

## **Transcripts, extracts, and notes on alchemy: volume II**

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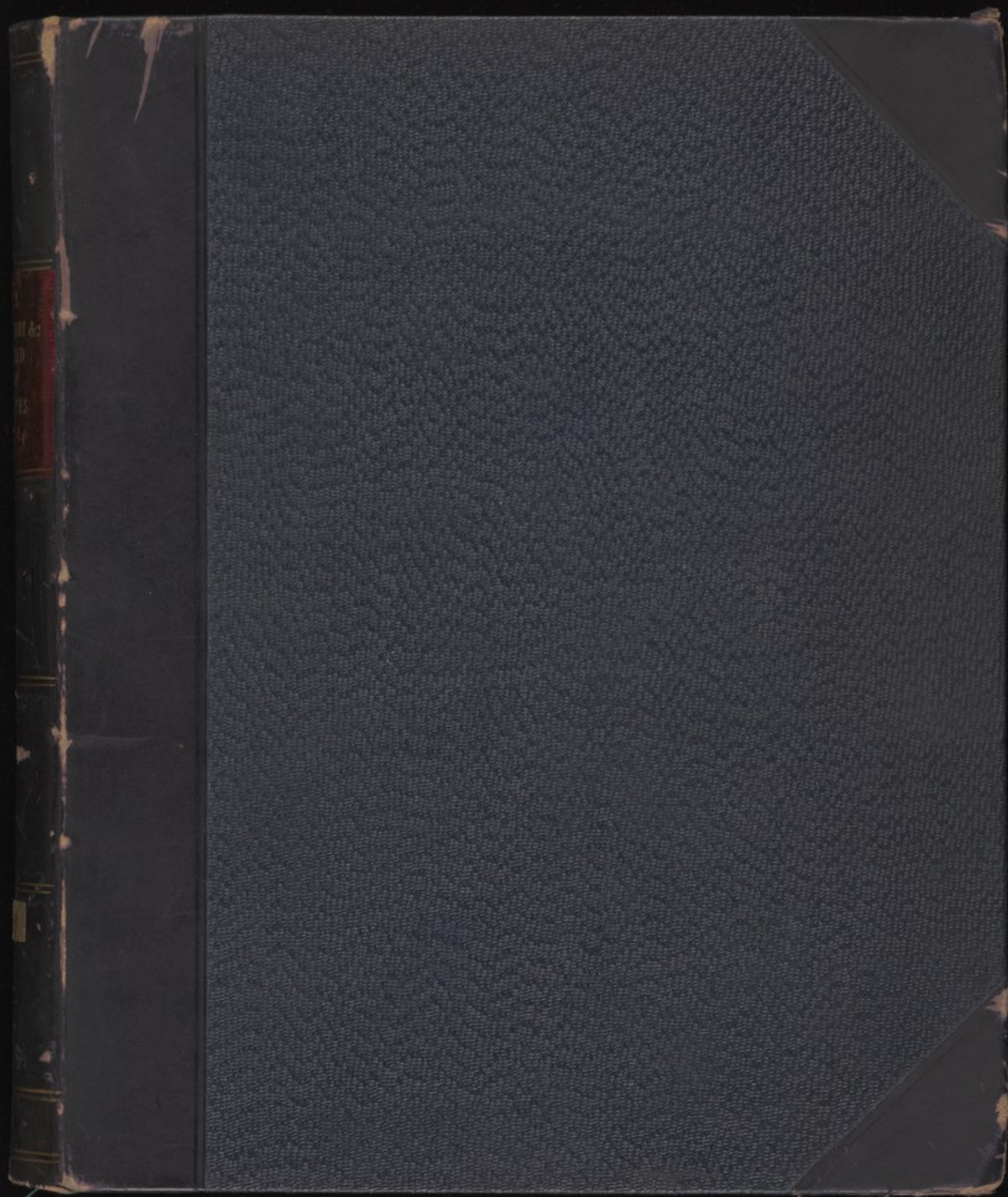
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BACSTROM (Sigismund)

Transcripts on alchemy, [etc] Vol II

1804-08 [c. 1835]



*Edward Matthey.*



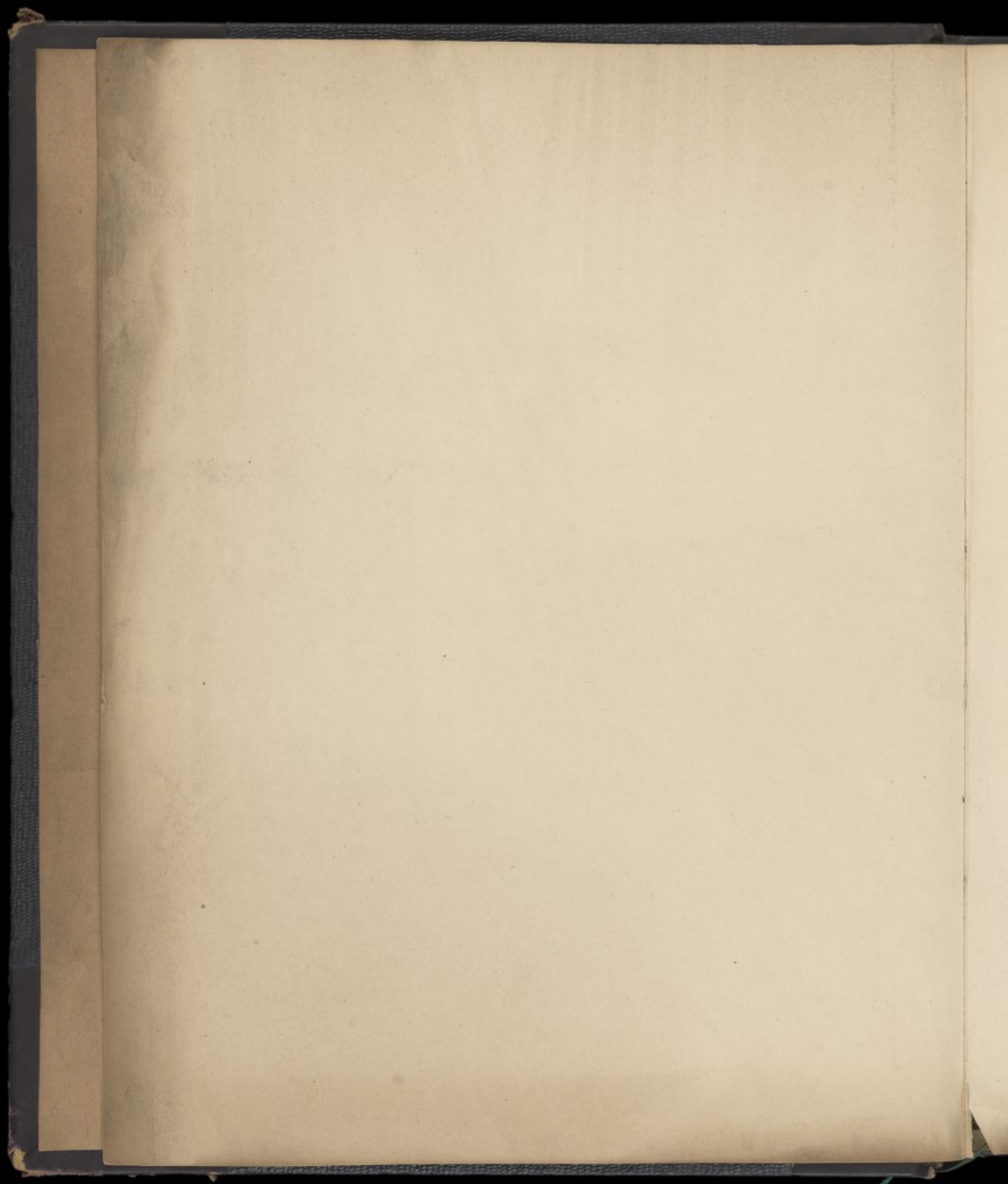


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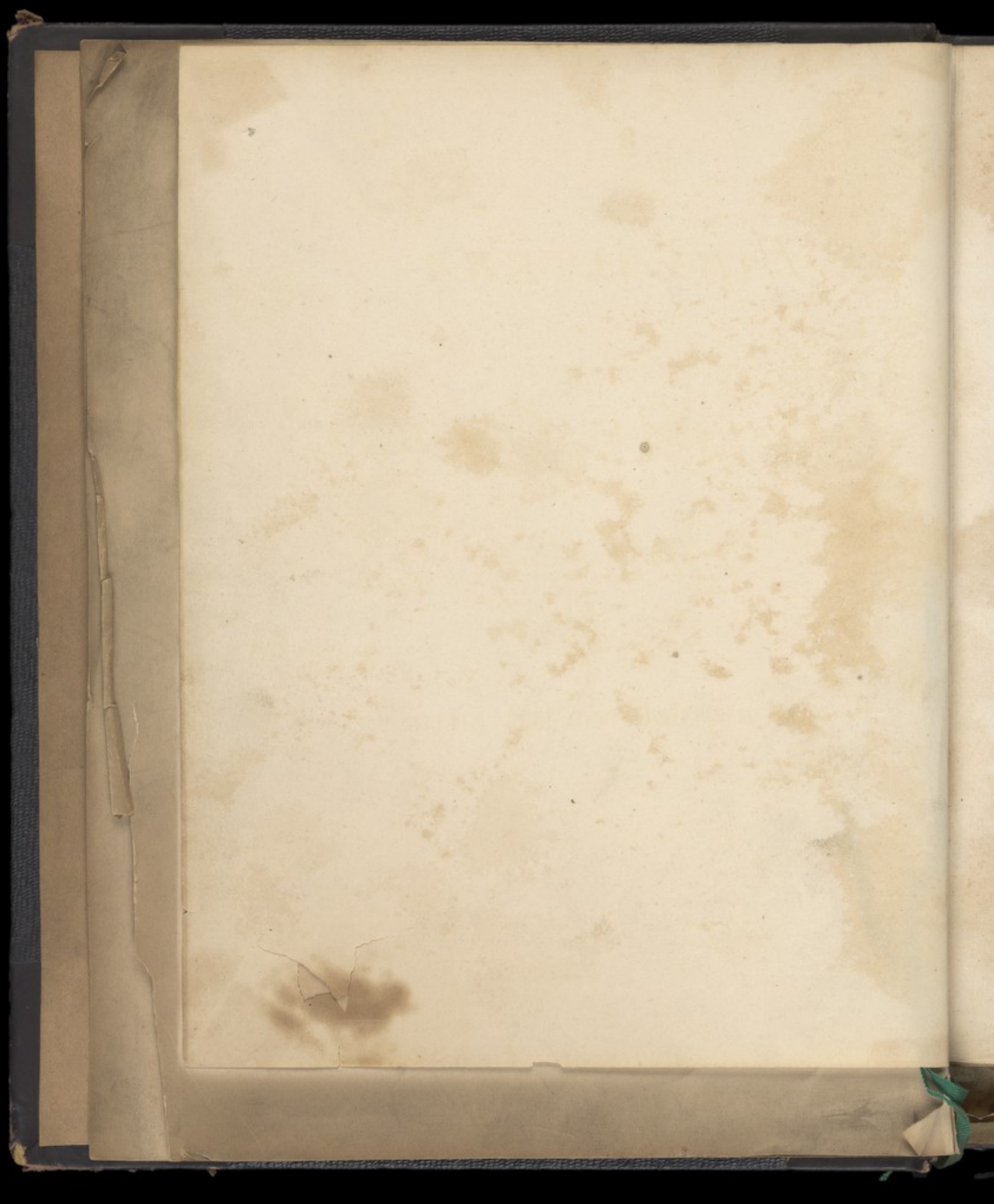


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(1)<sup>3</sup>  
*PARS ALTERA*

*AURELIÆ OCCULTÆ*

*Philosophorum,*

translated from the latin,

by

*J. B. M. D. ∞.*

1806.

PARSALTERA

THE GENTLE

THE GENTLE

translated from the Latin

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Pars altera Aurelia Occulta Philosophorum.

i.e. the second part of the occult & making art of the Philosophers. printed in the Latin ~~Theatrum~~ ~~Magickum~~ ~~et~~ ~~Chymicum~~  
Vol. IV. p. 495.

translated from the Latin Original by J. Bagstrom.

first figure. Atlas carrying the armillary Sphere, wherein appears the Zodiac, and in the Zodiac Sol and Luna are conspicuous by Atlas is meant the universal Agent of Nature, the principle of Gravitation, of Light, of Heat, of  $\Delta$ .

on the Label is written "that you are to inspect the Interior  
" of the Earth, to rectify it, and you will have or find  
" the Secret Stone.

1. That  $\nabla$  is the Solar  $\nabla$ , which you must volatilise by putrefaction, enliven by oxygen contained in the Secret  $\Delta$ , and refine by its own central  $\Delta$ : called the fixt  $\nabla$  or  $\Delta$  of Nature.  
Introduction.

This art is a Mystery, which is never more openly revealed than in parables, which ought to be considered with great Attention, and besides which the Books of other philosophers and Their Commentaries should be studied, as well as this.

In order to acquire this our art fundamentally, some Labour and Study, and a few Instruments are required, yet this art can be learned in 12 hours time, and in 8 days may be appropriated, so as to be carried into Effect.

1. This agrees perfectly With Vade Mecum Msc., who says the same.

as the matter contains within itself the necessary principle, whilst in other arts 6 or 7 years are required to obtain a Knowledge thereof.

Some men nevertheless have laboured during 30 or 40 years with great Expence, and have never obtained the happy End of this Magistracy.

But the true artists, to whom the Work was well known, have been obliged to hide and cover this artifice with much Labour, which the eager pursuers admire much.

But



2/ But all these Things depend on the Mercy of God, and to  
this our Work, only Azoth and Fire is required,  
1. Azoth is the last Sophia unctuous &, which contains the  
several  $\Delta$  and all the necessary Elements of the Stone,  
united in perfect Blackness, but not yet fixed:  
1. this is fully explained in Vade Meum Msc.

The Labour with Azoth and  $\Delta$  is nothing more than to  
Wash, boil, dissolve, putrify, coagulate and fix.  
all these can be accomplished by an indigent or poor  
as well as a rich Man, nor is it necessary to write  
this Work on paper, for the sake of preserving it in Me-  
mory, as it may be taught and learned Viva Voce, by  
Speech.

I cannot declare this art to you plainer than I do,  
on account of Injustice, but only tell you:

" that to this Artifice you must take for your basis  
" a Lunar  $\nabla$  or  $\nabla$  of the Moon, 1. Mars is over Lunar  $\nabla$  or  $\nabla$  of  
"  $\ddagger$  in a Coagulated form: 1. where with the Rays of Sol  
" are united 1. i. e. Cambr, i. e. Rebis. vide Vade Meum.  
" he says: " you must take a Lunar  $\nabla$  or  $\nabla$  of the Moon,  
" where in the Rays of Sol are conjoined.

The Ancients say, that this operation is a Work of  
Women, altho' so many Volumes have been written  
concerning this art, and tho' such a number of people  
do investigate this Science at a great Expence and with  
much Labour, and generally in Vain and to no purpose,  
because Nature has strongly batted it within.

The most celebrated Philosophers have, besides other  
parables, given us the Emerald Table to improve our  
knowledge.

here follows the Second Figure of the emerald  
Table of Hermes.

1. In this figure are conspicuous Sol and Luna,  
♂



10  
♂, ♀, 5 and 4. Sol and Luna are united in Rebis; 5 is ♂, 1  
♂ and ♀ are close together and form the  $\text{M}\ddot{\text{S}}$ , called Venus  
and 4. The Eagle is the secret  $\Delta$  and the Lion means here  
the green Lion, both united form Azoth. below on the bottom  
is the Character of ♂ and the Star, denoting the  $\text{M}$ .  
Then follows the Emerald Table in Latin, which I shall  
not copy nor translate here, as it is already to be met  
with in Count Bernhard's writings.

The author continues

The Emerald Table is one of the principal philosophical  
Testimonies, containing the Mysteries of the whole  
art, as Theophrastus has expressed himself in the  
following manner.

As Paracelsus is quoted here, this Author is after Pa-  
racelsus and more modern.

Theophrastus says: The sum of philosophical Dictions  
consists in this:

Take the Moon from the firmament, and having  
changed her into  $\nabla$ , and into  $\nabla$ , you will then obtain  
the miracle of the whole World.

half a doz. more Lines of Paracelsus equally abstruse  
and as little to the purpose, I omit translating here,  
and proceed to a quotation of the Author of

The Symbolum of Basilus Valentinus

" a Stone is found, which is not dear or precious /: ♂:  
" out of which a Volatile  $\Delta$  is extracted /: ♀ of ♂, i.e.  $\text{M}\ddot{\text{S}}$  /:  
" of which the Stone itself is composed /: i.e. of ♀:  
" conjoined of White and Red. /: ♀ & ♂:  
" It is a Stone and yet is no Stone; /: It is a Marcasit.  
" In this alone Nature does operate,  
" so that a Clear Fountain issues /:  $\text{M}\ddot{\text{S}}$  /:  
" which drowns his fixt father /: the golden Book /:

Devours



4/

" devours him with body and soul, /: O is divided in  
atoms, in Rebis:/

" until his soul is returned to him, /: MM:/  
" and he is become similar to his Volatile Mother  
" in his Kingdom.

" He /: O:/ has received a far greater strength and power,  
" The Sun when come to the age of maturity  
" surpasses his Volatile Mother /: MM:/  
" by the help of Vulcan, yet the Father /: O:/  
" has been regenerated by the Spirit /: by the Secret  $\Delta$ :/

" Body, Soul and Spirit consist in Two /: Rebis & V:/  
" whereof the whole Thing proceeds.

" and yet comes only of one, and is but one Thing;  
" /: only one Genus:/

" join the Volatile /: MM:/ and the fixt /: O:/ in Rebis:/

" They are Two /: Rebis:/ and Three /: O, MM, Secret  $\Delta$ :/

" and yet but one /: but one Genus:/

" If you do not understand this, you will do nothing

" place Adam in a Water Bath  
" /: adam, Hadamah, Red  $\nabla$ , i.e. O, azoth is the bath:/

" wherein Venus has got her equal,

" prepared by the old Dragon /: azoth is formed by the  
Secret  $\Delta$ :/

" when he lost his strength and power. /: āāā (ed):/

" It is nothing else but a double Mercury /: MM (in):/

" Says a Philosopher:

" /: Count Bernhard's 2 Mercurial Substances, see  
Vade Meum:/

" I say no more, It is named, happy He, that under-  
" stands it, seek therein, be not weary. — Third



Third Figure  
Symbolum Novum.

a Mermaid with 2 fishes Tails, swimming in the Sea,  
gives milk out of her 2 Breasts.

∴ denotes the Oxygen in the Marine H ∴

I am a Goddess ∴ Natura ∴ Known by female beauty and  
cleanness, born in our Sea, which goes all round the  
Earth ∴ the Oxygen generated in the atmosphere ∴ always  
moving.

I pour forth milk and blood out of my Breasts ∴  
∴ milk is the Secret Δ & Azoth, Blood is the Sp of O ∴  
boil these Two ∴ milk and Blood, Secret Δ and Rebus ∴  
until They be changed into D and O ∴ Sp alba & Rubra ∴  
surpassing all other Things, I reward the possessor  
largely.

∴ universal agent ∴  
O most excellent Source, from which all Things here  
on Earth have proceeded, altho' Thou art a Venom  
at the first sight ∴ when the Oxygen in the Marine H is com-  
bined with the Metallum V, so as to form the Secret Δ ∴  
called the fugitive or flying Eagle. ∴ Secret Δ ∴

∴ Rebus ∴  
The first Matter and the Seed of Divine Benediction,  
White<sup>m</sup> and Red<sup>c</sup> in my Body is concealed Dryness  
and Showers<sup>rain</sup> ∴ of Azoth ∴ which Two are unknown to  
the Impious, on account of the Virginal Dress, wherein  
I am dispersed all over the globe of the Earth.  
∴ in the Character of Electr: principle, of Light and Oxygen  
or that Δ which renders atmospheric air Vital ∴

My parents are Sol and Luna ∴ this is true in a  
general



general and in a specified sense; in a general sense the Sun, by electrical motion or Rotation attracts the Omnipotent Electr. principle, and does repulse or manifest it in Light, which generates Oxygen or incorporeal O in the atmosphere, corporeal O in the  $\nabla$ , and Salt in the Ocean; and Oxygen generates  $\nabla$ . The Moon and Moons reflect Cold and Humidity, absolutely necessary for the other principle.

In a specified sense, relative to the Work, the parents of the Tincture are undoubtedly Sol and Luna /i.e. Rebis/ as the Sun and Moon on the heavens manifest Light, generate Oxygen, acid, Dryness and Humidity: /

In thee operate the  $\nabla$  and the Wine / the Secret  $\Delta$  and the Azoth (which is the philosophers Wine and Vinaigre) operate in Sol and Luna, i.e. in Rebis: / and generate O and D in the Earth, / in Rebis: / that Mortal Man may be made happy.

In this Manner the Great and Merciful God grants to us his Blessing and part of his Wisdom by Torrents of Rain or Showers and the Rays of the Sun, that we may for ever Love and thank him!

/ Torrents of Rain or Showers denote the ascension and descension of Azoth and Noah's Flood, whilst the Rays of the Sun signify the tinging power in O, obtainable by putrefaction, Death, Vivification, Resurrection and Multiplication: /

Verily O man take notice here, what great Things God gives Thee by this Work!

Torture the Eagle / the Secret  $\Delta$  / until he sheds Tears,

/ until



77  
/ until the Tears, the Argoth, ascend and descend: / and  
till the Lion is debilitated: / Sendivogus says the O is  
weakened to death & / and Shedding tears he dies;  
/ until the Circulation ceases of it self, and death and  
putrefaction follows in perfect Blackness: /  
The Lion's Blood: / the tinging power of O: / is a Treasure, which  
lies in the  $\nabla$  / in Laton: / and is united With the Tears of the  
Eagle. / with Argoth: /

These 2 animals, the Eagle and the Lion kill and devour  
each other, but are made friends again by mutual Love,  
and assume the property and Nature of the Salamander.  
/ signifies the Central union in Blackness, and perfect  
Fixation in the White: /

When this Salamander <sup>shall be</sup> able to suffer the  $\Delta$  unburnt,  
He will take away all Infirmities of Men, beasts and  
Metals.

The ancient Philosophers, after having obtained the  
knowledge <sup>of this mystery</sup> of the Centre of the Tree <sup>of Life</sup> in the  
terrestrial paradise, they have with much Study pur-  
sued it, entering through five troublesome gates.

The first Gate was the Knowledge of the True Matter  
/ i.e. Rebis: / In this first gate an atrocious Battle takes  
place.

/ first between  $\gamma$  and  $\delta$ , 2<sup>d</sup> between the external adustible  $\nabla$   
and O during the Detonation in the  $\nabla$ , and 3<sup>d</sup> when the  
Lion is devoured by the Babylonian Dragon, our Moon, in  
Rebis, wherein  $\text{SOL}$  is debilitated: / vade mecum Insc: /

The second Gate is the preparation and Composition of the  
Matter / Rebis: / that They <sup>the</sup> Philosophers / might obtain  
the  $\Delta$  of the Eagle, / Secret  $\Delta$ : / and the blood of the Lion / O: /  
/ the tinging power of the ferment: /

Under this Gate / the 3 principles or the One genus  
having



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1. the author means, having obtained perfect Splendid  
Exuberate  $\frac{1}{2}$  or  $\frac{3}{4}$  or  $\frac{1}{2}$  or  $\frac{3}{4}$  alba, you may now multiply it,  
and Cibate or ferment it, for projection. or you may  
continue and conduce it to perfect Maturity, i.e. to  
perfect  $\Delta$ , Cinnabarine Redness, or  $\frac{1}{2}$  or  $\frac{3}{4}$  Rubra, Sulphur  
Natura Rubrum, and then multiply and ferment.  
The fifth and last gate ~~leads~~ leads to projection on metals

But happy and more than rich is he, who has entered  
through the fourth gate, because he thereby possesses  
the most universal Medicine to subdue all  
Diseases and Infirmities.

1. The White  $\frac{1}{2}$  is not yet the great Medicine, but must  
be matured to perfect Redness, and great care must be  
taken that its ~~good~~ Solubility be not destroyed by too  
much heat, which Vitrifies the matter, as Philalthea  
says in his Secrets revealed; It must remain a delicate  
 $\Delta$  Red or Blood-Red  $\frac{1}{2}$ , ~~good~~ Soluble in S. V. or in Wine;  
When it is fit for making the Opotabile thereof, the  
glorious universal Medicine, and is multipliable infi-  
nitely, and may be fermented for projection.

The fifth Gate serves metals only.

1. after multiplication and ~~good~~ Specification, Cibation or  
Fermentation with the proper  $\frac{1}{2}$ , you have the Elixir  
for projection only.

1. and this is further multipliable as well as before  
Fermentation: see Secrets revealed and Repl. revised.

This Mystery does exist since the Creation of the Earth,  
and that of Adam, and is of all sciences the first and  
the oldest, and is the Very Tree of Life, and came  
first



first of all to the first man by immediate Divine Inspiration. it is a power truly Wonderful, the blessed Fire of Life /: Flammula Vite, Light, Vital principle /: a transparent Carbuncle, /: in its universal indeterminate state, as Sulphur or Ignis Natura Rubens it is transparent, but by several multiplications with oxygen, it can be brought to that high state of perfection, i.e. Light and  $\Delta$ , so as to emit Light to the circumambient Air, i.e. to give Light in darkness, and is then the Urim and Thummim of Moses and Aaron, it is then fixed Light in corporified  $\Delta$ , is and remains the transparent Carbuncle, which shines in the dark, provided you do not deprive it by Determination with Sol, when immediately it loses its Transparency and becomes an opaque Red or overcasted O, and is called Elixir, loses all solubility, therefore is no longer the glorious medicine for animal nature, which can digest nothing but what is soluble. /: it is also called Aurum rubrum, and the Divine Blessing of this Life! /: in a manyfold sense. /:

on account of the Evil-intended mind of mankind, this Mystery of Nature is granted to few people, altho' it is before the Eyes of the whole world; and is living, as it will be evident by the following Figure and parable of the Dragon.

/: He speaks here of the universal Agent of Nature, and first and principal Agent in our Work, i.e. the invisible universal Electr. or Galvanic Agent manifested in Light, in  $\Delta$ , in Oxygen, in Acid. This is

truly



truly and Visibly before the Eyes of the whole world,  
1<sup>o</sup> in atmospheric air which surrounds us.

2<sup>o</sup> in Lightning and Thunder, in Earth quakes, in

3<sup>o</sup> Volcanos, in Gun powder, in the Steam Engine,  
in gales of Wind and in Every phenomenon of  
nature, that Agent does manifest itself;  
in darkness as well as in Light, in frost as well  
as in a melting Heat, but few do know it, and  
fewer comprehend its power.

Without this Agent, specified <sup>1. and further in H.</sup> in Oxygen, the L. P.  
cannot be made, nor can we exist 3 minutes. /

1. moreover that grand Universal Agent, specified  
for inferior purposes is obvious to all mankind  
in O and Sea O, its first Corporification and cristalli-  
sation /

#### Figure 4.

represents a fierce Dragon or Serpent with 2 Wings,  
and Sharp Claws, biting and devouring the Sun,  
and with his body twisted round the Moon,  
emitting fiery flames and Showers of Rain.

1. The Winged Dragon with Sharp Claws, is the  
Secret  $\Delta$ , our first and principal Agent in the glass,  
which acts first, he devours Luna and Sol in  
Rebis, see Vade Mecum Msc.; The  $\Delta$  Blames denote  
the Oxygen or Secret  $\Delta$ , as the Sharp Claws point  
out the concentrated Mar:  $\ddagger$ , the Vehicle of Oxygen;  
the heavy Showers represented in Lines downwards,  
denote the formation and descension of Azoth, our  
continuous Sophie Mercury, which opens the Dragon  
without Wings, tears his body to pieces, until he  
dies and rots, when the Rain ceases, and the  
Deluge



12/ Deluge must follow.:

Figure 5. here called <sup>multi Materig</sup> ~~Figure~~ prima.

1. This figure represents the 3 principles, One Genus, placed in an oval-shaped Glass.

We see here the androgynal Figure, half male, half female, standing on a Winged fiery Dragon.

The androgynal figure is Rebis, which word is wrote on its Breast; close to the face of the Male is the Sun, next to the Woman is the Moon, all this is intelligible enough.:

1. In the middle above the 2 faces is represented ♀ in a Star, alluding to our first Sophia coagulated ♀.

The male Sulphur, Sol, points at ♂, with his Com. passes, i.e. he is in need of the Δy ♀ of ♂.

The Woman points at 24, which alludes to the brilliancy of 24. 1. in the ☆.:

1. from the body of Sol goes a Line to Venus, his lawful Wife by marriage in Rebis.:

1. Vade Mecum explains why the Woman has been called Venus as well as Diana or Luna.:

1. a Line from the body of the Woman points at 12, because the Woman, the Wife of Sol, is a Daughter of Old Saturn; i.e. ♀♂<sup>u</sup>.:

1. The Compasses and Square denote proportion, Weight and Measure to be observed throughout the work.:

1. The Winged fiery Dragon is our Secret Δ.:

1. He reposes in the Earth: Rebis: the Globe with Wings; in this globe is seen a Triangle and Square.:

1. The Wings next to the Globe, denote that Rebis must be Volatilised; the Triangle indicates the 3 principles

Δ, ♀, θ



<sup>1</sup>Δ, <sup>2</sup>♀, <sup>3</sup>⊖, Body, Soul and Spirit, Sol, Luna and the <sup>3.</sup>Δ; <sup>13</sup>  
and the Square on the Globe denotes the 4 Elementary  
Qualities, Heat, Cold, Dryness, Humidity. :/

now commences the author  
with a Repetition of the same Work.

Explication of the same figure by the author.

I am a poisoned Dragon, omni-present, and not to be  
bought for money.

1. my Explanation :/

1. i.e. I am the Secret Δ, omnipresent relative to my con-  
taining Oxygen, not to be purchased in former times. :/

that whereon I repose, and what stands on my back,  
will also be found in me, by any one that has  
rightly investigated this art.

1. The Secret Δ reposes on Rebis, and Rebis stands on the  
Dragon's back; the Secret Δ is a ♀, and Rebis is a  
double or hermaphroditical ♀, so that 3 ♀, or 3 Δ must  
be united in One. :/ this is completely done in the āāā, that  
remains. :/

my Δ and Δ destroy and compose; You must ex-  
tract out of my body the Green and Red Lion,  
but if you do not know me exactly, you will  
lose your Labour through my Fire.

1. my Δ and Δ, i.e. Azoth and Secret Δ contained in Azoth;  
out of my Body :/ out of Rebis, you must extract  
first the Green Lion :/ ♀ Vita, one of Diana's Deves. :/ and  
the Red Lion :/ Sol Volatilisatus :/

1. if you do not know the principles exactly, the Secret Δ  
will avail you nothing, and this will be the case  
if you err in the true proportion, and in the right  
Degree of external heat. :/

a



214/ a hasty or sudden poison proceeds from my nostrils,  
which has caused damage or hurt many a one.

1. the mercurial Venomous Vapours in the Glass, are  
mortal, when received into the Lungs, where of the  
great Boerhaave quotes an Instance: /

you must separate <sup>the āāā</sup> the Gross from the <sup>the āāā</sup> Subtile, with  
much art, otherwise you will be disappointed.

1. the Gross is Laton, the Toad, Limus, <sup>the āāā</sup> Terra Adamica,  
remaining below, the Subtil is Azoth.

1. This Separation is Natural not Manual: /

1. It seems to be manual at first, according to Metallurgia Moc: /

I give Thee, (says the Dragon,) the powers of the Male,  
and of the Female, the powers of Heaven and  
of the Earth; but the mysteries of my art must be  
employed with Courage as well as prudence, if =

1. the powers of the Male, i.e. the tinging power of Sol;  
and of the Female, of Beja, Diana, Venus, the Queen.

The powers of Heaven, i.e. of the Oxygen.

and of the Earth, of Laton.

with Courage and prudence, your heat must be suf-  
ficiently strong and yet prudently administered: /

= if you desire to conquer me by the strength of <sup>1. secret</sup> Fire,  
in which Business many ~~have~~ have failed, relative  
to the matter as well as the Operation.

1. conquer me, i.e. cause the Secret Δ to act rightly;  
vide Pontanus, marrow of alchemy, Ripley revived &  
concerning the management of external heat: /

I am the Egg of Nature only known to the Wise, who  
pious and modest generate out of me a Microcosm  
1. a Δ: / prepared by Almighty God for the use of  
man,







21/16/ clarified & whereby Thou canst transmute ♀, ♂, 24, 12,  
♀ and D into pure O.

Explanation by S. B.



(Explanation by J. B.)

12 17

This is a Curious allegorical Description, not merely of one principle, but of all Three, of One Genus, of its product azoth and even of the Tincture when accomplished and its Effect, as I shall make it all plain. We must consider the 3 principles united in Magnesia; the  $\text{M}\text{S}\text{S}$  is one of the Dragons with Wings, it is Blamel's and Philaletha's and D'Espagnet's Dragon, it is also the Secret  $\Delta$ , the other Dragon with Wings, the  $\Delta$  or Venomous Dragon, which contains the omnipresent Vital principle, the Oxygen in the Marine Acid.

It is Father  $\text{J}$ :  $\text{S}$  -  $\text{O}$  -  $\text{J}$  Mother  $\text{J}$ :  $\text{M}\text{S}\text{S}$   $\text{J}$  Youth  $\text{J}$ : Secret  $\Delta$  & azoth  $\text{J}$  and Old Man  $\text{J}$ : Senex  $\text{J}$ :  $\text{M}\text{S}\text{S}$   $\text{J}$  Sendivogius says: give <sup>your</sup> ~~the~~ Old Man  $\text{J}$ :  $\text{M}\text{S}\text{S}$   $\text{J}$   $\text{O}$  or  $\text{D}$  to Swallow, i.e. make Rebis  $\text{J}$ : let him be burnt  $\text{J}$ : first Calcination of  $\text{O}$  in Rebis, the Old Man in Rebis, has swallowed up the  $\text{O}$ : the Father in Lampring  $\text{J}$ :  $\text{J}$ ,  $\text{M}\text{S}\text{S}$   $\text{J}$  has swallowed up his own Son  $\text{J}$ :  $\text{O}$   $\text{J}$  See Lamprings Emblems  $\text{J}$ : Rebis  $\text{J}$  Strew his ashes  $\text{J}$ : powdered and sifted Rebis  $\text{J}$  in the V, i.e. unite it with Secret  $\Delta$   $\text{J}$  boil it until it is enough, and you have a Medicine to cure the Leprosy  $\text{J}$ : in Metals  $\text{J}$  Sendivogius gives us here, the whole work  $\text{J}$  Strong  $\text{J}$ :  $\text{O}$   $\text{J}$  and feeble  $\text{J}$ :  $\text{M}\text{S}\text{S}$  &  $\text{Zn}$   $\text{J}$  Death and Resurrection  $\text{J}$ : putrefaction and Regeneration  $\text{J}$  Visible and invisible  $\text{J}$ : Visible in Respect of outward appearance; invisible on account of it's containing that potent Secret Vital principle Oxygen, the first and principle<sup>al</sup> External and Internal Agent in the Work, External in forming Azoth, internal in Causing radical solution, Death and putrefaction, and giving Life and Multiplication to the dead  $\text{O}$ ;  $\text{J}$

hard



18 / hard and Soft. / hard in a dry state, before it is  
saturated; Soft and very Soft in Azoth, in death and  
putrefaction, even in Regeneration, on account of its  
Solubility and fusibility. /  
descending to the Earth, and ascending to heaven.

/ i.e. The Circulation of Azoth, wherein all the prin-  
ciples are moved. /

the highest / Azoth / and the lowest / Laton, Limus,  
the Toad / the āāā / especially during Blackness. /  
the Lightest and the heaviest. / Oxygen and Sol /  
in me the Order of Nature is often inverted.

/ truly so, from hard and dry it becomes Soft and  
moist, black, White and Red, and undergoes  
many Changes, like the Protheus of Ovid. /

I contain the Light of Nature, I am obscure and lucid,  
and proceed from Heaven and Earth,

/ by the Light of Nature is intended the Vital principle  
Oxygen which according to my philosophy is generated in  
upper Regions of Light and Heat, and in my opinion  
is fluid incorporeal O, which for the Earth is corporified  
in O, but for the Ocean in Sea O, but both owe their  
production or Corporification to one and the same uni-  
versal Agent, Electr. principle, Light and heat. /

/ Obscure in Blackness, lucid in Sp. alba & Rubra,  
proceeding from Heaven and Earth / in the Character  
of Oxygen and Azoth, whilst Rebis is the Earth. /

I am known / in Salt, in atmosphere  $\Delta$ , in Light,  
in  $\Delta$ , in heat, in O &  $\Delta$  /

all Colours appear in me;

/ Light and Oxygen is the father of all Colours / and



and all Metals / appear in me, by metallic Colours and  
~~met~~ metallic penons / by the Rays of Sol.  
/ a proof that the Elixer cannot be made without  
Sol, the perfect Sp, the ripe, perfect, Metallic, Male Seed,  
which only needs to be loosened, regenerated and mul-  
tiplied, like a spark of  $\Delta$ , collected in the tinder box;  
Oxygen in the Scind  $\Delta$ , and the  $\Delta$ ,  $\frac{1}{2}$  of  $\frac{1}{2}$  of  $\frac{1}{2}$  &  $\delta$ , furnish  
Life and accretion of Seminal  $\Delta$  matter for further  
multiplication of the One obtained Solar Tincture,  
Sulphur Natum rubrum /

/ what does the obtained spark of  $\Delta$ , produced by an  
Electrical Stroke or Contact, by the Steel and Flint,  
require for its infinite multiplication, but Vital  $\Delta$   
i.e. Oxygen and Adustible Matter, i.e. fuel?

/ this is the Stone in its first Youth! /

I am the Solar Carbuncle / Thurnium, Sp. rubra —  
indeterminata, giving Light in darkness, when  
highly subtilised by 6 or 7 multiplications by Oxygen /  
the most glorious Clarified  $\Delta$ .

/ i.e. a  $\Delta$   $\frac{1}{2}$ , i.e. corporified, Soluble, Sulphureous,  
Mercurial, Saline  $\Delta$  /

/ multipliable like the Elementary  $\Delta$ , above mentioned /

wherby Thou canst transmute &

/ AB. first degrading the Universal Red  $\Delta$  of Nature,  
unto Specificated metallic Nature, again choosing  
for this purpose the Worm of the perfect Seed, i.e.  
fine  $\odot$  of 24 Carat, in due proportion, and its Solu-  
bility is lost, but its fusibility in the  $\Delta$ , greatly  
increased. /



Figure 6. here called  
Figura Secunda.

This figure represents Sol and Luna, influencing the World. In the middle above is ♀; under the Sun is ♂ and ♀, under the Moon is ♀ and ♂.

Within the Globe-glass lays the Old Man in deep putrefaction, whilst the Two Doves of Diana have departed from him; and on the dead Carcase is seated a Black Crow.

Under the Globe is  $\Delta$  and  $\Delta$ . / the 2 Doves are  
♀ vita and ♂ O<sub>2</sub>, oxygen /

## / My Explication /

/ This Figure represents the putrefaction of the Matter, the Old Man, the dead Carcase is Sol in Rebis.

The 2 Birds are the Mar. ♂ and ♀ Vita.

Sol and Luna above all denote Rebis.

♀ in the middle is the Secret  $\Delta$  and Azoth.

♂-♀ is  $\text{M}\ddot{\text{O}}$ , ♀<sup>2</sup> and ♂<sup>2</sup> is ♂<sup>1</sup> and  $\text{M}$ .

Fire and air below denote the Secret  $\Delta$  and external Heat.

/ The Old Man of Sendivogius is  $\text{M}\ddot{\text{O}}$ , who having swallowed  $\odot$ , becomes Rebis. / and lies here on the bottom of the Glass in deep putrefaction. /

The Operation of the philosophical  
Mystery.

I am the Old Man, I am Weak and infirm, and am called the Dragon; <sup>I am</sup> inclosed in a Cave, that I may be redeemed by the Royal Diadem, and enrich my family;

/ This is spoken by  $\odot$  in Rebis, or by the  $\text{M}$  having swallowed up the  $\odot$  in Rebis. /

I am



I am at first a fugitive servant / 1088 / but after a while  
we shall possess the Treasures of the King / in Rebus /

a fiery sword / the secrets / affects me with great Torments,  
Death consumes my flesh and breaks my bones, during  
the time of 6 Weeks, God grant I may be able to con-  
quer my Enemies.

My Soul and my Spirit / the 2 Divis, & vita & H. O. man /  
have left me, and I am become a raw person.

I am compared to a black Crow, but this is the Reward  
of Malice, that I lay in ashes and Earth, but God  
grant that out of three may be made One.

out of 3 principles, one Sp., White and Red /  
O my Soul and Spirit do not abandon me for  
ever, that I may see the Light once more! and  
that out of my ashes that Hero of peace may be  
born, whom the whole World admires.

Sp. or rather C.

In my Body are to be found  $\Delta$ ,  $\gamma$  &  $\theta$ , but these 3  
must be rightly sublimed, distilled / i.e. circulated /  
separated / not by hands, but by nature / putrefied,  
Coagulated, fixed, boiled and washed, that the  
dirt and filth may be cleaned away.

by Nature alone, see Pontanus /

Figure 7. here called  
Figura tertia

This figure represents the resuscitated Old man,  
in the Character of a King, holding the Sun in  
the right hand, and the Moon in the left.  
he stands on Hermes Tree, which bears two

Flowers



22/ Two Flowers, a Red flower under the Sun, and a White Flower under the Moon.

/: The White and Red Sp.:/

/: The Sun and Moon he holds in his hands is the Ferment for the Red and white.:/

but  
That the Colours may be produced and that the Red Hero may appear, (who is that powerful Son, who has not his Equal in the whole world,) endowed with the powers and Efficacy of Sol and Luna, and is a Conqueror of all, and called the Red Gold, (the knowledge whereof Thou wilt obtain with much labour.) he must be purged by the  $\Delta$  7 Times; I say, that Thou mayst hereafter exalt him above the Vulgar (who envies his honour and glory), attend to what follows:

Figure 8. here called  
Figura quarta

represents Sol and Luna above, and under them 10 armed men killing Their King, one is armed with a bludgeon, pounding him into paps, the others with Sticks or ~~Shallabands~~ halberts; and the poor King lays prostrate on the ground.

/: My Explication:/:

/: The 10 armed men are 10 Eagles or Virgins. It is probable that this Master has nearly followed Senior who used 9 Eagles, whilst our author there used 10, and then it stands thus:

@ 1 p. Luna 3 p. and Eagles, Virgins or armed men 10 parts, and Sol would be the  $\frac{1}{14}$  part of the whole



∴ The author says: ∴

10 men prostrating our Hero to the ground, and deprive him of his Life.

∴ 10 parts of Scud<sup>Δ</sup> overcome 1 p. of  $\odot$ , and kill and putrify it. ∴ see vade meum msc.

which shameful murder nevertheless  $\&$  the King forgives them, because, when afterwards he comes to Life again, he cannot die any more but lives for ever.

∴ in the Red regenerated Sulphur Natura: ∴

by this Death of the King  $\odot$  the greater part of the men ∴ of unfixed Metals ∴ will revive or enjoy a new and better Life, especially such as partake of his Substance.

∴ i.e. especially those Metals which have most  $\&$ , such as  $\&$ ,  $\&$ ,  $\&$  and D are easily transmuted into  $\odot$ , by the resuscitated King, i.e. Red Elixir  $\&$  and  $\&$  containing less  $\&$ , altho equally capable of being exalted, wh is done with more waste and less profit.

Nevertheless the City, where the King was killed, ∴ the King in Rebus ∴ is closely besieged, so that none of the Murderers can possibly escape.

∴ the Vapours or Azoth, produced by the Eagles must not escape out of the glass.

that these men may be brought to justice and may suffer death, and must all soon perish.

∴ general putrefaction and death of the 3 principal, i.e. Rebus and the Eagles ∴ but



but the Sun and Moon /: Rebis /: became darkened,  
 /: Blackkniss commenced: /: and the Shepherd died,  
 but could not be separated nor Divided, as he is  
 of the same nature of the first & /: Qial, as the M is:  
 /: this I have experienced with a loss of 3 peany Wgt:  
 of my O, which marked off with our Moon: /:

but the <sup>En: Secret Δ:</sup> Enemies of the King perished and died with  
 him, because they will partake with him of his  
 future glory and honours;

/: when soldered to the Sun and Moon, says Bloomfield  
 and the Enchantment is done; /:

/: i. e. the Q of the Secret Δ is revided and putrefied  
 with O and M, and finally fixed with them: /:

and by a particular grace of God, the Rainbow ap-  
 pears,

/: after Blackkniss, all the Colours of the Rainbow  
 appear in the Glass: /:

which the King favours, and then we may begin  
 to sing his praise and Fame!

/: Blackkniss once got over, the beautiful Colours must  
 soon terminate in Sp alba: /:

Figure 9. here called  
Figura Quinta

~~monstrum~~ This figure represents complete  
 putrefaction by a monstrous quantity of human skulls  
 and bones lying on the ground, with serpents between  
 them and a great many Crows or Ravens feeding  
 on the Carcasses, with a number more flying and  
 coming



coming down.

/: My Explication: /

Wgt: The whole denotes complete putrefaction of the 10 men, that murdered the King in Rebis, now all united in Blackness, among the bones of the dead, as Plamel says p. 536, which allegorical Expression causes the late Dr. Rattlaw to travel to Rome, to collect human ashes out of the ancient Tombs near that City, of which ashes he brought about 20 pounds weight with him to London, imagining them to be the prima Materia of the L. P., he distilled them p. 2 and obtained some Volatile alkali for his pains. /

The author continues

/: the Eagles: /

now lastly the Enemies of the King are tormented, and as a reward for their Malice they all perish and die, whilst the City <sup>/: the glass: /</sup> is besieged by the Enemy <sup>/: the Christ: /</sup> and by fire. first only spiritually <sup>/: secret: /</sup>, but now corporally, and all that is within must perish.

yet Their Hero and good King does still help and protect them, being now all united in Death <sup>/: in Blackness</sup> perfect union takes place, but perfect Fixation only in the perfect white, and reduced almost to dust, on account of that Eclipse of Sol and Luna, which had happened, and had generated the blackest Ravens flying about, <sup>/: putrefaction: /</sup> they devoured the flesh from their bones, but could not hurt the Soul and the Spirit <sup>/: the soul: /</sup> <sup>/: oxygen: /</sup>  $\Delta$  Life, Oxygen, which hovered over their putrid Carcasses.

/: See fig: 6. Figura Secunda: /

But the King having been cleansed and washed of his putridness, the Soul and Spirit <sup>/: the soul: /</sup> <sup>/: oxygen: /</sup> were reunited

to



to the King's body / in the black shiny dust or  $\nabla$  / that  
the King's Laton might be in Them, and They in the  
King and might dwell in him.

The sixth principle / in Laton / now ~~refixes~~ the Volatile, by  
an innate power, that from him / O / a new progeny may  
be born. / Sp. alba /

be born! / Ex. alba /  
but take notice: The Colours of the Rainbow / which  
must appear after perfect Blackness, when the black Dusty  
relents again, as Philalotta observes in Repl: revised /  
indicate, that the new Offspring is worthy to be clothed  
in a Snow-White nuptial Garment! / Exuberate, Poalbe,  
and if you use him in a friendly manner, He best

and if you use him in a friendly manner,  
 i. e. if you continue the Decoction, increasing the heat  
 reasonably, <sup>he</sup> will be clothed in a purple and  
<sup>1. Exquir.</sup> golden garment; and a 1. d. it. Be rubea,

golden garment;  
i.e. *Sp. alba* will be matured into *Sp. rubra*,  
which when fermented with  $\odot$ , becomes Elixir  
and a Sabbath of Rest will follow, for the praise of God

Fig: 10.  
here called Figura 6<sup>to</sup>. Tintura alba.

1. This Figure represents a Queen with a Crown and Crescent on her head, holding a Crown in her Left hand; about her are 5 persons in a supplicating posture, which are ♂, ♀, ♀, 2 & 12. who all expect to be exalted into D. 1. + 7. 1. 1. 1. 1. which after

be exalted into D. /  
 / This then represents Tinctura alba, which after  
 Imbibition or Multiplication with Secret  $\Delta$ , and fer-  
 mentation or Cibation / Cibus, meat. / with fine D,  
 exalts those 5 Supplicants to the Lunar Regal Dignity

The



The author says here:

the condescending Luna has made her appearance,  
shining with the brightness of the Sun, and when  
united with her beloved Friend / fine D. / She does put on  
a snow-white garment / becomes the White Elixir /  
now rejoice! and mind what follows:

/ Sp. alba /

at last I have risen out of my grave, and I appear now  
to my brethren / the metals,  $\frac{1}{2}$ ,  $\frac{1}{4}$ ,  $\frac{1}{8}$ ,  $\frac{1}{16}$ ,  $\frac{1}{32}$  / after my spouse  
/ D. / has embraced me / in the C. / by which means I  
can also tinge my weak and silly brother  $\frac{1}{2}$  and will  
make him spiritual and snow-white,

/ alludes to the projection of the White Elixir on running  
 $\frac{1}{2}$ , which thereby becomes a fixt, tinged, snow-white  
te /

and that I may also reveal the power of the King,  
who conquers me, and will follow me by succession,  
He will exalt us all like himself,

/ Sp. Rubra converted into Elixir rubrum will exalt  
 $\frac{1}{2}$ ,  $\frac{1}{4}$ ,  $\frac{1}{8}$ ,  $\frac{1}{16}$ ,  $\frac{1}{32}$  and I into C. /

as out of me He will arise.

/ out of the full Moon / Sp. alba / arises Sol resplen-  
Dens, Sp. rubra /

I / Sp. alba / am compared to a fixt crystalline sea,  
and I deplore the malice and Imperfection of my  
brethren, whereby they recede from me, and are  
conjoined with stones and earthly powders, they lose  
all their power; they look at earthly things and  
neglect the heavenly.

/ the unfixt unclean metals are not the subject  
of the L. P., see vade meum /



without ceasing I shed Tears,  $\therefore$  Circulation of Arzoth:  $\therefore$   
from which Tears a Blessing proceeds; I am not addic-  
to Vanity or Impudence, like my Sister Venus, who was  
always inclined to Debauchery.

$\therefore$  The  $\text{Mars}$  in account of her amours with Mars, has been  
called Venus, see *Vade mecum Mex:*

$\therefore$  Copper is not meant here, which is a Male as well  
as  $\text{S}$ , but the  $\text{S}$  of  $\text{S}$  is feminine:

Yet it is true, that she may also obtain my Sarmant,  
which I was obliged to give to the five,  $\therefore$  1/2, 2, 3,  
 $\text{S}$ ,  $\text{S}$ : if they will but wait and live with me.

$\therefore$  The meaning of this seems to be dark, but as the  $\text{M}$  is  
a  $\text{S}$  of  $\text{S}$ , it can be fixt into  $\text{D}$ , as easily as vulgar  
 $\text{S}$ , and probably sooner, being already coagulated and  
more fixt than vulgar  $\text{S}$ :

But my Brother Mars, who is Wicked and deceitful,  
and after my Tears and Lamentations, knocks many  
people down, and kills the innocent, and inflamed  
with fiery passion, he despises Wisdom, modesty and  
peace.

$\therefore$  whether this hints at the making of our Moon, or at  
the Regimen of Mars in secrets revealed, I cannot tell.

My Brother Saturnus  $\therefore$   $\text{S}$ : is of the same mind,  
who is overwhelmed with Melancholy and avarice,  
and overturns the happiness of many, for which  
reason his face is always sad.

$\therefore$  This is a hint at the Veracity of  $\text{S}$  in destroying  
all the unfixt Metals in the  $\text{S}$ , for which reason  
Basilius has called it a Wolf, and Ovid a devourer  
of his own Children; it may also be a hint at

The



the Regimen of  $\gamma$ , i.e. putrefaction :

But kind Jupiter approaches the Regal Crown; he is severe and yet timid, and frequently subject to inconstancy as the greatest part of mankind is, altho' they may at last be collected and united.

∴ this certainly alludes to the Regimen of Jupiter :

My youngest Brother Mercury, altho' old enough, likewise tears the bands of Concord and friendship asunder,

∴ this is a clear hint at the first Regimen of  $\xi$ , Secret revealed, when the Secret  $\Delta$  forms argoth, and dissolves the principles by first laying hold of the  $\xi$  Vita ∴ one of the Doves ∴ and next of the atoms of  $\odot$  in the  $\alpha\alpha\alpha$  :

he cries or sheds tears ∴ argoth ∴ and laughs, especially when he sees himself similar to the Salamander ∴ when he is fixed or soldered to Sun and Moon, as Bloomfield says ∴

he is mercenary and a Beginner of Wonderful works.

∴ the Secrets  $\Delta$  also first in the Wonderful work ∴ Vade mecum ∴

resembling himself he runs all over the World, and participates of good or bad Company.

But if he would imitate my Constancy, our heavenly King ∴ Sp. rubea ∴ would grant us the highest Blessings.

Sol delights in Rain, and after the Showers,

∴ after the Circulation of argoth has ceased, and after complete putrefaction has passed, when the White Sp is become Red ∴

he grants great Riches, as a father of a Family rewards his spouse with sincere friendship, which puts an End to former Contentions between Them.

and thus shall I likewise tinge  $\odot$  into  $\odot$ , by the fixing power of my King.

∴ Sp. alba says thus of her King, Sp. rubea ∴

Figure



here called Figura Septima :/

Tinctura Rubea.

/: This figure represents the King sitting on his Throne, he has a Crown on his head, surrounded with the Sun. in the right hand he holds this Character:  $\oplus$ , which describes the principles of the Work.

In the left hand he holds a Crown, to be given to  $\text{D}$ ,  $\text{♀}$ ,  $\text{♂}$ ,  $\text{4}$ ,  $\text{5}$  and  $\text{6}$ , which 6 metals may now be exalted to the Regal Dignity.

In the Character lies concealed

1<sup>o</sup>.  $\text{O}$ , 2<sup>o</sup>.  $\text{♂}$ , 3<sup>o</sup>.  $\text{O}$ , 4<sup>o</sup>.  $\text{+}$ , 5<sup>o</sup>.  $\text{O}$  i.e. Vitriol i.e.  $\text{♀}$  oxydized, or filled with oxygen, contained in the  $\text{+}$  of  $\text{O}$ .

The 6 are in a supplicating attitude, as they were in the figure of Tinctura alba. :/

/: The author says :/

I have conquered all my Enemies and I shine now with glorious splendor. :/ in Tp. rubea :/

from one proceed many, and from many proceed one, I descent from a celebrated Family, and I rise from the lowest to the highest Dignity. :/ Tp. :/

The meanest power on Earth  $\text{♀}$  -  $\text{♂}$  :/ is united with the highest :/ Vital principle, Light, Oxygen :/

/: The Mercuries of  $\text{♂}$  &  $\text{♀}$  coagulated, are united with Oxygen contained in the Secret  $\Delta$  :/

I am but one :/ Genus :/ but many are in me, and when I am multiplied by Ten :/ Eagles, Virgins, Enne- mies, Dragons :/ I exalt as many times my friends, :/  $\text{D}$ ,  $\text{♀}$ ,  $\text{♂}$ ,  $\text{4}$ ,  $\text{5}$  and  $\text{6}$  :/

if



31

If they will but be fused with me, after the  
Example of my female Friend Luna  $\therefore$  Sp. alba  $\therefore$

I possess 6 nuptial Sarcophagi, and 6 Crowns of Gold,  
one of them will be given to each of my friends,  
that they may reign with me like Kings;  
 $\therefore$  i. e. 6 Metals are transmutable into 6 viz.  $\nabla$ ,  $\frac{1}{2}$ ,  $\frac{1}{4}$ ,  
 $\frac{1}{8}$ ,  $\frac{1}{16}$ , to which may be added Regulus, in the Character  
and Nature of  $\frac{1}{4}$   $\therefore$

ruling over those, who despised me and my friendship.  
By the Fire they will be revealed, when they ascend from  
the  $\nabla$  joyfully, and are become White, Red and purple,  
bestowing great Riches, as all Things, the highest and  
the lowest, the beginning and the End proceed from God.

He is the A and O, and every where present.  
The Philosophers have given me the Name of Aroth,  
 $\therefore$  the unctuous Sophie  $\frac{1}{4}$   $\therefore$  the Latins A and L.  
The Greeks  $\alpha$  and  $\omega$  the Hebrews  $\aleph$  and  
 $\beth$  Thau, which indicate my name.  $\therefore$  aroth  $\therefore$

prepared in the fire, as if it were in anger, I suppose  
the Water;  $\therefore$  this seems to mean the Sublimation of the  $\nabla$   
the  $\frac{1}{4}$  into Secret  $\Delta$   $\therefore$

The other six Metals celebrate my name with great  
praise; because I  $\frac{1}{4}$  <sup>Exuberate</sup> Secret  $\Delta$   $\therefore$  introduce them into  
the Kingdom of Sol; therefore they call me universal,  
as I transmute them into the purest  $\odot$ , which  $\odot$   
will never be damaged neither by  $\nabla$ ,  $\Delta$ ,  $\triangle$  nor  $\nabla$  nor  
by any poison.

and as I likewise procure a Remedy for the  
Diseases of Mankind, I am therefore a Royal Treasure,  
which is only given to good men.

When








20 33

The Star has 7 Radii, as it generally appears on a very pure  
M, I have always seen it with 7 or 5 Radii, but mostly 7.  
Each Radius is a metal. The lowest one is black, marked  
□ 7 N<sup>o</sup> 1. The Cube is 8, 7 is 6 and putrefaction, N<sup>o</sup> 1.  
means the first Regimen, but in Reality the Regimen of 7  
is the second.

according to Philal. secrets revealed the Regimina follow  
thus: ♀, 7, 4, 1, ♀, 3, 0. which in the figure are all  
placed wrong. 1. the unicorn is Sp. alba, the 2 birds holding a Crown  
the 7 small Circles denote the phenomena in the Work,  
which in the figure are all misplaced.

In the large Triangle  beyond the Circle are placed  
Sol, Luna and a Cube with 5 Stars.

They signify ♀, ♀ and 8. but in the figure are wrongly  
named according to the principles, and ought to be  
called thus: Sol, Corpus. Luna, Anima.

The Cube of 8 is Spiritus. 1. Secret 1.

yet in a philosophical sense, the author is not wrong,  
as the body, Sol, by putrefaction and Regeneration is con-  
verted into Anima or esalted Spiritual 0.

Luna is a spirit when compared to the body: 0:1 as 0  
is totally volatile, whilst 0 is perfectly fixt in its own  
nature; see Vide Mecum Misc.

and the Cube of 8, which gives us the Oxygen, the Spirit  
of Life, becomes a Body in Blackness, and a fixt Body  
in Tinctura alba, when soldered to the Sun and Moon,  
as Bloomfield has pointed out.

Therefore both Explications are just, mine according  
to the principles, the author's according to the union  
Regeneration and fixation of those principles.

The 5 small stars round the Cube of 8, may signify  
Oxygen, 8, 3, 4, 0.

Under the Right hand with the flambeau is the King



sitting on the back of the green Lion: This is Rebis:  
under him in a Cave is a Winged Dragon spitting  
~~fiery~~ fire flames; This does here allude to the fulmen  
of  $\odot$ , absolutely required in the purification of the Green  
Lion, our moon, Diana, Beja, the Queen.

Opposite, under the fish-Bladder, We see Diana, sitting  
on the Back of a Whale-Fish, swimming on the  
Ocean.

Diana, Luna, Beja is the Green Lion, and as the  
King sits on the Lion's back, we must suppose  
that the first Matrimony in Rebis is here already  
accomplished; therefore the Whale is here, what the  
King is on the opposite side, i.e.  $\odot$ .  
The Ocean and its Waves denotes the boiling and  
bubbling Azoth; wherein Rebis must be dissolved,  
putrified and regenerated.

The Large Triangle  $\nabla$  and the lesser one over the face  
of the Old Man, Senex, Saturnus, is Water, finely  
indicating that the principles must be dissolved  
by and into  $\nabla$ , i.e. Azoth, i.e. unctuous Sophic Solat,  
Lunar and Mercurial Humidity, which must be re-  
coagulated and put together.

I do not think a better Explanation of the figure  
can possibly be given.

Now the author continues:

Opus universum philosophorum.

Repetition of the Work.

The Old Man: Senex, Saturnus: is the beginning  
revealed by the Hermetic art; It is  $\frac{\Delta}{\Gamma}$ ,  $\frac{\gamma}{\Gamma}$  &  $\odot$ ,  
the



the Inferior is like the Superior, it is the Astrum of  $\odot$ ,  
abounding in Colours, it is  $\Delta\Delta\nabla\nabla$ .

He was born of the family of Diana  $\therefore$  Wt. and Apollo  $\therefore$   $\odot$   $\therefore$   
 $\therefore$  i.e. Rebis, our Hermaphrodite.

The male principle contains  $\Delta$  and  $\Delta$  the feminine principle  
 $\nabla$  and  $\nabla$ . It is ponderous and light, fixt and constant  
and yet fugitive; this is our Old Man  $\therefore$  Wt. &  $\odot$  in Rebis.  
Strip him of his earthly garment, and prepare him  
naked, inclose him in a hot Bath  $\therefore$  in Azoth.  
boil him day and night in the heat of Vapours, in  
Azoth until the Star with 7 points appears, let  
it go round by Circular motion.

He means it must circulate continually and pass  
through the 7 points or 7 Regimina, and is afterwards  
multipliable 7 times before and after fermentation; 7  
being the Secret Sabbathical Number of Rest.  
and he will be suffocated in the  $\nabla$ .

- $\therefore$  Rebis in Azoth must be Drowned in Noah's flood.
- $\therefore$  This happens <sup>in humido</sup> before perfect Blackness in Sicc.
- $\therefore$  This is the Wet and the dry Way in one Way.
- $\therefore$  Conception is made in humido, the  $\odot$  is generated  
in Sicc.

The black Raven or Crow is the first Bird, which  
flies about the dead Carcasse, until the White Dove  
 $\therefore$  Sp. alba appears, and then follows the Red Bird.  
 $\therefore$  Sp. rubra.

Extinguish the first black Raven in a spiritual manner,  
 $\therefore$  not by manual operation nor by increase of heat.  
that all the Colours may rise out of it, and the Unicorn  
 $\therefore$  Sp. alba repotes, whilst the Corporal Luna does exist,  
preparing the Way for the King  $\therefore$  for Sp. rubra and  
emerges Silver White  $\therefore$  Sp. alba.  
Then



36/ Then follow the King, dressed in a Red garment, as you alone without attendance, nevertheless extremely pure. /: not yet fermented, as it is now Sulphur Naturee rubrum indeterminatum; the Thumium proceeding from the Urin, as Luna & alba, and Sol & rubra, are here centrally united and regenerated.

This is the Glorious most universal Aurum potabile of the ancient Philosophers /: per S. V. &, wherein it is radically Soluble /: and can be Multiplied, i. e. exalted 7 times, before and again after its Determination with its own & /: O. /: /

### Multiplication

/: this clears up a point, as you will see. /

If you conduct this King /: & rubra /: with his Mother, /: Mother, sister and wife, i. e. Beja /: through all his Dominions /: through the former 7 Regimina /: his power and Value will be multiplied 10 fold, and he will /: after fermentation with O. /: give infinite Riches and profit to his Brethren /: the base metals. /

/: i. e. Take & rubra 1. /: our Moon 2 or 3 /: make Rebis thereof, by gentle fusion. add the Secret in debita proportion, and let it pass through Blackness, White and Red, and after determination, 1 /: will conquer and exalt a 100 parts. /

/: This can be repeated 6 times more /: the next time on a 100

Happy and more than happy is the Man, who has obtained a plain Knowledge of this art! /: Senior uses

1, 3 and 9. /:  
Count B: 1, 2 - 7. /:  
/: one 1, 2, 4. /:

Finis —

S. D.

/: it appears to me, that he has used

1. of O.  
3 - O  
10 - Eagles.

/: see vatic Museum Mss.



p. 57. Dry  $\nabla$  from the philosophers Clouds. look for it, and be sure to have it, for it is the key to inaccessible Things, and opens those Locks, which otherwise would keep Thee out.

It is a Natura media / Mt8 / between fixt and not fixt, and and partakes of a  $\Delta$ ; it is a raw / crude / cooling feminine  $\Delta$  / Mt8 / and expects it Impregnation from a masculine Solar  $\Delta$  / from C.

p. 58. The true matter and Subject of this Stone, has C and D in potentia, and arg<sup>t</sup>. Vire naturally or actually; which C and D is better than common C and D because these / in Mt8 / are living and can increase; if this could not be effected, the Matter would never be brought to perfection, as this art does promise.

This same invisible C or D, which by this magistry is exalted to so sublime a degree, cannot communicate its perfection to imperfect metals, without the help of Vulgar C and D.

Sun and Moon must be in Conjunction / in Rebis / that They may absolute perfect generation, Arnoldus Villanov: in flos florum. No alteration from one into another, from one Form to another, can take place without putrefaction, which is the only way to Generation; nor any putrefaction can be obtained without  $\nabla$  or arg<sup>t</sup>. Vire, which is the special Dilator or Conductor of the Vegetating Faculty, called by the philosophers Viriditas Nature / the green Lion Mt8 /

p. 59. Our Stone is the Conjunction of Sol and Luna / Rebis / until the C has drawn the Essence of Luna / Mt8 / and converted it into his own nature and Color Lulli Codicillum. and this is done by the inward  $\Delta$  or  $\Delta$  of the Stone / by  $\nabla$  and C / Those that know the  $\nabla$  and  $\Delta$  of the philosophers, know that They are made of pure C or of fine D and arg<sup>t</sup>. Vire / Mt8 / which are daily seen and looked at, from which our arg<sup>t</sup>. Vire / Gr / is extracted.

p. 61. Arg<sup>t</sup>. Vire in its first Root, is composed of White  $\nabla$  / J. Scat /



338 / Sea & / subtil and Sulphureous, mixed with a bright and clear  $\nabla$ ,  
united so strongly per minima, until the moist be tempered  
with the dry, and the dry with the moist equally, into  
one substance, and is so homogeneous in its nature, that  
it either remains altogether in the  $\Delta$ , when fixt, or it  
flies all away in a fume; because it is incombustible,  
and aerial, and this is a sign of its perfection. / Secret  $\Delta$  /  
by a Lucid Key / En / he opened secret places, other wise  
inaccessible, and within was great store of D and C.

/ this Expression is found in the Arabian Nights /  
p. 61. it is apparent, what the arg. Vire is, which Geber  
points at in his Summa, to be rather, namely, the clean  
substance of fixt  $\xi$ , concealed in C and D, / in C or D /  
p. 61. the  $\xi$  of the philosophers is composed of Crude  $\xi$   
/ of  $\delta$  / and the  $\xi$  of bodies / of  $\delta$  / by an intimate and in-  
separable union / in the  $\Delta$  / as there is in Simple  $\nabla$   
mixed with  $\nabla$ .

p. 64. arg. Vire / En / is called Wind, aerial  $\xi$ , / i.e. Sublimed  $\xi$  /  
strongest Vinegar, tinged Venom, Lac Virginis, burning  
burning Worse than common  $\Delta$  / on acc. of its Oxygen-  
contained in the highly concentrated  $\xi$  of Sea & /

p. 64. When our  $\xi$  limosa / En / is whitened, we call  
it Azarit, i.e. D; when it is made Red, it is called  
Tebneinchum, i.e. C.

p. 67. of C and D / C  $\Delta$  i.e. Rebis / Then mayst make  
the perfect medicine, without separating the Elements,  
without Labour, without fear, and without danger.  
/ the true Work /

They need a long time, but They are safe, says Isaacus  
Hollandus Lib. 2. de opere minerali.

Hollandus says: the ancients laboured in the operation  
of C and D / Rebis is meant / which is indeed the  
most



most perfect Work, and the Case is but small.

☿ alone perfects the Work /: Rebus & Secret Δ / in ☿ we find all that we need, to which we add nothing foreign; ☽ or ♀ are not foreign to the Subject /: ♀ nor ☽ the other; because in the beginning of the Work they are reduced into their first matter, that is ☿, therefore from ☿ they took their beginning.

Lullius says in Codocillo "therefore I counsel you my friends that you work not in any thing else, but in ☽ and ♀, reducing them into their first matter, that is into our ☿ and ☿." /: Sol and Luna is ☽ and ♀.

☿ ☽ vulgar or vulgar ♀, dissolved, proceeds a preparation of vulgar ☿. Of those 3, without any other species, the physical Stone is generated, and of no other can it be made by natural art /: of 3, i.e. Rebus and Secret Δ / the difference between the Solar and the Lunar is this: the Solar ☽ contains Solar ☿, the Lunar contains Lunar ☿, says Albertus magnus.

