M.S. (☉ dissolved in ☌).

The Author says: N. 4 "With Sal Enixum which is impregnated with ☿ , ☽ is transmuted into ☉ , but ☿ into ☽ & ☉ & this is a sulphureous Sal Enixum. (Vide Digby p. 16).

"Take pure ☿ , ☉ , & pure ♃ ā ā 1lb., ♄ in fine powder ½ a lb., clean filings of ♂ & ♀ ā ā 1/4 lb., or 4 ℥ . Powder your fulmen first by itself. Then mix the fulmen with the ♄ , ♂ , & ♀ , & add some clear charcoal dust. Fulminate this gradually in a roomy ▽ , previously made red hot in the wind furnace, only a tablespoonful at once projected into the ▽ . When the whole Massa has been projected, then add some sea ☉ , & let it melt 3 hours, the ▽ close covered. (The sea ☉ here used in the room of ☉).

N.B. The whole secret consists in this, says the M.S. that you consume the salts, which corrode the ♏ ♄ ♂ & ♀ , & convert the ♏ into a tinging sulphur (I believe he means to say, consume the ♏).

"Take the Massa out of the ▽ , powder it warm & dissolve it in a large quantity of clear warm ▽ . Filter this lye, or pour it clear off from the sediment.

(This Lye will gild silver, glass, & cream coloured ware, as formerly my ♄ did, whilst suspended in the alcali. See the de la Brie M.S.)."

Boil this lye gently for an hour or two, & the massa will dissolve much better. Your Lye will be red like blood. Then precipitate it with the ☩ of ☉ or with ▽ . Filter the Liquor from the precipitated ♃ ,

which dry. This ♃ is a sulphureous & mercurial ⊖ enixum, & wants nothin but fermentation & final vitrification. (Note, in this you have ♃ & ☿ of ♄ , ♂ & ♀)."

Now to proceed with my Experiment .

Having first made or otherwise having in your possession a purified ♏♄♂ stellatus, take thereof 11 or 12 parts, say Scruples, & 1 part or Scruple of pure ☉ without alloy. Melt your ♏ first, & throw in the ☉ , & the ☉ will in a moment be lost therein & dissolved, like Ice in warm water, which I have several times contemplated with a deal of thought why a metal, that requires such an intense darting or excited heat, should so easily dissolve in the ♏♄♂?

The ☉ , by this fusion, gets so universally divided in the ♏ , that when cold, not a single atom of ☉ is visible in the black Massa.

Now, this Massa must have the Universal Agent inclosed in the Brass-founders HEAVENLY SALT, or, salt of Heavenly virtues. This is ☽ without doubt, because ☽ descends from above, from the atmosphere, & takes a chrystalline body by the medium of Lunar Radical Humidity.

The Writer of the Salia enixa, has told us, that the whole secret (N.B. for the short way) consists in consuming the SALTS (or the ♏) which corrode the ♏ & convert it into a tinging ♃ .

Now, let the ♏ & ☉ melt together in a covered ▽ , (not luted) but suffer no impure ♃ , i.e., Charcoal to drop into the ▽ , or you spoil all. Let it melt & flow thinly for a good hour. Let the ▽ be all over of a red heat. The ☉ will be divided into smaller atoms, & float on the melted ♏ .

Now have ready some purified powdered ☽ , heated in a bason previously weighed, three times the weight of the ♏ employed. Project this perfectly dry heated ☽ with a small iron spoon, about two teaspoonfuls at once into the ▽ & cover the ▽ immediately.

The ☽ will not fulminate, because neither ♏ nor ☉ contain any adustible ♃ or inflammable principle, which is all gone in purifying the ♏♄♂.

The ☽ will consume the ♏ & by means of its central △ , will assist the ♏ to open, & volatilise the ☉ , which nevertheless cannot evaporate on account of the ☽ floating & melting upon the subject as forming a kind of GLASSY SEAL OF HERMES, & the ♏ will gradually be consumed & changed into ☉ coloured Scoriae, by STAHL called AMBER SCORIAE.

In order to succeed in the operation, your heat must be intense enough to cause the amber scoriae to be in constant fusion at the top.

In this operation, the △ dilated in the ☥ in the ☽ is not lost, but is gradually fixed, because here is no detonation. N.B.

Continue an intense heat for 15 or 20 minutes, & project a second dose of ☽ . Cover the ▽ . Increase or repair your fire & let it melt again for 15 or 20 minutes & in that manner continue until three times the weight of the ♏ has been projected on the hot ☽ .

Then, let it melt again in this intense heat for two or three hours. You cannot hurt it, yet carefully covered.

The whole ♏ is now consumed & converted into SOLAR amber scoriae into ♃ & ℞ , fermented with ☉ .

This will require a whole day.

Let it cool & examine the Massa. If any ♏ remains at the bottom,

(if not, so much the better) separate the amber scoriae from the top. Powder your amber scoriae warm, & keep them from attracting humidity in a glass.

Weigh the remaining ♍ (if there be any) & powder it. God grant it may prove brittle. Add three times as much of heated very dry purified ☽ , & melt this again in an intense heat, into amber scoriae. Powder them warm, & mix this with the first amber scoriae. Do not wash the alkali from it, because the alkali gives ingress.

If unfortunately there should have remained a ♍ , & at the bottom of that ♍ , a globe of reduced ☉ , then you have failed, & your amber scoriae are not animated, which was the intention.

But should the ☉ not make its appearance collected in a bead or globe, it will be a sign that it has been weakened to death, has emitted its sperm, or rather, HAS BECOME TOTALLY SPERMATIC, i.e., VOLATILISED PER MINIMA, by the ♍ & the △ in the ☽ , & therefore the Chalybs has conceived, i.e., has been animated by the subtilised ☉ , & the whole by means of the △ in the ☽ has been converted into a ♀ & ♄ , or ♀ eous ☿ ial ⊖ enixum.

This will want nothing further than vitrification, & a bodily fermentation with ☉ in the ▽ , as much as it is able to vitrify, which must be tried, by dipping every half hour, a red hot tobacco pipe into the fused matter.

Let us now suppose that the ☉ has withstood this severe attack & has made its re-appearance in a bead or globe at the bottom of the ♍ or Massa, what is to be done then? Are we to abandon the experiment, & think it impossible to be done? No! Let us attempt to do gradually by repeated operations, what could not be effected by main strength.

A Second Experiment on the same principle.

Take three parts or scruples of pure ♍ , & one part or scruple of fine ☉ , without alloy. Melt this in a covered ▽ , & let it stand in the △ , covered, until the ♍ is evaporated & the ☉ remaining alone. When cold, you will find the gold look paler than before.

Melt this gold again with three parts of ♍♄♂ & let it stand in the △ , in a covered ▽ , in constant fusion, or you do nothing, until the ♍ is again evaporated.

Do not Believe that every grain of the ♍ will fly away, or that you might do this for ever without any effect. The △ will gradually fix a small portion of the ♍ , which will combine intimately & centrally with the ☉ in fusion. The ☉ will gradually be opened & volatilised, but a small portion of the ♍ will gradually be fixed, because the △ , penetrating thru' the red hot ▽ , will gradually corporify itself in the ♍ , & fix part thereof.

Repeat this operation (each time melting three parts of ♍ with your one part of ☉ by weight) eleven times, or even twelve times. Let the ☉ accouple (as Setonius tells us) eleven times WITH THE CHALYBS, in the nuptial bed; & the △ (in the character of the third & last manifestation of the universal agent LIGHT) will be the universal agent here, & do what it can, whilst the CHALYBS is the MEDIUM or INSTRUMENT.

Now, as the Chalybs (the ♍♄♂) is to be impregnated, or animated by the opened, volatilised, decomposed ☉ , now become spermatic, it stands to reason that the Chalybs cannot be totally lost, but during the eleven or twelve repeated operations in the fire, a great part thereof (as much

as Nature requires) i.e., the internal ☿ial △ or sulphureous ☿ of ♂ & ♁ , will be maturated & fixed, by the corporification of the universal agent, the △ , & must of necessity become intimately united with the opened ☉ ; why so ? Because the ☿ial, or spiritual ☉ in ♂ & ♁ is so really related to ☉ .

During these eleven repeated accouplings, I expect that the ☉ will become first white, then black, yellow, & red, but no coals, i.e., adustible, vegetable △ must soil or specificate our Massa, by falling into the ▽ .

Each fusion must last in a strong heat, until the Chalybs is fairly evaporated, but you must NOT BREATHE THESE ANTIMONIAL FUMES. The little furnace should stand under a Chimney.

Thus in eleven operations, thirty three parts of the Chalybs will exert their power on one part of ☉ , & I do truly believe that the RED LION will be devoured; but on the other hand, I suspect that the △ in the ☽ would greatly facilitate this destruction, as I proposed it in the first experiment.

If you have worked with scruples, which I advise, out of the thirty three, I am pretty sure the 1/11th. part, i.e., 3 scruples will remain fixed with the one part or 1 scruple of spermatic or regenerated ☉ , & will, & must, I think, appear RED, or at least, of a deep orange colour, although the deeper the red, the more rich in △ , or Tincture.

When cold, weigh the Massa, & add the heavenly ⊖ , the universal agent, corporified in ☽ . Mix your red ℞ with three parts of pure, warmed, perfectly dry ☽ . Melt it in a strong fire, the ▽ covered with great care, that no fulmen may take place from a bit of charcoal falling into

the ▽ & the whole, in a strong heat of fusion, will be converted into truly animated Solar amber scoriae, wherein we shall have ♁☉ tinged by ♁♂♃ ♄ ii.

I suspect that without this addition of ☽ , the Red ℞ will not vitrify, but will sooner penetrate & pass through the red hot ▽ , but the alkalised ☽ retains it & gives it that subtle ▽ lodged in every ash fixed alkali, which BECHER calls the PRINCIPLE OF VITRIFICATION.

At least, I would run no risk.

Quare? Might not the Red ℞ in the character of Red Sulphur Naturae be able to vitrify ☉ in the ▽ , without being previously vitrified itself? This is working a small experiment without risking the whole Treasure.

But it does not seem to agree so well with the words of the brassfounder, as does previous vitrification.

We have in the animated amber scoriae, the necessary subtle ▽ , contained in every fixed alkali, mentioned by BECHER, as the PRINCIPLE OF VITRIFICATION.

Rub your animated amber scoriae to a fine powder. Put them into a new ▽ , put a cover on it & give a good heat, gradually increasing, until the scoriae do vitrify. The superfluous radical humidity in the alkali will be consumed, & the fixed principles will flow together & be vitrified. (Vide M.S. in Aurea Catena Homeri).

I suspect that this glass will be opaque & of the colour of the amber scoriae, & I do think that this must become THE TINCTURE of THE BRASS FOUNDER.

This vitrified Massa should be projected upon ☉ in fusion, until the ☉ is vitrified also.

This is a multiplication, not in virtue, but in weight & quantity.

This medicine cannot be of easy fusion; therefore cannot be so well projected on ☿ as on ♄ , or ☽ .

Yet in order to become a soft mercurial ☉ , it must be projected on a metal abounding with ☿ , & a metal that will stay until the tinging glass does melt & enter, & such a metal is LEAD. It must also be enveloped in wax: otherwise, the fumes of the Lead would carry it out of the ▽ , except you put the ℞ at the bottom, & the Lead upon the ℞ , & the ▽ well covered. It ought to transmute ☽ also. I believe it will fix & transmute at least a 100 parts of ♄ or ☽ , & will require a strong heat of fusion.

As it is a sulphureous fixed ℞ , it will require a metal that is very mercurial, such as Lead, in order to re-assume A MERCURIAL SOLAR BODY, i.e., ☉ .

Some Tinctures are more sulphureous than mercurial. Others are more mercurial than sulphureous. If it could be projected on ☿ to transmute the ☿ first into a fixed tinging precipitate, the method would make it more fusible & would be a MULTIPLICATION IN WEIGHT, because ☿ INTRODUCES TINCTURES, & CAUSES THEM TO EXTEND FURTHER. This may be tried, not in a ▽ , but in a phial in a strong sand heat, as Anonymous recommends in Ashmole's Theatrum Chemicum.

I also think that the method by MEANS OF A FULMEN as I have proposed in my Explication of NEBUCHADNEZZAR'S DREAM IN DANIEL would also radically open ☉ & render it spermatic. Monte Snyder has used the fulmen & protests that ☉ is thereby radically opened. (Vide Digby, p. 16).

All that I have recommended with ♍♁♂ should likewise be tried

with a well made deep orange coloured glass of antimony to evaporate 3 parts of vitrum ♁ii from one part of ☉ , & repeat this eleven times, because vitrum ♁ii does not differ much from ♏ . You will find in STAHL how ♏ is converted into vitrum.

If vitrum ♁ii could be fixed & become ruby-red, W. Jugel declares that it would vitrify ☉ , & with the ☉ become a Tincture upon ♄ , ☿ & ☽ : & I suspect JUGEL Knew it.

The vitrum would be fixed gradually, as well as the ♏♁♂ , although this would be deviating further from the words of the brass-founder.

I would wish you to compare my experiment with every word VIEROORT said to HELVETIUS, & you will be able to judge better of it.

An Experiment of Baron Rusenstein. Which you may also try. It is not long, & can be interrupted & done gradually at leisure hours. I have a good opinion of it. It seems probable. I copy the translation here out of the M.S. you are to have of me.

BARON von RUSENSTEIN'S CHEMICAL PROCESSES

At p. 109 Collerus, a Brother Adept (says Baron Rusenstein) makes Chrystals, or a ♁ of ☿ , by dissolving purified ☿ in good ▽ . This solution he precipitates with fine sea ⊖ . He dries the ⥱ , & with sharp distilled Wine Vinegar (N.B. it most absolutely be Vinegar of Wine), he extracts a salt from the ⥱ , & there remain some light foeces, or ▽ , insoluble. This extract he filters until perfectly clear & distills it off until an oily liquor remains behind, like a butyrum. This he places in a cool cellar, or at night before an open window, so that the moon may shine upon it. He places some clean sticks of beach wood in the dish or bason, & a transparent ♁ of ☿ chrystallises on the sticks.

This ♁ of ☿ is fusible. He puts this in a strong phial buried in sand over a sand heat, the vessel slightly shut, & he increases the △ gradually, as you do in cementation, & the matter melts, & becomes a clear transparent mercurial glass.

This treasure, COLLERUS ferments with a 1/10th. part of a subtle calx of ☉ (i.e., 9 parts of the ☿ial glass to one part of the calx of ☉). He beats the glass to a fine powder, & mixes it with the calx of the ☉ by friction.

This he puts into a small globe glass  , places it in sand over a sand heat furnace, & shuts the glass but slightly, so as to keep the dust out, but to permit the humidity to evaporate. When the humidity is all gone & it is safe, then he puts in a glass stopper, without luting.

He increases the △ gradually, beginning with a small heat, then increases from hour to hour, until the matter is melted, which heat he calls the SECOND DEGREE (the second degree of strong cementing heat) & the glass stands in that heat 5 or 6 hours, in which time it ferments & undergoes a short but strong putrefaction & looks like melted pitch. All this is the work of ONE DAY.

Then he increases the heat to the third degree (it must not cool) so that he can by no means touch the glass nor the hot sand with his fingers, & the pitchy matter in a few hours becomes dry & red, but remains fusible. Now it is safe, & cannot be hurt.

This red matter melts without smoke, but if it fumes, he lets it stand two hours longer.

Multiplication .

He separates the red matter from the glass, which must be broken & rubs it to powder. This he multiplies with 3 parts of mercurial glass, by mixing the two substances, by rubbing them together, & repeats this multiplication 3 or 4 times.

He works by a strong cementing heat, because the substances can bear it, in a sand pot placed over a small wind furnace, which has a door in front, to supply coals. At each multiplication, which is shorter &

shorter, he obtains first the black pitchy matter but it soon becomes Red again, & does never lose its fusibility or Ingress. Whilst it is black & open, the fumes must not be lost, but when it is Red again, nothing can hurt it.

At last he ferments the Red Tincture, 9 parts with one part of fine ☉ in the ▽ , in an open fire, & the added ☉ is vitrified & he obtains a glass.

(I suspect here is an error in regard to the last fermentation. You must try by experiment how many parts of ☉ can be vitrified by one part of the Red ℞ , one part whereof will certainly vitrify three or more parts of ☉ . The original German is in bad language, & the Author generally explains himself confusedly. One is obliged to make good sense of it by study & comparing. I have again compared this with the original. The whole process is by cementation in a strong heat, & I do not doubt but it may be done in clean crucibles (not the black lead ones) but in glasses you see better what you are doing).

With the above Solar glass, says the Baron, he transmuted ☿ & ☽ a 1000 parts into fine gold, & he told me that the whole process can easily be done in 2 or 3 week's time.

(It appears to me to be a noble experiment founded on a good principle. It is a short way of Count Bernhard Trevisan's process, with ☿ & ☉ , & promises a great deal of probability of success. If the pitchy matter appears, it will succeed).

(The calx of ☉ is not taught, but I advise to make use of ☿ , ♁ , & volat: ⊖✳ , according to W. Lentz which I have given you, but it does not signify how the ☉ calx is made. If it is but well opened, & as

a demenstration of its being well opened, of a scarlet colour. The ☉ colour must be lost in the Scarlet or Red.

You may make a ☉ calx per ♍♄♂ & per fulmen as Monte Snyder teaches in Digby, page 6. Such a calx would answer, but W. Lentz' ☉ calx is full as good, I think, which you have of me in some of your M.S.S. I wrote for you) p. 183 in Baron Rosenstein.

My good friend & brother Adept Schultz has said to me; When common ☿ is purified & deprived of its inherent, arsenical poisonous 🜚, it requires no long & tedious trituration, in order to open the fixed metals ☉ & ☽ which are added for a ferment.

You have only to unite (says Schultz) the fixed metal ☉ or ☽, with your purified running ☿, to make a soft ããã.

When this feels a gentle fermenting heat, your ☿ possesses power sufficiently to open ☉ or ☽ exfundamento.

Let me recommend this to you (continues Schultz) above all other labours with metals, whether for particular or universal labours.

This is the weighty matter to be observed. Without this, no man will ever be able to fix ☿, except he possessed a tinging & fixing medicine upon ☿.

(Is not this confirmation, enough to prove that I am not far wrong in explaining Count Bernhard's process ? S.B.).

p. 185, "I recommend to you, but mind that you thoroughly depurate or cleanse him of his arsenical sulphureous 🜚 & humidity:-

(by Irenaeus called, the BLACK MAD DOG).

He added:- There is no better purification on earth, than to dissolve ☿ revived from Cinnabar in good 🜍. Then precipitate your ☿ with

pure Sea ♆ . Then sublime your dried precipitate & revive your ♄ into running ☿ , if you want a pure running ☿ for your work, & a better purification, cannot be found on the face of the earth.

(Mind how this agrees with the hints of Count Bernhard & likewise with the PHILOSOPH: CANONS).

Irenaeus Philaletha takes great pains to get clear of the BLACK MAD DOG, & so does Yardly.

"The reason is this, (continues the Adept to Baron Rusenstein) good ▽ or Spirit of ☉ dissolves the ☿ . Sea ♆ precipitates it, & by this solution & precipitation, the ☿ is still further volatilised, & by succeeding sublimation & volatilisation, the ☿ loses every atom, of its native arsenical ▽ , because it remains below in the ⚇ , & nothing ascends during the sublimation, (if repeated 2 or 3 times) but the noble ♆ of ☿ , WHICH IS THE PURE BODY OF ☉ & ☽ . The ☿ is thereby ANIMATED, & his poison is burned or destroyed.

(These last 2½ lines, I think, are worth their weight in ☉ ,& are of the greatest consequence.)

Baron Rusenstein mentions the names of 5 Adepts who had the Stone or Tincture as well as himself. They were Schultz, Collerus, Fornegg, Gualdus & Monte Snyder, & he himself was the Sixth. This was in the 16th. Century. Dr. Winthorp was also living & was the Seventh.

Schultz, Coller, Fornegg, & Monte Snyder were Germans. Gualdo was an Italian. Dr. Winthorp, an Englishman, a Quaker, & Baron Rusenstein, was also a German. S.B.)

The name was Rusen, but he was baronised & called Von Rusenstein by the Emperor of Germany.

Relations published his M.S., after his death.

I must here add something for the sake of confirmation, which is from Theophrastus Paracelsus.

Sphera Saturni Theophrasti Paracelsi .

(It teaches the destruction & scorification of the metals by means of the ☿♄ when the metallic ♁ enters into the ☉ & the ☉ becomes fixed by means of the ♁ of ♄ & of the metals, the mercurial semi-metallic part or the ☿ is volatilised & partly evaporated.)

"When thou wilt make THE HEAVEN or SPHERE OF SATURN, (♄ & ☿♄) run with Life (☉) upon the earth ♀ (♄) impose all the planets therein (i.e., all the metals) (therein, i.e., with the ☿) or some of them, which you please, but let there not be too much of ☽ ; but add less of ☽ than of any other metal.

Let them all run (i.e., flow or melt) until you see the Heaven of Saturn (the ☿) quite vanish.

By these means, all the planets (metals) will be decomposed & remain of such a consistency, that their old & corruptible bodies, being dead, they put on a NEW BODY, PERFECT & INCORRUPTIBLE (i.e., a ℞)

This is the universal ☊ (in ☉) by which the said planets (the opened metals) are again made CORPOREAL (in the amber scoriae) & living, as at first, with this difference, that they are now depurated of their outward garments, i.e., of their gross adustible sulphurs.

Take this new regenerated body from the Life (☉, amber scoriae) & from the ♀ (the consumed ☿) & keep it for a great subject for this is Sol & Luna.

After this manner, thou hast the whole Art made manifest in a few words & by a short process. So far, Paracelsus.

Glauber says that what is melted with glass, becomes highly pure at one operation.

Paracelsus writes in another place of his
Manualo Chemicum, in 8vo. in Latin.
Sphaera Saturni.

Take ♄ 3 ounces, ☉ very pure, one ounce, ♂ in filings, washed & dried, two ounces. Let this melt together in a ▽, in a good wind furnace, & mind that it flows clear.

Let no coals drop in. Project gradually into the ▽, ½ an ounce at a time, ♍♄ or even crude ♄ in powder. Keep a strong heat, & let the ♄ or ♍ evaporate slowly. Continue projecting ♄ for a whole day or longer, until the ☉ & the ♂ are destroyed & have left their terrestrial bodies, & their anima, Tincture or life, alone remains, as Red as blood, & transparent like a Ruby.

This anima of ☉ & ♂ tinges ten parts of ☽ in fusion into fine ☉, but it is multipliable by means of ♍♄♂ & can be perfected further so as to fix many 100 parts.

RESPOUR. BARON MORAS de RESPOUR, a friend of Dr. Winthorp, says:-that the metallic ashes, i.e., FLORES ZINCI fixed per se in a red hot ▽, when united to a ℞, made of any metal, in the dry way, such as a subtle Crocus ☉is, ♀is, ☉ or a ♃antimonii auratum ♎ & melted in an intense heat, they will flow into a ruby Red tinging glass which vitrifies ☉, transmutes ☽, ♄, ☿ & ♃ into ☉.

(The proportion Respour does not tell us).

Henkel says that ZINK ASHES & ♏ of bismuth, when melted together, become a CINNAMON COLOURED GLASS, which transmutes ♄ into fine ☽ .

Paracelsus says elsewhere .

"Take the kerib (☉) & throw him before the wolf (♃) that it may devour him, which, however causes a long struggle: When the king (☉) is apparently devoured, make a large roaring △ , & the wolf will be devoured also.

When the Lion (☉), the Red Lion, or the king (☉) is or remains conqueror, at last, his internal spirit is by this battle fortified, & his eyes are luminous like the ☉ ; but do not let the matter rest here, says Paracelsus.

Many do think that this means the purgation of ☉ by ♃ , but there is a hidden sense in it.

Take fine ☉ & melt it in a strong new ▽ , by the blast with 3 parts of pure ♏♃♂ , & keep blowing the △ , until the ♏ is vanished.

Continue adding gradually some fresh ♏♃♂ or even crude ♃ & continue blowing & melting so that the ☉ remains in constant fusion, until the ♃ , or its ♏ has carried away the whole body of the ☉ , to all appearance, which is effected in 10, 11, or 12 times, when there remains our ☉ , our ☈ ., transparent Red like a ruby.

This ruby tinges ten parts of ☽ into ☉ , but it can be multiplied by means of ♂ or ♀ , by ♏♃♂ or ♀ in power & virtue, as well as in quantity.

(I would vitrify the above Ruby by means of Zink ashes, but not risk the whole at once.)

FINIS.

Some good things for the sake of confirming other Truths, copied from Baron de Rosenstein's Universal & particular Processes. Frankfurth & Leipsig 1654.

p. 53. Take 1 lb. of good ☿ revivified from Cinnabar*, as you know. Dissolve this ☿ in 2 lbs. of good clear ▽ . Precipitate the solution with finely powdered Sea ⊖ , until all the calx is fallen (dilute the solution with ▽).

*Marginal Note - Vermilion treated with equal weight of iron filings, gives PURE ☿ .

(it is better to precipitate with the rectified ♄ ♑ of ⊖) Then sublime your precipitate, having dried it first, without washing it. During the sublimation, the anima of ☾ & ⊖ ascends & combines with the ☿♑ .

Of this ☿♑ take ℥ VI . Mix it by trituration with ℥ J of a subtle well made calx of ☉ , until the calx, has perfectly disappeared, but preserve your mouth & nose.

Put this subtle powder into a subliming body, whereon place an alembic, which lute, but have the pipe open for air or humidity. Place this in sand & sublime the sublimate corrosive from the ☉ calx. (Alexis Piem. gives a process like this with a calx of ☽).

When this is done, & your vessels cold & safe, mix your sublimate with the remaining ☉ calx in the ☉ & sublime again.

This operation may appear to you very silly & simple, but judge not

without experience! I have sublimed this about 20 times always mixing my sublimate with the remaining calx of ☉ , & I do assure you that the sublimate soon becomes fixed and radically united with the calx of ☉ & they flow both or melt into a deep red vitrum. I have done this more than once. It is a work of a brother Adept of the name of Schultz.

N.B. The sublimate united to the ♃ of ☿ & ☿ of sea ⊖ is thereby reduced to a ☿ial ⊖ or ☿☽, which attacks the ☉ , gradually but centrally. The ☉ is highly subtilised & regenerated & lastly refixed with the dry solvent, the ☿ial ⊖ , & they must at last , if you have but patience flow together into a tinging glass.

I assure you that this operation, as simple at it may appear, is sure & infallible.

All radical solutions must proceed from the principle of ⊖ ., i.e., they must be SALINE.

℥ ℔ of this red Solar-mercurial glass transmuted ℥ ☓ of fine ☽ , but no other metal, in fusion, into fine ☉ of 24 carats. (i.e., 1 part transmutes 20 parts of ☽).

It can be multiplied & brought to a higher degree of perfection. (My opinion of this process is, that it can be done, & that it is upon a good natural foundation. Yet the ☉ must previously be well opened, & the more the ☉ is previously opened & subtilised, & if your ☉ calx is of a Scarlet colour, made by the ingenious process of W. Lentz, which I have given you, this sublimation & refixation & vitrification of ☉ must succeed & such a glass must tinge ☽ as the most perfect of the white metals. It is properly speaking, the work of Sebold Schwartzer, only that this of Schultz is abbreviated, & therefore called a particular

work. If you attempt it with ☉ in filings, it cannot possibly succeed. S.B. (The work of S. Schwartzer transmuted 10,000 parts of ☽ or ☿).

The inward principle of sea ♁ is the true natural solvent, & opens, dissolves, & subtilises the ☉ . It is also the principle that introduces or gives ingress. When ♁ passes through various putrefactions, it becomes ☿ universalis. (Note this, what I have said of the Lunar ☿)

It opens ☉ radically & centrally, & not only opens it, but it gives ingress to the ☉ , whilst the ☉ en ferment is the ℞ .

Whatever you sow, you will reap. ☿ has the same power, like ♁ , provided ☿ is converted into a Vitriolic ♁ (i.e., ☿). p. 88. In order to prepare Sea ♁ , so as to become a universal ☿ , in order to dissolve ☉ centrally & radically & to regenerate it, nothing more need to be done but this:-

Dissolve sea ♁ in fair ▽ , but let it be SEA ♁ . Filter & coagulate gently. Repeat this same process until it is perfectly pure & white as snow.

Then dissolve your pure ♁ by exposing it to the ☽ & Stars, & it will flow into a fat viscous ▽ . This ▽ coagulate in the ☉ in clean saucers. Continue this liquifaction by the ☽ & exsiccation in the ☉ (N.B. always covered to keep the dust out), until after 20 or more such operations, your ♁ flows by the most gentle heat, like wax but without fuming.

This is the UNIVERSAL ☿ in sicco & humido underterminated, which, with a solar or lunar ferment, passes thru putrefaction, & is regenerated into the True ℞ . And is multipliable ad infinitum. Many, many of our ancestors have worked this way, & have succeeded, says the Baron (I do believe it) Jean Saunier in Languedoc had such a process.

p. 89. Running ☿ cannot be fixed with a fixed metal, except the ☿ , volatilises, putrefies & radically decomposes the fixed metal first. (Count Bernhard).

But after the fixed metal has been centrally opened & mercurialised, so as to become ☿ by ☿ , then & not before can they be fixed together & will never separate again (Yardly).

p. 93. Rusenstein. Schultz said to the Baron:- "All things consist in Salts. When a metal is centrally opened it becomes saline & ☿ ial & becomes soluble, & all solubility proceeds from ⊖ . This is easily extracted & reduced into an Oil, wherewith you may operate as you like. (These are Hollandus, his ways)."

If you convert a metal into a ⊖ or ⊕, you are on a good foundation.

p. 96. Rusenstein. Theophrastus Paracelsus has principally worked with ☿ , which he calls LIFE, a VIRGIN, a THIEF, & an EAGLE whilst volatile, but the Eagle's Gluten, when fixed & fusible.

Paracelsus had 3 processes with ☿ .

The first was with ☿ precipitated.

The second with ☿ sublimed, & ☉ .

The third with ☿ made into a Mercurial Oil.

The last method I do well know, says the Baron & it is simply this ☿ of Paracelsus & others.

Dissolve purified ☿ in good ☤ . Precipitate the solution with purified Sea ⊖ .

Sublime this precipitate several times until it is become pure & chrystalline.

Rub this ☿ to a fine ♂ , & extract it often with sharp distilled

genuine wine vinegar, until you have all the ♄ suspended in your ☍, perfectly clear & serene.

Distill the Vinegar from the solution nearly to dryness. On the sediment pour clear ▽, which evaporate from it, & repeat this until all the sharpness of the ☍ is washed away. Dry the sediment.

Rub this in a glass mortar. Put it into a glass body or matrass & pour a genuine highly rectified spirit of German or French wine brandy upon it, & no other, & your ♂ will be speedily dissolved by gentle digestion, your glass matrass, & must be closely shut to prevent the evaporation of the S.V.

This must stand 3 or 4 days in a warm room, or warm place. When the whole is dissolved, then filter your Solution in a covered funnel, & distill the spirit of wine from it over a balneum vaporosum. If a little phlegme follows, which wets the alembic, let that come over also into another Receiver.

When spirit & phlegme are gone, there remains behind a clear transparent Oil of ♀, which is a pure ♄ converted into a LIQUID OIL.

This oil dissolves ☉ alone, or ☽ alone, or both united. It is all the same, & its own body ♀, whereby this oil of ♀ can be multiplied by digestion.

Of this ♁ of ♄, Paracelsus took 8 parts, & of a well opened calx of ☉, 1 part, put them into a phial & digested, & let it stand until it become as red as blood. (The Baron should have continued).

I have done this, says the Baron, & took it out & observed that after it had cooled, it was an opaque deep red ⊖, but when warmed became again a red oil. (The red oil was a solar butyrum).

I observed that this red oil was a gradating oil upon ☽ .

(No doubt upon that. Vide Urbigerus.)

(It ought to have been putrefied, refixed into white & red & multiplied (Vide Lamspring). fermented with ☉ .)

(Then projected upon ☿ until malleable ☉ is obtained. Becher does highly recommend Mercurial Oils. Vide Stahl at the end of the book).

p. 98. Rusenstein. When Sea ♁ is purified, magnitised, & exsiccated & this process is repeated during Spring & Summer until your pure ♁ melts like wax without fuming, believe me, you have the Mercury & Mercuries & one of the best works in Nature; because this so very fusible ♁ impregnated with the Solar & Lunar heavenly influences dissolves ☉ as well as ☽ , opens it centrally, putrefies & regenerates the same into ♁ Naturae, ℞ , & gives it ingress; then multiply & ferment & etc.

♄ corros. dissolves ☉ , when reduced into a ♁ or ♁. For that reason I call ☿ a Master over the metals, but the central, hidden, power of action, lays concealed in the ♁ (glorious reasoning).

p. 100. Rusenstein. The best purification of ☿ is this; says the Baron. I have tried many, but I prefer this above all others. When I dissolve ☿ in ▽ & precipitate the solution with pure Sea ♁ & then revivify this ♒ into running ☿ , I obtain the purest running ☿ (mind Count Bernhardus). But how is this? I'll tell you & demonstrate what I say.

I dissolve ☿ revived from Cinnabar in as much good ▽ as is necessary.

Into the solution I throw gradually as much pure Sea ♁ as is necessary to precipitate the ☿ & I get a white calx of ☿ .

This I wash with ▽ & dry the calx. The dried powder I mix with 3

parts of its own weight of powdered Stone-lime, & half a part of Rye or Wheat flour, & then distill the mixture per ♌ . First there comes over a red ☥ ♒ of ☉ & some vapours. Lastly, the running ☿ goes over into the receiver into a little ▽ .

When all is over, I collect the ☿ , filter the ▽ from it, & dry the ☿ in a sand heat & press it 2 or 3 times thru Chamois Leather. N.B. This revivified ☿ is bright like the firmament & dissolves ☉ in a very little time, even by rubbing without heat.

(In my opinion, this ☿ would answer for Count Bernhard's process, & more so, if such a ☿ was dissolved again in ▽̸ , precipitated with Sea ♁ or with rectified ☥ of Sea ♁ , the ♒ revivified & this operation repeated 3 times. Such a ☿ would be wonderfully pure & be still the ☿ desired by the good Count Trevisan. Consider this well).

The Baron says further:-

If I dissolve ☽ , which may perhaps yet contain an atom of ♀ , in pure ▽̸ & precipitate it with Sea ♁ , the ☽ alone & pure is precipitated like a milk or a white cloud, the ♀ remaining in the ▽ .

The ▽̸ Solution must always be diluted with fair ▽ before you precipitate, whether it be ☽ or ☿).

☿ contains crudities which it deposits in the ▽ . These crudities are not precipitated any more than those of the ☽ . Weigh your purified revived ☿ & you will observe to have lost the ¼ part, sometimes more, because whatever impurity there was in your ☿ , nay in virgin running ☿ , remains in the ▽ , & cannot be precipitated.

But to prove this truth, evaporate your ▽ which you poured off from the ♒ , & you will find a sediment as black as ink (the black mad dog of Iren. Philaletha).

If you put this on glowing coal or in a sand heat, it flies off like lightning.

(This is the arsenical ♆ or ♤ contained in ☿ mentioned by Irenaeus Philaletha, & called the black mad dog. S.B.)

N.B. This poisonous ♤ , says the Baron, hinders the operation as well as the final fixation of ☿ . Therefore, as many as work with common impure ☿ , will for ever be deceived, but purify your ☿ as I have told you, & your ☿ N.B. is fit for ALL OPERATIONS.

In fact ☿ is a Master over all metals.

(I believe Baron Rusenstein lived about the same time with D. Winthorp or Irenaeus Philaletha. Yes!)

p. 109. Rusenstein. Collerus, a brother Adept makes chrystals or a ♁ of ☿ , dissolving pure ☿ in ♆ . Then he extracts the ⊖ from the dried precipitate (⥽d with Sea ⊖) with sharp distilled wine vinegar (not too highly rectified). Distills it down to an oily liquid which he places in a cool cellar, & puts sticks in the dish or bason & a ⊖ or ♁ of ☿ christallises on the Sticks.

This ⊖ or ♁ of ☿ melts in the △ , & it becomes a clear glass or vitrum ☿ ii by cementation.

This glass he prepares in a luted ▽ by a gradual cementing △ until he had obtained the glass.

This Treasure he ferments with a 1/10 th. part of a ☉ calx, (i.e., 9 parts of ☿ ial glass & 1 part calx of ☉) by a graduated or gradually increased cementing △ in a sand pot. He puts the glass & ☉ powder, both well mixed by rubbing, in a strong phial (previously heated) placed in the sand heat & let it stand 5 or 6 hours till the matter is become

melted & looks like pitch Thus, he increases his heat still more to the 3rd. degree, so that you can by no means touch the glass nor the sand with your fingers, & the pitchy matter becomes dry & red, but remains fusible. He only keeps the dust out with a wooden stopper in the beginning, & afterwards with a glass stopper. This red matter melts without smoke.

This he multiplies 1 part with 3 parts of ♄ of ☿ , or with the ☿ ial glass & repeats this multiplication 3 or 4 times.

He works by strong heat in a sand pot placed over a wind furnace with a door in front.

At each multiplication he obtains the black pitchy matter, & it soon becomes red again & does never lose its fusibility or ingress.

At last he ferments his red ℞ ., 9 parts with 1 part of fine ☉ in the ▽ , & with this glass he transmutes ☿ or ☽ a 1000 parts into fine ☉ . His whole process, as he told me, can easily be done in 2 or 3 weeks time.

(I suspect here is an error in the fermentation in the ▽ . I would try by experiment how many parts of ☉ can be vitrified by 1 part of my red ℞ . However, the whole process is by cementation in a strong heat. It appears to me to be a noble experiment, with a great deal of probability of success. S.B.)

p. 183. Rusenstein. My good friend & brother Adept Schultz has said to me, "When common running ☿ is purified & deprived of its inherent arsenical, poisonous ♆ , it requires no long & tedious trituration in order to open the fixed metals (☉ - ☽) which you add for a ferment.

You have only to unite the fixed metal ☉ or ☽ with your purified running ☿ , to make a soft ♁♁♁ (This is Count Bern. Trevisans way).

When this feels a gentle fermenting heat, your ☿ has power sufficiently to open ☉ or ☽ ex fundamento.

Let me recommend this to you above all other labours & with metals whether particular or universal. This is the weighty matter to be observed. Without this, no man will ever be able to fix ☿ , except he possessed a tinging & fixing medicine upon ☿ ."

(Is this not confirmation enough to prove that I am not far wrong in my explanation of Count Bernhard Trevisan S.B.).

p. 185. Rusenstein. Collerus, my brother Adept said to me "I recommend ☿ to you, but, mind that you thoroughly depurate him of his arsenical sulphureous 🜍 ."

He added:- There is no better purification on earth than to dissolve ☿ revived from Cinnabar in good ☿ , & then precipitate it with pure Sea ⊖ . Then sublime your dried ☿ & revivify your ☿ into running ☿ , if you want purified running ☿ . A better purification cannot be found upon the face of the Earth." (Count Bern: Trev. points at this very method).

The reason is this. A good ☿ or ☿ of ☉ dissolves the ☿ , Sea ⊖ precipitates it, & by this solution & precipitation, the ☿ is still further volatilised, & by the succeeding sublimation & volatilisation, your ☿ loses every atom of its native arsenical 🜍 , because it remains below in the ☹ & nothing ascends during the sublimation but the noble ⊖ of ☿ which is the pure body of ☉ & ☽ . The ☿ is thereby animated i.e., animated by the ☉ & sea ⊖ , but his poison is burned, & destroyed (Count Bernard's hints).

Baron Rusenstein mentioned 5 Adepts that had the L.P. as well as himself

viz. Schultz, Collerus, Gualdus, Fornegg & Monte Schneider; & he was the 6th. This was in the 16th. Century. Dr. Winthorpe was also living, & was the 7th.

Finis of Rusenstein.

Annotations & Explications

of a valuable Treatise named

The Hermetical Triumph, or:

The Victorious Philosophical Stone.

Translated from the French & German,

London 1723. 12°, with a Title page.

This is a valuable Treatise because, because it illustrates URBIGERUS, ARTEPHIUS, FLAMEL, & MONTE SCHNEIDER.

p. 19. first part of the Book.

" The wife who is proper for the Stone to be united with the Stone."- is the Universal Agent Light & △, the secret invisible & visible △ of the wise, attracted by magnetisation from the Solar rays by day & Lunar rays by night. This is called the wife of the Stone, because the Stone or near matter reduced to a viscous humidity or butyr: is the magnet that attracts the Universal Agent from ☉ & ☽, & is liquified & universalised thereby. Altho' in a more philosophical sense, the magnet should be called the Wife, & the secret △ or Universal Agent ought to be called the Husband, because that Agent △ & Light is the first cause (after GOD) of every action & life, throughout Nature. Observe, I do not confound this with the rational immortal Soul of Man, nor with the blessed Spirit.

The chief of the ways of God, says Job XL., 19 & XLI., All other Secondary principles as assistants, derive from this primitive immortal Agent. Thus:-

Unmanifest, omnipresent, electrical or galvanic invisible △ of Nature:-

Manifested by the ⊙ & fixed Stars moving it into Light, Heat or Caloric & burning △ .

Dilated in spiritual, incorporial ⌀ , the ⌀ of the Wise. Oxygen perceptible in a Universal Aerial Acid, specificated into all animal, vegetable & mineral acids.

Manifested by reflexion & dilation by our ☽ & all ☽ into cold, Lunar radical Humidity, the Mother of ▽ & Alkali, which can be concentrated by △ , by the male Agent, by calcination, into fixed Alkali, or Magnet.