The Stone is One /: Genus /: yet this One is not One in number, but One in kind. /: i.e. ☿ial.

p. 69. Azoth is that which is extracted by our ☿ /: ☿r. /: from the Bodies dissolved. /: ☽ or ♀ dissolved in Rebus.

/: Rebus dissolved by Secret Δ, forms Azoth. /: Elixir is nothing else but the Body /: ☽ the perfect metal /: resolved into a ☿ial ☿, after which Resolution Azoth is extracted out of it, i.e. a spiritual animated Essence.

In One Thing, as to Genus, but in 2 individual Things it consists and is perfected. /: ☽ ♀ /: first the White and then the Red; the last by increasing the Δ.

/: the author speaks here of 2 individual Things /: Rebus & ☿r. /: but in other places of Forcasters Cave, 3 Things are strongly pointed at, i.e. ☿, ♀ and ☽, i.e. ☿r ♀ & ☽.

### Regimen

p. 69. In the first Regimen, place the Crude and pure Elements



Elements / Rebis & Scuel  $\Delta$  / upon an easy  $\Delta$ , that they may be mixed and united; govern them so, that they may be dried and become black, from which Blackness a hidden Whiteness is drawn, and afterwards a Redness, by bare Decoction.

When it is become the perfect White, it is in an impalpable dust / See Ripley and Vade Mecum /

The Generation of Metals and the Stone of Philosophers is to join the true principles; the Man and the Woman /  $\odot$  and  $\text{M}\ddot{\text{S}}\text{S}$  / active with passive,  $\Delta^{\circ}$  with  $\text{♀}$ , that Generation may proceed from Corruption.

$\text{♀}$  Vive /  $\text{M}\ddot{\text{S}}\text{S}$  &  $\text{a}\ddot{\text{a}}\text{a}$  / is the Recipient of the Form, and Gold is the Lapis Philosophorum. / Iren: Phil. Secrets revealed p. 1. 2. /

p. 70. the Whole Work consists in Sol, Luna &  $\text{♀}$   $\text{M}$   $\text{♀}$ .

Richardus anglus says " it is necessary, that the Stone /  $\text{R}\ddot{\text{P}}$  / before it be made Elixir, be extracted from the Nature of 2 bodies, Sol and Luna. /  $\odot$   $\text{M}$  /

The  $\Delta$  ought to be very soft, until the spirit is separated from the body / from Rebis / ascending in black Clouds above the body; by a crude spirit / by  $\text{♀}$  / a digested spirit / azoth / is extracted from the dissolved body / from Rebis / the digested spirit is azoth /

Our  $\text{♀}$  is extracted from the calcined / dissolved / metals, by putrefaction, until the Composition puts off one nature and puts on another; and by such operations is made the  $\text{♀}$  of the philosophers  $\text{♀}$   $\text{♀}$  animatus or duplicatus / the  $\text{♀}$  of  $\odot$  /

p. 71. Nature begins all her operations from Separation; Mortification is the first Step to Separation, and the only way to that End.

as long as Bodies remain in their old State, Separation



separation without putrefaction or mortification cannot reach them. 24 41.

### Amalgamation

Amalgamation  $\text{f}$ : made by Nature, which is the first work, is made with 1 part of  $\text{C}$  and 4 p: of  $\text{Zr}$   $\text{f}$ :  $\text{Zr}$   $\text{f}$ : and this beginning of the Work the philosophers have called by many names, our Venus, our  $\text{C}$ , &  $\text{f}$ : he means here the making of Rebis  $\text{f}$ :

In the first Decoction, when you are blacking, there will rise from the  $\text{f}$  a certain Real Humidity, like a Cloud, and will stick to the upper part and sides of the empty part of the glass, which you must let alone untouched,  $\text{f}$ : this descends and waters the  $\text{f}$  below  $\text{f}$ :

$\text{f}$ : this agrees with Count Bernhard trevisan.

Raymundus says in his Clavicula says, Blackness like the blackest Coal is the secret of true Dissolution  $\text{f}$ : p: 72. turn the black Cloud into rain, to water the  $\text{f}$  below; in order to make it fruitful.

This Reduction of Clouds into rain is called Rebis  $\text{f}$ : by some the Dragon's Tail  $\text{f}$ :  $\text{Zr}$   $\text{f}$ : When the perfect white is obtained Incubation must take place with  $\text{Zr}$   $\text{f}$ : p: 72. the bodies  $\text{f}$ : Rebis  $\text{f}$ : are first to be subtilised by radical Dissolution, which is the first Degree of the Work.

This Dissolution is nothing else, but that Bodies may be reduced into  $\text{Z}$  and  $\text{A}$ , from whence they took their Origin. No other body can be resolved into  $\text{Z}$

but a metallic body, consisting of  $\text{Z}$  and  $\text{A}$ .

p: 72. the spirit, or  $\text{Z}$  of Metals is part of our Stone;

that spirit we must extract from the 2 perfect metallic Bodies  $\text{f}$ : from  $\text{C}$  or from  $\text{D}$   $\text{f}$ : by putrefaction,

Division of the Elements, and their fixation,  $\text{f}$ : says

Pontanus and Count Bernhardus  $\text{f}$ : p: 72.



p: 72. when the matter / the 3 principles / ascends in a fume / a black Cloud which turns into rain / the philosophers call it Sublimation; when it descends to the bottom of the glass, and is converted into  $\nabla$ , they call it Solution or Distillation; when the  $\nabla$  becomes thick, they call it Corruption, and when it begins to change from blackness, they call it ablution of Laton, Extraction of  $\nabla$  from the  $\nabla$  / from Rebis; and returning it to the  $\nabla$  again / not by manual but by natural operations / until the  $\nabla$  purifies and turns black, and becomes clear again in a 150 d<sup>r</sup>, is the sum of our magistry.

and when the philosophers saw their  $\nabla$  diminished and their  $\nabla$  increased, they called it Creation, and when all became  $\nabla$ , they called their work Congelation, and when White, they called it Calcination, p: 73

/ Vinctura alba /  
Dissolution causes Blackness, Reduction Whiteness,  
Fixation causes Yellow and Redness.

Blackness is the  $\nabla$ , Whiteness  $\nabla$  and  $\Delta$ , Yellowness and Redness is  $\Delta$ .

p: 73 Solution turns the Stone / Rebis / into its materia prima,  
 / a  $\nabla$  / al  $\alpha\alpha\alpha$  / into a  $\nabla$  / al black Cloud and  $\nabla$  /  
 that is into Water of  $\nabla$ .

ablution turns the Stone into  $\Delta$  Conjunction and fixation  
 into  $\Delta$  and  $\nabla$ , spiritual and tinging.

/  $\Delta$  and Light lingu and nothing else /

/  $\Delta$  must have a body to hold and fix it, and that is  $\nabla$  /

/  $\nabla$  Natura Rubrum /

$\nabla$  / Red /  $\nabla$  externally, /  $\nabla$  / but  $\Delta$  internally, what is this else



but  $\Delta$  internally, i.e. corporified  $\Delta$ ?  $\Delta$  and Light alone tinge,  
and nothing else which is to be noted, but Light and  $\Delta$   
must have a body to retain, corporify and fix it, and  
that body is  $\nabla$  in  $\Delta$  and  $\nabla$  it has no permanent stay;  
 $\Delta$  is Light, and Light is  $\Delta$ , but differently manifested  
 $\Delta$  is concentrated and agitated Light, i.e. Light manifested  
in  $\Delta$ , by the medium of  $\Delta$ ; which Light is only a first  
manifestation of the omnipresent invisible, universal  
Agent  $\Delta$ , electrically attracted by the Sun and Suns  
by motion, and manifested or repulsed into Solar  
Rays of Light.

in  $\Delta$  and  $\nabla$ ,  $\Delta$  can receive no permanent Fixation, which  
must be in the Element of Rest, i.e.  $\nabla$  and this  $\nabla$  must  
be a regenerated Solar  $\nabla$ .  
J. Bairston.

Putrefaction

p. 76.  
Putrefaction is made by a most gentle heat, hot and  
moist, and no other, so that nothing ascends; NB:  
this gentle heat is confirmed in Pandora, Flamel, Phi-  
ladelphia and many others; Philaletha in Ripley revived  
misleads us to a Strong heat, such a heat, says he,  
as to keep Lead molten; he says it must ascend and  
descend continually, but during putrefaction, i.e. the Regimen  
of  $\nabla$ , nothing must ascend says he; and again in his  
Verses, in the 6<sup>th</sup> Key, he speaks of the Still Voice, which  
unto Eliah came, and that his Work makes no toil of:  
Conception is made by putridness in the bottom of the glass;  
Aureolus says: labour not to make thy  $\nabla$  diaphanous,  
that is: into a Clear transparent  $\nabla$ . for by that way  
It is too highly inflamed and destroyed, and will never  
be fixed or congealed. when



44/ When we dissolve, we calcine, sublime, separate, and conjoin  
and between Solution and Composition of the body, / and  
and spirit / &c. / there intervenes no space of time.

### Imbibition, Inceration.

p. 74. With the  $\nabla$  of paradise /: Secret A: / beew the  $\nabla$ , now  
clarified; /: Ro. alba: / and your  $\nabla$  /: azoth: / will again  
ascend to heaven, and descend to the  $\nabla$  to fertilize it,  
and bring forth White, Citrine and Red, says Isacus  
Hollandus.

### Cibation

Cibation is the Nutrition of our dry matter with milk / &c.  
and meat / &c. / moderately given, until it be perfect  
Elixir, says Riplee.

Our great Work is to make the body /: Rebus / a  $\nabla$ ,  
and the spirit a Body. If the quantity of the Volatile  
exceeds and subdues the Wgt of the fixt /: Ro: / it  
will finally be converted into a spiritual Body,  
White and Red.

The  $\nabla$  does not germinate without frequent Ince-  
ration, nor does it receive Inceration without De-  
siccation.

p. 75. Every time after Exsiccation, pour our  $\nabla$  /: &c. /  
upon it moderately, neither too much nor too little.  
If too much, it will be a Sea of Conturbation; if too  
little, all is turned to a light Cinders /: see Thamel: /

our Divine  $\nabla$  /: Secret A: / the sperm of Luna /: & of the  $\nabla$  /: &c. /  
mixed with Margenta /: with  $\nabla$  in Rebus. /

takes away the dark shade of the body /: Rebus, O: /

The Dragon /: putrefied O: / born in darkness, must be  
fed with his own  $\nabla$  /: azoth: / be submerged in it,  
and so by little and little is dealbated by it. Rec



Keep a soft  $\Delta$ , until there be peace between  $\nabla$  and  $\Delta$ , <sup>45.</sup><sub>26</sub>  
and until the  $\nabla$  and the body  $\nabla$ : Rebas  $\nabla$  is become One  
mind that those  $\nabla$ 's be mixed temperately, for if the  $\nabla$   $\nabla$ :  $\nabla$   $\nabla$ :  
abounds it will be a sea, and if the  $\nabla$  is wanting, a  
Combustion will be made.

In the first Composition of this Work, nothing extraneous  
must enter, so neither can any thing multiply it, that  
is not of its first Composition.

Count Bernhard says: the Magnesia of the philosophers,  
 $\nabla$ :  $\nabla$   $\nabla$ :  $\nabla$  does not want a Commixture of any Thing  
extraneous.

$\nabla$ : no, the secret  $\Delta$  is not extraneous, Each principle is  $\nabla$ :

Out of the proper metallic Seed  $\nabla$ :  $\nabla$ : cast into prepared  
philosophical  $\nabla$ :  $\nabla$ : a Stone is produced infinitely  
multipliable, if it be nourished with its own men-  
struum  $\nabla$ :  $\nabla$ : or connatural humor  $\nabla$ :  $\nabla$ : arzoth  $\nabla$ : and  
be extracted by the heat of the philosophers  $\nabla$ :  $\nabla$ :  
 $\nabla$ : in the  $\nabla$ : from potentia in actum.

Calid says, take the  $\nabla$ : Rebas  $\nabla$  or  $\nabla$ :  
add to it as much of the humidity  $\nabla$ :  $\nabla$ : as it can  
drink, of which humidity  $\nabla$ :  $\nabla$ : we have no determinate  
Wgt.  $\nabla$ : See Placid and others  $\nabla$ :  
Clanger Buccina " The Time of Imbibition to Exsic-  
cation is 20 or 30  $\nabla$ :

p: 76 all along the  $\Delta$  must be gentle, until the  $\nabla$  is  
congealed; in Whiteness. if a Stronger heat is given  
your  $\nabla$ : Secret  $\Delta$  revived:  $\nabla$ : flies the  $\Delta$ , by reason of its  
own Coldness.

Therefore keep a soft  $\Delta$ , until you have a white  
Congelation,  $\nabla$ :  $\nabla$ : alba:  $\nabla$ : says Benedictus.



p. 76. Pontanus says: "our  $\Delta$  is mineral, equal, continual. /  
 Ripley says: "the  $\Delta$  against Nature /  $\ddot{\epsilon}$  must torment the  
 Bodies / Sol and Luna, i.e. Rebis / that  $\Delta$  is the Dragon /  $\ddot{\epsilon}$   
 burning Violently.

Benedictus says all along, "Your  $\Delta$  must be gentle,  
 until the  $\nabla$  / the  $\ddot{\epsilon}$  / be congealed into Whiteness;  
 a stronger heat given, the  $\ddot{\epsilon}$  flies from the  $\Delta$  / i.e.  $\ddot{\epsilon}$  / by  
 reason of its coldness; therefore keeps the  $\Delta$  soft, / and  
 remis, says Pontanus / until Thou hast accomplished a  
 White Congelation / this agrees perfectly with De la Brie /

p. 77. By a temperate  $\Delta$ , a small quantity of the Dry  
 exiccates a small quantity of the moist, and this is done  
 by little and little, and not suddenly, and the more  
 the Stone /  $\odot$  / receives ablation, the more intense the  
 White will be.

p. 77. The  $\Delta$  of the first Degree, that is of Solution and  
 putrefaction, ought to be so gentle, that nothing ascends,  
 of the nature of  $\ddot{\epsilon}$ ;

/ a black fume will probably ascend, but no  $\ddot{\epsilon}$  or  $\ddot{\epsilon}$  /  
 / no white  $\ddot{\epsilon}$  should ascend, the azoth or acid fumes  
 may probably, experience must teach us /

This gentle  $\Delta$  gives Ingress to the  $\ddot{\epsilon}$ , to enter the body  
 /  $\odot$  / centrally, when with a strong  $\Delta$  all is Destroyed  
 NB. NB.

The Heat that makes White, must not be too great,  
 else all is gone.

Arg<sup>t</sup> Vire is fiery, / the secret  $\Delta$  is fiery, otherwise  
 vulgar arg<sup>t</sup> Vire is cold / and burns the bodies more  
 than  $\Delta$ ; / on acc<sup>t</sup> of the Oxygen contained in the  $\ddot{\epsilon}$  of  $\odot$  in  $\ddot{\epsilon}$   
 whatever metal is joined with it /  $\ddot{\epsilon}$  / remains  
 with it, and precipitates it to dust. / i.e. the secret  $\Delta$   
 does that.



There are only 2 Fires mentioned by the philosophers,  
the One is dry, the Other is moist. / azoth. /  
the first is the Elementary  $\Delta$  or Heat; the moist  $\Delta$   
is the  $\frac{1}{2}$  of  $\frac{1}{2}$  / i.e. Azoth of  $\frac{1}{2}$  /  
/ the 2 fires here mentioned by Zoroaster's Cave,  
are Internal and external  $\Delta$ .

The Internal  $\Delta$  is 3 fold, viz:

1.  $\Delta$  of Nature is omnipresent and is in  $\odot$ .
  2.  $\Delta$  unnatural, introduced by art is  $\delta$  in the  $\Delta$  &  $\delta$ .
  3.  $\Delta$  against Nature is the Secret  $\Delta$ , in  $\frac{1}{2}$  & azoth.
- The external  $\Delta$  is the heat, which is but one in nature.

### The Vessel.

The Vessel must be of Glass, round, with a long neck,  
firmly sealed at the top, and is to be placed in another  
Vessel, that the heat may not touch the matter imme-  
diately, and therefore the Digestion is done in a treble  
Vessel, Says Liber trium Verborum.

Put your Composition carefully into a glass vessel, of  
such a Capacity, that the  $\delta$  down and harrowed / Rebis  
& Secret  $\Delta$ , finely powdered and mixed / may occupy  
only a  $\frac{1}{3}$  part of the glass, and close up the opening.  
p. 79. Set half of the Belli or globe in ashes,  
/ or sand / the other upper half above the ashes,  
that you may look at your work, when you like,  
Says Alanus. / fine sand is best as I have experienced /

We need but one Vessel, one furnace, one Disposition,  
which is to be understood after the preparation  
of the first Stone. /  $\Delta$  &  $\delta$  /

The neck of your Vessel is 6 Inches long and round-  
bellied, and must be sealed, so that the least fume  
may not escape.



Think not that the Philosophers tell an untruth, when they say: the whole Magistery is performed in one only Vessel; mind here the figure of the Vessel, which is but One; not the Subject, which is more than One, altho' of One and the Same Origin: One Æial Genus, but 3 Æial Species; see Vade Mecum.

p. 80. Isacus Hollandus says concerning

The Colours.

When the Matter has stood for the space of 40 d<sup>y</sup>, in a moderate heat, there will begin to appear above a Blackness like pitch, which is the Caput Corvi of the Philosophers.

Blackness once obtained, you may be sure of a true Conjunction of the principles to follow immediately.

Before the Clear Splendent Colour comes, all the Colours in the World will appear, and disappear; then you will see an admirable Whiteness, which will seem to you to be the true White, and yet it is not so;

NB: before the true White comes, you will see all about the sides of the glass, as it were like Oriental pearls in the matter of the Stone, glittering like the Eyes of Fishes, and when you then see the matter become White like Snow, shining like Oriental Stones, the White Stone is then perfect.

If you do not intend to carry this to the Red Tincture, let it cool of itself gradually, I believe if we imbibe it with Secret Δ, it should not cool at all, and the Secret Δ should be previously warmed in a Tea Cup.

The Colours



The Colours are only 3, the others that appear, are called intermediate or transient Colours, which vanish away, but the Black, White and Red are permanent and lasting Scenes, says Trithemius.

Trithemius von Spanheim, Abbot and Bishop of Cologne, Teacher of Paracelsus.

p: 80. When Blackness appears in the Work, know that you have found the right Way of working.

p: 81.

Arnoldus in Flos Florum says: "in the hour of Conjunction, wonderful Things present themselves; all the Colours that can be imagined appear in the Work, and the Imperfect Body of Mercury in Rebus is coloured with a flex tincture, by mediation of the Merment / C /

by the C reduced into an unctuous, zial, Acid / The Stone / Sulphur natura Rubrum must be kept in the  $\Delta$ , until it can no more be changed from one nature to another, or from one Colour to another, but is become like the Reddest Blood; melting like wax, and yet not diminishing in the least.

without increasing the heat, for fear of vitrifying or losing its solubility; see Secrets revealed. / We take a year for our Expectation, for our Calx / It cannot be made in less time, says Ripley.

NS.

p: 82. Variation of Length of time, happens from the quantity of the Medicine, and depends on the Industry of the artist.

Monachus p: 17 says: "after the first 50 days the Caput Corvi shews itself, from thence in a 150 days / 5 months / the Dove is made / It alba / and in another



44  
another 150 & the Red is wrought. p. i. c. 350 & 9 or 11 months  
and 20 days nearly;  
until you come to the White, use a gentle  $\Delta$ ;  
Some say in 90 & (after the perfect White) the Red is  
completed.

Scala Philosophorum and Rapley mention: "when it  
has stood eclipsed for 5 months and darkness dis-  
appears, the Light approaching, increase your  $\Delta$  a little.  
The time for perfecting the Elixir, is at least one year,  
in 90 & 9, after perfect Whiteness, the Red is perfected."

Phoenix Liber pretiosissimus says: the first Devotion  
has no certain time, and indeed is somewhat tedious,  
yet wait and expect it with joy! many have perished  
through haste, and affected with the tediousness  
have given up the whole Business.

### of Fermentation

p. 83. Lullius in Codicillo "ferment must not be  
this or that, but of  $\odot$  or  $\text{D}$  only;  
We look for nothing else, but that the Stone p. Rebis  
p. the Composition Rebis & Secret  $\Delta$  be turned into  
its Like p.  $\ddot{\gamma}$  into one homogeneous Equal Substance,  
p. azoth & aaa which contains its own  $\Delta$  or  $\triangle$  from  $\odot$   
or from Sol and Luna, and from Them p. from  $\odot$   
and aaated is the whole Temperature.

nor is it ferment before the Bodies p. Rebis be  
converted into their first matter p.  $\ddot{\gamma}$  unituous azoth.  
In Respect to Fermentation, mind that the Quantity  
of the Volatile does not exceed the Quantity of  
the



the first, otherwise the Sponsal union of the body  
would be put to flight;  
but if a little of the  $\Delta$  Natura  $\text{p. } \text{Tp.}$  be cast upon  
much of the body  $\text{p. } \text{O.}$  so that it has the do-  
minion over it, it soon converts it into dust.

The Colour whereof is as the Colour of the  
body  $\text{p. } \text{O}$  or  $\text{D.}$

1 ounce of the Dust  $\text{p. } \text{Tp.}$  to  $\Delta$  of the body  $\text{p. } \text{O}$  or  $\text{D.}$   
Fermentation is the animation of the Stone,  
and there is no ferment but  $\text{O}$  or  $\text{D.}$

### of the Tincture

$\text{p. } 84.$

Multiplication is either Virtual, such as is made  
by alteration by dissolving and congealing;

or in quantity, by apposition of new matter.

$\text{p. i. e.}$   $\text{O}$  or  $\text{D}$  in the  $\Delta$ , affluates by projecting the  
 $\text{Oar}$  or  $\text{Dar}$  glass or Elixir upon  $\frac{1}{2}$  in the  $\Delta$ .

$\text{p. } 85.$  When the Stone is liquified by Digestion,  
it must be congealed again with Ferment  $\text{p.}$  with  $\text{O.}$   
or with its own Body  $\text{p.}$  with  $\text{O.}$  See Brevari.

Cast the medicine upon your Ferment  $\text{p. } \text{O}$  or  $\text{D.}$   
and it becomes brittle like glass;

take that glass, and cast it upon Metals or  $\frac{1}{2}$ ,  
and you will have  $\text{O}$  or  $\text{D.}$

$\text{p.}$  or Tincture if the Medicine has been highly mul-  
tiplied previously.

$\text{p. } 87$  Our Red Man and his white wife  $\text{p. } \text{Tp}$   
 $\text{rubea \& alba.}$  do not tinge, until they are  
tinged.

Arnoldus



Arnoldus in his Rosarium says: "he that is negligent in the reading of Books, shall never be ready in the preparation of Things, for one book opens another, and that which in one is incomplete, in another is completed; and how can he that refuses Theory, apply himself to regular practice? Says Arnoldus.

NB. NB. NB.  
all Wisdom is from God, and was always with God from Eternity. whosoever therefore Loves Wisdom, let him seek it and pray for it to God, for God is the Altitude of all Science, and the Treasure of all Wisdom!

His Name be blessed for ever! Amen!

Finis.

p. 12.

the Way of proceeding with  $\frac{3}{4}$  is various, and yet it is easily reduced into a Liquor by  $\Delta$ : not appertaining to the L. P. with the help of  $\frac{1}{5}$  of Coal. Which Liquor afterwards, by a certain artifice, can extract the Soul or  $\frac{1}{4}$  of C, for a Medicine.

Mercury is also  $\omega$ -ted per se, and fixt with the Tinctures of  $\frac{3}{4}$ ,  $\delta$  and C; but chiefly this  $\frac{3}{4}$  is nourished by its own milk or Lac virginis  $\frac{1}{2}$  above mentioned.

Finis. 1807. Easter. J. B.

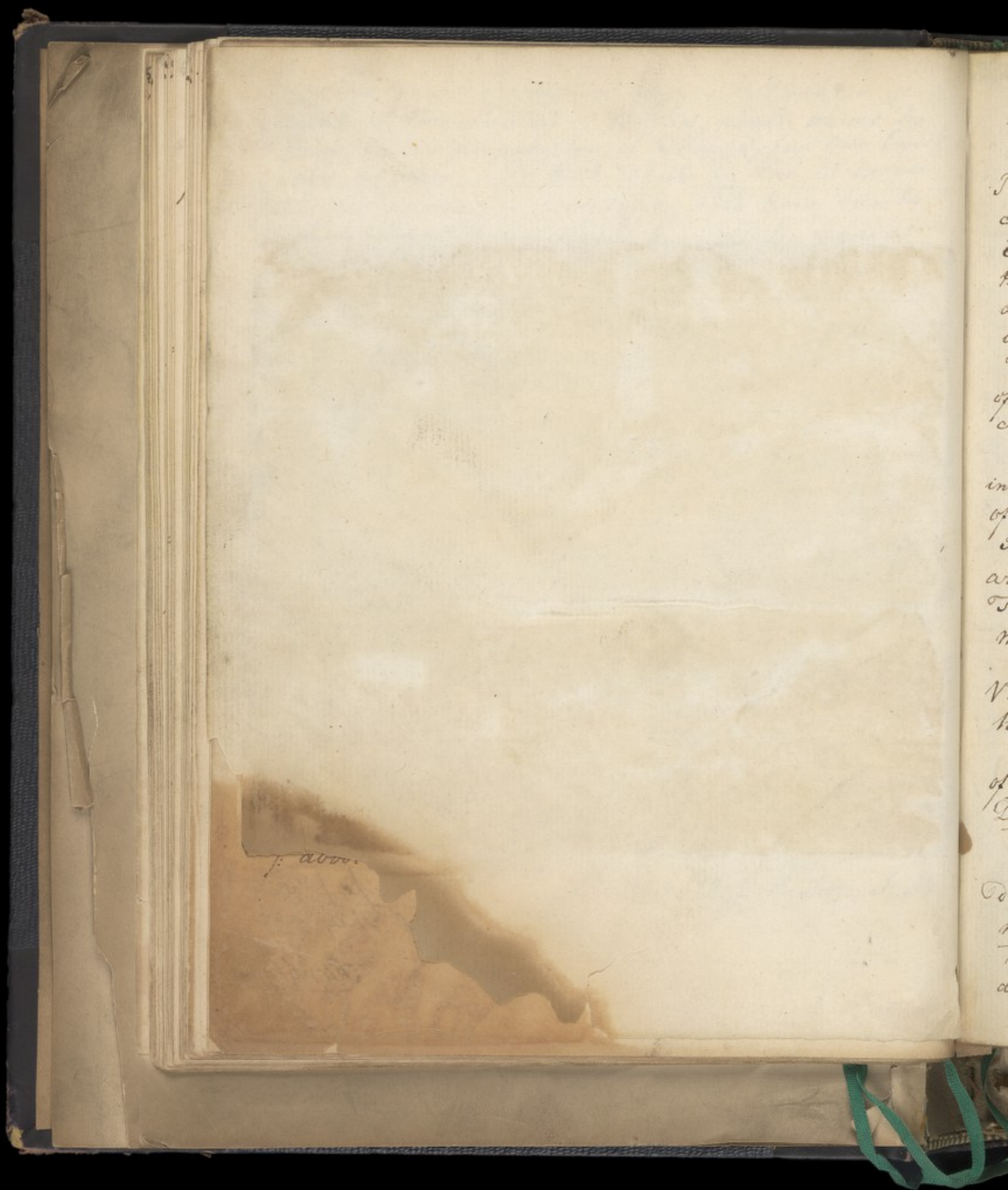


(2)

Useful Extracts from Chymical Collections  
and from J. d'Espagnol hermet. Secrets, by J.  
New Discoveries of Professor Davy, of the  
Nature of fixed Alkali, communicated to me  
by M. Wiggstaff the 24 Jan 1808  
and something concerning the running Lapis &  
copied from M. Wagt. his manner of obtaining

a Paper copied by this Store concerning Professor  
Davy's Experiments and for Swedish Chemists







a Paper Written by Miss Ford, which she copied  
from a news paper, by request of M<sup>r</sup>. Ford.  
communicated to me on the 8 of Novemb<sup>r</sup>. 1808.

Professor Day has read a paper before the Royal Society,  
containing an account of his Various new and important  
Experiments on the Decomposition of the Earths, by which  
this distinguished Philosopher has shewn that They are  
all Metallic Oxides / metallic Ox. and thus verified  
by Experiment what has been suspected from analogy;  
These important Discoveries complete the history  
of Alcaline and Earthy bodies, and form an Era in  
Chemical philosophy.

They likewise must lead to great Improvements  
in Mineralogy and Geology: / the last  
of which Science has hitherto wanted Elements.

In the same Communication, in which these Facts  
are announced, a most important Experiment of  
Two Swedish Chemists Benzelius and Pontin, is  
mentioned.

These Gentlemen have combined the Basis of  
Volatile alkali With quicksilver, and in this way  
have formed an aaa.

here is something Metallic apparently composed  
of Two Gasses, a Circumstance in which the  
Dreams of the alchymists seem to be realised.

/ It appears that the Modern Chemists have  
discovered that the so called dreams of the ancients  
may be realised, but all Their Experiments  
not lead to a discovery of that Philosophy  
discovered by Antephno, Platmel, C...



De Espagnet, Philaletha and many others, who have revealed  
the whole Truth of our glorious Work, to those that  
have faith and piety, and Chuse to receive it.

Modern Chemists exclude themselves for ever by their  
unbelief and Mockery, and Their Experiments will  
never cause them to Discover that Truth, which was  
better Known 2000 Years ago, than at present. J. 13:1

Conversation With Mr. Ford on the 8 of Nov: 1808.

Mr. Ford read to me 2 or 3 pages in Arlephius p. 502 & and  
some passages in R. Balhon, as well as in Ripley Revived,  
whereby he proved to me that the Sophia aāa is the Stone  
our Infant Stone, which only wants Calcination into white  
Yellow and Red, which can be done over a Lamp-heat  
gradually increased, until it becomes a Yellow and Red.

He says that during this Calcination, no putrefaction  
or Blackness will appear; that there is no other putre-  
faction or Blackness, but that in the beginning preceding  
the formation of the aāa Sophia, which is the Stone.

In this aāa, which should be washed and cleansed by all  
means, according to his Opinion and Experience, we have  
all we Want for the perfection of the Great work, viz:

① Mercurialised, part of the M Mercurialised, and A revived.  
He says ① is the only Subject in Nature, wherein the Oxygen  
(Light) is perfectly fixt. In the Sophia aāa we have  
2 Sulphurs and 2 Mercuries, 1/3 of ①, & 1/4 of M and of A.

The Sophia aāa, brought to Yellowness and Redness,  
and added an 1/8 or 1/10 p: of fine ①, (which will cause  
a fixation, than if it was digested without ①,) and  
supplied by fresh Sophia aāa, because from them  
be issuing or Origin.

which signifies external heat, but the  
supplies fresh aāa to be added to R, ruber

Finis.



Rosarius  
philosoph.  
p. 261.

Pullius

Lullius

Ripley



Rosarius  
philosoph.  
p. 261.

Pullius

Pullins

Ripley

On the third of which is burned the paper  
permanent and incombustible, the



Ripley p. 25.

Aristotle

p. 366.

Hasollop p. 31.

p. 44.

Aristotle in  
Treatatulo p.  
362.

p. 47.

p. 51.

Lullius his  
practica p.  
175.

p. 52.

Lullius

Practica

p. 37.

of Hermes: the unctuous Calx of  $\odot$  is burnt into ash  
keep the rectified  $\nabla$  a part,  $\nabla$  rectified by Sublimation  
because it is the  $\xi$  of the philosophers, the  $\nabla$  of Life  
washing Laton  $\nabla$  black putref.  $\odot$

Take thy dearest Son  $\odot$  and join him equally  
his White Sister  $\nabla$   $\nabla$  drunk to them a Love cup  
pour on them Sweet Wine, until they be inebriated  
and divided into small parts  $\nabla$  i.e. add  $\xi$   
our english Ripley has delivered Things obscure enough  
that 4 p. of the Sun  $\odot$  be joined with 2 of the Moon  
 $\nabla$   $\nabla$  i.e. 2 p. of  $\nabla$  to 1 of  $\nabla$ .

He proceeds further and joins 4 p. of  $\xi$  to the Sun  
and 2 to the Moon;  $\nabla$  i.e.  $\odot$  1 p.  $\nabla$  2 p.  $\xi$  6 parts  
observe that 4 and 2 make 6 p. of  $\xi$ :  $\xi$   $\nabla$  or  $\Delta$   
which are to be mixed with 1 p. of the Sun and 2 of  
the Moon.  $\nabla$  So they have varied in the proportions

Take  $\nabla$  proportioned in quality according to the  
body, you would dissolve;  $\nabla$  the body  $\odot$  is a metal  
therefore the  $\nabla$  must be metallic, hot, and  $\Delta$   $\nabla$   
we have 3 humidities, the first is  $\nabla$ :  $\xi$ ,  $\xi$   $\nabla$  the second  
is  $\Delta$ , our  $\Delta$  says Philal. Ma,  $\nabla$  and is the  
medium between  $\nabla$  and Oil,  $\nabla$  the middle substance  
of artephus clear as fire, p. 453. the third is  
oil itself, the creature of all the Elements.  $\nabla$  i.e. the  
unctuous or oily humidity called argol.

Let the artist will consider the powers of  $\Delta$  nature  
 $\nabla$  innate heat, in  $\odot$   $\Delta$  unnatural  $\nabla$   $\nabla$  not naturally  
belonging to  $\nabla$  but introduced by art, forming  $\nabla$   
and against nature  $\nabla$   $\xi$  and what may be the  
friend or Enemy of each.

$\nabla$  Spirit is a second  $\nabla$ : a second  $\xi$ , i.e.  $\xi$   $\nabla$  of which  
things are nourished, refreshed and quickened  
the origin is the aerial + is meant  $\nabla$   
the Sun  $\odot$  is phil



philosophically calcined, that the body:  $\odot$  / might be opened  
and made spongy, that the second  $\nabla$  /  $\xi$  / might the  
better enter, to do its work, which second  $\nabla$  /  $\xi$  / is  
the  $\Delta$  against Nature, by whose power the Complement  
of this magistery is performed.

There is a certain Soul: anima mundi: between heaven  
and  $\nabla$ ,  $\Delta$  with pure  $\nabla$ , the Cause of Life of all living Things,  
which every Soul: Oxygen, Electr. principle unmanifested  
in the flint and Steel, manifested in Light, Caloric, and  $\Delta$   
by motion, nay the author of motion. after SOO, who first  
of all gave Life and Motion to the System of the universe:  
that every Soul: the principle of Life in vital  $\Delta$  / is the  
Secret  $\Delta$  of our philosophy: concealed in the Marine  $\nabla$  /  
united to  $\xi$ , cleansed by Sublimation, i.e.  $\xi$  or Secret  $\Delta$  /  
other wise called our Oil, and mystically our  $\nabla$  /  
i.e. our  $\xi$  /

Our  $\xi$  is made of perfect Radius: i.e. Azoth is made of  $\odot$   
or  $\nabla$ , not of both at once, but of male and female,  $\odot$   $\nabla$  /  
that is with the second  $\nabla$  /  $\xi$  / after the Radius:  $\odot$  or  $\nabla$  /  
have been duly calcined by the first  $\nabla$  /  $\nabla$   $\xi$  /

The Soul is no other than oil:  $\xi$  & azoth: and the  
Oil is  $\nabla$  / i.e.  $\xi$  / Vogel p. 134.

altho' in our Books we have handled a 3<sup>d</sup> old  $\Delta$ , natural,  
innatural:  $\xi$  in the  $\nabla$  / and against Nature:  $\xi$  / never  
theless we would signify one Fire from more compounded  
Things, and it is the greatest Secret to come to the  
Knowledge of this: all right the 3 Mercuries are  
centrally but one  $\Delta$ , as there is but one  $\Delta$  in Nature:

The  $\Delta$  of Nature: Light &  $\Delta$  in the  $\odot$  / congeals the dissolved  
of a fixt body: i.e. the volatilisid or mercurialisid  
into a glorious  $\nabla$  / i.e. into Sulphur natura, White  
and resolves the body of a Volat:  $\nabla$  / the body  
fixt by  $\Delta$  against Nature: Oxidated or  $\nabla$  / into  
into the  $\nabla$  of the philosophy: i.e. united

p. 54.

Repley p. 26.

p. 55.

p. 59.

Lullius  
Testam. p. 78.

p. 60



p: 66.  
Lullius his  
Testam. p: 4.

This is the general head of all Sublimation of Mercurius.  
Take the pregnant  $\nabla$ :  $\frac{1}{2}$  mixed with Sea  $\odot$  for  $\frac{1}{2}$  Lon.  
put it into a Subliming vessel, luted and well  
shut up, place it in a  $\Delta$  of the third degree, for  
24 hours, and sublime the pure from the impure,  
and so shall thou have the Vegetable  $\frac{1}{2}$ , Sublimed  
clear, resplendent, in an admirable Salt.  
Thus we properly call Vegetable Sulphur, Sul-  
ammoniac, our Sulphur, the Sulphur of Nature  
and by many other names, we impose on it.

p: 68.  
Geber, Sum  
of perfection  
p: 169.  
Secret  $\Delta$

When Thou ~~shall~~ shalt see that Thing  $\frac{1}{2}$ :  $\frac{1}{2}$  excelleng  
excelleng in its Whiteness the Whitest Snow, and that  
it were dead, adhere to the sides of the Subliming  
Vessel, then rectesate its Sublimation without  
Dregs.

Vogel p: 228.  
teaches the  $\frac{1}{2}$ .

Restore the Vive agl. to the  $\nabla$ , and as before, sublime,  
and rectesate that 9 or 12 times, always increasing  
the  $\Delta$  at the End, until the  $\nabla$ :  $\frac{1}{2}$  mixed with Sea  $\odot$ , into  
called  $\nabla$ :  $\frac{1}{2}$  with often Sublimation and force of the  
calcining  $\Delta$ , becomes White and more Spiritual,  
proud & being made more subtil, begins to as-  
cend from the bottom of the vessel, and to adhere  
to its sides, but this purging of the  $\nabla$ : the mixture  
which is performed by Sublimation, is altogether  
necessary, before the physical Work begins.

p: 78.  
Planger Buccina also, teaches the Secret  $\Delta$ ,  $\frac{1}{2}$ .

p: 519.

p: 79.

when the  $\nabla$ :  $\frac{1}{2}$ : shall be generated clean and white  
and it is proper, we join the  $\nabla$  to it, i.e. Rebis  $\odot$

and the Sublimation of  $\frac{1}{2}$ , i.e. Secret  $\Delta$ .



p. 85. In the Operation of Our Magistery, we shall  
One only Vessel, One furnace, One Disposition,  
which is meant after the preparation of the Stone: Rebis:

34

In our Conjunction, the Male  $\text{♂}$  our Sun, ought to  
have 3 parts of his  $\text{♂}$ : 3 p. of  $\text{♂}$  and his Wife  $\text{♀}$ .  
which Wife  $\text{♀}$  ought to be 3 to him.

p. 86.  
Ripley p. 39.

p. this differs from other proportions in the same  
Ripley, where he says: 1, 3 & 4, or 1, 2 and 4, which  
is here 1, 3 and 9.

that is 9 parts of  $\text{♂}$ :  $\text{♀}$  i.e.  $\text{♂}$  &  $\text{♀}$ :  $\text{♂}$  3 p.  $\text{♀}$  6 p.  
is 9 p. and the  $\frac{1}{10}$  part of  $\text{♂}$ , i.e.  $\text{♂}$ .

p. 87.

p. this is what Ripley means here, this is the pro-  
portion of Seniors, his Eagles, or Count Bernhard,  
who make  $\text{♂}$  the  $\frac{1}{10}$  part of the whole: scilicet Esopagnat.

Take of the sincere body: pure  $\text{♂}$ : 1 part, of the other  
Copper:  $\text{♂}$  called white brass: 3 p. and mingle  
them together with Vinegar  $\text{♀}$ :  $\text{♀}$ .

p. 88.  
Dustin

It is proper the  $\text{♂}$ :  $\text{♀}$ : should exceed the  $\text{♀}$ :  $\text{♂}$ : 9  
times, that in a Decenary number, which is a per-  
fect number, the whole work may be consummated.  
but if too much of the  $\text{♂}$ :  $\text{♀}$ : be imposed at once,  
it is not retained by the  $\text{♀}$ . Therefore all the  $\text{♂}$ :  $\text{♀}$ :  
is not be at once imposed on the  $\text{♀}$ : Rebis:

Arnoldus de Villa nova says: Take of the Red  $\text{♂}$   
 $\text{♂}$  and white  $\text{♀}$ :  $\text{♀}$ : as much of the one  
as of the other, according to  $\text{Wg}^t$ , put them toge-  
ther in a glass Cucurbit, strong and thick, having  
a month like an urenal, the whole  $\text{♂}$  will become  
citrine, even soon enough, and so will the true  
Elixir be perfected in respect of perfect Impregnation  
and true Coction.

p. 90.  
arnoldus  
his commen-  
tary on  
Flortulana  
p. 34

Let the Queen:  $\text{♂}$ : born by 9 Virgins:  $\text{♀}$ :  
attend the Bedchamber of the King:  $\text{♂}$ :



progress of time, Thou shalt determine easily  
from the denary number.

Dastin's Epistle page 2.

The Virgins in Dastin's dream are here explained, i.e.  $\frac{1}{2}$   $\frac{1}{2}$ ,  
the same as the Eagles.

The proportion of Kalid, Count Bernhard Trev:  
and Dastin are then,  $\odot$  to be a  $\frac{1}{10}$  part of the  
whole Composition.

### Of Imbibition

p. 96.  
Parmenides  
in Durbas.

Nourish the animated Thing:  $\frac{1}{2}$  p. with As on  
milk, that is, with its own  $\frac{1}{2}$  p.  $\frac{1}{2}$  p. from which  
the Work is concocted, or begun from the begin.

Ripley p. 51.

Give him: the  $\frac{1}{2}$  p. the  $\frac{1}{4}$  part of new  $\frac{1}{2}$  p.  $\frac{1}{2}$  p. and  
yet he ought to have many more Imbibitions;  
Give him the Second, and afterwards the third also  
remembering the said proportion, a  $\frac{1}{4}$  part  
and when Thou hast made 7 Imbibitions, (always  
with a  $\frac{1}{4}$  part of the last  $\frac{1}{2}$  p.) then Thou must

note!

turn the Wheel about and putrify all that mat  
without any addition.

Clangor Buc  
cina p. 505.

If Thou wouldst Volatilize or imbibe thy  
prepared Elixir, the Second, third, or fourth time  
this must be done with the fourth part  $\frac{1}{4}$  p. of  
the Elixir of  $\frac{1}{2}$  p. i.e.  $\frac{1}{2}$  p. but do this often times,  
until that added  $\frac{1}{4}$  p. of  $\frac{1}{2}$  p.  $\frac{1}{2}$  p. perish,  
Waste or Consume, so that it ascends no  
more; but yet I command you, pour not the  
 $\frac{1}{2}$  p. on it at once, Lest the Elix be drowned  
but by little and little; only a  $\frac{1}{4}$  p. that  
pour it in at 7 times, and powder it,  
At last of all, exsiccate: as Ripley tells us

beat it together, 9 times, when



is assigned by the 9 Eagles, and in Every Dissolution  
and Coagulation, the Effect thereof will be augmented.

35

pouder the Earth: Sp: often times, and by little  
and little imbibe it from 8 Days, to 8 Days;  
desist and moderately calcine it in the A;  
let it not weary This, to reiterate the work  
often times, for the V: the Sp: bears not fruit,  
without often watering, whence, if it be dry,  
it thirstingly drinks up its humidity: Ga, azoth:

p. 97.  
Avicenna

I began industriously to exhaust the V: i.e. he  
circulated the azoth, until all became dry: yet so,  
that there might not remain in it above the  $\frac{1}{10}$   
part in 10 parts: i.e. the Bulk therein consi-  
derably, but yet the Wg: may remain, or nearly so:

p. 99.  
Coron Brouk.

It is proper that the V: Ga: exceeds the V: O: Dastin  
9 times, i.e. O with him was a  $\frac{1}{10}$  p: of the whole:  
that in the perfect denary number, the whole  
Work may be consummated.

I suspect that the Imbibitions are included:

It is fit, the King: I believe is here the Red A: should  
rest in a sweat Bath, until by little and little  
he has drunk the Trinity of this new wher: Ga:  
and let drink be after meat: M<sup>th</sup>, the new  
marriage in Breuery: and not meat after  
drink, i.e. no fresh M after the adding of Ga:  
Let him: Red Sp: eat and drink one after  
another with Discretion; desist not to make  
desist and dry up the King, until he has  
his Mothers milk: Ga: The Queen with him  
I: the M having been added, before the first  
See Breuery: being 9 times

p. 100.  
Dastin  
Spec: p. 4.



p: 101.  
parmenides

at length nowish / i.e. imbibe / such an animated  
Body / Red  $\Delta$ ,  $\Phi$  / with his own Milk /  $\Gamma$  /  
that is, his  $\nabla$  / his  $\Xi$ , i.e.  $\Gamma$  / of which the work  
is concocted, or the Thing commenced from the  
beginning, but concerning the feeding it is taught  
that the proportion be 3 p: of  $\nabla$  to 1 of Lead.

p: 102.  
Lullius Cod.  
p: 46.

note!

With that permanent humidity /  $\Gamma$  / which took  
its Original from Aig<sup>l</sup>. Fire, imbibe our Stone,  
because by it the parts thereof are made most clear  
as is manifest, when after its perfect putrefaction  
/ in the beginning of the work / from every corruptible  
Thing, and chiefly from the 2 superfluous humors  
unctuous, dustible, phlegmatic and evaporable  
parts, it is reduced / by nature alone, Pontanus,  
into its proper uncombustible substance of  $\Delta$ ,  
and without that substance /  $\Gamma$  / it is never  
corrected, augmented, nor multiplied.

/ therefore I must be wrong in the Hermetic  
Secrets, supposing that his Red Oil or Red  $\nabla$   
means Sulphur nature, without adding  $\Gamma$  /  
we find by Lullius that without  $\Gamma$  the Stone  
cannot be multiplied. /

Alephus  
p: 17.

The  $\nabla$  is living /  $\Gamma$  contains the principle of  
Life, Oxygen in the Marine + / which came to  
water the Earth / Rebis  $\odot$   $\mathbb{M}$  / that the  $\nabla$  /  $\odot$  /  
will germinate, and bring forth fruit in its  
season: for by watering, or acidewing, all Things  
born of the Earth / Vegetables / are generated.

The Earth /  $\odot$  does not germinate, without  
watering and humidity of May Dew / Argon  
that



that does wash, penetrate and wetten badus,  
like rain  $\nabla$ , and of Two badus /  $\odot$  M / makes  
a new one / a Sp /

powder the Earth / Sp / and imbibe it with  $\nabla$  /  $\&$  /  
by little and little, from 8 days to 8 days,  
/ urbigerus says Every 3 days /

desiccate it, let it not weary / Three to reiterate this  
often, because the Earth / Sp / bears no fruit, without  
frequent watering.

Note.

as often you moisten the ashes / the dried up Sp /  
desiccate them by turns, but if it be moistened,  
before it is desiccated and made dust, it is  
drowned, inebriated, and reduced to nothing, for  
he, that makes it without Wg kills and destroys it,  
because who drinks and is not thirsty, causes an  
Indigestion and may get a Dropsy / Dastin Spec / pag: 209.

Dastin

note!

Then must it / the Red Sp / be powdered, and  
with the remaining  $\nabla$  /  $\&$  / which he has in the  
beginning divided into 2 halves / or remaining  
half, be 7 times moistened, until this half is  
consumed, i.e. dried up gradually; then with that  
permanent  $\nabla$  /  $\&$  / consumed / dried up / it must  
now de novo be putrified, until the desired Sp.  
be obtained; / until Redness is obtained again /

p: 104  
afflictus

ye shall moisten this Redness / Red Sp / 7 times  
with the remaining  $\nabla$  / the remaining half of  $\&$  /  
or your Eagles /  $\&$  / first intended for the work /  
or until it can drink all its  $\nabla$ , then boil it  
until it be desiccated and turned into dry  $\&$  /  
and let it putrify and the Colours will be done

Mean



p: 106.  
Lullius

reiterate the Imbibition many times, altho' it be tedious, and the Wg<sup>t</sup>. must be always observed, that too much dryness or too much humidity may not spoil the Operation; Decant as much by assation as the Solution has added, and by Imbibition /: by adding a 1/2 p. of  $\frac{1}{2}$  Dissolve as much, as has been wasted by assation, you must sweetly and not hastily irrigate the  $\frac{1}{2}$ , from 8 to 8 days.

of Fermentation

p: 111.  
Saulodanus

There are 3 parts belonging to the Elixir, Soul, Body, and Spirit. or

$\frac{1}{2}$  -  $\odot$  -  
Rebis,  $\odot$  M,  
from  $\frac{1}{2}$  &  $\odot$ .  
from  $\odot$  &  $\frac{1}{2}$

The Soul is the Ferment, Form of the Elixir, the body is the paste or Matter /: M<sup>ss</sup>. / which

Two parts are to be drawn from metals only.

The form from the Sun and Moon /: from  $\odot$  and  $\frac{1}{2}$ , in M<sup>ss</sup>. / The matter from 4,  $\frac{1}{2}$ ,  $\frac{1}{2}$  and  $\frac{1}{2}$ .

/: i. e. the Matter or paste, i. e. the  $\frac{1}{2}$  Corporum from  $\frac{1}{2}$  or  $\frac{1}{2}$  and  $\frac{1}{2}$ , the 2 mercuries united in M<sup>ss</sup>. /

/:  $\frac{1}{2}$ ,  $\frac{1}{2}$  /

The third part of the Stone is Spirit, which is the Seat and Chariot of the Soul /:  $\frac{1}{2}$  Vita /

It does pour the Soul into the body, and compare or joins the 2 Extremes /:  $\odot$  and M<sup>ss</sup>. / Man and wife /

/: Sol and Luna / with an indissoluble band, which Mediator being removed, the Soul can

enter centrally into the body. for 2 Extremes from

do not agree, nor remain together, unless they be

mediated by the help of a Medium.

It is that Liquor /:  $\frac{1}{2}$  / attenuating the

matter /: M<sup>ss</sup>. / of the Stone, and

spiritual nature, which /:  $\frac{1}{2}$  /



which Spirit  $\int$   $\&$  is sometimes called by the phi-  
losofhus Heaven, sometimes Solitude & some-  
times menstrual matter, sometimes quintessence.  
and by an infinite number of other names.

p. 113. Semita Semite p. 444.

Take the  $\frac{1}{4}$  part of the ferment  $\int$   $\circ$   $\int$   $\text{M}$  3 p.  $\int$  let  
that ferment be dissolved and made  $\&$  like an  
imperfect body  $\int$  like a mineral, making Rebis  $\int$   
and prepared after the same manner.  
moreover join and imbibe  $\&$  with the aforesaid  
blessed  $\nabla$   $\int$   $\&$  ferment  $\circ$  prepares the imperfect  
body  $\int$   $\text{M}$  188  $\int$  and converts  $\&$  into its own nature  
and  $\&$  is not ferment, unless Sun and Moon  $\int$   $\circ$   $\int$   $\text{M}$   $\int$

Take 1 p. of ferment, and 3 p. of imperfect body  $\int$   $\text{M}$   $\int$  p. 114.  
Dissolve the ferment in  $\nabla$  of  $\&$   $\int$   $\&$  equal to it.  
p. 114. Rosarius  
philosoph.  
p. 317.  
p. 115.  
Lullius  
codicil  
p. 215.

p. 114. Rosarius  
philosoph.  
p. 317.

On the preparation of the ferment before its last  
fermentation we use vulgar  $\&$  not only solemnly  
prepared into Virgins milk  $\int$   $\&$  but as it  
exists in its nature, by the alone sublimation,  
that it may reduce the body  $\int$   $\circ$   $\int$  of ferment,  
to its simplicity, and that  $\&$   $\int$   $\&$  may be  
the medium of conjoining Tinctures.

from page 116, it appears plainly, that one metal may  
be changed into another, by means of a ferment  
or Form; as the author says here p. 116

as The Tincture of  $\circ$  is  $\circ$ , of  $\text{D}$  is  $\text{D}$  so the Tincture  
of  $\text{S}$  is  $\text{S}$ , of  $\text{F}$  is  $\text{F}$ , and of  $\text{H}$  is  $\text{H}$   
acts according to its form.

p. I have read Somewhere, that



Lullius having accomplished the Red Sulphur of Nature  
in the room of fermenting his  $\Delta$  first with  $\odot$ , projecting  
it upon  $\gamma$ , expecting the  $\gamma$  would become  $\odot$ , but  
he obtained a fermented  $\Delta$ , whose form or <sup>ferment</sup> Panema  
was Lead, then he projected this on  $\odot$ , and to his  
great astonishment his  $\odot$  was transmuted into the  
which made him exclaim, "what? is Nature  
retrograde?"

This must have been the Case with a Red Tincture  
presented to Baron Von Rosenhims Father, which  
according to Direction the Old Baron was to pro-  
ject upon  $\odot$ , and having done so, the  $\odot$  was  
changed into  $\gamma$ , therefore that Red  $\Delta$  must have  
been fermented with  $\gamma$  instead of  $\odot$ , and thus  
this is only the same Thing as happened to  $\Delta$ .

Lullius 300 years before.  
and this is here confirmed by Tauladanus in  
Fasciculus chymicus p: 116. p: 297.

p: 118.  
Clangor  
Buccina  
p: 529.

If Thou wouldst ferment White Earth  $\Delta$  p:  $\Delta$  alba:  
divide that Earth  $\Delta$  p:  $\Delta$  into 2 parts  $\Delta$  p: Flamme p: 55:  
one part Thou shalt augment to a White Elixir  
with its reserved  $\nabla$  p: The secret  $\Delta$  p: See Flamme 55:

The other part putt into its glass, into the furnace  
of digestion.

p: 1. c put the other half of  $\Delta$  p: alba, into a glass  
previously warmed, shut it and let the  $\Delta$  stop  
increase the  $\Delta$  to it, until by the force of the  $\Delta$   
it be turned into most red dust, even as dry  
tappan.

It wouldst that the most Red Elixir, have  
Redness, lingering  $\gamma$ ,  $\Delta$  and Every Metal  
in its conspicuous Body  $\Delta$  p:  $\odot$  making Elixir.



ferment <sup>1</sup>/<sub>3</sub> parts of that Red Rp. with 1/2 part of  
 prepared pure  $\odot$ , and make a suble powder thereof.  
 he has used a suble Calx of  $\odot$ . To this add 2 p.  
 of Solifious  $\nabla$ :  $\ddagger$ : this  $\nabla$  can be nothing else but  $\ddagger$ :  
 reducing, by union, per minima, the whole into  
 one Chaos, even to the inmost part of the body  $\nabla$ :  $\odot$ :  
 and put this  $\ddagger$  in its glass in the  $\Delta$ , and decoct it, by a grad  
heat.  
 that the most truly bloody Red Stone may  
 shure forth.

the author of Clangor Buccina has formatted the  
 Red Rp. with  $\odot$ , and added the secret  $\Delta$ , as  
 D Esparnaut has done:  
 the proportion here Diffus from others:

There is no other Ferment but  $\odot$  or  $\nabla$ . and it is not  
 Ferment, until the said Bodies  $\nabla$ :  $\odot$  or  $\nabla$ : be reduced  
 into Their first Matier. p: 119.  
Lullius  
Theor: p 92.

When Thou putst  $\nabla$ :  $\ddagger$ : on the Earth  $\nabla$ : on Rp. alba: p: 120.  
 i.e. when you incube or multiply the white:  
 the White overcomes the Citrine and Red, and whitens  
 them into Whiteness of  $\nabla$ . &c

### of Projection

See Thou first project thy Medicine on Ferment  $\nabla$ :  $\odot$ : p: 127.  
Ripley  
 then that Ferment will be brittle as glass.

If the Elizer should have no Ingress, take a  
 Stone extracted in the first operation, and  
 aforesaid  $\ddagger$  a like quantity, mix and  
 them by grinding, and digest in a



p: 129.  
Lullius his  
Testam. p: 6A

multiply the Virtue thus:

Take 1 p: of the  $\Phi$ :  $\Phi$ : rubea: / viz:  $1\frac{1}{2}$ , and project it  
upon 10 p: or  $\frac{1}{2}$  of  $\alpha\alpha\alpha$ , made of 1 p: of O and 5 of  $\Phi$ ,  
and the whole shall be turned into  $\Phi$ , according to  
the Condition of the  $\Phi$ . &

p: 130  
Ventura  
p: by  $\Phi$ : /

If the Medicine be projected in due proportion upon  
a Metal: and the whole be put into the  $\Delta$ , and aug-  
mented by its degrees, and be oftener dissolved  
and oftener coagulated, until it is more fusible  
than Wax: / this concerns the multiplication, <sup>of and fermentation with O first</sup>  
of the  $\Phi$ : ~~known~~ <sup>the Elixer</sup> ~~known~~ <sup>can</sup> ~~thin~~ be dissolved and coagulated oftener, by  
the secret  $\Delta$ . /

Hermel: Secr:

Explain If in projection the Medicine: Elixer: be so  
much weakened, that it cannot have Ingress any  
longer, Ingress is given to it, if a part of the  
first Medicine: unfermented  $\Phi$ : be joined with it  
and it be devoted by dissolving and coagulating  
until it flows easily.

p: 131.

by how much less the Virtue of the Medicine is,  
i.e. the weaker the  $\Phi$  is, it is necessary to ad-  
minister the  $\Delta$  in proportion, from the beginning.  
Very just, a  $\Phi$  of small power, must not  
have the same heat, as that of a much greater power,  
by more temperature of heat.

but if there remains nothing of the first and  
perfect Med: /  $\Phi$ : rubea: / which might be added  
at first, must be avoided  
of the first perfect Red  $\Phi$ . Should be  
of this kind of Multiplication: /

p: 131



The Third Method of multiplying, according to  
Rosarius, is this:

Let a small part of the Medicine, whether White or  
Red, *i.e.* Elixir, be joined with the Stone or *i.e.*  $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$   
which was never in the Works, *i.e.* has never been used,  
and let it be digested as before, and decocted by  
pulverizing, subliming and fixing, until the whole mass  
is become a tinctured oil, *i.e.* a very fusible tinging Elixir,  
then again Thou shalt have the perfect Stone.

and this is done in a few days, and with less  
Expense, Labour and hazard.

But also you keep some part for ferment, as will  
of the White as the Red, and this wise Consideration  
shall save thee much Trouble.

*i.e.* he means and advises to keep some <sup>part</sup> of the  
multiplied Elixir for further Multiplication.

*i.e.* It appears from Ventura that the safest Multi-  
plication of the Elixir is done with the Scint  $\Delta$  alone —  
when the Red Sulphur or Tincture has been perfected,  
it must be multiplied by a new Marriage with  
our Moon and the Scint  $\Delta$ ; further be incrated  
*i.e.* the fusibility must be increased by Scint  $\Delta$  alone;  
then, when it flows as easily as wax, without  
smoke, it must be fermented with C or D, accordingly,  
then that fermented Elixir is further multipliable  
by Scint  $\Delta$  alone.

J. Grenewald Philalitha in Scint, revealed and  
in Breviary of alchemy is candid enough.

p. 131. 39  
Ventura  
p. 195.



p:136

Ch: 10. more of Multiplication

Scala p:165.

Medicine / i.e. Sulphur album vel Rubrum /  
/ unfermented Sp. / may be multiplied two ways.  
1<sup>o</sup> by dissolution and Reiteration of Congelation,  
and this is a Multiplication in Virtue, goodness  
or quality;  
2<sup>o</sup> The second multiplication is by fermentation  
and this is the multiplication in quantity.

p:137.

Rosarius  
Philosophorum  
p:347.

/ by 40 /

40 {

The multiplication of the Medicine is performed  
two ways.

One by the reiterated Dissolution and Congelation  
of the Stone.

The second by projection of the first Tincture  
upon a metal, either White or Red, / D or C. / in  
such a quantity, that the same metal may also  
be converted into Medicine / Elixir / and then  
may be put together to dissolve in their V and  
menstruous matter, and so the first Elixir  
is the ferment of such a multiplied Tincture,  
and so do Women that bake.

Clanger  
Buccina 533.

The augmentation in goodness or quality,  
is to dissolve and coagulate the very Tincture  
that is, to imbibe and exsiccate it with  
our 4.

Multiplication of the Red Sp

Take 1 p. of the prepared Tincture / Red 4 natural  
/ dissolve it in 3 parts of our 4 / 40 /  
/ once, I believe, but gradually /  
/ the mixt matter into a glass vessel  
and



seal it, and set it in hot Embers, until it be  
exsiccated, and become Dust;

then open the glass, and again imbibe, and  
exsiccate as before, and how much the oftener  
Thou doest this, so often shall Thou gain Some  
parts.

Multiplication of Elixir  
which tinges

or else take of the first Matter, which tinges,  $\text{℥} \text{ i}$  Elixir,  
that is of the prepared Tincture 3 parts, and of  
the philosophers  $\text{℥} \text{ i}$   $\text{℥} \text{ a}$  1 part, and put it into  
a Glass, and seal it, and put it amongst hot  
Embers as before, and exsiccate it, that it may be  
a  $\text{℥}$ ; then open the Vessel imbibe and exsiccate it  
as before; and the  $\text{V}$ , that is arg<sup>t</sup>. Vive or Mercury,  $\text{℥} \text{ a}$ ;  
adds nothing to the Wg<sup>t</sup>. or to the body, except  
as much as remains of the metallic humidity.  
 $\text{℥} \text{ i}$  v.c. the revived  $\text{℥} \text{ i}$ ;

Multiplication in quantity.

This is made by a mixture of the Elixir with  
Vulgar arg<sup>t</sup>. Vive in a  $\text{C}$ , which arg<sup>t</sup>. Vive is con-  
verted into a Red  $\text{℥}$  by admixture of the Stone,  
and again, and again that arg<sup>t</sup>. Vive cast upon  
other fresh arg<sup>t</sup>. Vive, is again turned into  $\text{℥}$ ,  
and so you shall reiterate of the Red  $\text{℥}$  of  
arg<sup>t</sup>. Vive upon other arg<sup>t</sup>. Vive, until the Mercury  
becomes a perfect Metal  $\text{℥} \text{ i}$   $\text{C}$  Clanger  $\text{℥} \text{ i}$   $\text{C}$



1. 72:

If you would multiply the Red Tincture, it is fit, you dissolve the Red again in a new Dissolutive  $\nabla$ , and in a rectified Occasion you must Whiten and redden it, by the Degrees of  $\Delta$ , by repeating the first Regimen of the Work.

Dissolve, congeal; reiterate multiplying in quan-  
tity and quality, as you please.

by Every new  
Corruption and  
Regeneration  
a new motion  
is introduced.

1.  $\frac{1}{2}$  :

by a new Corruption and Generation, is again introduced a new Motion, and So we cannot find an

End, if we would always reiterate the  
Repeat dissolution and Coagulation, by the  
mediation of our Solutive ▽ that is, by Dissolving  
and Coagulating, by the first Regimen or Work, as  
has been said.

So the Virtue of  $B$  is augmented and multiplied  
so that if Thou hast a 100 in the first Work, in  
the second Thou shalt have a 1000, in the third 10000  
and so by prosecuting, thy projection will become  
infinite in giving a perfect and just  $P$  to any  
quantity, Thou great Sovereign, and so, by a  
Thing of no value is added Colour, Weight,  
and virtue.

182

The physical Stone, altho' it be brought to perfect  
and by how much the oftener it is dissolved  
and coagulated, by so much more the strength of  
multiplied in proportion, even until it attain  
a great number.

resolving philosophie & is clearly evident  
I had been told in these our Collections  
de James Hasle.



i.e. that it is a  $\Delta$ , which They call Natural, by  
whose help the solution of the Elixir is performed,  
and the proportion thereof, and manner of working,  
They have truly explicated in this Chapter.  
It is that most famous Tower of philosophy,  
in which the  $\Delta$  of Nature is locked up.

1. The  $\Delta$  of Nature so called by Ripley is properly  
the principle of light and  $\Delta$  or  $\frac{1}{4}$  in  $\odot$ :  
but the concentrated  $\frac{1}{4}$  in sea  $\odot$  abundantly con-  
taining Oxygen, i.e. the principle of physical or  
natural life, which oxygenates or Crises arg. vive,  
and converts it into Secret  $\Delta$ , by a right  $\frac{1}{4}$  hon,  
is the  $\Delta$  of Nature or Natural  $\Delta$ , alone capable  
of dissolving  $\odot$  by means of our Moon, and  
afterwards with much more ease of dissolving  
the fermented Elixir, is the dissolving philo-  
sophie & here intended.

### Nota

many men through Ignorance, have destroyed their  
works, when at the first instance they made pro-  
jection of the Medicine  $\frac{1}{4}$  Nature,  $\frac{1}{4}$  upon imper-  
fect metals. For as what soever metal you first  
of all project your Medicine, that same metal is  
converted into a brittle ~~be~~ Massa, and will be an  
Elixir, according to the Nature of the metal, upon  
which it is so projected.

If the first projection is made upon  $\frac{1}{4}$  or  $\frac{1}{2}$ , it  
will be a Medicine or Elixir, which not only converts  
other imperfect metals into  $\frac{1}{4}$  or  $\frac{1}{2}$ , but also reduces  
perfect metals,  $\odot$  and  $\odot$ , into imperfect  $\frac{1}{4}$  or  $\frac{1}{2}$ ,  
according to the Nature of the metal.  
1. Medicine i.e. unfermented

p. 142. 41  
note!

Trasciulus  
Chymicus

p. 149



has been projected at the first Instance.  
This caused the most learned Raymondus Lull  
struck with admiration, to exclaim in these  
words: "what! is nature retrograde?"

of a brown  
red colour.

¶ This explains clearly the Effect of that powder,  
which was given to Baron Rosenheims father,  
and which transmuted  $\odot$  into  $\xi$ , if I remember  
rightly.

¶ This also proves, that if you wish to transmute  
imperfect mineral Metals or quick Silver into  $\odot$ ,  
you must absolutely project your first and  
fusible Red Sulphur Natura first of all upon  
fine  $\odot$ , whether in a  $\nabla$  or in a glass. Such a red  
opaque, brittle massa, or Elixir, you may then  
multiply still further by means of Solution and  
Coagulation with the secret  $\Delta$ , rectifying the pro-  
cess several Times, and then project on Vulgar, get  
pure  $\xi$ , and continue to project, until a pure, per-  
fectible  $\odot$  is obtained.

If on the contrary your first projection was  
made on pure arg. vive, or vulgar  $\xi$ , no doubt,  
you would also obtain a first Red  $\xi$ ; and this  
if you was then to project it upon  $\odot$ , would  
convert  $\odot$  into a first running  $\xi$ , as the first  
introduced form has here been Mercury.

This then could never become any other trans-  
muting Elixir, but to convert all the Metals  
into running  $\xi$ , some more, some less first,  
some more some less pure, and not all of  
the same Colour nor quality.



great Care must be had, lest at any Time, from  
the first Conjunction to Whiteness, the matter  
should grow cold, or be moved, by reason of  
eminent danger.

The philosophical Works may be begun with an  
equal proportion of Earth prepared /: Rebis / and  
pure Water /:  $\frac{1}{2}$  / 7 times rectified /: 7 times ~~red~~ /  
/: as was formerly done / and may be put up  
in an oval glass hermatically sealed. &  
Times of the first part.

p: 151. 42

Note!



Extracts and notes on D'Espagnet's Hermetic  
Secrets, at the End of Fasciculus Chymicus.  
 The most difficult passages illustrated by S. B.

p. 190. Canon 46.

/: argoth:

The philosophus ♀ has divine names, sometimes it  
 is called Earth: the Wife and Matrix, Mt.  
 Sometimes Water in a divine respect: the ♀ is ♀a:  
 because it /: the argoth naturally arises from them  
 both: the secul Δ and Mt produce naturally  
 the argoth, or philosophus unctuous ♀:

191.

The Earth: our moon: is subtile, white, sulphureous  
 wherein the Elements are to be fixed, and wherein the  
 ♂ philosophical ☉ is sown: i.e. Mt stillatus:

Leona Const. /: ♀a:  
 ♀ of Life.

The ♀: the ♀ is ♀ of Life, burning: our ardent ♀:  
permanent, most clear, called the ♀ of ☉ and ☿.  
 but this ♀, because it has in it a sulphur of  
 its own, which is multiplied by art, A desire  
 to be called the sulphur of arg. Vive.

/: from this it appears that the secul Δ or ♀ of Life  
 is for ☉ and ☿, i.e. for both Tinctures.

this secul Δ having in it a sulphur of its own  
 must be read a Δ of its own, and this is truly  
 the oxygen in the concentrated acid of Sea ☉.