Agents: △ , ⧋ , ⌀ , ⏚ volatile ▽ , ⧩ , Stones, Metals

☥ ⊕

DRYNESS The two united procreate all things HUMIDITY.

p. 21. "It is not possible to attain to the possession of our ☿ , any other way than by the means of TWO BODIES, whereof one cannot receive without the other, the requisite perfection.

TWO BODIES alludes first to ♂ & ♄ which produces the ♏ , the Sophic ☿ simplex in the dry way; the Chaos of Irenaeus Philaletha (of the brass founder).

2. to ⏚ & ♏♄♂ i.e., by means of ⏚ & ♏♄♂ on ☿ vitae, the butyrum is distilled per ♒ .

The male & female seed is sophic ⏚ & sophic ☿ (△ & ▽). i.e., ⏚ ♂ & ☿ ♄ ii in the stellated ♏♄♂ which seems to have been the

subject of this Author & of Vieroort the brass founder & not the crude ☿ , as will appear by the sequel.

p. 24. Battle was given. Our Stone fought them both, the ☉ & the ☿ , overcame them, & destroyed them & etc.

(The butyrum ♁ after having been made into ☿ simplex, by attraction, digestion, putrefaction & distillation, dissolves ☉ , ☽ , ☿ & all the metals & decomposes them, putrefies & regenerates them).

p. 32. The matter of the philosophers perfectly purified & reduced into a pure ☿ ial substance (i.e., first, into a ♏♁♂ , Secondly, into a butyrum & ☿ Simplex.)

The Stone of the second order, fixed into an incombustible 🜍 (i.e., the ℞ alba, or 🜍 Naturae album, concentrated, corporified Light:- Urim.

The Stone of the third Order is the very same matter fermented, multiplied, & brought to the last perfection, i.e., ℞ rubra, 🜍 Naturae rubrum, corporified △ , THUMIM; multiplied & fermented or determinated from its state of Universality to a state of specification towards metals, with ☉ in the ▽ , which is then a tinging Vitrum Solis, which by its over abundant red ℞ over fusibility & ponderosity, wants or can bear now a great deal of ☿ , ♄ , or ☽ to be lowered into common malleable ☉ again & in this transmutation, fixation or maturation; the Solar glass is irrecoverably lost & becomes again what it was originally, i.e., ☉ with an immense accretion, according to the multiplication of the red 🜍 Naturae or corporified fire.

This corporified △ as Universal Sulphur Naturae is a fixed fusible alkali wherein the Universal ☥ 🜍 Naturae album is fixed & exalted, & as ☥ & alkali, Agent & Patient, stand here in equilibrio & are both

fixed. For this reason the red ♁ Naturae, being already full of the Universal Agent, does not attract the ♁ (it is non-electrical like glass) nor flow per deliquium as common fixed alcalis do. This being fully saturated with Light & △ . The elements being here fixed in perfect harmony, it must by consequence be an Universal powerful remedy to re-establish harmony in a diseased body, & to cure every curable disorder by the very root. As △ & ♁ bear a wonderful analogy, the ♁ Naturae album (♁) & more so the ♁ Naturae rubrum (☉) must be perfectly soluble in S.V. & in every clear liquor, but this solubility must cease when the red ♁ Naturae has vitrified ☉ into a tinging glass, & therefore what is not soluble can be no medicine for the human bodies, but as the solar glass is fusible in the △ it is capable to exalt the inferiour metals, when dissolved in the △ .

☉ is full of △ , & ♁ is full of radical humidity. Both are perfectly soluble in liquids.

☉ bears analogy to the ♁ Naturae rubrum ☉ar.

♁ bears analogy to the ♁ Naturae album ☽ ar.

p. 33. This page hints intelligibly on the subject as - it is truly a Stone, since it is solid, hard, heavy, brittle, frangible, & etc. i.e., ♄ & its ♏ .

p. 40. The Author refers Pyrophilus to Artephius & Pontanus. Artephius plainly & candidly names the subject i.e., Antimonial Vinegar made with ♁ corrosive, i.e., Butyrum ♄ii, he says.

This △ is of the nature of lime or calx. Lime is a caustic & so is Butyrum ♄ a violent caustic, & says that the △ is no stranger to the subject of philosophy.

He hints here at the ☿ in the ♄☿ corrosive, which is highly concentrated ☥ of Sea ♁ in the Sublimate, & of the ☿ in the sublimate is similiar to the ☿ ☿ii, named ☿ vitae, & therefore can be no stranger to the ☿ial ♏ .

p. 41. "That the Stars of Venus & horned Diana may be propitious to you."

Horned Diana ☾ form the character of ☿ . Thus here he and Venus does hint at the ♄☿ corrosivus.

p. 41. The secret ☿ of the wise men is a ☿ which the Artist prepares according to the Art.

Th is is the concentrated ☥ of Sea ♁ in the sublimate corrosivus, but if you dissolve the ☿ in ▽ or ♒ of ☉ & precipitate it with rectified ☥ of Sea ♁ , & sublime ♓ , you have the secret ☿ of the wise, the ♎ Naturae of the ☉ & Lunar ☿ of the Sea ♁ both in your sublimate & such a sublimate must be more noble, as Rusenstein declares, in more than one place, This is the fire of the wise, the secret ☿ in a specificated state in the ☉ & ♁ ; but that, N.B. same secret ☿ is a perfectly universal indeterminate state, as it exists in Light & Lunar humidity. You obtain afterwards by magnetising & liquefy ing, the butyrum. Now, you fully comprehend me. That vivifying principle is absolutely necessary in this work & is what Eudoxus calls the wife of the Stone.

p. 41. The dry ▽ mentioned by Cosmopolites is the chrystallised Butyrum, before its liquefaction, because it is antimony & ♁ combined with highly subtilised ♏ , or ☿ vitae. If you dissolve your ☿ in ▽ , according to Rusenstein & sublime it, your ♄☿ would be infinately more powerful & more pure, & Urbigerus has recommended that method, as well as Rusenstein.

p. 42. The Author says, that there is but one way in the world to extract from the Stone (♄), its unctuous humidity (a butyrum) which inseparably contains the ♀ & ☿ of the wise men.

It appears by this & other places that the Author of the "Hermetical Triumph". Eudoxus, has made his butyrum of ♏♄♂ & ♎ corrosivus. There is not the least hint in the words of Eudoxus, as if the animation of the butyrum with the Cinnabar of ♄ according to Urbigerus was at all necessary, as Eudoxus says, here that the unctuous humidity contains inseparably the ♀ & ☿ of the wise. Thus the ♀ & ☿ & ♄ are contained inseparably in the ♏♄♂ purificatus, & this seems not improbable, as I have myself converted the whole stellated ♏ into a beautiful scarlet coloured ♀ ♄ii auratum, by means of Monte Snyders fulmen in Digby, p. 16.

This would save a deal of trouble of animating the clear butyrum with the Cinnabar of ♄ ; yet, Urbigerus seems to have done so. But this man has not done so. Therefore, both methods may be right!

The Cinnabar of ♄ is contained in the first Scoriae when you make the ♏♄♂. Urbigerus worked with crude ♄ , but Eudoxus makes use of the ♏♄♂ .

p. 50. "The Stone (♄ or ♏♄♂) is the enemy of metals, since it destroys & devours them. From this we have ♏♄♂ , ♏♄♀ , ♏♄♃ , ♏♄♄ , & etc.

When you melt 3 parts of ♏♄♂ with 1 part of ☉ or ☽ in a ▽ , you obtain a ♏ ☉aris or ♏ ☽aris; but neither ☉ nor ☽ is destroyed or separated here, like ♂ , ♀ , ♃ , & ♄ ; but if you treat a ♏ ☉aris or ♏ ☽aris with Monte Schneiders fulmen (Digby p. 16.)

you can separate the ☉ar or ☽ar ♃ & ☿ , & with a sharp wine vinegar or rectified ☥ of ♁ , make them appear by extraction, & from ☉ , you obtain a ☉ coloured ♄ , like a Topase; most beautiful, but from ☽ you obtain Chrystals like ☿ transparent. In the remaining terra or ☺ is contained ♁ Solis or ♁ Lunae, which you can extract with ▽ .

All this I have done. Read what I have said on the Dream of Nebuchadnezzar in DANIEL, of which experiment I have yet a high opinion. Vide Digby pp. 16 to 19.

p. 50. The Stone (♁) like a true Dragon, destroys & devours the imperfect metals (♂, ♀ , ♓ , ♄).

The butyrum destroys & regenerates the perfect metals (☉ - ☽) & this is the work of Artephius, Monte Snyder, & many other philosophers.

p. 50. The Cosmopolite says, there is a metal (♁) & a Steel (♏) proceeding from ♁ & ♂ , (i.e., ♏♁♂) which is as the ▽ of metals, which has the power to consume metals, & that there is nothing but the radical moisture (i.e., the ☿) of the Sun (☉) & of the Moon (☽) that can resist it (because the ☿ in ☉ & ☽ is fixed).

Yet afterwards the fulmen can separate the principles ☉ & ☽ , & so does the butyrum, via humida.

Boerhaave says that butyrum ♁ volatilises ☉ & carries it over by the Alembic. Butyrum ♁ is not yet the Sophic ☿ .

p. 55. Eudoxus here declares his opinion of the astral ☉ .

This astral ☉ is neither more nor less than the omnipresent UNIVERSAL AGENT, the soul & physical life of vegetables, animals & minerals, yet, with some boundries of distinction, according to the power or nature of each magnet. This is by the Sun & all the fixed Stars attracted by

electrical circumvolution repulsed & manifested in Light, or friction, into burning △ .

This is the Astral ☉ , which must be united with the butyrum, by the medium of Lunar humidity, in order to vivify & liquefy the butyrum. This is the Celestial, or Heavenly marriage, the union of the superiours with the inferiors, according to the Emerald Table.

This astral ☉ Eudoxus calls the wife of the Stone, but it should be called the husband, as the butyrum is only the magnet to attract & specificate it.

What Eudoxus calls the second or elementary ☉ is the natural specificated ♃ , the tinging or colouring principle in all concretes. This principle with animals resides in the blood, with vegetables in their different qualities & virtues as, for instance in the fir or pine, it is the Turpentine, in minerals, marcasites & metals, it is their Sulphurs or Tinctures, & this is what Philalethes also calls our ☉ not yet fixed, but volatile. Remember what I have said in De la Brie M.S. of the gilding power of ♃ ♁ ii auratum, whilst united & suspended in the liquid alkaline lixivium. That is the Sophic ♃ , & is found in all minerals, marcasites & metals.

The third ☉ is the common fixed ductile fine ☉ , which by destruction, volatilisation & putrefaction can be retrogradated into volatile or Sophic ☉ or Sophic ♃ ; altho' Eudoxus denies this totally & will have nothing to do with common ☉ , nor is it absolutely necessary, except at the end for vitrification, or determination.

p. 55. contains matters of great moment.

"When this ☉ perfectly calcined & exalted into the cleanness & to the whiteness of snow."

(i.e., when the Sophic ☉ contained in the ♁ & ♍ has been exalted into a clear beautiful transparent butyrum when ☿ vitae must be as white as copelled ☽).

"It has acquired a natural sympathy with the first astral ☉ , of which it has visibly become the true Magnet, (Vide Digby pp. 8, 117 & etc.) it attracts & concentrates in itself so great a quantity of astral ☉ (Light) & of Solar particles (Light, incorporeal ☌) which it receives from the continual emanation that is made from the centre of the Sun (No, I say from the circumference of the Sun, by friction, by attraction & repulsion, by electrical circumvolution round its own axis) & of the Moon (by dilation, & repulsion towards the earthly or from the earth towards the Moon) that it (the butyrum) is found in the nearest disposition to be the living ☉ of the philosophers, certainly because the magnet, like all other magnets is vivified by the very principle of Life, i.e., Light, △ , the principle of vital 🜁 .

Note here that oxygen is only a specification thereof inclosed in spiritual incorporeal ☌ , in the ☌ of the wise, as the Cosmopolite calls it rightly & justly (inflammable 🜁 or Hydrogen evaporates from the ▽ & numberless substances near & in the earth).

The Moon receives the Solar Light & converts that into cold Lunar radical humidity.

I do not doubt but our earth generates the hydrogen or inflammable 🜁 & sends it into the atmosphere & I think all animal bodies generates it as well as the effluvia of the earth.

The Ancient Philosophers have written that the Universal Agent generates humidity i.e., a radical humidity, & that the two co-operate in procreating, preserving & destroying all things.

This is represented by hundreds of stone figures on the Grand Portico of Notre Dame Cathedral at Paris, & remains to this day.

p. 60. "That the metallic humidity of the Stone prepared & purified, contains inseparably in its bosom the ♃ & the ☿ of the Philosophers."

"And that the only ☿ of the wise contains its own ♃ by means whereof it coagulates & fixes itself."

(The metallic humidity of the Stone is the butyrum. From these few lines it appears that Eudoxus has not animated his butyrum with the Cinnabar of ♁ nor with the Scoriae primae, nor with any other ♃ , before attraction.

That this is also a good work appears from Digby p. 180, & in other places further).

(URBIGERUS, D.J. WALLICHIN, & TUGEL are the only three Philosophers that recommend or notice this previous animation with the Cinnabar of ♁ , & therefore it seems not to be absolutely required.)

(The ♃ & ☿ in the butyrum are inseparable (says Eudoxus). It is true that a ♏ of ♁ may be converted totally into ♁ , but that antimonial ☿ contains its own ♃ , not adustible, but fixed. So can the ♏♁♂ be converted into ♃♁ii auratum which I have also mentioned before, but that ♃♁ii is also a ☿ of ♁ . So fine ☉ can certainly be converted into a running ☿ Solis, but that ☿ contains also the central fixed ♃ Solis, i.e., the ☋ . If you convert ☉ into a red ♃ first into a ☉ coloured transparent ☌ , by Monte Snyder's fulmen, which I have done, that Topase Chrystals or ☌ of ☉ , is soon calcined into a scarlet Crocus. N.B. This is the shortest way to produce the Ruby Glass. (This Crocus is certainly ♃ Solis, but that ♃ Solis contains inseparably its own fixed ☿ .

The ⊖ or terra Solis alone remains behind, & is obtainable & is white & transparent.

Monte Snyder himself was deceived when he thought he had separated the ♃ of ☉ , because ♃ & ☿ are inseparably united in ☉ & ☽ , but in the unfixed metals I believe they are separable.

That the metallic ⊖ is separable, is beyond doubt. HOLLANDUS & KUNKEL, have done it very frequently, & describe the process. I have done it & could do it again, but it is not all required for the great work, & is but unnecessary labour.

Volatilising, subtilising, putrefying, regenerating, & fixing is enough. See my translation of Aurea Catena Homeris. You may separate the elements, & you may let alone. Urbigerus has separated the elements. Most philosophers have not done so.

pp. 67, 68. Eudoxus thinks like most Philosophers. Masters or Adepts, that there is no other way possible in Nature but his own with the attracted butyrum. He confounds Irenaeus Philaletha with Count Bernhardus, Flamel & Zacharias, whilst these 4 Adepts have positively & certainly worked by 4 different processes, altho' Flamel & Zacharias, have made use of a butyrum, but Irenaeus Philaletha has not positively. Count Bernhardus absolutely condemns altering the Argent Vivum from its metallic fluid form, as totally false, & Vieroort, altho' from this foundation, i.e., from the ♏♄♂ , could neither use a running ☿ , nor a butyrum, as neither would have remained in the ▽ . But these Adepts are so obstanate as mules & very few of them have understood Nature! They knew their own work & there ended their knowledge. All this, I know, you will allow.

You must have in your Subject

Light, △ . ⧋ & ▽ & Radical Humidity.

As a Medium of Union

From these derive Universal & Specificated

Mineral & Metallic processes,

Universals are

The primitive labours of the Egyptians, Chaldeans & ancient Hebrews, as, for example, the processes with DAM.

In this subject exist 9 or 10 different methods. Vide Ashmole's Theatrum Chemicum. Ali Puli & Count de Chxxx process; yet the Dam is only the Magnet from which that corporified Light in the form of a ⊖ or —∿— is & must be separated by putrefaction, as you know.

In regard to the later invention of the Arabian Philosophers, GEBER, ARTEPIUS, PONTANUS & etc. & still later, COUNT BERNHARDUS, BASILIUS, PARACELSUS, HOLLANDUS, FLAMEL, PHILALETHA & etc., you must have a mineral mercurial vapour, a Sophic ⊙ & a fixed ⊖ or ▽ . This is BASILIUS, HOLLANDUS, & other co-temporaries. This, is a Sophic ☿ . Those that have made a butyrum have also made use of that same Sophic ☿ obtained by a different process from a different nearer subject. By this ☿ in forma humida viscosa, they have combined the Universal ☿ duplex from Sun, Moon, & Stars.

Still later Philosophers, such as PARACELSUS, LAMSPRING, COUNT TREVISAN & IRENAEUS PHILALETHA, with many more less known have learned from GEBER that a metallic fluid ☿ may become Sophic ☿ .

Thus, you see, that since the primitive times, men have gradually deviated from the centre to the circumference, from Universality to specificated Nature, & have come at last to the metals & METALLIC RADICAL HUMIDITY, i.e., ☿ .

Depend on it, much can be done by ☿ , as well as by ♄̲ corrosivus. I knew for certain that Dr. Schepplin, who died in the year 1772 here in London, with whom I was intimately acquainted, & who was thus assisted by the late great Musician, BACH, made in 6 weeks time a small portion of a tinging medicine, from ♄̲ fermented with ☉ wherewith he transmuted several ounces of ☽ into ☉ with 1600 percent profit, after deducting every expence, set down double; but the poor Doctor, who never kept any journal of his works, who was a bad writer & a slovenly philosopher, could not multiply his ℞ , nor hit it again from the beginning, altho' he was assisted by Mr. BACH with above 300 Pounds during 2 years time, when Bach died. The late W. Eberhard knew this fact from Bach himself, & I know it from Dr. Schepplin, & his widow repeated the fact to me many times.

I do not doubt but ♄̲ rightly sublimed may be fixed according to Lamspring & Rusenstein, dissolve ☉ radically & become a ℞ . Why not fluid ☿ the same? Provided it is perfectly pure, deprived of ▽ & ▼ , the 2 elements that hinder ingress into ☉ .

What is butyrum else but a ☿ of ♁ , or ☿ vitae suspended in the concentrated ☥ of Sea ♍ , universalised by attraction, united to the Solar Light & Lunar Humidity, i.e., saturated with oxygen. Therefore in a state to ferment & putrefy. (Mind my reasoning & try if I contradict myself somewhere! Then in that case, I must be wrong). When

separating the phlegma & purifying the ☿ . The foundation of rest & fixity the active principle of Light & △ must conquer at last & be corporified in the ☿ .

Resurrection of a glorified body must follow, i.e,. a ℞ . If we doubt these truths, we may as well doubt the existence of a God, of Light, of △ , of an immortal animating principle, of Resurrection, of reward, of punishment, nay, every truth must fall to the bottom!

Am I right or wrong?

p. 83. "But particularly the Sun & Moon are the principles of this fountain of living ▽ , which alone is proper to operate all the wonders that you know."

(This confirms my philosophy that the Solar Light is wanted as well as the Lunar Humidity.)

"Except that which some persons know how to extract from the rays of the Sun, or, of the Moon."

(I prefer using both from the reasons I have given before.)

(Sir Kenelm Digby's sympathetic ♂ must absolutely be prepared by the Sun, because the Light must be fixed therein which the moon cannot give but in a diluted & altered state. That this is true, appears from the calcined ♄ increasing in weight).

"To make the Stone become a Magnet, (i.e., to make a viscous humidity thereof, a butyrum by means of ♃ . Even with a well rectified concentrated ☥ of sea ⊖ you may make a butyrum & I do not doubt but such a butyrum made per se without ☿ would have the same effect; as the ☿ in the ♃ is revived & remains behind in the ♌ in small globes & partly invisible in the black antimonial ☹ , when you make a butyrum, as I have always seen it.")

p. 85. "You will apprehend, that the wife, which is proper for the Stone, & which ought to be united to it, is that fountain of living water, whose source is altogether celestial, which has particularly its centre in the ☉ & the ☽ , produces that clear & precious stream, or rivulet of the wise which gently slides into the sea of philosophers (the atmosphere) which environs all the world (i.e., the Earth). (This foregoing p. 85 fully & intelligibly illustrates the heavenly marriage).

p. 86. points out the time, i.e., Spring.

Zacharias & other Philosophers say that they began the work at Easter, & that they finished it happily within the course of the year (a very good rule of conduct).

p. 88. confirms the former.

p. 89. mentions the spiritual incorporeal ☿ called by The Cosmopolite, the Salt-petre of the Philosophers. The Cosmopolite is Alexander Seton.

p. 97. is of great moment & deserves considering:-

"That it is not possible to obtain the philosophical ☿ otherwise than by the means of 2 bodies, whereof the one cannot receive perfection without the other."

"Our ☿ or our Stone does indeed take birth from 2 bodies, & etc. Our Stone is born from the destruction of TWO BODIES, which acting one upon another, as the male & the female, or as the body & the spirit, whereby is brought forth a production of a miraculous nature & original which has all the necessary dispositions to be carried by art & nature from perfection to perfection."

(This is a proof that Eudoxus recommends the making of a ♏♃♂ stellatus & does not use crude ♃ like Urbigerus. The 2 bodies are ♂ &

☿. The male is ♂, the female is ☿, or its ☿☿, its ☿. The body is ♂, the spirit is ☿, its ☿ or metallic ▽. The production of a miraculous nature is ☿☿♂ stellatus, which is a Sophic ☿ simplex in via sicca, says Becher, Stahl & Vieroort before them. Vide Stahl, pp. 364, 416).

N.B. p. 96. "Remark also says Eudoxus that those 2 bodies (♂ & ☿) which destroy themselves & confound themselves one in the other for the production of a third substance (☿☿♂) of whom the one holds the place of male (♂ his mercurial ♢ or sulphureous ☿) & the other of female (☿ its impregnated ☿, impregnated by ♂) in this new generation, are two Agents, who, stripping themselves of their grosser substance (the external adustible ♢) in this action, change their nature to bring forth a Son, of an origin more noble & more illustrious than the parents that gave him being, & in being born (in the ▽), he, (i.e., the Son) carries visible marks that evidently show, that Heaven presided at his birth (i.e., the superficial & central rays, representing a star, so that if you saw the broad part of a well made ☿☿♂ off with a fine saw; anywhere, the Star remains everywhere visible).

pp. 96, 97. "Remark more over, that our Stone is born again several times, & that in every one of its new births, it still draws its rise from two things."

1. First of all from ♂ & ☿ by making a ☿☿♂.
2. From that ☿☿♂ & ☿ corrosive by making a butyrum thereof.
3. By liquefying the Magnet or butyrum & uniting or impregnating it with Solar Light & Lunar Humidity, i.e., with universal Sulphur & universal ☿, with Heat & Cold, which two are combined in the universal animated ☿ or Mercurius Universalis duplicatus.

"It espouses a Celestial Nymph," says Eudoxus.

p. 98. (cut down hers, & illegible) says Urbigerus).

(As a Nymph he calls it the Wife of the Stone).

p. 99. To make but one sole & same thing with her (i.e., a liquefied, impregnated, universalised butyrum full of Light & Lunar Humidity, endowed with the very principle of fermentation. Therefore, it must & will putref & by those means the elements can be separated, i.e., the volatile Light & 🜁, the phlegma, Lunar humidity, aereal 🜄 (such a water is generated when you burn hydrogen in oxygen).

The Earth or ♉ vitae containing corporified Light, i.e., 🜂 - & what remains, a void or empty 🜃 is a magnet to attract the 🜂 in the 🜄 which is corporified in that void 🜃, & generates a fixed alkaline ⊖ with a metallic Idea from the ♉ vitae. This is the work of Urbigerus.

Modern Chemistry says that all alkalis are the same. I deny it, altho' in every fixed alkali 🜂 is corporified & manifested in a fixed ⊖, yet here is our alkalised 🜃 or ♉ vitae. It has a metallic tendency or form or soul, whilst in calcined ♀ or wood ashes, that form or soul, is vegetable & in calcined bone ashes, it is animal.

The reason why every fixed alkali, whether animal, vegetable, or mineral is so greedy to attract & flow per deliquium is this:- (provided you keep it dry & warm, or from the air) it is an empty or void corporified 🜂, containing no volatile 🜍 in the shape of a fixed ⊖, & is the universal female of Nature, ever desirous & greedy to attract or to be filled with the spiritual incorporeal ☉, with aerial acid & Lunar Humidity, & having filled itself by repeated attractions and evaporations, it is converted into genuine ☉ which again contains that same 🜂 in a

volatile state as it did in the magnet in a corporified state of that alkali.

Therefore the fixed alkali is a Magnet & Universal dissolvent to separate △ or ⏃ from every concrete, & so said COUNT DE CHASAL (see my remarks on De la Brie).

p. 100. Confirms that I am right in explaining Eudoxus.

"The practice of the first work is, to reduce into ▽ (butyrum) that body (♏♄♂) which is our STONE, & that is the most secret point of our Mysteries.

This ▽ (viscous ▽ or butyrum) must be vivified & fertilised by an ASTRAL SEED (by the Celestial influence of ☉ & ☽) & by a celestial ⏜ , wherein resides the whole efficacy of the physical ℞ . The △ is the body & the soul of our Subject."

(Both contained in the ☿ vitae in the butyrum & the Astral Seed is the Spirit of it. He means the vital principle of it).

p. 104. is worthy of Notice:-

"Observe that fire separates at first the heterogeneous parts & conjoins the homogeneous parts of our Stone." (△ separates the pure, semi-metallic, reguline ☿ial internal, sulphureous principles from ♂ & ♄ in the ▽ in the wind furnace).

"That the secret △ produces afterwards the same effect." (The secret △ is the concentrated ☥ of sea ⊖ , or of ☉ , or of both, if you sublime after Rusenstein, contained in the ♆ corrosivus.

(The secret △ is in ☉ , ⊖ , ☽ , ⏃ & in all concentrated ☥s. & why? - because every ☥ is a dilated △ .

The father of this secret △ is the Solar Light, or invisible, omnipresent △ , manifested in Light, Heat, & △ , i.e., the Celestial

Nymph Venus, the wife, or, better, husband of the Stone (Perseus).

"The secret △ introduces into the matter (☿ vitae ♒) a fiery Spirit, the concentrated ☥ of ⊖ in the ♑ , or the concentrated ☥ of ☉ in the ▽ by Rusensteins & Urbigerus ♒ of ☿ .

p. 104. "Which fiery spirit opens centrally the secret gate, which subtilises & sublimes the pure parts (☿ vitae, i.e., subtilised volatilised ♒) separating them from those that are terrestrial & adustible."

(From the black ♁ial ☹ & revivified ☿ when you distill the butyrum.)

"The solution which is afterwards made by the addition of the Astral quintessence (Sun & Moon) which animates the Stone (& animates all Nature) makes a third depuration of it, & N.B., putrefaction & distillation complete it entirely."

(This is a demonstration that I comprehend Eudoxus as well as Urbigerus. After attraction & liquefaction of the butyrum after the whole has been universalised or retrogradated, the liquified, magnetised butyrum must be fermented & putrefied in a very gentle warmth, in a close shut vessel, very roomy.

During this putrefaction, the volatile spirit or Universal ☥ is separated from the phlegma.

Now, as this volatile fiery, philosophical Spirit of wine will & must stand at the top, the phlegma or ▽ will stand below, & that phlegma unable to hold the ponderous ▽ , or ☿ vitae, or ♒ , containing the Mercurial internal ⏃ of ♂ & ♁ , that ▽ must be precipitated & sink to the bottom in a slimy ▽ . Then you begin to distill & separate by a most gentle heat, well luted.

1. Your highly volatile spirit.
2. And all the phlegma from the ☿ (which Eudoxus distills both at once & calls it ▽ & his butyrum remains behind).
3. Then dry your ☿ or ☿ vitae, & extract it with ☿ simplex with his butyrum determined & you get ☿ duplex, or ☿ animatus.
4. Calcine the empty white ☿ in a luted ▽ , & extract the corporified △ as a fixed ⊖ with your ☿ simplex according to Urbigerus. Now you have Eudoxus his ☿ simplex in the remaining gluten or butyrum after dephlegmation:-

1. Foundation, basis, rest, principle of fixation, fixed ⊖ , metallic alkali ..... ☿ .
2. duplex animatus ..... △ .
3 simplex ..... Light, vital ⧋ .

Now follow Urbigerus or other philosophers mentioned, in Digby. There are many ways, even in this one process.

Urbigerus fixes gradually by imbibitions his ☿ simplex upon his clarified ☿ , i.e., fixed ⊖ metallorum ex ♂ & ♄ , until his ☿ now fully saturated with Light or vital ⧋ , melts easily without fuming, & he has obtained ⧋ Naturae album undeterminated, the white medicine, ℞. alba, corporified Light & vital ⧋ , i.e., fixed Light; URIM.

This he imbibed, saturates & fixes with △ , i.e., with his red ☿ duplex animated cum auro sive sulphure sophico until that becomes red fixed & fusible without fuming; & now he has the red Sulphur Naturae the red universal undeterminate ℞ , i.e., concentrated Light manifested in corporified △ : THUMIM.

Altho' in this Thumim lays concealed the Urine, for which reason Moses calls it Urim & Thumim, i.e., perfected or corporified Light & △.

This is a noble & clean way, but it is not absolutely necessary to separate the elements, altho' the phlegma must absolutely be separated, before conjunction, in any work.

Otherwise, you may unite the ▽ clarified, i.e., the fixed ⊖ metallorum with ☿ simplex, digest & putrefy & carry it to the perfect white.

Then add the ☿ duplex animatus & carry it to the perfect red.

Or, from the very beginning you may unite the fixed ⊖ with ☿ simplex & duplex, & you will obtain the White & the Red by one process.

But the perfected white ℞ must be multiplied with the ☿ simplex, without doubt.

And the perfect red ℞ must be multiplied with ☿ duplex. Therefore, it is prudent to work with 2, 4, or 6 glasses at once, but let each glass have no more than 2 inches in diameter in the globe, with a neck 5 or 6 inches long & a glass stopper.

The last determination in the ▽ is to vitrify ☽ by the white Sulphur Naturae, but ☉ by the red ℞, but after this vitrification, being no longer soluble in S.V.R., it is no medicine for the human body, but only for such bodies as are soluble in the △, i.e., metals. It must be multiplied whilst it is universal, underminated, i.e., ⏃ Naturae album & rubrum.

The projection upon ☉ is a multiplication in quantity but not in quality. The first is a multiplication in quality & weight.

Consult for confirmation pp. 106, 111, 119, 121, 124, 126, 127,.

126. "When, by distillation we draw the water, which is the Soul &

the Spirit, the body remains in the bottom of the vessel, like a dead, black & dreggy 🜚 , which, nevertheless is not to be despised.

From p. 127 appears the mode of operating of Eudoxus:- "The Sons of Science ought not to be ignorant, that the 🜂 & the 🜍 are hidden in the centre of the 🜚 , & that you must wash it exactly with its Spirit (with the ☿ simplex) to extract out of it the BALM, the fixed ☉ which is the blood of our Stone.

"This is the essential mystery of this operation, which is not accomplished till after a convenient digestion (putrefaction) & a slow distillation. N.B. Eudoxus having distilled off the most volatile spirit & phlegma & afterwards the remaining butyrum he dried the 🜚 , & extracted 🜍 & ☉ at once, with his dephlegmated gluten without calcining his 🜚 .

p. 128. confirms the Imbibitions.

p. 130. By this it appears that Eudoxus has not universalised the whole liquafied butyrum as he says here that the 🜄 & the phlegma ascend first.

"The oily substance, in which the efficacy of our 🜄 (Sophic ☿) consists, comes the last, like the distillation of Vinegar."

(This will & must be the case, when a great part of the butyrum remains oily or viscous. See Digby in this case, the phlegma will go over first, & an oily butter will come over last, which is his subject).

"It is this middle substance, says Eudoxus, between 🜄 & 🜚 , which is the generation of the philosophical Child, & does the office of the Male."

(This however need not confound you. Digby tells us that the 🜄 of Paradise i.e., the first pure volatile ♑ does not differ from the

remaining gluten, only that the gluten is more oily & concentrated. It seems however, that Eudoxus has used this remaining butyrum or gluten which Urbigerus converts totally into ☿ simplex, or volatilised principle; but Eudoxus does not. Mr. Hand follows Eudoxus.

p. 133. "All this Mystery is but the extraction of the fixed ⊖ of our compound in which the whole energy of our ☿ consists. The ▽ which ascends by distillation, carries up with it a part of the fiery ⊖ ."

"The affusion of the ▽ upon the body (🜍 , ☿ vitae) reiterated many times, impregnates, fattens, & fertilises our ☿ , & makes it fit to be fixed, which is the end of the second work.

As Eudoxus had by no means universalised his butyrum totally, i.e., he has not attracted long enough to universalise the ☥ in the butyrum, as Urbigerus does (who says that the corrosive, poisonous, oily, quality, must be taken away, i.e., that the whole corrosive of the butyrum must be universalised), therefore, Eudoxus his liquified butyrum as the most ponderous, remains below, & the most volatile principle & the attrated lunar ▽ floats at the top.

Therefore, after putrefaction, when Eudoxus distills the phlegma or ▽ (not having attracted long enough to volatilise the whole) ascends first, & the gluten remains behind. Vide Digby.

Nevertheless, during putrefaction, the 🜍 has separated itself & remains below.

This ☿ vitae, or ♏ containing 🜁 & ⊖ of ♂ & ♁ . The 🜍 he dries. It does not appear that he calcines it, nor, must he calcine it. Otherwise, he would destroy the tender mercurial 🜁 in the ♏ .

Therefore, he cohobates his remaining dephlegmated gluten or butyrum

upon his dried ☲ & distill (per ⌒) until the fixed ⊖ & ♃ (combined) are volatilised, & distilled over whereby the ☲ or gluten is thickened. By these repeated cohobations he obtains a Mercurius animated triplex, containing ☿ , ♃ , & ⊖ .

p. 134. This whole p. is about the distillations & cohobations of the gluten, i.e., after dephlegmation, upon the dried ☲ , the whole with sweetness & patience, says Eudoxus. Thus, you will have an entire extraction of the juice of the Vine of the wise, ie., all the good there remains in the ☲ . He extracts, volatilises & distills over by several cohobations & then he says: you will possess the true ▽ of life, i.e., the Sophic animated ☿ , ♃ , & ⊖ , (volatilised) in a liquid form. And I let you know says Eudoxus, "the more you rectify it, the more penetration & virtue will it acquire." He adds, "They call it a sulphureous substance a balm, a gum, the viscous humidity & the most sharp vinegar of the philosophers.

Its exuberant ponticity is the true character of its virtue."

135. "There happens in its distillation, the same thing which happens in the distillation of Wine Vinegar. The phlegma & the ▽ rise first. The sulphureous & saline parts ascend the last."

N.B. "Separate the phlegma from the ▽ ." What he calls here the ▽ is the volatile attracted ⌒ , which comes over like S.V. The phlegma follows & is rejected. The ▽ or volatile principle is the ☿ simplex. Unite the ▽ & the △ together, says Eudoxus. This again agrees with Urbigerus. Eudoxus calls the gluten the ▽ or ☿ duplex which I believe he means. However, he says, "Unite the ☿ , the gluten with the ♃ . This he has taught us by his cohobations & distillations,

whereby he also volatilises the ☉ & distills it over. ☿ & ☉ , & the light empty ☿ must of course remain behind in the ☾ .

P. 136. Here, he explains himself pretty intelligibly.

The Lunaria i.e., the volatile ☾ of Wine (Philosophers) (Vide Urbigerus) which comes before the phlegm, is the white ☿ , i.e., the ☿ simplex. Then comes the phlegm. The sharp vinegar, i.e., the remaining gluten is the red ☿ duplex, when animated with its own ☿ or ☉ .

p. 137. Here, he explains Sendivogius coupling ☉ with the Chalybs 11 times, but I think erroneously, unless Sendivogius meant to hint that 11 parts of butyrum could radically destroy & putrefy 1 part of ☉ .

p. 138. "It is the water of Life of the Wise (Leona Constantin calls it so) the water of Diana, the great Lunaria, the ☿ of argent vive. It is our ☿ , our incombustible oil, which in the cold, is congealed like ice & is melted with heat like butter". (Butyrum ♁).

p. 139. By the 2 last lines, the butyrum or ☿ duplex is to be understood the gluten, which by repeated cohobations & distillations has volatilised its own fixed ☉ & ☿ contained in the earth or ☿ vitae. Therefore, this liquor must of necessity congeal in the cold, & liquify in a gentle heat; but Urbigerus works by a different process. His rectified ☿ simplex & ☿ duplex do not congeal like a butyrum; because he keeps his fixed ☉ out of the calcined ☿ separate by itself for Imbibition.

p. 139. However, Eudoxus will have it, that this butyrum, or ☿ duplex (which has now been thickened by having received its own volatilised ☉) is the clear fountain of Count Trevisan, which I cannot believe, except the Count deceives everywhere.

"it is the great alkahest, which radically dissolves the metals" (this I truly believe) "& is inseparably united to the dissolved metals" (This I believe also, & it is frequently mentioned by Monte Snyder).

p. 144. "Convert, separate, & purify the elements as I have taught you, & you will possess the true ☿ of the Philosophers, which will give you the fixed ♁ , & the Universal Medicine."

This confirms his distillations & cohobations, i.e., after having magnetised & liquefied the butyrum, he sets it in a gentle digestion & putrefies it, until it is black & in real fermentation during which time it must depose its ▽ , or ☿ vitae, which, according to Eudoxus (altho' he obtains no Cinnabar, by making use of the ♏♁♂ , & not the crude ♁ , as Urbigerus & others do, & therefore does not animate his butyrum before magnetisation. His butyrum is clear & transparent like ▽) contains nevertheless all that is necessary for the work. Digby tells you the same in several places.

Thus he distills off with a very gentle heat, not exceeding the heat of ones hand, says Digby, the phlegma or ▽ which here comes first, & contains the attracted, most volatile aereal ☁, which he seems not to notice. When this is gone, he is obliged to increase his heat & the remaining mineral gluten (not totally universalised, as Urbigerus teaches) comes over in a vapour, or in oily veins, & as it has been decomposed by putrefaction & fermentation inward motion, a black & dreggy ▽ remains behind in the ♌ , p. 127 Herm. Tri.:

This ▽ or foul ☿ vitae he dries gently & cohobates his mineral gluten upon it & distills it so often from it, until ⊖ & ♁ united, have been extracted, volatilised, & distilled over, so that his butyrum begins to

thicken; & lastly there remain but a few light foeces behind, which are rejected.

This butyrum now contains ♃ , ☿ , & ⊖ volatilised, & it seems that he digests part of this PER SE until it becomes black, white, & red, & with the reserved animated ☿ duplex he multiplies the red Universal ℞ ., or ♃ Naturae rubrum. You see that this method differs from that of Urbigerus, who was the greater philosopher of the two, & is more fundamental than Eudoxus.

p. 146. "If you know our Stone (♍♁♂) the only matter of our Stone (the ♍ of ♁ by means of ♂) & if you have the understanding of our △ , which is both secret & natural" (The natural △ is the Solar Light & Lunar ☿ . The secret △ is the concentrated ☥ contained in the ♄ , which carries the ♍ or ☿ vitae over & by degrees, by putrefaction & fermentation, separated & volatilised & retrogradates it.)

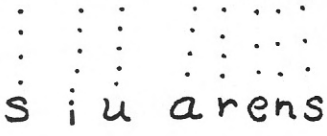
"If you know these things, you have keys of the Art, says Eudoxus, & so says Monte Snyder & you can calcine our stone by a philosophical calcination which is purely natural." (i.e., in humido, by ☉ar & ☽ar attraction, digestion, fermentation & distillations & cohobations until all the fixed ⊖ & containing ♃ is come over & has thickened the butyrum).

p. 146. "You will find that this philosophical calcination which sublimes & distills the Stone (☿ vitae) in calcining it (in humido) much augments its humidity. The reason is that the igneous spirit of the natural △ , is corporified in the substances, which are analogous to it."

(The igneous ⌒ of the natural △ , the attracted Light & △ y incorporeal ◐).

(You will observe here that the secret △ is in the ♄, but the natural △ is in the Solar Light & ☽ar ☿.

Dives sicut ardens S * * *



Sau-ni- ers

Sauniers - his name was Jean Sauniers, & he lived in the 15th. Century.

Gabriel de Castaigne "Les auvres Hermetiques", four Treatises, 8 vo Paris 1661.

Gabriel de Castaigne, a French Franscan Monk speaks of him, & relates that a Noble Lady, in Dauphiny in France, whose father Confessor he was, elaborated Jean Saunier's process, & succeeded in the very first attempt. Gabriel de Castaigne is seldom met with. It is perhaps one of the scarcest old books in France. However, he teaches no more than we know already, & what we have in "The Hermetic Triumph".

"The Ancient war of the Knights is a very old Treatise in German, which I have, & is wonderfully scarce. It was very well translated here, & is the foundation of Eudoxus, his hints & explications to Pyrophilus. Gabriel de Castaigne was also Confessor to Louis XI; & his Physician, altho' a Franciscan Monk. S.B.

Finis. 1804. Sept.

THE PROCESS OF SIGNOR ALEXIS PIEMONTESE

his sublimation, of ☿ & good reasons on this Subject

translated from a French Manuscript.

It confirms Baron de Rusenstein, & other processes

with ♄ corrosives, which is a great subject.

(recollect what Dr. Schepplin has done this way

when assisted by Mr. Bach).

Take 1 lb. of running ☿ revived from artificial Cinnabar which is much purer than running ☿ bought at the Druggists Shops. Put this in a new wooden bowl with a little strong wine vinegar & ¼ lb. of ♁ in powder & rub it well with a wooden or Stone pestle. Then add ½ lb. of pure Sea ♁ , & ½ lb. of pure blue or green Vitriol in powder (I take the blue).

Incorporate these substances with the ☿ by rubbing with a pestle, until the running ☿ has disappeared.

Put this massa in a strong glass subliming body & lute the bottom with a composition made of tough clay & bone ashes, mixed with ♁▽ . Lute the bottom as high as the massa reaches in the glass body, & let it dry.

Sublimation.

Apply an alembic, which lute to the body, but leave the pipe open for △ & humidity. Bury the body as deep as the luted bottom, in the

sand in an iron sand pot placed in a furnace under a chimney. Let the pipe of the Alembic enter into the neck of a dry receiver, but not luted to the receiver, which must be done for the sake of the corrosive humidity which will come over before the ☿ ascends.

Then light your △ in the furnace, & let it be very moderate in the beginning, until the corrosive humidity is come over.

Reserve this ☥ liquor which is useful to mortify fresh ☿ for another sublimation in the room of Wine Vinegar.

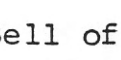
When all the humidity has passed, increase your △ gradually & continue until you see the ☿ ascending above the mixture in a snow-white crust, like the crust of a pie.

NOTE .

If you wish the ☿ to ascend higher, even up to the brim of your subliming body, so that the sublimate fixes itself far above the mixture in the shape of a bell, you take a sheet of strong thick writing paper, which you must roll over the glass body, close to the luting, & tie some fine pack thread over the paper to keep it on the glass, smooth & tight. I mean you cover the whole glass body, all that is above the sand.

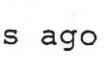
If you sublime this way, your ☿ will be whiter & purer than if it rests in form of a crust upon the mixture.

I sublime my white crust first to see what I am about. Then I tie a sheet of writing paper round my glass, from the sand upwards up to the lower part of the alembick, & I increase my △ , & my snow-white crust ascends & attaches itself all round the brim of the glass body, & forms

gradually a Bell of a most beautiful snow-white  , much purer than the first crust below.

When all is sublimed upwards, I let the △ go out gradually or die away of itself & suffer the glass to cool.

This my method is perfectly safe & is practised here, at Venice.

(A 100 years ago, Venice supplied all Europe with  corrosivus).

When this operation, is ended, take off your Alembic. Preserve your mouth, nose, & eyes.

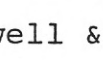
Wipe your glass body perfectly clean on the outside, to prevent any dirt mixing with your Sublimate.

Then take your pure Sublimate carefully out of the body, & put it into a wide mouthed glass, with a stopper.

Pour hot ▽ gradually & carefully upon your ☉ in the glass body, until the body can bear more hot ▽ . Then continue pouring on the ▽ , until the ☉ is dissolved, & by this method you preserve your body.

Take this solution & filter it clean, through paper. Then evaporate the ▽ to dryness, & you will get a fine ⊖ composed of ☿ , sea ⊖ , & ♄ .

Second Sublimation.

Having cleaned your body which must be wide enough to get your hand into it, & repaired the luting in the bottom with some fresh stuff & having dried it well & weighed your  , you must carefully powder it, preserving yourself from the subtle venomous dust.

To 1 lb. of this Sublimate, add now ½ lb. of fresh pure sea ⊖ , & ½ lb.

If pure blue ♄ of ♀ , to which I add the ⊖ out of the ☉ , & mix the whole in a powder in a stone or glass mortar carefully.

Sublime this mixture as you did at first into a white crust first, & then into a bell or upper crust by means of a sheet of writing paper as I have taught you, This time, the ☿ will be sublimed much sooner, & will be much purer than the first time, & your ☿ will become purer & purer at every sublimation, although not visibly so, yet centrally so, as every atom of humidity & its centrally adhering arsenical ▽ will be removed by 4, 5, or 6 repeated sublimations; which central impurities contained in every ☿ , absolutely hinders its ingress into ☉ or ☽ , & its final fixation with the fixed metals into a Tincture. Believe me, I tell you the truth without envy, says Alexis Piemontese, which probably agrees with Rusenstein. Such a highly pure ☿ , when revived into such a highly pure running ☿ , is Count Bernhard Trevisans ☿ , & very fit for his grand & simple work. S.B.

If you repeat this sublimation, 3 or 4 times more, with fresh pure sea ⊖ , half the weight of your ☿ , as much crude but pure blue ♄ of ♀ , & the fixed ⊖ out of each ☉ , your ☿ will gradually purify itself of its terrestrial inherent impurities & of all its central humidity, because that poisonous ▽ does not ascend any more after the 3rd. & 4th. sublimation, but stays below in the ☉ , where it remains in the foeces, when you extract the fixed ⊖ with hot ▽ . The humidity is gradually & entirely consumed during the repeated sublimations.

Moreover, the Sophic ⧋ or △ contained in the sea ⊖ & in the ♄, ascends during the sublimation, & is intimately combined with your ☿ , & renders it extremely fiery & penetrating.

These superfluities, ♆ & ▽ , when removed from ☿ , are the princopal reasons why such a ☿ can finally be fixed with the precious or fixed metals (☉ & ☽).

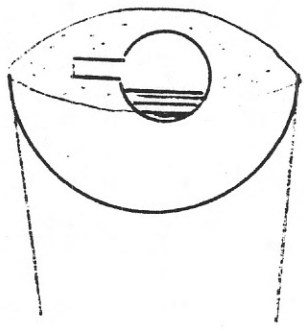
(Does not this perfectly agree with Count Bernhardus, with the Philo: Canons, with Baron de Rusenstein, & Lamspring?).

Fixation of ☿ per se, by Alexis Piemontese .

Having thus sublimed your ☿ , 3, 4, 5, or 6 times, whereby your ☿ will be perfectly & centrally purified from its ♆ & abundant humidity, as I have faithfully taught you. Take then your pure ☿ , without mixing anything else with it, & put it into a good & strong glass globe which must have a glass stopper nicely ground in with a short neck.

Heat your glass first to expel the ♃ , warm your powdered ☿ in a covered bason, or in the very same glass globe , & after the glass has become pretty hot in the hot sand, then put in the glass stopper & lute it.

So prepared, bury the globe & neck in the sand in the sand pot, laying your globe, (which must be roomy, so that only a half or a 1/3 part of the globe is filled) sideways or on one side, buried in the sand. Increas your △ gradually until the ☿ has been sublimed into the upper part of the glass globe. Then let your △ die away of itself. The next morning, turn your globe carefully, so that the upper part containing the sublimed ☿ may be below deeply in the sand. Sublime



again as before & continue this process, turning the upper side of the globe downwards every morning, & subliming the matter gradually, until, at last, after 20 or 24 sublimations, the ☿ will ascend no more, but remains fixed in the lower part of the globe, altho' your △ is made so intense, that the iron sand pot becomes red-hot.

Fixation of ☿ by means of a Calx of ☽ , easier & sooner accomplished than the foregoing by Alexis Piemontese .

Observe the following Rule, which is certain & sure.

When you have sublimed your ☿ 3 or 4 times or oftener, as I have taught you, then weigh your ☿ of the last sublimation. Add a ¼ part of its weight of a calx made of fine ☽ (☽ cornea). Having carefully mixed the two in a fine ♂ , sublime the mixture in a low glass body, or cucurbite, with an alembic luted, but the pipe left open. Proceed & sublime with a gradual heat. When all is sublimed which will ascend, let the △ go out & the vessels cool.

The next morning take out carefully your ☿ . ♂ it, & mix it with the ♂ed. residuum of the ☽ calx, which lays below, mixing the two powders carefully.

Sublime the ♂ers again, as you did before, & repeat this sublimation, so often, about 12 or 15 times, during as many days, until the sublimate will no longer ascend, even in the fiercest heat under the sand hot, but remains below, as white as a fine pearl, fixed, fusible, & transparent like melted glass.

Note .

Having sublimed my ☿ with fresh ingredients, & the pure fixed ☉ out of the ☽ , 3 or 4 times, sometimes 6 times, as I have taught you in my first process, I took two oz. of my pure ☿ , & two oz. of fine ☽ , which I made into a fine calx, or, ☽ cornea & dried my calx & mixed it in a glass mortar with my ☿ .

This mixture I have sublimed so often, until the whole remained fixed in the bottom of my glass most pure & perfectly fusible & very ponderous & transparent.

I always lost a small matter during the operations, & from this proportion I had no more than full two oz. of fixed fusible Mercurial glass, which is also Lunar.

Multiplication or Inceration
of the fixed Sublimate of ☿ and ☽ ,
by Alexis Piemontese .

Take your two oz. of fixed ☿ial ☽ or ♒ . Reduce it to a fine ♂. You will be obliged to break the glass. Mix this ♂ with three times as much, i.e., six oz. of your first unfixed ☿ , whereof you must have some in reserve, & mix the 2 ♂ers carefully by rubbing them in a glass mortar. Then sublime this mixture until the whole remains fixed & fusible at the bottom & will ascend no more, even with the greatest heat, but flows like an Oil.

Weigh this, when cold, & reduce it to a ♂ .

Mix it again with 3 times as much fresh ☿, & sublime again until the whole is fixed again. Each sublimation will be done sooner than the foregoing, as the matter becomes more fusible.

Repeat the operation a third time, but no more, for fear of losing it by its running through the heated glass, as it becomes inconveivably penetrating, which penetration is a sign of its great virtue.

Reasoning on this Subject.

by Alexis Piemontese .

In this operation consists a great part of our Philosophy, & principally that of Geber, whose principal work does consist in this very sublimation, & repeated fixation, but the principle of Fixation & Ingress, ☽ or ☉, he keeps a profound secret out of fear you should become too wise.

He names his subject or principle of fixation, living ☽ & living ☉, i.e., sublimed ☽, or ☽ mercuralised, & what is it else but ☿ i.e,. ☿ of ☽, carried to a high degree of perfection. I have been candid to teach you my work thus far. If once you have accomplished this, you will easily learn how to apply it, by studying good books. I think I have done more than many others before me, as I have candidly shown you the FOUNDATION OF OUR ART. A. P.

Compare this now with LAMSPRING, RUSENSTEIN, & COUNT BERNHARD TREVISAN (if you revive your pure ☿, into an as pure running ☿) & you will easily perceive the truth & harmony between Geber, Lamspring, Rusenstein & Bernhard Trevisan. Never mind what self-sufficient or conceited philo-

sophers write or say. Where there is harmony & concordance there must be truth. Rupescissa works upon this very self same foundation, & so does Edward Kellaeus, & many others.

S.B.

LAPIS DE TRIBUS

Lapis de Tribus, a short work which agrees with Myriam the Prophetess.

Take good crude ♁ & native auripigment ♁♁ ½ lb. or as much as you like. Powder each finely by itself, & mix the powders. Beware of the dust.

Put the mixture in a globe glass with a long neck. Place your glass deeply buried in the sand, so that the best part of the globe is under the sand, but the whole neck remains free. Your furnace must stand under a chimney. Then light your fire which increase gradually. After the humidity has evaporated, put a bit of soft clay on the opening of the neck of the glass & press it in gently.

Increase your △, until the sand & glass grow so intensely hot, that the powders melt together in the globe.

When you see this let the substance continue melting until the whole has become of a fine deep red fluid massa. At the latter end of the operation, the iron sand pot must become red hot in the bottom.

When you have obtained the red fluid massa in fusion, take the △ out immediately, that the glass may cool gradually.

The next day, break the glass & you will find a fine red transparent ruby glass, called Lapis de Tribus because it consists of ♁, ⚯, & ♄.

Note. If you admit the ⧋ into the neck of the glass, the mixture takes △, & you run a great risk of your life; therefore be careful. It is done in 4 hours time. This glass is very volatile.

(I have given you some of it in a red powder, which, if you melt, it becomes a red glass again).

One W. Cronelius de Winter from Amsterdam who was in London about the year 1775 communicated this & what to do with it to W. Lantz.

Cornelius de Winter working the process of Myriam prophetissa, not as she told her process to AROS, king of Egypt, but in the following manner, had attained a tinging power upon ☽ , as he told W. Lentz, & recommended this to him, until he should find something of greater consequence, & W. Lentz gave it to me. I have never tried it.

The process of Cornelius de Winter
with the foregoing Lapis de Tribus
for the short way.

Take ℥ iv of Lapis de Tribus in powder & ℥ j of fine ☉ in leaves. Mix these in a mortar by rubbing. Let it melt together in a covered ▽ & suffer no coals to drop in. When the ▽ begins to grow red hot, the mixture melts & at last inflamed, & the Lapis de Tribus fumes away & evaporates. When you find the Lapis evaporated, take the ▽ out & let it cool, but do not breathe the poisonous fumes.

Take the ☉ Calx out. Weigh it & mix it anew with 4 parts of fresh powdered Lapis de Tribus, by rubbing in a glass. Put the mixture into a new ▽ . Melt again & keep it in the fire, until the Lapis de Tribus is again evaporated. Repeat the same operation, with 4 parts of fresh Lapis & your ☉ calx is well opened for a further operation.

Cornelius de Winter said to W. Lentz, "You may proceed in this manner with ☽ , ♄ , or ♂, & open & volatise them by means of the Lapis de Tribus, sooner than the ☉ , & note that one single melting of four parts

of the Lapis to one part of fine ☽ in leaves, or of a Crocus Martis, or Veneris, opens & greatly volatilises ☽ , ♂ , or ♀ in one single operation. You are also to note that your △ must not be excited by the blast. It must not be a melting, but only a calcining fire. Otherwise your volatilised metals fly out of the ▽ , & you keep the empty nest."

The Lapis de Tribus has a power to volatilise all metals, ☉ & ☽ not excepted, either by the first, second, or third operation, according to their natural volatility or fixity, & highly subtilises them & reduces them into a mercurial principle, which mercurialised metals can be employed in labours of great consequence, as experience will teach you. I tell you the truth, but beware of the mercurial fumes.

"I have made a Tincture in Via Sicca from this foundation, more than once at Amsterdam, & altho' it acts only on a few parts of ☽ , yet it is very profitable, as it can be accomplished very well in 3 or 4 day's time, but this is not the brass founder's work, by any means", (said de Winter).

Take of the whitest & clearest river pebbles you can get, a lb. or more, & powder them finely in a clean iron mortar, & sift your powder perfectly fine.

Of this fine pebble powder, take 3/4 lb., & good yellow litharge powdered & sifted, one lb. Mix the two powders. Put them into a new ▽ covered, & melt the mixture to a glass in the wind furnace. When done take the ▽ out of the fire & let it cool. When cold, break the ▽ & powder your glass & sift it.

Now take one part of Lapis de Tribus in powder & mix it with 4 parts

of the pebble glass by rubbing them well together in a glass mortar. Melt these substances in a new ▽ for 5 or 6 hours, so as to keep the matter in constant fusion. Then take the ▽ out, break it, & when cold, powder it, & your glass will look tinged with yellow or orange. Weigh it, & mix it again, 4 parts of this tinged glass with one part of fresh Lap. de Tribus. Melt again, in a new ▽ constantly covered, for 5 or 6 hours. You can very well accomplish 2 meltings in a day. Repeat this a third time, & your obtained glass ought to be of a fine orange colour. This is already a kind of ℞ , which if you melt it with ☽ , it enriches the ☽ with atoms of fine ☉ , & if you separate such ☽ with ▽ , the black calx, which falls, when washed, dried, & melted with borax, proves to be fine ☉ of 24 carats; but this is not all.

Take your orange coloured opaque glass, weigh it, & powder & sift it. Take of this 4 parts, say drachms, in proportion, as you have opened ☉ , which you have prepared at first, one part or drachm of fresh lap de Tribus, & one ℥ of your opened mercurialised ☉ , & mix the whole diligently in a porphyry or glass mortar. You must rub full 2 hours, & do not breathe the dust. Melt this composition in a new covered ▽ during 6 hours continual fusion, yet without any blast or violence, as fusion is enough.

When the time is past, take out the pot & let it cool. Break the ▽ & separate the glass, which does look now of a deeper red, like a new brick.

Powder & weigh this glass. Take thereof 4 parts, & add one part of fresh Lap: de Tribus in ♂ . Mix the 2 ♂s. diligently & melt them again in a new covered ▽ for 6 hours time, keeping the matter in constant fusion. When cold, you will find your glass deeper in colour than before.

Repeat this fusion a third time (which from the beginning, is now the sixth melting) adding to 4 parts of this red glass, one part of fresh lap. de tribus & proceed carefully, as you did before, but NOTE:-

1. If any coals fall into the pot, the operation is spoiled, which has happened to me in the beginning:

2. By the repeated fusions & fixations by the violent way, adding each time a 1/5 part of fresh lap de tribus, i.e., one part of the lapis to 4 parts of the fixed glass, your tinged glass becomes more & more penetrating, more fusible & more fixed.

I durst not go beyond 6 or 7 fusions, as the glass does at last run through the pores of the red hot ☿. In this manner I once lost all my treasure.

6 or 7 fusions may be safely done.

This red glass is a genuine ♄ upon fine ☽. After 6 fusions, it tinges sometimes 10, sometimes 12, sometimes 20 parts of ☽ in fusion into fine ☉ of 24 carats. I could never make it twice alike, the reason of which I cannot penetrate. It is profitable enough, but not so profitable, as Miriam said to King AROS. At least I could never find it so.

Wednesday ♈, ½ past 7.
Octob. the 17th. 1804.

Finis.

W. Lentz nor I have ever attempted this, altho' I have worked after Miriam in her own way.

A THOUGHT OF S.B. CONCERNING PLATINA

I conceive the Platina to be not a Metal, but a metallic ABORTUS, which was intended to become ☉, but by some accidental cause, the stubborn nature of ♂ has been centrally intermixed during its formation, instead of fixing the pure ☉ar ☿ into ☉. The want of pure ☿, & the inflexible terrestrial, highly fixed martial ♁ renders platina so stubborn & intractable in the △.

☿ causes malleability & fusibility. The more a metal possesses ☿, the softer & more malleable it is. Vice versa, the less ☿ the more stubborn as we see in ♂, the first in ♄. ☿ also gives weight to all metallic productions. From thence the great weight of the Platina. Therefore, I say that Platina is a fixed ☉ar ☿ corrupted & rendered still more compact by the central mixture of a fixed ♁ of ♂, during its coagulation, which makes it a metallic ABORTUS, because it is neither ♂ nor ☉, much less could it be ☽.

Now, we know that ♃ is the devourer or destroyer of all the metals, except the radical humidity of ☉ & ☽, which does resist it & is amended thereby. (Sendivogius).

It is therefore extremely probable that Platina can be converted into ☉; & its ♍, without the L.P., perhaps by continuing the same operations into an over-tinctured ☉, which would transmute ☿ into ☉.

Process with the Platina.

Take finely powdered & sifted Platina-ore, ℥ J.. Mix it with ℥ iv,

of finely powdered & sifted crude ♁ . Project this gradually into a red hot ▽ , having warmed the powders.

Then cover the ▽ & let it melt in a bright heat for ½ an hour, but mind that it flows thinly, like a metallic ▽ , & boils in the ▽ , which must be covered with 2 or 3 large charcoals.

Then fulminate it gradually with perfectly dry & warmed purified ☉ , about ʒ ß at a time, waiting until the fulmen is over. Then project a 2nd. dose & so proceed until the ☉ has consumed the external adustible ♃ of the ♁ & of the Platina partly. This will take about 3 or 4 ʒ of ☉ .

In the mean time, this external ♃ of ♁ does forcibly attack the ♂ in the Platina, for which reason I have taken 6 parts of ♁ & request an intense heat before fulmination.

That ♃ will separate those ♂ particles, with which it will unite & ascend to the superficies of the flowing matter, being the lightest, where the fulmen (the electric △ in the ☉) must consume it, whilst the ☉ ar ☿ in the platina resists the ♁ , & must be gradually amended thereby.

When the ☉ ceases to act on the matter finding no more to devour, cease projecting of ☉ , shut your ▽ , & raise a great heat, to make the matter flow thinly for ½ an hour, & when it flows like ▽ , pour it quickly into a much heated, oiled, cast-iron Cone. Let it cool gradually. You will find the Platina combined with the ♏ of ♁ in the bottom, which separate by a blow of the hammer from the blue black or greenish black upper scoriae.

2. Powder this ♏ grossly, weigh it & add again 6 parts of crude ♁ , melt in a strong heat for ½ an hour, fulminate as long as the ☉ will act

upon the matter. When it has ceased consuming, as the matter approaches purity, & the ☉ ar nature, cease projecting, let it flow thinly again, & whilst it flows like ▽ , that moment, pour it out into your heated, oiled cone, & when cold beat the ♍ from the scoriae, which will again be black & greenish. Repeat this operation a third time, of melting your coarsely powdered ♍ with 6 parts powdered ♄ . Let it flow thinly for ½ an hour, then fulminate as before, & pour it very thin flowing into the heated oiled Cone.

Beat the ♍ off from the green scoriae; pound the ♍ in, your clean ♂ mortar, & melt it PER SE without ♄ , & fulminate it as before, until the fulmen ceases for want of ♃ , & less & less ☽ will now be required.

Repeat this melting of the ♍ per se, & fulminating it with ☽ a second & third time, until the ☽ will fulminate no longer, but converts part of the now pure Platina & ♄ial ♍ into gold coloured scoriae. Separate these ☉ coloured scoriae, when cold.

I expect this Platina cake at the bottom, if you evaporate the ♍ from it in a red hot ▽ , to remain very pure, perfectly soft, ductile, & malleable.

Further proceedings .

Beat your ♍ line Massa into a coarse ♂ which is brittle. If the Platina cake is soft, put that to the ♍ , if brittle. Yet, on account of the ♍ line ♄ial particles intermixed with it, not having yet been melted PER SE, the same as happens when ☉ is refined by ♄ . Then powder

it with the red. Weigh the whole & call it one part. If it will ♂ finely, do so, as it is better. Mix this one part with 6 parts of Minte Snyders fulmen, & project this powder gradually a teaspoonful each time into a red hot ▽, until the whole quantity has been fulminated, waiting each time. Then let it melt thinly for 20 minutes. I do not think that there will be any flash of lightning here. Then, let it cool & powder it, & you will have a scarlet ♂. If this happens so, as I hope it will, it will certainly become ☉ in due time.

Wash the generated alkali from the red ♂ with hot ▽. Dry the red ♂ (if any of the Platina is found to be metallic & ductile, it must yield during the succeeding operations). Take of this red ♂, one part, which mix at present not with crude ♃, but with 3 parts of ♍♃♂, (the ☿ of ♂ & ♃, which are both Solar, & melt these together for 20 minutes, so that they flow, not pappy, but thinly. Let it cool & powder the black MASSA.

Of this ♂, one part, mix again with 6 parts of fulmen, & project it as before, a teaspoonful each time, into a red hot ▽. Then make it flow thinly for 20 minutes, & let it cool. ♂ the Massa, & wash the alkali from it, & take notice whether the ♂ improves in colour from scarlet into ♓♓ & crimson?

This scarlet ♂ mix again with 3 parts of ♍♃♂, & unite them again in the △. When cooled, notice whether the black ♂ improves in the colour from blackness into brown & yellow - or redness by degrees? This is a good sign. The obtained ♂, one part mix again with 6 parts, of fulmen, & proceed as before. Wash the alkali from it, & repeat these operations carefully, until the red ♂ improves in redness, & the black

powder in yellowness, which operations must probably be repeated 11 or 12 times, until when you melt the red ♂ with 3 parts of fresh ♍♄♂, into a Massa, a Solar ♍ will settle at the bottom, whilst it cools, which I expect will take place when the black ♂ has lost its blackness, & is become yellow or orange. More & more ♍ will settle until the whole quantity of Platina first employed falls & settles as a ductile metallic ☉♍, which upon melting with borax 3 parts to one of ☉ can be nothing else but pure ☉, or I am very much mistaken, because, were the spiritual & corporeal ♂ separated from the Platina, & its ☿ augmented & tinged by another Solar ☿ (which is here the case) the ☿ of ♂ & ♄), no other metal but pure ☉ can be generated.

Recollect what has happened to me, evaporating ½ a ♌ of ♍♄♂, when there remained a small globule of pure ☉, weighing 7 ½ gr., yet in my possession.

In the room of melting your ☉ar ♍ into malleable ☉ with borax, powder it whilst it is yet somewhat brittle. Melt it with 3 parts of fresh ♍♄♂ into a black massa. Follow Hella's process in this M.S., & I believe the same dry ℞ must be produced at last. I may be wrong, but it seems rational, to me, because, if Platina can be purified, maturated & converted into ☉, that ☉ can also be converted into a plusquam perfect, over tinged red ☉, which again will become common ☉ in ☿, ☽, ♃, & ♃ with some 100 percent increase.

The greatest expence would be the ♍♄♂. It can certainly be done in 2 or 3 weeks. Experience would teach abbreviations. S.B.

Extract from

Joh. Joachimi Becheri, D. (p.798 , note 214)

Physica Subterranea, Opus sine Pari, & c.

Leipsic MDCCIII.

Explanation of the process of Paracelsus

concerning Mercurification

by means of the Mercury of Antimony.

First, in the Rosary, we read concerning the ☿ Philos: "Our water, or our ☿ , is stronger than △ , since it makes a pure spirit of the body of gold, which the common △ cannot do: & Paracelsus says, concerning this spirit: My Spirit is a hot Spirit, for, it has the power of making hot all the congealed members of its own brothers (viz. of the metals) & in his book of the Vexation of Alchemists, when he describes the particular Philosophical operation, thus speaks, I will, however, in a parenthesis, add a commentary according to my mind & experience. If you shall have brought the Sphere or Heaven of Saturn (♄) with the life of the earth (☿) into the course (☿ial) (i.e., if you shall have made ☿ of ♄) then with the due weight, add to it the imperfect metals, ♃ , ♂, ♀ , & a small proportion of ☽ (for the greater sharpening of the ☿ , & permit it so long to rum with the heaven (amalgamate, & distill the ā ā ā with the ☿ ♄ii) until the Heaven of ♄ shall have totally disappeared (i.e., till the ☿ of the ♄ shall have extracted all the ☿ out of the metals added, & carried them over with itself thro' the retort) then the metals alone remain durable, & are dead with their old corruptible bodies (doubtless, their dead ▽ & arsenical △ remaining in ♋ , & have taken

upon them a new perfect incorruptible body (that is to say, that substance which passes over with the ☿♄ - by the retort) which body and spirit of the Heaven (that is to say, the spiritual gold lying hid in such a ☿) whence the Planets are revivified & reincorporated (namely, in the digestion & fixation of such an animal ☿ either by itself or with a perfect body) separate this new body from the life & from the earth (that is to say, separate the superfluous ☿, precipitate & fix the rest; & from this fixed earthy precipitate, extract the ☉ by means of any solvent, but the rest which does not permit extraction, is a foeculent ▽ to be rejected, inasmuch as it prohibits the ingress of the purer substance) & retain the rest, for it is gold & silver. Thus far the passage of Paracelsus, on which not a few; especially Glauber, have commented, thinking that this whole operation is to be understood as concerning the refixation by means of nitre, or under a copel in ashe's heat, but they are deceived; for neither by that refixation is anything more of gold or silver drawn out of the metals than was in them CORPORALLY, the separation of which would be the work of three, not of Philosophers. But that Paracelsus understood the mercurification of metals, by means of the ☿♄ - his very words, sense & operation most clearly teach, as I have noted in parenthesis. Paracelsus also clearly explains himself about this passage in Lib: I de nat rer: (p. 87 of Vol. II. de natura rerum "in Generatis " to "Coloribus") they are understood to be the same which Suchten writes concerning the resolutive power of the ☿ of ♄, & how by means of it gold is brought out of ♂, & in what manner this ☉ is coagulated into a body by means of the spirit of ♀: also, in the process of Bernhardus mentioned towards the end of my Supplement

to my Subterranean Physics, where he directs to change ☉ by means of the ☿ of the Philosophers into a black powder, which can no more be brought back to ☉ : & almost clearly concur that the ☿ Philos: has the greatest power of resolving not only all metals but also ☉ & ☽ themselves, as in the antecedent thesis, I have more widely proved, Now indeed in this thesis, by way of conclusion, some things are to be touched upon, which make for the habitation of ☉ or ☽ ; as indeed they are more prone to mercurification, & more willingly obey the ☿ Philos: Philaletha seems to be mindful of this preparation, when in his "Entrance", at Ch. 18, he thus says (Vide Philaletha Introitus).

ISAACUS HOLLANDUS

Theatrum Chemicum, Vol. iii, pp. 348, 349.

Also, now you will take the body, or earth or ferment, or, by whatever name it may be called, & weigh it, & note it down in your book, & you will place it in a glass of this sort. Then take eight parts of the ferment, i.e., if you have eight ℥ of it, weigh out ℥ J of your sublimed spirit, & place it also in a small glass vessel, & pour upon the distilled ▽ with the ferment. But you must place upon each glass vessel another small light glass vessel which shall exactly fit the mouth; & put each glass vessel in a warm bath, & immediately both will be dissolved in the clean water. Which being done, pour together the two waters, & agitate & stir, & mix them well together. For they are easily mixed one with another; indeed, each desires the ingress of the other. The husband seeks eagerly his own wife, & the wife, her own husband. The earth is dry & cold, & desires warm & moist water. So each greatly desires the embrace of the other, & ingress even to the foundation & interior parts of their root. Thus here is a perfect mixture. And also there is no more perfect mixture than that of water with water. There is here no interstice, continually without delay each enters into the other. For they both desire each to embrace the other on account of the great cleanliness which both possess. Therefore, put them both back into clean water, & thoroughly mix the waters together, as has been said, & then place the alembic in a glass, & put the receptacle up to the beak, and in Bath, & distill the humidity in the Bath to that dryness that it may pulverise. Then take it out, & put it in the secret furnace to be fixed in all ways as it is

taught in the white work, & give heat in the same manner as is taught in the white work. And in a short space of time you will behold all the material to be black. Then you may know that the true conjunction has happened, & that the white lurks under the black. And you will know that unless the black shews itself in the Work, there will be no mingling nor conjunction, nor ever could the one be fixed with the other. And where no blackness shews itself, then, there is no fixation between the soul, spirit & body. For, there is no medium which it may simultaneously hold; which medium is that ⊖ of the wise, which contains soul, spirit & body, & causes that one should make ingress into the other. That Salt, as yet, lies in the interior part of the body. For the Spirit has not brought the soul out of the body. And where the spirit does not bring out the soul from the body, there the Salt of Nature remains hidden in the interior part of the mixture; & is that Medium Salt which contains spirit & body & soul. And that Salt then lies buried in the interior part of the mixture. In whatsoever way, therefore, that Salt would mix itself with them, when it is not brought out from the interiors of the mixture, & carries under the ⊖ with itself, in what manner then could that ⊖ have part with the spirit. For this ⊖ has the soul in itself. Therefore the Ancients have called that ⊖ animated ⊖ ; for it contains the soul in itself.

On that account it is the mediator between the body, the soul, & the spirit. For it ought to have part with them. For its own acrimony ought to contain spirit, body & soul, & to effect that the one makes ingress into the other. Therefore, when that ⊖ is not brought out from the body with the spirit, & that the ⊖ carries under with itself that

which the soul has in itself; & so has no part with the spirit; for it remains in the deeper part of the body. Thus the ⊖ must be brought out from the body with the spirit, having the soul in itself; & the spirit ought to carry under with itself, & become one with it; if otherwise it may be the future mediator between the spirit & the body. For this ⊖ has the soul in itself; but the body cannot live without its own soul, nor can the soul exist without the spirit. Therefore, the ⊖ ought to be one with the spirit, & the spirit one with the ⊖ . Wherefore that ⊖ is the intermediary between those things, if otherwise they are in future to remain together. And Arnoldus de Villa Nova says; that this ⊖ is wonderful. Also for this aforesaid reason it is plain, that in the nature of things, it is not possible that any fixation can be made, which shall remain perfect to the last, where this ⊖ is not brought out from the body with the spirit, as is aforesaid.

(The above is referred to by Becher in "Opuscula rariora, p. 157 as to ☿☽).

RHENANUS

From Rhenanus, p.8, Cap. V.

Clavis & Manuduct in Libros Th. Paracelsi.

The true preparation of Philosophical ☿ .

Elevate the common ☿ in the common way in an ⚗ pot, pour upon it hot ▽ , & the spirits of vitriol & salt contained in the ♒ ate will immediately seek to iron plates put near to it, & the running ☿ will be liberated from its bonds; which you will afterwards sublime & resuscitate six times. At the last, you will elevate it the eighth time with ♁ & ⊖ , but the ninth time, & the last without resuscitation, the exact proportion being observed, & you will receive a ☿♒ ate, crystalline & most beautiful. If, upon this ☿ you project the blood of the Red Lion, so that thence he may be able to have food & to saturate (satiate?) himself, & if you shall be able to separate from it all foreign corrosiveness, you will have a stone, red & transparent like a ruby, with which all the riches of this world cannot be compared. Happy he who, with his finger notes these my words, & attains to the end of fixation.

BECHER

From Joh. Joach. Becher.

Concordantia Mercuriorum Lunae, p. 152. of

Opuscula Chymica

Animated ☿ of Clavens.

Sharpen ☿, until it becomes whiter than snow, & more splendid than glass. Let this be done 4 or 5 times & more. Then rub it with alcoholised ☌, & distil per gradus; at last by a strong △ brought over into the ▽ of the receiver, & so it is vivifyed & ascends even to half the height of the glass. And thus you have a ☿ well purified & less moist. The dregs retain in themselves its impurities, which it had assumed by the animation being made, but the humidity is elevated to the top like a moist powder. From this purified ☿ adhering in the middle, & a ♆ of ☉ or ☽ (as it may please you) make an ♁♁♁. Compress it well rubbed upon marble through a thick & fixed cloth. To the part remaining in the cloth, add so much of ☿, as you think there has of ☉ or ☽ passed through the cloth, and at length repeat the ♁♁♁ as well as the squeezing through a cloth, until you know that the whole ♁♁♁ has passed over together with the ☿.

But if it becomes too clammy, place it for some days in a horse belly to soften, then again express as before. This being done, distill all ☿ thrice, & if anything is left in metallic form, it is necessary again to add as much of the purified ☿ to soften it. Distill again. If the material should become clammy or sticky more than is equal, it must be kept in a horse belly as long as before, until you perceive that all the

☿ has gone over by distillation. To the new ☉ or ☽ , are taken ♃ XL . or LX before that ♃ J ☉ or ☽ can be propelled with the ☿ . ☉ & ☽ are then called the soul of ☿ , because ☿ by these two becomes warm & dry. And so by itself in a short time, if itself be mixed with ☉ & ☽ , one single digestion being given, can be transmuted into ☉ & ☽ .

ON MERCURY

From Apologia Aiggr. & Chrysop. Theatrum Chymicum.

2nd. Vol. p. 36

Preparation of ☿ animatus, by Clavenus.

Let ☿ be sublimed 4 times or more, till it rivals the whiteness of snow & becomes transparent like glass refined by sublimation. Then let it be rubbed & ☿ be poured on it, & by giving a strong fire let it be distilled into a receiver, & it will be revived. Thus you will have a most pure & most splendid ☿, & somewhat freed from its too great natural humidity. For the foeces, which are mixed with it in sublimation retain whatever there is of impure, but the humid more rarely of which & also the less refined part mounts to the upper part of the vessel in the likeness of a powder. But the purer & more refined, the heavier & solid part stays in & adheres to the middle part of the vessel which is easy to be passed, & from the same. The resolved & fluid ☿ is in a manner tempered. From the defacated ☿, & ☽ or ☉ reduced to a ☿, let an ããã be made. Let it be rubbed a very long time upon marble, then folded in a very thick cloth, let it be squeezed out, until some finer part of the ☽ or ☉ flow through together with the ☿. Let new purified ☿ be added to the ããã, which on account of its thickness has not been able to go through, & again squeezed out, & ever and anon so often let these operations be performed, till the whole ããã has percolated through. But if it be too hard & stiff, being buried some days in a warm horse belly it will be softened & attenuated, & let that be repeated till the whole seed of one or the other shall have flowed through with the ☿.

So the ☽ & the ☉ will be solved into ☿ with ☿ . Those so resolved, distill repeatedly, until the whole shall have dropped over into the receiving vessel under the form of ☿ . But if any shall have stood fast in the bottom of the vessel, there must be added to it new ☿ to be rubbed, to be softened in a warm horse belly & attenuated, & that to be repeated, until the whole shall have dropped into the receiving vessel.

An ℥ of ☉ or ☽ , & nearly ℥ ℵ℔ of ☿ prepared must be mixed together. Which, if they shall not be sufficient, again more must be added up to 50 or 60 at the most, by whose help & potent humid force, that ℥j of the seed of one or the other will be beheld truly solved into ☿ . This ☿ is metaphorically called "animated". For as in the bodies of animals, the soul is the principle of heat, & the cause, & without which our bodies would be dead; so ☽ or ☉ is the principle of heat in ☿ , which otherwise would continue most cold, nor atall altered. It is, however this ☿ animated, so very near to ☽ or ☉ , that solely by itself alone acting with extraneous heat, in a short time may be changed into ☽ or ☉ . But that the work may be more expeditiously performed, let there be taken a ℥j of this same animated ☿ , & let there be mixed with it ℥j of ☽ or ☉ reduced to a ☿ . It is reduced into a ☿ , if it be first made into an ããã with one of the two & ☿ , then with the △ , the ☿ will, by degrees have died out. These ℥ij , that is to say of animated ☿ & ☿ ☽ or ☉ being mixed together, at first with a gentle △ , afterwards increased by degrees up to the greatest heat, are thoroughly melted in the space of ten days, until they have ended in a white or yellow ♂ .

Next, to this ♂ must be added an equal weight of the same animated

☿ mixed, digested as before, till it shall have changed into a ♂, & contracted a white or yellow colour. And so by reiterated courses, the equality of weight being kept, the whole animated ☿ will be fixed into a ♂, white or red or yellow. This dust made into pills with the white of egg mixed with it, & projected by degrees upon a small part of ☽ or ☉, will be transmuted into the purest ☽ or ☉. The latter way of the former method depends upon the same reason. For, ☿, is brought out by the highest art from ♃, ♄, & ♀, & it may be mixed with a ♆ of ☽ or ☉, as it is given above, it is digested & is reduced into a body of ☽ or ☉. But no one of all metallic bodies mixed with a ♆ of ☉ is more quickly & perfectly changed into ☿, than that which is by art brought out of pure ☽. All these require the work, the diligence & the hand of an Artist, nor can they be done except in the progress of time. From which we shall escape by the latter method of working, that is to say, if we shall obtain the desired perfect ☽ or ☉ seed.

For all metals dissolved by △, a small part of it projected & dissolved is mixed straightway with the oily parts of the ☿ of the same, & preserves itself, digests & being perfectly united tinges into ☽ or ☉. But the external △ burns whatever there is of impure & throws it up as a scum swimming at the Top.

☿ , Composition of

Thomas Harris, Surgeon, 1734.

Calcined ♁, common ⊖, purified ☌, & crude ☿, rubbed together & put into a matrass, placed in a sand heat, the △ to be increased to the highest degree for 12 or 16 ♃, & the ☿ will be ♒ ed.

Boerhaave.

Says the heat of Metallic mines is known to be from 50 to 66½ degrees Fahrenheit, & that we owe this knowledge to Cruquius. This may give us a hint for the degree of Lamp heat for the last part of the process.

Geber, on the Purification of ♀ .

Let ♀ be poured into a glass or stone dish, & a sufficient quantity of ☿ be sprinkled upon it, in order to cover it. Then let it be put upon a gentle △ , & allowed to get just so warm that it may be touched with the fingers. Then let it be stirred with the fingers, until it be divided into the minutest particles, like dust, & let it be so long stirred, until all the ☿ which was poured upon it be consumed. Then indeed because you find of earthiness in it, let it be washed with ☿ & that thrown off (as before) & let that operation be so often repeated, until its earthiness be changed into the most perfect celestial colour, which is the sign of the perfect cleansing.

Claveus, on the Purification of ♀ .

Purge common ♀ by braying it in a mortar with ⊖ & distilled ☿ , until it be divided into very small particles; afterwards, wash it & reiterate the purgation & washing, until it be of a blue or celestial colour, which is the sign of a perfect purgation.

Extracts

from

79 WONDERS OF A CERTAIN SUBJECT

Gotha 8, 1725 .

The subject is Luna, & is the Peacock-tail

Native Bismuth Ore.

The ☿ when animating ♒ of 🜂 concealed in Bismuth is fixed therein makes sudden ingress like lightning into Metallic bodies & fixes them (♆).

The Coppersmith.

Anima Mundi extracted from 🜂 by △ (or agitation) during the operation. Every true Adept knows what this means. The ☉ otherwise invincible is opened, destroyed, rendered irreducible, seminal, diffusive & tinging by means of our 3 △s. (Coppersmith made use of ☉ & a vitrifying substance.)

1st. Fire. Elementary △ of Charcoal or Wood, the Magnet to attract Universal △ to corporify & fix it in the subject.

2nd. Fire. Metallic △, the Philosophers ♆ of ☉ or ☽ , as you like to use one or other, which is incombustible in △ .

3rd. Fire. Magical △ is the Philosophical subject or our matter, the Sophic ♉ in Via sicca, which has the power to burn ☉ & ☽ & to bring it to the last degree of a tinging glass.

It is wonderful that the short way of preparing the Philosophical ☿ ,

has so long remained an impenetrable secret, & is so little taken notice of.