Last of all the most precious substance is Venus  
 the ancients Hermaphrodite, glorious in each  
 /: Aphrodite, from aphros, Froth, because she  
 originated of the froth of the Ocean, i.e. Sea ☉.

as acid, its principle of Life, therein concealed:  
 /: our true Hermaphrodite, glorious in both Ways

☉ and ☿ /: ☉ M: when this is united with the  
 ☉ and ☿, then Every Expression used by D'Espagnet  
 is intelligible, and is applicable either to the  
 ☉ and ☿, or to the product, argoth.



This arg<sup>t</sup> Vire: now he means the Wt<sup>8</sup> / or Rebis /  
 is partly Natural / C. / partly unnatural / S. /  
 It being intrinsical and occult, has its Root in  
 nature, which cannot be extracted, unless it be by  
 some precedent cleansing and industrious Subli-  
mation, It being extrinsical, is preternatural  
 and accidental.

1. of the Scent  $\Delta$  is meant here, in the room of the  
Wt<sup>8</sup>, then he means by the Words partly Natural  
 the Vital principle of Nature, the Oxygen, and  
 by the Word unnatural he means then the  
feul & humidity of Vulgar  $\xi$  /  
 separate the clean from the unclean / the Substance  
 from the accidents, and make that which is hidden,  
 manifest, by the Course of Nature, otherwise make  
 no further progress, for this is the foundation of  
the whole Work, and of Nature, No.

Life: i.e. cleanse that most subtil nature /  $\xi$  / by Subli=  
mation, says artephius p: 482. whereby

- 1<sup>o</sup> the  $\xi$  is cleansed from its  $\nabla$  and  $\nabla$ ; hidden
- 2<sup>o</sup> that which is hidden: i.e. the Oxygen, in the  
 Sea & / is made manifest and visible in the  
 $\xi$  or Scent  $\Delta$ . therefore D'Espagnol says:  
 this is the foundation / the movent / of the whole  
Work, and of Nature: Oxygen or the principle  
 of Life manifested in Oxygen is certainly the  
foundation of Nature also: /

That dry and most precious Liquor does con=  
 stitute the Radical Moisture of Metals.

1. I think he means here the Wt<sup>8</sup>, i.e.  $\xi$  &  $\delta$ .  
 coagulatus, which is certainly a  $\xi$  Corpusculum



p: 192.

notwithstanding, <sup>the 3<sup>d</sup>. Sophu unctuous</sup> our inmost or central &  
p: Azoth, or rather the last unctuous Sophu &  
animated by the putrefied mercurialised O:  
p: which is Malua proxima Tinctura alba.

p: 193.  
Mo. Rebis.  
Blackniss

In the beginning God created the Heaven and  
the Earth, and the Earth was without form and void  
and darkness was upon the face of the Deep.  
and the Spirit of God moved upon the waters,  
p: the principle of Life, concealed in Oxygen.  
p: then moved upon and within the Azoth.  
and God said: "let there be Light, and there was  
Light, and God saw the Light, that it was good,  
and he divided the Light from the Darkness.

Re. alba

Deuteronomy:  
Ch: 33.  
vs: 13, 14,  
15, 16.

Joseph's Blessing is sufficient to a wise Man  
blessed of the Lord be his Land p: Rebis. for the  
precious Things of Heaven, p: Re. alba & rubra.  
p: of Heaven, both hidden in Rebis. for the Dew. Azoth  
and for the deep, that lays below. Laton.  
and for the precious fruits p: Re. alba & Rubra.  
brought forth by the Sun, and for the precious  
Things put forth by the Moon. p: i.e. Sun and Moon  
united in Rebis, produce the precious Tinctures  
White and Red, i.e. Urin and Thumim mentioned  
in the same Ch: vs: 8.  
and for the Chief Things of the ancient Mountains  
p: the Tinctures of the ancient plants, i.e. 12, 8, 6,  
and 4.  
and for the precious Things p: Re alba & Rubra  
of the Easting Hills p: perfect Metals p: O, D.  
and for the precious Things of the Earth p: O.  
and for the precious Things thereof.

and the Lord my Son! that he would bestow



upon Thee a portion of this blessed Land  
p. Sp. rubra A alba. uim and Thumion.

Canon 50. concerns entirely the Sublimation of Vulgar & 194.  
and thus by a 3 fold Washing and cleansing. by  
3 Sublimations. cleansed by Sublimation says Arle,  
phius p. 482. the Dragon with Wings. putting  
off his old Scales and ugly Skin, is renewed. p. 42.

Can. 51. Concerns the first Sophie & i. e. the Mt & p. 195.

but the first 5 Lines yet belong to the Sublimation  
of & the Scord & by introducing Things wanting  
p. Oxygen in  
the Mar. &.

Then, after that he speaks of the Mt thus:  
" which in the dark Sphere of ty in ty do make  
" cloudy ruddy Jupiter. i. e. make Mt.

Separate the Blow of Saturn & coming up,  
i. e. Separate the upper Blow Scoria of & until  
Jupiter purple Star smile upon thee. p. Mt.

I cannot think that my violet-coloured M is  
meant here, and if it is, I am convinced that it  
is not necessary, as the ty & of & united with the  
& of & in the Mt, is quite sufficient for the first  
Marriage in Rebis. he continues:

add here unto, i. e. to the Star. the Sulphur of Nature,  
i. e. add O to the M, marry Gabritius to Rebis,  
whose grain and Leven. ferment. It has in itself,

as much as suffices At for the Existence of O.  
but see that it be sufficient for other Things also.  
i. for communicating its ty or Perm to others.

multiply that invisible & of the philosophers  
i. e. the perfect male seed, the ty in the O  
until the Virgins milk comes forth.

The Virgin, Diana, phibe & is Mt & &  
the Virgins milk is Argoth.



and the first Gate /: Solution /: is opened unto  
Thee.

p: 195.

Calid  
et Count Bernh:

azoth,  
Fontina  
Pianhadi

The Entrance of the philosophers garden /: i.e.  
the Composition of the 3 Mercuries or  $\Delta$  in the glass /:  
is kept by the Hesperian Dragon; /:  $\odot$  /:

/: the Dragon has got 3 heads, (i.e.  $\odot$ ,  $\mathcal{M}$ ,  $\&$ )

the Dragon without Wings is  $\odot$ ; the first.

the Dragon with Wings is the volatile /:  $\mathcal{M}$  &  $\&$  /:

which Entrance, being laid open /: by the Secret  $\Delta$  /:

a fountain of the clearest  $\Delta$  /: azoth, altho' not

clear in the beginning, on the contrary brown and

filthy, yet after putrefaction, when it terminates

in  $\&$  Exuberate or  $\&$  alba, it is then truly as

clear as a bright shining sword, or fine  $\Delta$  /:

proceeding from a 7 fold Spring /: the Spring

in the allegorical verses in Reply revised p: 311.

is the Secret  $\Delta$ , formerly made by 7 Sublimations

flows forth on every side the Threshold /: flows

and becomes azoth /:

wherein make the Dragon /:  $\odot$  or  $\Delta$ ebis,  $\odot$   $\mathcal{M}$  /:

Drinck 3 times the Magical Number of 7.

/: this means either 7 Eagles, or 3 times 7 Days /:

until being drunk, he /:  $\odot$  /: put off his

hideous garment /: i.e. after putrefaction the

Dragon or Laton becomes snow white /:

may the Divine powers of Light bringing Venus

oxygen, the principle of Life, or the  $\Delta$  in oxygen

8 headed Diana /: our moon,  $\mathcal{M}$  &  $\&$  /: be

unto Thee /: both united produce

by continual Circulation, gra-

the Dragon /:  $\odot$  /: to putrefy /:

Blacknys.



philosophers extract Their Stone out of 7 Stones p. 198. 45

The 7 Stones are  $\odot, \odot, \text{h}, 4, \delta, \text{q}, \text{q}$ . 7 metallic  
bodies; The forma or Life, the Male Spasm,  
must be taken from  $\odot, \odot$ ;

the matter to be impregnated, may be taken  
from  $\text{h}, 4, \delta, \text{q}, \text{q}$ , but is best taken from  
 $\text{h}$  and  $\delta$ , i.e. from  $\text{h}$  and  $\delta$ , i.e. we must  
take from them a Coagulated & Corporum, i.e.  
M $\text{t}\delta$ . and & must be impregnated with the  
Seed  $\Delta$ , in order to become the Matter of  
Form and Matter,  $\Delta$  &  $\text{q}$ , in Rebis.

The 2 Chief / of the 7 Stones or Metallic bodies /  
whereof, are of a Divers Nature and Efficacy,

The One /  $\delta$  / infuses invisible Sulphur, /  $\Delta$  of  $\delta$  /

The other /  $\text{h}$ , i.e.  $\delta$  / infuses spiritual  $\text{q}$  /  $\text{q}$  of  $\delta$  /

i.e. both make a & corporum or M $\text{t}\delta$ .

that /  $\delta$  / brings heat and dryness, this /  $\text{h}$  / Cold  
and moisture; Thus by Their assistance,  
the Strength of the Elements is multiplied in  
the Stone /  $\odot$  /

The former /  $\delta$  / is found in the Eastern Coast,  
/ in an eastern Sign, in the house of Aries, says

Iren: Philaltha / the Latter /  $\text{h}$  or  $\delta$  / in

the Western /  $\text{h}$  in a Western Sign /

both of them /  $\delta$  &  $\text{h}$  / i.e. M $\text{t}\delta$  / have the power  
of Colouring and multiplying;

/ note this well, on account what Scdivagius  
says of the Chalybs, if  $\odot$  couples therewith  
11 times, the Chalybs conceives & /

/ note also that the M $\text{t}\delta$  is able to multiply

the unfermented & by means of the Seed  $\Delta$   
as Philaltha says in his Brema.



p. 198.  
note this  
will!

and unless the Stone  $\text{p. } \odot$  shall take its first Rep  
from Them  $\text{p. } \text{from } \odot \text{ and } \odot$  it will neither  
Colour nor multiply.

plain enough.

p. 199.

Take the Winged  $\text{p. } \text{Volatile}$   $\text{p. } \text{Virgin}$   $\text{p. } \text{M} \odot \odot$  will  
washed and cleaned, impregnated by the Spiritual  
Seed of the first male  $\text{p. } \odot$  and gravidated  
with the permanent glory of her untouched  
Virginity  $\text{p. } \text{Mercurialis}$  will be discovered by  
her Cheeks, died with a Whitish red Colour.  
join her to the second male  $\text{p. } \text{i. c. } \odot$ , make Rebis  
without jealousy of adultery, by whose  $\text{p. } \odot$   
corporeal Seed, she shall conceive again;  
 $\text{p. } \text{The Chalybs}$  conceives, says Sendivogius;  
and shall in Time bring forth an Offspring  
of either Sex  $\text{p. } \text{Sulphur Naturae album}$  From  
whence an immortal Race of most potent  
Kings shall gloriously arise.

plain again.

p. 199.

Keep up and Couple the Brown Eagle  $\text{p. } \odot$  and  
and Lion  $\text{p. } \text{Rebis}$ ,  $\odot \text{ M}$   $\text{p. } \text{i. c.}$  the Virgin joined to  
the second male or Red Lion will be cleansed  
in Their transparent Cloister  $\text{p. } \odot$  The Entry  
Door being shut and watched, lest Their  
breath go out, or the  $\Delta$  without do privately  
act on.

The Eagle shall snap up and devour  
the Lion in the Copulation  $\text{p. } \text{i. c.}$  Rebis will be  
an amalgam.

afterward



afterwards being affected with a long sleep,  
 and a Dropsy /: formation of Argoth. / occasioned  
 by a foul Stomach, He shall be changed into  
 a Cole-black Crow, which shall begin to fly, <sup>putrefaction</sup>  
 with wings ~~stretched~~ stretched out, and by  
 its flight shall wick down  $\nabla$  from the Clouds, <sup>Argoth.</sup>  
 until being often moistened, he put off his  
 Wings of his own accord, /: the Circulation ceases,  
 and all is ~~quite~~ quiet and dries up. / and  
 falling Down again, He be changed into a  
 most white Swan. /: Sulphur nativum album.

Can. 62. The material Means of the Stone are of <sup>p. 202.</sup>  
 divers Kinds;

The first material means are  $\S$  philosophically sub- <sup>p. Secret A.</sup>  
 limated, and perfect Metals /: C or D, i.e. Rebis /:  
 of the first material means, the second means are <sup>p. Argoth.</sup>  
 produced, namely, the 4 Elements; These again  
 are circulated and fixed.

Of the second material means, the Third means <sup>white, Red.</sup>  
 are produced, viz: the White and Red Sulphur. /: <sup>p. p.</sup>  
 the Multiplication of this Sulphur terminates  
 the first Work.

/: The first accomplished White or Red Sulphur,  
 altho' fixt, is not fusible enough, therefore must  
 be incrated with Secret A, until it flows as easy  
 as Wax, emitting no fumes; it may also, at  
 this period before it is Determined with Secret C  
 be tintured or be more increased in tingeing power  
 and as this power proceeds from the Red Stone  
Calotha in his Breviary at the End of Stone  
 revived, recommends a Red Stone



i.e. exactly in the same proportion, as you have begun the Work, as for Example  $\text{Sp. Sp. Sub. 1.}$  rub these 2 into a soft  $\text{\textcircled{F}}$  and unite;  $\text{Meth. 2. p.}$  then add the Scrub  $\Delta$ , like in the beginning,  $\text{A p.}$  previously finely rubbed per se, and unite it terendo. with the other  $\text{\textcircled{F}}$ .

begin now the Work again as at first. this is the Multiplication before fermentation with  $\text{C.}$  Then, should it be necessary, you may incerate it still further with the Scrub alone. and then ferment it with  $\text{C.}$  in order to determine it by the Form of that Metal you wish to produce.

The obtained Red brittle massa is further multipliable by Scrub  $\Delta$ , in infinitum, as well as the first obtained Red Sulphur Nature before fermentation, but in this last Multiplication no  $\text{M}$  can be used.

p. 202. The fourths and last mediums are Leven, Ferment, or Ointments weighed with the mixture of the Things: Sulph. Nature or  $\text{Sp.}$  aforesaid, successively produced in the works of the Elixir. he means the White or Red  $\Delta$  or unfermented  $\text{Sp.}$  by the right ordering of the Things aforesaid, the perfect Elixir is finished, which is the last Term of the Whole work, wherein the  $\text{L. S.}$  rests, as in its Centre.

#### Multiplication

The Multiplication whereof is nothing but a short Repetition of the before mentioned Operations.



Can. 60. The Operative Means, i.e. the Keys of the Works, are 4.

p. 200.

47

The first Key is Solution or Liquefaction.

Rebis p. 6 M.

Solution is when Sol and Luna are united.

Liquefaction of Rebis is effected by the Seal  $\Delta$ .

The Third Key is Reduction, the fourth is fixation.

By Liquefaction Redies p. C or D, or Rebis C M. return

to their first Matter p. unctuous & Things concocted

p. fixt. p. C or D. are made raw again, and the Co-

mpulation between the Male and Female p. C - 11188 p.

is effected p. in a  $\nabla$  but the true Central Copulation

is effected by the Mover, the Seal  $\Delta$ , in the Glass,

from whence the Crow is generated p. Blackness.

Lastly the Stone is divided into 4 confused Elements,

p. not by hand, but by nature p. which happens by

the Retrogradation of the Luminaries p. not both p. of C or D.

at once, C and D, but only of one Luminary,

C or D; the plural number of Luminaries is

one of his Tricks to confuse the unwary.

The Ablution teaches to make the Crow white.

and to create Jupiter of Saturn, i.e. to wash

Laton white, to create the White Sulphur natural.

which is made by the Conversion of the body p. C.

into spirit; p. by the Volatilisation of the C.

The Office of Reduction is to restore the Soul to

the Stone, and to nourish it with Dew and

Spiritual milk p.  $\nabla$  until it shall attain perfect strength.

p. nourishing it with Dew, means the Circulation

of the azoth.

In both these latter Operations the Dragon

against himself p. the Dragon with 3 heads

principles, or it may mean the 4

Wings p.  $\nabla$  and by devouring his tail

expression is explained in a



does wholly exhaust himself, and at length is turned into the Stone: is fixed with the 2 other principles, i.e. the whole is fixt together in Sp alba et Rubra.

: it is highly probable that the Dragon devouring his own Tail: arctoth. signifies the Sublimed  $\frac{4}{5}$  or Scint  $\Delta$ , at least in Lamprung it is so.

Lastly the Operation of Fixation fixes both Sulphur : White and Red: upon their fixt body:  $\odot$ : by the mediation of the Tincture of the Spirit.

: the Tincture or tinging, enlivening, Vital principle can be nothing else but the  $\Delta$  or Oxygen concealed in the  $\frac{4}{5}$  of Sea  $\odot$ , which did enchant  $\frac{4}{5}$  when it was sublimed, and now the Enchantment is over as Bloomfield says, i.e. the Dragon had devoured its own Tail, i.e. is fixed.

: Oxygen in the Scint  $\Delta$ :

The Tincture of the Spirit: The Oxygen in  $\frac{4}{5}$  or  $\Delta$  decocks the ferments by Degrees, : White & Red Tincture ripens Things raw; in fine, by penetrating and tincturing or tinging the flowing Elixir: i.e. when you possess the Elixir, you can multiply it by the Oxygen, concealed in the  $\frac{4}{5}$ : generates and makes perfect; and lastly rises up to the Height of Sublimity. : by repeated multiplication:



The demonstrative signs are the Colours

p. 204 48

The first is black, called the Crow's head, on account of its extreme Blackness, whose Crepusculum shows the beginning of the  $\Delta$ s action, of the  $\Delta$  of Nature's action and solution, and  $\Delta$  of Nature is in  $\odot$ , as it is in all Things; yet  $\Delta$  of Nature also means by the  $\Delta$  of Nature, the Oxygen or Vital principle, as the universal agent of Nature, or  $\Delta$  of Nature, abundantly contained in the Mar: of the  $\odot$ , wherein it is loose and open, whilst it is locked up in the highly fixt  $\odot$ , and the blackest night shews the perfection of Li-quefaction and the confused Elements.

Then the grain  $\odot$  in Rebus, putrefies and is corrupted, that it may be the more apt for Generation.

The White colour succeeds the Black, wherein is given the perfection of the first Degree, and of White Sulphur natura.  $\odot$  Corporification of Light, or Oxygen manifested and corporified in Light,  $\odot$  Worm. This is already called the blessed Stone  $\odot$  Exuberant  $\odot$ . This Earth  $\odot$  is White and foliated, wherein Philosophers do sow Their  $\odot$ .

To explain this, we must note here the Astral  $\odot$ , i.e. the Vital principle,  $\Delta$  in Oxygen, contained copiously in the acid of Sea  $\odot$ , The first End of Salts.

2<sup>o</sup> The  $\Delta$  of  $\odot$  in the Wood, is also called the Philosophers  $\odot$  by Iren: Philaletha;

now if you chuse to bring the  $\odot$  alba to the highest perfection and to the White Eliza, fermenting it with  $\Delta$ , you must do it first of all inurate or imitate it with Oxygen or Astral  $\odot$ .



but if you continue the Digestion, by increased heat  
to bring it to perfect Redness, its own increased  
fixed Oxygen or astral  $\odot$  is sufficient to perfect  
it into Red Sulphur, as the Red is naturally  
contained in the White.

and if you would increase the Tincture in the  
White Sulphur by a new marriage, with our Moon  
and Secret  $\Delta$ , then you sow truly the philosophi:  
cal  $\odot$  in the  $\Delta$  in this I white foliated  $\Delta$ .

The Third Colour is the Orange, which is produced  
in the passage of the White to the Red, as the Medium  
of both, and is the fore Runner of the Sun.

p. 206 The fourth Colour is ruddy and sanguine, which  
from  $\Delta$  is extracted from the White Fire only.

The dark Redness of the Sun perfects the Work  
of Sulphur, which is called the sperm of the  
Male  $\odot$  the  $\Delta$  of the Stone  $\odot$  the Kings Crown  
and the Son of Sol, wherein the first Labour of  
the Workman rests.

p. 208 Can. 63. The first digestion operates the solution  
of the body  $\odot$  wholly happens the first  
true conjunction of Male  $\odot$  and female  $\Delta$   
the Commexion of both Seeds, putrefaction, the  
Resolution of the Elements into homogeneal  
the Eclipse of the Sun and Moon  $\odot$  -  $\Delta$   
is the head of the Dragon,

which explains the Dragon to my satisfaction,

the Dragon is here the Dragon with wings

the head is the Oxygen in the  $\Delta$  of  $\odot$ ,

which putrefies the  $\odot$ ,  
therefore



49  
therefore the Tail of the Dragon, formerly mentioned, p: 208.  
when the Dragon devours its own Tail, must  
signify or be the reviv'd  $\Phi$ , after the acid has  
formed azoth with  $\Phi$  vita, forsaking its  $\Phi$ , which  
forms an  $\alpha\alpha\alpha$  with the  $\kappa$  in the Work.

Bloomfield says p: 314 in Stimole T. Ch.

"Mercury:  $\Phi$  taken often prisoner, himself does revive,  
" till he be Unared with the Dragon's Tail  
" then does he put on a hard Coat of mail,  
" soldered together. With the Sun and Moon  
" then is he: the Dragon: mastered, and his  
" Enchantment is done.  $\Phi$  and vide Lamspæng.:  
and lastly,  $\Phi$  brings back the whole World into its  
first Chaos and dark abyss.

69. In the second digestion: Continuation of the same  
Digestion in the same glass: the Spirit of the Lord  $\Phi$ : Scend:  
walks upon the Waters: the Light begins to appear,  
and a separation of Waters from the Waters.  
the Sun and Moon are renewed: by means of  
the White and Red Sulphur: the Elements are p: 209  
extracted out of the Chaos, that, being perfectly  
mixt in Spirit: in the Vapours of azoth: They  
may constitute a New World.  $\Phi$ : Th. alba:  
a New Heaven and New Earth:  $\Phi$ : are made.  
and lastly all bodies become spiritual.  
 $\Phi$ : this takes place immediately after Blackness:  
The young Crows changing their feathers begin  
to pass into Doves: when whiteness begins  
the Eagle  $\Phi$ :  $\Phi$ : and a Lion  $\Phi$ :  $\Phi$ : embrace  
with an Eternal League  
 $\Phi$ : Bloomfield p: 314



p. 209.

and this generation of the new World is made by  
the  $\Delta$  Spirit /  $\Delta$  in  $\Delta$ zoth / descending in the form  
of  $\nabla$  / unctuous  $\nabla$  / and wiping away original Sin;  
/  $\Delta$ zoth / The philosopher  $\nabla$  is  $\Delta$  /  $\Delta$ zoth contains the  
 $\Delta$  of Nature manifested in Oxygen, concealed in the Air  
of Sea O, in the  $\Delta$  /

Leona Con-  
stantia.

/ This explains what Leona Constantia Wise says;  
" Every one knows how to boil  $\nabla$  on the  $\Delta$ , but if  
" They did know how to boil  $\Delta$  in  $\nabla$ , their knowledge  
" would surpass that of the Kitchen. /  
which philosopher  $\Delta$  is moved by the exciting heat  
of a Bath.

Note!

/ Pontanus says that the outward heat must  
stir up or excite our  $\Delta$ ; now whether Dr Espagnol  
or Count Trevisan have actually made use of  
Steam or a Bath, and proceeded by such a slow  
heat, or by a stronger, a Trial both ways alone  
could determine; I think the work may be  
done by a slow or gentle heat, at least during  
putrefaction, in a longer time with more safety  
than by a stronger heat in a shorter time,  
and in that case, of a gentle heat, a Lamp-heat  
would certainly answer. /

mind that the separation of Waters /  $\Delta$ zoth / be  
done in Wgt and measure / i.e. not too hasty  
nor too slow, not too moist nor too dry. /  
Let these Things that remain under Heaven

the  $\nabla$  below / be drowned, or those Things

be soaked, be too much destitute

too wet. /

the moisture leaves a barren Soil



Can: 70. The Third Digestion: all in one and the same p: 210 50  
glafs: of the newly generated & drinks up the Dewy / argoth /  
milk and all the Spiritual Vertues of the Quint-  
Essence: / When the Circulation of the Dewy milk  
the Argoth ceases of It self, and the & dries up,  
having sucked all the humidity in Itself, and  
all the spiritual Vertues, i.e. the Oxygen contained  
in the Quint Essence or Oxygenated & /

heat and fastens the quickning / enlivening / Soul / the Oxygen /  
to the body / to the putrefied C: / by mediation  
of the spirit / & or revived & /

Then the Earth Lays up a great Treasure in A self,  
and is made like the Coruscant Moon: / R. alba: /  
afterwards like Ruddy Sun / R. rubra: /  
The former / R. alba: / is called the & of the Moon,  
the latter the & of the Sun.

for both of them are benighted begotten of the Copulation  
of them both: of Sun / C: / and Moon / M: /  
neither of them any longer fears the pains of the  $\Delta$ ,  
because both are now free from Spots.

for They have been often cleansed from Sin / faeces: /  
by  $\Delta$ : / by the  $\Delta$  contained in the Oxygen, the Secret  $\Delta$ : /  
and have suffered great martyrdom: in the glafs: /  
until all the Elements are turned downwards /  
/ fixt in a  $\Delta$  & multipliable without End: /

Can: 71. The Fourth Digestion consummates all p: 211  
the mysteries of the World, and the Earth being  
converted into most excellent Terrestrial, it is made  
all imperfect Metallic bodies, because it is  
into the heavenly nature of a Quint Essence.



p. 211.

The Virtue of this quint Essence flowing from  
the Spirit of the universe: from the Oxygen  
or Vital principle concealed in the acid of Sea O,  
our Venus, and her Son Cupido: &c.

The Virtue of this quint Essence: Sulphur  
nature Rubrum, unfermented with O: is a  
present panacea and universal Medicine for  
all Diseases of all Creatures.

multiplicatg.

The Digestions of the first Works being repeated,  
i.e. before the panacea or Medicine is fermented  
with O.

will open to you the philosophers Secret  
furnace: the Woman, our Moon, M.D.  
be right in thy works, that Thou maist find  
God favourable, otherwise the plowing of the  
F will be in Vain i.e. you will not succeed.

In parenthesis

p. 190.

" Let sturdy Oxen, when the year begins  
" plow up the fertile Soil — M.D.  
" for Zephyrus then Dissolves the rotten Clouds.  
i.e. when the year begins, which with the Romans  
was, when the Sun entered Aries, because they  
began the year in March.

i.e. begin with aries i.e. I and add 5, and  
prepare your Earth, your fertile Soil, i.e. make  
M.D. the sturdy Oxen, horn pushing beasts,  
to the destination with O in the V, which  
is not entirely without danger, especially when  
I press medles with such operations,  
then dissolves the rotten Clouds.

exciting the internal Secret



Dissolves the rotten Clods / Dissolves Rebis by putrefaction / p: 190

Canon 72. The whole progress of the philosopher p: 212.

Work is nothing but Solution and Congelation.

The Solution of The body / Rebis, C. M. / and Con-

gelation of the Spirit / when the dragon de-

vours its own Tail, i.e. when the revived & ex & r

is fixed with the C, when the Enchantment is done,

says Bloomfield.

nevertheless, there is but one operation of both - note!

The fix / C. / and volatile / M & D. / are perfectly

mixed and united in the Spirit / in argoth by the & r.

which cannot be done, unless the fix body / C. /

be first made soluble and volatile.

/ It is made soluble in Rebis, it is volatilized

by the Oxygen in the Mar: f, in the & r. / by

putrefaction.

by Reduction the Volatile body / the volatilized C. /

/ and the M. / is fixed into a permanent body.

/ This complete fixation does not take place

but in the first perfect Sulphur nature album,

as Philacthea testifies.

and Volatile Nature / volatilized C. M and & r. /

does at last change into a fix Nature / in Sp. alba /

as the fix Nature / in C. / had before passed into

volatile.

Now so long as the Natures were confused

in the <sup>undivided</sup> Spirit / in argoth / that next Spirit /

Keeps a middle Nature between body

Spirit / & r, i.e. M, & r of & & D. / between

and volatile / M & D. / between



p. 215.

The Order of Nature requires, that Every Generation begins from humidum and in humidum.

In the philosophers Work, nature is to be reduced into order, that the Matter of the Stone, which is terrestrial, Compact and dry, in the first place may be dissolved and flow into the Element of  $\nabla$  / unctuous  $\nabla$ , i.e. Azoth.

The matter of the Stone is here the Magnesia of Artephius, i.e. the 3 principles mixt and put into the philosopher's Egg-glass. the Matter is terrestrial consequently neither a White nor Red oil, obtained by attraction from the  $\Delta$ , but compact and dry, i.e. Rebis and Secret  $\Delta$ .

Then Saturn will be generated of Sol / in Rebis says O'Espagnol, thus this is not M<sup>r</sup> Hands work.

p. 216

$\Delta$  succeeds the  $\nabla$  / Azoth is turned into meer Vapour drawn about by 7 Revolutions, or Circulations, and Reductions, until it is fixed downwards / until it is gradually dried up into a black putty Matter or black  $\nabla$ .

and Saturn being expelled / Blackness past / Jupiter / Whiteness / may receive the Scepter of the Kingdom.

by Jupiters coming the philosophers Infant is formed /  $\Phi$  alba is the Infant / nourished in the Womb / in the  $\Delta$  / and at Length is born, resembling the splendor of Luna in its beautiful serene Countenance.

Like a polished sword, says Philalthes.

The  $\Delta$  executing the Courses of the Nature of the Elements, extreme  $\Delta$  promoting it, has immensely increased from the white to



to the Red, what is hidden is made manifest.

I there seems to be no necessity for opening the glass for the sake of imbibing the *R. alba*, altho *N.* *Flammul* has probably done so, and even of that I am not yet certain; however it appears that *D. Espagnet* has continued the Digestion of his philosophical Infant or *R. alba*, with increased heat, until he obtained perfect Redness; /

The Saffron dies the Lilly; Redness possesses the Cheeks of the Whitening Child now made Stronger, a Crown is ppred for him i.e. the fermentation with  $\odot$  / against the Time of his Reign.

This is the Consummation of the first Works, / of the Red Sulphur Nature. / &c. &c.

Can. 80.  $\Delta$  plac'd in the Stone is Nature's prince, / is nature's prince, Sol's Son / Light / and Vicar, moving / the Mover: / and digesting Matter, and perfecting all Things Therein,  $\Delta$  shall attain its Liberty.

$\Delta$  This is the Vital principle in the Oxygen, in the acid of Sea  $\Theta$  or  $\odot$ , in the  $\Theta$ , or  $\Delta$ , the Son of Sol / not of  $\odot$ , but of the Sun, whose first Visible Manifestation is Light, further Heat, Oxygen,  $\Theta$ , or Light, Heat, and  $\Delta$ . /

As lies weak under a hard Bark /

there he speaks of that same principle, as it is locked up in Gold. /

we cause its freedom, that it may secure thee.

I the  $\odot$ , i.e. the Stone, must be centrally opened and unlocked. /

beware that thou urge it not above measure for it being impatient of Tyranny, it becomes a fugitive, no hope of Return being left.

I the glass may burst. /

p. 217

I. Secret  $\Delta$  /  
natural  $\Delta$   
and  $\Delta$  against  
Nature.

I.  $\Delta$  of  
nature in  
 $\odot$  /

too much  
is



p. 218.  
1<sup>st</sup> Second  $\Delta$ .

The first mover of Nature is external  $\Delta$ , the Moderator of Internal  $\Delta$ , and of the whole Work.

Let the philosopher very well understand the Government of the external  $\Delta$ , and observe its Degrees; for from thence the Wellfare or Ruin of the World depends.

p. 228.

Celestial  $\Delta$  / Fluum electricum / does insensibly cooperate with the animal  $\Delta$ ;

1<sup>st</sup> agent  
in Nature:  
Celestial  $\Delta$ .

Celestial  $\Delta$  is the first agent in Nature.

1<sup>st</sup> the Chief of the Ways of God, Job: Ch: 40, vs 19.

1<sup>st</sup> he is perfectly right, that first agent is the omnipresent Electr.  $\Delta$ , manifested in Light, in heat, in Oxygen, in  $\Delta$ ;

Central  $\Delta$   
of the Earth.

The heat of the femella 1<sup>st</sup> in the Mtd. / answers

terrestrial heat 1<sup>st</sup> i.e. Central heat / until it produces

the seed and prepares it. 1<sup>st</sup> for Vegetating /

the  $\Delta$  / the celestial  $\Delta$  / implanted in the Seed / in

Job's Son 1<sup>st</sup> i.e. Light / disposes the matter /

and being disposed, it forms it.

### Three fold $\Delta$ of the Stone.

p. 228.

Can: 94.

Philosophers have observed a 3 fold  $\Delta$  in the matter of the Work, viz:

1<sup>st</sup> Natural, 2<sup>nd</sup> not natural, 3<sup>rd</sup> against Nature.

The Natural  $\Delta$  they call the  $\Delta$  celestial Spirit,

1<sup>st</sup> and omnipresent / kept in the profundity

of every matter, in the flint and steel,

especially in the Case /

of the Stone found to it, which by the

Sluggish



sluggish strength of metal grows dull, i.e. is be-  
come inactive, until being stirred up and liberated  
by the philosophers Discretion and external heat.  
It obtains a faculty of moving its body, i.e. of  
dissolving, and so it communicates its form, i.e. of  
to its humid matter, i.e. unctuous &c. by explanation,  
penetration, dilatation and Congelation.

### Note

In Every mixt body, Natural  $\Delta$  is the principle  
of heat and Motion. i.e. this natural  $\Delta$ , celestial  $\Delta$ , is now  
called Caloric.

Unnatural  $\Delta$  They name that, which being called in,  
and comes extrinsically, and is introduced into  
the matter, i.e. into the & of  $\Delta$ , i.e.  $\Delta$ , wonderfully  
artificially, i.e. by art; this unnatural  $\Delta$ , (not found  
naturally in  $\Delta$ , which has no metallic  $\Delta$ ) is the  
 $\Delta$  of  $\Delta$  introduced, when the  $\Delta$  is made:  
that it may increase and multiply the strength  
of Natural heat, i.e. the  $\Delta$  or  $\Delta$  in the  $\Delta$ .

3. The  $\Delta$  against Nature they call that  $\Delta$ , which  
perturbs the Composition; i.e. Secret  $\Delta$ .  
i.e. the matter is a Composition of more than one Thing,  
altho' but one in Essence, i.e.  $\Delta$ .  
and corrupts the Temperament of Nature.

It is imperfect, because being too Weak for Ge-  
neration, it is not carried beyond the bounds  
or Limits of Corruption.

Such is the  $\Delta$  or heat of the Menstruum, i.e. the  
y<sup>t</sup> it has the name of  $\Delta$  against Nature  
properly, because it is according to Nature.



for preserving the specific form /: of C: / it so corrupts  
the matter /: Rebis: / that it disposes it for  
generation.

p. 230.  
/: Second Δ: /

95. It is more credible nevertheless, that the  
corrupting Δ, called Δ against nature, is not  
different from the innate, /: in the C: / but is the  
first Degree of it, for the order of nature requires  
that Corruption precede generation.

The Δ therefore, that is innate /: in the C: / agreeable  
to the Laws of Nature performs both, by exciting  
both Δ. successively in the matter /: in the 3 principles

oxyg: in the  
1st of C.

feeble heat  
first.

The first Δ of Corruption /: It is principium putrefactionis  
more gentle /: and open /: stirred up by feeble  
Heat /: & Espagnet has not used Strong heat: /  
for to mollify and prepare the body /: C: in  
Rebis: /

Stronger heat  
next.

2. The other Δ of Generation more forcible /: i.e. the  
innate in the C: / moved by a more vehement  
heat, for to animate and fully communicate  
its Solar form to the Elementary body /: as, or all  
disposed by the first Δ /: by the Second Δ: /  
a double motion does therefore proceed from  
a double Degree of heat /: the 2 Δ. unite /: of the  
same Δ: most certainly, there is but one heat  
but one Δ, altho' differently used: /

which is it to be accounted a Double Δ.  
which may be called an increased Δ, within the

the name of Δ against nature



rupts  
nature, be given to a violent and destructive  $\Delta$ . p. 231.

unnatural  $\Delta$ : the  $\Delta$  & of  $\delta$  in the  $Mt\delta$ : is converted 3/  
into natural  $\Delta$ , innate  $\Delta$ ,  $\delta$  is volatile  $\odot$ , our  $\odot$ :  
by successive degrees of digestion, and NB the  
unnatural  $\Delta$  & of  $\delta$ : increases and multiplies  
the innate, natural  $\Delta$ , i.e.  $\delta$ , in  $\odot$ .

: This is the foundation of the brassfounder and of  
Sennivogius his Chalybs, which conceives &:

Now the whole Secret Consists in the Multiplication  
of Natural  $\Delta$ : concealed in  $\odot$ : which of itself is  
not able to work above its proper or its own  
strength, nor communicate a perfect Tincture  
to imperfect Metallu: bodies.

for it is only sufficient for itself; nor has it  
any further power; but NB: being multiplied  
by the unnatural  $\Delta$ : the  $\Delta$  & of  $\delta$  in the  $Mt\delta$ :  
which  $\delta$ : most abounds with the Virtue of  
multiplying, does all far more powerfully, and  
reaches beyond the bounds of Nature;

tingering imperfect bodies, and perfecting them,  
because of its plentiful Tincture, and the abstruse  
or hidden Treasure of multiplied  $\Delta$ : in  $\odot$ :  
p. beyond  $\odot$ :

: This then fully proves, that the  $Mt\delta$  added NB:  
to the Red Sulphur Nature, by a second marriage  
not in a  $\odot$ , but torendo, adding Secret  $\Delta$ , agreeable  
to Philaletha in the Breviary, is the true and  
proper Subject to tinge the Red Sulphur by the  $\Delta$   
& of  $\delta$ , i.e. to multiply the Red  $\delta$  in power and  
Virtue, before you ferment it with  $\odot$  in the  $\odot$ .  
This is also of great moment in the Secret  
of the brassfounder, to multiply

note!

note!



p. 233.

p. Rebis:  
in  $\odot$  &  $\Delta$  is in-  
nate; but  $\delta$   
is added, so  
is the Secret  $\Delta$ .

It is even so in the philosophic Work;  
the Matter of the Stone possesses its internal  $\Delta$ ,  
which is partly innate / in the  $\odot$  / partly also is added  
by the philosophers art, for those who are united  
/ in Rebis / and come inwardly together /  $\delta$  &  $\odot$  /  
because They are homogenious; /  $\delta$  and  $\odot$ , and  $\gamma$   
are all homogenious.

The internal  $\Delta$  stands in need of the External, which  
the philosopher administers according to the pre-  
cepts of art and nature.

p. 234.

The internal  $\Delta$  is the medium between the Mover  
/ the Mover is  $\gamma$  says Ripley and Philactha, i.e.  
the Secret  $\Delta$  against Nature; / and the Matter /  $\odot$  /  
The Information of the whole work, depends on the  
measure of external heat.

p. 235.

/ so says Constant Bernhard /  
" nothing is so strange to nature, as that which  
" is violent.

/ this proves that  $\odot$  Espagnet has begun with  
a gentle heat at first, and has probably been  
the longer about it, but safer.

p. 238.

### proportion

of the Conflat of the Eagle / Secret  $\Delta$  / and the Lion  
They write diversly, because the Lion is the strongest  
animal of all others / the fixest of all Metals,  
and so is platina, but this was not known in  
those times.

Therefore it is necessary that more Eagles  
must be at least / 10 to 1 of  $\odot$  / or else more,  
to 10, to conquer the Lion.

And as they are, the greater the Contention, and  
the greater the Victory.

but



but the more Eagles / i.e. the more parts of Secret  $\Delta$  / p. 239. 55

the shorter the battle, and the Disruption / plundering / of the Lion /  $\odot$  / will more readily follow.

/ i.e. the Lion will sooner be tore & pierced / the happier number of 7 Eagles / 7 p. of Secret  $\Delta$  to 1 of  $\odot$  / may be taken out of Lullius, or of 9 out of Seniol.

The philosophers vary in their proportions, thus according to this author D'Espagnett and Lullius it stands thus:  $\odot$  1 p.  $\Delta$  2 p.  $\Xi$  7 p.

this is also the proportion of Caled and Count Bernhard, and in this the  $\odot$  is the  $\frac{1}{10}$  part of 10 parts.

but according to Seniol it is  $\odot$  1 p.  $\Delta$  2 p.  $\Xi$  9 p. and then  $\odot$  is the  $\frac{1}{12}$  part of the whole.

But Philaletha recommends in his Marrow of Alchemy  $\odot$  1 p.  $\Delta$  2 p. and Secret  $\Delta$  4 parts, and he says: you cannot swerve.

Ripley recommends  $\odot$  1 p.  $\Delta$  2 p. and  $\Xi$  4 p.

and at other times  $\odot$  1 p.  $\Delta$  3 p. and Secret  $\Delta$ , 4 p. and says that  $\odot$  is the  $\frac{1}{10}$  part of the whole.

I suppose each proportion has its advantages and disadvantages /

The Vessel is 2 fold, one of Nature, the other of art / p. 239.

The Vessel of Nature, also called the Vessel of philosophy, is the Earth /  $\Delta$  / of the Stone /  $\odot$  / the Female or Matrix, ( $\Delta$  &  $\odot$ ) wherein the Seed /  $\odot$  / of the Male /  $\odot$  / is received, wherein it putrefies, and is prepared for Generation.

/ and is multiplied by the Menstruum,  $\Delta$ ,  $\frac{1}{2}$  of  $\odot$  / altho' the Menstruum is also argl. the substance. See further forward: /

/ The Vessel of art is the glass /

/  $\Delta$  is the fertile Soil: /



p. 240.

Note!

What kinds  
of Mr. Hare  
here? /

Many have multiplied the vessels necessary to the  
philosophical Work, calling them by diverse names  
with a desire of hiding the Secret, by a Diversity  
of Operations, such as Vessels for Distillations, for  
Sublimations &c.

Can: 112. but that, all Deceit being being removed,  
we may speak sincerely, one only Vessel of art  
suffices to terminate the Work of either Sulphur  
/ of Sp. alba et Rubra / &c. &c. another for the Work  
of the Elixir / either another glass, or a good &c.  
note! The Diversity of digestions requires not the  
changing of Vessels;

Yet we must have a Care, lest the Vessel be  
changed or opened before the first Work  
be ended / of Sp. alba et Rubra, is the first  
Work, as the Elixir is the second Work.

/ There is then no necessity of opening the Glass  
when the Whole is perfect, but it is digested  
to perfect Redness, unopened, with more heat.

p. 241.

The glass must be thick in every part,  
that it may resist a long, and sometimes  
an acute  $\Delta$ .



The first Work is the Generation of 2 Sorts of  
Sulphur /: Sp. alba & Rubra /:

p. 244

56

The Composition and perfection of Both Sulphurs  
may be finished thus:

Sp. Take a Red dragon, courageous, Warlike,  
to whom no natural strength is wanting.

/: i.e. take Sabritius and Reja /: the Virgin, who  
had contracted spiritual Love with the God of war: /

i.e. Take Rebis, which is our Stone /  
and afterwards /: having first made the marriage: /

take 7 or 9 noble Eagles (i.e. Virgins)

/: in dastin's dream the Eagles are called Virgins /  
whose Eyes will not wax dull, by the rays of the  
Sun /: & /:

/: i.e. your man must be strong and well loaded with  
the mar: acid, and very pure and snow-white,  
or it will not do /:

Cast the Birds /: materna avis, the birds of Dame Venus /:

with the Beast /: Rebis /: into a clear prison,

and strongly shut up, under which let a bath  
be placed /: D'Espagnet has used a Steam bath

as appears in several pages of this book: /

/: and so has Count Bernh. Trevisan, I believe: /

that They may be excited to fight w<sup>th</sup> by the warm note!

Vapour /: in a short time They will enter into a long

and harsh Contention, until at Length, about the 4<sup>th</sup>

or 50<sup>th</sup> day, the Eagles /: the Scouts /: begin to prey upon

the Beast /: & /: and tear the Beast /: the Beast /: without

without Wings: /: to pieces;



p: 245. this dying of the beast /: C. / will infect the whole  
prison /: The glass / with its black and direful  
poison, whereby the Eagles /: Argoth / being wounded  
They will also be constrained to give up the ghost  
/: The Circulation ceases, the Matter Dries up /  
from the putrefaction of the dead Carcasses  
/: principles /: a Crow will be generated /: i.e. per-  
fect Blackness, pitchy matter /  
and the Bath /: Steam heat / being some what in-  
creased, It will begin to fly, /: become volatile /  
but seeking Chinthis from the Winds and Clouds  
It will long hover about take heed that It  
finds none; at length being made White  
by a gentle and long rain, and  
/: It seems that the black /: relents again and  
circulates De Novo, but more pure /  
with the dew of Heaven, /: this new Argoth pure /

Op alba. It will be changed into a White Swan.

The new born Crow /: putrefaction in blackness /  
is a sign of the departed Dragon /: C is now  
putrefied /

making the Crow white, extract the Elements,  
/: not manually but nature does it / and

no /: distil them, according to the order prescribed  
/: no distillation, the glass must not be opened  
nor moved, he means circulate the newly ge-  
nerated Argoth, / until the Elements be fixed  
in snow-white and most  
being finished, you may  
enjoy



your first desire to the White Works.

1. but this is not yet the universal Medicine. /  
Canon 120. Progression to the Red

p: 246.

If you intend to proceed further to the Red, add the Element  
of  $\Delta$ , which is wanting to the White Works.

1. The glass must not be opened, nor any Thing added,  
but the heat must be a little increased, which he  
expresses by, adding the Element  $\Delta$ ; Philaletha is  
very explicit in this progression from the White to  
the Red, and must be frequently consulted. /  
The Vessel therefore being fixt, and the  $\Delta$  strengthened by  
little and little, i.e. gradually, / force the matter,  
until the Occult begins to be manifest;

The sign Whereof will be the Orange Colour arising;  
Order the  $\Delta$  of the fourth degree, by its points, i.e.  
increase the  $\Delta$  gradually, but beware of Vitrification. /  
until by the help of Vulcan, purple Roses be generated  
of the Lilly / of  $\Delta$ . alba / and lastly the amaranthus  
/ of  $\Delta$ . rubra / be died with the Redness of Blood.  
but you must not cease to extract  $\Delta$  by  $\Delta$ , until  
you behold the matter terminated in Reddest  
ashes, insensible to the Touch.

This Red Stone may rear up your mind  
to greater Things, by the Blessing of God.

The process of the Stone is perfected by a double  
work;

the first Work is, creating the Sulphur, i.e. of  
the second is making the Elixir.

Can: 122. The philosophers Sulphur / of  $\Delta$ . rubra  
is a most subtle  $\Delta$ , most hot and dry.

p: 247.



the Centre of which the Fire of Nature, abundantly multiplied, is hidden.

/ This  $\Delta$  of Nature, or universal agent of Nature does here not alone mean Ripley's  $\Delta$  of Nature in  $\odot$ , but also that Vital principle or principle of Life manifested in Oxygen, introduced into the matter Rebis by the Scintilla, and finally fixed into the regenerated Glorious  $\nabla$ , wherein it is become corporeal  $\Delta$  or a  $\Delta y \nabla$ .

This  $\Delta$  has in itself the Virtue of opening and penetrating the bodies of Metals, and converting them into its own Temperament and producing something like itself, wherefore it is called a Batter and Masculine Seed.

p. 248. From the above first Sulphur, Sp. rubea, a second Sulphur / Elixir / is generated, which may be further multiplied in Infinitum.

When the philosopher has got the everlasting mine of that heavenly  $\Delta$ , let him keep it diligently

### Multiplication

Note! Now, of what matter Sulphur / Sp. alba & Rubra is generated, of the same it is multiplied, a small portion of the first matter being added yet in due proportion.

/ This clears up the Multiplication of Red  $\Delta$  or Sp. by a new marriage, as mentioned by Philalethes in his Breviary in Ripley revised.

/ Sp. alba & Rubra have been generated of Rebis and Scintilla  $\Delta$ , therefore considering now the Red & White nature as the Masculine Seed or Wife, let that one part, add of the Wife the matrix, MSS, 2 p. / if you proportion in the beginning and



and unite the 2 in an impalpable powder, by rubbing them in a clean Wedgewood Mortar; and add the Secret  $\Delta$ , and unite that also. Let it pass as at last through Death or blackness, unto White and Red.

by this Way more Tincture and more fusibility i.e. more power is given to your medicine.

This may be repeated: however confer Diligently with Secrets revealed, and others, also with Casimire's Th: Ch: Britannicum.

By this kind of multiplication, the Red Sulphur remains in its primitive universal unfermented State, as the universal Red Medicine, not yet the metallic Elixir for transmutation.

### Elixir

124. The Elixir is compounded of a 3 fold matter, namely. p. 249.

1<sup>o</sup> of metallic  $\nabla$  or Mercury, sublimated as before. p. Secret  $\Delta$ .

2<sup>o</sup> of Verment, White or Red. p. D or C.

according to the Intention of the Operator.

3<sup>o</sup> of the Second Sulphur p. p. 248. Canon: 123, i.e.

the multiplied Tincture, by the author called a Second Sulphur. Canon 123.

all in due proportion.

125. The perfect Elixir must possess 5 necessary qualities, it must be

1<sup>o</sup> fusible,

2<sup>o</sup> permanent, i.e. fixt.

3<sup>o</sup> penetrating or ingressive

4<sup>o</sup> tinging,

5<sup>o</sup> multiplying, and multipliable.



p. 249 1/ it has Tincture and Fixation from the ferment. /  $\odot$  /  
 2/ penetration from the Sulphur / from the Red  $\Delta$  /  
 3/ fusion or fusibility from argl. vive /  $\Delta$  i.e. Scher  $\Delta$  /  
 which is the medium of conjoining Tinctures, i.e.  
 of the ferment /  $\odot$  or  $\Delta$  / and Sulphur /  $\Delta$   $\Delta$  /  
 4/ and its multiplying Virtue proceeds from the  
 Spirit / i.e. the  $\Delta$  in Oxygen, in the Marine Acid in the  $\Delta$  /  
 infused into the quintessence.

p. 249. Two perfect metals /  $\Delta$  and  $\odot$  / give a perfect  $\Delta$  /  
 because they are dyed with the pure Sulphur  
 of Nature / Ripley's  $\Delta$  of Nature / and therefore no  
 ferment of metals ought to be taken besides  
 these Two /  $\Delta$  or  $\odot$  /

vulgar & Dyed thy Elixer White and Red with Luna /  $\Delta$  /  
 and Sol /  $\odot$  /  
 Mercury first of all receives this Tincture / by  
 projection / and having received it, does commu-  
 nicate it to others.

Can: 128.

making the  
Elixer.

i.e. ferment-  
tation of the  
Red  $\Delta$  with  
 $\odot$ .

The Second Work is conducted as the first,  
 in the same or in a similar Vessel, /  $\odot$  Glass / in the  
 same furnace, and by the same degree of  $\Delta$ ,  
 but is perfected in a shorter Time.

1: this is a proof that he has fermented his  
 multiplied Red  $\Delta$ , with  $\odot$  in a glass, and not  
 in a  $\Delta$ , altho' it can be Done both ways /

p. 252 the sign of perfection of the Sulphur nature / as  
 well as the Elixer / is, that it melts easily without  
 smoke.

The



Elixir for Metals, /: new marriage. /: see Breviary p. 25. /

Take 3 p. of Red Earth or Red Ferment /:  $\text{Sp rubia}$  /:  
double Wgt, i.e. 6 parts of  $\nabla$  and  $\Delta$  /:  $\text{MSS}$  /: finely powdered,  
mix the 2 powders, so that they may be insensible  
to the Touch. add  $1\frac{1}{2}$  part of  $\Delta$  /: Scrub  $\Delta$  /: celestial  $\Delta$  /:  
put the mixt powders in their Vessel, closely sealed,  
extract the Elements by Decurs, which being turned  
downwards with a Gentle Motion, they must be  
fixed in their  $\nabla$  /: in the Red  $\text{Sp}$  /: so that nothing  
volatile may be raised up from thence any more,  
the matter at Length will be terminated in a Rock,  
/: in a brittle Massa /: illuminated /: i.e. Multiplied /:  
Red and diaphanous.

/: as this is diaphanous, he has added no  $\odot$  yet,  
but this process is only a multiplication in  
power, by means of the new marriage, as Phila-  
letha mentions in Breviary, and as D'Espagnat  
treats at page 248, where he says, "of what matter  
Sulphur is generated, of the same it is multiplied,  
a small portion of the Red Sulphur being added,  
in due proportion."

fermentation to make Elixir,  
for propagation.

Take a part thereof at pleasure, i.e. take 1 part  
of the above multiplied Red and diaphanous Tincture, /: multiplied /:  
cast it into a  $\odot$ , with a little  $\Delta$  /: this  $\Delta$  can be  
nothing else here, but Repley's  $\Delta$  of Vitae, i.e.  $\odot$ ;  
I think he means this; put a certain proportion  
of pure  $\odot$  in a  $\odot$ , and let it melt, then by Decurs  
i.e. by small quantities your Red multiplied  
here called its Red Oil, i.e. Very pure  
Oily Tincture, until the  $\odot$  is  
brittle Massa, i.e. Elixir



this projecting of the Red only, i.e. very fusible Substance upon the melted C, he calls incense A, until it is poured out.

he continues, & nor mayst Thou fear its length flight i.e. Volatility, for the V. C. being mollified with the sweetness of the potion: by the multiplied Sp. will stay it, having received it, within its bowels. Then take the Elixir thus perfected, and keep it carefully.

p. 253.

the method of composing the White Elixir is the same so that you use the White Elements: Sp. alba and fine D. only in the composition thereof.

The body of it, brought to the Term of Decantation, will end in the D white, splendid and cristalline (Sp. alba) which insatiated with its White oil: Secret A. will obtain the help of fusion.

proposition

Cast 1 part of this Elixir upon 10 p. of arg. vive will wash, and you will admire its Effect.

p. 254  
Δ of Nature  
in C.

Concerning the Multiplication of the Elixir in the Elixir, the Strength of Natural Δ: the principle of Life in Oxygen in the C, as well as in the Gr. is most abundantly multiplied by the Spirit Sp. in Gr. infused into the G. E.: Sp. and the naughty accidents of Bodies, which obstruct their purity and the true Light of Nature with darkness, are taken away by long and many well Sublimations and digestions.

the Nature freed from its fetters, in C. with the aid of heavenly Strength is most powerfully being



being included in this our first Element / our Sp. /  
Let it not be a wonder, if it obtains strength  
not only to perfect imperfect metals, but also  
to multiply its force and power.

The Fountain of Multiplication is in the  
prince of the Luminaries / i.e. Sol, ☉ / who,  
by the infinite multiplication of his beams, begets  
all things in this our Orb, and multiplies  
generated Things, by infusing a Multiplicative  
Virtue into the Seeds of Things. / Solar Light does that. /  
/ what is Light? Manifested universal agent,  
this generates Oxygen; and what is Oxygen?  
The same universal agent manifested in Light  
as Oxygen and universal  $\Phi$ . containing the  
true Vital principle or principle of Life;  
and what is that?  $\Delta$ . / or the principle of  $\Delta$ . /

The Way of Multiplying the Elixer.  
is 3 fold.

1<sup>st</sup> method.

Take 1 part of Red fermented Elixer with 9 parts  
of its Red  $\nabla$ . this must be the secret  $\Delta$ , because  
Philaletha in Secrets revealed p. 114 multiplies the Stone  
with  $\Phi$ . / Dissolve it, into  $\nabla$ . unctuous  $\nabla$ , i.e. Arzoth. /  
unite the matter by decocting it with a gentle  $\Delta$ ,  
until it be made strong into a Ruby or Red  
Lamel.

incubate this with its Red oil / Red unfermented Sp. /  
after the manner prescribed, until it flows like honey.  
/ the proportion of the Red oil Sp. is not set  
down here. /



p. 256.

Second method of Multipl: the Elixer.

Take what portion you please of your Elixer mix  
it with its  $\nabla$   $\frac{1}{2}$  in due proportion: before he  
said Elixer 1 p;  $\nabla$  i.e.  $\frac{1}{2}$  9 parts: /

Seal it well in a Vessel, Dissolve it in a Bath,  
by Steam heat, being dissolved circulate the  
Elements and fix them down wards, as was done  
in the first and second Work, until it be a Stone  
a multiplied Elixer: /

Lastly incrate it and project it  
incrate it with the Red oil, I believe, he means  
this second Method does not differ from the  
first, on the former page: /

he says, that "this is the longer but yet the  
richer way, for the Virtue of the Elixer is increased  
a 100 fold, for the more subtil it is made by  
reiterated operations, the more superior and  
inferior strength it retains, and operates so  
much more powerfully.

This 100 fold increase in Virtue must then  
proceed from adding the Red oil or Red unfer-  
mented Sulphur: /

p. 257.

Third and last Method of Multipl: the Elixer

Take 1 ounce of the former Elixer Multiplied,  
in Virtue, and project it upon a 100  $\frac{1}{2}$  of  
Red oil, and in a little time, the  $\frac{1}{2}$  having  
in a  $\nabla$ , will be converted into



61  
If you project one ounce of this Mercury, converted  
into Elixir, upon an other 100  $\frac{1}{2}$  of other purified  
& Sol will shine most pure to your Eyes.

The Multiplication of the White fermented Elixir  
is done in the same Way.

The Virtues of the Medicine, to cure all kind of diseases,  
saye Espagnet, and the use thereof, take out of  
the Writings of Arnoldus de Villa Nova,  
Lullius and other philosophers.

Conclusion

p. 258.

a 3 headed Dragon keeps the Golden Sleeve. p. 257.

1. The Dragon is Mercury;

The 3 heads, explained in Kalid p. 311 are:

Repleys 3  $\Delta$ , or 3 Mercurius viz:

1<sup>o</sup> Next  $\frac{1}{2}$  Natural  $\Delta$ , perfect seed, male, p. 6.

2<sup>o</sup> Volatile immature coagulated  $\frac{1}{2}$  of Woods,  
i.e. our first Sopher  $\frac{1}{2}$ , our moon, the female.

The matrix and vessel of Nature,

The unnatural  $\Delta$ , i.e. Mto, Beja, Diana;

3<sup>o</sup> The  $\nabla$ , the Mover, the Second  $\frac{1}{2}$ , the priest,

The spirit of Life, the  $\Delta$  against nature  
or rather the Celestial  $\Delta$  of Nature, the Oxygen  
in Venus, i.e. Sca & united by a two to pure  
Arg! Vive; Artephus p. 482.

The first Head proceeds from the  $\nabla$  for the  
mercuries of  $\frac{1}{2}$  and  $\frac{1}{2}$ . i.e. Mto

The Second head from the Earth. p. 11

The Third head is from the



∴ i.e. the  $\Delta$  is animated by the universal Agent of nature, by the principle of Life manifested in Oxygen this assumes a crystalline body, by Solar Influence in  $\odot$  in the Earth, and by Lunar Influence in  $\odot$  in the Ocean, this is our Venus born of the Broth of the Sea, according to Ovid: therefore atmosphere  $\Delta$  is the medium, that conveys the Oxygen to the Ocean, where it becomes Sea  $\odot$ , attracted by its own Magnet, its like, Sea  $\odot$ , and is constantly vegetating; and this Oxygen is a product of the Celestial  $\Delta$  of Nature, or Vital principle. ∴ the Serpent  $\gamma$  must be enchanted, i.e. Sublimed and Vitruolised, crystalline and pure, and is then our Second  $\gamma$  the  $\nabla$  and Menstruum or Secret  $\Delta$ .

It is necessary that these 3 heads do end in one most potent Dragon  $\gamma$ : unctuous <sup>adā</sup> Sophie  $\gamma$  which will devour all the other Dragons  $\gamma$ : in  $\Delta$  alba or the Exuberant Dragon, the former or first Dragons are all devoured, i.e. fixt.

Then a Way is laid open to The, for the Golden Tree.  $\gamma$ :  $\Delta$  and Elixir.

∴ the Dragon devouring its own Tail is the Secret  $\Delta$  <sup>see Lampyring  $\gamma$</sup>  <sup>reviv'd  $\gamma$</sup>  its head is from the  $\Delta$ : Oxygen in the  $+$  of  $\odot$ .



On @, the 24 Jan: 1808. the following  
new Discovery of Professor Davy, of the Nature of fixt alkali  
was communicated to me by Mr. Wagstaff. 62

By exposing potash or Soda moistened, on a plate of platina,  
to the Galvanic Shock, the Oxygen was disengaged, and the  
primitive Base of the Alkali left on the plate in form  
and appearance much resembling small Globules of  $\frac{1}{2}$ , and  
of an highly inflammable Nature.

I might not the  $\frac{1}{2}$  of Lench produce such an inflammable?  
Vide ab Indagine Mx:.

These Globules are lighter than any Fluid, as They swim  
in distilled Naphtha.

At the freezing point these Globules are hard and brittle,  
and When broken and examined with a microscope, They  
present a number of Facets with the appearance of  
Crystallisation; at 40 deg: of Fahrenheit they are soft  
and can scarcely be distinguished from Globules of  $\frac{1}{2}$ ;  
at 60 deg: they are fluid, and at a 100 They are volatile;

When exposed to the atmosphere, They rapidly imbibe  
Oxygen, and reassume Their Alkaline Character;

In distilled Naphtha They may be kept 4 or 5 days,  
but if exposed either to the atmosphere or to Oxygen  
gas, they almost instantly become incrustated with a  
coat of regenerated alkali; This Incrustation can be  
removed, and the reduced Globule will remain in Naphtha  
separated from all Contact with Oxygen as before;  
The Naphtha forms a thin film round the Globule, and  
excludes the Contact of Oxygen.

1 part of the base of Alkali and 4 of Naphtha  
or 1 part of the base to 4 of  $\frac{1}{2}$  by Naphtha



Which, when applied to the Circle of a galvanic Battery (which produced an intense heat) to  $\text{S}$ ,  $\text{D}$ ,  $\text{C}$  or platinum, immediately dissolved them and converted them into  $\text{O}_2$ , in which process alkali was regenerated.

Glass as well as all metallic Bodies was also dissolved by the application of this substance; the base of alkali seizing the Oxygen of Manganese and of Minium, potash was regenerated.

One of the Globules placed on a piece of Ice, dissolved it, and burnt with a bright flame, producing an intense heat; potash was found in the product of the dissolved Ice; nearly the same Effect followed, when a Globule was thrown into Water, in both Cases a great quantity of hydrogen gas was rapidly liberated.

Soda contains 20 p. of Oxygen and 80 p. of Base.

On the facts above related, They seem so contradictory to the rest, as almost to induce us, to suspect some mistake in the account from which They have been extracted.

That the alkaline Metal *i.e.* the  $\frac{1}{2}$ ial base should from its great attraction for oxygen, speedily deprive Minium and Manganese of it, is what was to be expected; but that it should also speedily convert  $\text{C}$ ,  $\text{D}$  & platinum into  $\text{O}_2$ , after immediately dissolving them in a state of  $\text{O}_2$  with  $\frac{1}{2}$ , is very unaccountable and in no wise consistent with the properties mentioned.

If Lime was the Basis of potash, and magnesia the Basis of Soda as Berthollet supposes, We should find the same produced instead of potash. I have submitted to the same process.



Other gases may be united to metallic Bodies, as Well as Oxygen, & on being converted into Steel by Cementation, wherein Carbon or Charcoal in a gaseous State, becomes united to the Iron, and forms Steel, a different metal, tho' the Carbon may be separated from the Iron, yet the Argot resists the separation.

The strong attraction of the Metallic Base of Alkali, that great principle before mentioned, for Oxygen, may assist much in the Reduction of refractory Semi-Metals; and the M of Nickel, Manganese, and Others may be procured in future in an easy Way.

Some suppose that Δ, phosphorus and Carbon are also metallic Compounds, not saturated With Oxygen, and that Hydrogen and Argot are metallic Substances in a gaseous State.

/: Becher, Boerhaave and Stahl give to rational Men much more Δ Satisfaction what Δ, phosphorus, Charcoal, Oxygen, Hydrogen and Argot are, than all the modern Chemists together, and altho' They knew nothing of new names, they knew the central principles of Things, and remained or adhered more close to Nature. S. B. :

among the good that may be expected from the above mentioned Discovery, /: Says the Critical Review, /: directly or indirectly, it is to be regretted that some Evil will arise!

There can be little doubt, that it will again ~~involve~~ revive alchemical pursuits, that Their seducing Nature will again involve



many in the Calamities, They have so often  
occasioned in Old Times. /: Says the writer  
of the Review. /

from a Magazine published in Jan. 1808.  
(The last Observation, fearing the Calamities occa-  
sioned by Alchemy, is that of an ignorant fool  
who obstinately strives and barks against  
thousands of Books and respectable Witnesses  
such as the Bible, Suidas, Diodorus, Vergil,  
Ovid, Homer, all the alchemical writers, viz:  
Hermus, Calid, Seber, Adephus, Pontanus,  
Blamel, R. Bacon, G. Ripley, Norton,  
Count Bernhard Trevisan, Bloomfield, Phi.  
Lacetha, d'Espagnet, Arnold de villa nova,  
Raymundus Lullus & & & of all of them  
Men of piety and Truth, with Augustus  
and Christianus Princes Electors of Saxony  
the Emperors Rudolphus and Ferdinandus  
all of them possessors of the Blessed Stone  
and Elixir of the philosophers.

In spite of Hell and all the Devils in  
it and against all the Barkers and  
Deceivers, the Truth of the Blessed Stone  
of the earliest antiquity will stand firm  
like a Rock, as long as the Earth will  
endure, until its Consummation by Fire

J. Baeyron.



at the End of the last Edition of Marrow of Alchemy<sup>64</sup>  
is annexed what follows: viz.

The Method and Materials pointed at, composing  
the Sophia Mercury, and transmuting Elixir, in plain  
Terms, free from all Enigmas; the like never before  
published to the World.

Numerous are the Volumes extant in this Subject, but  
through the dark Enigmatical Expressions of the Adepts,  
and the Delusions of Others, who wrote of what themselves  
they did not understand, the art still remains as  
Secret as ever, not to be discovered by every industrious  
Searcher, and may justly be spoke of, as Juvenalis  
said concerning the Pentateuch,

*tradidit arcana quocunque volumine Moses.*

In the foregoing part of this Book we pointed out one  
Author as proper to be avoided, and have presented you with  
that excellent Treatise, called the Marrow of Alchemy,  
highly Valuable to all true Searchers; which, as to the pre-  
paring the Sophia &c, we apprehend one of the plainest art  
extant, not forgetting what has been done by Philalethes  
in Secrets revealed; but Enigmas still used, we now  
come to perform our promise; and in order to teach the  
Method of obtaining the philosophers transmuting  
Elixir, lay down these General Rules, as Maxims to  
be observed; viz.

- 1/ That O is the Seed, whose Body must be radically  
opened to the Very Center, by its proper truckilyng the  
which aided by a due heat, as in other gener such a  
the particles are put in Motion, productive of a  
fermentation, and a nobler prolific State.
- 2/ That the Sophia &c is this primum



3/ that common  $\frac{1}{2}$  will not radically open the Body of C  
to its Center, nor cause such a motion of particles,  
as to be productive of fermentation, and a prolific State.  
4/ This Sphæ  $\frac{1}{2}$  is in appearance like common  $\frac{1}{2}$ ,  
but in Virtue far Different, and in reality of a Special  
preparation and Nature.

In this lies the Secret, as for manual Operation,  
closing up the pores so perfectly, that nothing may  
get out in Way of fume, using a constant mode-  
rate heat, & are sufficiently taught by authors, and  
therefore barely mention the same, as requiring no  
further Explication.

What a Considerable Difference there may be in  
Mercuries, and what They can perform, tho' the Eye  
discovers little or no variation, the following Ex-  
periment will plainly declare.

1/ Take common  $\frac{1}{2}$  4 parts, to the Touch it is Sen-  
sibly cold, dissolve leaf C or Leaf D 1 part therewith,  
which is done without  $\Delta$ , only rubbing them together  
during the time that the  $\frac{1}{2}$  is dissolving the C or D,  
the Matter is as before Sensibly cold, without heat.

2/ Take common  $\frac{1}{2}$ , and distill it 4 times from  
C of  $\square$  and  $\psi$ , i. a. In this  $\frac{1}{2}$ , which is cold to the  
Touch as common  $\frac{1}{2}$ , dissolve Leaf C or D, in the  
like Method and proportion as before, and during  
Time the  $\frac{1}{2}$  dissolves the C or D, the mixture will  
be Sensibly hot.

Clearly there is a great Difference between these  
that produce such Various Effects.  
First Distillation of  $\frac{1}{2}$  from  
the



the  $\Theta$  of  $\Psi$  and  $\Psi$ , there will be a great loss of Substance in the  $\Psi$ ; because the author means the Reviving of the  $\Delta$  more than in 3 subsequent distillations put together; all which we speak from Experience. Nevertheless  $\Psi$  so prepared will not answer our Ends, it is not the Sophic  $\Psi$ , nor is that the Method to obtain it.