Sendivogius says "it is called steel or Chalybs, & means the ♏♄♂ stellatus, & adds, if ☉ is 11 times mixed therewith it becomes weakened almost to death, emits its seed; the Chalybs (♏♄♂) conceives & brings forth a child ℞ ." Also in his "Novum Lumen," he calls it Via Regia, the Royal Path by which one may walk very safely.

To oblige you, note: that ☉ though vitrified stands upon an inferior metal in fusion, & has no ingress, if the medium of union is wanting. We have seen curious Modern Philosophers vitrify ☉ by means of a large burning glass, which Solar glass having no ingress into metals, they disputed with us & called our Art an imposture. We left them in the dark, but are willing to tell you that the Philosophical ☿ = ♏♄♂ is the subject that gives Ingress to such vitrified ☉ . Nay, the Philosophers ☿ has power sufficient to vitrify the ☉ which power proceeds from animated △ .

We have known an ingenious Journeyman ☉ Smith at Strasburg in the year 1640 who made a fixed glass of ♄ wherewith he melted ☉ & the ☉ was destroyed by this glass & became a glass. With this glass he tinged ☽ into fine ☉ .

Every metal communicates a particular fixed colour to common glass according to the nature of its tinging ⏃ .

♃ gives yellow, yellow brown, red & other colours.

♓ gives pearl gray.

♂ gives ruby & green.

♀ gives green & blue.

The despised poisonous Cobalt ore gives the most beautiful, nay almost any colour; so does Bismuth ore.

When metals are vitrified, they are the beginning of real Tinctures, but such metallic glasses must be made irreducible.

The ♃ extracted from the scoria of ♀ fills the purse with ☉ .

Whosoever knows how to kill the ♃ of metals, i.e., to destroy Metals radically, he knows also our Art.

Oh beautiful greenness in the kingdom of ♀ , where is thy equal?

(When glass is projected on ♀ in fusion it becomes red first & of a most glorious green afterwards, if you continue to project new glass into ▽).

Thou art first killed, then fixed, then added to ☽ in fusion, & thou givest it a bright splendour of ☉ which no ▽ can touch. But do not attempt to work on ♀ with Arsenicum or you lose your time.

Cementation.

Copied from p. 81 of M.S.of Fachsen. It is only only by analogy, but it contains more of the details of the process of Cementation than I have elsewhere met with.

Grind the brittle mass to a fine ♂. Now take a roomy ▽ . Lay a finger's breadth deep of this ♂ in the ▽ . Now a stratum of filings or leaves of fine ☽ . Then again a stratum of your ♂ , again ☽ , & so forth until you finish with a stratum of ♂ above. There must be room enough left in the ▽ , to lay another stratum of finely powdered glass on the top of all, & then let there be 2 fingers breadth room for the

boiling of the melted glass. Lute a cover on the top which has a small hole in the middle.

When the luting is thoroughly hard & dry, put the ▽ on an 8 inch grate on 3 bricks laid flat on a hearth under a chimney: upon these 3 bricks place 3 or 4 bricks on edge so as to form a small furnace. Thus arranged, set the ▽ in the middle upon the grate upon a piece of tile. Lay lighted charcoal round the ▽ close to the bricks so as not to touch the ▽. Lay a stratum of small bits of dead coals on the top, all close to the bricks standing on edge, & thus keep up your cement fire during 4 hours time. The ▽ will never get hot enough this way to melt the ☽. When 4 hours cementation are past, rake the fire close to the ▽, & add more coals on the top, & the ▽ will gradually become glowing like the △. As soon as you see this, cover the ▽ with coals, & the whole mixture will melt, but the flowing glass as the Seal of Hermes will protect it & keep the tinging ⏜s within & yet there is sufficient access of △. Keep thus a good brisk melting △ during a good hour's time. Then let the △ die away of itself.

When cold, break the ▽, & you will find a ♍ of ☽. Knock the ♍ from the scoriae.

Now have a test ready under a muffle, all of a red heat, muffle & test, with ♄ flowing very thin on the test, 3 or 4 parts of ♄ to 1 part of ♍. Then at the right moment cast the powdered ♍ into the flowing ♄, & the matter will fulminate. The ♄ will consume every heterogeneous metallic or marcasitical substance & convert it into glass, leaving the pure metal, whether ☽ or ☉ alone, by itself on the centre of the test. This process is called copelling or refining.

Take your cake or globe & let it be extended into thin lamina at the flattening mill. Then cut it small with scissors & dissolve your ☽ in ▽ , & it will, during the solution throw off golden sparks or atoms which will settle at the bottom in the form of a black ♂ whilst the pure ☽ remains clear & suspended in the ▽ .

Pour the clear ☽ solution off from the black ♂ which edulcorate & dry. Then melt it with borax under a covering of powdered glass, & you will find a bead of pure ☉ of 24 carats.

You see that only a small quantity of ☽ is transmuted into ☉ , perhaps only a 1/50th. or 1/60th. part, but as all the particles of the ☽ are homogeneous (N.B.) & as 1 atom of ☽ or ☉ is the same as ½ c of it, therefore the whole quantity is as easily transmuted as one atom of it. This experiment I have shewn to many unbelieving friends to prove Nature's riches & the possibility of transmuting one metal into another. I do not say that this pays your expences, but I dare to affirm that if any one (N.B.) will previously take pains to subtilise & fix his △ by the means of a strong lye made of ⊕ & stone lime or calcined ♀ & ♆viva & ♒ ate the fixed △ out of it with an acid & further subtilise such a △ with ♀ ised S.V. & convert it into a blood red ∘°∘ , he will see more than I can tell at present. I make the ♀ ised S.V. in this manner:-

I take finely powdered ♀ , calcine it 10 or 12 ♋ in a wind furnace. The cake I powder again & wash 5 or 6 times with rain ▽ . Upon this well dried ♆ I pour gradually as much well rectified S.V. as it will soak up. This mass I put into a glass tabulated ◠ which is placed in a ∴ heat, & having luted a receiver to it, I force the ♒ s over.

A Discourse of the

Philosopher's Stone.

or

Grand Elixir.

wherein its process is given in naked words &

its nature inquired into

by

John Clerke.

1685

Sloane 3700.

134.

THE PHILOSOPHER'S STONE OR GRAND ELIXIR

1. The Grand Elixir (or Philosopher's Stone) is of two sorts, viz., White & Red; the White turns inferior Metals into Silver, the Red, the same into ☉, by the co-operation of the △.

2. To understand the work of the Philosophical ℞, upon base metals, we mucst first consider the nature of metals, of which I think the following account to be not irrational: The basis or ground work of all metals is ☿. This ☿ when made by Nature in the bowels of the Earth is a metal IN FIERI; & will become a metal of one kind or other if it continues pure & meets not with any of the specific Sulphurs to turn it into a base metal. It is in time digested into ☽, & is then in the natural perfection of one of the metallic natures; but yet if some circumstances do concur, it will after this give again & passing through a great many changes at length become ☉ & then it is in the highest perfection of metalline state that Nature ever brings it to. But if, while it is in this progress it meets with any of the specific ♎ s, it is, according to the nature of the ♎ coagulated thereby into ♀, ♂, ♄, or ♃. Thus the fine metals, ☉ & ☽, are nothing but ☿ digested to their respective maturities. The inferior metals are the sd ☿ caught in its passage to the said maturities of ☉ & ☽ by some of those metalline ♎ s, which the God of Nature hath placed in the bowels of the earth for that purpose & thereby specificated into a coagulum answerable to the nature of the ♎ & this by the all-wise contrivance of the Great Architect, not by any error of Nature; the inferior metals being as much or more necessary to the use of man than the fine.

3. In these base metals so caught by the specific ♃ s., is contained, as I suppose, nothing perfect or mature, contrary to the common opinion, viz. that all base metals contain more or less of the perfect metals in them. The reason of this vulgar opinion is because after the trial of lead, & etc. there always remaineth a proportion of ☽ & etc., but I judge this proportion of Royal Metal to be made by the △ digesting some small quantity of the ☿ial part of the ♄ to that degree of maturity before it can fly away, being held so long by the ♄ian ♃, which coagulated it Consequent to this I judge the ☿lizing of base metals to be not impossible because all that is to be done, is, to separate the specific ♃ from the ☿ial part, which then without any more ado (if not being digested to coagulation) is running ☿. This may be done by alkalizate ⊖ s. But as to the Perfect Metals coagulated by digestion, they are not wrought upon by the ☌. ⊖ s., & nothing can bring back or undo Nature's works but one thing, & that it doth not by separating or removing anything that hinders them from running (as the specific ♃ s. do the base metals), but by unravelling, as it were, what Nature hath done, & bringing them back from coagulation to liquidity, as Ice returneth into ▽. This thing is the Philosophical ☿ in which ☉ & ☽ melt & return into their ☿ial form, as ice melteth in warm ▽, though not so soon.

4. Now then ☿ being ☉ & ☽ INFIERI, & the body of base metals being ☿ stopped in its progress towards maturity by an accidental specific ♃, this ☿, if it can be delivered out of the hands of this ♃ so incarcerating it, may be still carried on to the maturity of ☉ & ☽ according to Nature's first intention, by digestion; but we do not know that this was ever done by Nature; however, Art hath found out a substance

of that subtle, spiritual, yet active nature as to sink presently into the body of base metals, first prepared by a requisite heat, to let loose the ☿ial part from that ♀ that keeps it in bonds, & at the same time so to enable it to endure the △ , as that it shall thereby be digested presently to that height of maturity which the Medicine was capable of disposing it for, as the White Tincture is only capable of disposing the ☿ial part of a base metal for digestion by the △ into ☽ , the Red Tincture into ☉ .

5. The main objection against this hypothesis about the nature of metals is this: if the Perfect Metals be only ☿ digested to ☉ the highest degree of maturity, to ☽ the next, & that in the work of the Elixir upon base metals, the ☿ial part is by the action of the △ digested into ☉ & ☽ , why may not ☽ be by fire digested into ☉ , being it has sufficient fixity to endure the △ & is not adulterated by radical impurities or any specific ♀ to hinder its progress?

To this I answer that the Philosophical Elixir being nothing but ☉ or ☽ exalted in its Aureity or Argenteity or the Perfection of its metallic nature, we may look to & expect satisfaction from that process in this case. Now we see that the ingredients of the said Elixir being put into a Glass over a due heat, they will in time become the white ℞ ., which is nothing but ☽ in a greater perfection than Nature maketh it for us. Also we see that if the Sd. White ℞ be continued in the Glass with the requisite heat, it will dissolve again, passing through a multitude of appearances, & in time coagulate again into the red ℞ , which in like manner, is nothing but ☉ in a greater degree of perfection than Nature made it for us. Now we see that if the White ℞ be taken out of the

Glass, it can afterwards by no heat nor Art be disposed again to proceed towards maturity, the which it was in a way to, & to which we know it would have attained if it had not been taken out of the Glass. In like manner we may suppose & thence conclude that ☽ is in the perfection which the God of Nature designed for one part of the metallic family for variety sake & other ends in part known by the skillful in these affairs; & also that as the Sd metal ☽ (if undisturbed by some accidents in the bowels of the earth or assisted by some circumstances thereto accessory or not prevented by being digged out of its matrix by restless mortals) would have relented, softened & then proceeded to the nativity of ☉ ; so being taken & (by fusion or removal out of its matrix) fixed to the condition of the metallic nature in which it is found, it cannot afterwards be (in an ordinary way) reduced to that openness or disposition to go on to that perfection which otherwise it would have attained to; so that, in short, the case is this, if ☽ were only ☉ imperfect, & that to maturate it into ☉ , Nature did only ripen it as it doth a green apple into a yellow mellow one, there is no doubt but that ☽ , (having sufficient fixity to endure the △ & no impurities within itself to hinder it) might be perfected into ☉ by artificial heat. But the thing is very different, for ☽ is the perfection designed by God Almighty for it; & to produce ☉ this perfect & fixed body must relent, be opened, & become volatile, & so pass through a great deal of Nature's turning & handling before it arrive at the other sort of ripeness which makes ☉ , & this reduction cannot △ alone or ordinary Art perform.

6. Now we will come to consider a little nearer this wonderful substance occasioning such an almost miraculous Transmutation of Metals.

We will not stand to examine which is most likely, whether this great piece of natural knowledge was (amongst others) communicated to our first parent Adam, & has been by the Providence of God, preserved from being lost to these times; or whether it was revealed to some of the succeeding Patriarchs supposed to be rich in skill of natural things, as Enoch, Soloman, Abraham & etc. or whether invented by some person of extraordinary sagacity by the mere force & reach of natural ability; but thus much we will lay down as undeniable, that those who have been Masters of this Secret (commonly by those who speak of them, called Philosophers or Adepts have experienced ☿ to be the common matter or ground work of metals, that this ☿ when taken out of the bowels of the earth is polluted with heterogeneous impurities, which hinder it from passing into ☉ or ☽ by digestion, & that these foeces are difficult to separate from the pure ☿ , but when separated, that then this ☿ (which they then call ☿ of the Philosophers, because it is now for their turn, before not) is easily maturated by bare digestion into ☉ & ☽ of greater perfection than it was before, that is to say, its Aureity or Argenteity (if I may so say) is exalted to a higher degree than before, viz. so as that it shall communicate its redundancy (or what it hath got above the perfection of natural ☉ or ☽) to an inferior metal, & both together make a mean of the same value or perfection with natural ☉ or ☽ . And that if they take this more than perfect ☉ or ☽ , & dissolve it (as before) in purified ☿ or ☿ Philosophorum, & permit the dissolver & dissolved to digest together, the result will be a substance yet of greater perfection, viz. still more exceeding the natural perfection of ☉ & ☽ than the last, & so every time the dissolution & digestion are completed,

there is produced still a metallic substance exceeding the natural perfection of ☉ & ☽ , by so much the more as the times of the said dissolution & digestion have been many. This is the very marrow & Quintessence of what ever may be said upon this subject. This exalted or more than perfect substance is that which is commonly called the Philosophers Stone.

7. Now we come to the Praxis, or to consider the ways by which this notable substance is fabricated, which we say is nothing but superperfect ☉ : & in the first place we must endeavour to clean common ☿ . There are abundance of ways used by vulgar Chymists to depurate ☿ , but none of them go to the root. The best of them do but purge away external impurities. The difference between their purgations & the true one for this purpose may be thus illustrated:- A parcel of fine wool may have some mohair (or the like) mixed with it, then ordered S.·. A.·. , carded, spun, & made into cloth. This cloth may be laid in an unclean place, where it may contract external heterogeneities, which may be separated with no great difficulty, but to clean it from the heterogeneous mohair that was radically mixed "per minima" with it, it must be unravelled, then untwisted, & the very constituent hairs or fibers pulled asunder; so this fundamental or radical purgation of the ☿ must be by means that reach to the very constituent particles of the concrete, thereby to separate therefrom the heterogeneous faeces mixed with it "per minima."

8. Coming now to treat of this purgation of ☿ , we will not meddle with the theories which the several Philosophers upon this subject have pleased themselves with, nor engage ourselves on the side of Eirenaeus Philalethes, Pantaleon, Bernard Trevisan, or any of the rest, only content

ourselves with downright matter of fact, & the plain Rules of Practice, leaving every one to apply an hypothesis to it as shall please him best. We say then that this purgation is performed by means of the ♁ial Steller ♏ of ♂ according to the following process:-

9. The Regulus is made thus:- Rx. Iron Nails: Put them in a strong ▽ in a wind furnace. Let them stand so long till you see the nails soft. Then put into the ▽ ℥ viii of ♁. Make a strong △ that the ♂ may flow well with the ♁. Then cast into the ▽ a good handful of ☉ with an iron ladle. Let them boil up together in the ▽ (N.B. let the ▽ be large that they boil not over) & let it stand till all be quiet & flowing. Then cast it forth into a casting pot, so that the ♏ settleth itself (N.B. you must have a very strong △ for this work) when the matter is coagulated in the pot, put it out & let it cool. Then strike the ♏ from the foeces, (N.B. the foeces will easily separate if you let it stand in the open air all night). Put the ♏ into a ▽ again till it floweth. Then cast into it ℥ viii of ♁. Let them flow well together & put in as much ☉ as before. Cast it into the pot & strike the ♏ from the faeces. This ♏ is finer than the first. Let the ♏ melt the third time in the ▽, & when it floweth, pour thereon a ladle full of ☉, & when you see the ☉ flow on the metal as an ♌ (which must be done on a very strong △, otherwise the ☉ coagulateth & will be hard) then cast it into the ♁ial horn, & strike the ♏ from the faeces. This is still finer. Lastly, let the ♏ flow again in the ▽. Then cast some ☉ upon it as before, cast it into the pot. Strike the faces from the ♏, which faeces will be yellow. The ♏ will be white as ☽ & marked with a fine star. It may weigh about ℥ iv.

10. By means of this ♏ is the genuine purgation of ☿ to be performed, which common sense will inform must be done by mixing the ♏ with the ☿ which when you go about to do you will find that tho' you pulverize the ♏ & put it with the ☿ in one phial, yet it will be as far from mingling or incorporating with it as if they were 20 miles asunder. Therefore some medium must be used to make them join. Three sorts of means have been used that we know of, & of its like more might be found if it were worth the while to seek them, when we have one that is in every way sufficient & satisfactory. First, Eirenaeus Philalethes in his first operations used the Doves of Diana (as he called the mediating substance) which I conjecture is ☽ cornua (i.e., ☽ dissolved in ▽ , then ♒tate with common ⊖ & so made volatile) ♒d., with ♀ or some such preparation, as I might shew by abundance of expressions in Philalethes the Author of Arcanum Hermeticum, Medulla Alchymia & c., but because this is a tedious work & very subject to casualties (as Medull: Alchym: confesseth, 2nd. part, lib. 1. page 16) we will make no more words about it. Secondly:- some use ♀ with particular management (as you may see in the medull: Alchem:, Lib. iii, p.p. 39, 44: Lib: iv. p. 68: 2nd. Part, Lib. I, p.p. 5, 14, 15, 16, 17; Philosophical Epitaph, chap. II, pp. 15, 16, & c.) which I conjecture may be some such way as this:- Rx. of the ♏ & ♀ , ℥℥ melt them together, then pulverise the mass, which ♂ put to a due proportion of ☿ , & set them in a ♒ate heat in a glass well closed up. Thirdly:- In his later experiments Eirenaeus Philalethes made use of nothing but ☽ , which being a plain, easy, & sure way, we will wholly insist upon:- Rx. of ☽ freed from all alloy ℥j , of the aforesaid fine ♏ ℥ß. Let the ☽ glow well in a ▽, then cast the ♏ upon it;

So will they melt presently & look like most fine ☿ in the ▽. Cast them into an Ingot, so shall you have a mass of a leadish colour. Then take of fine ☿ ℥ iv., or v, pour it into a glass phial. Then pour upon it the aforesaid mass powdered very fine. Set all in B. M. till they be mixed, which will be in a few ℈ ., or you may make them mix in a marble or glass mortar by grinding them together.

11. Now for the handling of this ā ă ą in order to the purgation of the ☿ which was the intention in making it. Put the ā ă ą into a glass mortar & grind it with a glass pestle & hot ▽ till the ▽ be very black & foul. Then pour off the ▽ into a glazed earthen vessel, & take fair ▽. This do till you have filled the ▽ en vessel. Then let the said foul ▽ stand till it hath settled its foeces to the bottom. Then pour off the clear ▽ & heat it, & go on with the grinding, still pouring the foul ▽ to the foeces in the ▽ en vessel. When no more blackness will come, put it in M.B., 24 ℈, & then more blackness will appear on the surface, which wash away as before. Repeat those works till you can get no more blackness. By these means you have saved all the faeces which may be a satisfaction to you to see what proportion of impurity you have separated from a certain proportion of ☿ & ♄ whereas no ordinary procedures will separate anything from ☿ but ☿, setting aside the little external uncleanness separable by straining, which may satisfy you that this work is gunuine & truly Philosophical.

12. Or you may make the washing with ⊹ & sea ⊖ which will bring away the foulness in less time. The way that Philalethes commends before all others is this. Put the ā ă ą into a ▽ into a sand furnace ½ ℈ but so that it may not sublime. Then take it out & grind it strongly. Then put it again into the ▽ into the furnace & after a ½ ℈,

grinding it again, making the mortar hot by heating it in scalding ▽, whereby it retaineth its heat long. By these means the ããã begins to cast out a great deal of ♂. Repeat this work (N.B. The hotter the fire is, so it do not ⚌ ate it, the better) till almost all the ♂ wholly disappeareth. Then wash it, & the foeces are easily cast out. Then wash it with ⊖. Then put it in M.B. (or let it stand by some time, which is all one, that more blackness may appear. Then repeat the former work till no more foulness can be got from the ããã.

13. When the ããã is thus exactly clean, put it in a ☾ in a ∴△. Lute to this a receiver almost full of ▽, & distill it by a △ increased gradually till it be as strong as you can make it. The ☿ which cometh over seemeth to be very unclean, but strain it through Chamois or Buff leather, & you will wonder at its brightness. I think I never saw anything that might compare with it. Or you may distill it 3 or 4 times with a steel distillatory & wash it with the ⊖⊡. Thus have you one Eagle, of which there go 7 or 9 to the completing of the ☿ Philosophorum. Therefore proceed thus:-

14. Mix the ☽ remaining in the ☾ with the same proportion of the ♏ as before. Powder the mass, & mix it with your distilled ☿ as before. Then cleanse the ããã as before directed. Then distill as before. So have you the Second Eagle. Repeat this until you have 9 Eagles, & then are you Master of the ☿ Philosophorum whose purgation you shall consummate thus:-Rx.

☉, Scoriae of ♂, ãã ♃X, of Philosophical ☿ ♃♑. Grind the ☉ & the Scoriae very fine together in a marble mortar. Then put in the ☿, & grind it with ☩ till no more of the ☿ appears. Then dry the

mixture well & put it into a glass body & distill it gradually by ∴, till all the ☿ be ascended pure, clear, & splendidly bright. Repeat this work thrice, & the ☿ is excellently prepared.

15. This preparation of ☿, whereby vulgar ☿ becomes ☿ Philosophorum is a very tedious & labourous work as he will find that experienceth it. I had like to have forgotten that after your ♒ ate (as before) it will be convenient to boil the ☿ in the Spirit of ⁜ an ♍ together or more, in a Cucurbite (or glass with a broad bottom & narrow neck) sometimes strongly shaking it. Then pour off the ⁜ & wash off the sourishness with pure fountain water poured on again & again. Then dry the ☿ well & you will wonder at its brightness. N.B., If you have been deficient in these additional purgations (which clear the ☿ from external foulness) when you come to make the ããã with the ☉ & work it on a clean paper, it will defile the paper with a duskish blackness, which you may prevent by your accuracy & painfulness in these last mentioned purgations. N.B., if you make your ♒ tions in a Chalybeate or Steel ♌ (which is better, because more secure than glass) wash it every time very well with ashes & ▽. N.B., Of the two ways of cleansing the ☿ ial ããã mentioned before, the first with warm ▽ is more tedious, but then very secure, & thereby the feces are saved, which perhaps may be of some considerable Medicinal use. At least they may be a notable assistance to one in framing a true notion of this Philosophical Purgation of ☿, hereby shewing the true proportion of the ☿ vulgar, the ♁, the ☽, & the foeces separated from the mixture. This is the way I used having some jealousy that the other way (under Fig. 12) if not managed with extraordinary care & skill may separate something from the ããã besides

mere foeces. Further experience may bring to a certainty which is the best way.

16. Now you are MASTER of the ☿ PHILOSOPHORUM (or ☿ so cleansed that it is in a condition to be put to extraordinary natural use, which we are going to mention & explain, by Practical Philosophers). We told you before that ☿ rightly prepared (as we have shewn) might easily by digestion be maturated into ☉ or ☽ , which do thus:-

Rx. of the ☿ formerly prepared q.s.: Put it into a glass of convenient shape. Lute it well, or rather seal it Hermetically. Set it in such an heat of ∴ as that it may rise & fall in the glass. Thus circulating it will in a few days be coagulated something thicker than butter, at length perfectly. Then will the coagulum be white like ☽ . Separate it from the liquid part by distillation. It is then a metal fixed, resisting 🜍 , & more ponderous than common ☽ . This white metal by △ & a manual operation, turns of a reddish or golden colour, which, if you melt with other ☉ you will find it to be something better than common ☉ for common use, but then you have spoiled it for the Philosophical use. This This is a work of a week's time, or thereabouts. Now you are MASTER of the ☉ PHILOSOPHORUM & the ☿ PHILOSOPHORUM; which, if you know how to manage aright, you may have in your hands the greatest of sublumary blessings & the knowledge of so much of Nature as is infinitely beyond what is to be learned in the Schools, or even in the Laboratories of the most Experimental Philosophers now most in vogue.

17. We told you before that ☉ mixed or ãàã̃ted with ☿ duly cleansed, the ☿ would first radically dissolve the ☉ , & then both together would in time coagulate into a substance much more precious or perfect in Aureity

(or the Golden Nature) than the ☉ was before. Now this Philosophical ☉ is exceedingly more fit for this design than ordinary ☉, for these reasons:- First, the Work is finished in a great deal less time. Second, at the first operation with ☉ Philosophorum, the ℞ is more perfect than at the third with vulgar ☉. Third, vulgar ☉ requires a much stronger △ than the other, which occasions a continual danger of breaking the glass. Therefore, having obtained the ☉ Philosophorum, you may go joyfully to work thus:-

18. Rx. of the ☉ Philosophorum, p. 1 or ℥ℌ; of your ☿ Philosophorum p. iii, or ℥ℌ (N.B. If the ☿ was but of 7 Eagles, then there must be but two parts of ☿ to one of ☉). Laminate or file finely the ☉, & then put the ☿ to it, & in a glass or marble mortar (heated by putting it in ▽, so boiling in it that when it is taken out, it dries presently & keeps its heat long). With a glass pestle grind the mixture well & strongly till it be impalpable (vide plura in Ripley, 1st. Gate, pp. 150, 151). Let this grinding be long & labourous. Then to know whether the ā ā ā be in its due state, see whether when you lay it down on clean paper, the ☿ runs towards one side. If it do, there is too much ☿. When it is right the ā ā ā must be very soft & pliable, & yet when you make it into round pellets, the ☿ doth not settle downwards. And exact illustration may be better, which, though it yields to the easiest touch of the finger, yet it may be made up into Balls by a good Housewife, & then being laid down it doth not let any thing go from itself, or settle downwards that is more liquid than the whole Mass. (N.B. This trial must be made while the ā ā ā is being ground, for every ā ā ā when let stand awhile groweth hard). (N.B. This direction will hold whether the proportion of the ☿ to the ☉ be 3 to 1 or 2 to 1, supposing that when you

use the former proportion the ☿ is that of nine Eagles, when the latter of 7). Then take Spirit of ☿ ii; dissolve in it a third of its weight of ✳. Put therein the ãã̃ã & in a glass with a long neck, let them boil for a 1/4 ♃ strongly. Then take the mixture out of the glass, separate the liquor, heat the mortar & grind it strongly. Then wash off the blackness with warm water. Boil it again in the former liquor & again grind & wash it. Repeat this work till you can get no more blackness from the ãã̃ã. Then will it be white like ☽ most pure. Then boil it in pure ▽, pouring it off & repeating it till all the ⊖ ness be gone. Then pour off the ▽ & dry the ãã̃ã exquisitely, by stirring it up on clean paper with the point of a knife from place to place. Now is finished the First Work which is a very tedious one, almost enough to tire one that knows himself to be in the right way. Be sure you be exquisite in all these several operations. The end is extraordinary. Therefore, do not think much of your pains which now are at an end. The Second Work which now you are come to is only to put Agent & Patient together in due circumstances & then to sit still & let Nature carry on the remaining work in which you are to have no hand but only in the ministering external Heat.

19. Then take an oval or egg-glass made of the best & cleanest glass, so big as to hold in its belly about an ℥j of distilled water (viz. about the bigness of a large hen's egg) with a neck about 9 inches long. Into this put the ãã̃ã exquisitely dried (not exceeding ℥ i ʃ) then seal it Hermetically, nipping the sides together, not twisting it, then burning it in the flame till it be as firm as any other part of the Glass. N.B. For a trial, suck hard at the sealed end, & when you take the glass from

Your mouth, if there be any passage for air, the external 🜁 will rush sensibly in, which if it do, you must seal it anew. Let it cool by degrees that it get no crack nor flaw in cooling, which, if it do (tho' never so little) it must be newly sealed, especially in the work with ☉ vulgar.

20. Then make a little furnace like a small oven. You may either have it fixed of brick or movable of iron or copper plates. Over the oven (or fuel place) must be a nest or little place to hold the egg-glass, which must have a cover fitted to it, with a hole in it for the neck of the glas to come through. The fuel must be small coal & charcoal mixed (viz. 3 parts of the small coal to one part of charcoal dust) which will give a heat suitable to the design, & needs not attending or recruiting above once in 24 hours. The mouth of the oven must be stopped with a stone or iron plate to take it in & out, & whichsoever it is, it must be perforated in one or two places to let in the air, without which the 🜂 cannot live. Also, you must have several perforations into the oven (or Registers) with stopples to each, that if at any time the heat be too strong or weak, you may rectify it by means of these, (by diminishing or enlarging the vent) without stirring the glass above. In the nest above must you put a mixture of sand & ashes, & in that place the egg-glass, & upon all the cover, whereby it is settled & retained constantly in its place, not to be stirred during the operation without prejudice to the work. Then putting 🜂 into the oven, you are to know that the glass must stand in a constant heat almost like that of horse-dung or Bal-: Roris. When your 🜂 is strongly kindled, & the ∴ & ☾ thereby warm, see that your heat be right. If now, rectify it by raising or sinking your glass in the ∴ & ☾ , or ordering the Registers, & when you are fixed to your true heat, settle the glass & cover no more to be stirred till your

operation be done. All rectification of the heat must be afterwards done by the Registers. N.B. If you go to mend the △ with an iron instrument thus shaped  draw the old fuel towards the mouth of the oven, & that which is quite burned, pull quite out, & then with a shovel shaped for the purpose, put some fresh fuel behind the rest; so put up your stone. N.B. It will be convenient to fix to the furnace a sealed thermometer, which will tell you when your heat grows irregular either in excess or defect, which then you must regulate by the Registers.

21. Having thus shut up your ♎♎♎ in the glass & set it to its due △, there will be no circulation of the matter within, nor any perceptible motion. Yet within 40 days or thereabouts you shall see the whole mixture turned into a most BLACK substance, & so in time after some weeks it will be turned into a glorious WHITE substance, & after that with some more week's expectance into a deep RED ♂, & then is ended the operation, it not being to be carried on to any further perfection without manual assistance. N.B. I should have told you before that the cover of the nest should either be all glass or else have glass windows in it & the whole furnace so placed to the light that you may conveniently see the changes which are from time to time made in the glass, they being both directions & divertisements to you in so long a work; & it will in my mind be worth the while to make a diary of all the more notable changes & appearances you see thro' the whole work, the three chief & most eminent of which are: - 1st. BLACKNESS, 2nd. WHITENESS, & Last, REDNESS.

22. We told you before (said I) that ☉ dissolved in ☿ Philosophorum & then again with it coagulated, becomes of greater perfection in its Golden Nature than it was before, & this perfection is still the more exalted by how much oftener this solution & re-coagulation hath been repeate

This work of dissolving ☉ & again coagulating it we have now once performed, whereby we have obtained ℞ . or a substance of much greater perfection than natural ☉ , viz. as which, for example, if it were mixed with an inferiour metal (ex; gr. ♀) would communicate its excess of perfection to it, so as to make a proportion of it (perhaps 100 times as much as itself in weight) arise to the goodness & perfection of natural ☉ , but we will not put it to this use, because we can by repeated solution & re-coagulation, exalt it to an almost infinite superperfection & that in a very little time, every repetition of that work being performed in a 1/10th. part of the time of that before, & also produces a substance of 10 times the perfection of that before, whereas, if after the first solution & re-coagulation we go to make ☉ with the superperfection we have thereby obtained, we bring ourselves into the condition we were in when we first put the ☉ & ♀ into the glass together, viz; so far off having an Elixir or ℞ of a vast or almost infinite superperfection; & that long first solution & re-coagulation (longer than all the rest put together that are afterwards to be repeated for obtaining an infinite superperfection) must again be undergone before we can hope to be Master of the Philosopher's Stone or Elixir of almost infinite superperfection in transmuting the inferiour metals into ☉ : Towards which almost infinite super-perfection we proceed thus:-

23. Take the Elixir or Red Powder produced by the late long digestion. Pulverise it, & then mix or ā ā ā ate with 3 times its weight of ♀ Philosophorum (as before said 18) so put the ā ā ā into the Egg-glass & then into the furnace (as before) & with the same heat the solution & re-coagulation will be performed, & you will pass thro' the 3 main appearances (as Colours) of BLACKNESS, WHITENESS, & REDNESS now in less than

a month, & now is the Elixir or ℞ of 10 times the virtue that it was before. Whereas, before, it would transmute 100 times its weight of ☿ vulgar into ☉ , now it will do the same by 1000 times its weight of ☿ vulgar.

24. But we will not yet put it to the transmuting use, (for the reasons given before) but take one part of this second ℞ & 3 parts of ☿ Philosophorum ♁♁♁ & put it into the glass to its due heat (as before) & repeat the former work, passing thro' the 3 great colours, now perhaps in 3 days, whereby our Elixir is exalted to decuple super-perfection of what it was the time before, or 10,000 times the perfection of natural ☉ . The very same way (i.e., by repeated joining the Elixir with 3 times its weight of ☿ Philosophorum, & putting it into your glass, & so with its due heat passing thro' all appearances would carry on your Elixir or ℞ , towards such super-perfection as we please, as near Infinity as we will.

25. When you have multiplied your Elixir to such a degree of virtue, or super-perfection as you please, you may lay aside one part of it for the RED STONE, & another part of it you may again mix with 3 times its weight of ☿ Philosophorum, & so putting it into its egg-glass to its due heat, make it pass blackness, & when its comes to PERFECT WHITENESS, take it out of your glass, & it will transmute as many times its own weight of an inferiour metal into ☽ as it would have done into ☉ , if it had been let go on to redness.

26. Having now the white & red ℞ exalted to what degree of virtue you please, you would be for projection take a convenient proportion of each ℞ , (laying aside the rest for Medicinal & other uses to be mentioned hereafter) then to make your red ℞ , fit for projection, take fine

☉ ; fuse it in a clean ▽. Then wrapping the Elixir in a little bees wax or white paper to prevent its being lost in throwing in by the heat & fume of the △), cast it upon the fused metal, & then pour it out into an ingot you will have a mass of pulverizable deep red & exceedingly weighty. Use the White Elixir just the same way with fine ☽. Now then your Elixir is a metallic mass & thereby more portable & convenient for the use of projection than it would be in a ☌. This you may call the Philosopher's Stone, being it is commonly so called. You may carry it about you ready for projection whenever you have a mind or occasion, & thus may you well carry tons of ☉ in a little box in your pocket, nay 100 in what proportion you please, according as you have exalted it by the former operation.

27. Whenever you have a mind of a quantity of ☉ or ☽ by means of the Stone, do this: Take such a quantity of ☿ only (this metal being more fit for this use than any other of the inferiour metals. The next t it is ♄. The next ♃ & etc) (take some notice here of the way of tinging ♂, ♁ & etc vide. Ripley 6 Gate p. 385) as you would have of ☉ or ☽, put it into a ▽ over a △, till you perceive it to be so hot that it is almost ready to sublime. Then, having a convenient proportion of the Red Stone (if for ☉ or of the white stone if you be for ☽). Wrap it up in wax or paper & so throw it upon it, you will immediately perceive your ☿ to stand & be coagulated for evermore. Your △ with bellows till your Mass be melted which you will pour out into an Ingot & you will have pure ☉ or ☽ according to the quality of your Elixir & ☿ were duly proportioned. If your Elixir were too much in quantity for your Elixir, instead of ☉ & ☽ you will have a mass of Elixir pulverizable,

of lower virtue, which you must reduce to a metal malleable by adding more ☿ as before.

28. That you may know what quantity of your Stone to allow to any known quantity of ☿ for the just transmuting it into ☉ at one trial or operation, you must find the extent & virtue of your stone thus:-

Rx. A known quantity of ☿ : cast upon it a known quantity of your stone, so will you have a mass of your Elixir pulverizable, of lower virtue. Then take another known quantity of ☿ & cast upon it a known quantity of this last Elixir, & you will have a mass of Elixir of still lower virtue & so proceed to project upon ☿ with known quantities of both ☿ & Stone till you have brought it to a mere metal. Then calculate & you will easily find what proportion of your first Stone went to make that quantity of metal which you had in your last projection.

29. Thus you see you may have a metalline substance as little or as much advanced beyond the natural perfection of ☉ as you please, & whichever state or degree of super-perfection it is in, if it be mixed with a due proportion of ☿ Philosophorum, & put into the egg-glass with a due heat, to dissolve & re-coagulate the second operation, or passage through the 3 colours, will be finished in more or less time, as it was more or less advanced in its super-perfection. Thus, if you have your Elixir exalted to that degree that it will transmute a million times its own weight of an inferiour metal into ☉ , this mixed with a due proportion of ☿ Philosophorum, & put into the glass with due heat, would pass thro' all the colours (be dissolved & re-coagulated) perhaps in 1/2 ♃ . Now, by mixing this Elixir with common ☿ you may bring it down as near the mean metalline nature as you will, & then it will be proportionably longer in its solution & recoagulation in the glass, e.g., if by mixing

it with an inferiour metal you bring it down to be but 1000 times beyond the natural proportion of ☉ , then it would perhaps be a month in passing thro' the 3 colours in the glass. If to be 10,000 times beyond the natural perfection of ☉ , then it would pass them in three days.

30. There are some that have a right notion of this great process in the manner that the Philosopher's Elixir is nothing but ☉ dissolved in ☿ duly purged & again dissolved in time by a due heat & that the virtue of this Elixir is so much the greater by how much the oftener the said solution & re-coagulation has been repeated. There be some, I say, that have had this orthodox notion of the process & withall have had the true way of preparing the ☿ Philosophorum, & yet have not had the secret of the ☉ Philosophorum.

Now though this was a very great & unfortunate inconvenience to them as you will understand by the sequel of this discovery, yet they have made a shift to obtain the Philosopher's Great Elixir, working only with common ☉ . Now because this may be the case of others, as it has been of some, we will next show how the work is to be performed with common ☉ in defect of ☉ Philosophorum or for experiment's sake.

31. Rx. The most exactly refined ☉ only in the same proportion that you took ☉ Philosophorum ā ā ā .Mate it with the ☿ Philosophorum & put it into the Egg-glass just as you did. You will take great care here that your glass be very strong, yet of very clear glass. About the length of the neck of the glass, Vide Ripley, 2nd. Gate, p. 215. But now you must contrive a furnace in which you may administer a much stronger △ than was necessary for the work with ☉ Philosophorum. That which has been found most convenient is the Athanor with the nest by his side. Let it be made of iron or copper plates. The Tower must be 2 feet high,

6 inches square on the inside. The ash hole 3 inches square. The grate even with the top of the ash-hole. One inch above the grate must be the vent, out of the furnace into the nest by a vent 3 inches square.

The dish must be 4 inches diameter, the egg being about 2, & then being to be 1 inch thickness of sand (or ashes) or both together as shall be found most convenient) betwixt the egg & the dish. Let the top of the furnace be closed to a hole about 5 inches diameter for which you must have an exact cover. Strow upon the junction of the junctures of the cover & hole sifted ashes. The nest must have a cover thro' which the neck of the egg-glass may come for the holding it steady & firm. In the cover or nest must be 2 windows (one to let the light in & the other to look in at) to see the Phenomena during the course of work. Take care that the dish be not so deep as to hinder this light. About 2 inches deep will do.

Let the cover of the nest be build as in Ripley, 2nd. gate, p. 216 to prevent so scalding a heat about the neck of your glass, which neck you must be able to hold in your hand.

32. When your Tower, Glass, & everything else is ready, then fix your glass in ∴ in the dish, & put the cover of the nest upon the neck of it & fix it. Then, 1st. put live coals at the top of the Tower, & after ther others till the Tower be full. Then put on the cover of the Tower & close up the joint with sifted ashes put upon the cover that there may be no vent that way. This furnace is thus contrived that it may give the same degree of heat a considerable time together (viz. perhaps 24 ☲ , that the Artist may not be troubled with the tediousness of frequent renewing of the △ & the inconvenience of an alteration of the degrees of heat upon every such renewal.

33. For the right degree of heat, keep it thus. Put it in a △ so ordered S. A. that it may be gentle enough at first. Try it a while. If you see that will not do, enervate it & do it thus till you see the ☿, circulate in the glass, then stop & keep to that degree of heat (vide Ripley, 2nd. Gate, p. 215) which you may do easily by the help of a sealed thermometer fixed to the furnace which will direct your action when the heat grows irregular, which then you must correct by lessening or enervating your vent according to direction.

34. After you have kindled your △ & got your true degree of heat after several colours seen about the end of the fourth week you will see a most amiable greenness which will last about 20 days & in not very long time after, the compound will be turned into black atoms, sometimes boiling like melted pitch (vide Ripleys, Gate p. 174. N.B. Sometime before perfect blackness should appear, if your heat have been too strong, instead thereof you shall have a half red or orange colour. This is called burning of the flowers. If you see this your work (vide Ripley 5th. Gate, pp. 322, 323, the Reason of this error) is quite spoiled & you must begin again, if you will do anything to purpose. Sometime after blackness (the first of the 3 main Phenomena) you will again see change of colours. At length, about 3 weeks from the blackness, there shall be seen a whiteness at the sides of the glass like rays. Then in time after the appearance of all the middle colours, the whole compound shall become like a glorious ☿, which turning first into greater, then into smaller grains, will at length all become a ☥ of an exquisite fineness & transcendant brightness. Now are ye got to the second of the 3 great Phenomena, viz. Whiteness. Then will this white powder relent, melt & swell. Here some enervate the △ a little, but I think it is dangerous, for if your heat

be a little too great now, the matter will be vitrified, & melting, will adhere to the sides of the glass, & then your work is spoiled, which often happens to the unwary both before & after perfect Whiteness. Now you shal have new colours, 1 st. green for about 20 days (less or more) then bluish, & about 38 or 40 days from your Whiteness, pale & obscure purple. Be careful now not to provoke your Spirit, for, if it fly to the top of the vessel, it will hardly return, & then that which is in the bottom will be in danger of being burned & vitrified to the destruction of your work. N.B. Have a care that the greenness which now will still be the main of the colour, turn not to a filthy balckness with immoderate heat.

After about 40 days you will see the greenness succeeded by yellowishness mixed with brownness. The colour now will be transitory but glorious. The compound will appear dry & at times in strange figures. The Hyacinth & high Orange Colour will now frequently be seen. The compound will swell & some obscure colours be seen. Middle Colours will come and go, pleasant to see. After about 30 days more a Citrine Colour will appear, & then quickly all will appear like fine ⊙ . As soon as the Citrine Colour appears, if you proceed warily, the appearances will be as follows, lst., A Citrine sweat will appear upon the body, then citrine vapours. Then shall the body be of a violet colour mixed with an obscure purple. After]4 or]5 days more, all, or the greater part of the matter will seem humid & will ascend after]2 or]4 days more it will begin to dry. Then it will liquify & recongeal a hundred times in a day, until at last it begin to turn into grains. Sometimes, it will seem all grains, & then grow into one mass again, & thus putting on innumererable forms a day, it will continue about 2 weeks. At last, a Light shall be sent on the matter which you cannot imagine. Then

expect a sudden end. Within 3 days the matter will form itself into grains as fine as atoms in the Sun, & the Colour will be the highest Red imaginable. N.B. This last change into perfect Redness is done in a moment, & now are yot got to the 3rd. main Phenomemon, viz. Redness, & further by the △ it cannot be carried without your manual operation & help. If your △ go out, your work is spoiled. If cooled, it is much retarded. Consider an egg & attend.

35. Thus have you in about 150 days got a kind of ☉ Philosophorum out of common ☉. This in perfection above the value of common ☉, as you may find by trial, but it is not yet fit for projection, nor will be till your ℞ will flow like wax in less heat than that which will make common ☿ sublime, which this will not do, for the heat which was used in the making of it, & in which it lay congealed in the form of a ☿ was much greater than that which will make common ☿ fly. Proceed then with this Red ☿ (or △ of the 1st. Order) just as you did with ☉ Philosophorum, & putting it after the same manner with that same heat, & in about the same time with that, it will dissolve & recoagulate & thereby be exalted in its super-perfection. So go on to repeat the work as you were directed to do before till you have brought it to the degree of super-perfection you please.

36. Eirenaeus Philalethes will needs have it that that must with working with common ☉ be added (in the 1st. ãããtion with ☿ Philosophorum) 2 parts of the ♄ial Stellatus Regulus of ♂ to one part of the ☉ & 4 parts of ☿. It is very likely the Work may be performed that way, but I cannot believe but it will be done every whit as well, if not better, the way I have mentioned above, omitting the said ♏. We know that Philalethes was very confident in some operations, when he

was but a young Artist, whereas afterwards he found things otherwise as experience improved him. He was, at first, very confident that the mixture of the ♏ with the ☿ could be performed by nothing but Diana's Doves which he knew to be a preparation difficult to be hit on & thereupon prognosticated proportionable difficulties in the undertaking of this work, but afterwards he found it might be done a much easier way, viz. by ☽ . We might instance some other mistakes of his.

37. This with vulgar ☉ is a very tedious work, occasioning a man to spend 150 days or more to find that which he that knows the Secret of the ☉ Philosophorum, can obtain in a week. Besides, the greatness of of the heat makes the Artist very liable to break his glass & spoil his work, & also destroy his operation by burning the flowers & vitrifying the substance in the glass (as you see in the process section 34). What a dissappointment must it be for a man to lose his labour (so extraordinary in the preparation of the ☿ Philosophorum nobody can express or imagine except one that has experienced it, & therefore I think I had reason to say (Sect. 30) that it was a great & unfortunate inconvenience to be orthodox in the notion of this work & yet be ignorant of the ☉ Philosophorum, whereby so much time is saved & so great disappointment prevented, this requiring so gentle a △ that a man cannot go astray if he would. However, supposing a man succeeds in the work, the thing comes to one in the long run, viz. the L.P. exalted to which degree of super-perfection he pleaseth by repeated solution & re-coagulation in the ☿ Philosophorum.

38. It is commonly said that he who is Master of the Grand Elixir can cure all diseases in man as well as metals, & truly, for it is a panacea or universal medicine curing all ailments. It is said of Artephius that

by the means of this medicine he lived above 1000 years. Whether it be true or not, I do really believe, that by a discreet use of it, a man may prolong his own or another's life far beyond the ordinary term, of man's life, especially if to it be joined temperance in eating & drinking. I suppose it is to be used for this medicinal purpose chiefly before the ☉ or ☽ be added to it to make it potable or convenient for projection. However, I doubt not but its effect will be extraordinary for this purpose, even after that & that the greater or lesser quantity will serve for a dose according as it is exalted more or less by repeated solution & recoagulation in the glass. Experience will soon bring you to a certainty on this point.

39. Sometime before perfect whiteness appears in the glass, your whole compound will appear like a glorious ☿ which some Philosophers call their third Menstruum, when it is in this condition. If you take if from the △ & circulate it with a due proportion of the Red Elixir, it will become the true Aurum potabile, or ☌ Philosophorum or Balsam, (tho' it will mix with any liquor) sparkling like the flame, to taste most sweet, to the smell most pleasant. This is the true Tree of Life & will do what Helmont thought was not to be done by anything metalline, viz. restore decayed weakened nature, & the virtue of this Aurum potabile will be so much the more exalted as the process of solution & recoagulation had been often repeated. When you took your ingredients (viz. the 3rd. Menstruum & the Red Elixir) to circulate them into this noble substance, having not its peer among all the works of God, & as much to be preferred before the Elixir for transmuting metals as health & strength of nature are to be desired above riches. With this it must be (if anything) that Artephius preserved his life so long. And, for my part, I believe another

that truly understands the use of it & withall uses exact temperance in eating & drinking & the other non naturals, may do as much, but it is not every one that has had the Philosophers Stone (which is also a Universal Medicine or Curer of all diseases) that has known of true Aurum potabile, which as to the business of repairing Nature is exceedingly beyond that. I believe Van Helmont was in the right when he said that the Philosophical Elixir would not restore decayed Nature, tho' it would cure all diseases, but the true Aurum potabile reaches that which was his aim in his treatise of the Tree of Life, penetrating even to our constituting principles & reaching the very root of life, & renewing youth, with the L. P., nor no other metalline, though Universal Remedies will do. This ☌ becomes now no further of a metalline use, is exalted almost to the nature of our vital flame, as readily mixing with the vital principle as one flame with another. I might say much more of this Balsom, of its restoring to life out of the agonies of Death, of its restoring persons consumed to nothing with languishing diseases to greater health & more perfect strength than ever they had before, of its changing weak & feeble constitutions into far stronger than ordinarily men are of; of its restoring hair, teeth, youthful agility & etc. But I leave the enlargement of this to further experience of myself or others as God shall please. A Succedaneum of this blessed ☌ may be made of the ☉ Philosophorum, as it is made of the ☿ Philosophorum, by digestion (Sect. 16) with ☉ Philosophorum, may be dissolved into a Q. E. as red as blood by circulating it with a ☿ial liquor, viz. experiment 14th. Philalethes, which will be then a Medicine curing all diseases that attain not to the height of true Aurum Potabile.

40. Or the said ☿ or 3rd. Menstruum may be circulated & cohobated by a peculiar process or operation, partly mechanical, till it have a most

admirable pure & volatile spirit in which you may dissolve pearls & all gems & make them of what bigness & goodness you please, even excelling the natural ones. Yea, this 3rd. Menstruum may be circulated into a most radiant perpetual Light, which Philalethes says he had seen actually, but never practically made. Industrious & ingenious Artist, inquire further into this & other subjects mentioned above, for thou hast a door opened into Nature's treasures & strange things thou wilt find out if God Almighty bless thee & bring thee to this door. I remember, Pindar, the Poet, says, "Gold will shine in the dark", which must be meant of some preparation of ☉, it not being true of ☉ in its natural condition. That hint might have escaped into the world from some of Nature's Mystics, as Pythagoras & others. Inquire, for certainly, an Adept of the above Arcana must be he that will make glass malleable. Becher laughs at this!

41. I will conclude what I have to say on this subject, that it is one most worthy of all others of an ingenious man's scrutiny, leading to the attainment of the highest sublunary blessings, & that supposing one to have the secret of the ☉ Philosophorum (plainly revealed above) it is a work most obvious to the intellect & easy to be practised in the world. The preparation of the ☿ Philosophorum requires considerable industry but no extraordinary pains, & that being once obtained, the rest is but to sit still & see Nature do the work to your hand. Several of the Medicinal preparations of Paracelsus & van Helmont are far harder. The Alkahest, a 100 times harder every way, & yet an ingenious man would think no pains too great for the attaining such noble medicines. Once more & I have done; it is so easy to the capacity of the Intellect, & so plainly described by Eirenaeus Philalethes in his Introitus apertus & c., & his experiments for the preparing the Sophic ☿, that if he had

not confounded the operations & regiments with ⊙ vulgar & ⊙ Philosophical; without giving notices, on purpose to make the Reader at a loss, whereas the said operations & regimina are vastly different: I say, if he had not used this artifice to make the truth harder to come by (I will not say to conceal it), it had been as intelligible & as easily wrought (excepting the time) as any Plaster in the Dispensatory. He himself says he never made five wrong experiments, & in less than two years & a half, of a vulgar ignoramas, became an Adeptus, in which I believe him, nor do I find reason to think, that (if it would please God to give me an opportunity to go on with this work) I should make two wrong trials, perhaps not one.

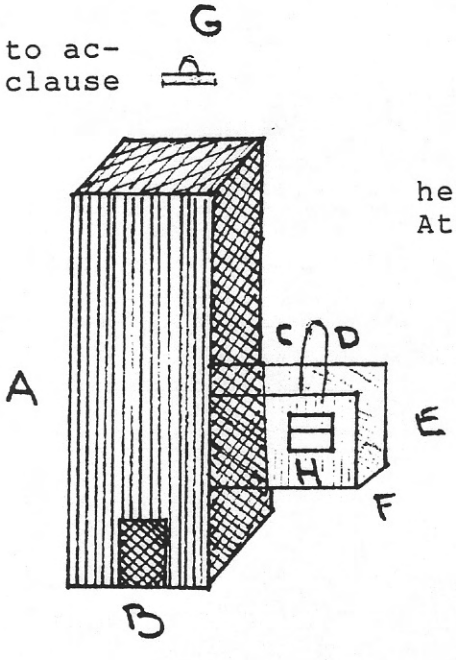
Fortior est qui se quam qui fortissima vincit maenia.

Sit laus et cloria Deo.

In Deo spero.

John Clerke.

This is to accompany clause 31.



here is the prospective of an Athanor when it is at work:

A. The Tower.
B. The Ash-hole.
C. The cover of the tower a little lift up.
D. The neck of a glass coming out of a hole in.
E & F was not given
G. The cover of the nest.
H. The window on one side of the nest having such another one on the other side answering to it.

EXTRACT FROM HADRIAN A MYNSICHT

or: HENRICUS MADASTHANUS

translated by William Alexander Aytoun

(Compare this with extract from French M. S. following)
at p. 172, & also from Rhenanus at p. 168 , Fachsen at 186 .

Process.

Vitriol green & known only to Philosophers, or in defect of this, the Crystals of ♀ exceedingly well purified, sublimely cleansed & free from all earthiness; place it in a strong & well fortified ☵, & strongly urge the work according to the degrees, until it becomes partaker of a somewhat reddish ∴ , which preserve well, whose use I will afterwards declare.

Then pour an appropriate menstruum upon the ☉ remaining at the bottom of the ☵ or ⚹ , & put it in a cold place, then crystals of the nature & taste of vitriol will gather together. Calcine the ☉ a second time, & as has been above shown, proceed; soon crystals of nearly the same sort will accrue, but of every little use in this mystery.

Reiterate this kind of labour so often & so long until no smell of vitriol is apparent; & then at last calcine the ☉ as strongly as possible, but philosophically, & extract a salt beautiful & pleasant to the taste, which some keep under the hope of the teaching immediately to follow, & in the meantime to make a mental note of what has been said:

Visitetis interiora terrae rectificando, & invenietis occultum lapidem, veram Medicinam.

Afterwards the before said ∴ ; & by pouring ▽ upon it, dissolve in it some filings of ♂, & prepare a vitriol of the same & dissolve it in

rain ▽ , that thence crystals may shoot out, which labour resume so often, until the pure is separated from the impure, & in the end from the mantle of obscurity the crystals may appear clear & pellucid. From these crystals ♂ , at length, as before, distill a most red ☉ , & very well rectify it, lest any phlegma should adhere to it. Then you will have the blood of the Red Lion, yes, even the Mineral, & together with it the ♆ of ♂ & ♀ of full vigour & taken by Vulcan, according to that saying: *Mulciberi capti Marsque Venusque dolis.*

Moreover extract from the ☹ a salt free from all smell of ♂, in the same manner as shewn to you in the extraction of the ⊖ of the vitriol of ♀ . Mix both these ⊖s, in equal weight, place them on a glass dish in a cellar or cold place, & let them resolve themselves into a ☿ial ▽ : Afterwards take the solution, from whence crystals will again shoot forth: And then you will have the double ☿ , the ⊖ of wisdom & nature, the ⊖ of the Philosophers, under which the centre of the World lies hidden. And this double ☿ involved in the mantle of obscurity no one of the Philosophers before me, has so openly declared as I have done, although in some more obscure words, which nevertheless, or, at least, by the intelligence of the Philosophers, will be most easily understood: By the searching, therefore of subtle thoughts, inquire further into the thing, & lay by this ☿ by the Philosophers called R E B I S, as a terrestrial Treasure, & after God an experiment of the highest & greatest science, for the following use:

The ☿ just spoken of & that most red ♆ ; those two according to the strength of the Philosophical weight, & join them together by the sharpness of great intelligence, so nevertheless that three parts of the Spagyric vessel may remain empty, but a quarter may be seen to be full; seal

it Hermetically, & regulate the Philosophical △ according to the degrees in continual heat, so that it may be coagulated into one mass, & put on the form of the Stone; which stone afterwards made according to the pleasure of your good will be able to bring back again to its former fountain, & in a short time to make it more noble & illustrious: And thus you have perfected a great mystery: You will also see before the coagulation a wonderful appearance of many things and a multifarious colour, all which things consider well, honour God, & do good to your neighbour.

Its Powers, Uses, & Dose.

It is a universal Medicine, & such a Treasure as will be able to cure nearly all diseases by whatever name they may be called in each & every creature. One, two, or more grains of this Arcanum taken according to the condition or constitution of the patient, penetrates the whole body like smoke, banishes malignant distempers, creates a better conformity to nature, renovates the whole creature, & as it were, regengrates anew, & so preserves the repaired building against any severity of accidental diseases even to old age & the goal of life decreed by the most high God, & etc. For:

Contra vim Mortis non est medicamen in hortis.

Also this most illustrious medicine duly fermented with the purest ☉ of the Philosophers, depurates unclean metals of their innate leprosy & tinges them with the good virtue of pure & fixed ☉ . For which immense & ineffable benefit & imparted accumulation of every gift &wisdom, be praise & glory to the Great Creator, to the God who is in the highest.

EXTRACT FROM: *"SOLIS é PUTEO EMERGENTIS"*

Authore: *IOANNE RHENANO*, medico

translated by William Alexander Aytoun

(compare this with previous extract from Mynsicht at p. 165 & also with extract from French M. S. following at p. 172 .

The ℞ of ♀ & ♂ , collected into one process out of the Writings of BROTHER BASIL VALENTINE.

Let the Reader know that more stones are found, which particularly tinge For all fixed ♂ s. which tinge, I call stones, as is the ℞ of vitriol, or ♀ , also the ℞ ♂s.,, which two also comprehend in themselves the ℞ ☉ is., if they have first been brought to a perfect fixation. The fixed ♁ has assigned & left to ♂ indeed, a body, hard, strong & stout, that by this very means, he may make the fortitude of his mind the more manifest, & shew that this heavy soldier can with difficulty be conquered. For his body is hard that it may not be easily wounded or hurt, as also that the metal ♂ is., above the rest, from its dense ♁ of the greatest quantity should be provided in its degree, as well as that the substance of his body should be found the hardest, densest, strongest, & less ductile, which nature did not hesitate to assign & give to him. His spirit is similiar in the virtue of the rest. But if the true spirit of ♂ can be discerned, it has an occult relationship with the spirit of ♀ , so that they may be conjoined into one, & one material can be made out of both, of the same operation, virtue, substance, & essence, which can cure & expell like diseases, as well as particularly transmute metals with utility & praise. For if the magnanimity of ♂ with the beauty of ♀ &

the perfection of the ☽ should come together spiritually in mingling & concordance, truly the best music might be made, where no keys can be carried to the trace of honour, & wanting his daily bread can particularly obtain it, when indeed he shall have come to the highest rung of this ladder. If indeed the moist & phlegmatic nature of the ☽ can be dried up by the warm blood of ♀ & its too great blackness by means of the iron ♁ .

But ♂ & ♀ have, in like manner as ☉ & the other metals, one spirit & one ℞ . ♀ however is clothed with a certain celestial ♎, which far exceeds the splendour of the Sun, because more of ♎ is found in her than in ☉ , & she is a volatile & very fiery spirit which can penetrate, maturate, digest, & thoroughly refine all things, because imbued with no experience, he does not bleieve, yea, she is able to perfect imperfect matals. But that ℞ which is in ♀ , is also equally contained in ♂ , yea, more powerful, higher, & better. ♂ indeed is the male, & ♀ the female, wherefore the colouring consists only in the Spirit of ♀ , & the greatest of her spouse, & is no other than a foetid & ill-smelling vapour in the beginning, which necessarily takes its first beginning from ♂ .

Wherefore if ♂ is deprived of life & spirit he consecrates all his good qualities to his spouse the queen, the illustrious ♀ ; for ♀ possesses a red spirit which lies hid in her, from her husband, the Warlike ♂ . But it is necessary that the clouds of this ℞ should be resolved into a liquid form, from which that foetid & incombustible ∴ may then be made, which with the mercurial spirit & ♁ of ♂ , ought to be joined by a kind of spiritual union, that the three may be able to be changed int one condition, & be exalted to equal faculties. For if you should be able to seize upon the spirit & clouds of this ℞ & to sharpen it with that

spirit which is found in the ♁ of ♂, & at length conjoin it with the spirit of ☿, you keep the weight, & wash them & purify them from all uncleanness, so that free from all corrosion they may become sweet & odoriferous, you will have a medicine to which nothing in the world can be likened. If so be, the spirit of ☿ is such a material, which can join itself with the ♁ of ♀, & be coagulated with the ♁ of ♂, & thence one body be made; & a perfect medicine in order to transmute all metallic bodies by means of this vaporous body, with augmentation in the lesser world. Ferment this medicine with the most splendid ☉, & you have made an ingress, so that it may operate with the greatest penetration & convert all metals. Wherefore, it is necessary that the conjunction of ♂ & ♀ should be accomplished in the true constellation, for then they have a fortunate victory & supereminence in prosperity & adversity.

PRAXIS

Now let us proceed to the practice itself. Wherefore, from the love of ♀, who is no other than Verdigrease prepare a stone, or the Vitriol of a higher grade, which may extend itself much in its own colour. Which is thus done.

♀, & of it make Verdigrease which you shall dissolve & filter in a good quantity of distilled ☩, that the solution may become clear & transparent, draw off the ☩ until some crust forms over the solution: which solution put in a cold place, & you will receive a most excelling vitriol. Out of this vitriol force a red thick & turbulent spirit like blood or the true red ∴ of vitriol without any phlegm.

One part of this, of common spring ▽, two parts, mix, & with them

dissolve filings of ♂, filter the solution & let it evaporate to one third, place it upon glass in a cold place, & it will form into most beautiful stones, or separate that Vitriol the ▽, that it may evaporate more, & you will find more crystals, all which you will resolve together into an ∴, or the spirit in the following method:-

Put this Vitriol under a reverberating furnace, & calcine it by giving a moderate △, so, that it be all the time stirred with an iron rod, & you will get a ♂ of a purple colour. Upon this ♂ pour distilled wine ⊹, & draw from it a red & transparent ℞., until the ⊹ is no longer coloured, then draw off all the ⊹. For, from this ♂, by these means, a ♁ is drawn out of wonderful efficacy & quality; because ♂ & ♀ have been conjoined in blood & nativity, as male & female. If one part of this ♁ with three parts of ⊖ purified be rubbed & sublimed, there ascends in this ♒ation a burning ♁ with its ☿, which nevertheless is small in quantity, (for in vitriolic ♁ it does not much abound). Again free & dissolve this ♁ & pour on it ♆ & let them be digested together again for a short time, afterwards draw it off so long until nothing remains in the bottom, but all passes over by the ☓, & you have made a medicine of the sweetest savour & best odour, which sweet ∴ is that essence, the wonderful medicine, & third column of all medicine. Conjoin this ∴ with the ♁ of ☉, & draw off the ♆ with a gentle heat, conjoin the remaining & dry material with the spirit of ☿ in due proportion, circulate & coagulate until it is fixed & perfected without ascension, & you will get a medicine for tinging human & metallic bodies, only let it be fermented with prepared ☉.

To the Thrice Highest & Greatest God be praise & glory for ever.

Extract from "Practice of the Works of the Brothers of the Rosy Cross, & their key, to extract quick ☉ , not ripe, & spiritual, from all the Minerals, & its fixation by common ☉ ." (begin at p. 9.) by an Ananymous Author of date 1763.

(Compare this with extract from Mynsicht p. 165 & Rhenen p.168).

PREPARATION OF THE *ALKAHEST* WITH WHICH CAN DO WONDERS IN METALS & MEDICINE WHICH IS THE *UNIVERSAL SOLVENT*.

Dissolve Vitriol of Hungary in rain water distilled, filter it afterwards, evaporate gently one part of the ▽ , & set it to crystallise in a cellar, make as many of these crystals as you have need of, which you must calcine, according to the quantity you wish to employ, into a yellow ♂ ; pound it very fine, & take of it six lbs., which you will mix well with three lbs., of sea ⊖ , which has been dissolved, filtered, decrepitated gently, being previously well made into fine ♂ .

Six lbs., of the above said mixture, & two lbs., of purified running ☿ , as it is previously taught in its place; pound the whole together till the ☿ be wholly divided.

Put this mixture into a large cucurbite with its head & recipient, & ⚌ it, as it is before taught. When all the ☿ is ⚌ ed, give a stronger △ & let it cool.

Break the cucurbite to take out the ⚌ ated crystal, rejecting the dust, & put the ☉ in a dry place.

A fresh, four lbs., of your mixture of Vitriol of Hungary & sea ⊖ prepared, in ♂ , which you will incorporate with your ⚌ ated ☿ which you

have before made into an impalpable ♂, &, in order that the mixture may be intimately made, it must be passed thro' a silk sieve: ♒ again as above. Take out then your ♒ which you will keep clean in a dry place

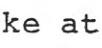
Take out the ⊖ of your two ☉, & wash it with rain ▽ well filtered. Clarify well this ⊖ & dry it well with a gentle heat, & keep it in a dry place, the residue out of reach of the air, because it contains a powerful Solar ⏃, as you will see in this hereafter.

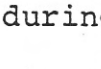
Your above named ⊖ being duly purified, beautiful & dry, pound it into a fine ♂, as well as your ♒ ated ☿, carefully preserving yourself from the subtle vapours, which are very dangerous, mix them intimately together, & ♒ them a third time, as above. Keep well this ♒ ate which is little known for the properties which this last ♒ gives it, which reduces it into a ▽ which is altogether of △.

Antimony of Hungary as it comes out of the Mine, well cleansed of its impurities, bruise it to a ♂ fine passed thro' a sieve of silk.

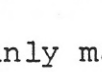
Then one lb. of your ♒ ated ☿, called dry ▽ by the Philosophers, reduce it to a fine ♂, pass it thro' a silken sieve. Mix the whole together with precaution not to breathe the dust which is dangerous, put them into a glass ◠, of which let a moiety remain empty, lute exactly to it its recipient, & place it in a sand pot, with two fingers breadth of ∴, washed very clean, dry & proper. Cover entirely the ◠ with the same ∴, put your dome above it & lute all the joints. Let your lutes dry completely. Precipitate nothing in this work, & especially your △, which you must regulate with wisdom & prudence by gradation.

There will pass, first a little phlegm, next a fuming spirit, which is a ☿ial spirit, very philosophical & secret. Then a thick & glutinous ∴ of a beautiful redness. There will be found in the neck of the ◠, a very red ♒ ate.

Make at the end a great △ by gradation, so that the  becomes quite red all over, & that during the space of four ⋶ . Then let the △ die out of itself, & let the  be quite cold.

Take out the  which has mounted into its neck, reduce it to a fine  , & place it in a new  . Pour over it all the liquor which has  ated into the recipient, close it on the instant with a head which fits exactly, & lute it equally so. Let the lute get well dry, place the  in a bath of ashes at once, that is to say the head at the top, & give continual △ of digestion, day & night during ten days. Then distill again in a bath of ∴ by the same government of the △ & precautions as at the first time. In the first place, the spirit will pass over, then the  red as blood, which will swim on the top of its spirit. Let it get cold as before, & reiterate it again twice, at the first, to get the  out of the neck of the  , to put it in in a new , & to pour over it all the liquor which has passed into the recipient, to digest during ten days & nights in a bath of  . Let it get cold after that term, & distill it in a bath of ∴ , the  being quite covered, & by the same degrees as at the first time.

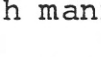
At the fourth & last distillation the spirit will pass over more fiery, & the red  will be of a transcendent splendour.

The Furnace & the  being quite cold, remove the lute in the most cleanly manner, & with a separating glass separate the white spirit from the red  which swims at top of it. You must not delay to make this separation because this spirit devours its  successively, which has caused this spirit to be called the WINGED DRAGON.

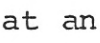
Note that each time that you remove the lute from the recipient of the  to re-cohobate the liquor in a new , you must have a vessel to

meet it all ready, & which adjusts itself instantly to the mouth of your recipient which you will lute to it in the interval of your cohobation. It is necessary just the same to be provided with a vessel to meet the top of it proportioned to the  for digestion, at each time, & not to fail in any of the preliminary precautions which it requires, in the whole course of this labour. One default only is capable of making you lose the whole treasure.

Preserve your Spirit, & your  , each in their flask of double glass with a stopper of the same, so well adjusted that nothing can transpire, & that your flasks are, at least, a fourth part empty, in order that the matter may not crack the vessel.

As to the top of your furnace, it must be proportioned to your  , in such manner that it has two good fingers of  under the  , & as much around it & above it, in observing all the precautions & attentions herein before recommended. The operation has no inconvenience to be feared. I have caused it to be done in my presence up to this point with all the success possible, there being no danger at the second distillation & the following when the  begins to crack, but much at the first.

Note that all which is prescribed in this first operation must be religiously observed in the following with abbreviations to avoid repetitions

Take then the  which remains in the  ; rub it very fine, calcine it at an open  till it becomes of a greyish white. Then, draw from it its with a good distilled  . Congeal, crystallise, dry, the whole with a moderate heat. Clarify this  by many dissolutions, congelations, crystallisations & dryings, re-iterated, with distilled rain , & the whole at a gentle heat, until this  is crystalline, beautiful, soft, fusible like wax.

When we shall have worked well up to this point, we shall have between ℥ viii & ℥ x of a fuming spirit, ℥j & gr. xv of ☌ , & more than ʒj of ☉ .

(here we leave off at p. 24 of the French M.S. & proceed to p. 44., for the shorter & less expensive tho' not so profitable a Process. The object of this translation is only to compare the Process given by Mynsicht & Rhenanus to see whether it is not given more clearly & more in detail by this French M.S. We therefore go on at p. 44.

Further, as this way of the Magnum Opus is labourous, long, & costly in proportion to its extent, we can, if we please, avail ourselves of the short way to procure the requisite means to pursue at one's Will all the curious operations which this way includes, altho' this short work is greatly inferior in its completion, it is always considerable & very sufficient. Its Practice is as follows.

When you have well clarified your ☉ as it is given at p. 23 hereinbefore, & that it is well dried & in all purity, if you have ʒij of it, put it in a small ⚱ , & pour over it ʒij of your red ☌ ♄ ii, digest it 2 ♂ & 2 ♀ . There ought nothing to mount if your ☉ is perfectly pure, because it retains the ☌ & re-unites itself like blood, after having passed the colours.

Add again ʒj of your ☌ . Digest it one ♂ & one ♀ . Re-imbibe again your ☉ with ʒj of your ☌ , & digest one ♀ & one ♂ . Then quickly out with it, or your ☉ will turn into ☌ & would be too volatile.

Fuse one ℥ss of pure ☉ , & project upon it, secundum artem, your before said ℞ . Take care that your ☉ be not hotter than is necessary to retain it in fusion, & it will be reduced into ☿ , of which one part will transmute one thousand of ☿ , or the base metals into ☉ . This

preceding operation agrees with what I have previously said as to Salia enixa to tinge them by means of the mercurial spirit, & to reduce them into ☿. as above. Now, it is not necessary that these Salia Enixa or Saturnian should have this Alkahest, but only a Mercurial Spirit such as we find heretofore in this, & of which I shall give directions in the following part of this work.

But in this operation or way of the Magnum Opus the above said Alkahest is requisite in all the process.

Besides, this way is the key of the most secret Hermetic operations of the Philosophers by the number of discoveries which it includes & of those of which it gives intelligence to an Artist studious of the Hermetic Science, & of Natural Philosophy, which do not require a study of ten years, as it is necessary to learn a simple Art; whether it be of Music, Painting, & others, but a good theorie & practice of one year, are enough to make a Philosopher.

THOUGHTS UPON JUGEL'S *"PARTICULAR PROCESS"* AT PAGE 202

The old way of making Butyrum ♁ ii was by mixing 1 part ♁ ii & 2 parts ♆ & distilling it over. According to the Process at p. 201, the running ☿ is left behind in a very pure state. It is important to know whether any of the ☿ is left behind, in or absorbed by the ♁ .

The modern way of making butyrum ♁ ii is by combining chlorine gas & ♁ . Combustion takes place & a bi-chloride ♁ ii results. See Ure's Dict. p. 173. At one place in this p. he says 1 part ♁ ii & 2 parts ♆ . At another place in this same p. he says 3 parts ♆ & 1 part of metallic ♁ are the equivalent proportions for making butyrum ♁ ii. Which is right?

What is said of the Process at p. 201 of this M.S. seems to indicate that no ☿ is left behind. If so, we could shorten Jugel's Process materially, in that case, the efficacy of it must chiefly depend upon the Hydrochloric ☩ . We must note that at p. 201, the butyrum is made of ♏ ♁ ♂ , & yet it is said not to be animated tho' at p. 202, directions are given to animate it with a subtle crocus ♂. There seems to be an inconsistence here. D. I. Wallichius seems to indicate that what is left in the first scoriae in the "yellow drops" is an ♁ ii coming from the ♁ ii sublimed in the neck of the ♋ . If so, this must be an ♁ or ☿ ♁ ii with which the animation is made, & yet in default of this ♁ ♁ ii, she substitutes the crocus ♂ is, as if the animation depended upon that alone.

Jugel, in his particular Process, at p. 203 says that this "blood red sublimate settling in the neck of the ♋ which contains the ♎ of ♁ , & is called ♁ ♁ ii. & etc. (Note- this double symbol means Butyrum anti.)

I think therefore there is some mistake in copying from D. I. Wallichius, & that the "or" is that mistake. It means that the Crocus ♂ is to be added to the ♀ or ☉ ♁ ii. Wherefore, if we were to make the ☉, ♀, or ☿ ♁ ii by any other process it would answer the same purpose. Any how the ☉ ♁ must be got somehow if not from the ♃ settling in the neck of the ♁.

Now, we can buy at the Chemists a Terchloride ♁ ii ready made. Fowle's Chemistry, p. 308, shows how this terchloride is made & says that the result is the same as when it is made by distilling metallic ♁ in ♃ with 2 1/2 times its weight of ☿. According to Wallichius & Jugel, the ☉ ♁ ii is ⎓med into the neck of the ♁ in the form of ♃ ♁ ii.

We may reasonably conclude that in the modern way of making the terchloride, the ☉ or ☿ ♁ ii is eliminated & neglected.

Wherefore, if we wish to avail ourselves of the modern Terchloride ♁ for Tugel's Particular Process, we must make the ☉ ♁ by some other means & add it to the Terchloride, & then pour that upon the Crocus ♂s.

We must bear in mind that at p. 207 of this M.S. I. I. Becher is quoted as saying that "the ☿ must be made per ▽, otherwise it does not volatilise the metals."

I have examined the various processes for making ⊖ or ☉ of ♁ of Basil Valentine & his Commentator, Kerkringius & some others, & it appears to me that they are all so troublesome & tedious to make, & moreover that the ☿ or terchloride ♁ ii would not be made with ▽, that it would be much safer to carry out the Process of Tugel, as at pp. 202 to 204 of this M.S., exactly as he has put it.

At the bottom of p. 5 of the French M.S. is a Process for making ☉ of ♁ which should be compared with that of Tugel. It varies in some

particulars. Tugel says nil about the proportion of ♄ & ☿ . The French M.S. gives it as 2 lbs. of ♄ to 1 lb. of ♆ , & also enters more into the details of the Process. It will be best to translate this from the French M.S., with omissions of unnecessary parts, so as to compare it with Tugel.

Take of the very best ♄ , cleaned ot its impurities, two lbs. powder it so fine that it passes thro' a silk sieve.

Next one lb. of your ☿ called by the Philosophers, dry ▽ . Powder this also & pass it thro' a silk sieve.

Mix the whole together, but take great care not to breathe the dust which is very dangerous. Put it into a glass cucurbite of which let two thirds remain empty, Lute exactly its receiver to it, & put it into a cast iron sand-pot, with two fingers breadth of ∴ much washed, dry & clean. Cover the cucurbite entirely with this same ∴ . Put the head on the top of it & lute all the joints. Let the lutes dry completely. Precipitate nothing in this work, & especially your △ , which must be managed with wisdom & predence by gradation.

There will first pass over a little phlegm, then a fuming spirit which is a Mercurial Spirit, very philosophical & secret.

Next, a thick & glutinous ♁ of a beautiful redness. In the neck of the ⚹ or cucurbite you will find a very red ♒ .

At last, make a great △ by gradation, so that the cucurbite may become red all over, & that for the space of four ☶ . Then let the △ die out of itself, & that the cucurbite has become quite cold.

Take out the ♋ which has mounted into the neck. Reduce it to a very fine ♄ & put it in a new cucurbite. Pour on it all the liquor which has distilled into the receiver. Close the cucurbite on the instant with

a well fitting head & lute it exactly. Let the lute be well dried before you begin. Then place the cucurbite upon ⊏ rightly i.e., to say with the head at the top, & give △ of digestion continually ♄ & ☿ during ten ♄ s. Then distill again in a ∴ bath with the same regimen of △ & precautions as at the first time. In the first place, the spirit will pass over, next, an ⁘ red as blood which will swim upon its spirit. Let it get cold as before, & reiterate again twice as at the first, again to draw the ♁ out of the neck of the ⚹ , again to reduce it to ♁ & put it in a new ⌓, again to pour on it all the liquor which has passed into the receiver, again to digest it during ten ♄ & ☿ in a bath of ⊏ . At the end of this time let it get cold & distill it in a bath of ∴ , the cucurbite being entirely covered with it, & by the same degrees of △ as at first. At the fourth & last distillation, the spirit will pass over more fiery, & the red ⁘ will be of a glorious splendour.

The furnace & the ⚹ being quite cooled, take off the lute very cleanly, & with a separating glass separate the white spirit from the red ⁘ which floats on it. You must not delay in making this separation, because this spirit devours its ⁘ successively, which is why it has been called the winged dragon. Note that each time you remove the lute from the recipient of the ⚹ to recohobate the liquor in a new cucurbite, you must have a head all ready at hand, & which adjusts itself on the instant to the mouth of your receiver which you lute to it in the interval of your cohobation. The same precautions must be to have a head proportioned to the cucurbite each time for the digestion, & in all the course of this work not to fail in the preliminary precautions which it absolutely requires. One negligent omission is capable of causing you to lose the whole.

Preserve your Spirit & your ☌ each in their flask of double ○— with a stopper of the same well adjusted so that nothing can transpire, & that your flasks are at least a fourth part empty, or else this matter may cause the vessels to break.

As to the sand pot of your furnace, it must be proportioned to your cucurbite or ⧖ in such a sort that there may be two good fingers breadth of ∴ under the cucurbite, as much around & above it, observing all the precautions & attentions herein above recommended. In the operation there is no inconvenience to fear. I have had it done in my presence up to this point with all possible success, there being no danger at the second distillation, nor at the following that the cucurbite should break, but much at the first.

Note that all which is prescribed in this first operation must be religiously observed in the following ones with abbreviations to obviate repetitions.

Then the ☹ which remains in the cucurbite. Pound it very fine. Calcine it at an open △, till it becomes of a greyish white. Then, draw from it its ⊖ with a good distilled ⧺. Congeal, crystallise & dry the whole with a temperate heat. Clarify this ⊖ by means of many dissolutions, congealations, crystallisations & desiccations, reiterating, with rain ▽ distilled, & the whole at a gentle heat, till the ⊖ become crystalline, beautiful, soft & fusible like wax.

When we shall have operated well up to this point, we shall have between eight & ten ℥ of a fuming spirit, ℥ iij of ☌, & more than ℥ j of ⊖.

Put your above said ⊖ quite dry into a phial proportioned to its quantity. Pour over it ℥ ij of your red ☌ of ♃, & in a moment they will

re-unite, & become as black as pitch. Keep them two ♁ & ♀ in a gentle digestion in a bath of ☵, & they will pass through all the colours up to that of blood. Your phial must be well closed with its stopper most exactly luted.

On comparing this with the Process of Tugel at pp. 202 & 203, it is very clear that Tugel has only revealed a part of the process, purposely concealing it by way of blind to the uninitiated. He might well say 'mind you be well acquainted with chemical labours, or you will do nothing'. Failure would be certain, to attempt it with the small information he has given.

We have here given the Process from the French M.S. as starting from the same point as Tugel, viz. powdered ♁ & ♁ with ♄. Both mention the ♁ ii found in the neck of the ♁ as being absolutely necessary.

Tugel then gives a Process for dissolving ♀ Sulphas, or ♂ sulphas in ♈ or Hydrochloric ☥, distilling the solvent off & which leaves a delicate blood red dry Crocus which is to be added to the product of the powdered ♁ & ♁ with ♄ & distilled & cohobated repeatedly till it comes over as red as blood. It then, according to Tugel becomes a gradating ∴ or ☿ animatus which is a Particular for gradating ☽ cornua during 6 weeks gentle digestion into pure ☉.

The French M.S. gives a Process for dissolving the ♀ sulphas much more elaborate than this of Tugel's, & it is placed before the preparation of ♁ & ♁ with ♄. I did not translate this first part here, because this Process in the French M.S. is not for a Particular, but for the Magnum Opus given by Basil Valentine & also by Mynsicht, which is too elaborate for a beginner, & too risky, for it would require several ℥ s. of ☉ at a cost of perhaps £ 25, & a beginner would be sure to fail in some part of the process, & lose it all.

It may be said that Tugel fails to give sufficient details of the first part of the Process, & therefore is likely to fail in giving sufficient details of the second part. Upon reading both parts over most carefully, it does not appear to me to apply equally, tho' he omits to say how long it is to be digested. We can supply this omission by analogy from other Processes. It must be borne in mind that Tugels is only a Particular & perhaps does not require such a careful preparation of the ♀ sulph. or ♂ sulph.

On the whole I think I shall venture to try it with the first part according to the French M.S. & the 2nd. part according to Tugel.

EXTRACT FROM: " A COMPLEAT COURSE OF CHEMISTRY"

by George Wilson, Chymist 1699.

Purification of ☿ .

It is separated from such dirt as has accidentally fallen into it, by forcing it thro' a clean cloth, or leather.

It is better cleansed by grinding it with ⊖ & ⁜ , & washing it with warm ▽ , & continuing so to do, till it blackens not the ⊖ or ▽ . But there is yet a better way of purifying it, by putting what quantity of it you please into a Retort, with equal its weight of ⊖ of ♀ & the same weight of ♆ vive upon it. Place it in a ∴ furnace, & give a gradual △ , till it is distilled into the receiver.

Some fill the receiver half full of ▽ , but this gives an unnecessary trouble, because the ☿ comes not over in fumes, but drops out of the neck of the ⌓ into the receiver. If you repeat this 3 or 4 times, it makes the ☿ extream bright & pleasing to the eye, & frees it from all its foul external ⏃ . It is also well purified by vivifying it from Sublimate, ♁ , or an ãã̃ã of ☉ or ☽ .

EXTRACT FROM MODESTIN FACHSEN'S

ART OF ESSAYING

p. 118. To prepare a fluid ☿ from ♄ .