The true Way and Method is:

Common  $\Psi$  must be distilled or sublimed from certain Mineral Metallic Bodies;  $\Delta$  &  $\Psi$  until the  $\Psi$  receives their hot Virtue, and another nature, exceeding common  $\Psi$ , as much as  $\Delta$  of  $\Theta$  is sharper than Wine Vinegar.

This Sophic  $\Psi$  is homogeneal to  $\Theta$ , and dissolves it radically, as Ice melts in hot  $\nabla$ , or as the moisture of the  $\nabla$  imbibed by a seed sprouting forth to generation every particle of which is moistened and put into Motion. Such are the Operations of Nature, Working by homogeneity and Sympathy; thus we see the warmth of the  $\Delta$  &  $\Theta$ .

There is something else worthy of notice concerning this Sophic  $\Psi$ , the preparation thereof being tedious and troublesome, and when it is prepared, a young artist may want an account of its goodness and what it will perform; 't is true, Experience will teach him, but it requires a long time to obtain that Knowledge.

We have a true method, by which in a short time, we can know in what degree of perfection the  $\Psi$  is, and what advance each Operation makes, in order to render it the true Sophic  $\Psi$ , and to know when it is perfect, of such a power and Efficacy to dissolve  $\Theta$  radically, and with it become one Thing and enter into inseparable Conjunction. We do not remember any author has this, not so much as hinted at.



done; and indeed were it known, a Student could scarcely  
miss of his desired aim. See Complete Course of Chemistry  
Experiments on Metals N<sup>o</sup> 2 and 3.

but further to point out the Materials composing this  
Sopha &c, consider its Nature and Office.

1<sup>o</sup> Its nature must be entirely Metalline, or it would not  
be homogenous to O, and its parts must be most  
subtil, or the O could not be entered and radically dis-  
solved by it.

2<sup>o</sup> its Office is to moisten, Dissolve and alter every par-  
ticle of O, becoming with it One entire united insepa-  
rable body, prolific as the Moisture of the Earth joining  
with a Seed occasions generation, and a numerous  
product.

Consider this potent agent or Dissolvent is to act on  
a royal Metal, O, whose nature is so perfect, as to  
bid Defiance to any inferior power.

Nature will only mix, join with, and be bettered by  
what is homogenous to its self in a like State, other-  
wise its Composition will not consent to admission,  
as to liquify Clay by fire would be a vain attempt.

Consider well the nature and reason of your  
materials and Operations before you go to work,  
that you may have no need of Repentance.

we have been so candid as to write of one method  
alone, which we affirm to be a sure and easy way  
of proceeding, to obtain the wished for End, and we  
have not intermixed different Operations.

as to the Operations of this Medicine, in removing  
the disease restoring health, prolonging Life, and en-  
riching the mind, which it produces happier Con-  
sequences than can be imagined by those who have  
not

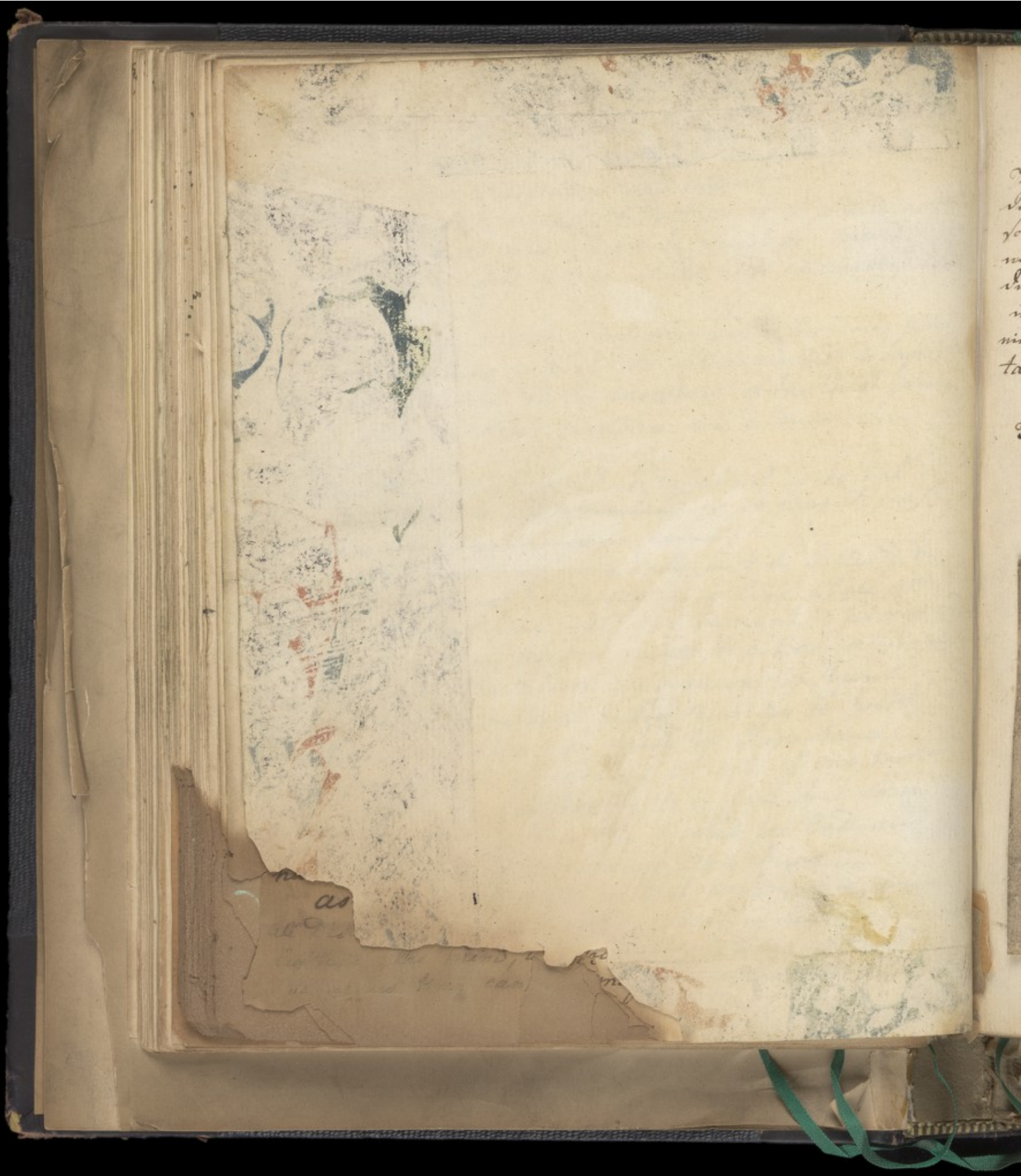


Seen its miraculous Effects, let Experience speak;  
to Reader. We recommend you to the Divine Benediction.

Finis.

2







für Gerdan's zum letzten process mit der Label A (3)<sup>67</sup>  
gehörig.

3

Nun man mit einem feinen, reinen, MTD ein feines  
durchsichtiges sehr gelbes Glas macht nach 7. Stahl.  
so steht man, und oben das Fundament der Mercurial Glase,  
mit einem feinen Vitro 8<sup>te</sup> f. welches ein 4<sup>te</sup> & 1<sup>te</sup> f. Mercurius  
nach unfehligen Tinctur zu wege bringen nach Colleri process  
und Wunden sehr antimonialisch mit C Mercurius Tinctur  
mit sehr Mediceen geben, besser der letzten Concoction permen-  
tation mit C im C Mercurius, wird: S. B.

Dr. Basilus Valentini Aufsatz und Ann. t. ein vortz. 20  
zu machen im stehenden und Tinctur zu curieren  
wegen M. T. ... zu Gerdan's.

No 7

3

From an old MS. in the Library of the University of  
Bonn, procured from Ausonius's Book  
Annotations on the Mercurial Process by J. K.  
Thoughts concerning the Preparation of the  
Idem concerning the Short Way of S. C.

Another Observation on the Preparation of the  
a Thought for to obtain a tinged M. O. by  
means of Verd A and a 4<sup>te</sup> of C per the  
March 9. 1805.



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## Remarks

on Urbigerus his Aphorisms, demonstrating the  
Three infallible Ways of preparing the Golden  
Elixir of the Philosophers.

These Notes are written by S. B. for his own Improvement,  
and to oblige his Friends. 1804.

### Aphorisme Urbigerani.

N<sup>o</sup> 1, 2;

Note on 3, 4. The Original or universal first Matter, one  
in Essence but 3 in Manifestation is  $\Delta$  in Its omnipresent  
State, as It exists in the Flint and Steel, manifested in  
Light, Heat and burning  $\Delta$ , dilated in Spiritual, incorpo-  
real  $\bigcirc$  and further in Universal  $\ddagger$ . This universal  
principle animates atmospheric  $\Delta$  and causes it to  
be Vital  $\Delta$ . This, without doubt, is best attracted,  
when the Sun is in  $\gamma$ ,  $\delta$  or  $\Pi$ . as It does plainly appear  
by the Hermetical Triumph, and by Artephius, who mag-  
netised his subject in May, and Calls It May-Dew;  
the Hermetical Triumph is an excellent Commentary  
on the Aphorisms of Urbigerus, with this Difference  
that Urbigerus used Crude  $\delta$ , but the Writer of the  
Hermetical Triumph has used the M<sup>o</sup> S<sup>o</sup> stellatus.

Artephius does very clearly point out a Butyr:  $\delta^u$   
which must be magnetised and liquified, whilst the  
Sun is in  $\gamma$ ,  $\delta$  or  $\Pi$ , by Artephius named May-Dew.  
This must be done, for this Work, in Order to attract  
the Astral  $\bigcirc$ . vide Hermet: Triumph.

Note on N<sup>o</sup> 4. " of our undetermined subject, i. e.  $\delta$ .

N<sup>o</sup> 5, 6, 7, 8.

N<sup>o</sup> 9. Our true and real Matter is only a vapor, impregnated  
with the Metallic Seed.

Note. on 9. Butyr:  $\delta^u$  is a Vapor; It is a highly concentrated

$\ddagger$



- $\Delta$  of Sea  $\Theta$ , which carries over the  $\text{III}^{\text{rd}}$  or  $\text{V}^{\text{th}}$  Vita.
- N: 9. generated by the Concurrence and Influence of the astral Note, hints at the necessary attraction and Magnetisation or union of the Superior with the Inferior.
- N: 10. Note.  $\text{S}$  is a Marcasit, so is Bismuth.  $\text{S}$  is Solar, Bismuth is Dar. a Marcasit is a medium between Minerals and Metals, i.e. not only fusible, but also ductile and Malleable Metals.
- N: 11. Note. the Metallic Vapour in the Mines, called the Weather, generates all Metals, whose Life is  $\Delta$ , but the body is  $\text{S}$  enchanting the Serpent  $\text{S}$  or  $\text{S}^{\text{a}}$  means the Union of the  $\text{S}$  of  $\text{S}$ ,  $\text{III}$ ,  $\text{V}$  Vita, with the  $\text{S}^{\text{a}}$  corrosive. the Serpent means  $\text{S}$  or  $\text{S}^{\text{a}}$ . It is the Serpent Python. the determined Green Dragon is the Butyrum;
- N: 12. Note. the Green Dragon is also the Sophie  $\Delta$  in the Butyrum when fine  $\Theta$  is dissolved in our Mercury Simplex, it is therein putrefied and regenerated, which is the long humid way of Urbigerus and the long dry way of Philaltha, and the common fine  $\Theta$  becomes our  $\Theta$  in
- N: 13.
- N: 14. Note. undetermined Green Dragon, is the Crude Subject which contains a  $\text{S}$  or  $\text{III}$ , and by means of  $\text{S}$ , 2 Mercuries or Mercurial Sulphurs, i.e. of  $\text{S}$  and of  $\text{S}$ ; or of more metals if you follow Tinctura de Sulphure Metallorum in Bate's Dispensary. page 268.
- By the Universal Menstruum he means here the Universal Agent Light,  $\Delta$ , in Lunar Humidity, which is to impregnate the well rectified butyrum with Light, and by means of Cold Lunar Humidity, liquifies it; and it appears from Urbigerus that the whole quantity of Butyr. must be universalised and converted into a Chaos, containing  $\text{S}$  Simplex, Sophie  $\Delta$  and  $\text{V}$ . This is the great work per se, without employing common



69  
O; and this is the Shortest way with the Butyr: per se,  
by means of its own Elements.

N:15. Note. when we join our undetermined dragon / Crude S: /  
with our Serpent /  $\text{Zr}$  corrosive, rightly made by V: /  
of Crude S: is used with  $\text{Zr}$ , we obtain the Cinnabar of S:,  
which contains the  $\Delta$  of S:. So has done Urbigenus.

But if we use the  $\text{MSS}$  (according to the Alchemical Triumph  
and the Hints of Leona Constantia), and  $\text{Zr}$  corrosive, we get  
no Cinnabar of S:, which has been separated and is contained  
in the first Scoria of  $\text{MSS}$ , when that was made in the C:  
It appears that Urbigenus has used crude S: and not  
the  $\text{MSS}$ .

N:16. Note. our Serpent is  $\text{Zr}$  corrosive; our Dragon is Crude S:  
 $\text{Z}$  is contained in Cinnabar Ore, in the Mines; and is  
also found in a liquid or running form.  
 $\text{Zr}$  is  $\text{Z}$  sublimed by art.

N:17. Note. our Serpent is  $\text{Z}$  or  $\text{Zr}$ . our Dragon is S:  
the Vital principle, in the  $\Delta$ , descending from the Sun  
and Moon, and atmosphere.

N:18. Note. ~~from~~ the feminine Subject is  $\text{Z}$ .  
Its purification is done by Sublimation, see Rusensstein.  
The Impurities of  $\text{Z}$  are Water and arsenical V:  
 $\text{Z}$  is a fluid oo; oo remains oo in  $\text{H}$ , but is  $\text{Z}$  in  $\text{L}$  and O.  
The Spiritual Love is the union <sup>with</sup>  $\text{S}$ , with  $\text{MSS}$ , to form  
a Butyrum.

N:19. Note. after  $\text{Z}$  has been sublimed; the Chain is the  $\pm$  of  
Sea O in the  $\text{Zr}$  corrosive; in Sea O lays the universal  $\text{Z}$   
says Becher and Baron de Welling, and in O lays con-  
cealed  $\Delta$  nature says Becher. i.e.  $\Delta$ .  
penetrated, i.e. united to the  $\text{Z}$  vita, distilled into Butyr:,  
and that Butyr: is to be rectified 9 or 10 times, becomes  
extremely furious, i.e. poisonous, fuming and penetrating.



N:20, note. This aphorism is of great Consequence, and proves that the rectified butyr: must be totally universalised by Liquefaction, digested and putrefied, and distilled into  $\xi$  Simplex, which is to be not at all Corrosive.

This  $\xi$  Simplex however is to come over in a Vapor, not like phlegma or  $\nabla$ , which must be separated from the universal Spirit. the  $\nabla$  remains behind, impregnated with the Sophic  $\Delta$  or our  $\odot$ .

I believe that urbiquus has rectified his butyr:, before Attraction, magnetisation, or Liquefaction, 9 or 10 times from its own  $\odot$  mixed with the Cinnabar of  $\dagger$

I do not doubt, but the Cinnabar of  $\dagger$  might, by various repeated Cohobations, be distilled over as a Red Oil; this would be an animated butyrum, animated by its own  $\Delta$ , before attraction.

But if this Cinnabar is left intermixt with the  $\odot$ , you obtain only a  $\xi$  Simplex, as will appear hereafter, thus it seems that he has distilled the Cinnabar or  $\Delta$  over, in form of a Red Oil; then attracted and magnetised in order to separate the Elements by Digestion and putrefaction, then distilled his  $\xi$  Simplex from the  $\nabla$ , which then remains behind animated with the Red Oil or Sophic  $\Delta$ , which he afterwards extracts with his  $\xi$  Simplex.

N:21. ~~Note~~.. the Serpent of which I now speak, is our true  $\nabla$  of the Clouds, or the real Eagle and  $\xi$  of the philosophers. Note. after attraction, Liquefaction, Digestion and putrefaction During 2 or 3 Months, of the Red Butyr: after the animated  $\nabla$  has settled in the Glass, he distills the Sophic  $\xi$  Simplex over pr.  $\odot$ , which must be clear and transparent and not corrosive, as he says; the animated  $\nabla$  remains then behind, impregnated with the Sophic  $\Delta$ , our  $\odot$ , the Red Oil, which now remains with the  $\nabla$  or  $\xi$  into.

"Spiritual



spiritual, transparent, living; this  $\frac{1}{2}$  Simplex comes over<sup>70</sup>  
with a gentle heat, like a Spirit of wine, without humecting  
the alembic, the phlegma remains behind, ~~provided~~  
provided the whole butyrum has been universalized.  
residing in its own sphere i.e.  $\oplus$ .

$\frac{1}{2}$  universal acid.

$\frac{1}{2}$  descending from above

$\frac{1}{2}$  into the Centre of the butyr.  $\frac{1}{2}$  ii.

N<sup>o</sup> 22. Note. this aphorism is a Repetition of 18 and 19.  
"to aaate  $\frac{1}{2}$  with our Dragon, is to mix  $\frac{1}{2}$  with  
crude  $\frac{1}{2}$  or with  $\frac{1}{2}$ , in order to Distil a butyrum  
or Chaos, which according to Urigenus must be animated  
with the  $\frac{1}{2}$  contained in the Cinnabar of  $\frac{1}{2}$ ,  
retrogradating it with the Universal Menstruum is  
the Magnetisation, impregnation or Liquefaction of the  
animated butyrum by the  $\frac{1}{2}$ , by Sun, Moon and Stars.  
this is Urigenus his Second way, as his first way  
is of  $\frac{1}{2}$  per se, with Sublimate Corrosive, which may  
be Done as Jugel testifies speaking of  $\frac{1}{2}$  auratum,  
containing the 3 principles.

N<sup>o</sup> 23. Note. our Mercury, i.e.  $\frac{1}{2}$  Simplex.

"the first Chaos. is also the magnetised, liquified,  
digested and putrefied animated butyr.; which by  
putrefaction becomes a true Chaos.

"the first Chaos, is the mixture of Crude  $\frac{1}{2}$  or  $\frac{1}{2}$   
with  $\frac{1}{2}$  corrosive; Nature, by attraction, Liquefaction  
and putrefaction, contributes to the attainment of  
the  $\frac{1}{2}$  Simplex and the other Elements of the philosophers

N<sup>o</sup> 24, "Our Subject, i.e.  $\frac{1}{2}$ ,  $\frac{1}{2}$  or the butyrum.

" from



6/ from our green Dragon, from  $\delta$  or  $\text{M}\delta$ , Ripley's Green Lion,  
" and the Universal Menstruum, i.e. the  $\Delta$ , the Sea of the  
Philosophers.

" Our Subject, our  $\xi$ , receives its virtue from the  $\text{M}$  or  $\xi$  vitæ  
in the Butyr: previously animated with the Cinnabar of  $\delta$ ,  
and from the astral  $\odot$ , or universal Agent,  $\Delta$ , Light,  
communicated to it by attraction and Liquefaction.  
our dragon:  $\delta$ : contains a  $\xi$ ,  $\text{M}$  or  $\xi$  vitæ.

N:25. Note. This confirms that I am right in explaining  
the Universal Menstruum, dilated in the atmosphere,  
and beyond it.

" Perseus (in the allegory of Ovidius, describing the  
Liquefaction of the Butyr:  $\delta$ ) is the Universal Agent  
 $\Delta$  manifested in Light, send to us by the Sun, and to  
remoter Worlds by the fixt Stars or Suns.

the Virgin Andromeda is the Sophie  $\xi$  contained in the  
Butyr, in the Concentrated  $\Gamma$  of  $\odot$  in the  $\xi$  corrosive,  
and in the  $\xi$  vitæ, or Volatilized  $\text{M}$ .

This Andromeda is Simplex  $\xi$ : Simplex  $\xi$ :

When impregnated or tinged with the Sophie  $\Delta$ , She is  
 $\xi$  duplex, and when united to the Clarified  $\Gamma$ , She is  
 $\xi$  triplex, as will appear by the Sequel.

I mean to say Andromeda is Simplex, unmarried in  
the Metallic Sophie  $\xi$  Simplex.

Duplex when tinged with the Red  $\Delta$  or internal  $\Delta$   
concealed in the animated  $\xi$  vitæ, and so becomes  
Blood-Red.

Triples when the fixt  $\odot$  is united with the 2 Mercuries  
and so become the Red Sulphur Natura or Universal  
Red Tincture.



the Sophie  $\Phi$  is fastened to the Roc  $\rho$  & butyr  $\gamma$  with  
a strong Chain, i.e. with the  $\gamma$  of Sea  $\Theta$  in the  $\gamma$  corros.  
which concentrated  $\gamma$  of Sea  $\Theta$  holds and suspends the  
 $\mathbb{M}$  or  $\Phi$  vike and has volatilized it, before Magnetisation  
or Liquefaction, but by putrefaction that  $\Phi$  vike settles at  
the bottom of the putrefied Liquid chaos, when after wards  
by Distillation, Andromeda or  $\Phi$  Soporium Simplex, the  
Virgin, is set at Liberty.  
mind the subtilty of the ancient Philosophers!

N. 26. Our Virgin, i.e. the Sophie  $\Phi$  Simplex.

When you distil and rectify the butyr  $\gamma$ , you see all the  
beautiful delicate Colours of the Rainbow in the neck of  
the D, and sometimes in the Receiver, which I have often  
beheld with great delight.

The Spiritual Company of the Dragon, i.e. the volatilisation  
of the  $\mathbb{M}$ , that the butyr  $\gamma$  has not fully carried over the  $\mathbb{M}$   
or  $\Phi$  vike, which contains internally the tingeng  $\Delta$  of  $\delta$ , or  
the internal Mercuries of  $\delta$  and  $\delta$ , if you work with  $\mathbb{M}$  &  $\delta$ ,  
as Eudoxus proceeds in the Hermest. Triumph; This  $\Delta$   
or Sulphureous  $\Phi$  causes those beautiful Colours, because  
 $\Delta$  is the father of all Colours and Tinctures.

N. 27. "if the Universal Menstruum of  
the  $\Delta$ , or rather the Universal Agent,  $\Delta$ , Light, Heat, and  
Lunar-Cold Humidity causing the  $\Delta$  to be vital, has  
not delivered the Virgin  $\Phi$  the Sophie  $\Phi$  Simplex: by your  
attraction and Liquefaction, / and succeeding putrefaction:  
from the Claws of the dragon, from the Corrosive butyr,  
which keeps the Sophie  $\Phi$  imprisoned & "it is a sign  
that the Universal Menstruum was too weak  
i.e. that you have not attracted often or long enough  
and that the butyr is not sufficiently universalized.

Thus



thus Van Outer in Digby page 8. is wrong, where he mentions one hours attraction being sufficient.

N: 28. "the Whole Body of the Serpent must come over  
"spiritual and transparent.

the whole universalized butyr: must come over and become  
§ Simplex, which must be dephlegmated.

urbigeus says: "leaving only some few very light forces at  
the bottom.

During the first distillation of the digested putrified butyr:  
the animated  $\nabla$  or tinctured § vitæ must remain behind,  
otherwise how will he be able to extract his Sophie  $\Delta$  or  $\odot$   
out of his  $\nabla$ ? therefore he must mean here: leaving  
the volatiles off, and the phlegma afterwards, the  
animated  $\nabla$  remains behind, which he dries gently.

But now he dephlegmates or rectifies or subtilizes  
his § Simplex and now only a few very light forces  
remain behind, and these forces cannot be reduced into  
a running §, nor the first  $\nabla$  neither.

practice will teach this, and ascertain the truth.

N: 29. Note. after the separation of the Sophie § Simplex  
which comes over by a most gentle heat, from its own  
precipitated  $\nabla$  or § vitæ, containing the Sophie  $\Delta$ , or  
spiritual  $\odot$ , our  $\odot$ , ~~now~~ for the Great work per se  
without common  $\odot$ , of our Serpent: the  $\nabla$  or § vitæ  
cannot suffer fusion &c. (I believe it can be melted  
with any metal.)

N: 30, Note. This Aphorism is very explanatory  
our spiritual Mercurial  $\nabla$ , i.e. our Mercurius Simplex, the Virga  
must be separated by Repeated attractions and putrefaction  
and afterwards by the most gentle distillations from the  
poisonous oily substance; i.e. the Corrosive must be univers-  
salized



salised by repeated attractions & then, I believe, this subtil  
 spiritual mercurial  $\nabla$  need no longer be corrosive, provided  
 this  $\Delta$  is separated from the  $\nabla$  inter, which is the very substance  
 that renders the butyr:  $\delta$  in its original state so very poisonous  
 and dangerous when hot and flaming, united to the  $\nabla$  of  $\odot$ .  
 But now disengaged from its own  $\nabla$ , the  $\nabla$  having been  
 universalised, it is become a subtil, clear, universal, Lunar  
 Mercury, impregnated with Light from Sun and Moon, thus  
 this Mercury Simplex can no longer be corrosive.  
 This must be the principle where with M<sup>r</sup>. C. at Bermondsey  
 has volatilized  $\odot$ , as he told me.

N<sup>o</sup>. 31. Note. This Aphorism proves the Beginning and  
 following Operation of Urbigerus. namely:  
 1<sup>o</sup> he has used crude  $\delta$ , and has obtained a Cinnabar of  $\delta$ ,  
 which sublimed in the neck and upper part of the  $\Delta$ ;  
 2<sup>o</sup> having distilled a Clear butyr: he has carefully  
 collected the Cinnab: or  $\Delta$  of  $\delta$ , mixed it with the  $\odot$ ,  
 cohobated the butyr: and redistilled it, continued coho-  
 bating and distilling until the butyr: has carried  
 over the Cinnabar, or rather  $\Delta$  in form of an exceedingly  
 corrosive and extremely penetrating Red Oil of  $\delta$ .  
 This is the animation of his Butyr: with its own  $\Delta$  or  
 Sophie  $\odot$ , over  $\odot$ ;

If this Red Oil does not ascend, it signifies that  
 the distillation has not been rightly performed, says  
urbigerus, and that the internal  $\Delta$ , the  $\Delta$  or Sophie  $\odot$ ,  
 of our metalli Vaporous  $\nabla$ : butyr: is still mixt with  
 its own  $\odot$ , and has been corrupted or burnt up by too  
 much heat, and therefore is not fit for the work  
per se.



N: 32. Note. This aphorism says, that in Case you commit so great an Error, in this first distillation, although it will never be in your power to prepare the  $\mathbb{E}$  duplex of the Philosopher. Note. This is very intelligible; if you do not obtain the Cinnabar of  $\mathbb{S}$ , you cannot cohobate the butyr: upon the Cinnabar, which contains the Sophie  $\Delta$  or our  $\mathbb{C}$ : not the astral  $\mathbb{C}$  from the  $\mathbb{S}$ : which you may find in a work, says Irenaeus: consequently you cannot distil the Red corrosive animated butyr: which contains the Sophie  $\Delta$ , and therefore is the Corrosive Mercurius duplex, to be further animated or impregnated with the astral  $\mathbb{C}$ , by attracting the Light from the Sun and Lunar Humidity from the Moon, by which repeated Operations the animated Red butyr: must liquefy, and by Liquefaction be universalized, digested in a Closed glass and putrefied, when the Elements are separated, the  $\mathbb{V}$  or  $\mathbb{E}$  vixie impregnated with the Sophie  $\Delta$ , is precipitated to the bottom, and by gentle Distillation the universalized Mercurius Simplex Saphorum is obtained, the phlegma is separated, and with the rectified  $\mathbb{E}$  Simplex the internal  $\Delta$  or Sophie  $\Delta$ , our  $\mathbb{C}$ , is extracted from the animated  $\mathbb{V}$  or animated  $\mathbb{E}$  Simplex, and tinges the  $\mathbb{E}$  Simplex as Red as Blood, and this blood Red Tincture is the Philosophorum Mercurius duplex, animated with its own Sophie  $\Delta$  or Spiritual  $\mathbb{C}$ , volatilized and highly purified.

The remaining empty  $\mathbb{V}$  is the Magnet for the next  $\mathbb{C}$ , which further Operations are candidly taught by Webber, p. 10. potable, Volatilization of  $\mathbb{C}$ , of M. Clarke at Warrington.

N: 33. Note. This Aphorism teaches the quality and dissolving power of the corrosive Red Butyr: animated by distillations and Cohobations with its own Cinnabar or  $\Delta$  of  $\mathbb{S}$ , which is a Crude Corrosive  $\mathbb{E}$  duplex, and has the power to dissolve Common  $\mathbb{C}$  radically; out of this



this solution of  $\odot$ , you may easily extract the right  $\text{Sp.}$ <sup>73</sup> or Essence with genuine highly rectified  $\text{Sp. of } \text{V.}$ , and distil the  $\odot$  over the alembic with your  $\text{S. V.}$ , which is indeed a great Medicine and a genuine  $\odot$  potable, although not yet the Lapis philosophorum.

(The Author of the Hermetical Triumph, Leona Constantia, and Meneus Philaletha have used the M.S..)  
The V of Life, V Sub Labant of Leona is either a  $\text{S. Simplex}$  or  $\text{duplex}$ , however it is a Butyr. t.)

N. 34. Note. This aphorism teaches another great Medicine to be extracted out of the  $\odot$ , in Case the Cinnabar of  $\text{t}$  remains intermixed with it, and has not ascended, not having given heat enough, out of fear; or in Case during the next Coprobation and distillation, the Red oil proceeding from the volatilized Cinnabar or  $\text{A}$  of  $\text{t}$ , has not been made to come over, but remains behind in the  $\text{D}$ ; so that the butyrus remains clear without the Red tinging  $\text{A}$ .

In this Case of Error, from this  $\odot$  or mixture (containing the Cinnabar of  $\text{t}$ , which he calls the Internal  $\text{A}$  of our mercurial  $\text{V}$ .) a deep Red Tincture can be extracted with genuine highly rectif.  $\text{S. V.}$

This Extraction he evaporates, or distills off to a powder or subtil Crocus  $\text{t}^{\text{ii}}$ , i.e. Crocus metallorum.

This powder he imbibes with rectif.  $\text{S. V.}$  i.e. he pours  $\text{S. V. Sp.}$  upon it de novo, digests and dulcifies the Corrosive by Digestion, and you obtain a great Medicine, i.e. a blood Red  $\text{Q. E.}$  of  $\text{t}$ , next to the great Elixir, where with you may quickly cure all sorts of Diseases, says Urbigerus.

$\text{P.}$  It stands to reason that this must be well dulcified so that no corrosive quality remains; it may be distilled over with the  $\text{S. V.}$  in an alembicum as well as in a cornucopia  $\odot$ .



12/1. I would first extract it 2 or 3 times, and filter my Extractions to separate the corrosive  $\nabla$ . then Digest with fresh S.V.  $\text{R}$ . having ~~the~~ separated the first S.V. by distillation. Then I would endeavour to distil my 4<sup>th</sup> or Tincture over, like the Corporeal  $\odot$ , and this will be much easier; having been extracted and digested with S.V.  $\text{R}$ . 3 times, until it is perfectly sweet upon the Tongue, and distilled over p.  $\text{R}$ . it would become a glorious internal Medicine without any Doubt, to be given in very small Doses.

N. 35. Note. This aphorism tells us, that some made use of the above Red oil: containing the Cinnabar of  $\odot$  brought to a potability, i.e. dulcified, as an internal Medicine, or for external ailments, without any further preparation of it. Still I should be fearful to make use of it externally, in its Corrosive State! No! let it by all means be dulcified, by the above method, with S.V.  $\text{R}$ . and I make no Doubt, but it will cure a Cancer and very bad ulcers.

N. 36. Note! after the distillation of the Red oil, the remaining  $\nabla$  or  $\odot$ , must possess the magnetic quality in attracting the Spiritus mundi &c. when you distil the Red oil, use no more heat than is absolutely necessary, that you may not burn the  $\nabla$  or  $\odot$ .

N. 37. Note. This requires no Explanation.

N. 38. Note. This aphorism seems contradictory, at least very difficult to comprehend.

I believe that he has universalized the whole quantity of his butyr., perhaps gradually, so as to convert the whole Liquid into  $\frac{1}{2}$  Simplex and phlegma. So that the animated  $\nabla$  remains behind. Experience will show it.



74  
he says: that the above mentioned Spiritus mundi is of no use at all in this our great work;

this I do not comprehend; although it appears from Digby that some have used the remaining Gluten, after the volatiles and phlegma has been distilled from it. But if there remains a Mineral Gluten or butyrum, that gluten will hold fast the  $\nabla$ , and I think it cannot putrefy during the Digestion, and putrefaction, necessary to separate the  $\nabla$  from the Liquor.

Therefore to me it seems necessary to universalise, as the Lunar attraction, the whole quantity of the Mineral Gluten, to convert it totally into air, phlegma and  $\nabla$ , which  $\nabla$  contains the Sophia  $\Delta$  or  $\nabla$ .

Experience will teach this, without doubt. In Digby it is mentioned that the  $\nabla$  of paradise i.e. the attracted celestial  $\nabla$  does not differ centrally from the remaining Gluten; Urbigenus moreover has said before, that the art consists in separating the  $\nabla$  simplex from its poisonous corrosive oily quality, what can that signify else, but to universalise and decompose the whole butyrum by attraction, Liquefaction, Digestion and putrefaction, for the sake of separating the animated  $\nabla$  from the Spirit and phlegma?

Urbigenus says that the above mentioned Spiritus mundi, i.e. properly speaking a  $\nabla$  simplex Sopherum, is a Great menstruum to extract Tinctures out of Metals, Minerals, i.e. Crocus  $\delta$ ,  $\eta$ , a Culp of C, of D;  $\nabla$   $\delta$  auratum of animals, i.e. Castoreum; and Vegetables; Rhubarb, quinquina, Dried Herbs & and can perform great things in the art, in volatilising all first bodies, principally Gold.

i.e. Scoria prima  $\text{III}^{\circ}$   $\delta$   $\eta$   $\delta$   $\eta$

This seems to be M. Cl. at Bermundsey his Solvens to volatilise C and to distil it over, by the 3. Cohobation.



N. 39. Note. Count Bernhard Trevisan and Monke Snyder with  
Ireneus Philalitha all condemn these methods.  
Lampyrus has made a Mercurial  $\nabla$  of  $\frac{1}{2}$   $\frac{1}{2}$ ; Paracelsus  
had a  $\frac{1}{2}$   $\frac{1}{2}$  made of  $\frac{1}{2}$   $\frac{1}{2}$  Subl.; Becher and Stahl recom-  
mend mercurial oils; who can say what is impossible  
to bountiful Nature? although the Adepts condemn  
every thing but their own work.  
What becomes here of the Brassfounder, of Alh Puli  
and all those mentioned in the Theatrum Chemicum  
by E. Ashmole?

N. 40. Note, confirms Monke Snyder, that the mercurial  $\nabla$   
volatilises all fixt bodies, i.e. C and D, and fixes all those  
that are volatil, according to its proportion, and when  
it dissolves its own Body, the remaining animated  $\nabla$   
it unites inseparably with it.  $\frac{1}{2}$  or the fixt C.  
It can be multiplied from its own Crude body:  $\frac{1}{2}$

$\frac{1}{2}$  Mt D, or  $\frac{1}{2}$  vita:  $\frac{1}{2}$

N. 41. Note. Volatility of the Mercurial  $\nabla$  or  $\frac{1}{2}$  Simplex.  
N. 42, 43, require no Explanation.

N. 44. The Works per se, without common C.  
The butyr: or Metallu  $\nabla$ , when highly rectified, brought  
to a perfect Spirituality and excellent Diaphanity is the  
true Chaos of the Philosophers.

by the word Chaos he must mean the rectified, magnetised,  
liquified, digested, putrified, <sup>butyrum</sup> and re-distilled  $\frac{1}{2}$  Simplex,  
when phlegma and  $\nabla$  remains behind.

or before distillation when all is yet mixed together  
in the Chaos.

N. 45. In this aphorism he compares his work to the  
Creation of the World.



P. 46. When our Chaos or celestial  $\nabla$ , has purified itself from its own gross and palpable body: the animated  $\nabla$ .  
 Note. when our Chaos, the attracted, magnetised, liquified butyrum, has by due digestion and putrefaction in a very gentle heat, clarified itself and deposited its own body, its own animated  $\nabla$ ; vide Digley page 117.

It is then called the Heaven of the Philosophers, now settled and become clear and serene, which will probably be the Case, vide Digley. and the palpable body is called the Earth, which is void, empty and dark.

This aphor. 46 however confirms that his  $\xi$  Simplex floats over the phlegma, and that by this  $\xi$  Simplex he extracts the precious metallic Seed, i.e. Sophia  $\Delta$  out of the  $\nabla$ .

Thus he converts the whole Liquid into  $\xi$  Simplex and phlegma, and the animated  $\nabla$  remains on the bottom. It is highly probable that after the  $\nabla$  has fallen, and after putrefaction, that the Liquor becomes clear and diaphanous, and that must be the Time to distil the  $\xi$  Simplex and the phlegma, and not whilst it remains black. NB:

P. 47. Note. This aphorism is very intelligible.

The attracted, liquified, putrefied butyr.  $\nabla$  which NB: has been animated with the Cinnabar of  $\xi$ , when you distilled the Red oil: having during digestion and putrefaction deposited its own animated  $\nabla$ , and having become clear and diaphanous, must be distilled into  $\xi$  Simplex, and the phlegma which follows, must be separated from the remaining  $\nabla$ , which contains the Sophia  $\Delta$  or Sophia  $\odot$ ; the  $\xi$  Simplex conserves its own property, and is the universal Solvens, Alcahest, or Menstruum to extract the Sophia  $\Delta$  or  $\odot$  out of the dried black or brown  $\nabla$ , and afterwards out of the empty  $\nabla$ , having been calcined, the fixt metallic  $\odot$ .

N. 48. is very plain and Satisfactory.

Note on 46.



16  
Note on 48. having separated the Universalised Mercurial  $\Delta$ ,  
or  $\xi$  Simplex, by distillation over a most gentle heat, as  
Digby cautions, which must be like a  $\xi$ . V.  $\Delta$ ; without  
humecting the alembic, when this is all over, the Lunar  
phlegma remains behind with the  $\nabla$ .

distil this phlegma off, and the  $\nabla$  remains dry behind,  
but be very cautious not to burn the tender  $\xi$  phlegma con-  
tained in the  $\nabla$ . the Mercurial celestial attracted on is our  
Mercury Simplex.

N. 49. This mercurial Spirit or  $\xi$  Simplex is to be of the same  
Brightness as the heavens, says Urbigerus, as bright  
as the firmament, and is not corrosive at all, which  
is a proof that the whole corrosive butyr. has been uni-  
versalised and dulcified by attraction and putrefaction.  
this is then a dulcified universalised  $\xi$  of  $\odot$ , or rather  
a universal Lunar  $\xi$  full of Light, from former magneti-  
sation by Sun and Moon. This has left its phlegma or  
the superfluous gross  $\nabla$ , and its own animated  $\nabla$  behind,  
during the last dephlegmation.

Here now we have 2 principal Subjects.

- 1<sup>o</sup> our Mercurius Simplex, which is a Lunar  $\xi$ , full of Light  
 $\Delta$  and Oxygen.  $\xi$  astral  $\odot$ , vide Hermit. Triumph.
- 2<sup>o</sup> our  $\nabla$ , our animated  $\xi$   $\nabla$ , containing  $\xi$  phlegma, our  
3<sup>o</sup> and the Magnet.

N. 50. Note. This aphorism is difficult to comprehend. it seems  
after he has distilled the most volat: principle, and has separated  
the phlegma (which follows the Spirit,) that there remains a Clear  
Mineral Gluten: as Digby's processes indicate, which Urbigerus  
calls the World; if there is to remain a Gluten might be clear,  
and full of Light, and of the same Brightness with our celestial  $\nabla$ ,  
then the whole butyr. has not been universalised; in that case, how  
can the  $\nabla$  separate itself? but if the World should mean the phlegma  
then



76  
then it is <sup>a</sup> proof and Demonstration that the whole butyrum  
has been universalised; that is: converted into Volat: in, phlegma  
and separated  $\nabla$ ; 1. This clears every thing up.

N. 51. Note. In the space of 9, 10 or 12 Weeks at longest, whilst you  
digest the Magnetised, attracted, liquified, animated Butyr: in  
a most gentle warmth, so that the glass only feels comfortably  
warm on the face, the liquified Butyr: i.e. the Stone turned into  $\nabla$ ,  
must putrefy, and become Black and turbid, a true Chaos, which  
external fermentative motion causes a separation of the Elements,  
the glass being close shut, that you may loose nothing.  
all the  $\nabla$ , i.e. the animated  $\nabla$  &  $\nabla$  must separate itself, and  
fall to the Bottom of the digesting Glass, like a dark or dirty  
Slime  $\nabla$ , which must not be rejected because this  $\nabla$  contains the  
Metallic Seed, the Sophie  $\Delta$ , and the Magnet for attracting the first  
 $\Theta$  out of the  $\Delta$ , by the last Calcination.

the Volat: Sophie  $\nabla$  Simplex remains suspended in the Liquid  
Chaos, in the World of Aphorism 50.

This is the digestion and putrefaction, after attraction  
and Liquefaction of the animated butyrum, previous to the  
separation of the Elements by Distillation in a most gentle  
Heat, which must not exceed the Heat of one's hand, says  
Digby.

Do not attempt to distil the Chaos, before the whole Liquid  
is ~~not~~ become perfectly clear and transparent, again, and before  
the  $\nabla$  has all settled below.

N. 52. Note. This clears up the paradox of Aphor: 50.

the remaining  $\nabla$  or Sediment, after all the waters have been  
distilled from it in Balneo vapor: must be gently Dried,  
in a glass, by a most gentle heat, according to this aphorism.

N. 53. Note. Our air is the  $\nabla$  Simplex, our  $\Delta$  is the  $\nabla$  Duplex,  
 $\nabla$  animatus, animated with Light or  $\Delta$ , Anima,  $\Delta$ , all  
from one and the same principle differently manifested.  
our  $\nabla$  is the Clarified  $\nabla$  i.e. the first  $\Theta$ , obtained by Calcination.

This



18/  
This aphor: 53 likewise cautions against too much heat when you dry, you as yet volatil animated  $\nabla$  that you do not burn or destroy it, or the Work per se, without using common  $\odot$ , is at an End here.

N. 54. The Work with common fine  $\odot$ , in case you should unfortunately have destroyed the Sophie  $\Delta$  or our  $\odot$  in the  $\nabla$  or Sediment, by too much heat.

Note. The Work with common  $\odot$  is the Work of Artemus and Monte Snyder; vide Digby p: 16 and 117.

If you know to dissolve common pure  $\odot$  in our  $\nabla$  Simply says urbignus, to putrify and regenerate it, you may also obtain the Lapis Philosophorum, altho' not so quick, nor so natural & because the Sophie  $\odot$ , our  $\odot$ , or Sophie  $\Delta$  is already open and has been already volatilised and subtilised, whilst the Common  $\odot$  must, by Length of Time, be first opened and volatilised and converted into our  $\odot$  or Sophie  $\Delta$ , as Irenaeus Philalicta has justly observed.

N. 55. The Work with common  $\odot$ .

Note. The  $\nabla$  Simplex, highly rectified, dissolves  $\odot$  in filings: says urbignus without any external heat, in a very short time.

a dulcified  $\omega$  of Sea  $\odot$  does dissolve a subtil  $\nabla$  of  $\odot$ , but whether the author's  $\nabla$  Simplex, which is a dulcified  $\omega$  of Sea  $\odot$ , or a Universal  $\nabla$ , having separated itself from the attracted Lunar  $\nabla$  and its former  $\nabla$  vita, and must be a very mild solvent, can dissolve  $\odot$  in filings must be determined by Experiment;

Boerhaave says that Bulyt:t on account of its  $\nabla$  vita, dissolves  $\odot$  in filings, but the dulcified  $\omega$  of Sea  $\odot$  dissolves only a subtil  $\nabla$  of  $\odot$ .

N. 56



77 19  
N: 56 teaches the true proportion, which is 10 parts of  $\xi$  Simplex:  
to 1 part of the finest common  $\Theta$  in filings, which  $\Theta$  is dis-  
solved in the  $\xi$  Simplex: like Ice in common  $\nabla$ , after an  
imperceptible manner, says Urbignus, and putrefaction  
presently follows.

this putrefaction must be promoted by gentle heat;  
it must be gently digested

N: 57. Note. our  $\xi$  Simplex is exceedingly spiritual and volatile  
and is the Right agent, as Pontanus calls it.

Boerhaave attests the volatility of the butyr.  $\delta$ , whilst hot  
and fuming, which invisible fumes are mortal on the Spot,  
when received into the Lungs, by Inspiration, says Boerhaave.

The property of the  $\xi$  Simplex and duplex adhering so  
strongly to the metals, so as not to forsake them, even  
in a strong  $\Delta$  of fusion, seems to prove, that this property  
cannot appertain to the first so very volatile Lunar  
or Universal  $\xi$ , much less to the succeeding phlegma,  
but seems to be a property belonging to a remaining  
Mineral gluten, remaining after the phlegma has been  
distilled off in Baln. Vaporoso; this agrees with the  
Hermetical Triumph and with several places in  
Digby's processes; and this may yet be the meaning of  
Urbignus; in this Case, this remaining Gluten, having been  
will rectified from its phlegma, would be Urbignus  
his  $\xi$  Simplex, and not the first so highly volatile  
Universal Mercury. Experience however, must shew this,  
if the remaining gluten is perfectly freed or disengaged  
from its own  $\nabla$  or  $\xi$  vitæ, then this Gluten is only a  
more concentrated not completely universalised  $\xi$  or  $\Theta$ ,  
and is nothing else, when the  $\xi$  vitæ is separated.  
Now this  $\xi$  of Sea  $\Theta$ , or the first more volatile and more  
subtil  $\xi$  al. can remain with metals in fusion, I cannot  
conceive: a  $\xi$  vitæ can better adhere to metals in fusion,  
than an  $\xi$  of Sea  $\Theta$ ; but Exper. must determine this  
doubt.

N: 58.



207  
N. 58. Note. This  $\mathbb{E}$  Simplex, before its Retrogradation, i.e. before the butyr:  $\mathbb{E}$  was magnetised and liquified, by attracting the Solar Light and Lunar Humidity, which Urbigenus calls Retrogradation i.e. Universalisation, and before it had deposed its own  $\Delta$ , during a gentle digestion of 10 or 12 weeks, during which time the attracted, magnetised, liquified butyr: or Chaos is centrally opened by fermentation, and its Elements are separated, and this is effected by the attracted Light or  $\mathbb{O}$  Oxygen, and Lunar Humidity, within the closed glass, outwardly assisted by a gentle warmth, which stirs up the inward agent to move, to putrefy and to separate the Elements in the Chaos;

This  $\mathbb{E}$  Simplex i.e. this butyr: before its Retrogradation was at first of a feminine nature, but after magnetisation and digestion, before it had left its own  $\Delta$ , was Hermaphrodite because the Sophia  $\mathbb{F}$  was yet suspended therein: but after the separation of the Elements and distillation into  $\mathbb{E}$  Simplex, it becomes of a feminine quality again, other wise it could not be  $\mathbb{E}$  Simplex, i.e. the Woman, eager to be impregnated with the Sophia  $\mathbb{F}$ , to become tinged as Red as Blood, when it becomes  $\mathbb{E}$  Duplex, or  $\mathbb{E}$  animatus, i.e. a married Woman, in which union the Husband acts the principal part.

The  $\mathbb{E}$  Simplex, although it has lost the visible masculine  $\Delta$ , the Sophia  $\mathbb{F}$ , contained in the animated  $\mathbb{E}$  Vita, yet it has conserved its own  $\Delta$ , i.e. the Universal  $\mathbb{E}$  contained in the  $\mathbb{E}$  of the dulcified and universalised.

N. 59. is a particular Abbreviation of the Work, a Gradating  $\mathbb{E}$  duplex, which matures  $\mathbb{D}$  into  $\mathbb{C}$ , and confirms  $\mathbb{C}$  into  $\mathbb{C}$  Work in the dry way; where the Sophia  $\mathbb{F}$  is fixed into  $\mathbb{C}$ .

N. 60. a Gradating Oil, a profitable particular Labour.

Note. The  $\mathbb{E}$  Simplex must be animated: not by its own Sophia  $\mathbb{F}$  for the work per se: but by dissolving a small quantity of filings of  $\mathbb{C}$ , therein, in order to obtain a  $\mathbb{E}$  Duplex



72 21  
¶ duplex, or ¶ animatus, which is a Gradating ¶, as well as  
Yardley's animatus ¶, only this is per viam humidam, whilst  
Yardley's is per viam siccam; This gradating oil must be  
blood-Red, if that does not happen, it can certainly not enrich  
filings of D or ¶ vivum with atoms of O.

N<sup>o</sup> 61. Examination and Tryal of the ¶ Simplex.

N<sup>o</sup> 62. The Great Work per se, without common O.

Note. after the remaining animatus ¶ or animatus ¶ vita,  
probably, of a dark brown or dark ruddy Colour, has been  
gently dried, with the utmost Care, not to burn it, a small  
quantity of the rectified ¶ Simplex, by way of Experiment,  
being poured upon the dried ¶ must presently unite with  
that ¶, and must tinge itself of a deep blood-Red Colour,  
by receiving the Sophia ¶: our O. Shining brighter than  $\Delta$ , i.e.  
the ¶ Simplex must become tinged of a  $\Delta$ , Ruby Red Colour.  
The Blood of our Red Lion, is the Sophia ¶, i.e. our O contained  
in the dried ¶ or dried animatus ¶ vita.

If this Ruby Red Sp. does not appear, you have erred somewhere  
But when this Sp. is perceived, all the Sophia ¶: our O. is to be extracted  
out of the dried animatus ¶, as long as there is any Tincture left  
in it, and until the ¶ appears perfectly empty and colourless.  
This obtained Red Tincture should be purified: not by filtering  
through paper, but by standing at Rest, then pour it off, in  
Case there should be any Subtil ¶ or Sediment at the Bottom;  
this Ruby Red  $\Delta$  transparent Tincture is our ¶ Duplex  
or animatus ¶, for the Work per se, by its own Internal  
Elements, without common O, in forma viscosa humida.  
whilst Irenaeus and Yardley worked in forma sicca,  
with a running ¶ animatus or impregnated with the  
same Sophia ¶ or  $\Delta$ : with our O. which you may find in a book,  
says Irenaeus Philaletha.

N<sup>o</sup> 63. The process per se, without common O.

This aphor: describes candidly the whole process of the  
Stone, after the preparatory Labours are happily ended.

N<sup>o</sup> 64.



N: 64. Examination and Tryal of the ♀ Duplex, or ♀ animatus.

Note. fine D so treated, and melted, then flattened in the mill ~~with the iron~~, cut into small shreds, and separated by F, there will be left a black Calx, which when melted with borax will prove to be fine O of 24 Carat, because the volatile spiritual O, our O, finds a body in the D, and becomes corporified, maturated and fixt O, by means of the ♀ natura, the Δ, oxygen concealed in O, in the F.

N: 65. Note. This deep Red Tincture, which has tinged our ♀ Simplex, has animatd it, and made it ♀ Duplex animatus, is our ♀, the Sephie ♀, or Δ, our Essentificatd O, and internal Δ, and our Red Lion.

It is the Life and active Element Δ, the principle of all Tinctures, multipliable by its own principle, like a spark of fire collected in the Tinder-Box.

N: 66. This Aphorism is perfectly clear and intelligible.

1. to be calcined in the windfurnace: /

1. all to be done by the Colour-less ♀ Simplex: / the feminine principle: /

1. to be imbibed first by the ♀ Simplex, several times, until the Tinctura alba, Sulphur naturae album, flows like wax, without any fume.

Then imbibe the Tinctura alba with your Ruby-Red ♀ Duplex, and saturate it fully, until the Red Tincture flows again like wax, without fuming, and the Red T or Sulphur naturae rubrum is accomplished.

Now you have the Universal Medicine for the human body, which is soluble in S.V. for O potable, fine O, but if you ferment or specificate this with O in the E, you obtain the Lapis for Transmutation, i.e. a vitrified tinging O, no longer soluble in Liquids, but only in the Δ.



N: 67. plain and intelligible.

N: 68. equally plain.

1. the profound Borhaave suspected that the alchemist of Paracelsus and Joh: Baptista van Helmont proceeded from the Butyr:  $\text{t}^{\text{u}}$ , altho' his Time did not permit him to examine deeply into this Subject; Borhaave was not wrong.

N: 69. This wants no Illustration.

N: 70. Note some adepts, especially those of the primitive ages, such as Maria prophetissa, some who have worked with the dam, such as Ali Puli and most adepts mentioned in Ashmole's Theatrum Chemicum, or Kiervoort who conversed with Helvetius, all which proceeded differ widely from Urbignus have written concerning the faults of Their works, indeed so says Count Bernard Trevisan, They all spoke of their own works, not of all works possible in Nature, which They knew not.

N: 71, 72, 73. no notes wanting.

N: 74. Note. Arctephinus was no Impostor, yet he used C and D with the Butyr: Montheingot uses C. Every one praised the path, that conducted him safe to the Hesperian apples or to Colchus, and it appears that Urbignus knew very little else, but his own works.

N: 75, 76 and 77. no notes necessary.

N: 78. Note. when the Red Elixir is accomplished, before fermentation with C in the V, it is called Mercurius Philosophorum triplex, as consisting

1<sup>o</sup> of  $\Delta$ ,  $\Delta$  or Light.

2<sup>o</sup> of  $\frac{1}{2}$ , Lunar Humidity.

3<sup>o</sup> of clarified  $\nabla$  or  $\Theta$ , the basis, wherein the other 2 principles must be fixed.

N: 79. The author has used an Earthen B.

N: 80.



N: 80. Beginning of the last work, or the Imbibitions for making the White Tincture.

N: 81. Caution concerning the work.

N: 82. necessary Cautions.

N: 83.

First Imbibition

of the Clarified  $\Psi$ , i.e. the first  $\Theta$  Metallum, with the  $\Psi$  Simplex, with the  $\frac{1}{8}$  part of  $\Psi$  Simplex; i.e. 1 part of  $\Psi$  Simplex to be dropped on 7 parts of the first  $\Theta$ , then gently digested during 3 or 4 d<sup>s</sup>, until the Infant is hungry again.

This must be done in a glass close ~~and~~ shut, otherwise your  $\Psi$  Simplex will evaporate.

N: 84. Note. do not over do your Imbibitions; do A Drop by Drop, out of a small phial, containing some  $\Psi$  Simplex.

N: 85. "feeding of the Noble Infant; i.e. the first  $\Theta$ .

N: 86. To be carefully attended to.

N: 87. The first  $\Theta$  must receive its proportionable Weight of the  $\Psi$  Simplex, i.e. until it is fully saturated and melts like wax, without emitting any volatile fumes.

N: 88. Observe here how often urbigerus opens the glass and seems not afraid of suspending the Operations of Nature.

N: 89. Note. Tinctura alba,  $\neq$  Nature album fixum. i.e. fixed Light. Urin, not yet Thumim.

N: 90. The foregoing Imbibitions are Incerations, to make the Subject more fusible and penetrating.

The multiplication in Virtue or quality differs from the former Incerations or Imbibitions; when the first  $\Theta$  exceeds much the Weight of the imbibed  $\Psi$  Simplex, the Coagulation and



80 25  
and Fixation is effected in 3 or 4 days; but when you multiply the Medicine the Composition must become liquid, a  $\nabla$ , must die and putrefy, become Black and White again, fixt and fusible without Smoke.

The multiplication of the White Tincture Urbigenus does not distinctly teach; but I should think that the  $\frac{1}{2}$  Simplex must be preponderate at least 3 parts to 1 p. of the fixt white Sp. in order to resolve it into  $\nabla$ , to putrefy, volatilise and refix it.

perhaps this can be done gradually, imbibing until it becomes a Liquor, which certainly, by Digesting will become black and afterwards will dry up and become white again.

But in order to carry the white to the Red, I should be satisfied with having sufficiently incinerated the white Sp. so as to be fixt and fusible, but not suffer it to grow Cold.

The multiplication of the white Tincture in Virtue, must take a few Weeks time, before it is become dry, silver-white and fixt again, when it may be incinerated again as before every 2 or 3 days, until it flows again like wax, without fuming. Then it can be fermented with fine D in the  $\nabla$ , for the Transmutation into D.

N<sup>o</sup> 91. Note. If you wish, with one of your glasses, to proceed to the Red Sulphur natura, do not take the glass out, or at least do not suffer the matter to become Cold, but imbibe now with the Ruby-Red Mercurius duplex as the author teaches, and shut the glass.

During this first Imbibition, which is the longest,



a Second Death and putrefaction, although but Short, will take place, before a Regeneration can be effected. I suspect it will become liquid, Black, yellow and Red. perhaps it may be necessary to add 2 or 3 parts of the Red & Duplex to 1 part of the White Sulphur nature; although Urbignus says that the white medicine must be cibated with its own Blood, with & Duplex; so that imbibing gradually may produce the desired Colours; He says it must be nourished therewith; i.e. gradually imbibed and digested, until the perfect Red Sulphur is obtained, which must be fusible and fixt.

N. 92 " as soon as you have made the first Imbibition with your & Duplex, says Urbignus, (which is a proof that he imbibes only with the & Duplex, as well as with the & Simplex) you will see a great alteration in your glass, for there will be seen nothing but a Cloud filling the whole space of the Vessel, the first principle being in Reaction with the volatil, and the volatil with the fixt. &c.

This may probably require 3 months time, before the Red Medicine is accomplished.

But when this is become fixt, the 2, 3, 4 and 5<sup>th</sup> Imbibition with & Duplex will then be, probably, accomplished in 3 or 4 Days, until it is fixt and fusible again, or perhaps in a shorter space of time, as the Subject becomes more and more fixt.

This Red Sulphur nature is not only concentrated and fixt Light, but it is now agitated and concentrated Light manifested in  $\Delta$ , in  $\Delta$  corporified in the  $\nabla$ .

Therefore this Red Sulphur nature is both Urim and Thumim, i.e. Light and perfection in One Body, which before was divided in Two: in Light and  $\Delta$ . / Flame



- Blamel gives a good Account of the Imbibitions 27  
and must be consulted on this Subject.]
- N. 93. Note. Advise concerning the glass, which must be  
roomy, and yet not too big, and I would warm the  
glass first, in the beginning, to prevent bursting.
- N. 94. This is a Repetition concerning the Colours, arising  
from the Imbibition or Cubation of the white Tincture  
with  $\frac{1}{2}$  Duplex.
- N. 95. the same is here very intelligibly and comprehensibly  
repeated.
- N. 96. no Explanation.
- N. 97. Fermentation of the Red T. with O in the T.
- N. 98. proportion of the Fermentation with O.
- N. 100, 101. No Explanation.

### Finis of the Aphorisms

Annotations by L. B. M.D.

$\text{M}^{\text{st}} \delta$  is the Chalybs Sendivogii, the Butyr. is the other Chalybs  
purer than the  $\text{M}^{\text{st}} \delta$ . i.e.  $\frac{1}{2}$  Vite united to the  $\frac{1}{2}$  of Seal O.

$\text{M}^{\text{st}} \delta$  is the Sophic & Simplex in Via Sicca.

If we knew how to animate that  $\text{M}$  with a Sophic O, Sophic  
 $\Delta$ , our O, probably contained in the first Scoria, either of the  
 $\text{M}^{\text{st}} \delta$  or  $\text{M}^{\text{st}} \delta^2$ , and to be obtained out of those Scoria, by pulmi-  
nating them with Monte Snyder's fulmen, and you would get  
the Red flower: It's not the Chlorine who I'm withy  $\frac{1}{2}$  the Tolden.

These 2 parts with indur. Chlorine must be melted together,  
and fermented with O., perhaps they would vitrify O in the T.  
and by this process the O would be tinged and exalted.  
I think this will lead to the Brassferendous Short way  
of 4 Days.

Monte Snyder is the principal Guide for this Short way,  
from what he says in his own Book and in Digby p. 16.

When



When we distil a Butyr: of ♂ of  $\text{Fe}$  and  $\text{Mto}$ , we obtain a very pure butyr: but as it is not animated with the Soppie ♀, or spiritual O, our O, it is only ♀ Sophorum Simplex, and consists of a Concentrated ♀ of Sea O, without any phlegma, which it carries over p. in the  $\text{Mto}$  in the Character of ♀ vite, combining intimately therewith and forms the butyrum, and leaves the running ♀ behind, which fluid ♀ by this operation becomes very pure and gradually animated from the  $\text{M}$ , but this animation would be more effectual, if the  $\text{M}$  itself has been previously animated, then it might serve i. e. the running ♀ so animated, for the first Eagle of Trenous Philalctha, if you like to animate a running ♀ by means of  $\text{Fe}$  and  $\text{M}$  distilled into Butyr: and the revived ♀ carefully collected from the O, this I say would be one Eagle.

The Mineral Gluten an excellent Book, written by a female possessor of the name of Dorothea Juliana Wallichen says page 103. "The Simple Butyr: of ♂, made of  $\text{Fe}$  and ♂ can effect little or nothing upon D, because such a butyr: contains only the ♀ of ♂, with a small Tincture of Valat. The first tinging ♀ remains behind in the O."

But if you dissolve the O with the sublimed Cinnabar of ♂ obtained by the same process: in your butyr: in a gentle digestion and then distil per gradus, you will first obtain a clear butyr: or ♀ simplex, but increasing your heat you will obtain yellow drops; keep each liquor separate the yellow butyr: must be cohobated upon the O, until it becomes deeply tinged and animated with the Soppie ♀. or p. says D. J. Wallichen pour the first clear butyr: or ♀ simplex upon a subtil Crocus ♂, or Crocus ♀, digest, until the solution looks like a solution of O in  $\text{Fe}$ , add this tinged solution to the yellow butyrum, and you will have an animated butyr: or ♀ duplex animatus, which is a genuine gradual digest oil, that converts D into fine O, during 4, 5 or 6 weeks gentle Digestion.

if you calcine Cr of ♂ or of ♀ in a C, you obtain a delicate Crocus of ♂ or ♀.



Johan Sadriod Engel says in his Experimentata Rinsch-fund  
p. 420. as follows:

a fixing and gradating Butyrum.

mind that you understand us rightly; and that you be well acquainted with Chemical Labours, and not deviate from our meaning, or else you will do nothing.

You are to take especial notice, that during this Distillation of yours  $\delta$  is good,  $\therefore$  I prefer the hungarian Mineral  $\delta$  before all others, you will always obtain a blood Red  $\Delta$  or Cinnabar settling in the neck of the  $\text{D}$ , which contains the  $\Delta$  of  $\delta$ , and is called Cinnabaris  $\delta$ , whilst the clear transparent butyr: goes over into the Receiver.

Now, if you can get such ores, as contain spiritual volatile O, or a T<sup>h</sup> of O, without yielding corporeal O by melting, and therefore with the miners are of no value; such are hungarian, Solar Or, Lapis Hematites, Crocus ♂, Crown ♀, and Every Ore that is related to the Astrum Solis, or the Red Metals, which all contain spiritual Volatile O. ♀. un O, Sophia ♀. 10

Extract the Op. from any of those, with a good  $\text{V}$ , or rectified Sea  $\text{O}$ , clear like Rock  $\text{V}$ , until you have a Tincture, like  $\text{C}$  dissolved in  $\text{V}$ .

Distil your Solvents from the Tincture, and there remains  
a deep Red Crocus.

upon this Crocus pour your above reserved tinged Butyr;  
digest and distil it over pt. D; cohobate and distil the  
same 3 or 4 times, until your butyr. comes over with increased  
intense Heat, as Red as Blood. § animatus, § Duplex: §

This is a glorious gradating oil and Mercurius Duplex

animatus,



30/ animatus, which gradates a Luna Cornea, During 4, 5 or 6 weeks gentle digesting, into fine C of 24 Carat, without loosing its own power or Virtue, except that it does waste gradually, and diminish, and this has brought me many an ounce of fine C, before I obtained the great work.

or Dissolve fine D in a good V, and pour the solution into your gradating oil, and the D will be precipitated immediately and will take as much of the tinging volat: C<sup>n</sup> & from the gradating & Duplex, as it can hold, which falls in form of a black Calx; which, if edulcorated or washed, dried and melted with Borax, proves to be fine C;

but if you have patience and digest 20, 30 or 40 d<sup>y</sup>, gently shaking the glass once in 24 hours, your D will daily improve and will be transmuted and fixed into C, grain for grain called and this is no despicable Experiment for an Operator, who is not rich.

Or you may pour off the gradating mercury Duplex; dry the Calx, imbibe it with the mercury Duplex, and dry it again; but always in a phial close shut, that the volat: Internal agent may not be lost;

repeat this Imbibition, and gentle Exsiccation, and your D will become black, white, yellow and Blood-Red, which when melted with borax, is most glorious C.

and this is our C, corporified into common C, by melting it: it takes a pure mercurial body in the D: I confer this with Urbigenus and you will find the harmony between the 3 authors, Jugel, Urbigenus and D. J. W.

C: the first Scoria of the MS contain the  $\frac{1}{4}$  of  $\frac{1}{4}$  and  $\frac{1}{4}$ , as well as the Cinnab: of  $\frac{1}{4}$  contains that same  $\frac{1}{4}$  of  $\frac{1}{4}$ .

Having edulcorated the first Scoria, to wash the alkali from it, if you pour rectif:  $\frac{1}{4}$  of C upon it, or an  $\frac{1}{4}$  upon that powdered Scoria, you obtain a solution like C in  $\frac{1}{4}$ .

therefore I esteem the first Scoria: not the second: / a fit

Subjunct



83 31  
Subject, as well as a Crocus  $\delta$ , to animate the Butyr: therewith,  
although M<sup>r</sup>. Sichel does not notice it.

I think the first Scoria may be centrally opened by  
montenyders fulmen, and a subtil Crocus or  $\Delta$   $\frac{4}{5}$   $\delta$  may  
be obtained that way, for animating the Butyr: as well as  
the  $\Delta$   $\delta$  by melting, as I observed in the beginning of these  
annotations.

The difference betwixt a Butyr: made of Crude  $\delta$  and  $\frac{4}{5}$ , and  
a Butyr: made of  $\Delta$   $\delta$  and  $\frac{4}{5}$  is this:

The Butyr: made with crude  $\delta$  must be animated with its  
own Cinnabar of  $\delta$ , and this is the meaning of Urbigerus, who  
distils the Cinnabar over in form of a Red Butyr:, which he  
calls a Red Oil.

The second Butyr: made of  $\Delta$   $\delta$  and  $\frac{4}{5}$  must be animated  
with a Solar Crocus or with the first Scoria of that same  $\Delta$   $\delta$ .  
You cannot make a Tincture of the Butyr: or  $\frac{4}{5}$  Simplex alone,  
no more than the Cold Lunar Humidity, or Lunar universal  
 $\frac{4}{5}$  Simplex alone can generate; the warm Solar  $\Delta$ , the enli-  
vening principle of Light, Heat and  $\Delta$  must animate  
the female and impregnate it, so as to form a  $\frac{4}{5}$  universal;  
animalus, duplicatus, and this is sound and true natural  
and Chemical philosophy; and this  $\Delta$  of Nature: contained  
in Light and in spiritual  $\Delta$  generates the Vegetation in the  
so called: Conserva fortinalis; an Old Experiment, better  
understood by the author of Aur: Cat: Horn:, than by all  
our Modern Chemists.

You may generate animalcules, Vegetables or fine  $\Delta$   
according to your own process.

Consult Sir Kenelm Digby's Chemical Secrets page 8, which  
is Van Osters proof, and this Testum good.  
page 117 is the best and most intelligible process, explaining  
Blamels process better than any other Commentary.

Van



Van Outer as well as Flamel made use of Crude  $\text{S}$  and  $\text{Fe}$ .

Artepheus animates his Buty. with  $\text{O}$ .

Urbigurus has used mineral  $\text{S}$  and as most adepts have done so, it seems to be a good way, on account of obtaining

the antimonial Cinnabar for animating the Butyrum.

the process in Digby page 177. called The Metallene aurea or Ethereal aurum potabile seems also very good, because

you obtain a Red animated Buty: for Attraction.

p: 180, 181, explains clearly the different Effects of the Butyrum according to the different processes therewith, page 191 is also very Weighty.

although the usual  $\text{Fe}$  corrosive of the Stone makes a Buty.  $\text{S}$  with  $\text{S}$  yet such a Sublimate is not the right  $\text{S}$  of the Philosophers. Becher in his Concord: chymica p: 866 says expressly: "that the  $\text{Fe}$  must be made p:  $\text{V}$ , other wise it does not volatilise the Metals, this is confirmed in many places by Baron Rousenstein.

Urbigurus says in the German Original "Take common  $\text{S}$ , yet pure  $\text{S}$ , revived from Cinnabar, dissolve it in pure  $\text{V}$ , and precipitate it with Sea  $\text{O}$ , to a white Calx. dry this Calx and sublime it per gradus, and you will get a very pure beautiful  $\text{Fe}$ .

C. vide in folio Msc: Curieuse Sublimation. Sub  $\text{S}$  in Sub p: 1.

digest process Mon New York, May & Lentr Blooming. if you mix this with finely powdered and sifted mineral  $\text{S}$ , and distil it per gradus, you will obtain a beautiful Buty: and Cinnabar of  $\text{S}$ , which must be animated, attracted, digested and redistilled.

In Digby page 117. we find: "dissolve common  $\text{S}$  / revived from  $\text{S}$  in  $\text{V}$ , precipitate it with Salt  $\text{V}$ , better with rectif:  $\text{S}$  of Sea  $\text{O}$  / and you shall have a very white  $\text{S}$ , which dry and sublime.

The



The Abbot Clairan, who communicated himself to D. Scheppler  
in the year 1756, teaches the following

Universal process.

Take pure  $\Phi$  revived from  $\Phi\Phi$ , Dissolve this revived  $\Phi$  in good  $\Psi$ ,  
precipitate the  $\Phi$  with  $\alpha$  of Sea  $\Theta$ , and sublime it, until  
it is as white as snow, and perfectly pure.

In this  $\Phi$  you have united the  $\alpha$  of the Green Lion: i.e.  $\Phi$   
nature in the  $\Theta$  or  $\Psi$ : with the  $\Phi$ , which you have precipitated  
with Sea  $\Theta$ , or the Lunar  $\Phi$ .

This  $\Phi$  previously finely powdered, mix with finely powdered  
and sifted crude  $\Phi$  sea, Vitriolum est Sulphur, antimonium  
est Mercurius, says Basilius, put the mixture into a tubulated  
glass  $\Theta$ , which bury deeply in sand, and distil the gus,  
juice or Butyrum over.

This is called by the Vulgar Chemists Butyr:  $\Phi$ , but by  
the Philosophers, who know what to do with it, it is  
called Mercurius Philosophorum viscosus, Aqua Celestis,  
Luna Philosophorum, Mercurius Simplex.

$\Phi$ : Basilius means by the Word Vitriolum the  $\Theta$  of  $\Phi$ , i.e.  
the  $\Phi$ , he also means the  $\Phi$  of  $\Theta$ , when  $\Phi$  is sublimed with  
 $\Theta$  and Sea  $\Theta$ , by antimonium he means  $\Delta$  or  $\Phi$  vitæ: i.e.  
 $\Phi$   $\Phi$   $\Phi$ .

$\Phi$ :  $\Phi$  properly considered is Vitriolised  $\Phi$ , and you may  
vitriolise all the Metals,  $\Theta$  and  $\Delta$  not excepted, which  
Montaigne faithfully teaches by his Tulmen;

such a  $\Theta$  Basilius calls  $\Phi$ , Sophia, Spiritual  $\Theta$ .  
 $\Phi$  contains the  $\Phi$  and the  $\Phi$  bath; yet the  $\Phi$  of  $\Phi$  &  $\Phi$  are  
far better than the  $\Phi$  of  $\Phi$ .

afterwards Abbot Clairan makes a delicate Red Crouis  
of  $\Theta$ , and volatilises that Crouis, and then he digests it in  
his Mercurius Simplex, without attracting, and he digests  
it until it putrefies, becomes Black, white and Red;  
which Red massa, he multiplies with  $\Phi$  Duplex or animatus,  
and ferments with  $\Theta$  in the  $\Psi$ , and lings a 1000 parts of  $\Phi$ .  
In fact he works with Volatilised  $\Theta$  for the Red Tincture,  
and



34  
and with Volatilised D for the White Tincture, which he multiplied with  $\frac{1}{2}$  Simplex, and it seems that Artaphius has worked upon this principle, with the 2 fixt Metals.

You see what a number of processes there are with the Butyr: alone; now consult Montc Snyder in Digby p: 16, 17, 18, Montc Snyder makes a Cr of O, by means of his Fulmen or sal Eriyum. From his German Book it appears, that Montc Snyder has multiplied his D<sup>o</sup>. with the blood of Saur  
vide Glaucous Fulmen Jovis, Fulmen Mercurii &  
vide Glaucous Proserpina.

To this belongs Nebuchadnezzars Dream in Daniel.

Having made a well rectified Butyr: properly animated with its own Cinnabar and C<sup>o</sup> or with Crocus D and  $\frac{1}{2}$ , so that it is become of a deep orange, or shell bitter of a Blood-Red Colour;

Urbigerus distils his Red butyr: over, before he magnetises. This animated Butyr: must be magnetised, universalised and liquified, by repeated attractions, into a Viscous V. Artaphius has attracted in the Month of May, see Artaph: p: 464.

You have your crystallized butyr: in one or several glass receivers, and expose it in the day time to the Solar Rays of Light, shining on the belly of the Receiver; the neck covered with clean paper, tied with pack thread.

At night place the open mouth of the Receiver or Receiver to the Influence of the Moon and Stars, during serene nights only, free from Aenik or smoke, and this you must do, whilst the Sun is in V, S or II, according as the weather will permit. I should think the more the better, in order to impregnate the Subject with the vivifying principle of Light and Lunar Humidity, until the whole Corrosive is universalised by attraction and Liquefaction.

Which Volat: may be distilled off, by a most gentle heat, until the whole has been universalised and subtilised.



25  
the universalised volatilised spirit may be distilled off every  
3 or 4 days, until the whole Butyr: is spiritualised. /  
This is the celestial Marriage and Union of the Superior  
with the Inferior, much insisted on by the author of the  
Hermetical Triumph and likewise by Urbigerus: which is  
his universal Menstruum: and the quoted passages in Digby.  
and no doubt this operation is highly necessary, altho'  
Abbot Clairac and Monte Indur have not attracted, as it  
impregnates the subject with the universal agent, the  
solar light, or invisible Electrical principle, and unites that  
universal agent to the subject, by the medium of Cold Lunar  
Humidity, which liquifies the butyr: reduces the Stone to a  $\nabla$   
and you communicate to your butyr: the  $\xi$  universalis animatus  
or dupax, by your frequent attractions and liquefactions,  
that is: you combine the Universal  $\Delta$  with the Mineral  $\Delta$ ,  
the Universal  $\Delta$  or  $\xi$  with the antimonial  $\xi$  or  $\xi$  vitæ.

After the magnetisation, attraction and liquefaction, the  
collected liquors must be united and digested in a large Re-  
ceiver or Matrafs, closely shut up, placed over a Lamp, on a  
very gentle fermenting heat, not above 80 or 90 degr. at most,  
and the attracted principle will cause the Liquor to ferment  
and putrefy, during which putrefaction the Elements will  
be separated and set at Liberty.

Two will be conspicuous,  $\nabla$  and  $\nabla$ ,  $\Delta$  is hidden in the  $\nabla$   
and  $\Delta$  in the  $\nabla$ .

It must stand 6 weeks, 2 months or longer, until the  $\nabla$   
is completely separated from the Liquor, as Urbigerus mentions.  
It will become Black and clear again. In Digby it is  
mentioned that it becomes first Red, which is Hamels Red  
Sea. I would not separate the Elements by Distillation  
until the Liquor is become clear again.

Van Outen in Digby p. 8. says that the Butyr: draws  
from the atmosphere, what it needs in an hours time;  
but



but in my opinion, It should be magnetised at least for a month or 6 weeks, by day and night, from the beginning of April to the End or  $\frac{1}{2}$  May. Sol in  $\nabla$ , 8 or 11.

Van Outer says, that during this digestion, the matter will become as Red as Blood: a proof that Van Outer has made a Red Butyr. probably with the Cinnabar of  $\delta$ : and afterwards very Black.

I believe a roomy Digesting Globe or Receiver, with a glass stopper ground in, would do very well, or 2 glasses ground one in another, and luted outside.

If this digestion could be done over a Steam Bath, I think It would be better than a Dry warmth. The  $\nabla$  or Sediment containing the tender Red  $\phi$ , must not be burnt by too much heat, or It is all over, if you wish to work after urbigerus i.e. to make the Tincture per se, by its own Elements, by means of the Sophic and not vulgar  $\phi$ .

If after digestion you distil the  $\phi$  Simplex and phlegma by a Steam Bath, your  $\nabla$  in the bath must only evaporate but not simmer, much less boil, and the glass body might be placed in ashes in an Earthen Bason, which Bason receives the Steam of the evaporating Bath.

By such a gentle Heat distil off all the Lunar aëred mercury and the phlegma will remain behind with the animated  $\nabla$ . This will be the Case, if you have universalised the whole quantity of your Butyrum.

But if you have not long enough or often enough alternated and liquified, a Mineral gluten will remain behind, below the phlegma, See Digby page 119, 182.

The  $\nabla$  of paradise does not centrally differ from such a Mineral gluten or Gum, says Digby, except that the  $\nabla$  of Paradise is not so powerful nor so concentrated as the Gluten.



Whether you universalise the whole Butyr<sup>i</sup>, or only a part thereof, your volat: principle or  $\frac{1}{2}$  Simplex must be rectified and liberated from its phlegma, it must come over, without wetting the Alembic, like a highly rectified S.V.; because this  $\frac{1}{2}$  Simplex is the true philosophical Spirit of Wine, whilst the remaining Gluten, if you work that way, is after its Rectification the Philosophers Acetum accerimum.

but there is no Central Difference between the most volatile philosoph: S.V. and likewise the rectified Gluten, as we read in Digby; only the one is more volatile and aerial, the other is more concentrated and more fixt.

I believe either will do, provided ~~and~~ Ether is properly Cophlegmated.

If you universalise the Butyr<sup>i</sup>: but partially, and not totally, after the most volat: principle, the philosoph: S.V. has been distilled, and if the phlegma which follows here, but precedes the Gluten, has been distilled also, the remaining Gluten can be distilled over by D, and no doubt a white oily Liquor or  $\frac{1}{2}$  Simplex will be obtained, and afterwards by more heat a Red oil would follow, as is mentioned in Digby in several places, and this would be the Sophic  $\frac{1}{2}$  or our C contained in the  $\frac{1}{2}$ . This can be done, no doubt, but it is not absolutely necessary; Urbignus extracts that Red Sophic  $\frac{1}{2}$ , out of the dried  $\frac{1}{2}$  with his  $\frac{1}{2}$  Simplex, which thereby becomes  $\frac{1}{2}$  animatus.

what is come over now, speaking of the remaining Gluten, says Urbignus must be clear and transparent, full of light, and bright like the Firmament,

as the  $\frac{1}{2}$  in the  $\frac{1}{2}$  has been universalised by attraction and putrefaction, whether totally, or in part, the  $\frac{1}{2}$  Simplex must be perfectly clear and transparent.

of



38  
if there remains a Gluten, after the phlegma is come over,  
that Gluten can be distilled into a white and Red oil.  
into a  $\zeta$  Simplex and  $\zeta$  animatus.

The first subtil, highly volatle  $\zeta$ , which you have distilled  
off per alembicum, i.e. the philosopher: S. V., is of no use in  
this work says Urbigerus, but is a great Menstruum  
to extract Tinctures & vide aphor: 38.

1: this is to be understood, in case a Mineral Gluten remains  
behind after the phlegma has been distilled off.

Urbigerus says Aphorism 30. "our philosophical distil-  
lation consists only in the right separation of our Spiritual  
Oil  $\zeta$ , from all its poisonous / i.e. corrosive / only Substances  
and from the  $\odot$ .

1: this seems to hint at a total, not partial, Universal-  
sation of the butyrum  $\zeta$ .

1: Glauber says the Saline Spirits, the Minerva, must be  
separated, and cannot be fixed.

1: the Truth is: the first corrosive Red animated butyrum  
animated by the Cinnabar of  $\zeta$ , according to Urbigerus,  
must be entirely universalized by magnetisation and  
Liquifaction; then the volatle Liquors, distilled from the  
magnetized butyr: by the most gentle heat, from time to time  
collected together, must be digested and putrified, then  
distilled into Spirit and  $\zeta$ , until the  $\zeta$  alone is left  
behind.

To proceed with Expedition and Safety, to universalize  
the Red butyr: the sooner, I would advise to divide the  
melted butyr:; whereof you must have no less than 2 to  
in 8 or 10 small wide Mouth'd Receivers, which must be  
shut close, with good stoppers, and laid on one side;  
the moment the hot butyr: has been poured into the  
warmed Receivers, otherwise,  $\zeta$  before it shoots into  
Tables



87 89  
Tables, or various geometrical Figures, sometimes displaying  
all the heavenly Colours of the Rainbow, in the glass, at  
the shooting :) It would fume away invisibly, and those  
invisible Fumes are mortal on the spot, when breathed  
into the Lungs; I used to preserve my nose and mouth  
with a Clean Handkerchief, and my Eyes with 2 watch-  
glasses fixed in Chamoi Leather.

Boerhaave testifies the danger of such antimonial fumes,  
arising from evaporating Butyrum.

By this method you will concentrate the Solar Light  
and attract the Lunar humidity 8 or 10 times at once, in  
as many Receivers, and this must save a deal of precious  
time; the method with saucers or basins I do not at  
all approve off. It is neither a Clean nor a Safe method.

after the Magnetisation has been continued for a sufficient  
Length of time: NB: this would save the Trouble of Distilling  
off from time to time, what you have attracted: at least  
during a whole Moon, from the first to the last quarter,  
or longer, attracting day and night, then pour all your  
liquefied butyr: in one sufficiently large Receiver, with  
a large glass Stopper ground in, or with a smaller  
Receiver reversed into the lower one, ground in nicely,  
in Order to keep in the highly volat: principle, attracted  
from Sun and Moon; warm the glass first and it will not  
burst during putrefaction, because fermentation generates much  
elastic A.

Digest now your attracted subject in a most gentle warmth,  
such as nature requires to ferment Liquids, like a warm hand  
in summer time, about 80 degr: perhaps to 90. This digestion  
must be continued for 6 weeks or 2 months, or perhaps longer,  
until the  $\Phi$  is separated, as Urbigerus has noticed. The



The Liquid becomes first Red, says Digby, and it is probable of the Butyr: has been animated with the  $\frac{2}{3}$  of  $\delta$ , that vol.  $\Delta$  will tinge the Liquid Red, and at last as Black as Ink, and throw up Small Bubbles, and the  $\nabla$  and  $\Delta$  will settle at the bottom, and I suspect after the  $\nabla$  or animated  $\nabla$  is all settled, the Liquor will become clear again, and transparent; Then cease and let the Vessel cool, before you open it, otherwise I believe the Effluvia would be mortal whilst warm and evaporating.

preserve mouth and nose and pour the whole into a high distilling Body of white glass, and apply an Alembic, nicely fitted and a Receiver not too large.

Lute well the joinings every where; place your glass body in sifted ashes on a Lamp furnace, or over a Steam Bath, but the  $\nabla$  in the bath must only evaporate gently, and distil by a gentle Heat the most volat: principle like a spirit of wine, without wetting the Alembic.

The volat: principle must go first and the phlegma remains behind with the  $\nabla$ .

after the volat: spirit is all come over, the Receiver must be changed, which must be done after the vessels have cooled. Then distil the phlegma, which will wet the Alembic, like other  $\nabla$ .

when the phlegma is all come over, there ought to be left nothing else but the animated  $\nabla$ .

If there remains a Gluten or Butyr: behind, it is a sign that the whole butyr: has not yet been centrally altered or Universalized.

1. It is difficult in this part of the process, to comprehend verbigens, whether he keeps a Gluten or Butyrum after the phlegma or not; the author of the Hermet: Triumph does keep the Gluten after the phlegma, which Gluten he rectified



rectifies several times, the more the better, says he. but <sup>22</sup>  
urbigerus seems to operate differently; however Experience  
must overcome this seeming Contradiction; Digby says  
that the  $\nabla$  of paradise does not essentially differ from  
the remaining Gluten; urbigerus says that the great art  
consists in separating the  $\nabla$  Simplex from its poisonous  
only quality, and Glauber in his prosperina tells us  
that the Minerva or the  $+$  of Sea  $\odot$  must not remain  
with it, but must be removed from it.

This Minerva will certainly be removed if the whole  
Butyr: is universalized and converted into  $\nabla$  Simplex,  
 $\nabla$  and  $\nabla$ , and if no Gluten remains behind.

Aphorism 52. the remaining philosophi:  $\nabla$  must be separated  
from all the waters and phlegma by distillation, and the  
 $\nabla$  is to be gently dried, without burning it by too much  
heat, because it contains the tender Sophic  $\nabla$ , our  $\odot$ .

what follows now, clears all up.

If the whole quantity of Yron Butyr: is universalized, by  
attraction on the Sun and Moon, then the Distillation  
in a Cloud or Vapor, mentioned aphor: 20 and 21, concerns  
the first making and Rectification of the Butyrum. yes.

That Butyr:, when magnetized, attracted, liquified, until  
the whole is universalized, ought then to come over entirely  
by distillation, after previous digestion and putrefaction,  
the most vol:  $\nabla$  first and the phlegma afterwards,  
without leaving any mineral Gluten behind at all; right.  
Having distilled off the most volatile mercurial  $\nabla$ ,  
or  $\nabla$  Simplex, with a most gentle heat over a Lamp, which  
philosoph:  $\nabla$  of wine does not wet the Alembic, but comes  
over with a dry Alembic in the same manner as a pure  
sulphureous Spir: of Wine.

When this vol: Spir: is all come over, I would leave  
the



the succeeding phlegma with the remaining  $\nabla$ , in the glass body, and cease Distilling the moment the alembic indicates any moisture or watery Drops like pearls; and leave the distillation of the phlegma into another Receiver, for the next Day. In this Case this highly volat. is the  $\nabla$  Simplex.

If there now remains nothing behind but phlegma and a Sediment or  $\nabla$  at the bottom, then this is his meaning and in this Case the Cloud of aphorism 20 & 21 concerns the first distillation, when he made his Butyrum, where the Cloud may allude to the 3<sup>d</sup> Rectification.

I have seen the Butyr: come over in a Cloud, more than once, when I rectified A.:/

Then if there remains nothing behind but phlegma and  $\nabla$  distil the phlegma off from the  $\nabla$  into another Receiver with a little more heat than at first, over a baln. vapor: until the  $\nabla$  remains Dry behind.

This  $\nabla$  contains the Sophia  $\Delta$ , or the Spiritual  $\odot$ , or true  $\odot$ , as well as the Magnet to attract the  $\odot$  of Nature, out of the  $\Delta$ , during Calcination in the  $\nabla$ . all Right. now proceed as taught in aphorism 52.

according to aphorism 53 and 62, the  $\nabla$  Simplex, i.e. the first Dephlegmated highly volat. philosoph: Spir: of Lime is to linge A self as Red as Blood, as soon as it is poured upon the dried  $\nabla$ , in order to extract the Sophia  $\Delta$  or  $\Delta$ , whereby the  $\nabla$  Simplex becomes  $\nabla$  Duplex animatus cum Sulphure suo proprio, without using common  $\odot$ .

With this  $\nabla$  duplex you are to imbibe the perfect white Tincture and digest until it becomes the Red Tincture fixt and fusible.

The  $\nabla$  Duplex animatus is used for the multiplication of the Red Tincture; as the  $\nabla$  Simplex is for the white Tincture. all what follows is intelligible and Correct.



89 43

The difficulty consists in the first process, in procuring the  $\text{\textcircled{f}}$  Simplex, and the perfect separation of the animated  $\text{\textcircled{f}}$  or animated  $\text{\textcircled{f}}$  vitæ from the digested and putrefied, magnetised, liquified Butyr; so that there may remain no Gluten or butyr behind, during the Distillation of your  $\text{\textcircled{f}}$  Simplex, and after the Distillation of the phlogma, which you left with the  $\text{\textcircled{f}}$ , if this  $\text{\textcircled{f}}$  remains dry, after you have distilled the phlogma from it, all is right, and you can hardly mistake.

Aphorism 62. is the Beginning of the process per se, by extracting the Elements out of the  $\text{\textcircled{f}}$ , i.e. first, the tinging Sulph - Red anima or  $\text{\textcircled{f}}$ , and 2<sup>o</sup> after having calcined the now Void or empty  $\text{\textcircled{f}}$ , a fixt  $\text{\textcircled{O}}$  Metallorum is extracted with the  $\text{\textcircled{f}}$  Simplex, see aphorisms 65, 66, 67, 68 and 69.

The union of the Elements and Imbibitions or Incrations with  $\text{\textcircled{f}}$  Simplex begin aphorism 80.

The first Imbibition of the clarified  $\text{\textcircled{f}}$  or fixt  $\text{\textcircled{O}}$  with  $\text{\textcircled{f}}$  Simplex, begins with aphor: 83. and continues 84, 85, 86, 87, 88. and the White Sulphur Natura is accomplished in aphor: 89.

With aphor: 91. begins the Imbibition of the perfect white Sulphur natura with the double animated  $\text{\textcircled{f}}$ . See aphor: 92, 94, 95 and 96, all the Rest is easy.

The Second process, which is longer and a little more expensive, with common  $\text{\textcircled{O}}$ .

This is the 3. way of urbigerus, as the former was his second way; The process to animate the  $\text{\textcircled{f}}$  Simplex with common fine  $\text{\textcircled{O}}$  is the process of Antephius, Blamel and Monte Snyder and others, yet even these have not worked by one and the same process.

From this 3. and longest Way of Urbigerus derives an abbreviation of the great work, or a particular

gradating



gradating Oil, to graduate D into C. which process Urbigerus describes somewhat obscurely in aphorism 54, 55 and 56. This animation with common fine C produces only the Sophia ♀, aphor: 56. in which time one might easily have completed the whole work, working without common C, with the Sophia ♀ alone.

The gradating animated ♀ is taught aphor: 59 and 60. this I have given perfectly intelligible after J. S. Jugel and Dorothea Juliana Wallichin.

Urbigerus extracts the Sophia ♀, the volatil: Spiritual C, concealed in S, in the ♂<sup>u</sup> auratum: and in the ♀<sup>u</sup> of S: out of the dried ♂ or animated ♀ Vib, with the Sophia ♀ Simplex, and obtains a blood Red Tincture, which is his ♀<sup>u</sup> Sophorum Duplex or anematux; having obtained this, when the ♂ is become void and will yield no more Tincture this ♀ Duplex or anematux being put into a B, you may obtain the White and Red oil by Distillation, mentioned in several places in Digby, vide page 120, 182, 183, 192.

With these 2 oils: if you proceed that way: you may imbrue the first C or clarified ♂, first with the white up to the white R, and then with the Red oil to the perfect Red medicine.

You will find in Digby p: 8, 117, 177, 178, 179, 181, 184 and 186, 188 and 191. How many different methods the Philosophers have followed, to perfect the Stone.

However these quoted passages contain the best Things in Sir Kenelm Digby's Chemical Secrets, because They agree with artophilus, Blamel and Monte Snyder, page 16, 17, 18 in Digby.

Pontanus has deviated from them all. note that the White Tincture must be multiplied

with



with  $\Phi$  Simplex, or with the White oil, if you follow <sup>90</sup>  
the Stinks in Digby, but the Red Tincture with  $\Phi$  Duplex  
or the Red oil, if you distil it over, but it is not  
absolutely necessary, and urbigianus has not done it.

Note! after the first volatil principle <sup>and phlegma</sup> has been distilled from  
the magnetised, liquified, digested and putrified batys; if there  
should remain yet a mineral Gluten behind, which might be  
the Case, you may distil the White and Red oil from this  
gluten per  $\Delta$ , as this gluten would certainly contain the  
animated  $\Phi$  vitæ or  $\Phi$ , which would by increased heat yield  
a Red oil or animated  $\Phi$ , as mentioned in Digby p. 120, 182.  
180, 192. and the remaining  $\Theta$  would be the Magnet to  
attract the fixt  $\Theta$  out of the  $\Delta$ , by Calcination.

You see there are various Roads conducting to the Same  
City.

Finis.

C. the first Work of urbigianus is to take mineral  $\Phi$  from  
Hungaria or Transylvania, and proceed as he teaches  
in his Book in German.

Jugel says that  $\Phi^{+u}$  auratum, when distilled per  $\Delta$ , the 3  
principles,  $\Phi$ ,  $\Phi$  and  $\Theta$  will come over united in a Vapor.  
The Crude Lapis Calaminaris from aix la Chapelle possesses  
the same 3 principles, which come over together, and coagulate  
in a fusible  $\Theta$ , says Jugel, and afford a  $\Phi$  of  $\Phi$ , fit for every  
purpose, like that of Basilus, obtained from  $\Theta$ .

C. I have converted Mt $\delta$  into  $\Phi^{+u}$  auratum, by Monte Ingd.  
Fulmen!



Some good Things copied from Baron de Ruvenstein  
his Universal and particular  
processes. Frankfurt & Leipzig.

p. 53. Take 1 lb of good  $\Phi$  revived from  $\frac{3}{4}$ ; dissolve this  $\Phi$   
in 2 lb of good  $\Psi$ , precipitate the solution with finely powdered  
Sea  $\Theta$ , until the  $\Psi$  is fallen.

Then sublime your  $\Psi$ , having dried it first, without washing it,  
during this sublimation the anima  $\Theta$  and  $\Theta$  ascends and combines  
with the  $\Phi$ .

Of this  $\Phi$  take 6  $\frac{1}{2}$ , mix it by trituration with 1  $\frac{1}{2}$  of a Sublim  
well made Calx of  $\Theta$ , until the  $\Psi$  has perfectly disappeared,  
but preserve your mouth and nose.

Put this subtil powder into a subliming body, wherein  
place an alembic, which lute, but leave the pipe open, for  $\Delta$  and  
Humidity. place this in sand and sublime the  $\Phi$  corrosive  
from the  $\Theta$ . p. vide alex: Remontois his process with  $\Delta$ .

When this is done and your vessels are cold and safe  
mix your  $\Phi$  with the remaining  $\Theta$  Calx in the  $\Theta$ , and sublime  
again as before.

This Operation may appear to you very simple, but judge  
not without Experience.

I have sublimed this about 20 times, each time mixing my  
 $\Phi$  with the remaining Calx of  $\Theta$ , and I do assure you that  
the Sublimate soon becomes fixt and radically united with  
the Calx of  $\Theta$ , and they flow both and melt into a deep Red  
Vitreum. I have done this more than once, it is a work  
of a Brother adept of the name of Schultze.

The Sublimate, united to the  $\Phi$  of  $\Theta$  and  $\Phi$  of Sea  $\Theta$  is there  
reduced to a Mercurial  $\Theta$  or  $\Theta$ , which attacks the  $\Theta$  gradually  
but centrally. The  $\Theta$  is highly subtilized and regenerated  
and lastly refixt with the dry solvent, the Mercurial  $\Theta$ .  
and 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 and infallible.

All radical solutions must proceed from the principle of  $\Theta$ , i.e. They must be Saline.

In an ounce of this Red Solar-mercurial Glass transmutes 10 ounces of fine D in fusion, but no other metal, into fine C of 2 $\frac{1}{2}$  Carat. i.e. 1 part transmutes 20 p. of D. It can be multiplied and brought to a higher degree of perfection.

My opinion is that it can be done, and that it is upon a good natural foundation; yet the C must previously be well opened; the more the C is opened and subtilised before hand, and if your C calx is of a scarlet colour, made by the ingenious process of Mr. Lentre, this sublimation and Re-  
fixation and vitrification of C must succeed the sooner and such a glass must tinge D, as the most perfect of the white metals.

It is properly speaking the Work of Sebald Schwardt's except that this of Schuler is abbreviated, and therefore is called a particular work.

p. 86 The inward principle of Sea  $\Theta$  is the true natural solvent, which opens, dissolves and subtilises C, and it is also the principle that introduces and gives Ingress. When  $\Theta$  passes through various putrefactions it becomes Universalis

It opens C radically and centrally, and not only opens it, but it gives Ingress to the C, whilst the C<sup>n</sup> Ferment is the Tincture. Whatever you sow, you will reap.

$\Phi$  has the same power, like  $\Theta$ , provided  $\Phi$  is converted into Vitrioli  $\Theta$ . i.e.  $\Phi$ .

p. 88 In order to prepare Sea  $\Theta$ , so as to become a Universal  $\Phi$ , in order to dissolve C Centrally and radically, and to regenerate it, nothing more need to be done than  
this:



48  
this: Dissolve Sea  $\Theta$  in fair  $V$ , filter, and coagulate gently; repeat this process until your  $\Theta$  is perfectly pure and as white as snow.

Then dissolve your purified  $\Theta$  by exposing it to the Moon and Stars, and it will flow into a fat viscous  $V$ .

This  $V$  coagulate in the Sun in clean saucers; continue the Liquefaction by the Moon and Exiccation on the Sun  $\therefore$  always covered to keep the dust out: until after 20 or more such repeated operations, your  $\Theta$  flows by the most gentle heat, like wax, without fuming.

This is the Universal  $\Phi$  in Siccio et humido, indeterminatid, which, with a Solar or Lunar ferment passes through putrefaction and is regenerated into the true Tincture, and is multipliable in infinitum.  $\therefore$  Jean Saurier  $\therefore$

p: 89. running  $\Phi$  cannot be <sup>fixed</sup> with a fixt metal, except the  $\Phi$  volatilised, putrefies and radically decomposes the fixt metal first.  $\therefore$  Count Bernhart  $\therefore$

but after the fixt metal has been centrally opened and mercurialised, so as to become  $\Phi$  by  $\Phi$ , then, and not before, can they be fixed together, and will never separate again.

p: 93. Schultze said to Baron Ruseinstein.

all Things consist in Salt. when a metal is centrally opened it becomes Saline and Mercurial, and becomes soluble, and all solubility proceeds from  $\Theta$ .

This is easily extracted and reduced into an oil, where with you may operate as you like.

If you convert a metal into a  $\Theta$  or  $\Phi$ , you are on a good Foundation.

so 82, of Paracelsus from Ruseinstein

Dissolve purified  $\Phi$  in good  $V$ , precipitate the solution with purified Sea  $\Theta$ .  
Sublime



92  
sublime this  $\equiv$  several times, until it is become pure and crystalline. Rub this  $\frac{1}{2}$  to a fine  $\frac{1}{2}$ , and extract it often with sharp distilled genuine Wine  $\frac{1}{2}$ , until you have all the  $\frac{1}{2}$  suspended in your  $\frac{1}{2}$ , perfectly clear.

distil the  $\frac{1}{2}$  from the solution, nearly to dryness; on the Sedim. pour clear  $\nabla$ , which evaporate from the Sedim., and repeat this, until all the sharpness of the acid is washed off. dry the  $\equiv$ .

Rub this carefully in a glass mortar, put the  $\frac{1}{2}$  into a glass body or Matras and pour a genuine highly rectif. S.V. upon it, and your powder will speedily be dissolved, by gentle digestion; your glass must be close shut to prevent the Evaporation of the S.V.

This must stand 3 or 4 d<sup>y</sup> in a warm place, until the whole is dissolved. Then filter your solution in a Covered glass Funnel, and distil the S.V. from it over a baln: vaporosum, if a little phlegma follows, wetting the alembic, lest that come over also, into another Receiver.

When spirit and phlegma are gone, there remains behind a clear transparent Mercurial Oil, which is a pure  $\frac{1}{2}$  converted into a Liquid oil.

This  $\frac{1}{2}$  oil dissolves O alone, or D alone, or both united, it is all the same, and its own Body  $\frac{1}{2}$ , whereby this  $\frac{1}{2}$  of  $\frac{1}{2}$  can be multiplied by digestion.

Process of Paracelsus  
with the above  $\frac{1}{2}$  oil.

Of this  $\frac{1}{2}$  of  $\frac{1}{2}$  Paracelsus took 8 parts and of a will opened  $\frac{1}{2}$  of O 1 part, put them into a phial and digested and he let it stand until it became as Red as Blood.

I have done thus says the Baron, and observed,  
that



that, when cooled it became an opaque deep Red  $\odot$ , but when warmed it became again a Red  $\odot$ . /: this is a Solar Butyr:  $\frac{1}{2}$ . / This Red oil was a gradaling  $\odot$  upon D. /: It should be multiplied with fresh  $\frac{1}{2}$  oil  $\odot$ , Digested, putrefied and fixed into White and Red. and at last fermented with  $\odot$  in the  $\frac{1}{2}$ ; then projected upon  $\frac{1}{2}$ . / Becher recommends Mercurial oils, vide Stahl: /

p: 98. Ruscusstein.

When Sea  $\odot$  is purified, magnetised and exsiccated, and the process is repeated during Spring and Summer, until you have pure  $\odot$  melts like wax without fuming, believe me you have the Mercury of Mercuries and one of the best works in nature; because this so very fusible  $\odot$ , impregnated with the Solar and Lunar heavenly Influences dissolves  $\odot$  as well as D, opens it centrally, putrefies and regenerates the same into Sulphur Nature, and gives it Ingress. Then multiply and ferment  $\frac{1}{2}$   $\frac{1}{2}$  corrosive dissolves  $\odot$ , when reduced into a  $\odot$  or  $\odot$ ; for that reason I call  $\frac{1}{2}$  a Master over the Metals, but the Central hidden power of action, lays concealed in the  $\odot$ . /: Baron De Welling confirms this: /

/: this Exper<sup>t</sup> with Sea  $\odot$  should be tried, whenever a favourable opportunity offers, because here we have the same Marine  $\frac{1}{2}$  as we have in the  $\frac{1}{2}$ , where with the  $\frac{1}{2}$  vitæ is extracted out of Crude  $\odot$  or  $\frac{1}{2}$ , in order to obtain the Sophie  $\odot$  or Sophie  $\frac{1}{2}$ , so, by this more universal way, by the Universal Lunar  $\frac{1}{2}$  obtained from the purified Sea  $\odot$ , the same Sophie  $\frac{1}{2}$  or Crude  $\odot$  may be extracted from crude  $\odot$  or a  $\frac{1}{2}$  or from a Crocus  $\odot$  or  $\frac{1}{2}$  or from common  $\odot$ , They can be digested and putrefied by means of this Universal  $\frac{1}{2}$  and regenerated, as the  $\frac{1}{2}$  process in Salta Enxa Msc: confirms, and Baron De Welling



100 in Ruseinstein

the best purification of  $\frac{1}{2}$  is this, says Ruseinstein; I have tried many, but prefer this above all others: when I dissolve  $\frac{1}{2}$  in  $V$ , and precipitate the solution with pure Sea  $\Theta$ , and then revivify this  $\bar{=}$  into running  $\frac{1}{2}$ , I obtain the purest  $\frac{1}{2}$  vive. Count Bernhard Trevisan!

but how is this? I'll demonstrate what I say: I dissolve  $\frac{1}{2}$  revived from  $\frac{1}{2}$ , in as much good  $V$ , as is necessary. In this solution I throw gradually as much pure Sea  $\Theta$ , as is necessary to precipitate the  $\frac{1}{2}$ , and I get a white Calx of  $\frac{1}{2}$ . This I wash with  $V$ , and dry the  $\frac{1}{2}$ . The dried  $\frac{1}{2}$  I mix with 3 parts of its own Wg<sup>t</sup> of powdered Stone  $\psi$ , and half a part of Rice or Wheatflower, and then distil the mixture p<sup>r</sup> B. First there comes over a Red  $\frac{1}{2}$  of  $\Theta$ , and some vapours. Lastly comes the running  $\frac{1}{2}$ , and goes over into the Receiver, into the  $V$ .

When all the  $\frac{1}{2}$  is come over, I collect my  $\frac{1}{2}$ , filter the  $V$  from it, dry the  $\frac{1}{2}$  in a sand heat, and press it 2 or 3 times through Chamoy Leather.

This revived  $\frac{1}{2}$  is bright like the Firmament and dissolves  $\Theta$  in a very little time, even by rubbing without heat. In my opinion this  $\frac{1}{2}$  would answer for Count Bernhard's process, and still better if the  $\bar{=}$  was sublimed, and then revived; or at least if the precipitation and Revivification was repeated 3 times, such a  $\frac{1}{2}$  would become wonderfully pure and fit for Count Bernhard's process. I would rather trust to the Sublimation than to the  $\bar{=}$  alone.

Ruseinstein adds:

If I dissolve fine D, which may perhaps yet contain an atom of  $\frac{1}{2}$  in pure  $V$ , and precipitate it with Sea  $\Theta$ , the pure D alone is  $\bar{=}$ ed like a milk or white Cloud, the  $\frac{1}{2}$  remains in the  $V$ .  $\frac{1}{2}$  D cornea!

The  $V$  solution must always be diluted with fair  $V$ , before you precipitate, whether it be D or  $\frac{1}{2}$ . It contains Crudities, which it deposes in the  $V$ ; these Crudities are not precipitated nor more than those of the D.

Weigh



Weigh your purified revivified  $\Phi$ , and you will find, that you have lost the  $\frac{1}{10}$  part, sometimes more; because whatever Impurity there was in your  $\Phi$ , nay in virgin  $\Phi$ , remains in the  $\Psi$  and cannot be precipitated.

But to prove this Truth, evaporate your  $\Psi$ , which you poured off from the  $\Psi$ , and you will find a Sediment as black as Ink. If you put this on a glowing Coal, or on sand heat, it flies off like Lightning.

$\therefore$  this is the o- $\alpha$ l  $\Psi$  or  $\Delta$  contained in  $\Phi$ , mentioned by Iren. Philaletha and called the Black mad Dog!

This poisonous  $\Delta$  says the Baron, hinders the Operation well as the final fixation of  $\Phi$ , therefore as many as work with common impure  $\Phi$ , will for ever be deceived;

but purify your  $\Phi$ , as I have told you, and your  $\Phi$   $\Delta$  fit for all operations. In fact  $\Phi$  is a master over all metals. Or and Vitruvius  $\Phi$   $\Delta$  p. 130. p. 310.

p. 109. Collerus a Brother adept makes Crystals or a Cr of  $\Phi$ , by dissolving pure  $\Phi$  in  $\Psi$ , which he precipitates with pure Sea  $\Theta$ .

Then he dissolves the dried  $\Psi$  and extracts the  $\Theta$ , with sharp distilled Wine  $\therefore$  note here, that the more the Wine is rectified the less will it attack the  $\Psi$ , because the more  $\Phi$  in the Sea  $\Theta$ , where with the  $\Phi$  was  $\Psi$ -ed, bears a greater affinity to the  $\Phi$  than the vegetable acid, and therefore a too much rectified Wine  $\therefore$  will not touch nor dissolve it, but when it contains some phlegma, that phlegma altho' acid, will dissolve it. This Extraction he distils off to an oily Liquid, which he places in a glazed  $\Psi$ -dish in a cool Cellar, and he puts Sticks in the dish, and a  $\Theta$  or Cr of  $\Phi$  crystallizes or shoots on the Sticks.

This  $\Theta$  or Cr of  $\Phi$  is fusible and melts in the  $\Delta$ , and it becomes a clear glass or Vitrum  $\Phi$   $\Delta$ , by a graduated Cementing Heat.

This he prepares in a luted  $\Psi$ , by a gradual Heat of Cementation, until he has obtained the glass.



Fermentation with C.

94  
This Treasure he ferments with a  $\frac{1}{10}$  part of a Calx of C. i.e. 9 parts of the fixal glass and 1 part  $\frac{1}{10}$  of C. by a gradually increased cementing sand heat; he puts the powdered fixal glass and the C, will united by rubbing, in a strong phial, previously heated, placed in a sand-heat, and lets it stand 5 or 6 hours, until the matter is melted, and looks like pitch, this he calls the Second Degree.

Then he increases the heat still more to the 3<sup>d</sup> Degree, so that you can by no means touch the glass nor the sand with your fingers, and the pitchy matter becomes dry, and Red, but remains fusible.

He only keeps the dust out with a wooden stopper, in the Beginning, afterwards he uses a glass stopper. and I believe the glass stopper is not very necessary. This Red matter melts without smoke.

Multiplication

He multiplies his Red matter 1 part with 3 parts of the fixal glass, and repeats this multiplication 3 or 4 times.

He works by strong heat in a sand-pot, placed over a windfurnace, with a door in front.

At each multiplication he obtains the black pitchy matter, and it soon becomes Red again, and it does never lose its fusibility or Ingress.

At last he ferments his Red Tincture 9 parts with 1 part of fine C in the U, and with this Solar glass he transmutes 1000 parts into fine C.

This whole process, as he told me, can easily be done in 2 or 3 weeks time.

(I would try by Exper<sup>t</sup> how many parts of C can be vitrified by 1 part of my Red Tincture?)

183. My good friend and Brother Adept Schultze has said to me: "When common running S is purified, and deprived of its inherent arsenical poisonousness, it requires no long



or tedious Tristuration, in order to open the fixt Metals C or D which you add for a Tegment.

You have only to unite the fixt Metal C or D with your purified running  $\Phi$ , to make a soft  $\alpha\alpha\alpha$ .

When this feels a gentle fermenting heat: such a gentle heat as M<sup>r</sup>. Flanck has described, by means of a wooden box or globe made of Oak, cut in 2 hemispheres, wherein the phial is placed: your  $\Phi$  has power sufficiently to open C or D 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  $\Phi$ , except he possessed a tinging and fixing medicine upon  $\Phi$ .

p: 185  
Colerus my Brother adeph said to me: "I recommend  $\Phi$  to you, but mind that you thoroughly purify it, of its arsenical Sulphureous &c. he added:

"there is no better purification on Earth, then to dissolve  $\Phi$  revived from  $\frac{1}{2}\frac{1}{2}$ , in Good V, and then precipitate it with pure Sea C; then sublime your dried  $\Phi$ , and revive your  $\Phi$  into running  $\Phi$ , if you want a purified running  $\Phi$ ; and a better purification cannot be found upon the face of the Earth.

J. Count Bernh: Trevisan hints at this very method.

The reason is this: a Good V or 2 of C dissolves the Sea C precipitates it, and by this solution and precipitation the  $\Phi$  is still further volatilised, and by the succeeding sublimation and volatilisation your  $\Phi$  loses every atom of its native oval Earth, because that V remains below in the C, and nothing ascends. During the sublimation but the noble C of  $\Phi$ , which is

The



95  
which is the pure body of C and D. The E is thereby animated  
/ animated by the C and Sea E. / but its person is burnt  
and destroyed.

Ruwenstein mentions the names of 5 Adepts that had the  
Stone as well as himself; viz: Schutter, Colerus, Gualdus,  
Dornegg and Monte Snyder, D<sup>r</sup> Winthrop was also living.

Annotations and Explications of  
a valuable Treatise named The Hermetical Triumph  
or the Victorious philosophical Stone /: infractus Rithu-  
ring / translated from the french and german.  
London 1723. 12<sup>o</sup> with a title plate.  
/ this Book illustrates Urbigorus /

19. first part of the Book.

" the wife who is proper for the Stone, to be united  
with the Stone.

the Universal Agent Light and  $\Delta$ , the Secret invisible  
and visible  $\Delta$  of the wise, attracted by magnetisation  
from the Solar Rays by day, and Lunar Rays by night;  
this is called the wife of the Stone, because the Stone or  
near matter reduced to a viscous humidity or butyrum,  
is the Magnet that attracts the Universal agent from  
Sun and Moon, and is liquified and universalized thereby;  
altho' in a more philosophical sense, the Magnet should  
be called the Wife, and the Secret  $\Delta$  or universal agent  
ought to be called the Husband, because that Agent  $\Delta$   
and Light is the first Cause / after God / of every action  
and Life, throughout nature.

" the Chief of the ways of God, says Job Ch: 40 vs: 19. and  
Chap: 41. all other secondary principles, as assistants,  
derive from this primitive immortal agent.

thus:



thus:

unmanifested, omnipresent, Electrical or Galvanic invisible  
 $\Delta$  of Nature.

manifested by the Sun and fixt Stars moving it into Light,  
Heat or Caloric and burning Fire.

dilated in Spiritual incorporeal  $\bigcirc$ , the  $\bigcirc$  of the wise,

Oxygen, perceptible in a universal aëreal  $\ddagger$ .

Specified into all animal, Vegetable and  
mineral acids. Agents.

Dryness.  $\Delta$ ,  $\Delta$ ,  $\bigcirc$ ,  $\ddagger$ ,  $\bigcirc$ ;

the same Universal agent Light is manifested by  
Reflexion and dilatation, by our Moon and all  
the Moons into Cold, Lunar, Radical Humidity,  
the Mother of  $\nabla$  and alkali.

which alkali can be concentrated by  $\Delta$ , by the  
male agent by Calcination into fixt alkali,  
or Magnet.

$\nabla$ ,  $\nabla$ , Stones, metals.

Humidity.

Hermes Triumph p. 21. it is not possible to attain to the  
perfection of our  $\ddagger$  any other wise, than by means of Two  
Bodies. whereof one cannot receive without the other,  
the requisite perfection.

1. Two bodies alluded first to  $\delta$  and  $\epsilon$ , which produces the  
 $\text{Mto}^\delta$ , the Sophia & Simplex in the dry way, i. of the Drass pound,  
the Chaos of Trenaus Philaletha.

2. to  $\epsilon$  and  $\text{Mto}^\delta$ , i.e. by means of  $\epsilon$  and  $\text{Mto}^\delta$  or  $\ddagger$  into  
the butyr: is distilled per  $\delta$ .

3. the male and female seed is Sophia  $\Delta$  and Sophia  $\ddagger$ .  
i.e.  $\Delta^\delta$  and  $\ddagger^\epsilon$  in the stellated  $\text{Mto}^\delta$ . which seems  
to have been the subject of this author, and of Viermont  
and not the Crude  $\epsilon$ , as will appear by the Sequel.

p. 24 Battle was given; our Stone fought them both,  
the  $\bigcirc$  and the  $\ddagger$ , overcame and destroyed them.

j. the



1. The Butyr:  $\pm$ , having been made into  $\frac{1}{2}$  Simplex, by attraction<sup>96</sup>  
digestion, putrefaction and distillation, dissolves C, D,  $\frac{1}{2}$  and  
all the metals and decomposes them, putrefies and  
regenerates them.

2. The matter of the Philosophers perfectly purified and reduced  
into a pure mercurial Substance.

1. i. e. first into a  $\Delta$   $\Delta$   $\Delta$ , secondly into a Butyr: and  $\frac{1}{2}$  Simplex,  
the Stone of the Second Order, fixt into an incombustible  
Sulphur; 1. i. e. the Tinctura alba, or Sulphur nature album,  
concentrated corporified Light. Urin:.

The Stone of the Third Order, is the very same matter  
fermented, multiplied, and brought to the last perfection.

1. i. e. Tinctura rubra, Sulphur nature rubrum; corpo-  
rified  $\Delta$ . Thumim; multiplied and fermented, or  
determined from its State of universality to a State  
of Specification towards metals, with C in the  $\frac{1}{2}$ , which  
is then a tinging Vitrum Solis, which by its over abun-  
dant Red Tincture, over fusibility and ponderosity,  
wants or can bear now a great deal of  $\frac{1}{2}$ ,  $\frac{1}{2}$  or D to be  
lowered into common malleable C again, and in this trans-  
mutation, Fixation or maturation the Solar glass is irrecoverab-  
ly lost and becomes again what it was at first, i. e. common  
C, with an immense accretion, according to the Multipli-  
cation of the Red  $\Delta$  nature or corporified  $\Delta$ .

This corporified  $\Delta$  or universal  $\frac{1}{2}$  nature is a fixt fusible  
alkali, wherein the Universal  $\pm$ ,  $\frac{1}{2}$  nature album is fixed  
and exalted; and as  $\pm$  and alkali, agent and patient stand  
here in Equilibrio and are both fixt, for this Reason the  
Red  $\Delta$  nature, being already full of the universal agent,  
does not attract the  $\Delta$ , and is non Electrical like glass, nor  
does it flow per deliquium, as common fixt alkalies do; this  
being fully saturated with Light and  $\Delta$ , and the Elements being  
here fixt in perfect harmony, it must by consequence  
be an universal and powerful Remedy to reestablish  
harmony in a diseased body, and to cure every curable

Disorder



Disorder by the very Root; and as  $\Delta$  and  $\Theta$  bear a wonderful analogy, the Sulphur natura album and more so the Sulphur natura Rubrum must be perfectly Soluble in S.V. and in Every clear Liquor; but this Solubility must cease, when the Red Sulphur natura has vitrified  $\Theta$  into a tinging Glass; and therefore what is not soluble, can be no Medicine for the human Body.


But as the Solar glass is soluble in the  $\Delta$ , it is capable to exall the Inferior Metals, when dissolved in the  $\Delta$ .

$\Theta$  is full of  $\Delta$  and bears analogy to the  $\Delta$  natura rubrum;  $\Theta$  is full of Radial humidity and bears analogy to the  $\Delta$  natura album and is Dar; both both are Soluble in Liquors.

p: 33. This page hints intelligibly at the Subject, as it is truly a Stone, since it is solid hard, heavy, brittle, frangible & i.e.  $\delta$  and its  $\Delta$ .

p: 46. The author refers Pyrophilus to artephius and Pontanus artephius plainly and candidly names the Subject, i.e. antimonial Vinegar made with  $\Delta$  corrosive, i.e. butyr:  $\delta$ . he says: this  $\Delta$  is of the nature of Lime or Calx; Lime is a Caustic and so is butyr:  $\delta$  a violent Caustic; he says that the  $\Delta$  is no Stranger to the Subject of philosophy; he hints here at the  $\Delta$  in the  $\Delta$  corrosive, which is a highly concentrated  $\Delta$  of Sea  $\Theta$  in the Sublimate, and the  $\Delta$  in the Sublimate is similar to the  $\Delta$  of  $\delta$ , named  $\Delta$  vita, and therefore can be no Stranger to the antimonial  $\Delta$ .

p: 41. that the Stars of Venus and horned Diana may be propitious to you.

p: horned Diana and Venus  form the Character of  $\Delta$ , therefore he does hint here at the  $\Delta$  corrosive.

p: 41. The Secret  $\Delta$  of the Wise Men, is a  $\Delta$  which the artist prepares according to art.

p: this



97 59  
This is the concentrated  $\frac{1}{2}$  of Sea  $\Theta$  in the Sublimate corrosive, but if you dissolve the  $\frac{1}{2}$  in  $\frac{1}{2}$  of  $\Theta$ , and precipitate it with rectified  $\frac{1}{2}$  of Sea  $\Theta$ , and sublime the  $\frac{1}{2}$ , you have the secret  $\Delta$  of the wise, the  $\Delta$  nature of the  $\Theta$ , and of the Sea  $\Theta$  both in your Sublimate, and such a Sublimate must be more noble, as Rusenslein declares in more than one place.

This is the  $\Delta$  of the Wise, the secret  $\Delta$  in a specified State, in the  $\Theta$  and  $\Theta$ , but that same secret  $\Delta$  in a perfectly universal indecomposable State, as it exists in Light and Lunar Humidity, in Heat and Cold, Dry and Moist, you obtain afterwards by magnetising and liquifying the butyrum. That vivifying principle is absolutely necessary in this work, and is what he calls the Wife of the Stone.

41 The dry  $\frac{1}{2}$  mentioned by Cosmopolita, is the crystallised Butyr:  $\frac{1}{2}$ , before its liquefaction, because it is an  $\frac{1}{2}$  Salt combined with highly subtilised volatilised  $\frac{1}{2}$  or  $\frac{1}{2}$  vitæ. If you dissolve your  $\frac{1}{2}$  in  $\frac{1}{2}$  according to Rusenslein and sublime it, your  $\frac{1}{2}$  would be infinitely more powerful and more pure; and Urbigerus has recommended that method as well as Rusenslein.

42. The author says: "that there is but this one way in the world, to extract from the Stone:  $\frac{1}{2}$  / its unctuous humidity: the  $\frac{1}{2}$  vitæ in the butyr: / which inseparably contains the  $\frac{1}{2}$  and  $\frac{1}{2}$  of the Wise men.

It appears by this and other places, that the author of the Mercurial Triumph has made his butyr: of  $\frac{1}{2}$  and of  $\frac{1}{2}$  corrosive.

There is not the least hint in the words of Eudoxus, as if the animation of the butyrum with the  $\frac{1}{2}$  of  $\frac{1}{2}$ , according to Urbigerus, was at all necessary, as Eudoxus says here: that the unctuous humidity contains inseparably the  $\frac{1}{2}$  and  $\frac{1}{2}$  of the Wise.

Thus the  $\frac{1}{2}$  and  $\frac{1}{2}$  of  $\frac{1}{2}$  and  $\frac{1}{2}$  are contained inseparably in the  $\frac{1}{2}$  purificatus, and this seems not improbable,

as



as I have myself converted the whole stellated  $\Delta$  into a beautiful scarlet coloured Sulphur antimonii auratum, by means of Monte Inydas Fulmen.

This would save a deal of trouble of animating the clear butyl: with the  $\frac{1}{2}$  of  $\delta$ ; yet as urbigerus seems to have done so, but this man has not done so, therefore both methods may be right.

The  $\frac{1}{2}$  of  $\delta$  is contained in the first Scoria when you make the  $\Delta$ . urbigerus worked with crude  $\delta$ , but Eudoxus make use of the  $\Delta$ .

a Thought concerning the Brass founder  
by J. B. M.D.

as He mentions to Helvetius a Crocus  $\delta$ , prepared in a  $\frac{1}{4}$  of an hour, whereof one dose cures the pestilential flux, may not this Crocus  $\delta$  proceed from the first Scoria of the  $\Delta$ ? Exper.

fulminate 1 part of the first Scoria with 3 parts of Monte Inydas fulmen, and try whether a beautiful Red Crocus can be obtained by this method? try whether it is fusible? if so, let this Philosoph: Ox  $\delta$ . serve to animate the stellated  $\Delta$  with; let this be Toldens rotz blumen, unite it with the Wink blumen the  $\Delta$  or  $\frac{1}{2}$  with, melt them together and try whether they will vitrify? and what that glass will do on  $\frac{1}{2}$ ? or on  $\phi$  first and  $\frac{1}{2}$  after? confer Tolden.

perhaps Linn asign might be of use here as a principle of vitrification.

p. 43. It appears here as if Eudoxus recommended the crude mineral  $\delta$ , whereas he says:

"we take the Stone  $\delta$ : if we grind or powder it, we separate from it by the Scorall  $\Delta$ : by the  $\frac{1}{2}$  in the Ca: its terrestriety,



we sublime it / i.e. we distill the Butyr: / we dissolve it with  
the  $\nabla$  of the Sea of the Wise / i.e. in the A. / we decoct this  
Simple Confection, to make of it a Sovereign medicine.  
by the words Simple Confection he means the Magretised  
Liquified Butyrum.

urbigerus has separated the Elements in a different manner  
from this author of the Herm. Triumph.

44. The water of the Sea of the Philosophers is of the same  
nature with our Stone.

i.e. the A or atmosphere contains the universal  $\dagger$  or spiri-  
tual incorporeal O, but in the Lunar Rays incorporeal Sea O.  
In the Butyr: is contained that same aëreal universal  $\dagger$   
concentrated by art, in the Go corrosive.

O is Solar, O is Lunar; O is  $\dagger$ , O is  $\ddagger$ .

45. The Philosophers call their Stone Dragon and Serpent,  
infesting all Things with its Venom.

Its substance and its vapour are indeed a poison, says  
Eudoxus, which the Philosopher should know how to change  
into an antidote, by preparation and decoction.

The Dragon is  $\dagger$  and its M. The Serpent is Go.

The vapour of the Butyr: is highly poisonous, when  
hot, but when cold it is safe, as it does not fume  
then. /

46. The Stone /  $\dagger$  / is the Enemy of Metals, since it  
destroys and devours them; / from this Destruction  
proceeds Mt $\dagger$ , Mt $\ddagger$ , Mt $\ddagger$ , Mt $\ddagger$ . &c. /

When you melt 3 parts of Mt $\dagger$  with 1 part of O or D, in a  $\nabla$ ,  
you obtain a M Oaris or M Daris; but neither the O nor the D  
is destroyed or separated here, as is the case with  $\dagger$ ,  $\ddagger$ ,  $\ddagger$ ,  $\ddagger$ ;  
but if you treat a M Oaris or M Daris with Monte Snyder's  
pulver: Digby p: 16: / you can separate the Solar or Lunar  
 $\dagger$  and  $\ddagger$  united, and with a sharp Wine Vinegar or rectif: d of O  
you can extract them, from O you obtain a Coloured O, like



a Topaze; but from D you obtain Crystals like O.  
In the remaining O is yet contained the  $CO^2$  or  $CO^2$ , which  
you extract with fair V. vide Digby p: 16, 17, 18, 19.

p: 50. the Stone:  $\delta$ : like a true Dragon, destroys and devours  
the Imperfect Metals:  $\delta$ ,  $\gamma$ ,  $\alpha$ ,  $\beta$ :

p: the Butyr: destroys and regenerates the perfect metals,  
O-D: and this is the Work of Arctephilus, Mentesnydes,  
and some other philosophers.

p: 50. Cosmopolita says "there is a metal:  $\delta$ : and a Steel  
p: 111: proceeding from  $\delta$  and  $\gamma$ , i.e.  $M\delta\gamma$ : which is as the  
of metals, which has the power to consume metals, and  
that there is nothing but the Radical Moisture p: i.e. the  
of the Sun and the Moon: of O and D: that can resist it  
p: because the  $\gamma$  in O and D is fixt:

p: 1st afterwards the fulmen can separate the principles in  
O and D, and so does the Butyr: via humida:  
p: vide Boerhaave and Foll on Butyr:  $\delta$  and Butyr:  $\gamma$ :

p: 53 Eudoxus here declares his opinion of the astral O;  
p: this astral O is neither more nor less than the omni-  
present universal Agent, the soul and physical Life of  
Animals, Vegetables and Minerals, yet with some distinction  
according to the power or nature of each Magnet;

This principle is by the Sun and all the fixt Stars  
attracted, by Electrical & Circumvolution, repulsed and  
manifested in Light by the Atmospheres in Heat, and by  
agitation, Concentration or friction into burning  $\Delta$ .

This is the astral O which must be united with the  
Butyrum, by the Medium of Lunar Humidity, in order to  
vivify and liquify the Butyr:; this is the Celestial or  
Heavenly Marriage, the union of the Superior with the  
Inferior, according to the Emerald Table.

This astral O Eudoxus calls the Wife of the Stone

but



but it should be called the Husband, as the Butyr: is only  
the Magnet to attract and Specificate it.

What Eudoxus calls the Second or Elementary O, is  
the Natural Specificated  $\Delta$ , the tingeing or colouring principle  
in all Concretes; this principle with animals resides  
in the Blood, with Vegetables in their different qualities  
and Virtues, as for instance in the Fir or pine it is the  
Turpentine, in Minerals, Marcasites and Metals it is  
their Sulphurs or Tinctures, and this is what Irenaeus  
Philaletha calls our O, not yet fixt, but volatile;  
remember the gilding power of the  $\Delta$  auratum, whilst  
mixed and suspended in the Liquid alkaline Eye; that is  
the Saphir  $\Delta$ , and is found in all Minerals, Marcasites and  
Metals. / Vide De la Krie Mex: /

The third O is the common fixt, ductile, fine O, which  
by destruction, volatilisation and putrefaction can be  
retrograded into volatile or Saphir O or Saphir  $\Delta$ ; altho'  
Eudoxus denies this totally, and will have nothing to do  
with common O; nor is it absolutely necessary, except at  
the End for Vitrification or Determination. /

55. contains matters of great moment.

" when this O perfectly calcined and exalted into the  
Cleanliness and to the whiteness of Snow, " "  
/ i.e. when the Saphir  $\Delta$  or Saphir O contained in the  $\delta$   
and  $\text{III}$ , has been exalted into a Clear beautiful trans-  
parent Butyrum, whose  $\xi$  vita must be as white as co-  
ralled D. /

" It has acquired a Natural Sympathy with the first  
Astral O, of which it is visibly become the true magnet,  
/ vide Digby page 8, 117. / it attracts and concentrates in  
itself so great a quantity of Astral O: Light. / and of  
Solar particles / Light, incorporeal O: which it receives from  
the



64.  
the continual Emanation, that is made of Them from the Centre  
of the Sun: I say from the Circumference of the Sun, by  
friction, by attraction and Repulsion, by electrical Circum-  
volution round its own axis: and of the Moon: by dilatation  
and Repulsion towards the Earth, or from the Earth towards  
the Moon: that is: i.e. the butyl: is found in the nearest  
Disposition to be the living O of the Philosophers;  
certainly, because the Magnet, like all other magnets,  
is vivified by the very principle of Life, i.e. Light,  $\Delta$ ,  
principle of Vital  $\Delta$ :  
I note here, that Oxygen is only a Specification thereof,  
inclosed in spiritual incorporeal O; in the O of the Wise  
and Cosmopolita calls it rightly and justly.  
inflammable A or Hydrogen evaporates from the Earth, and  
from numberless inflammable substances near and in the  
Earth:  
the Moon receives the Solar Light and converts it into  
cold Lunar Radical Humidity. I do not doubt but  
our Earth generates the Hydrogen or inflammable A  
and sends it into the atmosphere, and I think all animal  
Bodies generate it, as well as the Effluvia of the Earth  
the ancient Philosophers have written, that the Univer-  
sal Agent generates humidity, i.e. Radical Humidity  
and that the two cooperate in procreating, preserving  
and destroying all Things. This is represented by  
hundreds of Stone figures on the grand portico of  
Notre Dame Cathedral at Paris, and remains to this day  
that the metallic Humidity of the Stone, prepared  
purified, contains inseparably in its bosom the A and  
of the Philosophers.  
and that the only E of the Wise contains its own  
means whereof it coagulates and fixes itself.



100  
The metallic humidity of the Stone is the Butyrum.  
By the above few lines p: 60 it appears that Eudoxus  
had not animated his Butyrum with the  $\frac{3}{4}$  of  $\delta$  nor with  
the Scoria prima, nor with any other  $\Delta$ , before attraction  
That this is also a good work appears from Digby  
page 180 and in other places.

Urbigerius, D. J. Wallichen and Jugel are the only  
Philosophers that recommend or notice this previous  
animation with the Cinnabar of  $\delta$ , and therefore it seems  
not to be absolutely necessary.

The  $\Delta$  and  $\gamma$  in the Butyr: are inseparable, says Eudoxus,  
is true, that a  $\Delta$  of  $\delta$  may be converted totally into  $\gamma$ , but  
that antimonial  $\gamma$  contains its own  $\Delta$ , not admissible, but fixt.  
And so can the  $\Delta$  be converted into  $\Delta$  antimonii auratum,  
in which I have done, but that  $\Delta$  is also a  $\gamma$  of  $\delta$ .

So fine  $\odot$  can certainly be converted into a running  $\gamma$  of  $\odot$ ,  
but that  $\gamma$  contains also the central fixt  $\Delta$  of  $\odot$ , i.e. the Tincture.

If you convert  $\odot$  into a Red  $\Delta$ , first into a  $\odot$  coloured  
A transparent Or, by Monte Snyder, Sulmen, that Topase Or  
and  $\odot$ , is soon calcined into a scarlet Crocus, and this, I  
believe to be a short way, to produce the Ruby glass.

This Crocus is certainly  $\Delta$  and  $\gamma$   $\odot$  inseparable.

The Terra or  $\odot\odot$  alone remains behind in the  $\odot$ ,  
and is white and transparent.

Monte Snyder himself was deceived, when he thought he  
had separated the  $\Delta$  of  $\odot$ , because  $\Delta$  and  $\gamma$  are inseparably  
united in  $\odot$  and  $\odot$ , but in the unfixt metals they are  
separable.

That the metallic  $\odot$  is separable, is beyond doubt,  
Hollandus and Kunkel describe the processes of the  
Metallorum.

Volatilising, subtilising, putrefying, regenerating and  
fixing is enough. You may separate the Elements, and  
you may let it alone. Urbigerus has separated the  
Elements,



66  
Elements, most philosophers have not Done So.

p: 67, 68. Eudoxus writes like most adepts and Masters and thinks that there is no other way possible in Nature but his own with the attracted butyrum.

He confounds Irenaeus Philaletha with Count Bernhard Flamel and Zacharias, whilst these adepts have worked by different processes; altho' Flamel and Zacharias have made use of a butyrum.

Count Bernhard absolutely condemns altering the  $\Phi$  from a metallic fluid form, as totally wrong; and Vierowitt altho' from this foundation, i.e. from the  $M\Phi$ , could neither use for a running  $\Phi$  nor a butyrum, as neither would have remained in the  $\Phi$ .

What is a Butyr: else but a  $\Phi$  of  $\delta$  or  $\Phi$  vita suspended in the Concentrated  $\Phi$  of  $\text{Sea } \theta$ ? universalised by attraction united to the Solar Light and Lunar humidity? saturated with Oxygen, therefore in a State to ferment and putrefy; when the phlegma is separated and the  $\Phi$  is purified or clarified: which  $\Phi$  is the foundation of Red and Fixation: the active principle of Light and  $\Delta$  must prevail at last and be corporified in the  $\Phi$ ; Resurrection of a glorified body must follow, i.e. a Tincture.

p: 83 " but particularly the Sun and Moon are the principles of this Fountain of Living water, which alone is proper to operate all the wonders that you know. / this confirms my philosophy, that the Solar Light is as well as the Lunar Humidity: /

" except that, which some few persons knew how to extract from the Rays of the Sun, or of the Moon.

/ I prefer using both, for reasons given before: /



Sir Kenelm Digby, is sympathetic & must be ppeed by the  
sun, because The Light must be fixed therein, which the  
moon cannot give, but in a dilated and altered state,  
that this is true appears from the calcined Or increasing  
in Wg<sup>t</sup>!

to make the Stone become a Magnet, p: 83.  
(i.e. to make a viscous humidity thereof, a Butyrum,  
by means of ☿;)

p: 85. "You will apprehend, that the Wife, which is proper  
for the Stone, and which ought to be united to it, is  
that Fountain of Living V, whose source is altogether  
celestial, which has particularly its Center in the Sun,  
and in the Moon, produces that Clear and 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 whole Earth!"

this foregoing Lines page 85. fully and intelligibly illustrate  
the heavenly marriage!

p: 86 points out the Time i.e. Spring.

Zacharias and some other philosophers say, that They  
began the Work at Easter, and that They finished it  
happily within the Course of the Year.

p: a good Rule of Conduct!

p: 88 confirms the former.

p: 89. mentions the spiritual incorporeal O, called by Cos-  
mopolita the O of the philosophers.

p: 97. is of great moment, and deserves considering.

that it is not possible to obtain the philosoph: & other:  
wise, than by the means of Two Bodies, whereof the  
one cannot receive perfection, without the other.

" Our



" our ♀ or our Stone does indeed take birth from 2 bodies.  
 " Our Stone is born from the destruction of Two Bodies,  
 " which acting One upon another, as the Male and the  
 " Female, or as the Body and the Spirit, whereby is brought  
 " forth a production of a miraculous Nature, and Original  
 " which has all the necessary Dispositions to be carried  
 " by art and Nature, from perfection to perfection.  
 " This is a proof that Eudoxus recommends the making  
 " of a M♂♂ Stellatus, and that he does not use crude ♂  
 " like Urbigenus; the 2 Bodies are ♂ and ♀; the Male is ♂,  
 " the Female is the ♀, or As M, its ♀.

The Body is ♂, the Spirit is ♀, As ♀, or Metallum.  
 The production of a miraculous nature and Original  
 is the M♂♂ Stellatus, which is a Sophic ♀ Simplex in  
 Via Sicca, says Becher, Stahl and the Brassfounder  
 to Helvelius. vide Stahl page 364, 416.

page 97. " remark also, says Eudoxus, that those 2 bodies  
 " ♂ and ♀ which destroy themselves, and confound  
 " themselves One in the other, for the production of a  
 " Substance: M♂♂ of whom the one holds the place  
 " of Male: ♂, his mercurial ♀ or Sulphureous ♀; and the  
 " other of Female: ♀, As impregnated ♀, impregnated by  
 " in this new Generation, are Two Agents, who strip  
 " themselves of their grossest Substance: the external  
 " in this action, change their nature to bring forth a  
 " Son, of an Original more noble and more illustrious  
 " than the Parents, that give him being, and in being born  
 " in the ♀: he carries visible marks, that evidently show  
 " that Heaven presided at his Birth; i.e. the Superficial  
 " and central Rays representing a Star:



96, 97. "remark more over, that Our Stone is born again  
several times, and that in Every one of its new Births,  
It still draws its Rise from Two Things.

1<sup>o</sup> In the Beginning from  $\text{S}$  and  $\text{O}$ , by making a  $\text{MS}$ ;

2<sup>o</sup> from that  $\text{MS}$  and  $\text{In}$  corrosive, by making a  
Butyrum  $\text{S}^u$ .