♏ of ♄ , either simple or ♏♄♂, ♒ viii, sublimed ⊖ of ⊡ , ⊖✕ , & ⊖ of ♀ ; ā ā ♒ j . Reduce each ingredient to a fine ♁ as well as the ♏ , & mix the ♁ by grinding.

Put this into a glass with a long neck & pour some very sharp distilled wine ⁺⁄₊ upon the ♁s. so as to overtop it 2 or 3 inches high. Shut the glass close, & digest one month in horse dung. Then pour it into a glass body, shaking it well together first. Apply an ⚹ & receiver, & distill the humidity from it. Evaporate the remainder until the matter is left perfectly dry.

Weigh the dry matter & mix it with 3 parts of perfectly dry bole or clay, & distill this mixture out of an ▽n. 𝒪with a strong △ into a glass receiver, & you will obtain a wonderfully penetrating ⏜ which comes over in fumes.

Pour this ⏜ upon fresh ♏ of ♄ in fine ♁ , & let it putrefy during 2 months time. Then distill the humidity from it & evaporate the remainder to dryness.

Mix this dry ♁ with 4 times its weight of filings of ♂ & distill the matter in an ▽ n. 𝒪 by an open △ & the ⏜ s. which ascend at the end of the operation, carry the ☿ of ♄ over in strong fumes into an adapted large receiver half full of ▽ , & whilst the spirits of the ⊖s. are dissolved in the ▽ , the ♄ial ☿ runs together in the bottom of the receiver, which must afterwards be dried & pressed through Chamois Leather

EXTRACT FROM SIR KENELM DIGBY'S *CHEMICAL SECRETS*

as a reference from p. 213 .

Flamel, Artefius, Pontanus, Zachaire &c.

Their Arcanum. (p. 117).

This Stone is that about which the above named Authors employed themselves: It is composed of the Mineral Gluten, made of ☿ & ♄ Mineral, by the addition of the Solary Ferment thus. Distill the Volatile Crystals or Butter from ☿ ♒ mate & ♄ , ana, or distill or dissolve common ☿ in A.F. Precipitate with salt water, & you shall have a very white ♆ , which dry & join it with as much of ♆ of ♓ , & distill the volatile crystals thereof. These crystals are the Magnet, by means of which the Universal Form, or Spirit of the World is attracted; which specifieth & determineth itself in this matter, by resolution in the ♎ in ♈ , ♉ , & ♊. Put this liquor in a cucurbite, & digest it for 30 days with a very gentle heat with a lamp, to the end, that there may be a natural distillation mad of the attracted spirit, which will begin to come over invisibly the first or second day, with the idea of that which it draws, to wit, the ♄ , & of ☿ , or with a universal mineral form, tending to metallic. This Liquor will continue coming over even unto the end of 50 days; let not the heat exceed that of one's hand. This Aetherial water is the ▽ of Paradise, or the mineral ASTRUM of FLAMEL'S two Dragons.

The one is volatile (which is ☿) & the other rampant (which is the ♄) which do not suffer to be touched nor attacked, until their venemous scum (that is to say, the Butyrum) have produced the spirit of the ☿ ial wind, & the scum of the Red Sea. Note, that within 15 days the sea or butyrum cometh to be very red, with a gentle heat of a lamp △ in

Ashes, & this is Flamel's Red Sea. This Aetherial ▽ penetrates all metalline bodies (being luminated & made red-hot) & tingeth them into ☽ . Two drops of this ▽ being dissolved in ℥ iv. of ♆ , maketh a Virginal Milk, whereof the dose is a spoonful.

It is a very gentle emetic, because of its crudity, or rather ☿ial substance, whereof the virtue operates upwards, because it is moist & airy It cures the Epilepsie by the character which is imprinted on it, by the word Fiat, & all astral diseases, as far as humane disposition permits. This is the Celestial ▽ which doth not wet one's hands after its preparation; 'tis the ☿ of ☿ , the ▽ or centre of the heart of ☿ , & the true extent of ☿ , but it requires more work. Take this ▽ (you must have a pretty good quantity of it, & therefore you must have 10, 15, or 20 lbs. of volatile crystals) & put it in a Cucurbite, & with a very gentle heat of a lamp distill off all the waterish moistness, which by carelessness it might have contracted from the △ . There will remain in the bottom a gum, a syrup, a viscous ▽ , a radical mineral moisture, which is the Eagle's gluten above, mentioned, which did fly the space of 50 days continually, by means of this gentle heat, the gluten flies no more, but is the flying crapant & Zacaires ☿ial ▽ , which is congealed by cold & liquified by heat. The Authors before mentioned have digested this gluten PER SE in a matrass Hermetically sealed without the addition of a Solary ferment, but afterwards they have been forced to ferment the ♂ which they made of it. For to shorten the work, take 7 parts, or 9, or 10, or more of this gluten, unto which by heat join one part of ☉ in leaf, or ⏃ of ☉ prepared by Sal Enixum (which is best) & digest in an Athanor, or in Flamel's furnace (which is very easie) until all the matter have passed through all the colours, & come to be of a purple citrine colour;

then have you the Metalline ♁, the most high ℞, a trecle made of venom, a most excellent Medicine is multiplied in quantity by new addition of the aforementioned gluten; in quality by dissolving IN HUMIDO into a liquor, & purifying by digestion, & then by fixation: Experience will teach other things far better. This method, altho' it differs much from that of the greatest Philosophers, as Lully, Trevisan, Cosmopolite & c. (& being but particular in comparision of that high GENERALLISIMA nevertheless it seems to be Universal in regard to metals & minerals. Note, that You may also extract a white & red ∴ of that which remains, as was said before, & make a new aurifique stone thereof, which those Authors have not understood, or if they have understood it, they have not spoken of it. Note also that this mineral ▽ of Paradise is the Philosophers liv ☉ & the ☿ of the Wise, but not the GENERALISSIMA: And this ▽ will serv against all maladies, for it drives them out, according to the intention & inclination of Nature.

To prepare a Ferment or ♃ of ☉.

Make an ããã of ☉ or ☽ ; grind this ããà , then squeeze it thro' a leather. The globe remaining in the leather you must grind again, & then put it in a porringer, covered with another porringer, & lute them well together; then put them to a gentle △ for 1/2 an ♄ . Then grind it again, & digest it between the 2 porringers as before. Repeat this so often till the ☉ or ☽ be in ♂ impalpable. Then incorporate this ♂ with fresh ☿ , grind them together, & digest with a gentle △ , so that little or nothing may sublime, & if anything sublime, put it again to that

which remains in the bottom. Repeat this last operation (adding new ☿, grind & digest as before) so often till the whole body of ☉ or ☽ be converted into running ☿, & that all may be squeezed thro' the leather. Then put this ☿ animated into a porringer, which cover, & digest with a gentle heat, so that nothing ♒ ates. Continue the digestion so long till you see a thin skin swimming upon the matter, which take off carefully (it will be of the colour of ☉ or ☽). Put the matter upon the △ again, increase the heat a little, taking off the thin skin as it riseth, continuing so long until the matter produce no more thereof. And thus you shall have the ⧋ of ☉ or ☽ . (Compare this with Process at p. 391.)

An Operation that Monsr. dol Oberye.

wrote from Monsr. John's mouth .

Take the Mother liquor of Salt petre, let it run cold thro' washed ∴, then filter it by Languettes, then through gray paper. Then evaporate with very gentle heat, putting down the skins as they rise upon the liquor The remaining ⊖ being dry, grind it & put it in a cellar to solve p. d. Then filter & evaporate as before. Repeat this purification 5 or 6 times, or so often, till it leave no more feces in the filter. If you take lb. X of this liquor, you shall have but lb. ij, ℥viii of purified ⊖. Of this ij. ℥viii, you shall have ℥X of Spirit by distilling it in ℘ in ∴. You must put but lb. ℔ of this ⊖ into each ℘. Dephlegmate it in B. Take the ☹ & grind it & solve it p. d. Filter & congeal, repeating this 2 or 3 times. Then being very dry, join ℥iij. of it

with ℥ j of the rectified Spirit. Digest & circulate 8 ♄ with gentle heat in ⚶, & all will be a ▽ of the colour of amber. Put one part of ☉ into ten parts of this liquor, & it will dissolve it (cold) in less than a 1/4 of an ℈. Decant the solution when it is clear. One drop thereof taken in a little broath, is a great corroborant.

Put ☿ revived from Cinnabar into the solution of ☉, & it will become like a gum. Decant the clear & put the ☿ to dry & it will become hard. Melt it between two beds of calcined egg-shells in a ▽, & you shall have good ☉.

(It appears to me that this Process with Salt-petre resolves itself into Nitric acid or ▽ which dissolves ☉. I doubt its efficacy as a medicine At least, it cannot be the true ☉ potable. If it does resolve itself int Nitric Acid & the mixture of this with ♃, makes a solution in which the volatile ☿ can be fixed, it is a very easy Particular for Κρυοο ποιεια)

Water of Paradise of Venus & Mars,
of ♀ & ♂ captivated, whence cometh
Cupid, or the Solar Panacea .

Although these metals cannot take the ☿ial ▽, nor give volatile crystals, as ☽, ♐, & ♄ do, because they are very ☿ial, & the former almost all sulphureous, nevertheless you may do it thus: Dissolve ♀ & ♂ (each by itself) in the ⊖ Androgine, which hath but little ♎, to the end that it may dissolve more easily: Then make a Lixivium, which precipitate with your liquor of ♄; dry the ♒d. ♆, & sprinkle it with a good deal of Spirit of ⊖; then mix it with ♉, & distill volatile

crystals thereof; with which proceed as before. The ▽ of Paradise is made of ♀ only, & is called ▽ , or ♀ his astrum.

It cures the Pox, Gout & c. The Gluten of these metals is digested either PER SE, or with a solar ferment, as before, into a Panacea, which is a wonderful Medicine, & will cure maladies in Men & Metals. (Compare this with Process of Mynsicht at p. 483 & also with that at p. 493). It appears to me that the Processes given in Kenelm Digby are, some of them, very imperfect. Perhaps this is the consequence of being published after his death by his Steward & Chemist who probably did not fully understand the work he had been engaged in. However, it seems to be the same as the Process of Mynsicht, & one may elucidate the other).

Cure for Epilepsy.

Sir Kenelm Digby relates that in the year 1663, the Lady Warwick told him that a daughter of her husband's elder brother had Epilepsy in the greatest extremity, so that she fell like a log 7 or 8 times a day without any motion. They had put her into the hands of the ablest Physicians in England, who in effect could do her no good.

A gentleman of their neighbours undertook to cure her, & performed the cure thus: Rx. true Mistletoe of the oak, the leaves, the berries & all the tender branches; dry it gently in an oven after the bread is drawn; then reduce it to a very fine ♂ , of which give as much as will lye upon a shilling for one of ripe years; for middle aged, a sixpence, for a child, a groat: Give it morning & evening 3 days before, & 3 days after the full of the ☽ . Repeat this remedy for some months together. This cured also

my Lord Herbert's son & many other persons of quality. The best time to gather the Mistletoe of the oak, is in the month of September, when it bears berries, & in the waning of the ☽ .

Lapis ignis for the renovation of mankind

by the three Principles of Nature

☿ , ☤ , & ☥ .

rx. ♁ Mineral, pulverize it & calcine it in a close reverberatory with sufficient but moderate heat, so that it melt not. In 24 ♍ it will be calcined & will be a gray ♂ . Rx. of this ♁ calcined & raw ♁ Mineral, ana lb. j.; melt them together in a ▽ . When they are well melted & incorporated, pour it out into a ♀ or brass kettle, & it will be glass of ♁ , which needeth not to be clear. If you did not add the ♁ Mineral, the calcined ♁ would not melt. Pulverize this glass & grind it upon a marble stone till it be an impalpable ♂ , which put into a phial & pour upon it distilled ⁜ alcalised with its fixed ☿ , & digest in ∴ . When you see the ♒ d. ⁜ coloured of a golden colour, decant the clear & put fresh ♒ d. ⁜ upon the glass, & digest as before. Repeat this till you have extracted all the ℞ . out of the glass. Then filter the tincted ♒ d. ⁜ , & put it into a ▽ . Distill with a gentle △ in ∴ until you see there remain a liquor like a deep red ∘∘ in the bottom of the ▽ , & that you see some drops appear in the neck of the ▽ , which is a sign that all the ♒ d. ⁜ is come over. Pour upon this ∘∘ tartarised ♆ . Digest & circulate for 3 or 4 days, or more. Then draw off the ♆ gently in B., & as soon as you see any red drops appear, change the

recipient, putting on another. Then distill over all the remaining red ∴ to dryness. This ∴ will be very red & very precious, & is the true ∴ & ⏄ of ♄, which is a wonderful medicine against the Plague & all diseases.

To make the ⊖ of ♄.

Calcine ♄ in a glass oven or in a reverberatory, until it be perfectly white, without any addition; then sprinkle it with Dew & dry it in the ☉. Sprinkle & dry it 7 or 8 times. Then grind it to ♂. Rx. of this ♂ 3 parts & one of ♂ of charcoal. Mix them together & put them into a ▽, which set in a wind furnace & give △ by degrees & at last a strong △ to make all melt well. Then take out the ▽ & knock it against the ground to make the ♒ fall to the bottom. Break the ▽ being cold & separate the ⊖, which you will find between the ♒ & the Scories. So soon as you perceive that the matter is melted, you must be quick in making the ♒ & take the ▽ out as soon as you can, for fear the ⊖ should evaporate in the △.

To make the ☿ of ♄ for this work.

Calcine ♄ in a close reverberatory until it be gray. Then ♒ e. it in an ▽ en vessel. Grind again what is ♒ d. & ♒ e. it as before. Repeat this operation 3 times, or until you see the ♄ ♒ d. hard & ponderous, wherein is inclosed all the ☿ of ♄.

Composition of the said ☉, ♎ & ☿.

Rx. of the said ☉ ℥ j. Dissolve it in as much of the ☌ as will dissolve it & as much as the said ☉ will imbibe, so that it be like an ountment or paste. Disgest IN FIMO EQUINA for ten days. Then take it out & add ℥ jß. of the said ☿ of ♃; & being well mixed & incorporated together, put it to digest as before until it be converted into a red ♂. The way of taking this red ♂ is thus:-

Take gr. iv. of this ♂ in a little Canary Sack in the morning fasting in your bed. It will cause a gentle breathing sweat, for 3 days together, during which time you must keep your bed. Your chamber must be very warm & close. You may eat & drink moderately of good wholesome food. The 3 days being past, you may rise & walk about your chamber, taking good nourishing food, abstaining from all labours in body & mind; & this will renew hair & skin, & will be strong & vigorous.

It will not be needful to use this remedy but once in 40 years; but you may use of the said ☌, taking 3 drops of it in a little sack in the morning fasting, for the preservation of your health. This ☌ may be given in all distempers with great success. This is from Abbot Boucaud.

The Marchioness de Beck, her AURUM POTABILE
which she much esteemeth.

Rx. Calx of ☉ & ♏ of ♃, ana ℥ j, 4 ℥ ij. Melt them together, & then grind them to a subtil ♂ with ℥ iv. of Sugar candy, Oriental Bezoar, & ✶, ana ℥ j. Mix all well together, put them into a large

▽ , & distill in ∴ with a graduate △ for 6 ♃ . Let the bottom of the ▽ be red hot for at least 1/2 an ♃ . You shall have an Aureal Liquor, whereof 2 or 3 drops taken in a little Canary, or other convenient liquor, is a great cordial & restorative.

(Hartman). The said Marchioness told me at Paris (where she showed me That Aurum Potable & gave me the recipe of it) that when at any time she found herself indisposed, she presently took 2 or 3 drops of it & immediately she felt her self strengthened & cheerful & c. The Baron de Roche showed me also the Recipe of it at Paris, who also made great esteem of it, telling me that he esteemed it to be one of the best Aurum Potable that could be made, & that it was a Sovereign Cordial & Restorative.

You may reduce 2/3 parts of the ☉ out of the ☺ , its ℞ only, & the sublilest part of it cometh over by distillation.

Mr. Locher, an Apothecary of London,
his excellent oil for deafness
which he gave to Sir K.D.

℞. ∴ of bitter almonds, ∴ of spikenard, ana ℥ vi. juice of onions, juice of rue, ana ℥ ij. black hellebore ♃ ℔ss . coloquintida ℥ss , ∴ of Exeter ℥ ij. Boil this till the juice be consumed. Then strain it & add 2 drops of ∴ of Anniseed, ∴ of Origanon, one drop. Pour a drop or 2 of this ∴ into the ear, & lye upon your bed with that ear upwards that you intend to drop into. Lye still for a 1/4 of an ♃ after. Then drop into the other, if it require it. It is to be continued a month, or 2 or 3, as you find benefit. When you have dropped into the ear, you must stop it with a little black wool dipped in the ∴ .

Many persons have found much benefit by the use of this ♁ , to my knowledge. (This seems altogether obsolute, & the next much better.)

Another experimented remedy for the same.

Rx. a good large eel, flea it & cut it into round pieces of the length of a finger. Stick them full with Rosemary & Sage. Then take an earthen pan, put 2 or 3 sticks of wood in cross-wise, lay your pieces of eel upon them, so that they may not touch the bottom of the pan. Bake it in an oven as you do meat. Then take the fat of the eel that is in the pan, & strain it thro' fine linen cloth. Measure how much there is of it, & put to it as much ♈ . Then take juice of onions & juice of the white ends of leeks, ana ℥ j., of your first mixture ℥ ij. Put them together into a vial, stop it close, & shake it well for an hour. It is in all things to be used as the former, except that instead of one or 2 drops, you must dro in 3 or 4.

Hartman) This was communicated to me by a Gentleman at Paris, who had done wonderful cures with it, & among the rest, he had cured the Governour of Calais his Secretary with it, who had been deaf 20 years, his deafness being caused by a sickness.

Sir Kenelm Digby his excellent Plaister of Lead.

Rx. of the best ♁ Olive lb. ij. ℥ iv. white ♄ , red Minium, ana lb. grind them to ♂ , & put them with the ♁ into a large glazed pot or pipkin, with ℥ xii. of Venice soap shred small, which put upon a gentle coal fire, & stir it well with an iron spatula for an ☰ . Then increase the

△ a little, which continue until the liquor be of the colour of an ☉. Then drop some of it on a board, & if it sticks, or that it cleave to your fingers, 'tis a sign that it is boiled enough. Then roll it up & keep it for use.

This Plaister being applyed to the stomach, is good for the weakness & indigestion thereof, & causeth a good appetite.

Being applied to the belly, it cureth the Colic; & being applied to the back, it strengthens the reins, cureth the bloody flux, the gonorrhaea, & tempers the excessive heat of the Liver.

It cureth all contusions & bruises, swellings & inflammations. It maturates & draws all sorts of apostumes, wolfs & pustules, & cures them without lancing or incision. Being applied to the head, it strengthens the eye-sight; to the fundament, it cureth all accidents that may happen there, as haemorroids, & c. Being applied to the belly of a woman, it provokes the Terms, & disposeth her for conception.

A precious ℞ of the Flowers of ♃ .

Rx. the dark red Flowers of ♃ , digest & circulate them with rectifed Spirit of Vitriol. When they are sufficiently united, abstract the Spirit of Vitriol to an ☉ , upon which pour ♒ . Digest & extract a ℞ . s.a. which abstract again to the consistence of an ☉ .

This ℞ fortifieth & cherisheth the heart & vital spirits, strengthens the stomach, is good against agues & fevers, hysterical fits, hypochondriac melancholy. It cures the jaundice, opens obstructions, provokes the terms. It is good against the gout, scurvy, dropsy, itch & scabs. It purifieth the blood & strengthens Nature. Dose from gr. j. to iij. or iv. given in a fit vehicle.

Fixation of ☽ wrought by Father Bening de Baune, &
by him communicated to me.

First, he animated common ☿ for this work, thus:- Rx. ℥ iv of common ♁ , melt it in an earthen porringer, then cast into it by little & little lb. X of ☿ (purified with ⊖ & ÷ & squeezed thro' Chamois leather). Stir it continually. Then take it from the △ , & keep it stirring until it is reduced to a black ♂ , which grind, & add to it lb. j. of ♁ in ♂ , & lb. j of quick lime also in ♂ . Mix all together & put it into a coated ▽ , of such a bigness, that 1/3 part may remain empty. Distill it, & let the nose of the ▽ lye in a porringer full of ▽ . Distill by degrees of △ , as you do A.F. The ☿ will distill into the ▽ .

Mix this ☿ again with new materials, & distill as before. Repeat this operation with the said ☿ seven times, every time with new materials.

Rx. of this ☿ ℥ iv. ããã te it with ℥j of ⊙ . Wash the ããã so often that the ▽ comes from it clear. Then dry it. Put this ããã into a matrass & digest 24 ♍ in ♎ . Then take it out & grind it in a glass mortar, & add to it ℥ xx of the said ☿ . Grind them well together, then wash & dry it. Put it into a ▽ & distill over all the ☿ in ∴ .

Rx. ℥ viii of this ☿ , ããã te it with ℥j of a light spungy ♆ of ⊙ . Wash this ããã with warm ▽ , dry it, & put it into a matrass. Seal it Hermetically & digest it in ∴ the space of 24 ♍ . Then grind it again with ℥viii more of ☿ , & digest as before. Repeat this operation once more with ℥viii more of ☿ , so that there be ℥xxiv of ☿ to one of ⊙ . Put them into several matrasses which seal Hermetically, & put them to a suppressing heat in an Athanor for the space of 2

months. Then put all into a ▽ & distill it in ∴ with a heat of suppression, so that the △ above be stronger than that below, & if any of the ☉ remain in the bottom of the ▽, you must ãã ã te it with 24 parts of ☿, & distill it as before, until all the ☉ be distilled over. Repeat the same as before until the ☉ hath taken in 60 parts of ☿, & if it taketh but 24 of ☿, the ☉ will be better, and your ☿ will be animated.

Rx. ♃ j of ♆ of ☽, & 3 or 4 of your ☿ animated, ãã ã te them together, wash the said ãã ã with warm ▽, then divide it into 2 parts & put them into 2 matrasses. Seal them Hermetically & digest in an Athanor with very gentle heat for 40 or 50 days.

Then increase the heat for 40 or 50 days more. Then continue the digestion with the third degree of heat (stronger yet) unto the end of 8 months, counting the time of the first & second degree already past. Then digest a month longer by the 4 degrees of △, which will make it 9 months in all.

The ♆ of ☽ is made of equal parts of ☽ & ♏ of ♂ melted together & reduced to ♂♯. Note, that the ♏ is not to be reckoned so that you must take ♃ ij of this ♂♯.

Observations .

The Athanor was of a digestive furnace with a tower for the coals, & between both, there were 2 Registers of heat, the one gave the heat under the vessels, & the other above. The matrass stood in ∴ in a bason of ♀ which held 10 or 12 matrasses. At the beginning the △ was given only below, & so gentle that the ☿ never ⎓ d. The bason with the matrass

was covered with a cover like a Dome, & after that the heat was given also above, & that stronger than before. And it ought to be always continued without interruption. After 9 months digestion, all the ☽ will be transmuted into ☉, & besides that, you shall have an augmentation of a third part of ☉.

Note, That you must not put above ℥ ij of matter into each matrass. The ☉ which he used in this Operation, was 3 times purified by ♁. He told me since that the greater proportion of ♏ you put to the ☽, the better your work will succeed & you shall have the more ☉ & the sooner.

Hartman) The said Father B. de B. was the Apothecary in the Convent of the Capuchins at Lyons. He was an able Chymist, & had been for some years Operator with the Chancellor of France in his Laboratory. When I went fro Paris to Italy, after Sir Kenelm's death, passing the Lyons, I went to see him in the Convent of the Capuchins, where I had some discourse with him concerning this work. He confirmed it to me, assuring me that he had done it, & that it was a real truth, & that is all I know of it.

THE SCIENCE OF ALCHIMY

From the files of Dr. Sigismond Bacstrom

(copied from an old manuscript)

* * *

OF MERCURY AND QUICKSILVER

They be divers in speech yet are they but one in Kind: And ye shall understand that there is two Manner of ☿.

The First is ☿ of Kind, the which is THE PUREST MATTER OF THE EARTH and is called *Sherma* or *Aqua Viscosa* of the which Quicksilver is engendered and all Metals.

The Second ☿ is Quicksilver which with other Metals; by Kind Dissolveth himself with Himself, without any other Body, of other Engendering, coming between them; and when they are all loosened in this Manner, then they are very ☿ and Sulphur and be called *Aqua Permanens* having and possessing all that is requisite to give perfection; for this is the ☿ of Craft that the Philosophers use, and the same that he was before that he was Congealed into Metal, for they be turned down again to their Center.

Why speak the Philosophers of the Herb called *Lunary*, saying that in that Herb is all the Perfection of this Science?

Clerks that be wise say that *Lunary* is three Languages, that is Latin, Greek and Hebrew. LUNA is the Moon in Latin; A (alpha?) standeth for Azoc and is the Greek word, and standeth also for a Planet called ☿ ; (blank) is the Hebrew word and is the ☉ that worthy Planet.

The ☉ they put for Gold, and call it Masculine, Active, Head and King of the Tincture.

By the ☽ they understand Silver, which they call Feminine, Passive, and Lady of this Science.

Quicksilver is the ☿ , and is the Mean to join the Tinctures in the privitie of the Philosophers.

The Ferte of Gold and silver is only Holden in Quicksilver, for Silver and Gold hold in themselves no more Tincture than is required to their own Perfection.

But by the ☉ and ☽ understand also HOT and COLD, for all kindly changing comes by Heat and Cold; for in Solution the ☽ hath Dominion and is called Lady of Moisture; she Governeth Fishes & Floods. And the ☉ is Hot and cause of all Congealation and Nourisheth all this Work.

Therefore say all the Philosophers, hiding this Science, that Lunary waxeth and waineth as doth the ☽ , which is called Cold and Moist, for it is the CAUSE of our Solution.

The Quality of Hot and Dry is of the ☉ , the Cause of Congealation; for Heat is Cause and Nourisher of Life in All Living Beings.

Therefore say the Philosophers that all the Benefits of this Art is in ☉ and ☽ certainly.

It is a most wonderous thing that so much Tincture should be found in Quicksilver as may be shewed in it, Passing all other Metals.

It is much against reason that Metals should not be Medicine except they die First; But the Death of our Quicksilver is the Beginning of this Work: And as He is turned into Water with heat it seemeth that he was First Water. But Metals may be turned into ☿ and here is their Question answered that say that they may not be turned, which is not Truth, wherefore it showeth that the turning is Possible.

OF SOLUTION

Now further will I shew the Practice of this Science.

Take the Dead Body a pound and make clean lamels of it and mingle it with I2 pound of ☿, Grind the Lamel with salt and *Aysoll* (Vinegar?) till they be well mingled together. Then put to it a good Quantity of the Water; grind all together and put the whole in a parting Glass over the Fire upon Ashes, and make, underneath, a lent Fire for the space of a Night and a Day and then with draw the Fire.

When all is cold strain the Matter through a linen cloth and if there be any of the lamel undissolved put them into the glass again with some more of the water of Life and set them over the Fire a Day and a Night more: And do so till all the Body be turned to Water, that is to say into ☿ that was his First Matter.

SEPARATION OF EARTH FROM WATER

Then take all this Water and put it into a glassen vessel over a soft fire till thou see a Black scum shew and swim above, the which scum thou shalt gather off finely as you may till the Water stand clear without any scum. Now hast thou Earth and Water.

CLEANSING OF THE EARTH

Take then this Earth and do it in a vessel of Glass and give it as much of the foresaid Water as will cover it, and set it on a Furnace with a little Fire the space of ten days; and then put of the same Water thereto and set it in the same wise. Do this oft till the Earth be made white and clean. And this is that which the Philosophers say, The Earth rots and is made clean with

Water. The which Earth thus rotten & cleansed and made white with the help of God as Our Matter is brought into a right Way.

And after, thou shalt take this Earth that is thus cleansed and made white, and do it in a corl with a limbeck upon it and with a sharp Fire raise the water congealed with the Body, till the Earth be left in the Bottom calcined White.

PREPARATION OF THE FERMENT

Then take Ferment, whichsoever you will, equal to a Fourth Part of the Dead Body. That is to say take ☉ or ☽, for there is no other Ferment, and make Earth thereof, right as thou didst of the Dead Body, using it in the same wise in all manner of thing.

CONJUNCTION

Then join the Calx of the Dead Body with the Ferment and do them in a vessel or Phial of glass and give them to drink a little of the water of the Dead Body, the vessel closed over a little Fire. Then add a little of the Water of the Ferment and so of either of them, by little and little, for the space of 3 days or more, over a little Fire; giving them drink and seething them aye till these 2 Bodies be brought into one; the which thou shalt know when thou seest the colour not vary in them but remain permanently White; for before it come to this you shall see every colour that can be imagined.

MULTIPLICATION

Then open the glass and put in of the foresaid Water by little and little till it drink up as much as it may: For by this joining of the Spirit the Body

is made to incorporate therewith and they become one, the glass being closed and set in Heat as before, till it pass the colours and become White again if ☽ have been used for Ferment; but if ☉ have been used it will go on to the Red.

EXPLANATION OF DARK SAYINGS

Let us now attend a little to the Dark and obscure words of the Philosophers: And first of SOLUTION which in our work is the Beginning of our ☿. In this labour if you cleanse not the Body ye work in vain, as say the Philosophers: Though many there be that sayeth that the cleansing of the Spirit (that is the ☿) without the Body sufficieth: But they cleanseth not by imbibition of the water, but it is evident that the Body is turned into Water of which it was first made, that is to say into crude ☿.

The second word is that EARTH IS MADE, as the Philosophers say; of the boiling and concealing of water the Earth is made.

The third is of THE CLEANSING OF THE EARTH, of the which Morien the Philosopher sayeth, this Earth rotteth with his Water and is made clean. The which when thus cleansed, with the help of God all our Matter is brought to a Right Way.

The fourth word is of the SWEATING OF THE WATER that ascendeth up in the distilling of the foresaid Earth: And so hast thou Earth, Water & Air. And that is what the Philosophers say in the Book of Turbo: "As soon as it is made white, subliming with Fire a little the Spirit goes out of it." It mounts into the Lembeck & is called the Bird of Hermes, the Earth that remains in the bottom of the vessel is of the kind of the Fire. Of this Earth calcined and in powder in the bottom of the vessel Morien saith, "These ashes in the Bottom of the vessel, Dispise them not, for they are the Diadem of the Art." After that Ferment must be added which is none other but the ☉ or the ☽ as

Morien saith.

CLEANSE THE UNCLEAN BODY and make it White and so put in Him a Soul, that is to say Ferment or else thou profiteth not in this Mastery: Nor may Spirits be joined with Bodies, and with joining shew as many colours as they mayest think, and the imperfect Bodies be coloured with Stable Colour.

Another Philosopher says:"TURN MINDS and thou shalt find that thou seemest." Truth; for in our Mastery first we make of the Body Water, and after of that water we make earth, and thus turn we kinds. We make that which is within such as is without; that is of a Spirit we make a Body and of a Body we make a Spirit; of a Body we make water, of water we make earth shewing that our Stone contains four Elements.

It is also a Body, a Soul & a Spirit: But the Philosophers say that it is made of one Thing: Truth; for all our Mastery is but Water, for it dissolveth the Bodies into their First Kind, that is ☿; and IT calcineth and maketh them white & clean; it is it also that slayeth and also Quickeneth, and maketh Black colour to shew in the Beginning when it turneth into Earth, and also in the putting of ye Water of the Body to the Water of the Ferment sheweth many colours, but last of all White.

Here I open unto thee Secrets. Note! Our Spirit is ☿ and when it is joined with the Earth of the Dead Body, which is called their Mother, that is Mother of ☉ and ☽, for Earth is Mother of all Things, that is called ENGENDERING:

And when this Earth beginneth to hold some of the ☿ with him that is called CONCEIVING, for then warmeth kindly the ☿ in the Earth.

Then the Water, that is to say Quicksilver being made to Fly, Ferment being joined with the Body and both concocted with the Water till they be made all one in sight and in colour, THE BIRTH Cometh: Then is the Stone Borne, the which Philosophers call a King, saying Besides, "Behold your King coming out of the Fire in a Diadem: Nourish Him & Feed him till he come to Full Age. His Father is the Sun, His Mother is the Moon." The ☉ is called a Perfect Body,

the ☽ an Imperfect Body.

Feed the Stone and Nourish him till he weighs wonderous much, thou shalt nourish him with his own Mother's Milk, that is to say ☿ , oft and oft till he have drunken that sufficeth him.

THE END

THE PRACTICE OF PHILOSOPHERS

From the files of Dr. Sigismond Bacstrom

(copied from an old manuscript)

This Tract has the above title in the Book Entitled *"Revelation of the Secret Spirit"*,page 37; but in the Work Entitled:*"Anima Avicennae"*page 165, it is called THE WORK OF RASIS EXPLAINING AVICEN.

PREPARATION

In the Name of God, and with his help, let us reduce First the Bodies into no Bodies, till their Nature be made thin like Water.

First let us proceed by Putrefaction of the Stone and Decoction, till the Stone, agreeing with Four Natures fall wholly into thin Water, Black, impalpable, in the Balneo of Moist Heat, with most soft Fire. And let us Visit the vessel with the Stone from seven days to seven days for the liquifaction of our Stone; that the Body liquified may come into a Body, coagulate before the education and exaltation of the Spirit of the Body.

Let the vessel be always shut fast that the Spirit escape not from the Body of the Stone; & when the Bodies be well liquified as water, thin and black, then is the Philosophers Stone beneath as it is above and contrary wise.

THE EXALTATION OF THE LIVING SPIRIT

Let us therefore exalt, out of the Bodies made liquid, the Living Spirit, by a Limbeck, with most soft Fire, after the manner of a soft Body. And afterwards that is last of all, shall you find the Body black and Dark, Dead in the bottom of the Vessel: For every Body lacking his Spirit is found Dead, Black and Obscure. This Spirit is not fit and near to our Work except it be

thin and clear.

OF HIS MUNDIFYING

Let us exalt that Spirit by three Exaltations, and that which shall be left in the bottom of the vessel, by drawing out from the Dead Body, let us put into the other substance of the Dead Body.

The sign of the Putrifying of the Spirit and his Mundification is brightness and shining like crystal and other be made Black by Fire.

OF THE DIVIDING

Now let us divide the Spirit examinate and purged by the Fire in the second Element, of the which one part must be conserved to the Red, and the other part take to the Albifying of the Black Body.

OF OUR COMMIXION OF CONJUNCTION OF NATURE

Take our Black Brass, the impure Black Body, and wash him and put him into his vessel, and let us put upon him of his spirit that he swim upon the Body; shut surely the glass least the Spirit have issue and the Body be left Dead as he was before. Then let us seeth him in most soft Fire so long till he be liquified as thin Water Black.

OF THE GOVERNING OF THE FIRE IN ALL DISTILLATIONS, LIQUIFICATIONS AND COAGULATIONS

Let the Fire be made small & soft before the Dealbation, like unto the Heat of an Egg hatched under a Hen; and when the Bodies be liquid as water, thin and Black, shut fast the vessel as is said before and seeth it in soft Fire

till it be thick like oil. Then with a little more heat then before continue to seeth till such time as the thickness of the body do shew and be coagulated into a Black Stone. And if it be so then have you well Governed our Work and his Demigration.

The Philosophers did call the First Conjunction, for the Male is conjoined with the Female, and it is the Sign of Perfect Commixion and conception the One of the Other.

This Blackness shall not remain and continue forty Days. We command that our Black Beams coagulated be made white with clean water, which also maketh Red after the Whiteness by Longer Decoction.

And beware Brethren that Ye bring no manner of strange thing to put into the Body; for if ye do it shall be no profit unto you: For the soul entereth quickly into his Body which will in no wise be joined with any strange thing or body. And that followeth again into his Body that he may utterly take away his Blackness and Filthiness; and Multiplieth the Body in one Mass, and Multiplieth the Water of the Bodies. And when his Blackness is taken away his Whiteness is comforted, and his Water is multiplied, and his beauty is more apparent, and the Tincture shall be wrought more in Him, & the lively Water, White as it were a covering to the Body, first when it is Decocted: For that coloureth White, and Black and also maketh Red as before Said.

And when the Black Body shineth like unto the Eyes of Fishes his profit is then to be looked for. And then know that this shall be changed into his Nature and colour; and how much more the Black Body is sodden with his Water so much the more better and clear it shall appear in Whiteness; but if not sodden then his clear water shall not appear nor come to its colour. When the outward parts of the Body are made white so shall also the inner parts be. And when the Body, turned into a Black Stone & into Black Magnesia & Black Lead, is changed into a White substance, shining like Crystal, then it is called the Feminine soul, pure, free from Heavy Bodies, exalted above the Elements. It is

Virgins Milk and the Prepared Sulphur, White, Incombustible and White Lead. And when it is changed into Purple Colour it is called the Masculine Soul, Shining in the Night as Burning Coals: It is also called Red Lead, Red Sulphur not Burning.

The Female is Auripigment or Arsenic. That is to say for the Vapour of the Stone, which is the Water of Sulphur, mingle Auripigment or Arsenic with Lead: For the Male rejoiceth with the Female so that the Female is loved with the Male and their Union Beginneth the Spirit. When they be mixed seeth them in the Bowels of the Glass.

Now have I shewed the strength of Auripigment which is the Female or Mercury, and the strength of Lead which is the Male, Quick Gold, which is made our Greatest Secret. Therefore shew neither him nor her to them that be wicked. These two Perfectly known, it is nothing else but Womans Work and Childrens Play. And know then that ☿, Sulphur Vive and Auripigment are sufficient for thy Life Time.

OF THE GOVERNING OF THY BLACK STONE TO WHITE

Now let us return to the Black Stone in his vessel, and let us pour upon him of his Vapour so much as shall be sufficient to flow upon him, the Vessel being fast shut and let us seeth him with soft Fire till he be liquible, and then till he be waxed dry. And so let us imbibe, seeth, liquify & congeal seven times, or more, till he have drunk up all his vapour which was received of his Alterfication and that he be dry without moisture as Dry Earth.

I command you that so oft as you imbibe the Ashes or Earth that so often you make perfect Deferriction till the colour be change into that you seek. Note where it is said into many imbibitions Decoct him till he be without moisture, and when he is Dry he shall quickly drink up the residue of his

Moisture, Work him then so that he be not Burned; and when it is become White Radical Stone then we call it Sulphur Incombustible.

OF FIXATION

This done take the Dry Body without moistening & put it in its Glass, or vessel all round made of strong Earth well burned and glazed; and let it be well luted with Strong lute of Sapience, that the Flower or Vapour have no way of going out: And make Fire to the Dryness of the Body and Soul by the Space of fourty days and nights, that he remain continual in one equal Heat Decocting till the Spirit do penetrate the Body; for his Government doth incorporate the Spirit, and the Spirit is turned into his Body. In that Decoction shall appear all manner of colours that may be Wrought.

These days being finished, the vessel being cold, open it. There, by the Grace of God you shall have your purpose, as other Philosophers have had: That is to say a fair Body composed of Four Elements equal, which can be corrupted by nothing. This is the perfect White Sulphur incombustible which slayeth ☿ and changeth him into pure and fine Silver.

OF THE CHANGING OF WHITE INTO RED

Now let us divide the White Body fixed into two Parts, of the which one must be conserved for the White Elixir. The other part which is for the Red put in his Glass, & pour upon him of the water conserved for him that it may overcome him. Shut the vessel strongly & seeth him with soft Fire till he liquify as Water. Then decoct him farther with a little Augmentation of Fire till he wax therein like Fat or Oil. After that with more fire continue till he be coagulated into a Dry Red Stone. Then imbibe it as before is said and seeth him & coagulate him & till he be Dry. So do till he have drunk all his vapour

conserved for him. Put that part so dried into a Round Earthen Vessel, glazed well without, lute it and put it in the Furnace fourty one days and nights so that he remain continually in one equal heat more than before, till the Spirit enter the Body by his Regimen.

Saw thy purest Fruit in thy Mercury till he be Dead in him. Dissever the Quick from the Dead, the Dry from the Moist with care; and imbibe the Dead with the Quick and the Dry with the Moist till the Dead have overcome the Quick.

Take hard, heavy, Hot and Dry
Do together, for so did I
Take Hard, Hem Moist and Wet,
Do together even I mete:
Then Art thou Richer then the King
Unless that he have the same Thing.
This is the Way of Soothness
No other way hath Hermes .
He that taketh more or Less
All his Work is like to Bes.

T H E E N D

EXTRACT FROM "SOLIS É PUTEO EMERGENTIS" AUTHORE JOANNE RHENANO, MEDICO.

TRANSLATED BY WILLIAM ALEXANDER AYTOUN

COMPARE THIS WITH PREVIOUS EXTRACT FROM MYNSICHT AT P. 483 & ALSO WITH EXTRACT FROM FRENCH M.S. FOLLOWING AT P. 493.

THE TR. OF COPPER & IRON, COLLECTED INTO ONE PROCESS OUT OF THE WRITINGS OF BROTHER BASIL VALENTINE.

Let the Reader know that more stones are found, which particularly tinge. For all fixed POWDERS which tinge, I call stones, as is the TR. of vitriol, or COPPER, also the TR. MARTIS, which two also comprehend in themselves the TR. SOLIS, if they have first been brought to a perfect fixation. The fixed SALT has assigned & left to MARS indeed, a body, hard, strong & stout, that by this very means, he may make the fortitude of his mind the more manifest, & shew that this heavy soldier can with difficulty be conquered. For his body is hard that it may not be easily wounded or hurt, as also that the metal MARTIS, above the rest, from its dense SALT of the greatest quantity, should be provided in its degree, as well as that the substance of his body should be found the hardest, densest, strongest, & less ductile, which nature did not hesitate to assign & give to him.