3<sup>o</sup> by liquefying the Magnet or Butyr. and uniting or  
impregnating It with Solar Light and Lunar humidity,

i.e. with Universal  $\Delta$  or  $\Delta$ , and Universal  $\text{V}$  or  $\text{V}$ , with  
Heat and Cold, with the astral  $\text{O}$  and Dar Silver,

which Two are combined in the Universal animated

Mercury, It espouses a Celestial Nymph, says  
Eudoxus, Perseus says Urbignus.

As a Nymph, he calls It the wife of the Stone,

I like better to consider it in the Character of Perseus  
who delivered the Virgin Andromeda, i.e. the Sophia &

Simplex & Duplex.

99 "to make but one sole and same Thing with  
her.

i.e. a liquified, impregnated, universalised Butyr. full  
of Light and Lunar humidity, endowed with the very  
principle of Fermentation, therefore It must and will  
putrefy, and by putrefaction the Elements can be se-  
parated, i.e. the Volatil Light and  $\Delta$ , the phlegma,  
Lunar humidity, aereal  $\text{V}$ . Such a  $\text{V}$  is produced, when you  
burn Hydr. in Oxygen.

The  $\text{V}$  or  $\text{V}$  like containing corporified Light, i.e.  $\Delta$ . and  
what remains, a void or empty  $\text{V}$ , is a Magnet to attract  
the  $\Delta$  in the  $\text{V}$ , which is corporified in that void  $\text{V}$ ,  
and generates a fixt alkaline  $\text{O}$ , with a metallic Idea  
from the  $\text{V}$  like or  $\text{O}$ ; and this is the work of Urbignus.

J. maden



Modern Chymistry says, that all alkalies are the same, I deny it, altho' in Every fixt alkali  $\Delta$  is corporified and manifested in a fixt  $\Theta$ , yet here in our alkalised  $\nabla$  or  $\xi$  vitæ it has a Metallic Tendency or Form or Soul, whilst in calcined  $\nabla$  or Woodashes that Form or Soul is vegetable, and in calcined bone ashes it is animal.

The Reason why Every fixt alkali, whether animal, vegetable or Mineral is so greedy to attract and flow per Deliquium, is this: because: provided you keep it Dry and warm or from the  $\Delta$ : it is an empty or void corporified  $\Delta$ , containing no volatile  $\nabla$ , in the Shape of a fixt  $\Theta$ , and is the universal female of Nature, ever desirous and greedy to attract and to be filled with the spiritual incorporeal  $\Theta$ , with aerial acid and Lunar Humidity, and having filled itself, by repeated attractions and Evaporations it is converted into genuine  $\Theta$ , which again contains that same  $\Delta$  in a volatile State, as it did in the Magnet in a Corporified State of fixt alkali: therefore the fixt alkali is a Magnet and Universal Dissolvent to separate  $\Delta$  or  $\nabla$  from Every Concrete.

See my remarks on De la Brie :)

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

" The practice of the first works is, to reduce into  $\nabla$ : into butyr  
" that Body: the Mt: which is our Stone, and that is  
" the most secret point of our Mystery.

" this  $\nabla$ : this viscous  $\nabla$  or butyr: must be vivified  
" and fertilised by an astral Seed: by the celestial Influence of Sun and Moon: and by a Celestial Spirit wherein resides the whole Efficacy of the physical  
" The Water is the Body and the Soul of our Subject  
: both contained in the  $\xi$  vitæ in the butyrum:)



and the astral seed is the spirit of it. i.e. the vital principle of it.

104. is worthy of notice.

observe that Fire separates at first the heterogeneous parts and conjoins the homogeneous parts of the Stone. i.e.  $\Delta$  separates the pure, semi-metallic, reguline, mercurial, internal sulphureous principles from  $\delta$  and  $\epsilon$  in the  $\zeta$ , in the wind furnace.

that the secret Fire produces afterwards the same Effect; the secret  $\Delta$  is the concentrated acid of Sea  $\theta$ , or of  $\phi$ , or of both, if you sublime after Rusenstein, contained in the  $\xi$  corrosive.

the secret  $\Delta$  is in  $\phi$ ,  $\theta$ ,  $\phi$ ,  $\Delta$ , and in all concentrated acids, because Every acid is a dilated  $\Delta$ . The Father of this secret  $\Delta$  is the Solar Light, or invisible omnipresent  $\Delta$  manifested in Light, Heat and  $\Delta$ . The Celestial Nymph Venus, the wife or better the Husband of the Stone, Perseus who delivered the Virgin Andromeda out of the Claws of the Dragon. the secret Fire introduces into the matter  $\zeta$  into the  $\xi$  vita or  $\Delta$ , a fiery spirit i.e. the concentrated  $\zeta$  of  $\theta$  in the  $\xi$ , or the concentrated  $\zeta$  of  $\phi$  in the  $\xi$ , if you sublime your  $\xi$  after Rusenstein or Urbigenus.

104. which fiery spirit opens centrally the secret gate, which subtilises and sublimes the pure parts i.e.  $\xi$  vita or the subtilised volatilised  $\Delta$  separating them from those that are terrestrial and dissoluble i.e. from the black antimonial  $\phi$  and revived  $\xi$ , when you distil the butyrum.

the solution, which is afterwards made by the addition of the astral  $\phi$ :  $\epsilon$ : Sun and Moon, which animates the Stone, and animates all nature, makes a third Depuration of it, and Distillation completes it entirely.

i. this



72  
1. after attraction and Liquefaction of the butyr: in 4, 5 or 6 small Receivers, distil the vol: principle off, with the most gentle Heat; put that by in a bottle with a glass Stopper, because it is so volatil that it ascends with the heat of a warm hand; then attract again, and distil off the most volatil as before, and so continue until the remaining butyr: will attract no longer, which will be about 10 or 11 Times all the distilled volatil:  $\alpha$ . (which are a most volatil subtilised butyr: containing a highly volatilised  $\xi$  vita) you have poured together in a glass bottle to the first.

The remaining butyr:, after it has lost its magnetical power and will attract no longer, is rejected and used no more for the process. The distilled volatilised butyr: still containing its highly volatilised  $\xi$  vita, must now be poured into a roomy receiver, closely shut, and must be digested and putrified, until after Blackness, it has depured all its  $\nabla$ , i.e.  $\xi$  vita, to the bottom.

During this fermentation and putrefaction the volatilised universal  $\nabla$  of Sea & of  $\delta$  and  $\phi$  is separated from the phlegma. This volatilised, fiery, philosophical S.V. will and must stand at the Top: in my Opinion, perfectly clear, transparent and full of Light, the phlegma or  $\nabla$  will stand below, clear like water, and that phlegma unable to hold the ponderous  $\nabla$  or  $\xi$  vita, or  $\Delta$ , any longer.  $\phi$  containing the mercurial internal  $\nabla$  of  $\delta$  and  $\phi$ : that must sink or fall to the bottom of the glass, with all its former Blackness, probably like a black Slimy.

Then pour your Liqueur and  $\nabla$  into a glass body, and apply an Alembic, and a Receiver, take carefully the Joinings and distil with a most gentle Heat, a B.

1<sup>o</sup> a phlegmatic volatil:  $\alpha$ , which Eudoxus calls phlegma and compares this distillation to the distillation or Rectification of Wine Vinegar, where the phlegma ascends first



first; Eudoxus distills all this volat. phlegmatic & off,  
and with him there remains behind a Mineral Gluten  
or more ponderous more concentrated  $\Delta$ , which he distills  
over into another clean Receiver, and there remains behind  
the animated Sling  $\nabla$  or  $\nabla$  vite.

Then he cohobates his gluten upon the  $\nabla$  and rectifies it  
by Distillations and Cohobations, the more the better, says  
he, in order to extract the  $\Delta$  or  $\nabla$  out of the  $\nabla$ , his rectified  
dephlegmated gluten is his  $\nabla$  Simplex.

But having extracted the  $\nabla$  or  $\Delta$  out of the  $\nabla$ , he has then  
his  $\nabla$  Duplex or animatus.

There are several ways with the butyl: vide Digby:)

126, when by distillation we draw off the water, which  
is the soul and the  $\alpha$ , the body remains in the bottom of  
the Vessel, like a dead, black, dreggy  $\nabla$ , which nevertheless  
is not to be despised.

127. from this page appears the manner of Operating of the  
author of the Hermet. Triumph.

The Senses of Science ought not to be ignorant, that the  $\Delta$  and  
the  $\nabla$  are hidden in the Centre of the  $\nabla$ , and that you must  
wash the  $\nabla$  with its  $\alpha$ : with the  $\nabla$  Simplex: to extract out  
of it the Balm, the first  $\Theta$ , 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: and a slow Distillation.

Eudoxus having distilled off the most volat.  $\alpha$ . and  
phlegma, and afterwards the remaining Gluten, he  
tries the  $\nabla$  gently, and extracts  $\Delta$  and  $\Theta$  at once, with his  
dephlegmated gluten, without calcining his  $\nabla$ .

128 confirms the Imbibition. AD.

130. by this it appears, that Eudoxus has not universalized  
the whole liquified Butyrum; as he says here:

that the  $\nabla$  and the phlegma ascends first; the oily Sub-  
stance, in which the Efficacy of our  $\nabla$ : i.e. the  $\nabla$   $\nabla$ :

consists,



72  
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he, in order to extract the  $\Delta$  or  $\nabla$   $\Delta$ : our  $\Theta$ : out of the  
 $\nabla$ . Before he extracts the  $\Delta$  out of the  $\nabla$ , his rectified  
dephlegmated gluten is his  $\nabla$  Simplex  
But having extracted the  $\nabla$  or  $\Delta$  out of the  $\nabla$ , he has then  
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stance, in which the Efficacy of our  $\nabla$ : i.e. the  $\nabla$   $\nabla$ :  
consists,



74 consists, comes the last, like the distillation of Vinegar.  
∴ this will and must be the Case, when a great part of  
the butyr: remains oily or Viscous, see Digby;

In this Case the phlegma will go over first, as the lightest  
and the oily Gluten will come over last, which is Eudoxus  
and M<sup>r</sup>. Hand Their  $\frac{1}{2}$  Simplex, but it must be well de  
phlegmated.

" It is this middle substance, says Eudoxus, between V and  
" which is the Generation of the philosoph: Child and does  
" the Office of the Male.

∴ This however need not confound us; Digby Says: that  
the V of Paradise, i.e. the first highly volat. philosoph: S. V.  
does not differ essentially from the remaining Gluten, only  
that the Gluten is more oily and more concentrated;  
It seems however that Eudoxus has used this remaining  
Gluten or butyr; and so says M<sup>r</sup>. Hand.

p. 133 " all this mystery is but the Extraction of the fixt O  
" of our Compound, in which the whole Energy of our  $\frac{1}{2}$   
" consists. The water, which ascends by Distillation,  
" carries up with it, a part of this fiery O.

" The affusion of the V upon the body  $\frac{1}{2}$  V,  $\frac{1}{2}$  vitæ:  
" reiterated many times, impregnates, fattens and fertilises  
" our  $\frac{1}{2}$ , and makes it fit to be fixt, which is the End of the  
" Second Work.

∴ as Eudoxus has by no means universalised his butyr  
totally, i.e. he has not attracted long enough to univer  
salise the  $\frac{1}{2}$  in the Butyrum, as Urbignus does, (who says  
that the Corrosive, poisonous, oily quality must be taken  
away, i.e. that the whole corrosive of the Butyr: must be  
universalised) therefore Eudoxus has Liquefied Butyr: or Gl  
as the most ponderous remains below, whilst the most  
volatil principle and the attracted Lunar V floats at  
the Top. Therefore, after putrefaction, when Eudoxus  
Distills



distills, the phlegma or  $\nabla$ : not having attracted long enough  
to volatilise the whole: ascends first, and the Mineral  
Gluten remains behind. vide Digby.  
Nevertheless during putrefaction of the Magnetised butyl:  
the  $\nabla$  has separated itself, and remains below.  
this  $\nabla$  is  $\xi$  vita or  $\text{III}$ , containing  $\Delta$  and  $\Theta$  of  $\delta$  and  $\delta$ ; this  $\nabla$   
he dries; it does not appear that he calcines it, nor  
can he calcine it, otherwise he would destroy the tender  
mercurial  $\Delta$  in the  $\text{III}$ .

Therefore he copobates his remaining dephlegmated Gluten  
upon his dried  $\nabla$ , and distills p. D until the  $\Delta$  and fixt  $\Theta$   
combined is volatilised and distilled over, whereby the  
Gluten is thickened; By these repeated Copobations and  
distillations Eudoxus obtains a  $\xi$  animatus triplex,  
containing  $\xi$ ,  $\Delta$  and  $\Theta$ .

Thus  $\Theta$  must proceed from the fixt  $\nabla$  in the  $\xi$ :  
p. 134. This whole page is about the distillations and Copoba-  
tions of the Gluten, i.e. after dephlegmation: upon the dried  $\nabla$ ,  
the whole with sweetness and patience, says Eudoxus;  
thus you will have an entire Extraction of the Juice of the Vine  
of the Wise.

i.e. all the good there remains in the  $\nabla$ , Eudoxus extracts  
volatilises and distills over by several Copobations, and  
then he says: "You will possess the true  $\nabla$  of Life i.e.  
the Sophia animatus  $\xi$  with its own  $\Delta$  and  $\Theta$  volatilised;  
Vid. Laban. in Leona Constantia. in a liquid Form,  
and I let you know, says Eudoxus, the more you rectify  
it, the more you work upon it, the more penetration  
and Virtue it will acquire. he adds: "They call it a  
Sulphureous Substance, a Balm, a gum, the viscid  
Humidity and the most Sharp Vinegar of the philosophers.  
aestrum acerrimum."

Its exuberant ponticity is the true Character of its  
Virtue.



p: 135. " There happens in its distillation, the same thing  
 " which happens in the distillation of Wine Vinegar;  
 " the phlegma and the  $\nabla$  rise first, the Sulphureous and  
 " Saline parts ascend the last.

AB:

" separate the phlegma from the  $\nabla$  /: what he calls here  
 the  $\nabla$ , is the volatile attracted  $\nabla$ , which comes over like  
 S. V. The phlegma follows and is rejected.

p: the  $\nabla$  or first volatil. principle is the  $\nabla$  Simplex. /:  
 " unite the  $\nabla$  and the  $\Delta$  together, says Eudoxus; /: then again  
 agrees with Urbiganeus, who extracts his Sophia  $\Delta$  out of the  
 Dried  $\nabla$  with his  $\nabla$  Simplex, and so unites  $\nabla$  and  $\Delta$ . /:  
 Eudoxus calls the gluten the  $\nabla$  or  $\nabla$  Duplex, after having  
 cohobated that gluten several times upon the Dried  $\nabla$ .  
 he says: " unite the  $\nabla$  /: the gluten /: with the  $\Delta$  /: in the  
 thus he has taught us by his Cohobations and distillations  
 whereby he also volatilizes the  $\Theta$  and distills it over  
 /: i. e.  $\nabla$  and  $\Theta$  /: and the light empty faces or  $\nabla$  must of  
 course remain behind in the glass B.

p: 136.

AB:

Here Eudoxus explains himself pretty intelligibly  
 the Lunaria, i. e. the volatil. philosoph. S. V., the first volatil.  
 principle, which comes first of all before the phlegma and  
 leaves the alembic perfectly dry, as S. V. does, is the white  $\nabla$   
 i. e.  $\nabla$  Simplex; after that comes phlegma.

The most Sharp Vinegar, i. e. the remaining Gluten, after  
 the phlegma has been distilled off, is the Red  $\nabla$ , i. e.  $\nabla$  Duplex  
 but not before that most Sharp Vinegar has been animated  
 by its own  $\nabla$  or  $\Theta$ , as Eudoxus has told us.

p: 137. Eudoxus explains a saying of Sendivogius " if  $\Theta$   
 " couples with the Chalybs 11 times &  
 /: this Explanation of Eudoxus is Erroneous, and does  
 not



not belong to this Work in my opinion;  
except Servivogius should have hinted at the work of  
Artephius and should intend to insinuate that 11 parts of  
the butyr. can putrify 1 part of C; as the Word Chalybs  
means not only the Mt as Vierwoort expressly declares to  
Helvetius, but it means also the Evila in the butyrum;  
but I think the Expression " if C couples with the  
Chalybs 11 times " is a Hint To the Brassfounders short  
way in the C.

/ In parenthesis, concerning the short way of 14 days: /  
by J. B. M.D.

Butyr.  $\frac{1}{2}$  on account of its containing Evila: is able  
to dissolve and open C centrally and radically, as it  
certainly can, Witness Artephius and other philosophers,  
the Mt can and must do the same, when acuated  
with a heavenly salt.

Now, what does qualify the Evila to destroy and  
putrify C? the Concentrated  $\frac{1}{2}$  of Sea O in the Ev corroo;  
still better if the  $\frac{1}{2}$  of O is combined therewith, as Ruven  
stein teaches.

What does the Mt want to have the same power over C  
in the C?

- 1) a Concentrated  $\frac{1}{2}$  of Sea O or of O or of both in Ev corrosive.
- 2) Superior Strength in number; the Chalybs: Mt: must  
accouple 11 times with the C, i.e. must be 11 times stronger  
than the C. if the C sends forth its Seed, and is weakened  
almost to Death, the Chalybs conceives, i.e. the Mt is animated.  
The Mt becomes impregnated or animated with the opened  
Spermatic C, or perhaps might be animated with Sophic C  
or Sophic  $\Delta$ , from the first Scoria or any other Crown  $\frac{1}{2}$  or  $\frac{1}{4}$ :  
and begets a Son, i.e. becomes a Tincture upon  $\frac{1}{2}$  and  $\frac{1}{4}$ :  
This is certainly Vierwoort's foundation, from his own words.

/ the



the concentrated  $\Gamma$  in the  $\Xi$ -corros. with the  $\Delta$  or  $\gamma$  with a form  
a butyl:  $\delta^u$ , but the  $\gamma$  in the Sublimate is revised..)

### Experiment in Via Sicca.

Having first made a pure  $\Delta$  &  $\delta$  Stillatus, take thereof 11 or 12  
say Scruples, and 1 part or scruple of fine pure  $\Theta$ ; melt the  $\Delta$   
and the  $\Theta$  will in a few moments be dissolved in the melted  
 $\Delta$ , like Ice in warm  $\nabla$ .

It is curious and worthy of remark that  $\Theta$  dissolves  
easily in melted  $\Delta$ .

The  $\Theta$  by fusion gets here universally divided in the  $\Delta$ ,  
so that hardly an atom of  $\Theta$  is visible in the black mass.  
This mass must have the universal agent, the heavenly  $\Theta$   
or of heavenly virtues, as the Brassfounder calls it;

This is either  $\Theta$  or Sea  $\Theta$ , but probably  $\Theta$ .

fluid  $\Theta$ , i.e. the  $\Gamma$  of  $\Theta$ , is  $\Delta$  dilated in concentrated aereal  $\nabla$ .  
In order to retrograde Oxygen, you must make  $\Delta$  and  
Light of it, because that is its Father.

In Lunar Humidity the Solar Light is manifest  
The first material manifestation of Light or  $\Delta$  is the inco-  
poral  $\Theta$  or universal Acid principle, the father of all other  
acids, animal, Vegetable and mineral.

Let the  $\Delta$  and the  $\Theta$  melt together for  $\frac{1}{2}$  an hour in a  
covered not luted  $\nabla$ , but suffer no Charcoal to fall in the  $\nabla$ .  
By this melting the  $\Theta$  will be divided into smaller atoms  
than can be done by a short fusion.

now in Respect to the Brassfounders heavenly  $\Theta$ , it must  
be remembered that  $\Theta$  fixes, but  $\Theta$  volatilises..)  
as I want to volatilise the  $\Theta$  in the  $\Delta$ , I would try

### 2 Experiments

The first with pure Sea  $\Theta$ , the second with pure  $\Theta$ .



107 79  
Weigh your powdered black  $\text{M}$  and  $\text{O}$ , and Weigh 3 Times as much  
Sea  $\text{E}$  or  $\text{O}$ , either according to which of the two Salts, you want  
to try first. Either will consume the  $\text{M}$  and convert it into  
Solar amber Scoria, I believe.

I would project the dry and warmed  $\text{E}$  or  $\text{O}$  by 2 Tea Spoonfuls  
at once, gradually, cover the  $\text{E}$ , and let them flow well together,  
until the whole Wt<sup>l</sup> of Sea  $\text{E}$  or  $\text{O}$  is projected, and the whole  
massa is become a  $\text{C}$  coloured Scoria or  $\Delta$ .

If you use  $\text{O}$ , the  $\text{O}$  becomes fixt without loosing its  $\Delta$  or  
universal acid, because here can be no fulmen.

Salvia Enixa M<sup>o</sup>: says, that the whole Secret consists in  
consuming the  $\text{E}$ , and the  $\text{M}$ , whereby the  $\text{M}$  is corroded and  
converted into  $\Delta$ .

During these gradual projections of the  $\text{E}$  or  $\text{O}$ , the matter must  
be kept in thin fusion, for  $\frac{1}{2}$  an hour after each projection,  
and no impure  $\Delta$  or Charcoal must drop into the  $\text{E}$ .

If it cool, and examine the Massa, the amber Scoria, if the  $\text{O}$   
not reduced in a bead at the bottom, it is a good Sign,  
but if it is become  $\text{C}$  again partly, that  $\text{O}$  must be melted  
with 11 or 12 parts of fresh  $\text{M}$ , and treated as before.

Should the  $\text{O}$  not have made its appearance, it is a Sign, that  
it has been mercurialized or decomposed and has animated  
the amber Scoria.

Sendwogues says: "if the  $\text{O}$  accouples 11 times with the Chalybe  
i.e. with the  $\text{M}$  &  $\text{S}$ : the  $\text{O}$  emits its sperm and is weakened  
to death, the Chalybe: the  $\text{M}$ : conceives and brings forth  
a Son: a  $\text{Sp}$ :"

a second Exper<sup>t</sup>.

Take 3 parts or scruples of pure  $\text{M}$  &  $\text{S}$  and 1 part or scruple  
of fine  $\text{O}$ , melt them in a Covered  $\text{E}$ , let it stand in the  $\Delta$ ,  
until



until the  $M$  has evaporated and the  $O$  remains alone. when cold  
I suspect the  $O$  will look paler than before.

Melt the  $O$  cake with 3 parts of fresh  $MtS$ , and let it stand  
in the  $\Delta$  in fusion, until the  $M$  is again evaporated.

I do not think that Every grain of the  $M$  will fly away  
the  $\Delta$  will gradually fix a small part thereof, which will  
be centrally and intimately combined with the  $O$ ; the  $O$   
I think, will gradually be volatilised, but part of the  $M$   
will gradually be fixed, because the  $\Delta$  will corporify itself  
in the  $M$  and fix it by degrees.

Repeat this operation, each time melting 3 parts of  
fresh  $MtS$ : & Simplex in Via Sicc. with your 1 part of  
with the same  $O$ , 11 times, i.e. let the  $O$  accouple 11 times  
with the Chalybs in the nuptial Bed: in the  $V$ : and the  
as the 3. and last manifestation of the Universal Agent  
Light, will be the agent here, and do what is necessary,  
whilst the Chalybs is the Medium or Vessel, to receive  
the  $Sp$ .

Now, as the Chalybs is to receive the Opened, Decomposed  
now become Spiritual  $O$ , it stands to reason, that the  
Chalybs cannot be totally lost; but during the 11 repeated  
Operations a great part thereof: the internal fixed  $\&$ ial new  
or Sulphureous  $\&$  of  $S$  and  $t$ : will be matured and  
fixed by the Universal agent  $\Delta$ , and must of necessity be  
intimately united with the Opened  $O$ .

During these 11 repeated accouplings, I suspect that  
 $O$  will become first White and pale, then black and  
last Red or deep Orange. But no Coals, i.e. burning  
must soil or specificate our Massa, by dropping into the  
Let each fusion and Evaporation of the Chalybs, last  
long as nature demands, by looking or feeling into  
the  $V$ , it may be learnt. perhaps 1 hour or longer.



108 81  
Thus in 11 operations 33 parts of  $\Delta$  will act on 1 part of  $\Theta$ ,  
and I do truly believe, that the Red Lion will be devoured;  
If you have worked with scruples, or with half Dragma,  
out of the 33, I suspect, the  $\frac{1}{10}$  part, i.e. 3 parts will be  
fixed with your 1 part of  $\Theta$ , and will appear Red, or per-  
haps of a deep orange, altho' the deeper Red, the more  $\Delta$ ,  
and the better. This can be examined by dipping.

When cold, weigh this massa, and give it the heavenly  
 $\Theta$ , the universal agent corporified in  $\Theta$ , which I here  
prefer to Sea  $\Theta$ .

Mix your Red massa with 3 parts of pure dry  $\Theta$ ,  
and melt them in a strong  $\Delta$ , the  $\Gamma$  will covered, and the  
whole will be converted into truly animated Solar-  
Amber Scoria, i.e.  $\Delta\Theta$ ,  $\Gamma$   $\Delta$   $\Gamma$ .

The Central  $\Delta$  of the  $\Theta$  will not be lost here, because here  
is nothing adustible to be met with, except you suffer a  
Coal to drop in, which must absolutely be avoided.

This massa ought to be vitrified

We have in the amber scoria the necessary principles for making  
glass, viz: a fixt alkali and an  $\Gamma$ .

Rub the Solar amber scoria to a fine  $\Gamma$ , put them into a  
Glass  $\Gamma$ , and put a Cover on it, encrease your  $\Delta$  gradually to  
a very strong Heat, and, I believe, the massa will vitrify.  
This glass will be opaque and of a yellow colour.

It cannot be of easy fusion, therefore must be prevented  
from it, which is a mercurial metal.

Whether, during the vitrification, the powdered massa  
ought to be covered with powdered glass or not? Depends  
upon Experiment. Becher in Stahl mentions the power  
of Glass, and the Brass founder mentions the glassy  
Seal of Hermes. If the 2 glasses do not run together  
so that the Top glass can be beat or broke off from  
the lower linging glass, then in that case the glassy  
Seal of Hermes would promote vitrification.



Having by the permission and Blessing of God, obtained the amber coloured tinging glass, I would try to multiply it in quantity, to make it more extensible, in the following manner, as anonymus in Theatro chemico by Nishmole teaches;

Multiplication by  $\Phi$ .

Take a  $\frac{1}{2}$  or a  $\frac{1}{3}$  of the tinging Glass, or vitrified fermentable Solar amber Scoria in a fine  $\Phi$ , put it into a Strong phial placed in  $\therefore$  in a large  $\Phi$ , or otherwise, as most convenient according to its fusibility, increase the heat gradually, until the powder is melted.

Then have some very pure running  $\Phi$  ready, which I purify according to Baron Ruseinstein.

Let the neck of your glass globe be very short, that the  $\Phi$  may be more conveniently poured upon the melted powder add  $1\frac{1}{2}$  or  $3$ , i.e. aa. of the pure  $\Phi$ , and try, whether the melted tinging glass will detain and fix the  $\Phi$  into a tinging  $\Phi$  fixt Red  $\equiv$ ; if you perceive that, continue projecting gradually more  $\Phi$ , 1 part after another, wait each time until the whole massa is become Red and flows and so project, perhaps 20 or more parts of  $\Phi$ , as long as the added  $\Phi$  stays and unites with the massa, and flows there with into a Red  $\equiv$ .

This would cause the Medicine to project further, and the  $\equiv$  would be more fusible than the first tinging Glass and might be projected upon fresh  $\Phi$  into  $\Phi$ , which cannot be done with the first glass, because  $\Phi$  would fly out of the  $\Phi$ , before the tinging Glass does melt; I think so but I may be wrong.

I also think that the Method I have mentioned in my annotations on Nebuchadnezzar's dream in Daniel, by means of Mente Sydnus Hulmen, would produce the same spermatic tinging  $\Phi$ . vide Digby p: 16, 17, 18, 19 &



suppose one should obtain but  $\frac{1}{2}$  an  $\frac{1}{2}$  of the yellow tinging glass, and suppose it should transmute but a 100 parts of  $\frac{1}{2}$  or  $\frac{1}{4}$ , whilst it may as well act on 3 or 400.

a 100  $\frac{1}{2}$   $\frac{1}{2}$  is 50  $\frac{1}{2}$  ..... 50  $\frac{1}{2}$ .  
 $\Delta \Delta$   
 200 --  
 10 --  
 £ 210  $\frac{1}{2}$  stg.

but if it transmutes 300 parts  
 it would give ... £ 630 --

This Exper<sup>t</sup>. struck my mind on  $\frac{1}{2}$  about 9, 15 Sept: 1804.

In the foregoing Exper<sup>t</sup>. the  $\odot$  is tinged by the spiritual incorpor:  $\odot$ , by the Sophie  $\Delta$ , our  $\odot$ , contained in the Chalybs or  $\Delta$  &  $\Delta$ , and by the  $\Delta$  in the  $\odot$ , which is not lost here, but preserved and fixt in the amber scoria.

This  $\Delta$ . being entirely  $\Delta$ eous, wants metallic Radical Humidity, i.e.  $\frac{1}{2}$ , which it meets with in Lead and in  $\frac{1}{2}$ , wherein the spermatie,  $\Delta$ y, Spiritual  $\odot$  can take a body, and is lowered into common  $\odot$ .

another Observation on the Brass founders  
 Short way. by J. B. M.D.

Urbigenus, Haemetic Triumph, Iren: Philalctha and others declare that the Sophie  $\odot$ , our  $\odot$ , is preferable to common  $\odot$ ; because the Sophie  $\odot$  is volatile, and common  $\odot$  must be volatilised first, in order to become Sophie  $\odot$ ; which is intelligibly explained by Iren: Philalctha.

This Doctrine must also be applicable to the Short way of the Brass founders; Mentle Injodor multiplies his Tincture made of  $\odot$ , opened by his Fulmen, with the Tinctures of  $\Delta$  and  $\frac{1}{2}$ . He and Basilus attest that  $\frac{1}{2}$  abounds in  $\Delta$ . more so, than  $\odot$ . The Brassfounder makes mention of a Crocus  $\Delta$ , whereof a single dose cures the pestilential flux. He also says:

that his work does cost no more than 3/6 pence; Therefore  
 1. 5. 6. 1/2 Sh



It seems probable that he has impregnated his Chalybs with Sophic O and not with common O, otherwise his process must have been more expensive than  $\frac{1}{3}$ — His mineral is certainly  $\delta$ ; his mercurial Humidity of the metals is the Chalybs Sennivogii, as he says himself, i.e. the Mt. S. Stellatus.

This Chalybs is only  $\frac{1}{2}$  Simplex, and must be impregnated or animated either with Sophic O or with common O; Sophic O or Sophic A, or O, is contained in all the metals, but especially in  $\delta$  and  $\eta$ ; this is attested by Basilius, monte Inydris and others; It is also in Zinck, Calaminaris,  $\phi$ ,  $\psi$ ,  $\chi$  and in Every Ore related to the Astrum Solis.

Respus speaks highly of the Zinck asked, he says they are the Matter, the Vessel, the furnace &c.

Experiment with Sophic O, by J. B. MD. for the short way.

Having made a very pure Mt. S. Stellatus, and having produced the first Brown Scoria of  $\delta$  and  $\psi$ .

1/ Take 1 part of the powdered Scoria, mix them with 3 parts of monte Inydris fulmen, and project that  $\frac{1}{2}$  gradually into a red hot  $\psi$ , standing in the furnace.

The produce, I think, must be a fusible Crocus  $\delta$ .

2/ Take 1 part of the powdered Scoria of the Mt. S.  $\eta$ , mix them with 3 parts of the fulmen, and you will obtain, I think, a fusible Crocus  $\delta$  and  $\eta$ .

3/ Now take 3 part of the Mt. S.  $\eta$ , i.e. Merc. Simplex, and 1 part of your fulminated Crocus  $\delta$ , and unite them by rubbing.

or 3 parts of a Mt. S.  $\eta$  and 1 part of the Crocus  $\delta$  &  $\eta$ . N. 2 unite them by rubbing.

4/ melt the mixture in a Covered  $\psi$  in a good heat, so that the 2 may be well united in fusion. examine the Colour when cold; I suspect it will incline towards yellow.

The  $\frac{1}{2}$  Simplex ought to be animated as much as he will receive; it will be Difficult to find the proportion!



weigh your massa, reduce it to  $\frac{1}{2}$ , and mix it again with a  $\frac{1}{3}$  part of its Wt. of your fulminated Crocus, the same you took before, and melt the mixture again in a new covered  $\phi$ , in a strong heat, to unite them well; examine the fusibility and the Colour, whether the Colour increases from yellow to an Orange? If the fusibility does not cease, by adding the Crocus, weigh the massa when cold and powder it. add again a  $\frac{1}{3}$  part of its own Wt. of the same Crocus you used before, and rub the 2 powders well together, melt the mixture again as before, examine the fusibility, and whether the Colour still increases from orange unto a deep Red, then I would cease and should think my  $\Delta$  or  $\phi$  Simplex sufficiently animatus, and would now be a  $\phi$  Sophisticus duplex or animatus.

How many parts of Crocus  $\delta$  or Crocus  $\delta$  &  $\phi$  the  $\phi$  Simplex or Chalybs will receive for being tinctured or animatus, must be learned by Exper<sup>t</sup>. I think the Colour and fusibility will direct the Exper<sup>t</sup>.

This massa must be fixt, fusible and vitrified, in order to agree with the account Dr. Helvetius gives us of the coloured vitreous massa of Veroot. However if it should be of an orange or even Blood Red Colour, provided it melts without smoke, it will be all the better for it — perhaps the  $\Delta$  alone may gradually vitrify the massa, otherwise I would cover the massa a finger thick with powdered borax and make my Sigillum Hermeticum that way, as the borax will not be so easily compounded with the massa as perhaps glass may; yet this depends on a trial with a small quantity, without rescuing the whole massa!

When vitrified, it must be tried upon  $\phi$  in the  $\phi$ , for determination and Ingress into  $\frac{1}{2}$  or  $\frac{1}{3}$ , and upon pure  $\phi$  according to Anonymus in Ashmole.

Herm:



Hermest. Triumph. p: 138.

" It is the  $\nabla$  of Life of the Wise p: Leona Constantia calls it so,  
 " the  $\nabla$  of Diana, the Great Lunaria, the  $\nabla$  of arg: vive, it is  
 " our  $\xi$ , our incombustible Oil, which in the cold is con-  
 " gealed like Ice, and is melted with heat like butter.

p: 139. by the 2 last Lines, the butyl: or  $\xi$  Duplex is to be under-  
 stood, the mineral Glutton, which by repeated Cohobations and  
 distillations has volatilised its own fixt  $\Theta$  and  $\Phi$ , contained  
 in the  $\nabla$  or  $\xi$  vite; therefore this Liquor must of necessity con-  
 geal in the Cold and melt in a gentle heat.

Urbigenus proceeds differently; his rectified  $\xi$  Simplex  
 and  $\xi$  Duplex do not congeal like a butyrum, because he  
 keeps his fixt  $\Theta$  out of the calcined  $\nabla$  separate, by it self,  
 for Imbibition.

p: 139 Eudoxus will have it, that this Butyl: or  $\xi$  Duplex  
 (which now has been thickened by having received its own  
 volatilised  $\Theta$  and  $\Phi$ ) is the clear fountain of Count Trevisan  
 which I cannot believe, except the Count deceives every where.  
 " It is the great alcahest, which radically dissolves the Metals  
 " and is inseparably united with the dissolved metals.  
 p: So says Monte Snyder!

p: 144. " Convert, separate and purify the Elements, as I have  
 " taught you, and you will possess the true  $\xi$  of the Philo-  
 " sophers, which will give you the fixt  $\Phi$ , and the universal  
 " Medicine.

p: This confirms his distillations and Cohobations, i.e.  
 having magnetised and liquified the butyrum, he sets it in  
 a gentle digestion and putrefies it, until it is black and  
 complete putrefaction, during which time it must depose  
 its  $\Theta$ , or  $\xi$  vite, which according to Eudoxus contains  
 all what is necessary for the work, which is confirmed in Dig.

(Eudoxus by making use of the M&S, obtains no  $\frac{1}{2}$  of  $\xi$ ,  
 as Urbigenus does, and therefore Eudoxus does not animalise  
 his butyl: before magnetisation, thus his butyl: is clear and  
 transparent like  $\nabla$ , and yet it contains all what is necessary  
 for the work.)



Then he distils off, with a very gentle heat, not exceeding  
the heat of a man's hand, says Digby, the phlegma or  $\nabla$ , which  
here comes first, and contains the attracted most volatil  
aereal  $\alpha$ , which  $\alpha$  he seems not to notice.

When this is gone, he is obliged to increase his heat,  
and the remaining Mineral Gluten, not totally universalised,  
comes over in a vapor, or in oily veins: and having been  
decomposed by putrefaction and fermentative inward motion,  
a black and dreggy  $\nabla$  remains behind in the  $\nabla$ ; p. 127.

This  $\nabla$  or foul  $\nabla$  vile he dries gently, and cohobates his  
Mineral gluten upon it and distils it so often from it, until  
 $\Theta$  and  $\Phi$  united has been extracted, volatilised and distilled  
over, so that his Gluten begins to thicken, and lastly  
there remain but a few Light faces behind, which are  
rejected.

This Gluten now contains  $\nabla$ ,  $\Phi$  and  $\Theta$  volatilised; and it  
seems that Eudoxus digests part of this per se, until  
it becomes black, white and Red; and with the reserved  
animated  $\nabla$  Duplex he multiplies the Red  $\nabla$  or  $\Phi$   
nature rubium.

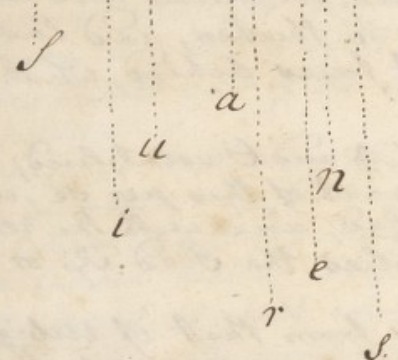
So that this method differs from that of Webigerus.  
p. 146. "if you know our Stone, the only matter of our  
Stone is  $\Theta$  and the  $\nabla$  and if you have the under-  
standing of our  $\Delta$ , which is both Secret and Natural.  
The Secret  $\Delta$  is the concentr<sup>of sea &</sup> in the  $\nabla$ , the Natural  $\Delta$   
is the Solar Light and Lunar  $\nabla$ . The Secret  $\Delta$  contained  
in the  $\nabla$  carries the  $\nabla$  or  $\nabla$  vile over and forms a Butyr<sup>um</sup>.  
if you know these things, you have the Keys of the art,  
says Eudoxus, and so says Montanysius, and you  
can calcine our Stone, by a philosophical Calcination,  
which is purely natural.

i.e. in humido, by Solar and Lunar attraction, di-  
gestion, fermentation, distillations and Cohobations:  
until all the fixt  $\Theta$  and containing  $\Phi$  is come over,  
and has thickened the Butyrum.



p. 146 " You will find that this philosopher: Calcination, which  
 " Sublimes and distils the Stone: & vite: in Calcining it: in  
 " humido: much augments its humidity; the reason is, that  
 " the igneous  $\Delta$  of the natural  $\Delta$ , is corporified in the Sub-  
 " stances, which are analogous to it.  
 " The igneous  $\Delta$  of the natural  $\Delta$ , the attracted Light, and  
 "  $\Delta$  incorporeal O:)

Dives sicut ardens. S \* \* \*



Gabriel de Castaigne a franciscan monk speaks of Sauniers  
 and relates that a Noble Lady in Dauphiné in France,  
 whose Father Confessor he was, elaborated in the 15<sup>th</sup> Century  
Jean Sauniers process, and that she succeeded in the very  
 first attempt. Gabriel de Castaigne's Book is extremely  
 scarce and but seldom seen; however he teaches no more  
 than what we know already.

The antient War of the Knights is equally scarce, but  
 has been very correctly translated in the Hermetical  
Triumph. Gabriel de Castaigne was a franciscan monk  
 Confessor and Physician to Louis the XI. S. B. M. D.

Finis



der Mund ist ab in seinen Läng getrennt. / Schewogius /  
das Universal Agens wohnt in der A. /

Das Universal Agents wohnt in der A.

„Nun dasjenige Universal Centrum, welches das Welt-Meer für  
unfugbar durch den Nordischen Ocean, zugleich, so ferner der  
„Mercurialisches Soll“ ist.“

unvollbar durch den Nordischen Boten, Gynäkisch, so fortsetzt den  
"Mercurialischen" Syllabus.

"mercurialis, Syllis Bel.

1. Das Galyleische Spiegelteleskop besteht aus zwei O., also einfallendes Licht V.

1. Nimm Wasser  $\nabla$ , Koch  $\nabla$  dasinnem, bis es so rotzwin blickt  
 wird, füll es  $\nabla$  ab und nimm frischam Wasser  $\nabla$ , nimm Notzschwefel  
 und Wasser des  $\nabla$  gantzlich solviret, so evaporiren es bis zu  
 einer Bindung, rotzwey Stenar  $\nabla$ !

Wird, will ich ab <sup>offen</sup>~~offen~~ von mir, freilich Mann, V, noch Notwendig,

und Wasser des  $\Delta$  gänzlich verdunstet, 70 evaporiren & 30 Zn  
wird zurück, rothbr. Aepar  $\Delta$  1

*Nineat Sunday Holy Spirit*

1. us Nahrung. Das Meistverbreitete, durch gelinde Pausen,  
das Nativum radicaliter eingestrichen, und zum Kolben,  
man merke!

das  $\frac{1}{2}$  Nativum radicaliter eingestrichen, und zum Kolben,  
man werfen!

Man morning :/

Nun ist es die Zeit des Goldes, und wir können so Wunder sehen,

notary Morn Volay, Waleys in gains various land unary

Dreieck:  $\Delta$  / mit einem Eckpunkt:  $\nabla$  / Gültig:  $\checkmark$  / i.c.:  $\triangleleft$

in der Linsen, unter das Auge des Hells. O. sind immer,

Human, *Priglias*. f. - f. l.c. Θ. f.

„Ja, still, und glaube mir, daß diese die Zauber sind“  
 „...“

mannes guldne, klippet, wals p. l. c. 4 und 0. 1 wanne

gelbige in einem gelblichen, Sphära gelagert worden  
wie in diesem Ober-L. Lamin. Tennen. Niederwies. Mauer.

im in d'iger Gleyß / in ein Dornen fienfennig Neringerpen,  
und auch viel Nuchelchen. Solche sind arden. In

und umlauf durch Wirtshausen Laubau und Graden, den  
Eindichl und sieben Meilen Rotten Generierung. p. l. c. Ten

July 1st and 2nd Morgan Co. Gen. 1st Co. Gen.  
Morgan and 1st Co.

Maß, und voll. 2.

„ ob ist aber nicht mein jaden, sondern nach Corinth

zu sehen, obgleich ich von dem Göttergötter nicht  
zu 42

zweiten.

Den ringstündigen Flecken pulverisieren, und long. folij. attra

Near, our Mand, gray Norden, bit ab faintly greeny,  
at "Alb." N B L L Laurum

oder gütlich: zu einem Liguore gelbes Bary: Steins, Liguorem  
 oder zu einem Liguore zu einem Liguore zu einem Liguore zu einem Liguore

sthn in gelinder digestion zu putreficiren, und folgen De

La



\_\_\_\_\_

---



La Brie is everything in Digestion und graden in Wasser  
man kann sich das 10 Pf. fein C in Elasse ~~und~~ und den  
attrahieren, in floridum, Liguore Moringen, und Zinsamen,  
digeren, so wird der Tonen, firsigen, und blauen, allem  
De la Brie fast ofun C gearbeitet, und mit ein und fer-  
mentiert in C.

Collerus his process 1. vide 4<sup>o</sup> msc. with gilt back  
concentrated by M<sup>r</sup> Tillock 1. confer this with a similar  
process, called glass of  $\frac{1}{2}$  and D.

$\frac{1}{2}$  is dissolved in V,  $\frac{1}{2}$  with Sea O, dried, extracted  
with Wine  $\frac{1}{2}$ , the solution is then filtered and distilled  
until an oily Liquor remains.

place this on the air and moon light, and  
put some sticks in this Liquor, and Crystals of O  
of  $\frac{1}{2}$  will be formed on them.

These Crystals exposed to heat gradually in a  
glass phial, will melt and at last become a  $\frac{1}{2}$ ial  
glass.

This glass is triturated with a 10 part of a  
fine Calx of O and digested, and undergoes a short  
but strong putrefaction; becomes like pitch, black,  
then dry and Red, and will melt without fuming.

This is multiplied 3 or 4 times, by adding to it  
3 parts of  $\frac{1}{2}$ ial glass and digesting.

at last he ferments the Red R. 9 parts with  
1 part of O and obtains a Solar glass able to  
transmute a 1000 parts of  $\frac{1}{2}$  or D into fine O.

M<sup>r</sup> T. thinks Collerus is perfectly right in  
his proportion, of fermenting 9 parts of the Red R.  
with 1 part of fine O, in the C, because Collerus keeps



keeps to the same proportion.

113 91

a Short Way, a Happy Thought, March, 1868.  
to obtain a tinging power, by means of Vital A,  
or Oxygen, from a Calx of O, per se. March, 1868—  
O Summum Bonum, Fens omnis perfectionis! omnisque  
Misericordiae! da mihi Benedictionem Tuam ad prose-  
quendum hoc Opus!

That universal principle which animates the A and makes it  
vital, by sendivogus called, "the Food of Life," by the Modern  
Chemists called Oxygen, I conceive must be the author of  
all Destruction and Regeneration, of fermentation, of putrefaction  
and of Vitrification.

Without this principle, copiously contained in a Atmospheric  
A, and in numberless subjects, such as O, O, and especially  
in Manganese, Magnesia, necessary to the Life and Existence  
of all living Creatures, I am well convinced that no vitre-  
fication can take place. It is also the Life and food of A.

We know that Manganese, Magnesia, such as the Glass,  
makers use, abounds in Oxygen or the Vital principle.

If it was possible to introduce pure vital A, loaded  
with Oxygen, into a fine Calx of O, taking great care, to  
keep that Calx in an ignited state only, so that the V is  
kept constantly, of a dull Red Heat, but not of a white  
or bright heat, to prevent its melting into common O again,  
such a Calx of O in a very few hours, absorbing as much  
vital A or Oxygen, as it can receive or hold at one  
operation, would become an opened Ruby coloured or  
purple coloured most subtil Crocus O and lastly by con-  
tinuing the operation, a deep, transparent, Ruby-Glass of O.  
and being now overloaded with the principle of Life,  
having passed through a quick Regeneration, and possessing  
more



more of that principle, than it needs for its own Existence as vulgar Malleable C, it must absolutely have a power to give that superabundance of Living principle or actual C to another mercurial Body, such as D or pure  $\frac{1}{2}$ , loose itself in that Body, and become vulgar Malleable C therewith, probably with an Increase of 5, 10 or more parts of its own Wt.

Such a Solar glass made per se, by vital A only, in a Calcining or Cementing Heat, must be tinging, and not only tinging but multipliable, if not in power, at least in quantity, by adding a  $\frac{1}{3}$  part  $\frac{1}{2}$  or perhaps  $\frac{1}{2}$  more, (perhaps 3 parts) of fresh Calx of C, and by repeating the same process with fresh vital A, it must vitriphy again as before, with an Increase, if not in quality, certainly in quantity or Wt.

The apparatus necessary for this great Experiment, would be simply this:

You must have 2 Small wind furnaces, or Cast-iron - Char. coal Stoves, contiguous to each other, standing in a roomy Chimney.

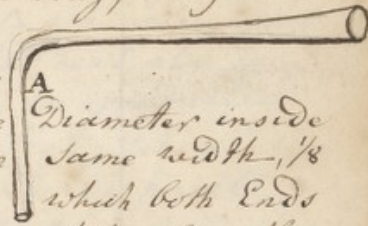
In the one on the right hand side, you lay a tubulated  $\nabla$  D, big enough to hold about a pint of Liquid; the neck of  $\nabla$  D must be placed towards the middle of the Left hand furnace; a Crooked Tube of about  $\frac{1}{2}$  of an Inch, or even less inside Diameter, and outside as thick as a Man's Little finger, which will be strong enough; this Tube may be made of fine C Stuff, or of pipe-Clay, and must be well burned.

$\frac{1}{2}$  M<sup>r</sup> Speck or a Tobacco pipe maker can make these Tubes.

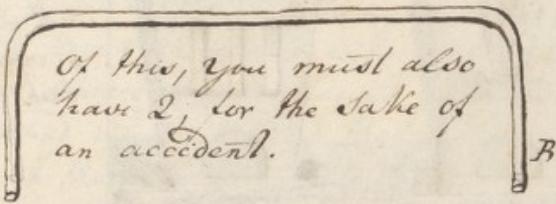
one End of this Tube must be straight, and widen gradually so as to fit over the Nose of the  $\nabla$  D, perhaps  $\frac{3}{4}$  of an Inch wide; the other End of the Tube, which is to



go to the left side furnace, so as to reach the middle of the  
 Δ pole, and must be bend down wards and must be made  
 long enough, so as to reach the bottem of a V.  
 The Length of the Struck part of this Tube, depends on the  
 Distance between the 2 furnaces and the length of the V.  
 the End which bends down wards, if too long, may be  
 broke off.

You must get 2 of these pipes made.   
 You must have another Tube of the same Diameter inside  
 and outside, of a sufficient length, of the same width, 1/8  
 all along, Each End bend down wards, which both Ends  
 must also be made long enough, because if too long, they  
 may be broke off; for which Conveniency pipe Clay will  
 be ~~be~~ better than V Composition.

These 2  
 bend Ends  
 must be  
 made long  
 enough.



Of this, you must also  
 have 2, for the sake of  
 an accident.

if too long, they  
 can be broke off.

You must like wise get 1/2 a doz: of Crucibles made, pretty  
 deep, about 4 Inch: diam: on the Top and 2 or 2 1/2 ~~in~~ below.  
 They must have a flat Cover burnt into them, which  
 Cover has 2 fair round holes, wherein the bend Ends of  
 the 2 pipes A and B, must fit easily, to go in and out,  
 to be litted into these holes, by the operator, when used.



V Cover.

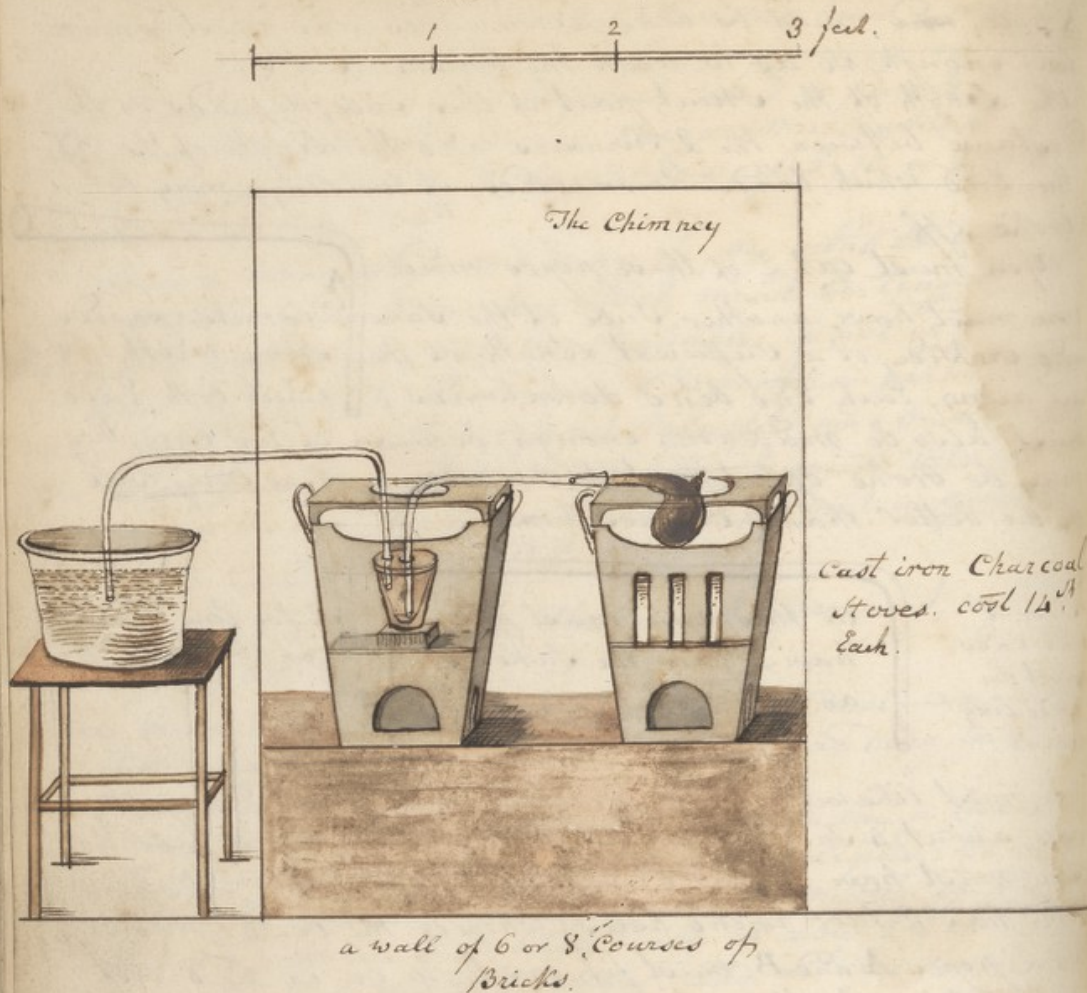


1/4 Inch thick

The



The whole apparatus required, is this.



When the pipes are litted into the Cover of the T, and the Luting is thoroughly dry, then put 2 or 3  $\text{lb}$  of Coarsely powdered Manganese into the D, yet so, that the Belly of the D is not above half filled. Your manganese must not contain the least humidity, but be thoroughly dried first, on the Hob, or on a sand heat.

If the powdered Manganese contains any humidity,



It will puff up, and either stuff up the neck of the  $\text{D}$ , or the beginning of the Tube, and cause it to burst, or the humidity comes over and does mischief in the  $\text{V}$  and would burst the  $\text{V}$ . Lute the Stopper on the back of the  $\text{D}$ .

So arranged, light the  $\Delta$  in both furnaces, very gently at first to season the Vessels, increasing the  $\Delta$  gradually, until the bottom of the  $\text{D}$  becomes of a dull red heat, and the Manganese will become ignited, and lets go gradually all its vital  $\Delta$  or Oxygen, which entering the  $\text{V}$ , wherein you have placed  $\frac{1}{2}$  a  $\frac{3}{4}$  or  $1\frac{1}{2}$  of a fine  $\psi$  made of pure  $\text{C}$ , without the least alloy, is absorbed by the  $\text{C}$  Calx; which by this operation is centrally opened and rubified.

In the  $\text{V}$  furnace the  $\Delta$  must like wise be moderate, so as absolutely to prevent the  $\text{V}$  getting of a bright or white heat, which would melt the Calx into vulgar  $\text{C}$  again, before it could have absorbed a sufficient quantity of vital  $\Delta$ , so as to be opened and vitrified thereby, as I suspect will take place, if the  $\text{V}$  is kept constantly in a quiet dull-Red calcining Heat for several hours, as no blast must be used.

The Left hand pipe carries the common  $\Delta$ : the vehicle of the principle of Life or Oxygen: now deprived of that principle: out of the  $\text{V}$  into a Vessel filled with  $\text{V}$ , in which the Left hand pipe is immersed.

This  $\Delta$  will cause the  $\text{V}$  to send upwards a number of Bubbles, and when those bubbles cease, it is a sign that the Manganese in the  $\text{D}$  is exhausted or empty, when you will be obliged to cease, until you can put some more dried Manganese into the  $\text{D}$ .

The Cover of the  $\text{V}$ , must be  $\frac{1}{2}$  an Inch thick, and must either be luted into the  $\text{V}$ , or be made fast by  
the



496  
the T maker, when he models and burns them.

This Cover should go into the T, and be level with the Brim of it.

The Tubes must be luted into the holes of the Cover of the T, so as to be  $\Delta$  tight; the wide End of the right hand Tube, which receives the vital  $\Delta$  from the B, must be luted over the nose of the B, and having put in the Manganese, the Stopper of the B must also be luted tight.

The Vitrified C or Solar Glass, ought to be of a very deep Ruby-Red; the deeper the Tinge, the more filled with vital  $\Delta$ , which is fixed in this Glass.

If the glass should prove to be opaque, it is a sign that it is not ripe, that it should have been kept longer in the  $\Delta$ , or that some Impurity has mixed itself therewith, or that the Heat at the latter End, has been too slack.

### Multiplication

Supposed you had  $1\frac{1}{2}$  of this Solar glass, rub it into a fine  $\mathcal{F}$  in a Wedge wood ware mortar, and unite this with  $\frac{1}{3}$  or  $\frac{1}{2}$  of fresh Calx of C by Trituration, and replace these mixed powders in the same or a new B, replace and relute your pipes as before, and put fresh, powdered, thoroughly dried Manganese into your B, and lute the Stopper perfectly tight.

When the Luting is dry every where, Light your fires and proceed gradually; the C<sup>r</sup> Glass will melt and embrace the Calx of C, over power it, and by the aid of a fresh Supply of Vital  $\Delta$  or Oxygen, will  
rubify



rubify and vitrify the whole mass ~~again~~ again, and you will have a greater quantity of tinging Glass.

(perhaps it would be better, to powder your first Solar Ruby-glass, first in a bright iron mortar, then finish the rubbing of it in a Stone wedge wood mortar, if the Glass is not too hard, then lay this glass on the bottom of the  $\Delta$ , and the fresh O. Calc. on the Top of the Glass, without previous mixture?.)

However before I multiply, I would reserve half of my glass for Transmutation, for small Essays, and use the other half for multiplication. . .)

I dare not to promise, that this new acquired quantity of tinging glass, of the first multiplication, will tinge more parts of  $\Delta$  or  $\frac{1}{2}$ , than the first obtained glass, although it is highly probable that it will tinge higher, at least you will have more in  $\Delta$ , and in a Weeks time 2 or 3  $\frac{1}{2}$  of such multiplied Solar glass may be procured, working every day, until it is worth time and labour, to expend a great part thereof for projection, reserving always some of your glass for further multiplication, by means of fresh Calc. of  $\Delta$ , and fresh Oxygen.

How to use it medicinally  
and make a true Aurum potabile thereof.

In my opinion a glorious and true aurum potabile may be made by this process, but not of the Solar glass, which is not soluble in any Liquid, but only in the  $\Delta$ , although it might be Emanation, like Vitrum  $\frac{1}{2}$  communicate a medicinal power, by Infusion, to White wine. The



The  $\odot$  or glass cannot be soluble in the human body, therefore can only dissolve in the  $\Delta$ , and must loose itself in a mercurial metal, such as D or F, to reassume its original state of vulgar malleable  $\odot$  of 24 Carat, whilst in the overperfected solar glass it is perhaps of 500 Carat.

the Beginning  
of the same process

Keep your Calx of  $\odot$  in an ignited state, in a dull Red Heat, carefully preventing its melting, by too fierce a Heat, too much draught or blast, so that it calcines or Cements only. Introduce the Vital-principle or stream of Oxygen from the Magnesia into the  $\odot$  upon your Calx of  $\odot$ , until it is become as Red as a Ruby, then Cease, without locking it up by vitrification; This I think can be accomplished:

1<sup>o</sup> by not luting the Left hand Tube, or by leaving the left hand hole open, wherein you may dip a straight Red-hot clean tobacco pipe to feel and fetch up a grain or two of the Red Crocus Solis.

This Red or purple or Ruby-Crocus is an opened Crocus, impregnated with the principle of Life, fixed therein; This must surely be highly medicinal, as we cannot live 5 minutes without receiving it into our Lungs by Inspiration, diluted as it floats in the atmosphere, infected, mixed and weakened by various heterogeneous vapours, and still it maintains the vital Flame of the Lamp of animal or physical Life. what must this universal Agent not do, when concentrated pure, without any heterogeneous mixture in  $\odot$ ?

make



make a genuine spirit or alcohol of french Cognac  
or spanish, or german - Wine Brandy, and let it be so  
highly rectified, through ciled paper, that it fires gun-  
powder.

pour this S. V. Sp. upon your Ruby Red Crocus C,  
and Digest in a most gentle Heat, and you will  
obtain a Ruby-Red Essence of Opened C, filled with  
the principle of Life, and therefore must be a genuine  
Aurum potabile full of heavenly virtues.

J. B. 1805.

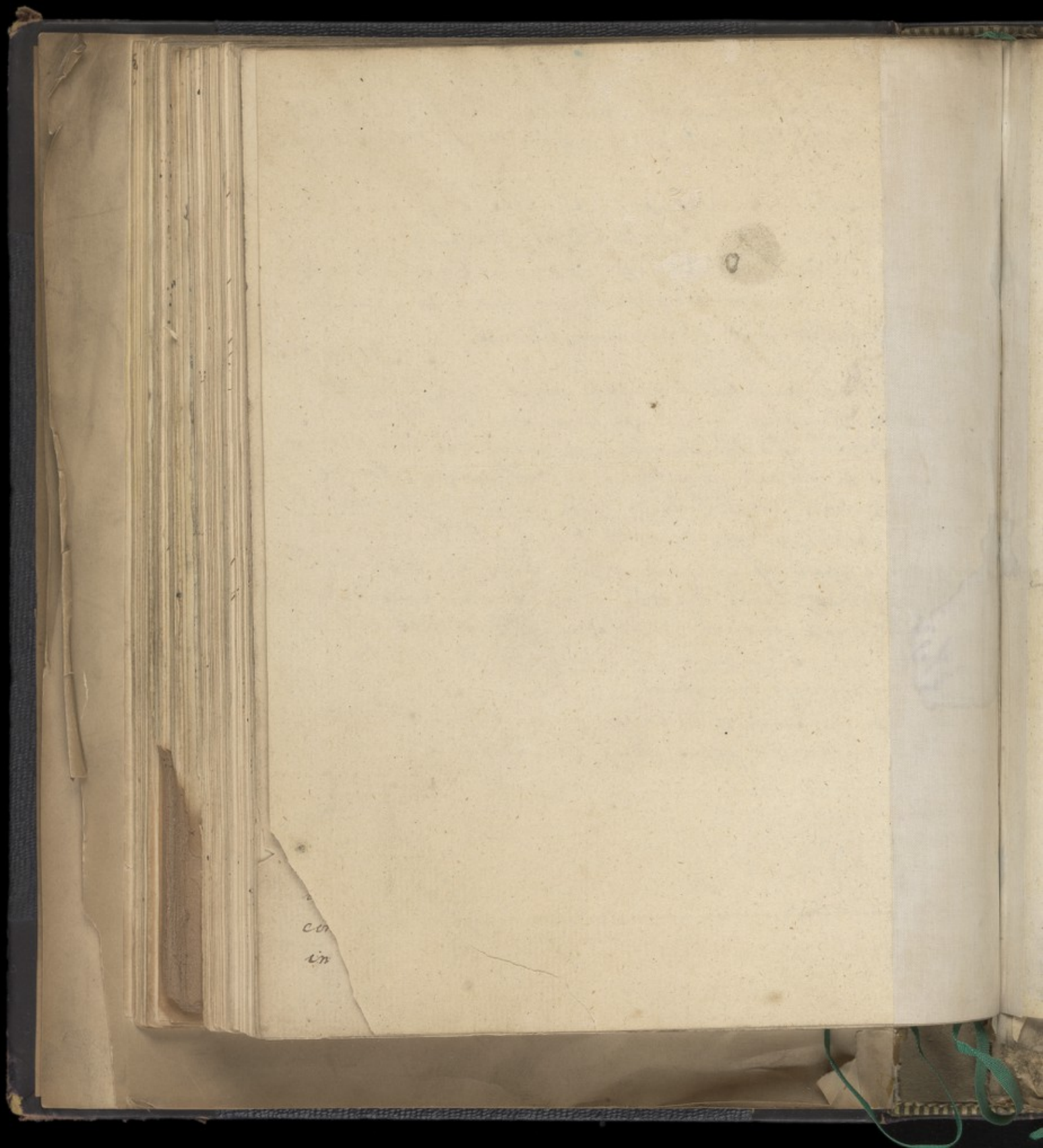
or extract your rubified Crocus C. first with Ether O,  
by a gentle Digestion, pour off your Sp., then distil  
off the Ether, <sup>in balance vapors</sup> and the remaining most delicate Crocus  
may now be totally dissolved in the above alcohol  
Vini and will constitute a true aurum potabile.

whereof the Dose may be from 1 to 5 or 6 Drops in  
a wine glass of genuine white wine, so that the  
tongue becomes tinged thereby; 1 or 2 Doses in 24 hours  
be quite enough in desperate Diseases, but  
for a restorative 1 Dose a Month will be  
sufficient, before breakfast.

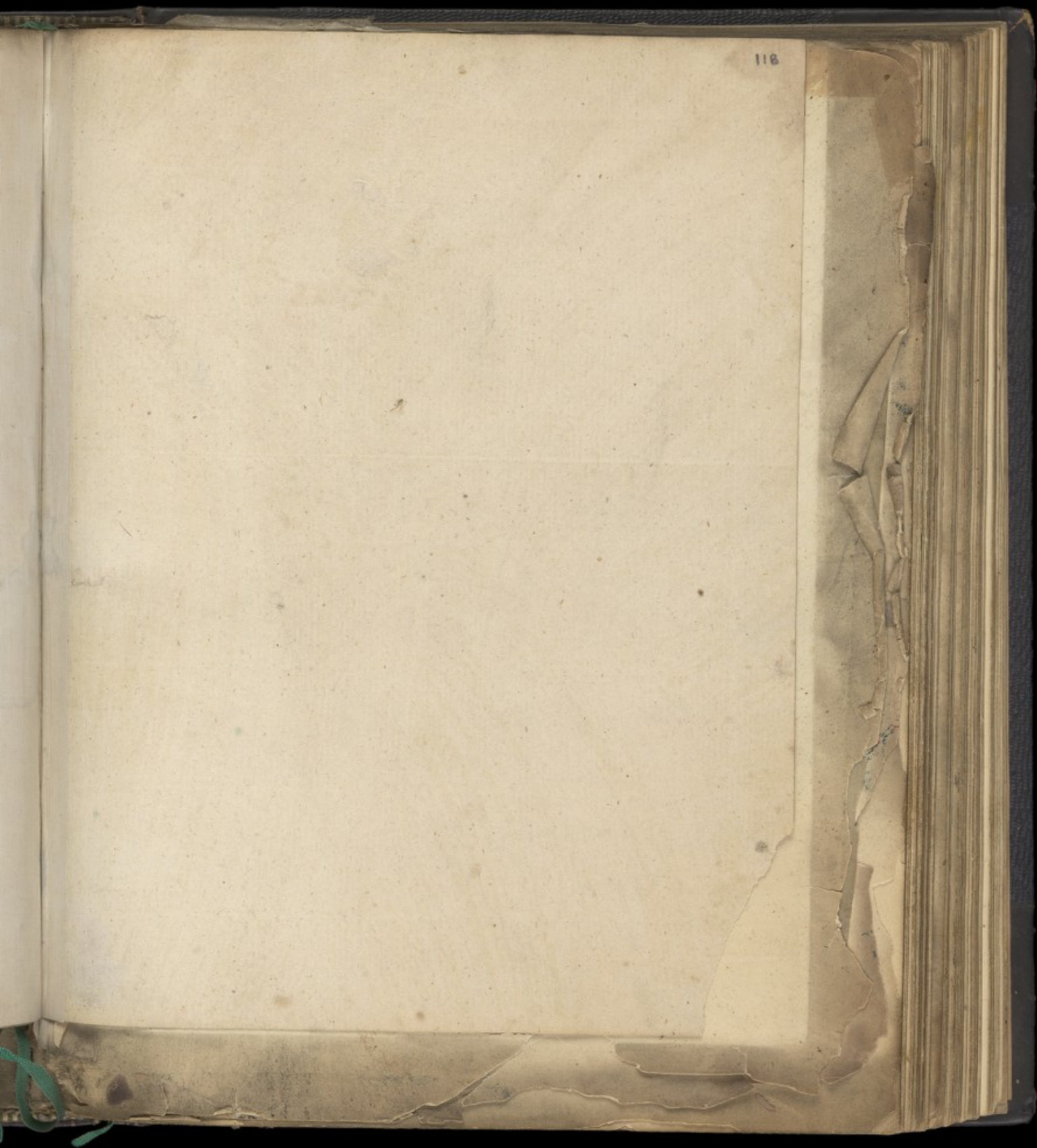
The medicine should be given on an empty Stomach,  
other wise it would loose itself considerably.