His spirit is similar in the virtue of the rest. But if the true spirit of MARS can be discerned, it has an occult relationship with the spirit of VENUS, so that they may be conjoined into one, & one material can be made out of both, of the same operation, virtue, substance, & essence, which can cure & expel like diseases, as well as particularly transmute metals with utility & praise. For if the magnanimity of MARS with the beauty of VENUS & the perfection of the MOON should come together spiritually in mingling & concordance, truly the best music might be made, where no keys can be carried to the trace of honour, & wanting his daily bread can particularly obtain it, when

indeed he shall have come to the highest rung of this ladder. If indeed the moist & phlegmatic nature of the MOON can be dried up by the warm blood of VENUS & its too great blackness by means of the iron SALT.

But IRON & COPPER have, in like manner as GOLD & the other metals, one spirit & one TR. COPPER however is clothed with a certain celestial SULPHUR, which far exceeds the splendour of the Sun, because more of SULPHUR is found in her than in GOLD, & she is a volatile & very fiery spirit which can penetrate, maturate, digest, & thoroughly refine all things, because inbued with no experience, he does not believe, yea, she is able to perfect imperfect metals. But that TR., which is in COPPER, is also equally contained in MARS, yea, more powerful, higher, & better. IRON indeed is the male, & COPPER the female, wherefore the colouring consists only in the Spirit of COPPER, & the greatest of her spouse, & is no other than a foetid & ill-smelling vapour in the beginning, which necessarily takes its first beginning from IRON. Wherefore, if IRON is deprived of life & spirit he consecrates all his good qualities to his spouse the queen, the illustrious COPPER; for COPPER possesses a red spirit which lies hidden in her, from her husband, the Warlike MARS. But it is necessary, that the clouds of this TR. should be resolved into a liquid form, from which that foetid & incombustible OIL may then be made, which with the mercurial spirit & SALT of IRON, ought to be joined by a kind of spiritual union, that the three may be able to be changed into one condition, & be exalted to equal faculties. For if you should be able to seize upon the spirit & clouds of this TR. & to sharpen it with that spirit which is found in the SALT of IRON, & at length conjoin it with the spirit of MERCURY, you keep the weight, & wash them & purify them from all uncleanness, so that free from all corrosion they may become sweet & odoriferous, you will have a medicine to which nothing in the world can be likened. If so be, the spirit of MERCURY is such a material, which can join itself with the SULPHUR of COPPER, & be coagulated with the SALT of IRON, & thence one body be made & a perfect medicine in order to transmute all metallic bodies by means of this vaporous body, with augmentation in the lesser world. Ferment this medicine with the most splendid GOLD, & you have made an ingress, so that it may operate with the greatest penetration & convert all metals.

Wherefore, it is necessary that the conjunction of IRON & COPPER should be accomplished in the true constellation, for then they have a fortunate victory & supereminence in prosperity & adversity.

PRAXIS .

Now let us proceed to the practice itself. Wherefore from the love of COPPER, who is no other than Verdigrease prepare a stone, or the Vitriol of a higher grade, which extends itself much in its own colour. Which is thus done:

Take COPPER, & of it make Verdigrease which you shall dissolve & filter in a good quantity of distilled VINEGAR, that the solution may become clear & transparent, draw off the VINEGAR until some crust forms over the solution; which solution put in a cold place, & you will receive a most excelling vitriol. Out of this vitriol force a red thick & turbulent spirit like blood or the true red OIL of vitriol without any phlegm.

Take one part of this, of common spring WATER, two parts, mix & with them dissolve filings of IRON, filter the solution & let it evaporate to one third, place it upon glass in a cold place, & it will form into most beautiful stones, or separate that Vitriol the WATER, that it may evaporate more, & you will find more crystals, all which you will resolve together into an OIL, or the spirit in the following method:

Put this Vitriol under a reverberating furnace, & calcine it by giving a moderate FIRE, so that it be all the time stirred with an iron rod, & you will get a POWDER of a purple colour. Upon this POWDER pour distilled wine VINEGAR, & draw from it a red & transparent TR., until the VINEGAR is no longer coloured, then draw off all the VINEGAR. For, from this IRON, by these means, a SULPHUR is drawn out of wonderful efficacy & quality; because IRON & COPPER have been conjoined in blood & nativity, as male & female. If one part of this SULPHUR with three parts of SAL AMMONIAC purified be rubbed & sublimed there ascends in the SUBLIMATION a burning SULPHUR with its MERCURY, which nevertheless is small in quantity, (for in vitriolic SULPHUR it does not much abound.) Again free & dissolve this SULPHUR & pour on it S.V. & let them be digested together again for a short time, afterwards draw it off so long, until nothing remains in the bottom, but

all passes over by the RETORT, & you have made a medicine of the sweetest savour & best odour, which sweet OIL is that essence, the wonderful medicine, & third column of all medicine. Conjoin this OIL with the SULPHUR of GOLD, & draw off the S.V., with a gentle heat, conjoin the remaining & dry material with the spirit of MERCURY in due proportion, circulate & coagulate until it is fixed & perfected without ascension, & you will get a medicine for tinging human & metallic bodies, only let it be fermented with prepared GOLD.

To the Thrice Highest & Greatest God be praise & glory for ever.

Extract from "Practice of the Works of the Brothers of the Rosy Cross, & their Key, to extract quick GOLD, not ripe, & spiritual, from all the Minerals, & its fixation by common GOLD."

(begin at p. 9.) by an Anonymous Author of date 1763.
Compare this with extract from Mynsicht p. 483 & Rhenan p. 487)

Preparation of the Alcahest with which one can do Wonders in Metals & Medicine, which is the Universal Solvent.

DISSOLVE VITRIOL OF HUNGARY in rain water distilled, filter it afterwards, evaporate gently one part of the WATER, & set it to crystallise in a cellar, make as many of these crystals as you have need of, which you must calcine, according to the quantity you wish to employ, into a yellow POWDER; pound it very fine, & take of it six lbs., which you will mix well with three lbs, of sea SALT, which has been dissolved, filtered, decrepitated gently, being previously well made into fine POWDER.

Take six lbs. of the above said mixture, & two lbs. of purified running MERCURY, as it is previously taught in its place; pound the whole together till the MERCURY be wholly divided.

Put this mixture into a large cucurbite with its head & recipient, & SUBLIMATE it, as it is before taught. When all the MERCURY is SULLIMATED give a stronger FIRE & let it cool.

Break the cucurbite to take out the SUBLIMATED crystal, rejecting the dust, & put the CAPUT MORTUUM in a dry place.

Take afresh, four lbs. of your mixture of Vitriol of Hungary & sea SALT prepared, in POWDER, which you will incorporate with your SUBLIMATED MERCURY which you have before made into an impalpable POWDER, & in order that the mixture may be intimately made, it must be passed through a silk sieve: SUBLIMATE again as above. Take out then your SUBLIMATE which you will keep clean in a dry place.

Take out the SALT of your two CAPUT MORTUUM'S, & wash it with rain WATER well filtered. Clarify well this SALT & dry it well with a gentle heat, & keep it in a dry place, the residue out of reach of the air, because it containes a powerful Solar SULPHUR, as you will see in this hereafter.

Your above named SALT being duly purified, beautiful & dry, pound it into fine POWDER, as well as your SUBLIMATED MERCURY, carefully preserving yourself from the subtle vapours, which are very dangerous, mix them intimately together, & SUBLIMATE them a third time, as above. Keep well this SUBLIMATE which is little known for the properties which this last SUBLIMATE gives it, which reduces it into a WATER which is altogether of FIRE.

Take Antimony of Hungary as it comes out of the Mine, well cleansed of its impurities, bruise it to a POWDER fine passed through a sieve of silk.

Take then one lb. of your SUBLIMATED MERCURY, called dry WATER by the Philosophers, reduce it to a fine POWDER, pass it through a silken sieve. Mix the whole together with precaution not to breathe the dust which is dangerous, put them into a glass RETORT, of which let a moiety remain empty, lute exactly to it its recipient, & place it in a sand pot, with two fingers breadth of SAND, washed very clean, dry & proper. Cover entirely the RETORT with the same SAND, put your dome above it & lute all the joints. Let your lutes dry completely. Precipitate nothing in this work, & especially your FIRE, which you must regulate with wisdom & prudence by gradation.

There will pass, first a little phlegm, next a fuming spirit, which is a MERCURIAL spirit, very philosophical & secret. Then a thick & glutinous OIL of a beautiful redness. There will be found in the neck of the RETORT a very red SUBLIMATE.

Make at the end a great FIRE by gradation, so that the RETORT becomes quite red all over, & that during the space of four HOURS. Then let the FIRE die out of itself, & let the RETORT be quite cold.

Take out the ANTIMONIAL CINNABAR which has mounted into its neck, reduce it to a fine POWDER, & place it in a new RETORT. Pour over it all the Liquor which has DISTILLED into the recipient, close it on the instant with a head which fits exactly, & lute it equally so. Let the lute get well dry, place the RETORT in a bath of ashes at once, that is to say the head at the top, & give continual FIRE of digestion, day & night during ten days. Then distill again in a bath of SAND by the same government of the FIRE & precautions as to the first time. In the first place, the spirit will pass over, then the OIL red as blood, which will swim on the top of its spirit. Let it get cold as before, & reiterate it again twice, as at the first, to get the CINNABAR OF ANTIMONY out of the neck of the RETORT, to put it, in POWDER in a new RETORT, & to pour over it all the liquor which has passed into the recipient, to digest during ten days & nights in a bath of NEPTUNE. Let it get cold after that term, & distill it in a bath of SAND, the RETORT being quite covered, & by the same degrees as at the first time.

At the fourth & last distillation the spirit will pass over more fiery, & the red OIL will be of a transcendent splendour.

The Furnace & the RETORT being quite cold, remove the lute in the most cleanly manner, & with a separating glass, separate the white spirit from the red OIL which swims at top of it. You must not delay to make this separation because this spirit devours its OIL successively, which has caused this spirit to be called the WINGED DRAGON.

Note that each time that you remove the lute from the recipient of the RETORT to re-cohobate the liquor in a new RETORT, you must have a vessel to meet it all ready, & which adjusts itself instantly to the mouth of your recipient which you will lute to it in the interval of your cohobations. It is necessary just the same to be provided with a vessel to meet the top of it proportioned to the RETORT for digestion, at each time, & not to fail in any of the preliminary precautions which it requires, in the whole course of this labour. One default only is capable of making you lose the whole treasure.

Preserve your Spirit, & your OIL, each in their flask of double

glass with a stopper of the same, so well adjusted that nothing can transpire, & that your flasks are, at least, a fourth part empty, in order that the matter may not crack the vessel.

As to the top of your furnace, it must be proportioned to your RETORT, in such manner that it has two good fingers of SAND under the RETORT, & as much around it & above it, in observing all the precautions & attentions herein before recommended. The operation has no inconvenience to be feared. I have caused it to be done in my presenc up to this point with all the success possible, there being no danger at the second distillation & the following when the RETORT begins to crack, but much at the first.

Note that all which is prescribed in this first operation must be religiously observed in the following with abbreviations to avoid repetitions.

Take then the CAPUT MORTUUM which remains in the RETORT, rub it very fine, calcine it at an open FIRE till it becomes of a greyish white. Then, draw from it its SALT with a good distilled VINEGAR. Congeal, crystallise, dry, the whole with a moderate heat. Clarify this SALT by many dissolutions, congelations, crystallisations & dryings, re-iterated, with distilled rain WATER, & the whole at a gentle heat, until this SALT is crystalline, beautiful, soft, fusible like wax.

When we shall have worked well up to this point, we shall have between 8 Ounces & 10 Ounces of a fuming spirit, 1 Ounce & 15 grains of OIL, & more than 1 Dram of SALT.

Further, as this way of the Magnum Opus is laborious, long & costly in proportion to its extent, we can, if we please, avail ourselves of the short way to procure the requisite means to pursue at one's Will all the curious operations which this way includes, although thi short work is greatly inferior in its completion, it is always considerable & very sufficient. Its Practice is as follows.

When you have well clarified your SALT as it is given at p. 23 hereinbefore, & that it is well dried & in all purity, if you have 2 Drams of it, put it in a small RETORT, & pour over it 2 Drams of your red OIL ANTIMINII, digest it 2 DAYS & 2 NIGHTS. There ought nothing to mount if your SALT is perfectly pure, because it retains the OIL & re-unites itself like blood, after having passed the colou

Add again 1 Dram of your OIL. Digest it one DAY & one NIGHT. Reimbibe again your SALT with 1 Dram of your OIL, & digest one DAY & one NIGHT. Then quickly out with it, or your SALT will turn into OIL & would be too volatile.

Fuse one ½ Ounce of pure GOLD, & project upon it, secundum artem, your before said TR. Take care that your GOLD be not hotter than is necessary to retain it in fusion, & it will be reduced into POWDER, of which one part will transmute one thousand of MERCURY, or the base metals into GOLD. This preceding operation agrees with what I have previously said as to Salia enixa to tinge them by means of the mercurial spirit, & to reduce them into TRS., as above. Now, it is not necessary that these Salia Enixa or Saturnian should have this Alkahest, but only a Mercurial Spirit such as we find heretofore in this, & of which I shall give directions in the following part of this work.

But in this operation or way of the Magnum Opus the above said Alkahest is requisite in all the process.

Besides, this way is the key of the most secret Hermetic operations of the Philosophers by the number of discoveries which it includes & of those of which it gives intelligence to an Artist studious of the Hermetic Science, & of Natural Philosophy, which do not require a study of ten years, as it is necessary to learn a simple Art; whether it be of Music, Painting, & others, but a good theory & practice of one year, are enough to make a Philosopher.

Substance of a Conversation
Mr. B. had with Mr. Ford 8th. of April 1805.

I shall here relate (says Mr. B.) the substance of a conversation I had yesterday with Mr. Ford, respecting the work with the Butyrum. He seems to be well founded in his theory, more so than Mr. H., & his theory has been confirmed to him by a well conducted & judicious practice on a small scale.

1. He works with very small tabulated glass retorts, not bigger than a hen's egg. With two such retorts, buried in sand, laid in an iron pan on the common coal fire, in his bath stove, he can obtain from each 4 OUNCES of the butyrum i.e., 8 OUNCES by one operation from the 2 retorts. He never troubles himself with more than one operation on the same day.

He says he never wished to possess at one time more than 2 lbs. of the butyrum, that whoever may attempt to execute the work on too large a scale will never bring it to perfection; & that, because of the great length of time which Nature requires to perfect a large quantity. On a moderate scale, it may be done in a comparatively short time.

Mr. F., also says that the butyrum is not perfect until there remains no CAPUT MORTUUM. ALL must be brought over gradually. He uses REGULUS ANTIMONY MARS & good pure MERCURY SUBLIMATE corrosive: EQUAL PARTS for this reason: (he knows that equal parts of MERCURY SUBLIMATE & REGULUS cannot conquer the whole quantity of REGULUS, but he adds gradually a little more sublimate to the remaining REGULUS until the whole is brought over) & by this method he finds out the proportion that Nature requires.

(I say, that 1½ ounce of MERCURY SUBLIMATE is able to dissolve & bring over 1 Ounce of REGULUS AMTIMONY MARS, for which reason I have given you that proportion for the work of Pontanus. S.B.)

He rectifies his butyrum by cohobating it on the CAPUT MORTUUM, until it is, whilst hot & fluid, like a pure chrystalline WATER.

If that WATER, as it cools, chrystallises or shoots into tables, squares, triangles & c., with all the glorious colours of the rainbow (as I have often observed it with pleasure in Mary-le-bone), it

is then animated butyrum; or Sophic MERCURY, animated by the secret FIRE, the ACID of sea SALT, & the 2 MERCURIES of ANTIMONY & MARS, says Mr. Ford, & wants no further attraction from the AIR; as it now possesses all that it is in need of.

The MERCURY SUBLIMATE is the secret FIRE, which contains the 2 Doves of Diana, i.e., the ACID of sea SALT & the MERCURY sublimed together, applied by the Art of the Nymph Venus (Venus born of the froth of the Sea) says Ovidius, i.e., sea SALT its concentrated ACID (The universal MERCURIAL Key, says Mynsicht).

Mr. F., says, if you work with vulgar GOLD, according to Artephius, that Author has candidly mentioned a necessary ingredient. (Crude SAL AMMONIAC) You ought to make a philosophical TR., by subliming your MERCURY SUBLIMATE once more with crude SAL AMMONIAC, into a Sal Alembrot.

(This process is nicely shewn & explained in Dr. Hempe's Mineralogy, London, a thin folio treatise, become very scarce). It was likewise used by Paracelsus, who called it Sal Alembrot, Saltz Vor allen Brodp. Salt procuring bread for all).

Of such a MERCURY SUBLIMATE united & sublimed with SAL AMMONIAC crudum & REGULUS ANTIMONY MARS, distill your Butyrum & you get the true philosophical TR., that does immediately attack GOLD, & dissolves it kindly, even without the help of external heat, & as soon as solution is completed, assisted by kind & gentle heat, he says, coagulation commences instantaneously.

Mr. F., said: Artephius has named the subject, Sal ammoniac, which when sublimed with MERCURY SUBLIMATE, such a Sal alembrot & REGULUS ANTIMONY MARS, containing the 2 Mercuries, united by the Doves of Diana in the secret FIRE, or ACID of sea SALT now form the true Butyrum or philosophical AQUA REGIA, for the central solution of GOLD.

This butyrum you must rectify until nothing remains behind, save a very few light grey ashes, & your butyrum must be perfectly transparent, like rock WATER. You have in this the philosophers secret FIRE, & all that is necessary for your work.

He says: You do not want attraction, because you must attract some phelgma, which you must afterwards separate again, which obliges you to separate the elements, which you must rejoin, all unnecessary labours, as phelgma cannot be coagulated nor fixed. Add the ferment

GOLD, & your work is complete for digestion. Your heat must certainly be strong enough to keep your butyrum constantly in a fluid state, with the dissolved GOLD.

If your GOLD is kindly dissolved in this truly animated butyrum, or philosophical aqua regia, coagulation must absolutely follow & in a short time, he believes, if your quantity, is not too great, out of reason.

He says it is astonishing what a small gentle heat does keep the butyrum constantly fluid, & that heat, Mr. Ford thinks is the right degree, which nature requires. He is of opinion that without adding the Solar ferment, the work cannot be so well done; GOLD for the white & red, but SILVER for the white alone; but the SILVER does not require a Sal alembrot; nor SAL AMMONIAC in the butyrum, which is only necessary of GOLD.

Our Luna is the REGULUS ANTIMONY MARS. The secret or philosopher's FIRE, which burns without the glass is the concentrated ACID of sea SALT in the MERCURY SUBLIMATE, which contains the 2 Doves of Diana, i.e., the ACID & the sublimed MERCURY & this is all.

Mr. Ford says "The Gluten" in Digby contains the whole work.

Mr. F., says, the work with the butyrum is the humid way of Artephius, Flamel & c.

The work with the same ingredients, before you distill them into a butyrum united with GOLD, is the dry way.

(Observe here the harmony between his ideas & mine, concerning Pontanus).

The Nymph Venus, born from the froth of the Sea, as Ovidius has expressed himself, is sea SALT.

The REGULUS ANTIMONY MARS, not crude ANTIMONY is the right subject.

9 April 1805.

F I N I S .

Further Notes as to Mr. Ford.

Mr. F., from a serious application, & on comparative study of the best Authors for 30 years & sufficient experience, is convinced that the L. P. depends on this basis. Make a red unctuous calx of GOLD for the red, but a white unctuous CALX of SILVER for the white TR., by means of a thoroughly animated butyrum ex REGULUS ANTIMONY MARS & our secret FIRE.

When you distill your butyrum nothing must be left behind save a few grey light ashes, which can by no art be reduced to a metalline substance, as Urbigerus has noticed. Mr. F., has observed a fixed SALT in the CAPUT MORTUUM, which SALT also contains its own fixed SULPHUR.

If you distill (the first) your butyrum off to perfect dryness, you then can get no more out of the black CAPUT MORTUUM, but before the remainder is come to dryness, but remains yet moist, he adds a little more MERCURY SUBLIMATE, distills again & more of the fixed SALT of SULPHUR is carried over, & by this method, adding a little more MERCURY SUBLIMATE 3 or 4 times, he volatilises the whole, so that only a few light ashes remain behind. Then he rectifies his butyrum per se, & the more you work upon it or rectify it, the clearer & purer it becomes. Mr. F., has also observed that after many rectifications, the coagulated butyrum grows as hard as a flint & attracts less in that state of high rectification, than in the beginning, & will scarcely attract at all, yet becomes more & more fusible, so that the glass standing on the top of the stove will keep the so highly rectified butyrum melted, whilist it is not so extremely fusible after the first distillation. This he calls a highly rectified well made butyrum animated by its own fixed SULPHUR & SALT ex CAPUT MORTUUM. For the humid way you are to melt 3 parts of (the white woman, REGULUS, the Moon) REGULUS ANTIMONY MARS with one part of (the red man, vide Bloomfield's in Ashmole's Theatrum Chemicum, p. 320) fine GOLD. Rub the black massa to a subtle POWDER, add to this black POWDER 4 parts of the secret FIRE (The Spirit of Life, MERCURY SUBLIMATE) & distill a solar butyrum (Glauber's Proserpina) by means of several cohobations and rectifications. The GOLD will be volatilised & a red animated butyrum solare will be obtained, but this is not enough. The whole quantity of your

GOLD employed must come over, every grain. Thus, your butyrum is truly animated with the mercurialised GOLD. This must, PER SE, be digested, putrefied & fixed into the red TR., provided you bring this to an unctuous red substance, by concentrating it in balneo. Then digest, putrefy & fix & incerate with the red animated butyrum, a part of it reserved for the purpose.

Mr. F., says, if your butyrum will attack the GOLD, so as gently & quietly to dissolve it, you are in the right way. Then volatilise your GOLD in the solution, until it is all come over. Then concentrate it into an unctuous gummy red calx, putrefy & fix it. Mr. F., says, a well rectified butyrum dissolves fresh MERCURY SUBLIMATE, without revivifying the MERCURY, & thereby the butyrum is multiplied in quantity. This agrees with Baron Schroeder & proves that I explained him rightly. Mr. F., quoted the first process as Glauber's Proserpina, & that process in Boyle's Sceptical Chemist, where the volatilised GOLD could not be separated from the butyrum. Glauber joined 2 males, GOLD & SILVER, yet he was right in his own way, although he mistook the Moon of Artephius for SILVER, which is the REGULUS, the woman, & not common SILVER, which is a male.

The dry way is to join 3 parts REGULUS ANTIMONY MARS with one part of GOLD, & 4 of MERCURY SUBLIMATE. Mix & digest.

But the humid way is to make a well animated butyrum or, if you like a SALT alembrot; & thereby dissolve & volatilise GOLD & carry the GOLD over. Digest that PER SE or with a 1/10 part of fresh GOLD, putrefy, & fix, incerate with the red solar MERCURY, until it is perfectly fixed & fusible.

Glauber, although not wrong in his own way, as he obtains the concentrated marine ACID, by making a Luna Cornea, because although you wash your LUNA Cornua 150 times, you cannot separate the concentrated saline SPIRIT from the SILVER, & this gives you the secret FIRE in making Glauber's butyrum. Besides, Luna cornea is positively a semi- volatilised SILVER, as GOLD treated with SALT alembrot is a semi-volatilised GOLD, or, Sol cornuus, which Kunkel von Lowenstern has demonstrated. Thus, you see the use of a vitrum made of SALT alembrot, i.e., with SAL AMMONIAC if you work with GOLD, &, perhaps it is not without weighty reasons that Artephius has added the SAL AMMONIAC & made use of such SALT alembrot, or butyrum ex SALT alembrot & MERCURY SUBLIMATE.

Glauber has so far mistaken Artephius, by joining 2 males, GOLD & SILVER, not knowing that the philosopher's Moon is the REGULUS ANTIMONY MARS, bright like copelled SILVER.

If Mr. F's. butyrum animated by its own fixed SALT & SULPHUR of CAPUT MORTUUM will not carry over every grain of your GOLD, depend on it, it will be necessary to make the SALT alembrot by adding SAL AMMONIAC.

Such a SALT alembrot is fit for the dry way of Pontanus & Bloomfield, & such a butyrum made of SALT alembrot may then certainly serve for the humid way & for incerating or multiplying the perfect red SULPHUR Naturae indeterminatum. Depend on this.

If you distill a red animated Solar butyrum bringing all the GOLD over by RETORT, you may add a 1/10 part of pure GOLD, or calx of GOLD, as a spiritual fermentation IN PRINCIPIO. Digest & putrefy per humidam. When this is fixed, you must absolutely incerate with your red animated Sophic MERCURY duplex. This is beyond any doubt.

After at least 3 such multiplications or more, if the red indeterminated SULPHUR Naturae, or L.P. melts like wax, without fuming, it is certainly perfect & soluble in R.S.V. (not of malt) for making the deep ruby red Q. E., or, aurum potabile.

No more is necessary than to dissolve, putrefy, fix & multiply, or incerate.

But, finally to ferment or determinate with fine GOLD in the CRUCIBLE, & extend with purified MERCURY as the MEDIUM CONJUNGENDI, to make the Medium go ten times further than without MERCURY.

Bloomfield does the whole work in 4 months time. Putrefaction does last 40 DAYS & NIGHTS. He obtains the white SULPHUR Naturae from GOLD in 40 DAYS & NIGHTS more, & the red TR., or Universal SULPHUR Naturae in 40 DAYS & NIGHTS more, which is 120 DAYS & NIGHTS or 4 months.

Bloomfield (in Ashmole) has worked by the dry way of Pontanus. Nevertheless the red Solar MERCURY duplex or animatus, should be made for incenation or multiplication of the perfect red TR., whilst the MERCURY simplex made by volatilising fine SILVER, should be used for incerating & multiplying the fixed white SULPHUR or TR., obtain these TR'S which way you may. S. B.

Respour, Baron Monas de Respour, a friend of Dr. Winthorp, says:- that the metallic ashes, i.e., FLORES ZINCI (white oxide of zink)

fixed per se in a red hot CRUCIBLE, when united to a TR., made of any metal, in the dry way, such as a subtle Crocus IRON, COPPER, SOLIS or a SULPHUR antimonii auratum & melted in an intense heat, they will flow into a ruby Red tinging glass which vitrifies GOLD, transmutes SILVER, LEAD, MERCURY & TIN into GOLD.

(The proportion Respour does not tell us).

Henkel says that ZINC ASHES (zink oxide) & REGULUS of bismuth, when melted together, become a CINNAMON-COLOURED GLASS, which transmutes LEAD into fine SILVER.

PARACELSUS SAYS ELSEWHERE:

Take the Kenig (GOLD) & throw him before the wolf (ANTIMONY) that it may devour him, which, however, causes a long struggle. When the King (GOLD) is apparently devoured, make a large roaring FIRE, & the wolf will be devoured also.

When the Lion (GOLD), the Red Lion, or the king (GOLD) is or remains conqueror, at last, his internal spirit is by this battle fortified, & his eyes are luminous like the SUN; but do not let the matter rest here, says Paracelsus.

Many do think that this means the purgation of GOLD by ANTIMONY but there is a hidden sense in it.

Take fine GOLD & melt it in a strong new CRUCUBLE, by the blast with 3 parts of pure REGULUS ANTIMONY MARS, & keep blowing the FIRE, until the REGULUS is vanished.

Continue adding gradually some fresh REGULUS ANTIMONY MARS or even crude ANTIMONY & continue blowing & melting , so that the GOLD remains in constant fusion, until the ANTIMONY, or its REGULUS has carried away the whole body of the GOLD, to all appearance, which is effected in 10, 11, or 12 times, when there remains our GOLD, our TR., transparent Red like a ruby.

This ruby tinges ten parts of SILVER into GOLD, but it can be multiplied by means of IRON or COPPER, by REGULUS ANTIMONY MARS, or COPPER in power & virtue, as well as in quantity.

(I would vitrify the above Ruby by means of zinc ashes, but not risk the whole at once.

F I N I S .

Recapitulation of the whole Process by S. B. by reconciling such Philosophers as have worked this way, who are:

Artephius, Pontanus, Flamel, Urbigerus, the Author of the Hermetical Triumph, Monte Snyder & others.

First of all, a Butyrum ANTIMONY must be made, for which purpose, there are more than one process.

A well made butyrum is the Chaos of the Philosophers, containing MERCURY, SULPHUR & SALT metallorum.

Artephius made his butyrum of crude ANTIMONY (or REGULUS ANTIMONY MARS) & of Sal Alembrot, i.e., MERCURY sublimed with VITRIOL, Sea SALT, & SAL AMMONIAC, 3 or 4 times, until perfectly pure, vide Artephius, p. 460. Such a SALT Alembrot, according to Paracelsus, Kunkel, & Dr. Hempe's Mineralogy, in folio, is a great Key to open GOLD radically & centrally; which SALT alembrot was also used by Sebold Schwartzer, who made the Lapis of GOLD & SILVER by sublimation, fixation, & repeated subtilisations & fixations.

Again, there are various methods of subliming the MERCURY:-

1. Sea SALT must be used, because sea SALT contains the Universal LUNAR MERCURY, or the first Ens of MERCURY.

2. VITRIOL of IRON or VITRIOL of COPPER should be added in order to introduce the MERCURY of IRON or COPPER into the sublimate. That Artephius has used VITRIOL appears by his expression "our MERCURY DRAWN FROM ITS VITRIOLIC CAVERNS, i.e., our MERCURY SUBLIMATE.

3. Sal ammoniac is added to give, more purity, subtlety & penetration to the sublimate, & to elevate the MERCURY of IRON or COPPER, because Sal ammoniac is composed of a volatile SALT of URINE, & of sea SALT, i.e., the ACID of sea SALT is combined with & holds fast the volatile SALT of URINE. Thus, by subliming the MERCURY with sea SALT, VITRIOL & SAL AMMONIAC, we obtain the SAL ALEMBROT, which is a concrete that contains:-

1. A purified MERCURY Liberated from WATER & EARTH.

2. A highly concentrated ACID of sea SALT, or first Ens of MERCURY.

3. A pure MERCURY of IRON, or of COPPER, according to what kind of

VITRIOL you use in the sublimation. Either is good or both united.

4. The ACID of sea SALT in the SAL AMMONIAC with the ACID of URINE.

This SALT alembrot is the secret FIRE, or rather contains the secret FIRE that stirs up the matter to action.

1. IT IS NOT TRANSMUTED WITH the matter, i.e., the MERCURY in the MERCURY SUBLIMATE is revivified when you make your butyrum & remains behind in the RETORT.

2. It is nothing of the matter (i.e., of the crude ANTIMONY or of the REGULUS ANTIMONY MARS) or, is not taken from the matter, says Pontanus p.p. 441 & 444.

Now, what is this secret fire? It is the highly concentrated ACID of sea SALT without phlegma in the MERCURY SUBLIMATE, which has embraced & carried up the MERCURY of IRON or of COPPER & afterwards carries over by RETORT the MEGULUS ANTIMONY or MERUCRY vitae, whether you use crude ANTIMONY or REGULUS ANTIMONY MARS, the REGULUS or MERCURY vitae is volatilised & carried over in the butyrum ANTIMONII & this MERCURY vitae is animated by or united to the MERCURY of IRON or COPPER.

From p. 453 in Artephius, "this WATER is a certain middle substance, clear as fine SILVER which ought to receive the TRS (Animae Sulphuris) of Sol & SILVER", it seems that Artephius has used the REGULUS ANTIMONY MARS, as has been noticed by Mr. Yandley, & as Irenaeus Philaletha makes use of for the dry way.

We may use either crude ANTIMONY or the REGULUS ANTIMONY MARS provided we observe the animation of the butyrum ANTIMONY afterwards, as I shall by & by explain.

Pontanus has followed Artephius, but, in respect to his process, he has worked very differently.

Pontanus has used neither GOLD nor SILVER, not has he separated the elements of GOLD or SILVER, nor even has he distilled a butyrum.

He has taken the matter (ANTIMONY crude) Pontanus p. 443, & mixed it with MERCURY SUBLIMATE corrosive, EQUAL PARTS, magnetised it by the MOON & Stars, & perhaps by the Sun also, put it into a glass & digested it over a vapour bath so that the matter may be excited or stirred up into re-action, & it has putrefied by the secret FIRE

contained in the MERCURY SUBLIMATE & has become BLACK, white & red.

After the blackness has completely passed, or at least from the white to the red, a gentle dry heat should be used. Thus without distilling a butyrum ANTIMONY, or separating the elements of that butyrum as Urbigerus does, & without animating his butyrum with GOLD & SILVER, according to Artephius, & separating the MERCURIES of GOLD & SILVER, in form of a white oil or cream, Pontanus formed a Chaos or butyrum in the glass by long digestion, which became black, white & red, & after it was red, fixed & fusible without smoke, he multiplied his red medicine p. 443, by adding the CRUDE MATTER i.e., a $\frac{1}{4}$ part of fresh mixture of crude ANTIMONY & MERCURY SUBLIMATE, EQUAL PARTS, which of necessity, by digesting on a vapourous heat, caused the red Sulphur Naturae to putrefy anew, to become BLACK, WHITE & RED. This he probably repeated until perfect fixation, & then fermented the red SULPHUR Naturae with fine GOLD in the wind furnace. He might have multiplied with MERCURY SUBLIMATE corrosive alone, & no doubt but he made the Sal Alembrot, after Artephius his Master, which he calls OUR FIRE.

ARTEPHIUS & FLAMEL proceeded by a more labourous, but also much nicer & cleaner way, making first a butyrum & then animating that butyrum with GOLD & SILVER or GOLD alone, & they certainly have, after fermention with GOLD in the CRUCIBLE tinged much higher than Pontanus, because the more you subtilise or volatilise & re-fix, the more penetrating will your Sulphur Naturae album & rubeum, obtain, so that when you come to vitrify a greater quantity of GOLD, & consequently in proportion, a greater quantity of MERCURY or SATURN, or TIN or SILVER must be tinged by such vitrified GOLD, than if you work in that slovenly manner of Pontanus.

Subtilisation, penetration, & fixation, are All in All.

Aphorism 38 will appear a paradox to you, if not a total contradiction. The case is this:-

You will find in DIGBY, where he speaks of WATER'S of Paradise or Celestial Eagle's, towards the end of the book, that the WATER of Paradise does not differ centrally from the remaining gluten, i.e., if you do not universalise the whole quantity of your butyrum.

Depend on it, so long as your butyrum remains a corrosive butyrum, if not sufficiently universalised, it will not afterwards putrefy, & the elements cannot be separated, the EARTH will not be precipitated

from the ACID except that ACID becomes sufficiently loaded with the Lunar WATER. Then it will putrefy & the animated EARTH will fall to the bottom of your digesting glass, & the liquid will consist of MERCURY simplex & phlegma or insipid WATER & no butyrum will be left.

When you distill the MERCURY simplex, & afterwards the phlegma, if then a genuine corrosive gluten remains behind. I suspect that the EARTH cannot possibly fall to the bottom, as being still suspended in that remaining gluten or butyrum, & in this case you do nothing.

Butyrum ANTIMONII.

REGULUS ANTIMONY MARS is the Sophii MERCURY Simplex in via sicca, & if we knew how to animate that REGULUS by melting with a Sophii GOLD, oor GOLD, & to vitrify common GOLD with such an animated REGULUS, we should certainly hit the brass-founders short way of 4 days. I mean Vieroort who convinced Mr. Helvetius: (vide Golden Calf). Monte Snyder is the best guide for the short way.

Now, if we distill a butyrum ANTIMONY of MERCURY SUBLIMATE & REGULUS ANTIMONY MARS we obtain a very pure butyrum, but as it is not animated with the Sophii SULPHUR, spiritual GOLD, our GOLD, it is only MERCURY SOPHORUM SIMPLEX. It consists of a concentrated ACID of sea SALT, without any phlegma, which carries over per RETORT the REGULUS ANTIMONY MARS in the character of MERCURIUS vitae, combining intimately therewith, & leaves the running MERCURY behind, which fluid MERCURY by this operation, becomes very pure & gradually animated, & is the first Eagle of Irenaeus Philaletha, if you like to animate running MERCURY by means of MERCURY SUBLIMATE & REGULUS distilled into butyrum, & the revivified MERCURY carefully collected.

"THE MINERAL GLUTEN," an excellent book written by a female Possessen of the name of DOROTHEA JULIANA WALLICHIUS, says, p. 103, "The simple butyrum of ANTIMONY made of corrosive MERCURY SUBLIMATE & ANTIMONY can effect little or nothing upon SILVER, because such a butyrum contains only the MERCURY of ANTIMONY, with a small Tincture of volatile SULPHUR. The tinging fixed SULPHUR or anima remains behind in the CAPUT MORTUUM.

But if you dissolve the CAPUT MORTUUM with the sublimed cinnabar of ANTIMONY, obtained by the same process in your butyrum in a gentle

digestion, & then distill per gradus, you will first obtain a clear rectified butyrum; but increasing your heat, you will obtain yellow drops. Keep each liquor separate. The yellow butyrum should be cohobated, on the whole, until your butyrum becomes deeply tinged or animated with the Sophii SULPHUR (This is Urbigerus his method)., or, says D. J. Wallichius, pour the first clear butyrum; (i.e., MERCURY simplex upon a subtle crocus MARS or VENUS. Digest until the solution looks like a GOLD solution in AQUA REGIA. Add this tinged solution to the yellow butyrum; & you will have an animated butyrum or MERCURY DUPLEX animatus which is (N.B.) a genuine GRADUATING OIL, that converts SILVER into fine GOLD, during 4, 5, or 6 weeks gentle digestion. (If you calcine VITRIOL of IRON or of COPPER in a CRUCIBLE in the wind furnace, you get a beautiful crocus MARS or VENUS. S.B.)

G. Tugel says in his "Philosophical practical experiments" 8 vo., p. 420.

"A Fixing & Gradating Butyrum".

"Mind that you comprehend us rightly, & that you be well acquainted with chemical labours & not deviate from our meaning, or else you will do nothing.

Distill of finely powdered & sifted mineral ANTIMONY & MERCURY SUBLIMATE corrosive, a butyrum which rectify, until it is clear and transparent & you have MERCURY Philosophorum simplex, or the MERCURY of ANTIMONY in the form of MERCURIUS vitae united to the concentrated ACID of sea SALT, without phlegma, but this can never gradate, nor tinge. You are to take especial notice, that during this distillation, if your ANTIMONY is good (I prefer the Hungarian mineral ANTIMONY before all others) you will always obtain a BLOOD RED SUBLIMATE settling in the neck of the RETORT, which contains the SULPHUR of ANTIMONY, & is called Cinnabaris Antimonii, whilst the clear transparent butyrum must now be re-distilled from this, carefully collected Cinnabar until it is tinged. RESERVE THIS BUTYRUM FOR FURTHER USE.

Now, if you can get such ores as contain spiritual volatile GOLD, or a TR. of GOLD, without yielding corporeal GOLD by melting, & therefore with the miners are of no value. Such are Lapis Haematitis,

Hungarian Solar Vitriol, Crocus MARTIS, Crocus VENUS & every one that is related to the ASTRUM SOLIS, or the RED METALS, which all contain spiritual volatile GOLD (our GOLD, our Sophii SULPHUR).

Extract the TR. from any of these with a good AQUA REGIS, or rectified ACID of sea SALT, clear like rock WATER, until you have a TR., like GOLD dissolved in AQUA REGIA.

Distill your solvens from the TR., & there remains a delicate blood-red dry Crocus. (For a medicine, this must be dulcified per SPIRIT of VINEGAR with S.V.R.).

Upon this Crocus pour your above reserved butyrum, digest & distill it over per RETORT. Cohobate & distill the same 3 or 4 times until your butyrum comes over with increased intense heat as red as blood (MERCURY animatus, MERCURY duplicatus).

This is a glorious gradating oil & MERCURY duplex or animatus, says Tugel which graduates a Luna Cornua during 4, 5, or 6 weeks gentle digestion into fine GOLD of 24 carats without losing its own power or virtue except that it gradually does waste & diminish, & this has brought me many an OUNCE of fine GOLD before I obtained the great work.

Or dissolve SILVER in a good AQUA FORTIS, & pour the solution into your gradating oil (N.B. drop by drop) & the SILVER will be precipitated immediately & will take as much of the tinging volatile GOLDEN SULPHUR, from the gradating MERCURY duplex, as it can hold, which falls in form of a black calx, which if edulcorated or washed, dried & melted with borax, proves to be pure GOLD; but, if you have patience & digest 20, 30, or 40 DAYS & NIGHTS, gently shaking the glass once in 24 hours, your SILVER will daily improve, & will be transmuted & fixed into GOLD, grain for grain, & this is no despicable experiment for an operator who is not rich.

Or you may pour off the gradating MERCURY duplex, & dry it again, but always in a phial close shut that the volatile internal agent may not be lost. Repeat this imbibition & gentle exsiccation & your SILVER calx will become, black, white, yellow, & blood red, which, when melted with borax, is most glorious GOLD, & this is OUR GOLD corporified into common GOLD by melting it. (It takes a pure MERCURIAL body in the SILVER. S.B.)

(Confer this with URBIGERUS & you will see & find the harmony

between the 2 Authors) (It also agrees with Cramer & D. J. Wallichin). S.B. (As the first Scoriae when you make the REGULUS ANTIMONY MARS likewise contain the SULPHUR of ANTIMONY, you may expose these scoriae to the influence of a few serene nights & they gall asunder into a dark brown powder, which must be washed with hot WATER to get the alkaline NITRE from it. (SALT? D.H.)