J. B. 1805.

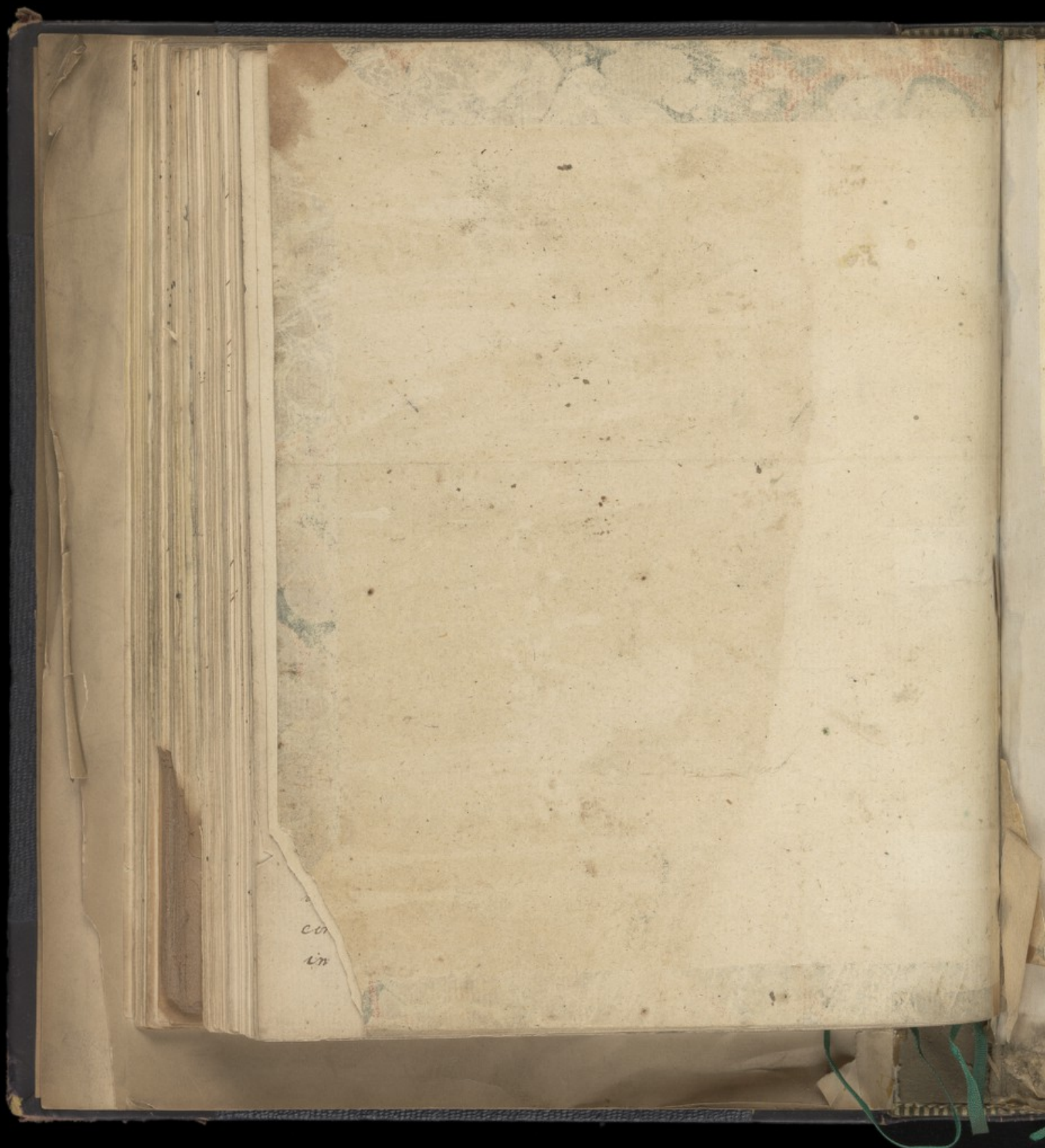








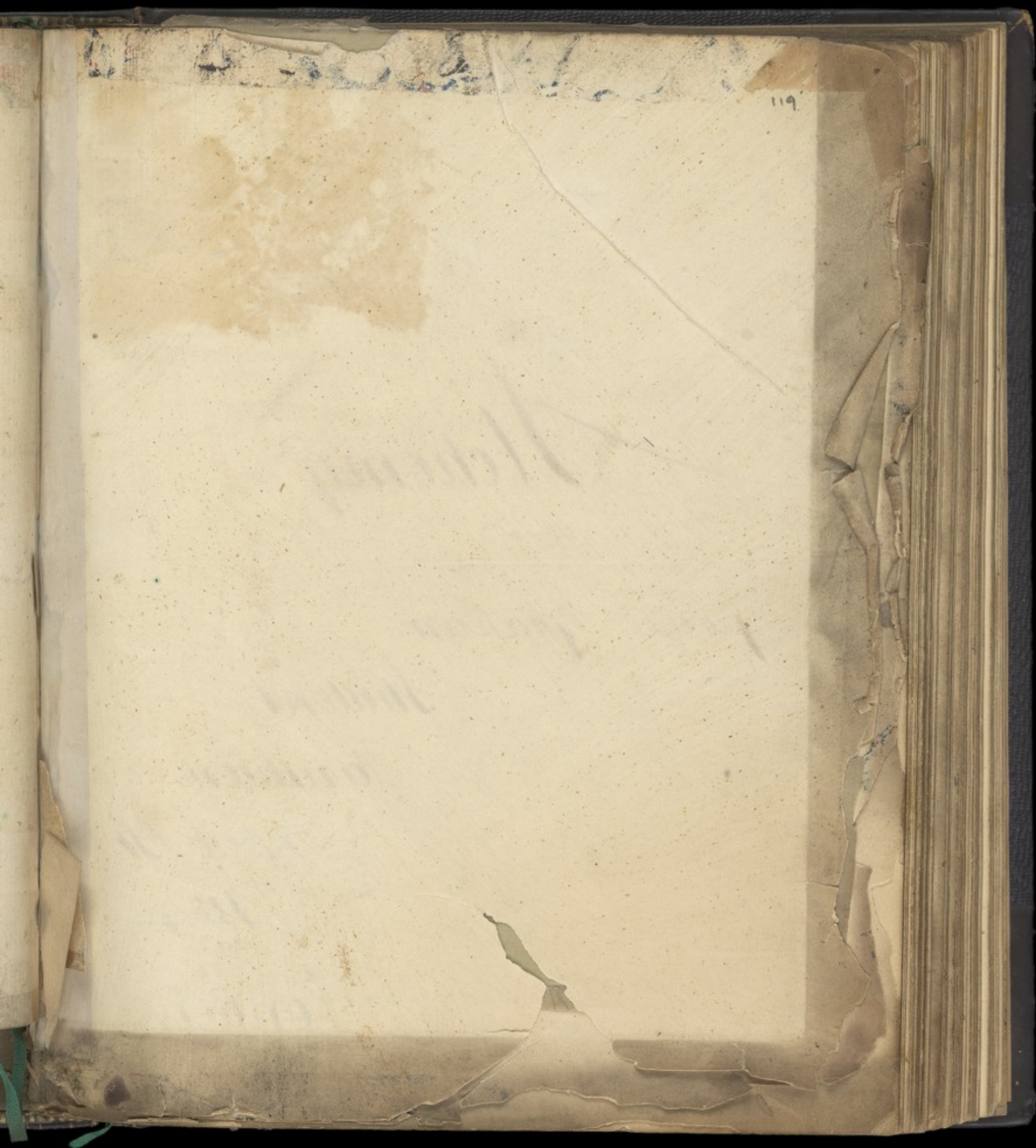




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12/6

LIQUEFACTION OF CARBON.

TO THE EDITOR OF THE TIMES.

Sir,—In the article on the Great Exhibition in *The Times* of the 2d of June, it is stated that "if it were practicable to liquefy pure charcoal, and allow it to crystallize in cooling, we should produce diamonds artificially."

It may be interesting to your readers to know that carbon was liquefied not long since by M. Despretz, of Paris, by means of the heat produced by an enormously powerful combination of galvanic batteries. On cooling it invariably assumed the form of plumbago, whatever its original state had been.

It has therefore been conjectured that the diamond is the result of an extremely slow crystallization at a moderate temperature, which perhaps occupies ages, and which cannot be artificially imitated.

I am, Sir, your most obedient servant,

Westminster, June 2<sup>d</sup>

James 3<sup>d</sup> June R.

Alchemy

George Graham

Student

Pantheon

Opera Street

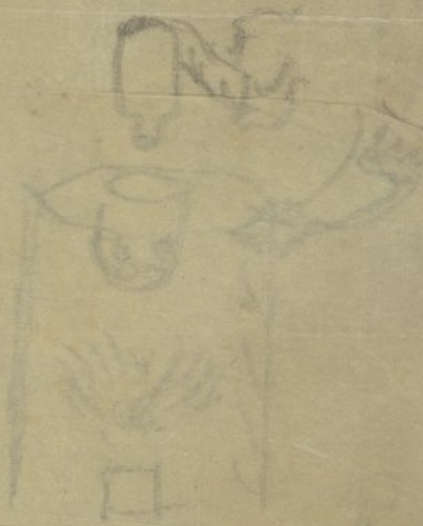
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London.



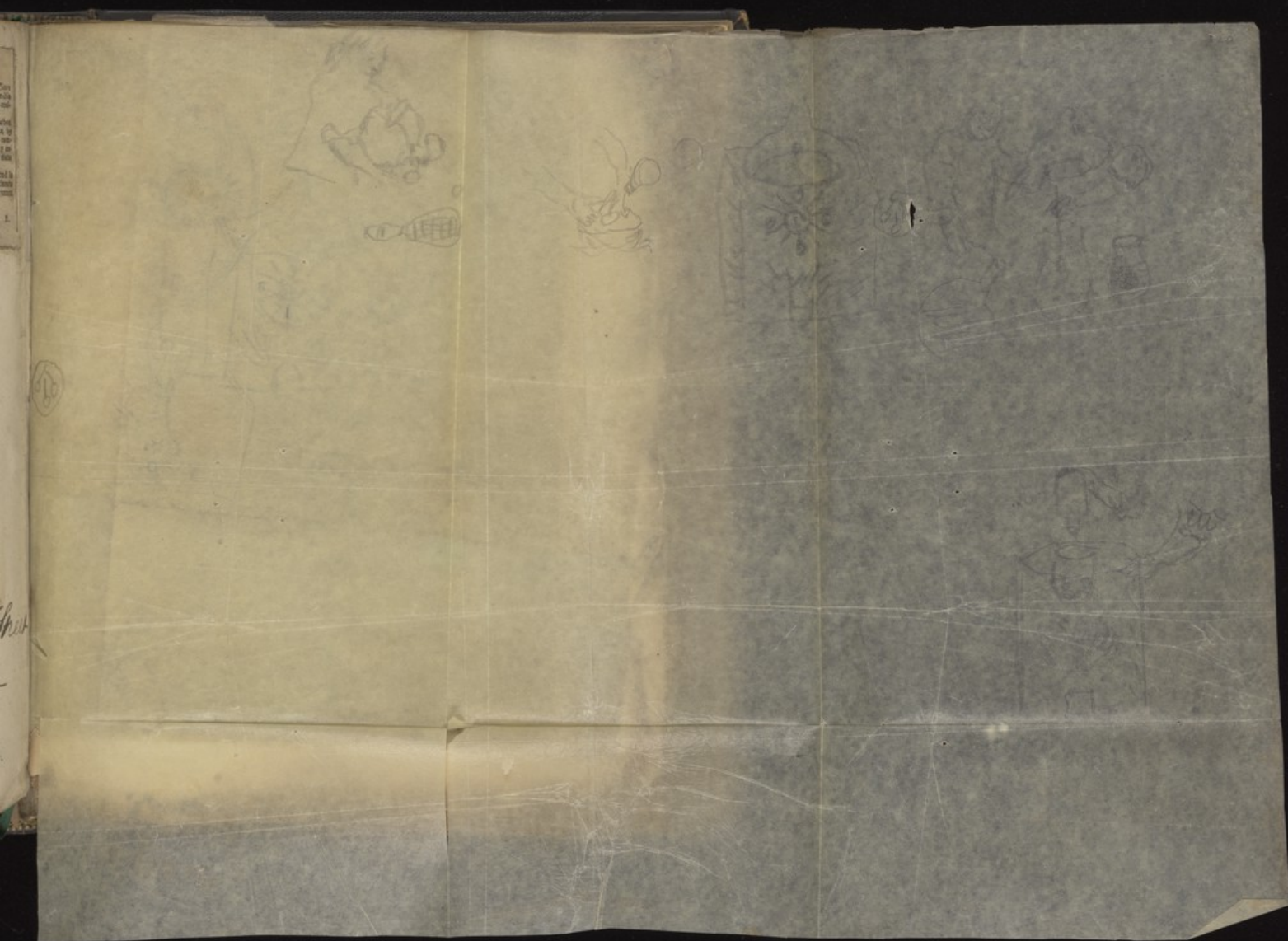
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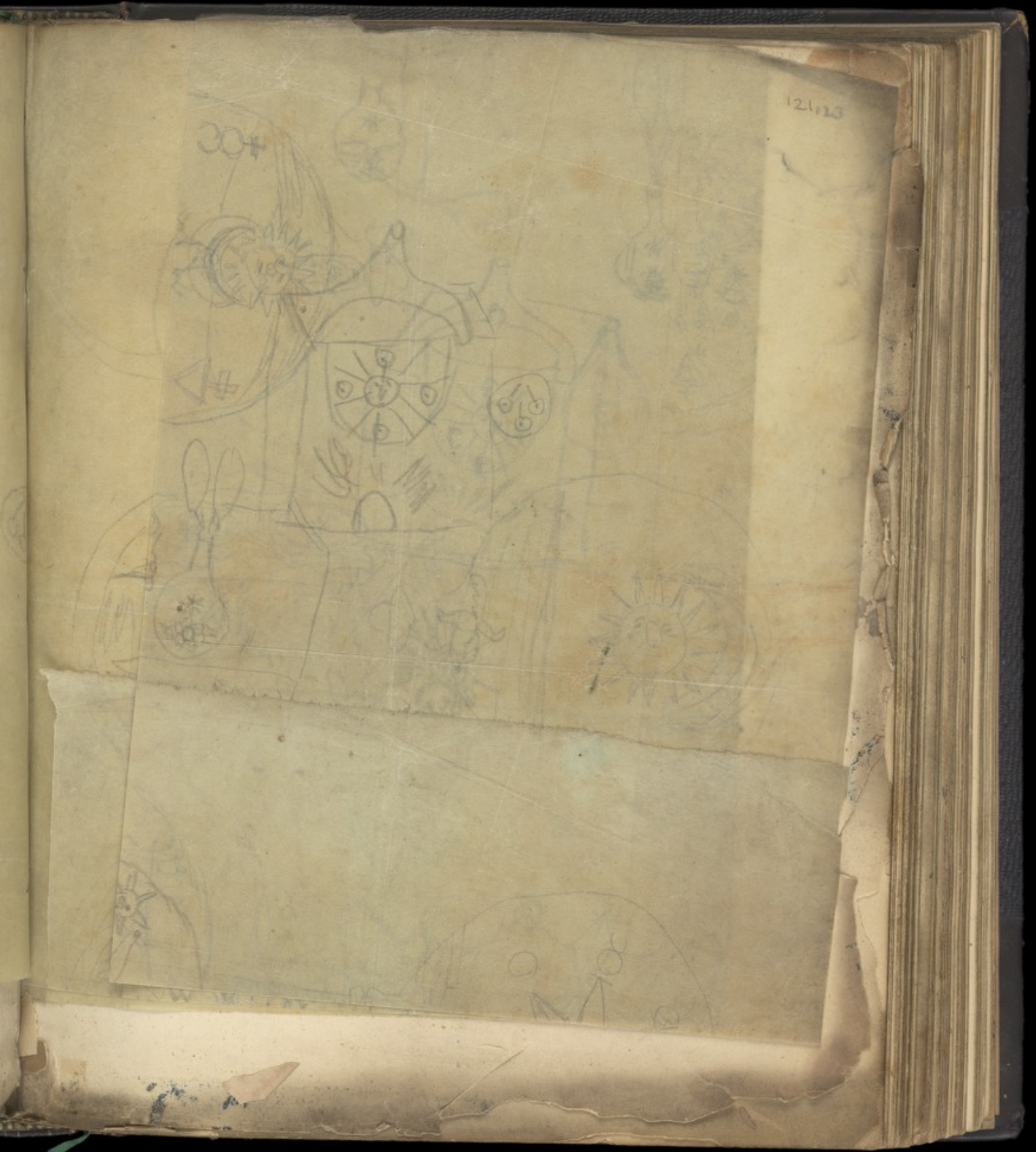
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London.

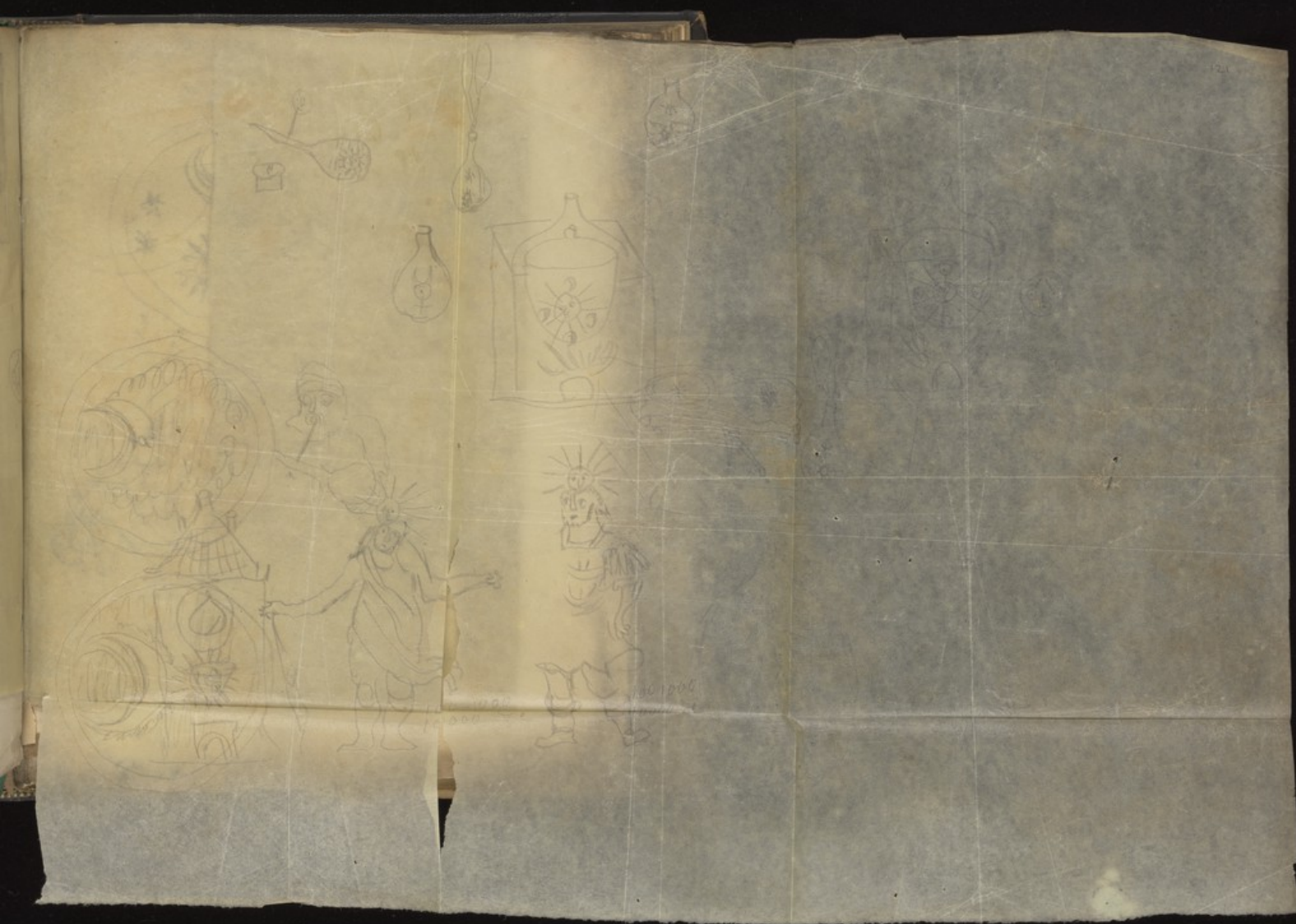


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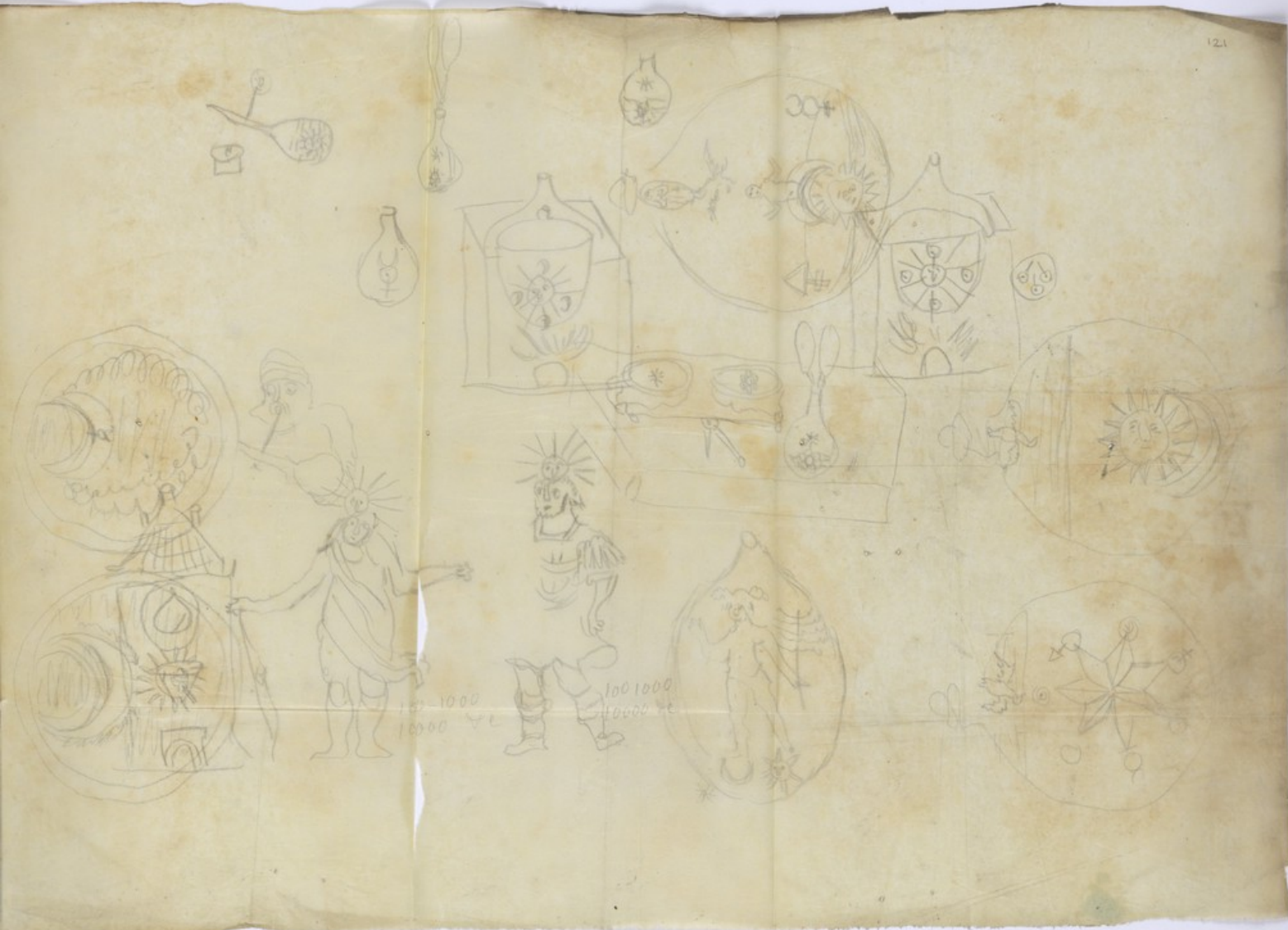
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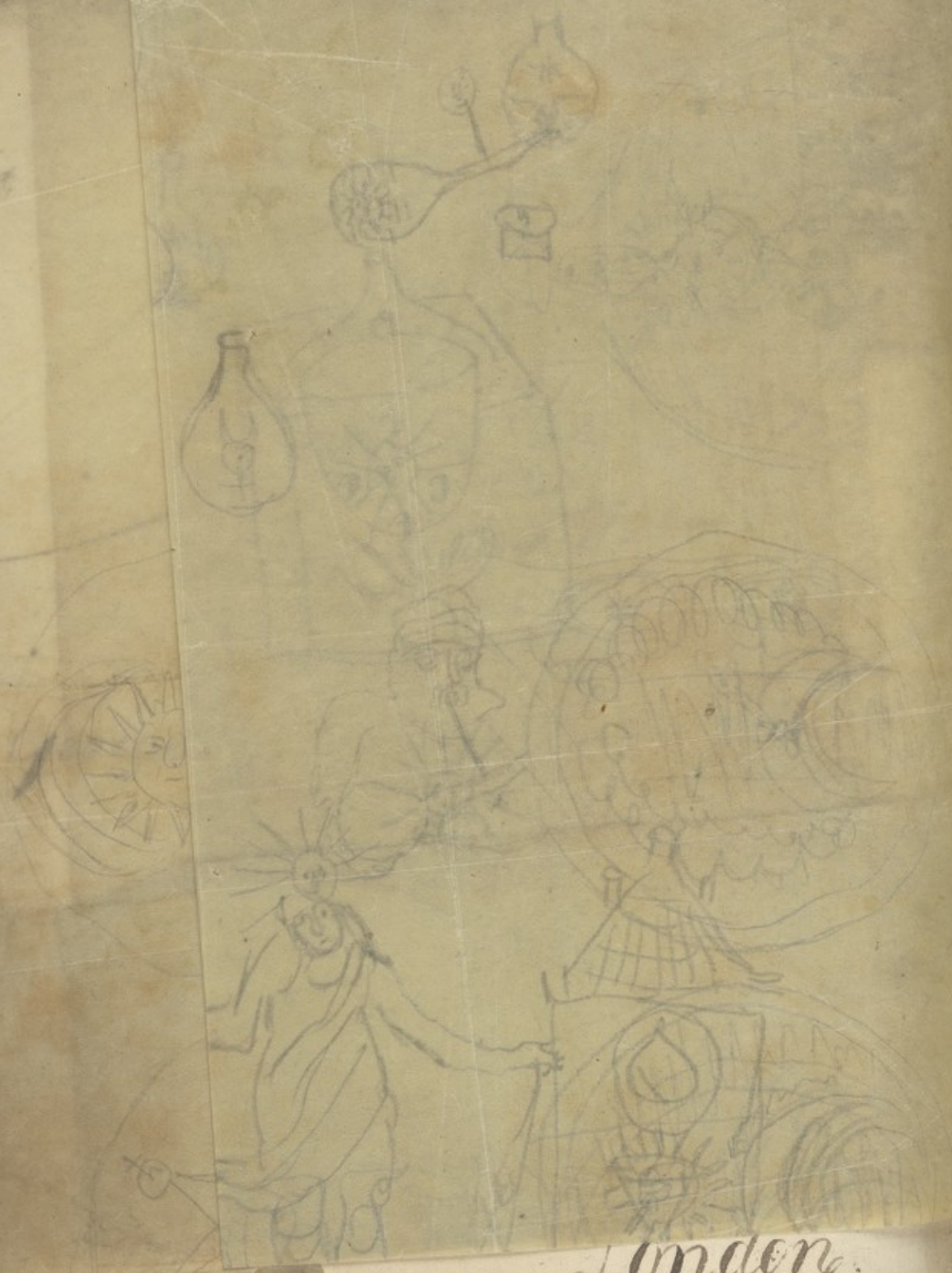






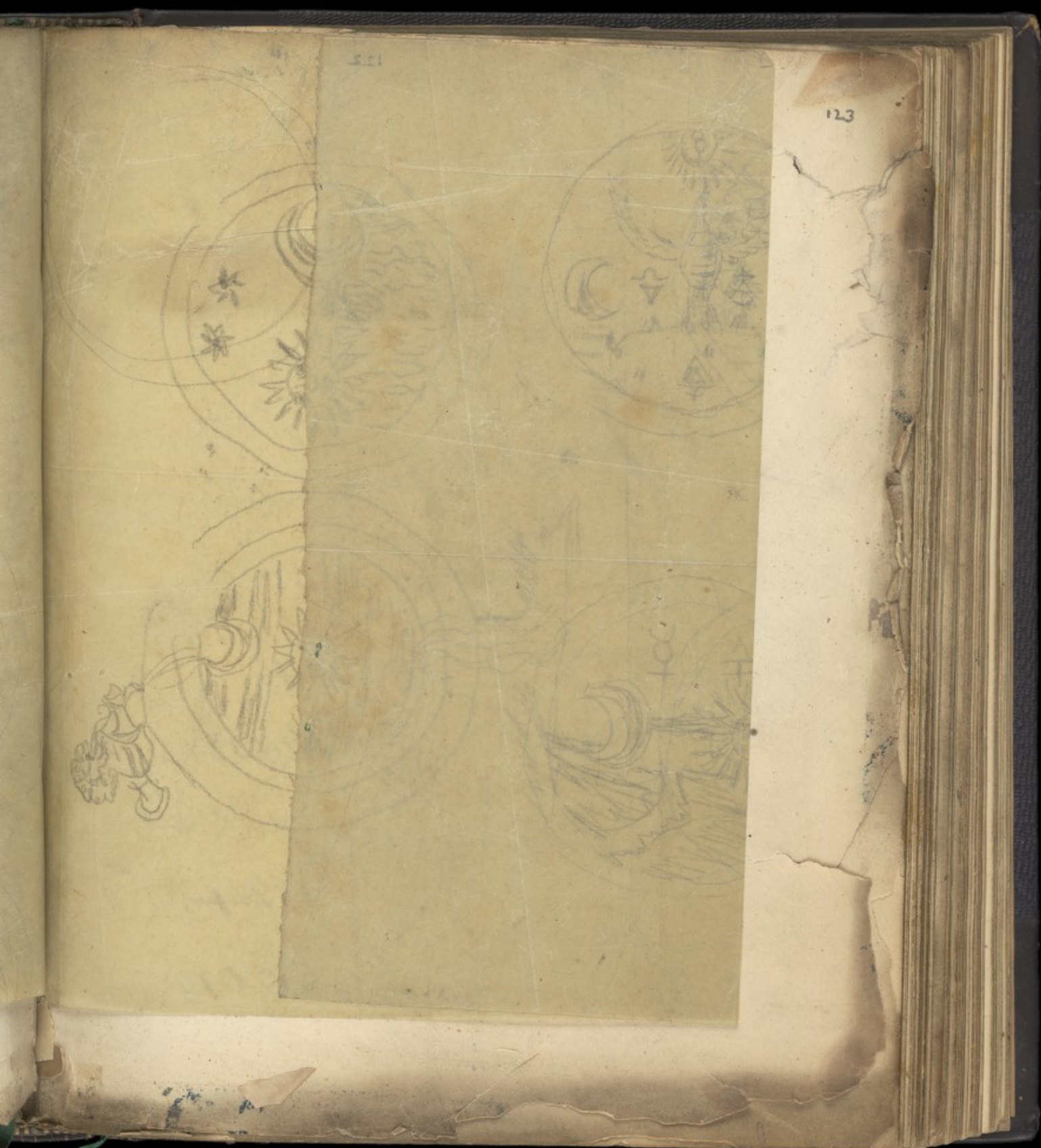


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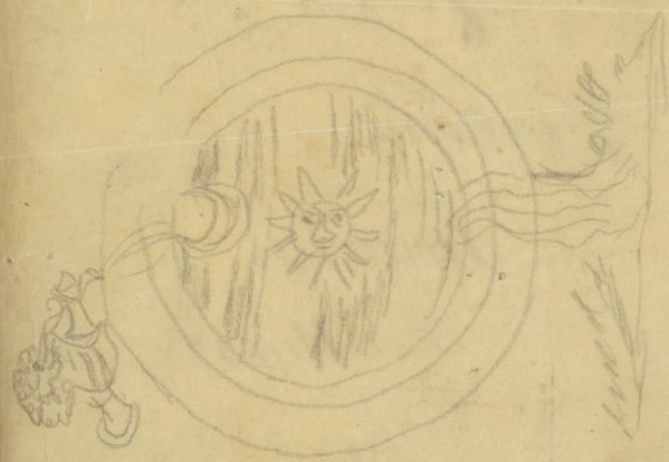


London.















151



London.



Received

of the sum of

Twenty

four

pounds

1844

to the order of



12/1  
Morning Advertiser Nov 29<sup>th</sup>  
1830

QUICKSILVER MINE.—We are informed by Mr. Cooper, that in boring near this place, through the soft stone upon which this region of country is based, his auger, at the distance of several hundred feet from the surface, dropped into a lake of quicksilver, fourteen feet and some inches deep. *Marengo Ala. Gazette.*

Alchemy

George Graham

Student

Pantheon

Oxford Street

1824

London



# ALCHEMY

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A select collection of the most  
valuable and interesting  
of the ancient alchemists  
extracted from their works

---



Alchemy

grammar

Student

Benjamin

Opera Street

1824

London



The following extracts, selected from various  
authors contain a fair circulation of  
the hidden art on which so many  
have been deceived, and many  
of them are entitled to our name.

# ALCHEMY

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A Select collection of Testimonies  
respecting the Doctrines and practice  
of the Ancient Alchemists

Extracted from their Writings

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# ALCHEMY

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A select collection of the most  
valuable and ancient secrets  
of the ancient alchemists  
extracted from their writings

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The following extracts, selected from numerous authors, contain a full elucidation of the hidden art on which so many thousand volumes have been written. The writings of these Philosophers, as they call themselves, and many of them are entitled to that name, are for the greater part, indeed we may say all of them, written with studied ambiguity, to conceal the art; a disclosure of which, they were persuaded could not fail to prove prejudicial to mankind, though, eventually it would certainly be far otherwise, the obscurity, however which pervades their writings ought not to be wholly ascribed to their wishes to conceal their knowledge.



It is true that much of it may be attributed to that love of mystery which held the diffusion of knowledge to be impious and wicked, because forsooth a bad use of it might be made by bad and impious men; and it is equally true that the fables and metaphors they made use of in the communication of that portion they were willing to communicate were often so ill chosen, so absurd, inapplicable and contradictory, that no person but the one who had the ingenuity to devise them, could ever comprehend what they were intended to convey — but the principal cause of the veil that covers these writings, continuing so impenetrable, is the change the happy change, that Philosophy has undergone since the dark ages which has tended to render writings



that in themselves were obscure even to the philosophers of the time, who yet had a perfect knowledge of the systems of the day, almost incomprehensible to those who make themselves acquainted only with the modern systems. The ancients pretended to much more knowledge than the moderns lay claim to. the knowledge that certain invariable effects followed certain causes was not enough in their eyes; the cause of the cause was also, to be explained! Nor was this difficult with men who were allowed to make whatever use of words might best suit their purpose. When they had traced effects to their causes, through as many links, as they were able, they always came to first principles, and elements these were invariably the same whatever was the subject on which they treated! the most ancient first principles



were Sulphur and Mercury and to these in  
process of time was added Salt but all  
and each of these were composed of the  
four elements, Fire, Air, Earth, and Water  
The former, as employed by the Sophi,  
were mere terms of art and very often  
had no relation whatever to the Sub-  
stances now known by these names  
they were generic names for certain ...  
principles predominating or supposed,  
to predominate, in the subject of  
which they treated - a kind of Proteus  
to which they could give any shape, and  
by which they explained to their own satis-  
faction at least, the most intricate ...  
operations of Nature. Hence not only  
minerals, but vegetables, and animals ...  
were all composed of the same principles,  
Salt, Sulphur, and Mercury! Nor was this



a difficult thing to comprehend; when once the disciple made himself acquainted with the powers of Archæus, the workman employed by nature in all her operations. It is true these Philosophers often disagreed in their detail of their intricate operations, but as all of them landed in the same... elements they were all sound at bottom. and in general were all satisfied with each other! But however defective their philosophy might be, certain it is their knowledge in some particulars went far beyond what the moderns with all their advantages can pretend to lay claim to. Their prime and grand... arcanum was the Philosophers Stone, a secret which they concealed with much care, and which yet they were anxious should be discovered by a few from their



writings - and the only wonder is that it has not, long ere now, become as common as any other art. Their claim to this knowledge is not allowed by the moderns, but those who deny it cannot have examined the evidence with sufficient care, indeed many who talk most confidently on this topic, are by no means qualified to give an opinion, of the smallest weight on the question; and in fact are much less entitled to be considered as Philosophers than these Ancients whom they affect to despise. A slight cursory reading of a few of the authors, who have written on this art, will not enable any enquirer to discover where harmony exists among them: much less will it enable them to reconcile differences



which arise from the different ways, in which they have respectively chosen to handle their subject; This knowledge cannot be ~~acquired~~ in a few Months, nor even in a few years, and yet when once it is acquired it may be communicated to another, who has made himself a little acquainted with the old Philosophers, in a few hours. The great difficulty in reading their writings, is to distinguish between their abstract ideal principles, and those which are corporeal, tangible, and actually employed in the work. The most candid among them, admit, without any disguise that though they talk so much about the elements meaning the four elements, that with them the Artist has nothing to do. He must leave to nature



to work with those as she pleases, nor  
need he trouble himself with making the  
principles, Salt, Sulphur, and Mercury  
but take such as nature will provide  
him with ready made. What then are  
the substances which the Alchemists  
employed, as their Salt, Sulphur and Mer-  
cury? It is true that what one makes  
to be his mercury another puts for his  
salt; that in their mode of Philosophi-  
sing, they are often put one for another  
and that to all of them are given  
innumerable names, and to each of  
them often the same name; but it is  
equally true that however various  
the appellations are that are given  
to them, each of them are described;



times innumerable, by their own proper characters and properties, in the writings of the Philosophers, and that in number they are but three, answerable to the three principles held by the Ancients to be the first products of their four elements. It is true it is called "one thing" "two" "three" "four" "and" "five" but these expressions are mere quibbles, intended not merely to puzzle the ignorant but to surprise the adepts who might chance to see the words; for many wrote on this art, more for the purpose of shewing to others, who possessed the secret, that



the author also, knew it, than from any desire to communicate knowledge to the ignorant - and what is worse, many wrote and published Books who knew nothing whatever of the subject. The passages selected for the following pages are such as relate most directly to the three principles or materials, the furnace and vessel, the work itself and signs which accompany it, and multiplication and transmutation. The remarks included between crotchets [ in this manner ] are no part of the text of the authors quoted, but are introduced as texts or helps, to explain the passages in which they occur.



- I The first principle, the groundwork and foundation of the whole art is gold - common pure gold, without any ambiguity or double meaning. This is "our sulphur" . . .
- II The second is Mercury, not common quicksilver, however, but that substance to which the Philosophers have given the name of "our mercury" "our Diana" "our Moon" "our Luna" "unripe gold" and many other names.
- III The third is what they call their, "secret fire" "our mercurial water" - "Dissolving water" - Fire against, nature "Spirit", Spirit of life, "The Mo-ver," The Priest &c &c.



The first being well purified, and the second, properly prepared, they are then joined together, and the compound, which is call'd Rebis, is then reduced to powder, and mixed with the third. Thus are all the three principles united in proportion. Selections respecting the union of the former, form part the fourth in the following pages. part the fifth consists of Selections respecting the union of the three principles, part the sixth of the furnace and the vessel in which the matter is digested or concocted. Part the VII is passes which more or less, include all the former, but are more full as to the mode of procedure, and the effects that follow.



PART. I.

OF SULPHUR.



The first being well prepared, and the  
second, properly prepared, they are then  
joined together, and the composition  
which I call *subit* is then given  
to the one and mixed with the other.  
The next are three principles con-  
cerning the composition, selected respecting  
the use of the pen, for the first  
is found in the following pages.  
The fifth consists of selections  
of the best of the ancient of the three  
generations, past the death of the  
first, as the result in which the  
three are digested or combined.  
The next is a part which may be  
used in the pen, but are not  
of the same of procedure, and  
the last is the result.



Sendivogius.

The invisible tinging spirit is the pure fire of gold..... the Father of the Stone is Sol.

Pandora.

As gold is the most perfect of all the metals, so gold contains the tincture of Redness, - silver a tincture of perfect whiteness.

Rosarium.

He who knows how to make a tinging venom from gold and its shadow that Luna [ie common Silver] obtains our Stone.

Alanus.

He that knows not how to extract the Soul from the body of gold or of Silver and to return it to the body wholly deviates from the right path.



Laurentius Tortura

You will never arrive at any perfection unless, Sol and Luna, [our Moon] be united into one body. Who so ever, will obtain a true work let him take the heat of Sol and the Moons Spittle, [join the two in Rebis]

Artephius

you must extract a living and incombustible water, and then congeal or coagulate it with, the perfect body of Sol.

Sireneus Philalethes

Who so ever desires to enjoy the secret Golden Fleece, let him know that our Gold making powder (which we call our Stone) is only Gold, digested unto the highest degree of purity and subtil fixity, whereto it may be brought, by Nature and a discreet Artist; which



gold, thus effensificated, is called...  
 our gold (and is no more vulgar)  
 and is the period of the perfection  
 Nature and Art..... Let Gold...  
 therefore be the one true sole  
 principle, of gold making....  
 This doth, in our work supply  
 the place of the Male, therefore  
 it is joined [in rebis] to our..  
white and more crude gold.

[The  $\text{M}\text{t}\text{B}$  is called unripe  $\odot$ ]

The Same

Sulpher does in this work, sup-  
 ply the place of the Male [observe  
 the  $\odot$  is here called  $\text{f}$ ], and whoso-  
 ever undertakes the transmuting  
 art without it, all his attempts  
 will in vain; for all the Wise Men  
 affirm, that there can be no tinc-



-ture made without its latten [before  
called ♀] Which latten is gold without any  
double speaking. In ☉ [common fine  
☉] which is the gold of the Sophi, the  
tincture of goldness lies hid.

D. Espagnete.

Whosoever seeketh the art of perfecting  
and multiplying imperfect mettals,  
out of the nature of mettals goes in  
error, for from mettals must mettals  
be derived even Man from Man....

Perfect bodies [☉ or ♀] are endued  
with a more perfect seed, and under  
the hard bark of the perfect mettals  
the perfect seed lies hid - In auro,  
semina, unt auri, quamvis, abstrusa,  
recedant.



The Same.

They that hold Sulpher and Mercury, to be the matter of the Stone, by the name of Sulpher they understand Sol and Common D. . . . . . He that seeks for a physical tincture without Sol or Luna, loseth, both his cost and pains; for  $\odot$  affordeth a most plentiful tincture of redness and luna, of whiteness, for only these two are called perfect, because they only are filled with the substance of purest Sulpher, perfectly clarified by the Skill of Nature.

Artephius.

Nature is to be amended by its own like nature; that is gold or silver are to be exalted in our water.



### Sendivogius

Although thou shouldest have the first according to the Philosophers, yet would it be impossible for thee to multiply that Central Salt without Gold. The Philosophers Stone or tincture, is nothing else but; Gold digested to the highest degree; for vulgar gold is like an herb without seed, which when Ripe-  
-ned will bring forth seed; so... gold when it is ripe yields seed or tincture... Gold may yield fruit and seed, in which it multiplies it-  
-self, by the industry of a skilful Artist, who knows how to exalt na-  
-ture; The body which yields the seed is gold; Luna or Silver not the common [ but our luna the



III & B] is that which receives the seed of Gold. [this D is the garden in which the Solar Scion Springs on is planted].

Water Stone of The wise

The terrestrial body of gold, must be dissolved; destroyed and putrified and deprived of all its powers. [its native properties]

Eireneas Philalethes.

Whatever any Sophist may suggest or any Sophistical author may affirm, let none take you from this ground: viz, that as the end you look for is Gold, so let Gold be the Subject, on which you operate and no other.



### Metallurgia

Since the Alchymists can obtain this Sulphur they may rejoice! All agree that the Sulphur of philosophers comes out of gold. This is the foundation of their universal medicine: This is the little golden book, which Trevisan says he won [discovered] with great soul laboring and which dropped out of his hands, into the fountain, after which he saw it no more..... The King alone enters the fountain [the 44<sup>th</sup> & 8<sup>th</sup> when rebis, is made]; out of which he received his beginning and essence in the mines.... This is, the rose coloured blood of the lion which, according to the Turba, must be united with the gluten of the Eagle.



Vadi Mecum Philosophicum

By, the Root, Count Bernard  
Trevisan; means the same that  
Ripley does by "the basis of the work"  
namely the mature sulphur which  
is in gold perfectly digested.....  
This root is the chiefest principle in  
our work, It is so called because  
it has the effect to introduce per-  
fection or determination, and brings  
the other principles to its own per-  
fection, Therefore it is denomina-  
ted by Ripley "the fire of nature"  
and "the Father of the third Men-  
strum"; and not without reason,  
for this one principle determi-  
nates and glorifies the two other  
principles.



Augurellas,

seek not the principles of gold any where else, for in gold is the seed of gold, though being close shut up it retines deep and is to be sought by us with tedious labour.

Raymond Lully

Two [metals] are more pure than the rest, namely, gold and silver, without which the work cannot be begun or finished, because in them is the purest substance of ♀ perfectly purified by the ingenuity of Nature. out of these two bodies prepared with Sulphur or Arsenick, our medicine may be extracted.

Trevisan.

The subject of this admired science



is ♂ and ♀, or rather Male and Female.  
The Male [♂] is hot and dry, the Fe-  
-male [♀] cold and moist.

Ripley.

Like as fire of burning the principle  
is, so is the principle of gilding gold & wys.  
If you intend therefore to make gold  
and silver by craft of our Philoso-  
-phers, Then to neither eggs nor blood  
thou take, but gold and <sup>or</sup> silver,  
which naturally calcined, wisely and  
not manually.

A new generation will forth bring,  
Increasing their kind as doth each thing.

Ciceronius Philoctetes

Seeing the perfection of matter is  
form; why should any studious  
in philosophy neglect to contem-  
-plate the perfection of Gold.....



If its permanency and beauty be not sufficient to captivate his thoughts and hands from working on things impure and fading; I must tell him his offspring will not be long lived, for such as the Tree is, such is the fruit..... This form is called Sulphur.

#### Bacon

Sol which is our Sulphur, is reduced into ♀ by ♀.

#### Geber

That Gold is the tinging Sulphur appears by this, that being mixed with Argent vive by sublimation it transforms it into a red colour.



Avicenna.

Gold being the most noble among metals, the most compact, perfect, and fixt, if it be dissolved and separated in most little parts it becomes spiritual and volatile like the  $\psi$ , and that by reason of its heat, and then it hath a Tincture without end, and that tincture is called the hot masculine sperm.

Rasis.

We truly do dissolve gold, that it may be reduced into its first nature, that is to say Mercury.

Sawtre.

All Sol is brass, but all brass is not Sol. Therefore use always the nobler Member, that is to say Sol for it is the kind of kinds and,



Form of Forms, it is the first and last in metals, and it is among them in their natures as the Sun is among the Stars. [it can communicate light to them.]

Hydropyrophagnum Herpeticum  
My Son thou oughtest to choose no other body for thy work but Gold, for all other bodies are rank and imperfect, and therefore the Philosophers do make choice of gold before all other things... the most perfect illuminating all other bodies and infusing life into them. Therefore my Son observe that the Red Philosophical Sulphur is in the Gold..... All the Philosophers do witness that their red sulphur is Gold.

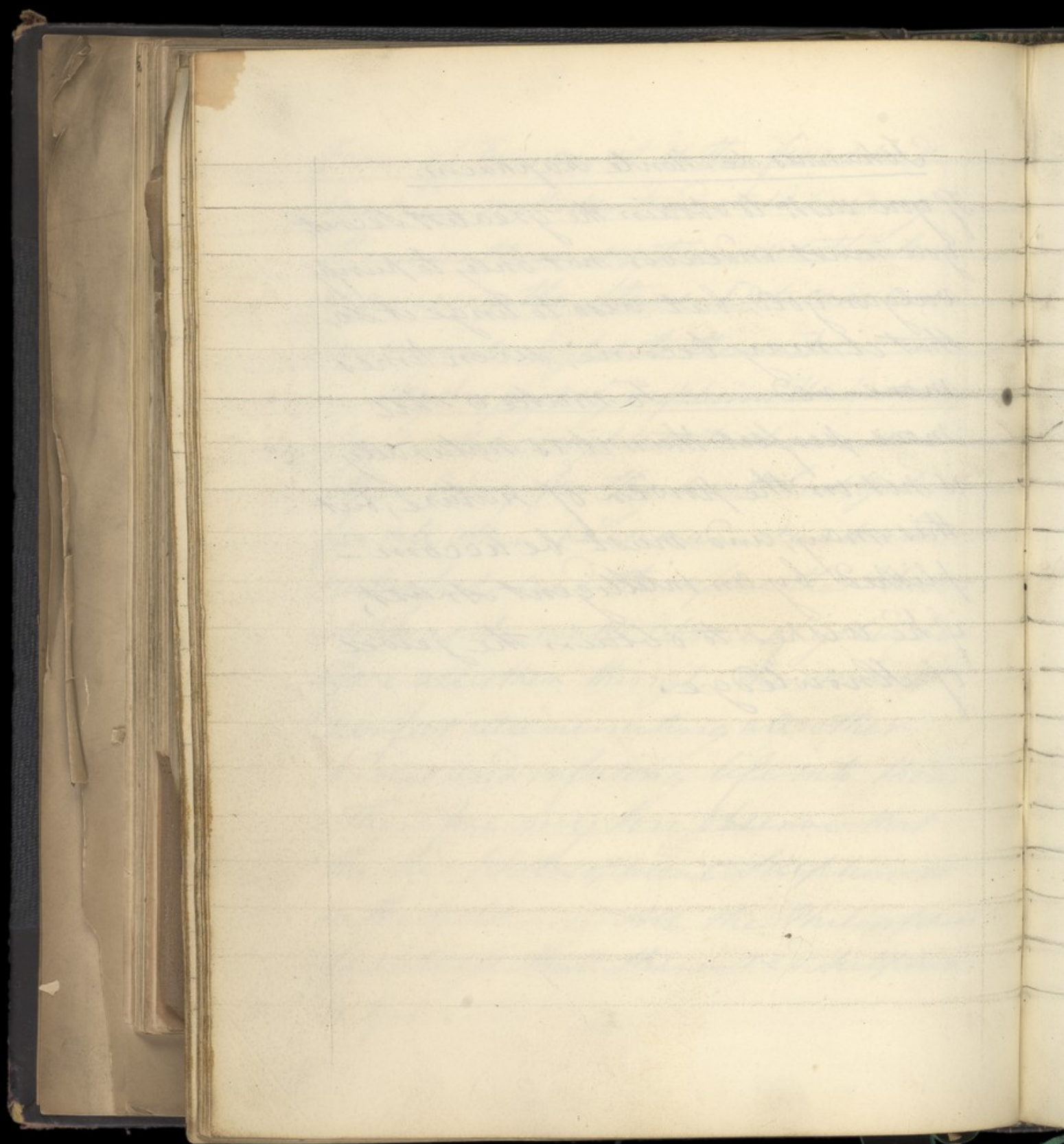


142

Johannis de Monte Raphaim.

If you wish to obtain the greatest secret,  
you must endeavor not only to purify  
vulgar gold, but also to tinge it so,  
that it may become, seven times  
more red..... To make it still  
more perfect than it is naturally  
is not in the power of nature, but  
this may, and must be accom-  
plished by an intelligent Artist,  
if he wishes to obtain the jewel  
of Knowledge.



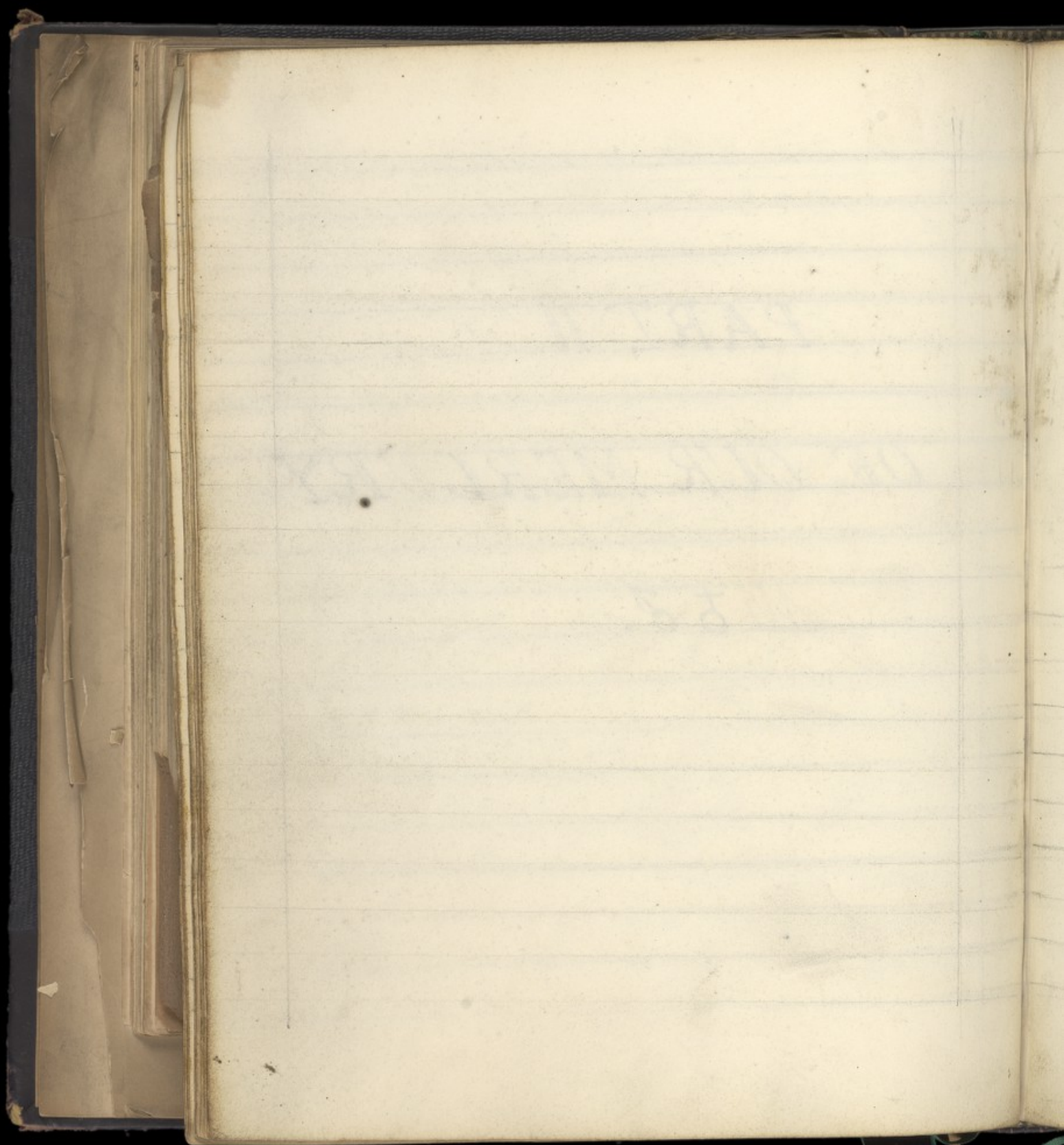




PART II  
OF OUR MERCURY

M ♂ ♂.







### Metalligia

They err who advise Gold to be amal-  
-gamated with common mercury  
or with antimonial, or some other  
running mercury made of a metal,  
endeavouring to preserve the same  
in a quick fluid mercuriosity, by all kinds  
of foolish procepses - endeavouring to  
find out the arcanum of our Tincture  
without taking away the first life;  
notwithstanding the Philosophers  
declare, that our mercury is not a li-  
-ving [i.e. a fluid or running] but a  
coagulated Mercury [i.e. a regulus].

### Vade mecum.

A crude immature and coagulated  
Mercury vive, not yet fixt, is the  
destroyer of the perfect bodies [☉ and ☿].



for truly it destroys them, incinerates  
and softens them fit for our work.  
It is the offspring of Saturn and is ac-  
-knowledge'd as such by the Philosophers,  
and it is the only and the greatest  
Secret in the whole art. It is neces-  
-sary that it be freed from all super-  
fluous and burning Sulphur with  
which it is joined in the mine —  
[being found in the form of a  
Sulphuret] after which that which  
has hidden in the centre thereof will  
be manifested.... The sign of its...  
Right preparation is a beautiful...  
whiteness, like the purest Silver, a  
heavenly brightness, and a wonderful  
glittering, on the face of its fractures  
when broken, like the polish of a  
bright sword.... in its crude state



it is a poison..... A Thousand names have been given to it.... Ripley calls it the green lion, which devours the Sun. In the Turba Philosophorum, it is called sea water in which the perfect body is decocted until it [the sea water] is congealed. Artephius calls it the most sharp vinegar of the mountains. It is the offspring of old Saturn, for which reason it has by some been called Venus, and principally for this reason—because she hath been connected with the warlike Mars and been caught by Vulcan in the fact [Iron is added in preparing the Regulus] It has also been called a Wood and has received the name of Diana. It is likewise called the philosophical Mercury..... and



by Artaphius, a middle substance - because,  
neither a mineral [crude &] nor a  
[malleable] metal, It is moreover a  
middle substance between the body [⊙]  
and the spirit, [secret Δ] between  
earth and water, compared to the per-  
fect body it is pure spirit; but  
compared with the mineral water  
[on secret Δ] it is a body and in  
truth a hermaphroditical body.  
This is the true protheus, the most won-  
derful of all concrete bodies;  
[is a concrete]. When joined with  
the perfect body they melt incredi-  
bly fast in a [comparatively] low heat; and the perfect body is  
quickly changed, and even sudden-  
ly transformed, into the appearance  
of mercury [being readily dissolved]



in the fused  $MS \& P$  and though in the  
air it be congealed [when cold] the  
Whitening of the red latten is already  
conspicuous.

Servivagus.

We do not say that the  $\gamma$  of the  
wise, is a common thing, and that it  
is openly named, but the matter from  
which the philosophers extract their  
 $\Delta$  and  $\gamma$  are common enough, The  
 $\gamma$  of philosophers [ $MS \& P$ ] is not  
found in the earth but must be  
prepared by art by joining the  
 $\Delta$  of [ $P$ ] to the  $\gamma$  [of  $S$ ]. he never  
shews himself openly, in his naked  
form. He is put under a disguise by  
nature [it is found in the form of  
a sulphuret.] We say  $\Delta$  and  $\gamma$  are  
the minerals of our  $\gamma$  in a crude



State [i.e., common ♂ and ♀] and this  
♀ has a power to unlock, kill, and re-  
vive the metals, which power it  
has received from the acid ♂ of its  
own nature.

Circaneus Philalethes.

The Father of our hermaphroditical  
body is a metal [♂] and his Mother  
a Mineral [crude ♀]; take then the  
most beloved Daughton of Saturn,  
whose Arms are a circle argent  
and on it a sable cross on a black  
field, which is the signal note of  
the Great World

P 5





espouse her to the most warlike  
god who dwells in the house aries.  
[in astrology aries is given to ♂ as  
one of his houses] and thou shalt  
find the salt of nature. With this  
salt acuate thy water.

The Same.

They [the magi] took the offspring of  
Saturn in hand..... the stylax or tryer  
of gold..... They found in this child of  
Saturn [♄] no actual ♀ but only  
potential..... Therefore they sought  
further for an active ♀, and that  
most thoroughly; and at length they  
found it in the house aries. This ♀  
is most greedily received by the  
child of Saturn..... it draws it to  
itself like a magnet and swallows  
it up in its own belly and hides it



and The Omnipotent has set his  
Royal Seal there on.



Nodus Sophicus.

Place your whole foundation on  
the salt [salt of nature]. as in  
the salt is the principal secret, so  
much concealed by the old Masters

Incentus Macrocosmus.

In the first degree the stone is  
called Adrop; Philosophical lead,  
Antimony, in the second [when the  
sulphur of ♂ has been joined to it]  
it is called the philosophers ▽ the  
philosophers ♀.



### The same.

The body of [our] salt on account of its fiery spirit is called  $\Psi$ . By the Eagle the Philosophers understand mercurial water, and by salt they understand Saturn. [i.e.  $\text{M} \& \text{S}$ ]

### Senoliogins.

Our Agoth is the seed of all metals and has been formed by nature nearly of an equality of the elements and metallic concordance. Therefore in this alone and no other thing the strongest power is to be looked for and to be found. In all nature there is but one thing from which our art proceeds, and this is  $\Psi$ , but not vulgar running  $\Psi$ . It is a stone and no stone, and is only called a stone by way of similitude —



1. Because its mineral or ore, when dug out of the mine in its matrix, is truly a stone and a hard dry subject [ore of S] which can be pounded and reduced to a powder like a stone.

2. because after the destruction of its [natural form] (which must be taken from it as a stinking burning ♀) and dissection of its parts natural, it must finally be digested [with the other elements of Lapis] into a stone fixed and permanent in the fire and fusible like wax.

Now if you know for what you enquire, you must certainly know this our stone. for you must possess the seed of that which you wish to generate or multiply. Thus far bend your mind entirely to the first



metallic concrete which Nature has brought to a metalline form; but left unripe and imperfect. In this [when you have called in the aid of the warlike god] you will find our salt Mercury, and sulphur, tender and highly pure. In this our Science you will also find the saline mercurial water inclosed in the Fountain,

Anonymous.

Having found the true subject the true root of potable gold, you must observe that for its preparations and solution not the body of ☉ [not gold itself in this first work] but the primus ens of ☉ [viz ♂] which contains within itself that medicinal fiery element, conqueining and



penetrating all things; is to be taken  
Artepheus.

Antimony is a mineral participating  
of Saturnine parts and has in all res-  
pects the nature thereof. This Satur-  
nine Antimony agrees with gold  
and contains in itself Argent vive,  
in which no metal is swallowed up  
except  $\odot$ ! and  $\odot$  is truly swallowed  
up by this antimonial Argent vive  
for this water is friendly and agrees  
with the metals whitening gold  
because it contains in itself white  
or pure Argent vive.

The same.

Now this water is a certain mid-  
dle substance; clean as fine  
Silver [the  $\text{M} \& \text{S}$ ].



### Eireneus Philalethes.

The whole secret of our preparation is, that you take that mineral which is next of kin to gold and  $\gamma$  [5] NB. impregnate this with volatile gold which is found in veins of  $\sigma$  with this purify your  $\gamma$  untill seven times are past then it is fitted for the Kings Bath, yet know that from seven times to ten the mercury [M &  $\sigma$ ] is made better.

### Senchivagius

There is granted unto us one metallic substance; which hath a power to consume the rest, for NB. it may be considered as their water and mother. Yet there is one thing and only one thing, viz, the



radical moisture of the Sun ☉ and  
moon ☾ that withstands it and is  
bettered by it. That I may discover  
it to you it is called Chalybs or Steel  
☿ & ♂. There is another  
chalybs ☿ common ♂, which resembles  
this, created by itself of Nature; which  
knows how to draw forth by virtue of  
the sun beams ☿ by the Volatile ☉ of ♂  
that Philosophers & the ☿ & ♂ which  
so many men seek after; and this  
☿ crude Chalybs native ♂ is the beginning  
of our work ☿ for with it by means of  
♂ we make of sophic chalybs ☿.

Incertus,

The Philosophers lead is not lead ore  
☿ or common lead ☿ stillanted regules  
of Antimony.



Eisenens Philalethes.

Take that thing [M & S] which we  
 please to call Gold but it is not gold;  
 [not yet ripe &] yet it is in truth gold  
 [our unripe &]. It is metallic and pro-  
 ceedeth from a mineral [&] Art  
 by the help of Nature reneweth this.  
 It sheweth an ugly face to a fool, but  
 to Son of Art it appears admirable  
 It is stellan white [the Regular  
 must be pure and stellated & tenden  
 in its youth, and to many people appears  
 mean and vulgar; many most peo-  
 ple; deem it a thing of no value.  
 From this is made a thing of great  
 worth [the perfected & powder of  
 projections] shew that thing to a  
 Goldsmith and he will swear it  
 is gold [having the appearance of



a splendid deep coloured Ven calx. I.  
but sell it not if you be wise, for it is  
the basis of many fold secrets. [When  
once obtained you have only to feed and  
multiply it; and this you may do  
ad infinitum]

Cato Chymicus.

The four seasons of the year in our  
works are as follows: the winter is the  
Ravens head, Spring brings the  
White dove or Swan; the Summer  
citrine and the Autumn perfect  
Redness.

Boerhave.

The term menstrum seems to have  
had its rise thus. Lully and other  
ancient Chemists, observing the most  
kindly solutions to be made by diges-  
-tion; with a heat no greater than



the human body, in about forty days, they termed this space of time a Philosophical Month, and the solvent employed; a menstruum intimating that the body performed the dissolution by a menstrual digestion. This term, indeed was at first appropriated to the solvent for the philosophers stone, but it afterwards came to be applied generally to all solvents.

All minerals of a metalline nature, are solid menstrea, and especially  $\phi$ , which dissolves metals with as much ease, as fine thaws ice.

But there is no method yet known of recovering the metals with which Antimony has once been fused: all of them except  $\phi$  being lost



in copellation therewith, which furnish-  
-es reason to suspect that it destroys  
the metalline form.

This is certain, that nothing is better  
suited to alter the nature of metals  
than Antimony. Whence I cannot  
but suspect the Adept, made use  
of Antimony as a menstruum in  
the preparations of their Stone, nor  
do I believe there is a better way to  
obtain that Secret, - at least were  
I to go in quest of it, I should wil-  
-lingly begin my enquiries with  
this property of  $\delta$ .

Eireneus Philoteles.

Beware of Common  $\Delta$ , which is in  
no wise fit for our intent, being  
an enemy to metalline love.



capable indeed of vitiating; but not  
 really marrying a virgin ♀ [♂],  
 but being ambitious and powerful  
 enough to compel, usurps the throne  
 [being joined with ♂ in the sul-  
 phuret] and truly possesseth the  
 same in peace till the right heir,  
 [first Mars and afterwards ☉]   
 comes, who is stronger than he, who  
 dispossesseth and casts him out, and  
 takes possession himself. Let thy  
 first work therefore, in practice  
 be to assist the right heir [separate  
 the common ♀ by means of Mars.

Hydropyrographum, Hermeticum

All the metals have their rise from  
 ∇ the root of all metals. Therefore  
 they are reduced into water, because it  
 hath been water before..... It [our ∇]



dissolveth the bodies [of our ☉ or ♃]  
readily, It is Father and Mother, it open-  
eth and shutteth and reduceth metals  
into what they were in the beginning.  
It dissolveth the bodies and coagulates  
itself along with them. The spirit  
[our secret Δ I, is carried upon the  
water [i.e., is added to it I. That is  
the power of the spirit is seen to  
operate there; which is done when  
[on after I the body is put into the ♁.  
[i.e., the secret fire must not be  
added till after you have made rebis].  
One of the greatest secrets my  
son is to free this stone or mercury  
-vine from its natural bonds.....  
That is to reduce and dissolve it  
into its primogenial water [the  
natural crude ♁ must be separa-



-ted from it and the  $\Delta$  of  $\beta$  substituted  
-ted  $\Gamma$  for unless this be done, all will  
prove but lost labour.....

Let him who by divine assistance ob-  
taineth this blessed water, render thanks  
to the God, for he hath the key in his  
hands wherewith he may open the  
fast locks of all metallic chests;.....

This blessed water is called by the  
philosophers, the daughter of Pluto,  
having all treasures in her possession.  
It is also termed the white,  
pure, delicate, undefiled virgin  
Beja; without which no genera-  
tion, nor increase can be effected.

And therefore the philosophers, es-  
-poused this delicate pure virgin  
to L abricius, to the end they might  
raise fruit [first joining them in



Rebis and then by adding the secret fire]

..... Although Fabricius be costlier  
and more esteemed by the world than  
Beja, yet he alone can produce no  
fruit.

To this virgin and blessed  
water the philosophers; have in their  
books given many Thousand names.  
They call it heaven, celestial water,  
celestial Rain,, the dew of heaven,  
Maydew, water of paradise, parting  
water, aqua regis, a corrosive aqua  
fort, sharp vinegar, aqua regis,, brandy,  
quintessence of wine, growthful green  
juice, a growing & a viridescent  
water and Leo viridis, quicksilver,  
Menstrum; blood, wine horsepiss,  
milk, virgins Milk, white Arsnick,  
Silver, Lune, a woman's feminine seed,  
Sulphurous, vapouring, water, and



smoke, a fiery burning spirit, a deadly  
 piercing poison and basilisk kil-  
 ling all, a venomous worm, - serpent  
 - dragon, a scorpion devouring his  
 children, a hellish fire, a sharp salt,  
 Salammuniac, common salt, soft  
 sope, lye, a viscous oil, ostiches  
 Stomach, devouring and concocting  
 all, an eagle, - vulture, bird of  
 Hermes, a vessel and seal of Hermes,  
 a melting and calcining furnace, with  
 innumerable names of birds, beasts, herbs,  
 juices, &c.