If you pour a pure rectified SPIRIT of sea SALT or a AQUA REGIA upon the sifted POWDER you obtain a solution equal to any solution of GOLD in AQUA REGIA (which I have done many times). Therefore I esteem the first Scoriae (not the second) a fit subject, as well as a Crocus MARTIS, to animate the butyrum therewith, although Mr. Tugel does not notice it, but Baron Rusenstein teaches that animation per scorias primas) S.B.

Now you will easily perceive the difference between butyrum made of crude ANTIMONY & MERCURY SUBLIMATE & a butyrum made of REGULUS ANTIMONY MARS & MERCURY SUBLIMATE.

The first made with crude ANTIMONY must be animated with its own SULPHUR in the Cinnabar of ANTIMONY as Mr. Tugel has taught us & this is the meaning of Urbigerus who distills the Cinnabar over in form of a red butyrum.

The second must be animated with a Solar Crocus or with the first scoriae of the REGULUS ANTIMONY MARS (which scoriae primae contain that same SULPHUR of ANTIMONY & of MARS.

You cannot make a TR. of the butyrum or MERCURY SIMPLEX ALONE (N.B.) any more than the cold LUNAR humidity or Lunar Universal Mercurius simplex alone can generate the warm solar SULPHUR, the enlivening principle of Light, Heat. & FIRE must animate the female & be united therewith so as to form a MERCURIUS Universalis animatus duplicatus; & this is sound & true natural & chemical philosophy, & this SULPHUR of Nature contained in Light & in Spiritual NITRE, generated the vegetation in the CONSERVA FONTINALIS, an old experiment better understood by the Author of Aurea Catena Homeri than by all our modern Chemists (vide my translation of Aurea Catena Homeri. You may generate animalculae, vegetables, in fine SAND according to your own management).

Now, you must consult Sir Kinelm Digby's "Chemical Secrets," p. 8., which is Van Outen's process, & this I esteem good.

Page 117 I esteem the best & most intelligible process as explaning Flamel's work better than any other commentary. You will find that Van Outen as well as Flamel p. 117, made use of crude ANTIMONY & MERCURY SUBLIMATE, but do not neglect to animate your butyrum with its own Cinnabar of ANTIMONY, although it is omitted in Digby, & this must be done before you attract & liquify. If you omit that, you must animate with common GOLD. Urbigerus has used mineral ANTIMONY, & as most Adepts have done so, it seems to be the best way, on account of obtaining the Cinnabar for animation. The process, p. 117 called metallic aureal WATER or the ethereal aurum potabile, I also esteem very good & safe, because you obtain a red animated butyrum, per attraction.

pp. 180 & 181 in Digby explain clearly the different effects of the butyrum, according to the different processes therewith. p. 191 is also very weighty.

Now, a principal object to be minded, is this:-

Although the usual MERCURY SUBLIMATE corrosive of the Shops makes a butyrum ANTIMONY, yet such a sublimate is not the right sublimate of the philosophers. Becher, in his "Concordantia Chymica" p. 866 expressly says "the MERCURY SUBLIMATE must be made per AQUA FORTIS: otherwise it does not volatilise the metals."

Urbigerus, in the German original says: "take MERCURY vivum revived from Cinnabar. Dissolve it in good pure AQUA FORTIS, & precipitate it with rectified SPIRIT of sea SALT to a white calx. Edulcorate the calx with hot WATER, dry it, & sublime it per gradus, & you will get a very pure beautiful MERCURY SUBLIMATE. If you mix this with finely powdered & sifted mineral ANTIMONY, & distill it per gradus, You will obtain a beautiful butyrum & Cinnabar of ANTIMONY, which must be animated, attracted, digested & redistilled & c.

In Digby, p. 117, we read:- "Dissolve common MERCURY (i.e., revived from Cinnabar (in AQUA FORTIS. Precipitate it with Salt WATER) I say better with rectified clear ACID of sea SALT.) & you shall have a very white calx which dry & sublime & c.

The Abbot Clairai who himself communicated to Dr. Schepplin at Basil in the year 1756, teaches as follows:- (Clairai was a true Adept),

His Universal Process.

Take pure MERCURY revived from Cinnabar. Dissolve your MERCURY in good AQUA FORTIS. Precipitate the calx with SPIRIT of sea SALT, & sublime it, until it is as white as snow & perfectly pure.

In this MERCURY SUBLIMATE you have united the SPIRIT of the GREEN LION - i.e., the SULPHUR Naturae in the NITRE or AQUA FORTIS with the MERCURY which you have precipitated with Sea SALT or the LUNAR MERCURY.

This MERCURY SUBLIMATE previously finely powdered, mix wtih finely powdered & sifted crude ANTIMONY EQUAL PARTS. Vitriolum est Sulphur, Antimonium est Mercurius, says Basilius. Put the mixture into a tabulated glass RETORT, which bury deeply in sand & distill the Gur, JUICE, or butyrum over.

This is called by the vulgar chemists BUTYRUM ANTIMONII, but by the philosophers who know what to do with it, it is called "MERCURIUS PHILOSOPHORUM VISCOSUS" "AQUA COELESTIS" " LUNA PHILOSOPHORUM", MERCURIUS SIMPLEX". (Basilius means by the word "vitriolum" the SULPHUR Naturae in the MERCURY SUBLIMATE. By antimonium, he means MERCURY vitae or REGULUS, i.e., MERCURY of ANTIMONY).

Abbot Clairai possessed 3 different Tinctures, one with the butyrum ANTIMONY, one made of MERCURY SUBLIMATE & GOLD, & one of Calaminaris from AIX LA CHAPELLE.

(MERCURY SUBLIMATE properly considered is MERCURY vitriolised & so you may vitriolise all the metals (vide Monte Snyder in Digby p. 16) Such a VITRIOL, Basilius calls Sulphur or volatile GOLD (sophic SULPHUR) ANTIMONY contains the MERCURY as well as the SULPHUR. So does Bismuth,☥ (MERCURY) Calcminaris, VITRIOL).

Afterwards, Abbot Clairai makes a delicate red Crocus of GOLD & volatilises that Crocus & then digests it in his MERCURY Simplex, without attraction & he digests it till it putrefies, becomes BLACK, WHITE & RED, which red POWDER or massa, he multiplies with MERCURY

duplex or animatus, & ferments with GOLD in the CRUCIBLE, & tinges a 1000 parts of MERCURY. In fact he works with volatilised GOLD for the red medicine, & volatilised SILVER for the white TR., & so does Artephius. You see what a number of processes there are with the butyrum alone. Now, consult Monte Snyder in Digby, p.p. 16, 17, 18, & 19, which is upon the same foundation as the Abbot Clairais' Work, but Monte Snyder makes a VITRIOL of GOLD, by means of his fulmen or so-called Sal Enixum. Vide Glauber's Fulmen Jovis, Fulmen Mercurii, Proserpina, & c.

Paracelsus calls it "PINGUES ADOLE VERBENAS."

See also what I have given you concerning Daniel, which I long very much to put to the test of experience.

To proceed.

After you have made a well rectified butyrum, & have properly animated it with its own Cinnabar & CAPUT MORTUUM or with solar crocuses such as IRON or COPPER & c., so that it has become of a deep orange, or still better of a blood-red colour, or if you take REGULUS ANTIMONY MARS, you must animate your butyrum with the first scoriae well dulcified. Urbigerus distills the red butyrum over (N.B.) before he magnetises it. That is what he calls a red oil.

This animated butyrum must be magnetised & flow into a viscous WATER. Artephius has attracted in the month of May. See Artephius p. 464.

You have your crystallised butyrum in a glass receiver, & expose it in the day time to the Solar rays of Light shining on the belly of the receiver, the receiver's neck covered with writing paper & tied with pack thread, but at night you place the open mouth of the receiver to the influence of the MOON & stars, during serene nights only, free from stench or smoke, & this you must do whilst the Sun is in ARIES, TAURUS or GEMINI, according to the season at every fine day & serene night. I should think the oftner the better, until the whole corrosive is universalised by attraction. (This volatilised spirit may be distilled off from time to time until the whole is spiritualised).

This is the Celestial Marriage & Union of the Superiors with the

Inferiors much insisted upon by the Author of "The Hermetical Triumph" & likewise by Urbigerus (which is his Universal Menstruum) & the quoted passages in Digby & no doubt the operation is highly necessary (although Abbot Clairai has not done it) as it impregnates the subject with the Universal Agent, the Solar Light, or invisible electrical principle, & unites that Universal Agent to the subject by means (by the medium) of the cold Lunar Humidity which liquefies the butyrum; & thus you communicate to your butyrum the Mercurius Universalis Animatus or duplex by your frequent attractions & liquefactions, i.e., you combine the universal FIRE with the mineral FIRE, the universal Lunar MERCURY with the antimonial MERCURY in the MERCURY vitae.

After the magnetisation, attraction, or liquefaction, the collected Liquor must be digested in a receiver or in a matrass closely shut up, placed over a lamp in a very gentle fermenting heat, no more than 80 or 90 degrees at most, & the attracted principle will cause it to ferment & putrefy. During which putrefaction, the elements will be separated & set at liberty. It should stand 6 weeks or 2 months until it is as BLACK AS INK, but it becomes first red, which is Flamel's red sea & I would not separate the elements by distillation until it has become clear again.

Van Outen in Digby p. 8 says that the butyrum draws from the atmosphere what it needeth in an hour's time, but in my opinion is should be magnetised at least during one month at every opportunity by day & by night, from ½ April to ½ May, or sooner, whilst the Sun is in ARIES TAURUS or GEMINI (see Aphorism 27).

Van Outen says that during digestion, the matter will become as red as blood (a proof that he has made a red Butyrum) & afterwards very black. (This is true as I have seen it in Marylebone in 1788).

During digestion & putrefaction, it is best to shut the glass with with another body, so that there may be room for circulation of the vapours in the upper glass, & the two joints well luted. If the 2 glasses were ground in, it would be still better, on account of the subtil poisonous vapours. Otherwise take a high matrass with a glass stopper well ground in & let 2/3 rds. be empty, & you will be safe. Then, when it has cooled, pour it into a high distilling glass body, & apply a nicely fitting alembic & receiver & lute carefully





all the joints. Place the glass in sifted wood ashes on a distilling furnace & give a very gentle heat like a warm hand (See Digby p. 118, but if you can do it over a steam-bath, it will be better, as the sediment must not be burned. If you want to work after Unbigenus, i.e., to make the TR., PER SE, by its own elements without common GOLD. If you distill by the steam, your WATER in the bath must only evaporate, but not simmer, much less boil.

By that gentle heat, distill off all the humidity, the Lunar aerial humidity; & there remains in the glass body the mineral gluten or radical humidity. Digby p.p. 119, 182, by means of his gentle heat, this Eagle's gluten cannot come over. When the vessels are cooled, pour this carefully into a glass tabulated retort, & lute a receiver to it & distill again, & according to Unbigenus, aphorism 20 & 21, this gluten must now come over, (N.B. If you do not universalise the whole butyrum but only a part thereof) in a vapour or cloud. Be careful to administer no more heat than is necessary to cause this vapour to rise. Continue this distillation until it is dry. The EARTH ascends volatilised.

What is come over now must be clear & transparent, full of Light & bright like the firmament, says Unbigenus. I have seen it come over with all the colours of the rainbow. It is a most beautiful operation.

As the ACID in the MERCURY SUBLIMATE has been universalised by the attraction & putrefaction, what is now come over is perfectly transparent. This is the MERCURIUS SIMPLEX.

You must continue this last distillation as long as any vapours will come over, & until some few & very light feces are left behind in the RETORT, which feces are rejected.

The first highly volatile Lunar MERCURY which you distilled off in balneo vaporoso, is not used in this work, but is the GREAT MENSTRUUM to extract Tinctures & c. (Aphorism 38) after it has been dephlegmated.

Aphorism 28, Unbigenus says "The whole body of the Serpent must come over spiritual & transparent (containing MERCURY, SULPHUR & SALT, or AIR, FIRE, & EARTH (the WATER is gone at first)".

Aphorism 30, "Our philosophical distillations consists only in the right separation of our spiritual mercurial WATER, from all its poisonous" (i.e., corrosive) oily substance, & from the CAPUT MORTUUM.

This aphorism I have explained before by the first volatile MERCURIAL WATER, or the attracted LUNAR MERCURY, & I believe I was right. The truth is:- the first corrosive red animated butyrum, animated by the first distillation by the Cinnabar of ANTIMONY, which Urbigerus distils over as a red MERCURIAL Oil, extremely corrosive, must be entirely universalised, by magnetisation & attraction.

Then it must be digested & putrefied, then distilled by a gentle heat until it is all come over.

Now, in order to proceed with expedition, & in order to universalise the red butyrum the sooner, I would advise to divide the melted butyrum, whereof you must have no less than 2 lbs., in 8 or 10 small wide mouthed receivers, which must be shut close, the moment the hot butyrum has been poured into the warmed receivers. Otherwise, before it shoots into Tables, or Bastions like a Fort, sometimes playing all the colours of the rainbow, at the shooting of the various geometrical tables or figures, it would fume away & those invisible fumes are mortal on the spot, when breathed into the lungs. I used to preserve my nose & mouth with a towel & my eyes with 2 watch glasses fixed in chamois leather.

By this method, you will concentrate the Solar Light & attract the LUNAR humidity, 8 or 10 times at once in as many receivers, & this must save much precious time.

After the magnetisation has been performed for a sufficient length of time, at least during a whole change of the MOON, from FIRST QUARTER TO FULL & LAST QUARTER; then pour all your liquified butyrum in one sufficiently large receiver with a large glass stopper ground in, or better with a smaller receiver ground into the larger one in order to keep in the highly volatile principle attracted from SUN & MOON.

If these 2 vessels were stout & well ground in, the joinings could be luted with the utmost safety. Otherwise, you must have a high digesting matrass receiver with a long neck & glass stopper ground in. Mind that you warm your glasses first to expel or rarify the inclosed air, as the fermentation does generate elastic air, because this liquor is full of FIRE.

Now you must digest in a most gentle warmth such as Nature requires to ferment liquids, like a warm hand in summer-time, about from 70 to 80 degrees I believe. Perhaps 90 may be permitted. This digestion

must continue for 6 weeks or 2 months, until all the EARTH is separated. The liquid becomes red first & at last as black as ink, & throws up at last small bladders or vesicles. When the EARTH is separated then cease & let it cool before you open it. Otherwise, I believe the effluvia would be mortal, whilst warm & in a state of evaporation. I would not open the glass before it is clean again. Preserve mouth & nose & pour the whole into a glass body, & apply an alembic which fits nicely, & a receiver not too large. Lute well the joinings everywhere. Place your body in sifted ashes over a Lamp but best over a steam bath & distill by a very gentle heat, the most volatile principle over, which comes first & afterwards the phlegma. When spirit & phlegma are all over, & no more will come over by this gentle distillation, then you must cease.

When all is cold, the obtained volatile spirit & phlegma must the next day be rectified over a steam bath or in ashes, with the same gentle heat as before, & a pure universalised Saline SPIRIT will come over first, pure like Spirit of Wine. When that is all come over, the phlegma ascends next, but when the spirit is come over, cease & let the vessels cool.

This obtained volatile spirit, after dephlegmation, is the Author's attracted MERCURIAL celestial WATER (aphorism 48) & the MERCURY simplex of the wise, according to aphorism 47.

After this distillation of volatile philosophical spirit of wine (says R. Lullius) & its phlegma, there remains a gluten minerale behind in the glass body. This is a magnetised impregnated animated Butyrum.

(If you universalise the whole butyrum, no gluten remains behind, but the whole is volatilised & spiritualised).

1. If it chrystallises, it should be further magnetised & attracted, in order that the whole gluten may be universalised. Then distill it again & separate the phlegma as you did before. This should be continued until there is nothing left of the mineral gluten. This is the right way. The animated EARTH must be left behind after the phlegma.

Aphorism 52. This philosophical EARTH is to be separated from all the waters & phlegma, by distillation, & the EARTH is to be gently dried, without burning it, because it contains the tender sophii

SULPHUR, OUR GOLD.

If the whole quantity of your butyrum is universalised by attraction on the SUN & MOON , THEN the distillation is a cloud or vapour mentioned in aphorism 20 & 21., concerns the first MAKING & rectification of the butyrum. Yes.

That butyrum, when magnetised, or attracted, until the whole is universalised, ought to come over entirely, after due digestion & putrefaction, the spirit first & the phlegma afterwards, without leaving any mineral gluten behind at all (Allright).

Having distilled off the highly volatile MERCURIAL SPIRIT (MERCURY simplex) with the most gentle heat by the steam of an evaporating (not boiling) Balneum, or by Lampheat, which SPIRIT does not wet the alembic, but comes over with a dry alembic in the same manner, like a pure sulphureous spirit of wine, when you rectify S.V.

When this is all come over, you leave the succeeding phlegma with the EARTH in the glass body, & cease distilling the moment you perceive the alembic indicates any moisture appearing like small pearls, & leave the phlegma for the next day. In this case, this highly volatile spirit is the Author's MERCURY Simplex, Yes.

If there now remains nothing behind but phlegma & a sediment, or EARTH at the bottom, then this is his MERCURY, & in that case, the cloud of aphorism 20, 21., concerns the FIRST DISTILLATIONS, WHEN HE MADE HIS BUTYRUM (yes), where the cloud may allude to the 3rd. rectification (yes).

(I have seen the butyrum come over in a cloud more than once, when I rectified it). Therefore, what I say here, is right.

Then, if there remains nothing behind but phlegma & EARTH, distill the phlegma off from the EARTH over a balneum into another receiver, with a little more heat than at first, until the EARTH remains dry behind.

This EARTH contains the Sophii SULPHUR, or the spiritual GOLD, or our GOLD as well as the magnet to attract the SALT of Nature out of the FIRE during calcination in a CRUCIBLE (ALL right; this p. cleans all up). Now proceed as taught in Aphorism 52.

According to Aphorism 53 & 62, the MERCURY simplex, the first dephlegmated highly volatile philosophical S.V., is to tinge itself AS RED AS BLOOD, as soon as it is poured upon the dried EARTH, in order

to extract the Sophii SULPHUR, or FIRE, whereby the MERCURY simplex becomes MERCURY DUPLEX ANIMATUS, CUM SULPHURE SUO PROPRIO, without using vulgar GOLD.

With this MERCURY duplex you are to imbibe the white TR., & digest until it becomes RED, fixed & fusible.

This serves also for the multiplication of the red TR. The MERCURY simplex is for the white TR. All that follows is intelligible & correct.

The difficulty consists in the first process of procuring the MERCURY simplex, & the perfect separation of the animated EARTH or animated MERCURY vitae from the digested & putrefied, magnetised liquified butyrum, so that there may remain no gluten or butyrum behind, during the distillation of the MERCURY simplex, & after the distillation of the phlegma which you left with the EARTH, if this EARTH remains dry, after you have distilled the phlegma from it, all is right, & you can hardly mistake.

Aphorism 62 is the beginning of the process per se, by extracting the elements out of the EARTH, i.e., first, the tinging ruby red anima or SULPHUR, & 2nd. after calcination, the body or EARTH, a fixed SALT metallorum is extracted with the MERCURY simplex. See Aphorism 65 to 69.

The union of the elements & imbibitions with MERCURY simplex begin Aphorism 80, the first imbibition of the clarified WATER, or fixed SALT, with MERCURY simplex begins with Aphorism 83, & continues to 88, & the white SULPHUR Naturae is accomplished in Aphorism 89.

Aphorism 91., begins the imbibition of the perfect white SULPHUR Naturae with the double animated MERCURY. See Aphorism 92 to 96 & c. ALL the rest is easy.

THE SECOND PROCESS WHICH IS LONGER, & A LITTLE MORE EXPENSIVE, WITH COMMON FINE GOLD.

Is the third process of Urbigerus, as the former was his second way. The process to animate the MERCURY simplex with common fine GOLD is the process of Artephius, & Flamel, Monte Snyder & others. Yet, even these have not worked exactly by one & the same method.

From this third & longest way of Urbigerus, derives an abbreviation

of the work or a PARTICULAR GRADATING OIL, to graduate SILVER into GOLD; which process Unbigenus describes somewhat obscurely in aphorism 54, 55, & 56. This animation with common fine GOLD, gives only the Sophii SULPHUR Aphorism 56, in which time one might easily have compleated the whole work, working without common GOLD, with the Sophii GOLD alone.

The gradating animated MERCURY is taught aphorism 59 & 60. This I have given you perfect & intelligible after T.G. Tugel & Dorothea Juliana Wallichin.

Unbigenus extracts the Sophii SULPHUR, the volatile, spiritual GOLD, (concealed in ANTIMONY, in the SULPHUR ANTIMONY auratum & in the Cinnabar of ANTIMONY) out of the dried EARTH, or animated MERCURY vitae, by means of the Sophii MERCURY simplex, & obtains a blood red TR., which is his Mercurius Sophorum duplex or animatus.

Having obtained this, when the EARTH is become void or will yield no more TR., this MERCURY duplex or animatus being put into a RETORT, you may obtain the white & red oil by distillation; mentioned in several places in Digby, p.p. 120, 182, 183, & 192.

With these 2 oils you may imbibe the first SALT or the clarified EARTH, first with the white, up to the white TR., & then with the red oil to the perfect red medicine.

You will find in Digby pp. 8, 117, 177 to 179, 181, 184 to 186, 188 & 191, how many different methods the philosophers have used to perfect the Stone. Nature is inexhaustible.

However, these quoted pp. contain the best things in Sir Kinelm Digby's Chemical Secrets, because they agree with Artephius, Flamel, & Monte Snyder, p. 16., in Digby 17 & 18.

Pontanus has deviated from them all.

Note, that the white TR., must be multiplied with MERCURY simplex, or with the white oil, if you proceed that way, but the red TR., with MERCURY duplex or the red oil, if you distill it over; but it is unnecessary.

Note! After the first volatile principle & phlegma has been distilled from the magnetised & liquified, digested & putrefied butyrum & if there should remain yet a mineral gluten behind, which might be the case, you may distill the white & red oil from this gluten per RETORT as this gluten would certainly contain the animated MERCURY

vitae, or EARTH, which would by increased heat yield a red oil, or animated MERCURY, as mentioned in Digby, pp. 120, 182, 183, & 192; & the remaining CAPUT MORTUUM would then be THE MAGNET to attract the fixed SALT out of the FIRE, by calcination. You see there are various resources & roads leading to the same end.

FINIS.

The first work of Urbigerus is to take mineral ANTIMONY from Hungaria or Transylvania, & make SULPHUR ANTIMONII auratum thereof. Edulcorate your SULPHUR auratum with hot WATER, & dry it.

This is distilled in an EARTHEN RETORT over a naked FIRE & the 3 principles MERCURY, SULPHUR & SALT come over united in a vapour. This is confirmed by Tugel.

This vapour which coagulates in a fusible SALT, he magnetises, digests & putrefies, & this separates the principles by distillation, purifies & re-unites them, & this is done without the Serpent, i.e., without MERCURY SUBLIMATE.

T.J. Tugle says that SULPHUR ANTIMONII auratum will yield MERCURY, SULPHUR & SALT metallorum & that a great TR. may be made thereof as he has witnessed. So does the crude calaminaris, the red sort from Aix La Chapelle.

I have converted REGULUS ANTIMONY MARS into SULPHUR ANTIMONII auratum, & SULPHUR auratum into REGULUS. This is a proof that I am right.

1. The first work then is of ANTIMONY per se, without MERCURY SUBLIMATE, without GOLD.

2. The second work of ANTIMONY & MERCURY SUBLIMATE, without GOLD.

3. The third work of ANTIMONY & MERCURY SUBLIMATE with common GOLD, or GOLD & SILVER, or SILVER.

Basilius his subject is not a marcasite, but a mineral, i.e., the remote first mineral matter, which is Hungarian VITRIOL & the VITRIOL made of MARS & COPPER; although he knew other works also. See his explanation of his third key.

VITRIOL is the remotest mineral subject.

ANTIMONY the nearest marcasite between a mineral & a metal, containing the 3 principles as well as VITRIOL.

Bismuth-ore is the marcasite of Dorothea Juliana Wallachin & of Batsdorff.

MERCURY SUBLIMATE is the subject of Lamspring, MERCURY of Count Bernhard, & MERCURY SUBLIMATE i.e., a MERCURIAL WATER of Paracelsus.

REGULUS ANTIMONY MARS is the subject or Chaos of Irenaeus Philalethа, Cramer, Yardly, & the butyrum that of Antephius, Flamel, Unbigenus & Monte Snyder, yet they all differed in the working. It is necessary to know all this.

Sebold Schwartzer, Augustus, Electon of Saxony, & his succerror, Christianus the 4th., worked in GOLD, SILVER, & in VITRIOL, which is attested by Sebold Schwartzer's own writings which have been published as well as by the Saxon processes, & I do not doubt one moment but Sebold Schwartzer learned from isaacus Hollandus, whose labours were all upon GOLD, SILVER, & VITRIOL, IRON, ANTIMONY, MERCURY. ALL this is fully attested by Kunkel von Lowenstern in his Laboratorium Chemicum. Kunkel himself confessed that he once, & BUT ONCE succeeded in elaborating one of the Saxon or Schwartzer's processes upon VITRIOL & that he transmuted 8 marcks 40 Ounces Troy of SILVER into good gold of 24 canats, in presence of his soverign, but laments that he could neither multiply his TR., nor hit it again from the beginning.

Who will now be so stupid as to pretend that there is but one subject & but one opus operandi? It proves very little knowledge of Nature, & but a small share of knowledge of the Classic writers! Every Author in the Theatrum Chemicum Britannicum by Ashmole have had the ANIMAL STONE, except Ripley, who had the mineral & the ANIMAL, & writes of both. ALI PULI has the animal stone, as you well know, & so had Count de Chazel, & you & I have seen some truth therein.

Some good things for the sake of confirming other Truths, copied from Baron de Rusenstein's Universal and particular Processes.

Frankfurth & Leipsig 1654.

p. 53. Take 1 lb. of good MERCURY revivified from Cinnabar, as you know. Dissolve this MERCURY in 2 lbs. of good clear AQUA FORTIS. Precipitate the solution with finely powdered sea SALT, until all the calx is fallen (dilute the solution with WATER).

(It is better to precipitate with the rectified ACID SPIRIT of SALT). Then sublime your precipitate, having dried it first, without washing it. During the sublimation, the anima of NITRE & SALT ascends & combines with the MERCURY SUBLIMATE.

Of this MERCURY SUBLIMATE take 6 OUNCES. Mix it by trituration with 1 OUNCE of a subtle well made calx of GOLD, until the calx has perfectly disappeared, but preserve mouth & nose.

Put this subtle powder into a subliming body, whereon place an alembic, which lute, but have the pipe open for air or humidity. Place this in sand & sublime the sublimate corrosive from the GOLD calx - (Alexis Piem. gives a process like this, with calx of SILVER). When this is done, & your vessels cold & safe, mix your sublimate with the remaining GOLD calx in the CAPUT MORTUUM & sublime again.

This operation may appear to you very silly & simple, but judge not without experience! I have sublimed this about 20 times, always mixing my sublimate with the remaining calx of GOLD, & I do assure you that the sublimate soon becomes fixed & radically united with the calx of GOLD, & they flow both or melt into a deep-red vitrum. I have done this more than once. It is a work of a brother Adept of the name of SCHULTZ.

N.B. The sublimate united to the SULPHUR of NITRE & MERCURY of sea SALT is thereby reduced to a MERCURIAL SALT or VITRIOL, which attacks the GOLD gradually but centrally. The GOLD is highly subtilised & regenerated & lastly refixed with the dry solvent, the MERCURIAL SALT, & they must at last, if you have but patience flow together into a tinging glass.

I assure you that this operation, as simple as it may appear, is sure & infallible.

ALL radical solutions must proceed from the principle of SALT, i.e., they must be SALINE.

½ OUNCE of this red solar- mercurial glass transmuted 10 OUNCES of fine SILVER, but no other metal, in fusion, into fine GOLD of 24 carats. (i.e., 1 part transmutes 20 parts of SILVER).

It can be multiplied & brought to a higher degree of perfection. (My opinion of this process is, that it can be done, & that it is upon good natural foundation. Yet the GOLD must previously be well opened, & the more the GOLD is previously opened & subtilised, & if your GOLD calx is of a scarlet colour, made by the ingenious process of Mr. Lentz, which I have given you, this sublimation & refixation & vitrification of GOLD must succeed & such a glass must tinge SILVER as the most perfect of the white metals. It is properly speaking, the work of Sebold Schwartzer, only that this of Schulz is abbreviated, & therefore, called a particular work. If you attempt it with GOLD in filings, it cannot possibly succeed. S.B. (The work of S. Schwartzer transmuted 10,000 parts of SILVER or MERCURY).

The inward principle of sea SALT is the true natural Solvent, & opens, dissolves, & subtilises the GOLD. It is also the principle that introduces or gives ingress. When SALT passes through various putrefactions, it becomes MERCURY Universalis. (Note this, what I have said of the LUNAR MERCURY).

It opens GOLD radically & centrally, & not only opens it, but it gives ingress to the GOLD, whilst the GOLDEN ferment is the TR. Whatever you sow, you will reap. MERCURY has the same power, like SALT, provided MERCURY is converted into a Vitriolic SALT (i.e., MERCURY SUBLIMATE). p. 88. In order to prepare Sea SALT, so as to become a universal MERCURY in order to dissolve GOLD centrally & radically & to regenerate it, nothing more need to be done but this:-

Dissolve sea SALT in fair WATER, but let it be SEA SALT. Filter & coagulate gently. Repeat this same process until it is perfectly pure & white as snow.

Then dissolve your pure SALT by exposing it to the MOON & Stars, & it will flow into a fat viscous WATER. This WATER coagulate in the SUN in clean saucers. Continue this liquefaction by the MOON &

exsiccation in the SUN (N.B., always covered to keep the dust out), until after 20 or more such operations, your SALT flows by the most gentle heat, like wax, but without fuming.

This is the UNIVERSAL MERCURY in sicco & humido indeterminated, which, with a solar or lunar ferment, passes through putrefaction, & is regenerated into the True TR., & is multipliable ad infinitum. Many, many of our ancestors have worked this way, & have succeeded, says the Baron (I do believe it). Jean Saunier in Languedoc had such a process.

p. 89. Running MERCURY cannot be fixed with a fixed metal, except the MERCURY volatilis putrefies & radically decomposes the fixed metal first. (Count Bernhardt).

But after the fixed metal has been centrally opened & mercurialised, so as to become MERCURY by MERCURY, then & not before can they be fixed together & will never separate again (Yardly &c.).

p. 93. Rusenstein. Schulz said to the Baron:-

"All things consist in Salts. When a metal is centrally opened it becomes Saline & MERCURIAL & becomes Soluble, & all solubility proceeds from SALT. This is easily edtracted & reduced into an Oil, wherewith you may operate as you like. (These are Hollandus, his ways).

If you can convert a metal into a SALT or VITRIOL, you are on a good foundation.

p. 96. Ruesenstein. Theophrastus Paracelsus has principally worked with MERCURY, which he calls LIFE, A VIRGIN, a THIEF, & an EAGLE whilst volatile, but the Eagle's Gluten, when fixed & fusible.

Paracelsus had 3 processes with MERCURY.

The First was with MERCURY precipitated.

The Second with MERCURY sublimed, & GOLD.

The Third with MERCURY made into a Mercurial Oil.

The Last method I do well know, says the Baron, it is simply this:-

Oil of Mercury Sublimate of Paracelsus & others.

Dissolve purified MERCURY in good AQUA FORTIS. Precipitate the solution with purified sea SALT.

Sublime this precipitate several times until it is become pure & chrystalline.

Rub this MERCURY to a fine POWDER, & extract it often with sharp distilled genuine wine vinegar, until you have all the MERCURY SUBLIMATE suspended in your VINEGAR, perfectly clear & serene.

Distill the Vinegar from the solution, nearly to dryness. On the sediment pour clear WATER, which evaporate from it, & repeat this until all the sharpness of the VINEGAR is washed away. Dry the sediment.

Rub this in a glass mortar. Put it into a glass body or matrass & pour a genuine highly rectified spirit of German or French wine brandy upon it & no other, & your POWDER will be speedily dissolved by gentle digestion, your glass matrass must be closely shut to prevent the evaporation of the S.V.

This must stand 3 or 4 days in a warm room, or warm place. When the whole is dissolved, then filter your Solution in a covered funnel, & distill the spirit of wine from it over a balneum vaporosum. If a little phlegma follows, which wets the alembic, let that come over also into another Receiver.

When spirit & phlegma are gone, there remains behind a clear transparent Oil of MERCURY, which is a pure MERCURY SUBLIMATE converted into a LIQUID OIL.

This oil dissolves GOLD alone, or SILVER alone, or both united. It is all the same, & its own body MERCURY, whereby this oil of MERCURY can be multiplied by digestion.

Of this OIL of MERCURY SUBLIMATE, Paracelsus took 8 parts, & of a well opened calx of GOLD, 1 part, put them into a phial & digested, & let it stand until it become as red as blood. (The Baron should have continued).

I have done this, says the Baron, & took it out & observed that after it had cooled, it was an opaque deep red SALT, but when warmed became again a red oil. (The red oil was a solar butyrum).

I observed that this red oil was a gradating oil upon SILVER. (No doubt upon that. Vide Urbigerus).

(It ought to have been putrefied, refixed into white & red & multiplied (Vide Lamspring) fermented with GOLD). (Then projected upon MERCURY until malleable GOLD is obtained. Becher does highly recommend Mercurial Oils. Vide Stahl at the end of the book).

p. 98. Ruesenstein. When sea SALT is purified, magnetised, &

exsiccated & this process is repeated during Spring & Summer until your pure SALT melts like wax without fuming, believe me, you have the Mercury of Mercuries & one of the best works in Nature; because this so very fusible SALT impregnated with the Solar & Lunar heavenly influences dissolves GOLD as well as SILVER, opens it centrally, putrefies & regenerates the same into SULPHUR Naturae, TR., & gives it ingress; then multiply & ferment & c.

MERCURY SUBLIMATE corrosive dissolves GOLD, when reduced into a SALT or VITRIOL. For that reason I call MERCURY a Master over the metals, but the central, hidden, power of action, lays concealed in the SALT (glorious reasoning).

p. 100 Ruesenstein. The best purification of MERCURY is this: says the Baron. I have tried many, but I prefer this above all others. When I dissolve MERCURY in AQUA FORTIS & precipitate the solution with pure sea SALT & then revivify this PRECIPITATE (mind Count Bernhardus). But how is this? I'll tell you & demonstrate what I say. I dissolve MERCURY revived from Cinnabar in as much good AQUA FORTIS as is necessary.

Into the solution I throw gradually as much pure sea SALT as is necessary to precipitate the MERCURY & I get a white calx of MERCURY.

This I wash with WATER & dry the calx. The dried powder I mix with 3 parts of its own weight of powdered Stone-Lime, & half a part of Rye or Wheat flour, & then distill the mixture per RETORT. First, there comes over a red ACID SPIRIT of NITRE & some vapours. Lastly, the running MERCURY goes over into the receiver into a little WATER.

When all is over, I collect the MERCURY, filter the WATER from it, & dry the MERCURY in a sand heat & press it 2 or 3 times through Chamois Leather. N.B. This revivified MERCURY is bright like the firmament & dissolves GOLD in a very little time, even by rubbing without heat.

(In my opinion, this MERCURY would answer for Count Bernard's process, & more so, if such a MERCURY was dissolved again in AQUA FORTIS, precipitated with sea SALT or with rectified ACID of sea SALT, the PRECIPITATE revivified & this operation repeated 3 times. Such a MERCURY would be wonderfully pure & be still the MERCURY desired by the good Count Trevisan. Consider this well).

The Baron says further:-

If I dissolve SILVER, which may perhaps yet contain an atom of COPPER, in pure AQUA FORTIS & precipitate it with Sea SALT, the SILVER alone & pure is precipitated like a milk or a white cloud, the COPPER remaining in the WATER.

The AQUA FORTIS solution must always be diluted with fair WATER, before you precipitate, whether it be SILVER or MERCURY).

MERCURY contains crudities which it deposits in the WATER. These crudities are not precipitated any more than those of the SILVER. Weigh your purified, revived MERCURY, & you will observe to have lost the $\frac{1}{4}$ th part, sometimes more, because whatever impurity there was in your MERCURY, nay in virgin running MERCURY, remains in the WATER, & cannot be precipitated.

But to prove this Truth, evaporate your WATER which you poured off from the PRECIPITATE, & you will find a sediment as black as ink (the black mad dog of Iren. Philaletha).

If you put this on glowing coal or in a sand heat, it flies off like lightning.

(This is the arsenical EARTH or SULPHUR contained in MERCURY mentioned by Irenaeus Philaletha, & called the black mad dog. S.B.)

N.B. This poisonous SULPHUR, says the Baron, hinders the operation as well as the final fixation of MERCURY. Therefore, as many as work with common impure MERCURY, will for ever be deceived; but purify your MERCURY as I have told you, & your MERCURY N.B., is fit for ALL OPERATIONS. In fact, MERCURY is a Master over all metals.

(I believe Baron Rusenstein lived about the same time with Dr. Winthrop or Irenaeus Philaletha. Yes!)

p. 109 Ruesenstein. Collerus, a brother Adept, makes chrystals or a VITRIOL of MERCURY, by dissolving pure MERCURY in AQUA FORTIS. Then he extracts the SALT from the dried precipitate (PRECIPITATED with sea SALT) with sharp distilled wine vinegar (not too highly rectified). Distills it down to an oily liquid which he places in a cool cellar, & puts sticks in the dish or bason & a SALT or VITRIOL of MERCURY chrystallises on the sticks.

This SALT or VITRIOL of MERCURY melts in the FIRE, & it becomes a clear glass or vitrum MERCURII by cementation.

This glass he prepares in a luted CRUCIBLE, by a gradual cementing FIRE until he has obtained the glass.

This treasure he ferments with a 1/10 part of a GOLD calx, (i.e., 9 parts of MERCURIAL glass & 1 part calx of GOLD) by a graduated or gradually increased cementing FIRE in a sand pot. He puts the glass & GOLD powder, both well mixed by rubbing, in a strong phial (previously heated) placed in the sand heat & lets it stand 5 or 6 hours till the matter is become melted & looks like pitch. Thus he increases his heat still more to the 3rd. degree, so that you can by no means touch the glass nor the sand with your fingers, & the pitchy matter becomes dry & red, but, remains fusible. He only keeps the dust out with a wooden stopper in the beginning & afterwards with a glass stopper. This red matter melts without smoke.

This he multiplies 1 part with 3 parts of VITRIOL of MERCURY, or with the MERCURIAL glass & repeats this multiplication 3 or 4 times.

He works by strong heat in a sand pot, placed over a wind furnace with a door in front.

At each multiplication, he obtains the black pitchy matter, & it soon becomes red again & does never lose its fusibility or ingress.

At last he ferments his red TR., 9 parts with 1 part of fine GOLD in the CRUCIBLE, & with this glass he transmutes MERCURY or SILVER a 1000 parts into fine GOLD. His whole process, as he told me, can easily be done in 2 or 3 week's time.

(I suspect here is an error in the fermentation in the CRUCIBLE. I would try by experiment how many parts of GOLD can be vitrified by 1 part of my red TR. However, the whole process is by cementation in a strong heat. It appears to me to be a noble experiment, with a great deal of probability of success. S.B.)

p. 183. Ruesenstein. My good friend & brother Adept Schulz has said to me "When common running MERCURY is purified & deprived of its inherent, arsenical, poisonous EARTH, it requires no long & tedious trituration in order to open the fixed metals (GOLD & SILVER) which you add for a ferment.

You have only to unite the fixed metal GOLD or SILVER with your purified running MERCURY, to make a soft AMALGAMA (This is Count Bern: Trevisan's way).

When this feels a gentle fermenting heat, your MERCURY has power sufficiently to open GOLD or SILVER ex fundamento.

Let me recommend this to you above all other labours with metals

whether particular or universal. This is the weighty matter to be observed. Without this, no man will ever be able to fix MERCURY, except he possessed a tinging & fixing medicine upon MERCURY."

(Is this not confirmation enough to prove that I am not far wrong in my explanation of Count Bernard Trevisan S.B.).

p. 185. Ruesenstein. Collerus, my brother Adept said to me, "I recommend MERCURY to you, but, mind that you thoroughly depurate him of his arsenical sulphureous EARTH."

He added:- "There is no better purification on earth than to dissolve MERCURY revived from Cinnabar in good AQUA FORTIS, & then precipitate it with pure sea SALT. Then sublime your dried PRECIPITATE & revivify your MERCURY SUBLIMATE into running MERCURY, if you want a purified running MERCURY. A better purification cannot be found upon the face of the Earth." (Count Bern: Tre: points at this very method.)

The reason is this. A good AQUA FORTIS or SPIRIT of NITRE dissolves the MERCURY, Sea SALT precipitates it, & by this solution & precipitation, the MERCURY is still further volatilised, & by the succeeding sublimation & volatilisation, your MERCURY loses every atom of its native arsenical EARTH, because it remains below in the CAPUT MORTUUM & nothing ascends during the sublimation but the noble SALT of MERCURY which is the pure body of GOLD & SILVER. The MERCURY is thereby animated, i.e., animated by the NITRE & sea SALT, but his poison is burned & destroyed (Count Bernard's hints).

Baron Rusenstein mentions 5 Adepts that had the L. P., as well as himself, viz:- SCHULZ, COLLERUS, GUALDUS, FORNEGG & MONTE SCHNEIDER; & he was the 6th. This was in the 16th. Century. DR. WINTHORPE was also living, & was the 7th.

FINIS OF RUSENSTEIN.