### Leona Constantia.

Let the two heroes of Saturn [♄] and  
 Mars [♂] fight together, Though the  
 former is peaceably inclined let them  
 have three or four violent assaults,



I viz by the addition of Nitre in the crucible when making the M T. After this they will be reconciled and as a token thereof they will erect a glorious banner, resembling a Star.

Miltam in Parvo.

The chalybs of Sencivogius is M & S, which is the first and the coagulated of the Philosophers, but it must be highly pure. The philosophers of, which dissolves gold and silver is a dry of otherwise it could not be coagulated with the perfect metals.

Johannis de Monte Raphanis,

Old Saturn presents us with a brilliant ore produced in its mine out of



the first matter of all metals.

In antimony and vitriol [viz  $\frac{3}{4}$   $\frac{1}{4}$ ]  
formerly held to be a white  $\odot$  I. is  
much good. This universal mercury  
[viz of old Saturn], is nothing else  
[MB] but the Astral salt, which  
some have called heavenly.

### Marrow of Alchemy.

¶ The substance which we first in  
hand do take, is mineral to  $\frac{3}{4}$  at least.  
which is crude  $\frac{1}{4}$  in the earth do take  
vile to the sight yet glorious within.  
Tis Saturns child what need you any more.  
Conceive it right, for this is our first door  
This is our dragon.....  
This thein green lion which with charms  
they spell, Hoping at length his fury



for to tame. On Cadmus sociates they  
let him prey, And by his might they  
found he won the day.  
The fray when over, to a morning Star  
From out the earth was seen for to appear

.....

The Salt, in Saturns offspring it is found  
The Sneyhun in the House of Aries seek  
This is the magic fire of the wise  
To heat the Kings Bath.....

This kingly work the Almighty Seals, to teach  
The prudent, that the Royal Infant, here  
Is born, whom straight they diligently search.  
And by the Star to him they are brought near.  
This Substance it is Stellate.....

This is our Steel our true Hermaphrodite  
This is our Moon..... our unripe gold  
Old Saturns son let two parts taken be  
of Cadmus one, and those so long be sure.



By Vulcans aid to purify, till (free from  
fumes) the metalline part be pure.

This shall be done in four repetitions  
The Star shall teach you perfect opera-  
tions.

*Sireneus Philalthes.*

The whole secret of our Preparation is, that  
thou take that Mineral, which is next of  
Kin to Gold and to Mercury, Impregnate this  
with Volatile Gold, which is found in the  
Reins of Man, with this Purify Mercury  
untill Seven times is past, then it is  
fitted for the Kings Bath, yet know that  
from seven times to nine subliming  
is better, but if you exceed nine times  
the  $\phi$  will probably coagulate itself.  
and become fixt.



111

111

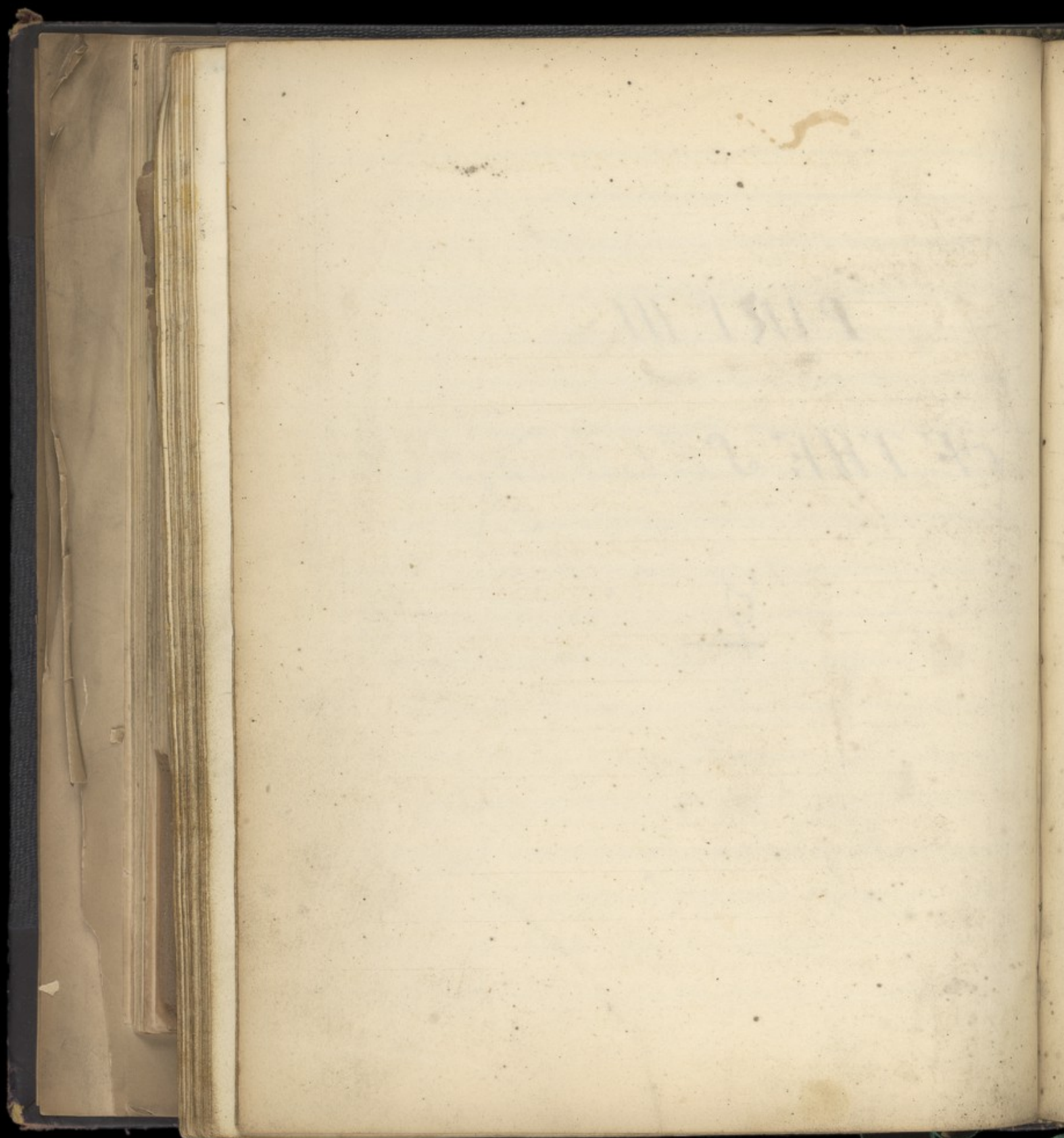


*PART. III.*

*OF THE SECRET, FIRE.*

Y  
for.







Nodus, Soppicus, Unodtus

Our philosophical, mercurial water  
[secret fire] is the key whereby all  
coagulated, first and infirst metal-  
lic and mineral bodies are radical-  
ly and physically dissolved and  
reduced into their first principle.  
This mercurial water has been kept  
very secret by all the philosophers,  
as the secret of the whole art.

Vienheim

When this spirit  $\Psi$  has been sub-  
limed [converted into sublimate] it  
is called the  $\Psi$  which washes and  
cleanses itself because [in the work] it  
ascends with its most subtil



essence, and leaves its corrupting particles behind, This operation, the philosophers have named, Distillation, Washing, Sublimation.

### Flamel.

Our whole secret and work is made with our water, and from it and by it, we obtain all that we require. It dissolves the body not by a common solution, as the ignorant think, who look for a clean water like that of rain, but by a true philosophical solution, so that the body is converted into an unctuous and viscous water [Agoth] out of which the metals were originally formed.



Notus Sophicus, enodatus.

How this philosophical water or  
fine water of mercury, is to be pre-  
pared, the philosophers have care-  
fully hidden. Raymond Lully has  
written better of it than others, but in  
a disguised manner.

Flamel.

The life of all things is, the water.  
This water makes a solution of the  
body and the spirit [rebis] and  
gives life to dead things.

Mathiers, Erben, Von, Brandan

Whoever wishes to work by my  
advice..... let him learn to make



vitriol and Nitre before he attempts  
this secret work, otherwise he will  
fail in practice. [He means the  
sophic vitriol,  $\frac{y}{r}$ ; in which however  
there is no vitrollic acid. Several  
salts were anciently call'd vitriols,  
to which that name is not now  
given.]

Anonymous, Verbium, Amysium

The quicksilken used by Philoso-  
phers, is purified from its terres-  
trial stench and filth by a  
philosophical sublimation.

Artepheus.

The whole of this secret is.... Anti-  
mony and a mercurial sublimation.



Radix Chymia

When mercury is sublimed with roman  
or blue or and common salt, the  $\gamma$   
ascends from them snow white and car-  
ries up with him, the quintessence of  
the or, so that in such a sublimate  
the quintessence of or is invisibly con-  
cealed, although the sublimate ap-  
pears snow white [such was the  
opinion of the old chemists] If you  
want this mercury, to conquer the  
gold he requires seven or nine times  
sublimation on seven or nine ca-  
gles [We know that when rightly  
performed one sublimation makes  
it as perfect as a hundred]



Sr. J. M. Faustius

1-

The clearest and best description how  
to prepare the secret Fire. According  
to the practice of ancient times:

$\frac{y}{z}$  is dissolved in aqua fortis the  $\frac{v}{f}$   
is then distilled from it and the calx  
is sublimed snow-white - and there  
remains behind in the bottom  
of the vessel, part of the  $\frac{y}{z}$  burnt  
and foul. The pure  $\frac{v}{f}$  is dissolved  
again in pure  $\frac{v}{f}$  distilled and sub-  
limed again, and this purification  
and sublimation is repeated three  
times; on untill after sublimation  
no feces is left behind - and this  
they called, quinta essentia mercurii  
et vitriolic; and of the same nature as  
gold. [ All that is wanted is a pure



murrate on, & murrate of mercury I.

Artephius.

our moist fire by dissolving and sub-  
liming that which is pure and white casts  
forth or rejects its feces or filth like a  
voluntary vomit..... The pure and  
white substance ascends, and the im-  
pure and earthy remains fixed at  
the bottom..... this must be taken  
away and removed because of no value,  
taking only the middle white substance  
rejecting the feculent earth which  
remains below I and also any light  
flowers, which may rise into the  
neck of the subliming vessel I. The  
clear white pure and clean matter is  
wholly and only to be taken & made use of



This sublimation is, without doubt,  
the key of the whole work.....

In this whiteness [☉] the Antimis-  
-erial and Mercurial soul is by  
a natural compact, infused into  
and joined with the Spirits of sol  
and Luna luna..... In this whiteness  
is infused the soul into the body.

[this is the priest that joins the  
Male and Female, in an indissol-  
-ble union]..... and in this is our  
Philosophical Sublimation

[expected] not in the impure &  
of the vulgar, which has none  
of the properties which adorn  
our & drawn from its vetri-  
-olic caverns [sublimed from  
Salt & or as was anciently the  
case or being then considered indis-



161  
-persumably necessary.]

It is most certain, therefore in this  
art that the soul extracted from the  
bodies [Gold and our D], cannot be made  
to ascend, but by adding to it a volatile  
matter [our secret  $\Delta$ ]

### Eireneaus Philalethes

I will tell thee and that faithfully  
what kind of water this is, It is the wa-  
ter of salt peter, which is known as g 1-  
[It is a salt which is white like salt peter,  
but known to be mercurial]....

our water is truly pontic, serene  
Christaline..... we make it by art  
[by sublimation]..... Whomsoever has  
once made up our water nothing  
remains to be done but to cast a clean  
body [rebis] in a just quantity, shut the



repel, and so let it stand till the complement of the work.

### Water Stone of the Wise.

The philosophers have written much of a vaporous water which they have called the fine of wisdom, and they have said that this is not a material or elemental, but an essential or supernatural fine. Sometimes called a Divine fine — this is our aqua mercurii, which is excited by the help of common external heat, administered by art.

### Eireneus. Philalethes

Especially and before all things be careful in your internal heart



by the proportion of your water,  
 [the philosophical mercurial  $\nabla$ ]  
 for your sulphur [C]. This you  
 must add, and supply to it in the  
 beginning of your ..... This performs  
 all the work within, and without this,  
 your external heat is of no value.

### Benedictus Figulis.

When the philosophers speak of  $\Psi$   
 understand our mercury, by the  
water understand  $\Psi$  sublimed from its  
proper salt and coagulated into a  
salt [Y]

### Clangor Buccinea

The water [secret  $\Delta$ ] is the spirit  
 which purifies, subtilises and whitens  
 the body.



Ludus, Puerarum.

The water is purifying and is the efficient cause of the purifying of the whole body and of the medicine. The Water, [Secret &] operates two things in the earth [rebis], It washes and tinges it. While it washes it is called water and when it tinges it is called air.

Incertus.

Distilled vinegar is not the vinegar of the philosophers. Their most cheap vinegar is the secret fire, which extracts the essence from antimony that is from  $\text{Mg}$  & and forms Ayoth.

Pandora.

I [says &] am the Father of all the metals, a viscous water and



a sulphurous earth. I am found  
in the depths of the mines, where  
I was born; from me do all metals  
proceed. When I am in my natural  
running form [common quick-  
silver] I perform some operati-  
-ons, but were I sublimed I could  
perform wonderful operations. I am the living water, lac virgi-  
-nis, and every secret is in me.

### H, Von, Batsdorf.

According to the ancients, not P, M.  
non ashes, non sand, but the Fire  
of Calx vive [one of the names given  
to the secret fire] on the heat of our  
mercury [not our Viana but the  
sublimed salt] is the right fire.



Bernard Trevisan.

In our art we employ a twofold heat  
- that of the Sulphur [O] and that  
of the Fire [the secret  $\Delta$ ] that the one  
may assist the other. But the fire is  
not of the substance of matter [not  
common combustible matter] though  
it augments the work. Were it so  
it would daily increase the work.

[having an incombustible residue]  
which is erroneous. The fire which  
nature requires, governs in a pe-  
culiar manner, the whole art  
and we can add nothing else.

By a vehement fire [that of  
combustion] the principles are  
not reciprocally altered among  
themselves [which is the effect  
sought] nor are they moved.



Let there be made therefore a fine  
 continual [not needing to be replenished]  
 digesting, not violent [not that of  
 actual combustion] subtil enclosed  
 [viz in the glass] aerial surrounding  
 [embracing the whole matter] altering  
 and not burning. So may God help  
 me as I have told thee the whole con-  
 struction of the Fire. Consider therefore  
 my words and ruminate on them  
 one by one. Verily The Fire compre-  
 hends the whole art.

### The Same

In our work we must attend to the  
 weight of the  $\Delta$  in the  $\Psi$ . And since  
 as I before said, the element of  
Fire which does not predominate  
 in  $\Psi$  in its crude state is ~~the very~~



is the very thing that alone digests  
the matter, it is necessary that every  
one who would become a true philo-  
sopher, should know how much  
more subtil the element of fire  
is than the other elements [viz of  
our compound] and what propor-  
tion of it [by weight viz] is ne-  
cessary to conquer them.....

Now for a conclusion..... lend  
an attentive ear. Our work is  
made from one root and from  
two mercurial substances.....  
conjoined by the fire in friendship  
as the matter itself requires,  
assiduously boiled untill out of  
the two one is made [viz by  
means of the conjunction effected  
by the enclosed "Secret fire"].



The same

our ♀ [☉] when it is joined with  
its water [our] or mercury doth by  
little and little, consume and drink  
up the same by the help of the fire

The same.

To deny not that a droffy and im-  
pure Mercury, may and ought, by  
a simple salt to be sublimed or  
purged once or oftener, according  
to a due philosophic experience.  
For there are sublimations of ♀  
from its own proper bodies, which  
are conjoined and mingled with it  
by an amalgamation with it in  
its most inward parts, from which  
being often times raised and reunited



it rejects and loses its superfluities, and  
is not confounded in its nature, and  
afterwards it is very agreeable to the  
philosophic work, and powerful to  
dissolve metallick species.

Ripley.

Thy water must be seven times sub-  
limed, else shall no kindly disso-  
lution be nor putrifying shalt  
thou see. Like liquid pitch and  
colours appearing, For lack of  
Fire within thy glass working  
..... Therefore make fire within thy  
glass, which burneth the bodies  
more than fire elemental; .....



Botutphus

That gentle fire which is the white  
Fire of the philosophers, is the great-  
 est and most principal matter  
 of the operation of the elements.

Laurentius Ventura.

The whole art is comprehended in  
 ..... Sol luna and mercury. In two  
 of these is found the ☿ white and Red.  
 .... the tinging rays ..... but the  
Stone of mercury; unites and binds  
 them both [ The stone of ☿ is the  
white fire ]



Leonard Constantia.

every one knows how to boil water  
over a fire, but if they knew how  
to boil fire in water, their knowledge  
would shew them a different work  
from that of the kitchen.

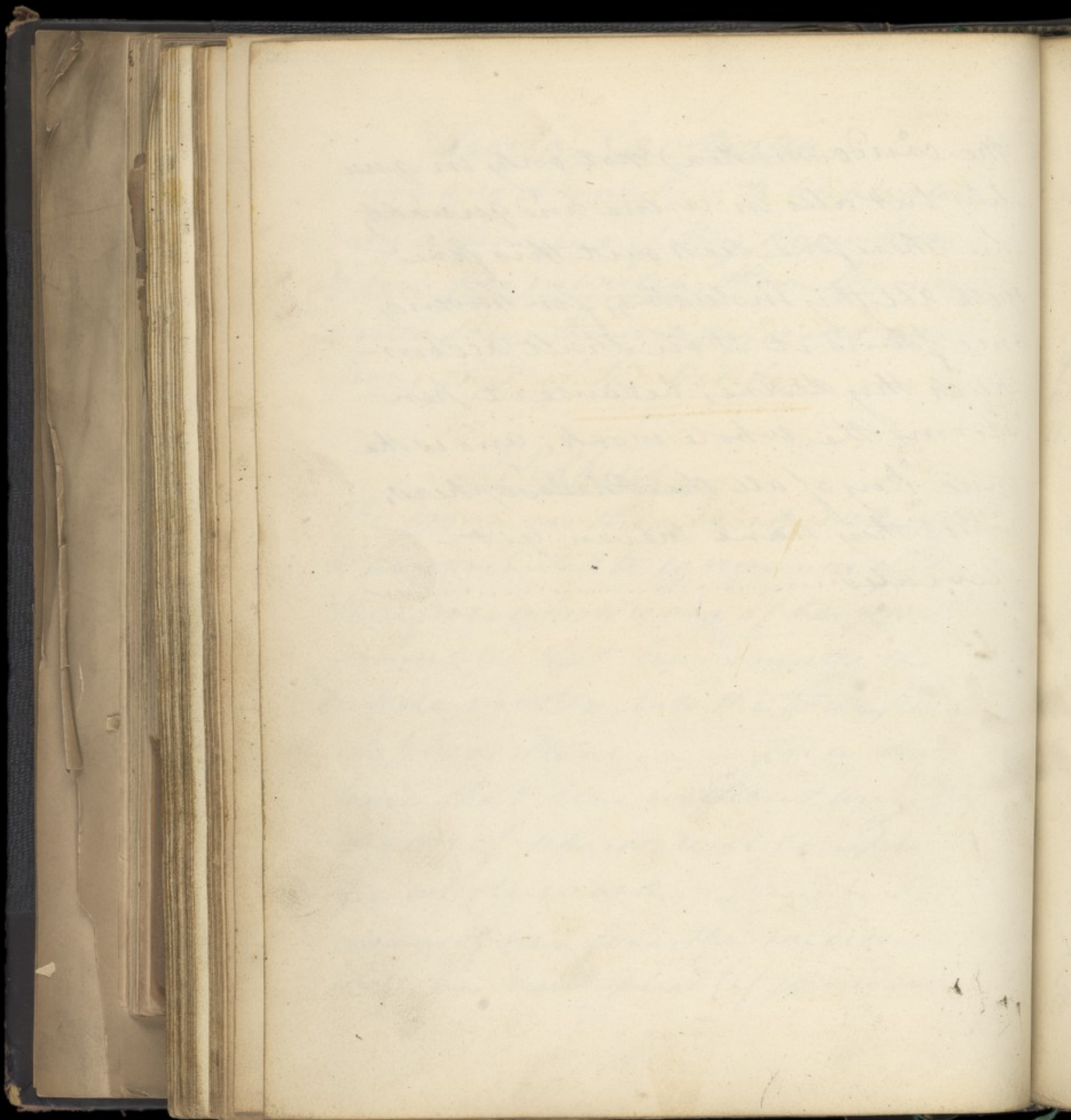
Artephius.

The error in this work is chiefly  
to be attributed to ignorance of the  
true fire, which is one of the moving  
principles that transmutes the  
whole matter, into the true philo-  
sophers Stone, ..... In a short  
time that Fire without any lay-  
ing on of hands, will complete  
the whole work, ..... and by the  
means of our fire, the medicine  
will be multiplied (if joined with



the crude matter) not only in qua-  
lity but also in virtue and quantity  
..... Therefore seek out this fine  
with all thy industry; for having  
once found it thou shalt accom-  
plish thy desire; because it pen-  
-forms the whole work; and is the  
true Key of all the Philosophers;  
which they have never yet  
Revealed.....







A Process by which a Female Supported  
A Husband and a worshipful Household  
In Character of a Gentlewoman

[copied from an old Manuscript]

Take of lamel D one ounce, and amalgamate it with two ounces of crude y grinding them together well on a stone, till it be like butter. Heat it over the fire a little and it will be like cream.

Then boil old Urine and scum it; and then boil therein two ounces of A vive and skim off all the red burning oil that floateth above, and keep that oil, and in hot fire dissolve one ounce of Vitre and distil it by filtre, and congeal into powder the A, B, and C together. Then take a 6<sup>th</sup> part thereof and grind it with the aforesaid materials and put it into a crucible well luted and cover the mouth of the X with a thin pot. Then search and set thy pot in the earth; under the fire [under the common hearth] and lay a tile over it and make



a fire there for any thing that may  
be wanted, so that the fire be continued  
14 days and nights there over the pot.  
Then take that which is in the pot and  
grind it with half an ounce of  $\gamma$  and  
cover it again and let it stand other  
14 days. and so do every 14 days till  
thy pot be full which before was but half  
full.

Then take 2 drams weight and assay  
it over a plate of copper red hot.  
If it keep not its colour white put it  
into the fire again and grind there-  
with half an ounce of  $\gamma$  and let it  
stand another 14 days.

When it is fully fixt. to 6 drams  
weight thereof put one dram of sope and  
a little sandiver and melt it in a  $\gamma$   
and you will have fine  $\Delta$ .

#### To multiply the medecine

Take one ounce of crude  $\gamma$  and grind  
it with 6 drams weight of larnel  $\Delta$  and  
grind it with the afore said medecine  
and set it all in a pot under the fire 14



days, taking care to lute well the pot as  
before. Thus may you multiply and in-  
crease your medicine infinitely

Finis

9 Pounds of Refined Nicol Powder  
11 Pounds of Spelter  
20 Pounds of Copper German D.

---

Avantarine. or Philosophers Stone

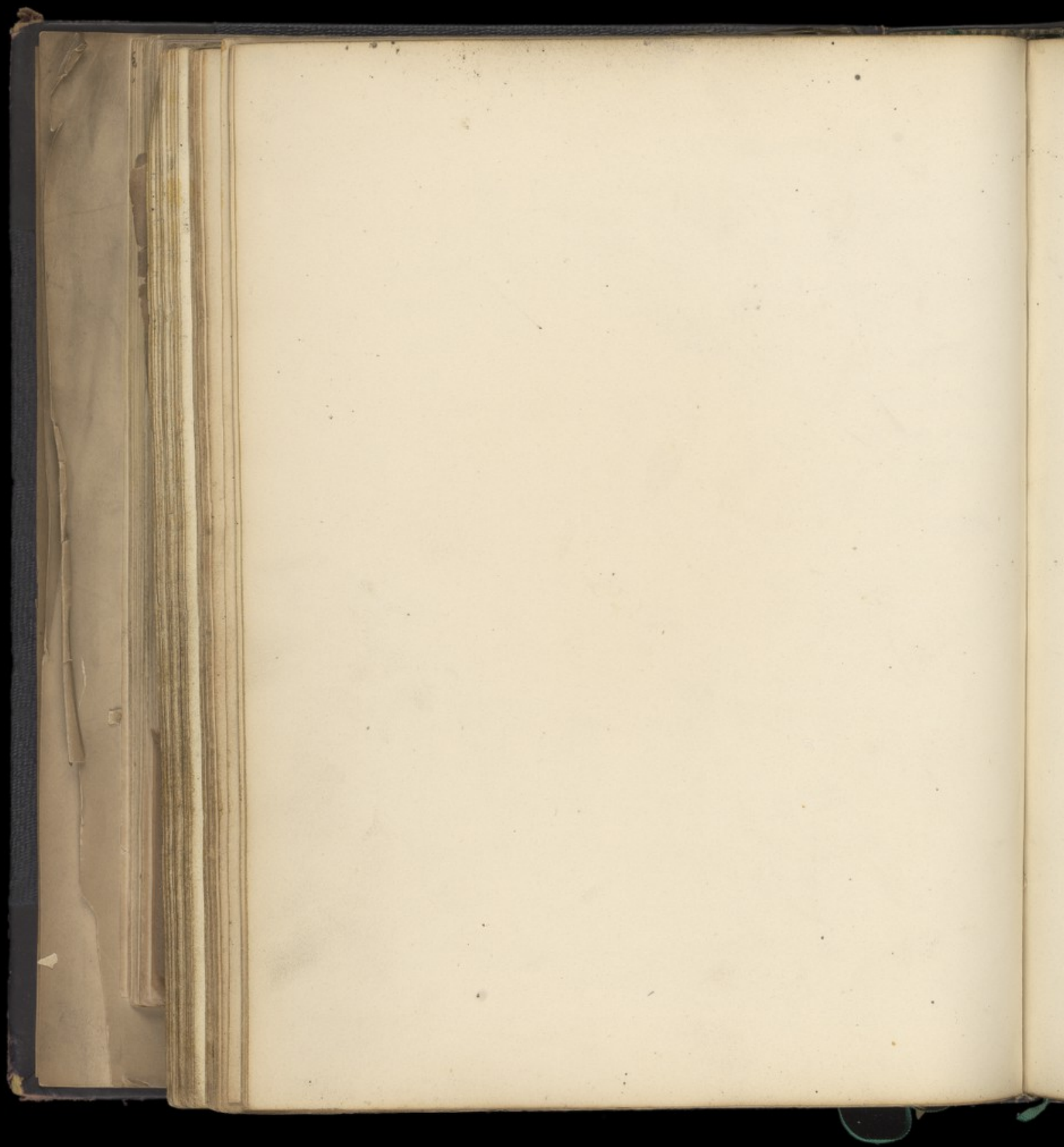








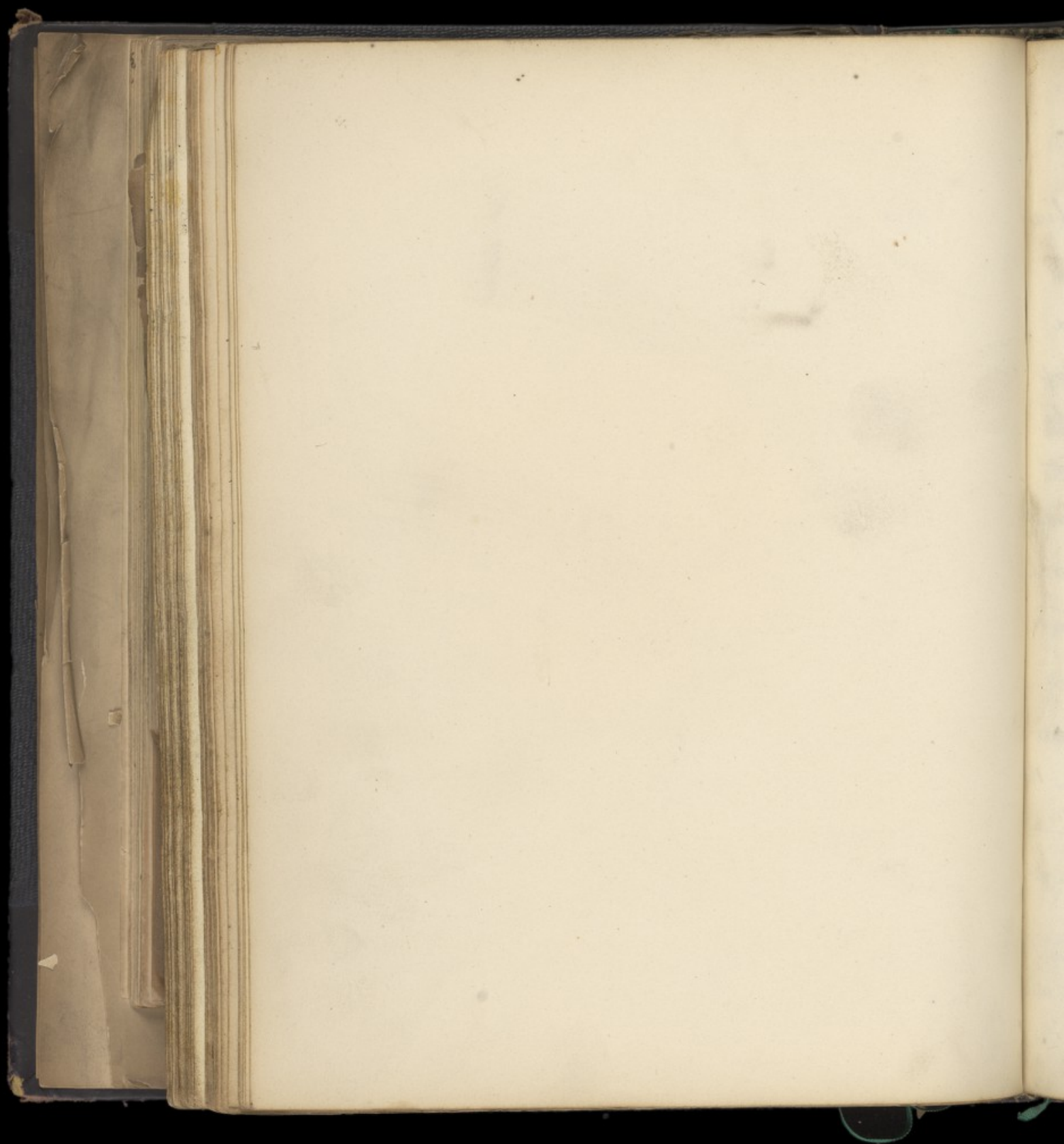


















\* is 120<sup>lb</sup> of sand & flints 46<sup>lb</sup> of  
beal ashes 7<sup>lbs</sup> of Nitre 6<sup>lbs</sup> of Arsenic and  
5 oz of Magn<sup>ea</sup> — This will require a long  
continuance in the furnace as do all others when  
much of the Arsenic is employed

For looking glass plates washed white sand  
60<sup>lb</sup> purified peal ashes 25<sup>lb</sup> Nitre 15<sup>lbs</sup> 8 7<sup>lb</sup> of  
Borax If properly managed this glass will be  
colourless. But if it should be tinged by a  
trifling quantity of Arsenic & an equal quantity  
of Magnesia will correct it an ounce of each  
may be tried first & the quantity increased  
if necessary

= Best Ground Glass must be prepared in the  
same manner as for looking glasses & mixed in the  
following proportions 60<sup>lbs</sup> of white sand 30<sup>lb</sup> of  
Peal Ashes & 15<sup>lb</sup> of Nitre Borax 1<sup>lb</sup> &  $\frac{1}{2}$  a lb  
of Arsenic

Green Window Glass is 120<sup>lb</sup> of white sand  
of unpurified peal ashes — wood ashes well burnt and  
sifted 60<sup>lb</sup> common Salt 20<sup>lb</sup> & 5<sup>lb</sup> of Arsenic



173

C. Green bottle glass is made from 200<sup>lb</sup> of wood ashes and 100<sup>lb</sup> of sand or 170<sup>lb</sup> of ashes 100<sup>lb</sup> of sand & 50<sup>lb</sup> of lava of an iron furnace. These materials must be well mixed.

— Crown glass that used for windows is made without lead chiefly of silica alkali fused with silicious sand to which is added some black oxyd of manganese which is apt to give the glass a tinge of purple

— Flint glass melts at the temperature of 10: Heagewood. crown at 30: a bottle glass at 47. The specific gravity varies between 2.48. and 3.38.

= Glass is often tinged of various colours by mixing with it while in fusion some or ~~rather~~ other of the metallic oxydes and on this process well conducted depends



The formation of pastes or facitious glasses  
Blue glass is formed by means of oxyd of Cobalt  
Green by the oxyd of Iron or of Copper  
Violet by oxyd of Manganese  
Red by a mixture of the oxyds of Copper and  
Iron  
Purple by the purple oxyd of Gold  
White by the oxyd of Arsenic and of Zinc  
Yellow by the oxyd of Silver and by  
combustible bodies

---

an Artist had his house demolished for making  
glass malleable or rather flexible through Petronius  
Arbitur & some others agreed that the  
emperor ordered the Artist to be beheaded  
for his Invention

Page 155. vol 6

Polehampton. Gallery of Natural  
History

1818, 7<sup>th</sup>

Baldwin 160. Patent for the



174 175

Proportions for glass making.

Best flint glass 120<sup>lb</sup> of white sand 50<sup>lb</sup> of sea lead  
lead 40<sup>lb</sup> of the best pearl ashes 20<sup>lb</sup> of nitre &  
5 oz. of Magnesia - If a composition be made of  
arsenic be added the composition will fuse much  
quicker and with a lower temperature.

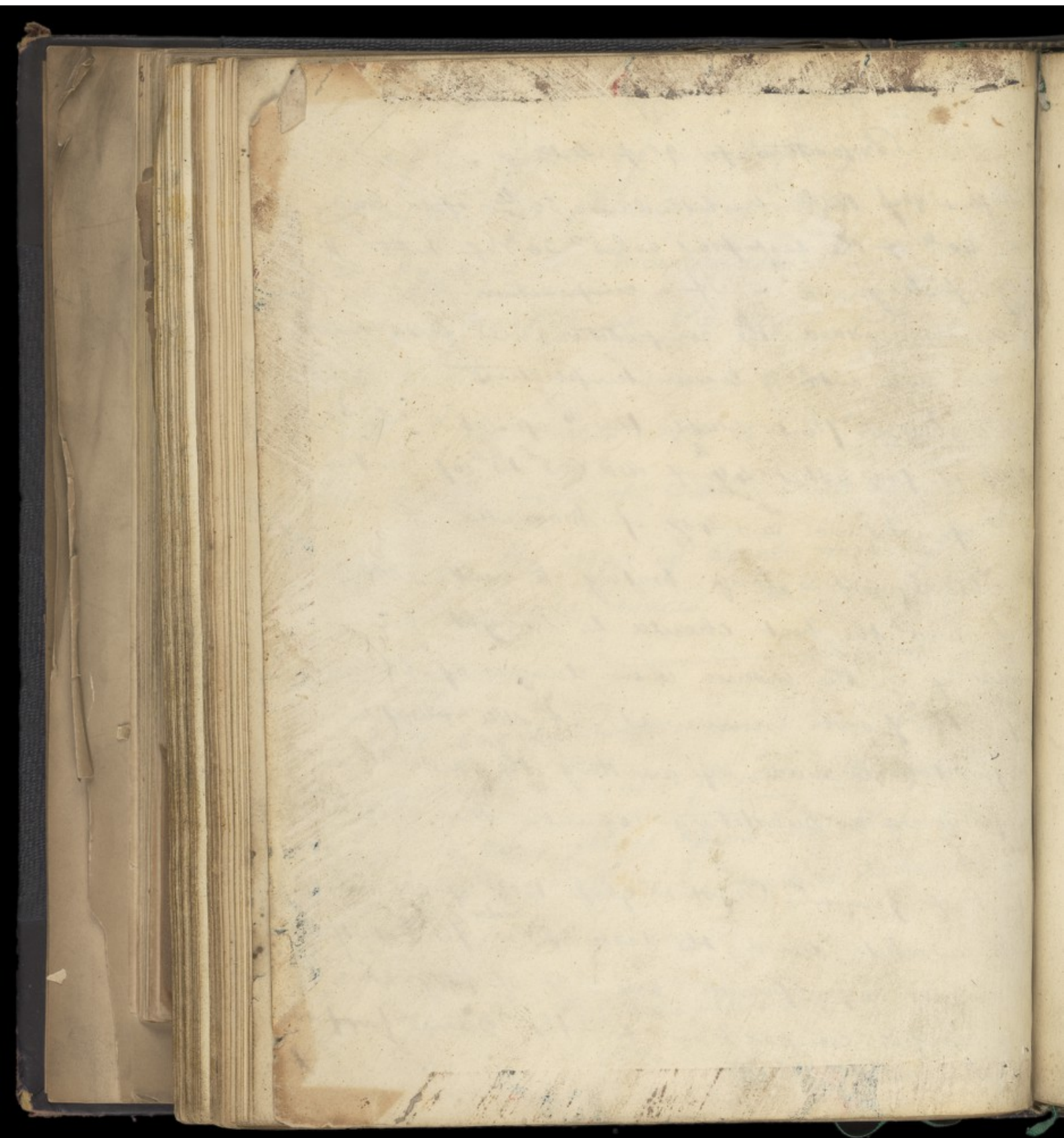
- for a cheaper flint glass 120<sup>lb</sup> of white sand  
35<sup>lb</sup> of pearl ashes 40<sup>lb</sup> of red lead 13<sup>lb</sup> of nitre  
6<sup>lb</sup> of arsenic and 4 oz. of Magnesia

- This requires a long heating to make clear  
glass and the heat should be brought on  
gradually or the arsenic is in danger of subliming  
before the fusion commences - A still cheaper  
composition is made by omitting the arsenic in  
the foregoing & substituting common sea salt

The Best German Crystal glass 120<sup>lb</sup> of calcined  
flints or white sand the best pearl <sup>ashes</sup> 70<sup>lb</sup> saltpetre  
1<sup>lb</sup> arsenic half a pound and 5 oz. of Magnesia  
for a cheaper composition for the same purpose

\*

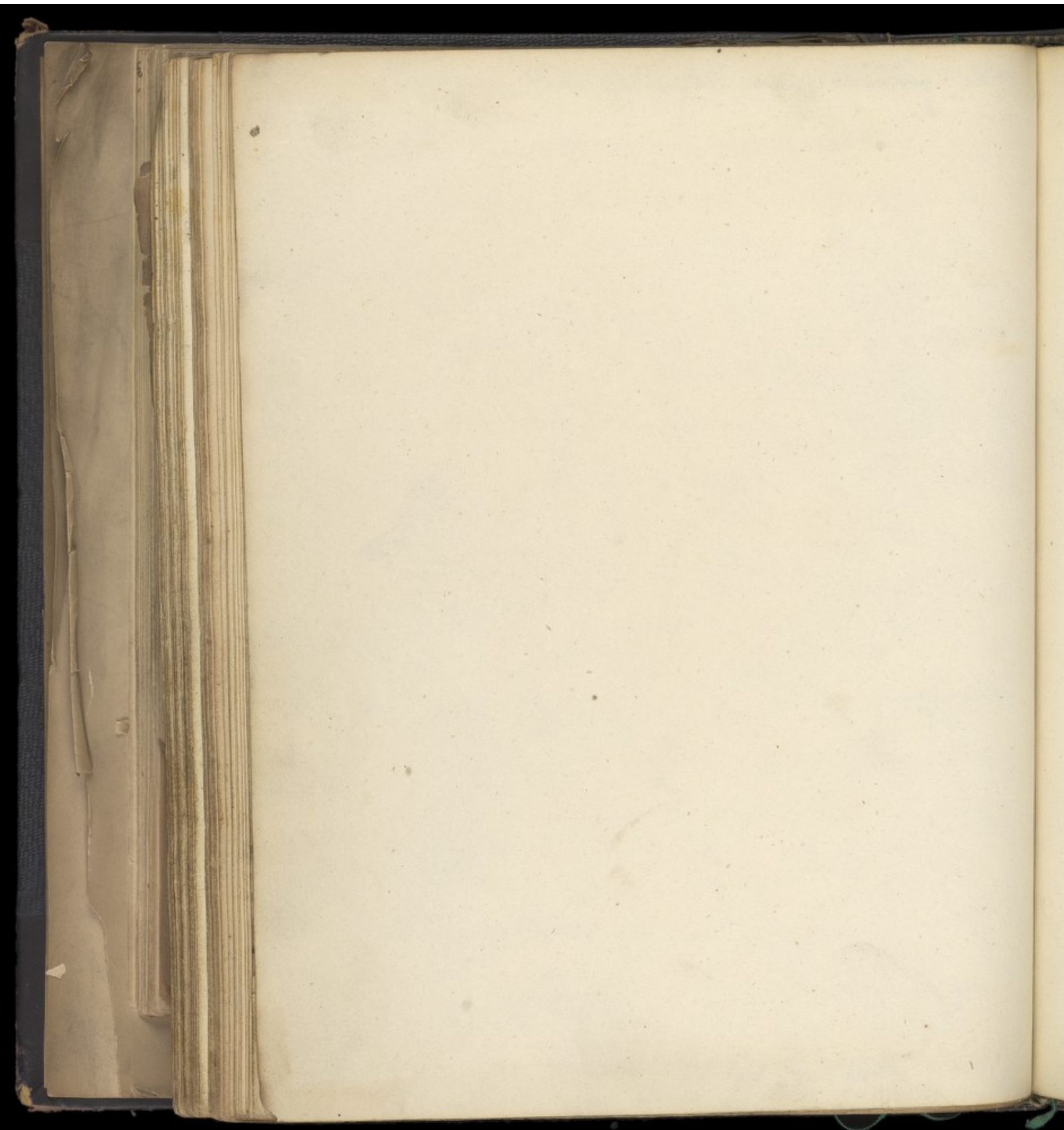






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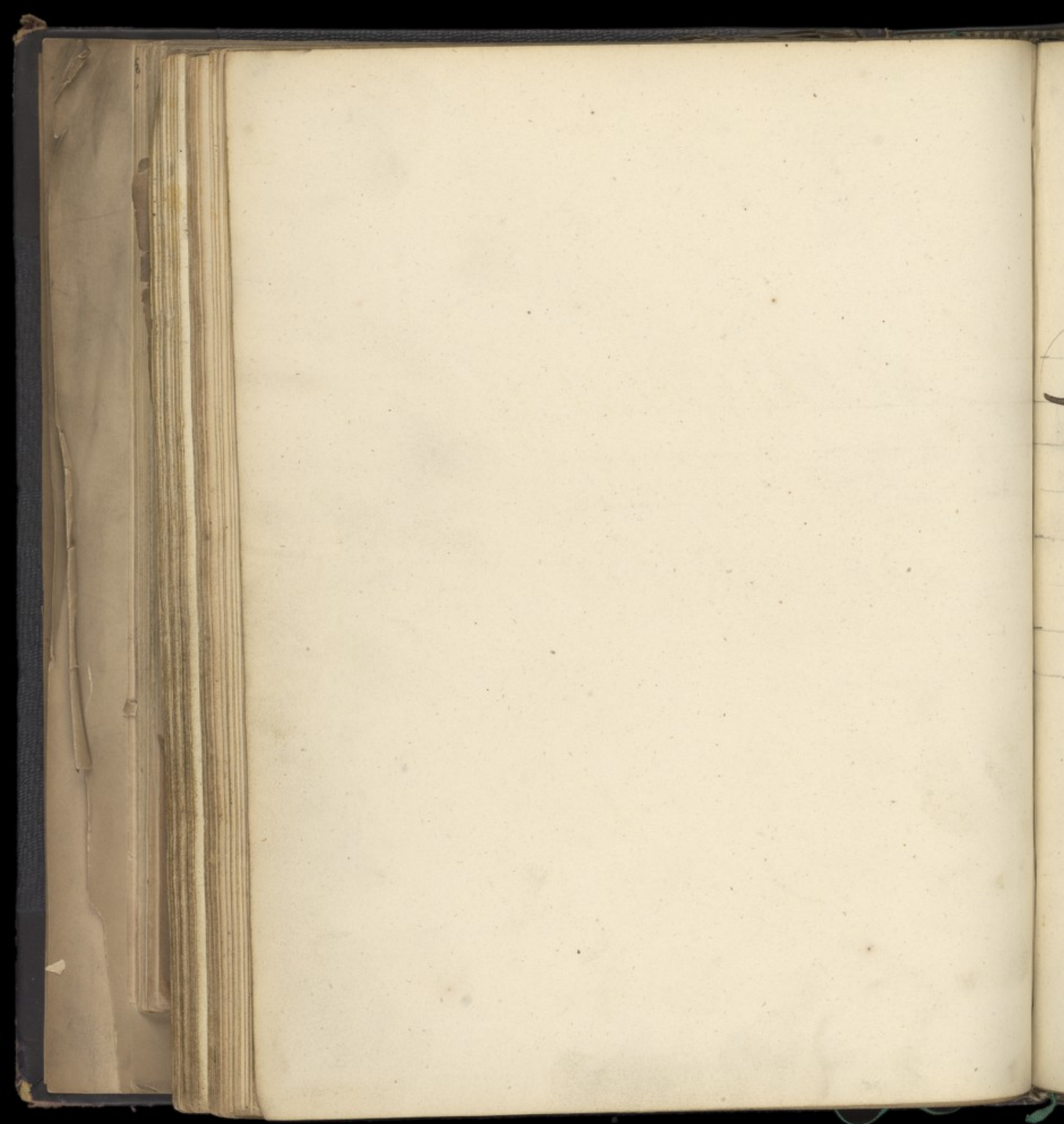
W. H. C. C. C.

PAID TO  
W. H. C. C. C.

George Graham  
Sanborn

1894







ALCHEMY

PART. IV

OF REBIS.

George Graham  
Panttheon

1824



Albany

PART IV

OF REBELS

George Graham

Lawrence

1834



Eireneus Philabettes.

We have three conjunctions. all which must be known by him who intends to complete this mastery,

The first is graff..... it is the amalgamation [by fusion] of sol with our mercury [M & S] which because the mixture is made of two things, is called conjunction diptatina; and the compound is now called Rebis that is two things; according to the verse Res Rebis et una, confectus.

In this mixture there are two natures the one more active which is the mercury; the other more passive which is gold..... These two then must be mixed..... this is a manual work [performed



in a crucible] and the last manual  
work next to the putting and seal-  
ing of it in the egg.

### Incertus.

The beginning of this art is one only  
thing [Rebis] composed of two sub-  
stances - a fixt [☉] and an unfixt  
[our ☽] One [☉] is the seed, the other  
is and remains the Mother. The one  
is the Red fixed servant the other is  
the White Wife one is the mercury  
[☿ & ☿], the other is the ♀ [☿, ☉]

### Pandora.

As gold is the most perfect of all the  
metals, so gold contains the tincture  
of Redness - silver a white tincture,  
tinging with perfect whiteness.



With these bodies, the  $\phi$  is mixed  
 [i.e., with either of them] and is fixed  
 [by its digestion afterwards with the  
 secret  $\Delta$ ]

### Penotivogius.

The invisible tingy spirit is the pure  
 fine of gold. This is concealed and  
 caught in the centre of the coagulated.  
Salt [the Salt of nature our  $\phi$ ].  
 Our art is nothing else but a mixture  
 equal, of the powers of the elements,  
 of heat and dryness, coldness and  
 humidity, a natural equality a  
 union of the Man [O] and his wife  
 [Diana], though the Man pro-  
 ceedeth from the Woman. This  
 is a conjunction of the fine of nature  
 [O] with the Radical humidity of the



metals I own & I.

### Flamel.

Take this beloved Son [C], more beloved than all thy other children, and marry him with his own sister Beja, who is an amiable and tender Daughter [own & I]. Gabricius is the husband, Beja is the Wife. She corrects and ameliorates Gabricius, because he proceeded originally from his Wife, and although Gabricius is of a warmer constitution than Beja, yet no conception can take place without Beja. Now, when Gabricius and Beja lie together in the bed [the concubine] he quickly dies, for Beja conquereth Gabricius, holds him fast and encloses him in her in her body; so that



not the smallest atom of him remains visible - with so much love and sympathy does she embrace him, conceive by him, and divide him into the smallest invisible particles.

Johann de Monte Anzelmus.

The universal medicine which cures all human and metallic diseases, is concealed in gold and its magnet [as to the chalybs of Senobogius].

Laurentius Ventura.

These two are sol [☉] and Luna [☾] Luna. You will never obtain perfection, unless sol and luna be united into one body.



Sionisius Tacharicus.

The mercury that contains both metallic sulphurs, [the ♀ of S in 411 and the ♀ of O] is called animated mercury [rebis]. After this central intimate conjunction, it is the genuine animated mercury of the Philosophers.

Incertus, Macracasmus.

From a motive of Christian Charity I will illustrate this [the animated ♀] a little, as I sincerely pity honest well inclined searchers of this divine and true art, who lose their money and precious time, & but seldom obtain any thing. I will therefore point out what is to be done with this matter that it may be brought to a fruit, bearing joyful issue.



When you have got the true mat-  
 ter [♂] the viscous water; as the  
 most experienced Philosophers call it,  
 you must coagulate it into a saline  
body [make a ♀♂], in this body  
 [called by many the salt of Nature]  
 lies concealed a fiery mercurial  
Spirit [derived from the ♂;] but this  
 is not common quicksilver [it is  
 the mercury of the philosophers] the  
 metals of the philosophers are not the  
 vulgar metals, as C, D, E, F. The body  
 of the salt on account of its fiery  
 Spirit, is called mercury. By the  
eagle they understand mercurial  
water [secret Δ] and by salt they  
 understand Saturn [♂♂] .....  
 The true matter has been named  
 by various appellations by the philo-



sophers, though in truth it is one  
thing Rebis, the Philosophers & .....  
the Hermaphrodite [when the  $MM\&\sigma$   
is animated with  $\odot$ ].

Mathaeus Erben Von Brandau.

Whosoever wishes to work by my  
advice, let him attend to what I  
have written, and consider well  
what my Venus is [viz the  $MM\&\sigma$   
called Venus because of her first connex-  
tion with  $\sigma$  in forming the  $MM$ ].<sup>2</sup>  
which must be married to the King  
[gold] that no abortus may be ge-  
nerated. Let him learn to make  
cinnabar [viz rebis, because when  $\odot$   
is joined to our  $\odot$  the two are fitted  
to produce by the after digestion with



secret  $\Delta$ , the Red tincture: this he should understand] before he attempts this secret work, otherwise he will fail in practice.

Eireneus Philalethes.

First take thy body thy body which is  $\odot$ , and thy water [M & S] which is  $\gamma$  the one [C] ready made by Nature to thy hand, the other thou must prepare ..... Mix them together in due proportion.

We have in our work properly three mercuries, [C, M & S, and secret  $\Delta$ ] of which one [the M] is to be prepared by the philosopher. This being joined with the perfect body, and set to digest, [the secret  $\Delta$  being first added] the glass is shut, and then in this



first composition, is the matter  
called Rebis.

Sendivogius.

If Gold couple eleven times with  
our chalybs, it sends forth its seed,  
and is debilitated almost unto  
death. The chalybs conceives and  
bears a son more excellent than  
his Father, For when the seed is put  
into its own matrix it purifies it  
and makes it a thousand times more  
fit and able to bring forth the best  
and most excellent fruits [The Tinc-  
ture is more excellent than O. ha-  
ving redundant virtue]

If thou give our old Man [i.e. the  
Philosophers Saturn viz. the As & S]  
Gold or silver to swallow, so that he  
may consume them



than shall have a medicine to cure  
 the leprosie [i.e. of the imperfect metals]  
 Seek for that hidden thing out  
 of which is made, after a wonderful  
 manner, such a moistness or humidity  
 [AA & P] as doth dissolve gold with-  
 out any violence; yea as sweetly  
 and naturally as ice doth melt in  
 warm water. [Gold does so in the  
Sophic mercury. when you make  
Rebis] nothing is so friendly to this  
 as gold.

### Helvetius.

Elias the artist hath told me that  
 the chalybs of Sendivogius, is the very  
 mercurial metallic humidity  
 whereby on by the help of which an  
 artist can without any corrosive,  
 extract the first Solar and Lunar rays;



and evaporate them from their  
bodies [⊙ and ☿] in an open crucible  
in the fire [joining the Chelybs with  
⊙ or with ☿ not with both at once  
but with either of them, to make  
Rebis.]

Raymond Lully

The perfect body [⊙] must first be  
calcined in the water [our ☿] and  
therein reduced to a most palpable  
powder [be divided per minima]  
before you take the second water  
[our mercurial ☿ on secret Δ]  
to unite therewith in its due  
proportion.

Fluïd:

Sol on Luna must be calcined phi-  
losophically with the first water



[our luna] that the perfect body  $Mg$   
 [viz the  $\odot$  on  $\nu$ uegar] maybe opened  
 and become porous, to enable the second  
 mercurial water [the secret fire] to  
 have the readier ingress.

### Metallurgia.

When, by our art, we make the perfect  
 Sulphur [6] to reenter the womb  
 of his Mother [SS & S] uniting him  
 [in rebis] to that body whence  
 he held his origin, he may again  
 be born a second time. In this ope-  
 ration the Sulphur of Sol is united  
 with the Sulphur of Mars concealed  
 in the animated mercury, [SS & S]  
 but not yet bearing rule therein:  
 So that Sulphur [Gold] is here united



with sulphur [S] and the one is  
mended by the other.

### Vade Mecum.

Pure gold is of most difficult and hard  
fusion, but with Antimony it melts  
in a moderate fire. If you mix  
gold with Regulus of Antimony, the  
gold forgets its pristine stubbornness  
in the fire, and now melts like lead  
or tin in a small heat. Silver [which  
may be used in place of gold] though  
difficultly fused, per se, yet when  
mixed with it [the rest] the two  
soften each other to such a degree  
that separately to melt them would  
require ten times more heat.



### Bloomfield's Blossoms.

Join thou in one body in perfect unity  
First the Red Man and the white woman  
these twaine;

one of the man's substance and of the woman's three.  
By liquefaction.... which conjunction is called  
diplature.

### Kelly.

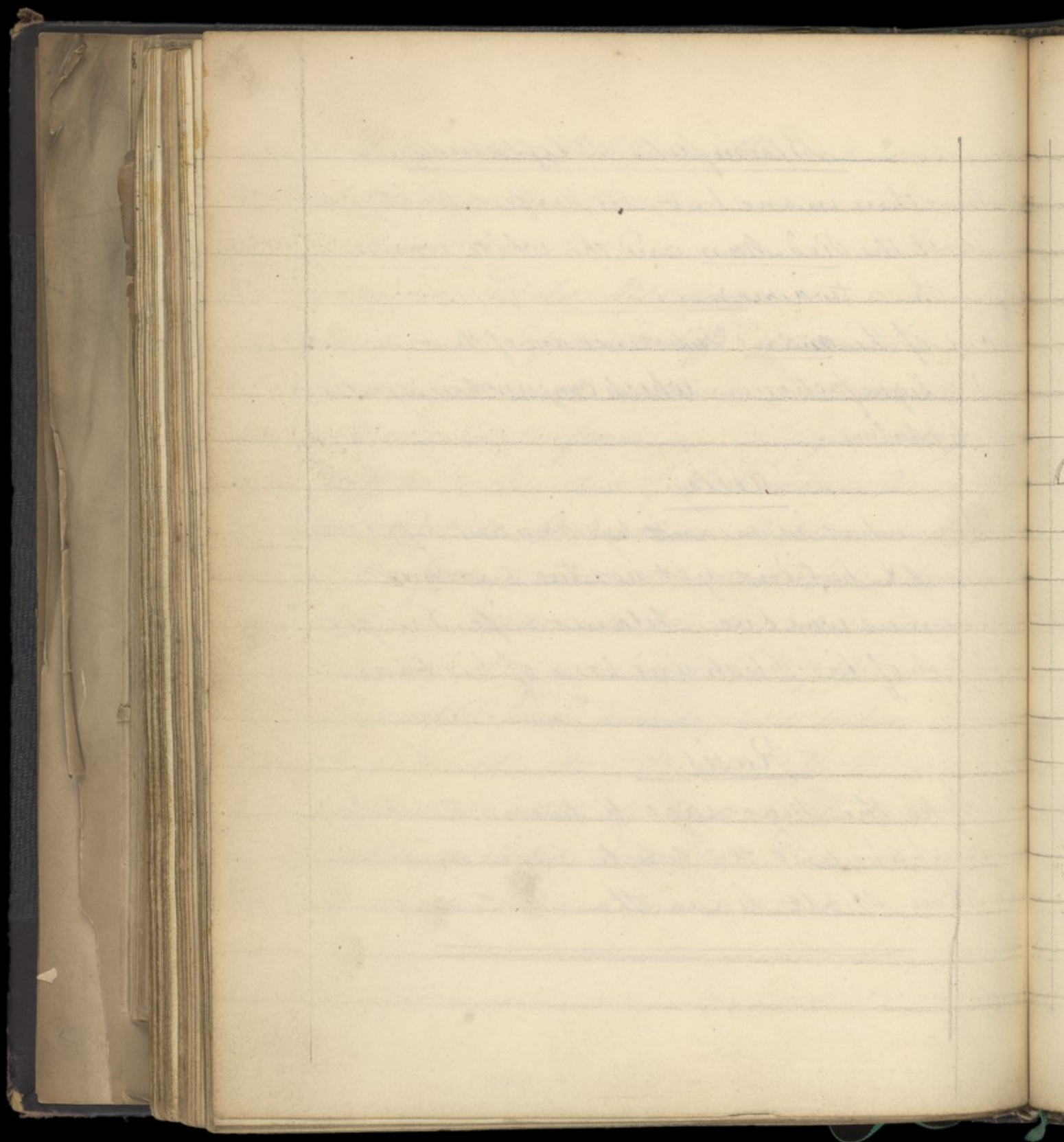
Now what is meant by Man and Wife is this  
Agent & patient, yet not two but one  
even as was Eve, Adams wife, I will  
Flesh of his Flesh and bone of his bone.

### Rasis.

Make the marriage between the Red  
husband and the white wife and  
Thou shalt have the Mastery.

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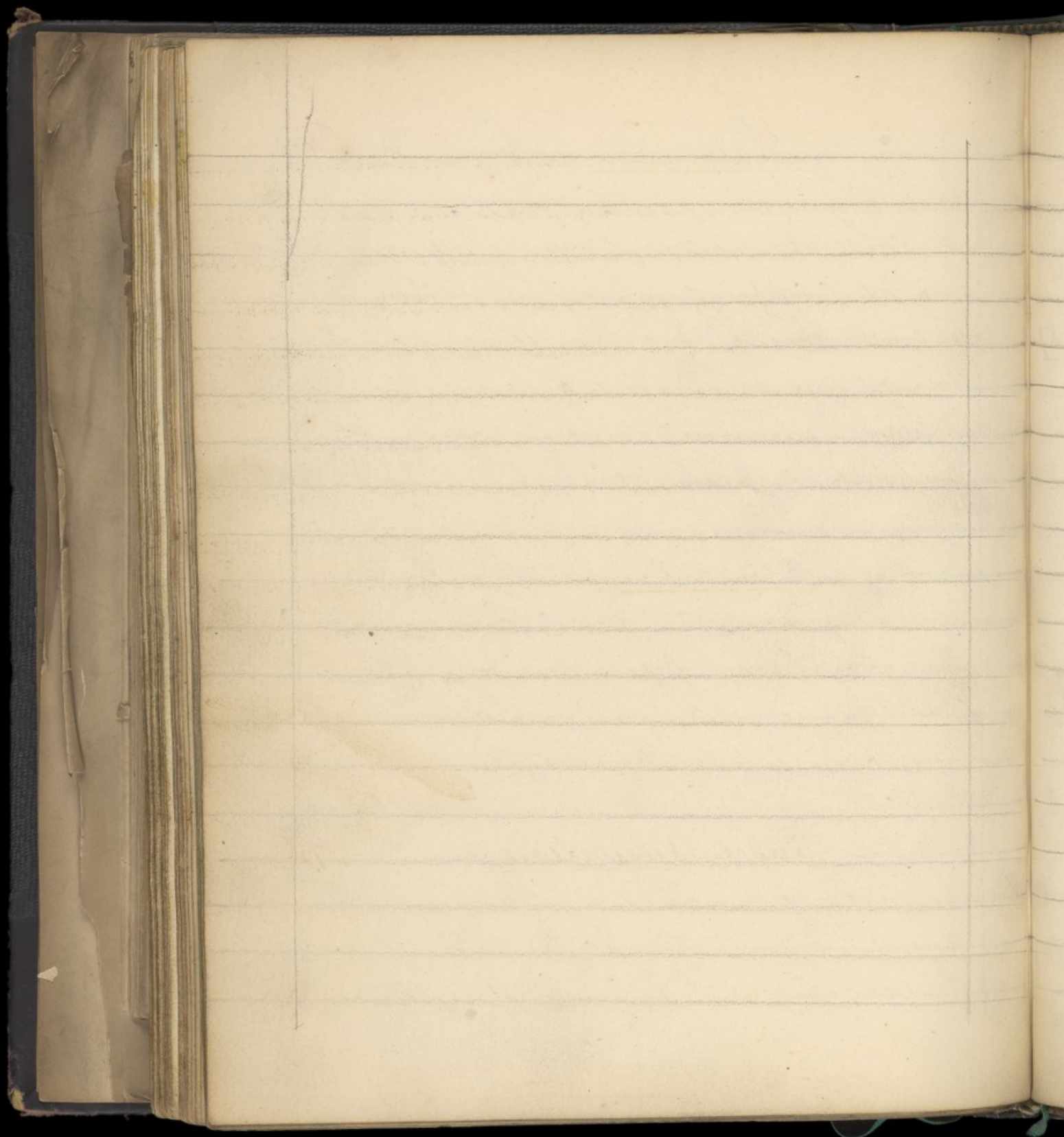




*PART V.*

*OF THE THREE PRINCIPLES*







Paracelsus.

As an egg is composed of three things  
the shell, the white and the yolk, so is  
our philosophical egg, composed of a body,  
soul, and spirit. Yet in truth it is but one  
thing [one mercurial genus], a trinity  
in unity, and unity in trinity —  
Sulphur, mercury and arsenick.

Flamel.

They say that the three things are  
of one nature, of one matter and  
essence, one water and one root — and  
they verily tell the truth.

Basil Valentine.

*Mr*

The three principles of the Universal  
are but one thing the true spirit  
of mercury, and anima sulphuris.



with the spiritual salt united under  
one heaven and dwelling in one body.  
This is the Dragon and the Eagle;  
[M and secret Δ] - the King, the Lion [⊙],  
The green lion [M O ♂] the spirit [secret Δ]  
and the body [⊙]  
Anonimi verbum dimissum.

Compose therefore our most secret  
Stone from these three things and  
nothing else, for in no other thing are  
contained that which so many seek after.  
This amalgama or natural composi-  
tion, when managed in the right man-  
ner, you may say in truth is but  
one thing - our Stone. This whole  
composition is a mixture whose price  
and value are inestimable. This is  
our Brass mentioned in the Turba.



## The Turba.

Know ye that no true tincture can be made but from our Brass, that is from our confection which is made of three things. Employ these and you must get the mineral Stone.

## Pandora.

our tincture or medicine cannot be made from any other substance, but only from our brass, that is from our confection, or almaga: that is out of our metals  $\odot$  or  $\vee$  and their souls, by means of our spirit which is  $\gamma$  [that is that secret  $\Delta$ ].

## Waten Stone of the Wise.

seek three in one thing, and one in three. Open these and shut them up again.



and you have the whole Art - Solve et  
Coagula. The Spirit [Secret  $\Delta$ ] will give  
the soul to the body. The Spirit attracts  
the soul and returns it to the dead body,  
[i.e. to the putrified] and at length the three  
remain united.

Laurentius Ventura.

One thing [the Secret  $\Delta$ ] containeth and  
conjoins the medicine, two compose it  
[ $\text{M} \oplus \text{S} \& \text{O}$  joined in Rebis] therefore  
three are joined in one body. The ma-  
gistry proceedeth from one root [mercu-  
-rial] which is expended in more than  
one, but must <sup>be</sup> reverted into one.

The same.

the Stone contains three things. The  
whole art is comprehended only in three



things; that is in Sol, Luna, and mercury  
 [☉, ♀♂, and secret Δ] with the cause  
 of their preparation. In two of these  
 bodies [in sebis] alone is found the  
 Δ of philosophers, white and red, in  
 which wise Nature preserves the seed-  
 and in this only are contained the  
 tinging rays, by the aid of our gold; but  
 the Stone of ☿ [secret Δ] unites and  
 binds them both. As it consists of three  
 species the name albenus on  
alban-acris has been given to the  
 substance, which is composed of three  
 things, that is, earth [♂♂]   
 water [the philosophical mercurial  
 water on secret Δ] and fire [the Fire  
 of Nature viz ☉]. As the egg hath got  
 a shell, the white and the yolk, and  
 out of these three, one distinct thing



the chick is generated by the nourish-  
-ing heat of the hen, so in like man-  
-ner is our composition generated, and  
by putrefaction becomes air, which is  
the spirit. The Stone is one in trinity  
and three in unity, because thereins  
are contained a body, a soul, and a  
spirit. The <sup>body</sup> fixes, the soul vivifies,  
and the spirit tinges - [not one with-  
-out the other, but all three united  
perform these necessary operations,  
- dissolving, putrefying, quickening,  
- tinging and fixing.]

### Tauladanus.

According to the testimony of all phi-  
-losophers, there are three parts belong-  
-ing to the Elixer, viz soul, body,  
and spirit.



1. The soul is nothing else but the ferment, on the form of the elixer [☉].

2. The body is the paste or matter [viz  
our moon M♂♂].

3. The third part of the stone is the spirit  
[our mercurial ♀, or secret Δ]

The two first named must be taken  
from metals alone, viz the Form  
from gold or silver, the matter  
from S, Z, ♀ and ♂, [our moon is  
sometimes called sometimes, lead,  
tin, venus, and must be joined to  
♂]. The spirit being the seat  
and vehicle for the soul [the ♀ of ☉]  
infuses the soul into the body  
[our luna] and these two ex-  
tremes, soul and body [before uni-  
ted in rebus] are conjoined by the  
spirit [secret Δ] with an incisio-



luble bond.

If this mediator were taken away the  
Soul [of the volatilised  $\odot$ ] could never  
be centrally and permanently united with  
the body [the  $\text{M}$ ]. Nothing but this  
Spirit, this dry liquor, [secret  $\Delta$ ]  
attenuates or dissolves the Form [ $\odot$ ]  
and the matter of the Stone [the  $\text{M}$  to  $\delta$ ]  
and reduces them to a spiritual  
nature. This Spirit is called by the  
Philosophers: Heaven, dissolving  $\&$ ,  
Menstruum, Azyoth, quintessence  
and a hundred other names.

### Alanus.

He that knows not how to extract  
the soul from the body of  $\odot$  or of  $\text{D}$   
wholly deviates from the Path.  
This is done as follows:



The soul of the body of gold or of silver  
 is extracted by the spirit of mercury  
 [Secret A] and by this means the spirit,  
 of  $\gamma$  is excited, and ameliorated, and  
 the soul [volatilised  $\odot$ ] is united  
 with the spirit, and the body of  
Venus or Jupiter receiveth the united  
 soul and spirit and thereby receives  
 a perfect life — and by this means  
 the imperfect metals are perfected  
 and revived, [Venus or Jupiter here  
 means the  $\text{♂}$  &  $\text{♀}$ ].

### Sendivogius.

There is a stone and yet it is no  
stone [♂] wherein the whole art  
 hath concealed. Nature has formed  
 it but has not brought it to per-  
 fection. You will not find it above



ground, it groweth only under the  
foundation of the mountains. In this  
subject lies the whole art.

Whosoever has the secrets on vapours  
of this thing [MSB] and the golden  
sheldon of the Red Lion [C] with highly  
pure & [secret  $\Delta$ ] and knoweth  
the red sulphur in this composition,  
he has the foundation of the whole  
art.

### Pandora.

From me [says &] do all the metals  
proceed. In my natural unning  
form [common quicksilver] I pen-  
form some things, but when sub-  
limed, I can perform wonderful ope-  
rations. Whosoever shall join me  
with my Brother [gold] and my



Sister [our Diana] shall have cause  
to rejoice all his life. I shall then  
be able to kill and revive myself  
and all metallic bodies.

Nodus Sophicus Enodatus.

Attend carefully to the weight as it  
is of much consequence. A correct  
proportion must be observed in  
the conjunction of the mercurial  
essence of the philosophers. The  
ancient Arabian possessors of  
the Stone say thus. The weight  
of the Male [♂] must be singular  
[one part], but that of the Female  
plural [two parts] take care that  
the Women [44 & 8] do not  
domineer over the Man, nor let  
the husband be too powerful over



the wife. permit not the quick  
Resolvers [the dry mercurial  $\nabla$  on  
Secret  $\Delta$ ] to be too deep [i.e., too large  
in quantity for the other two] that  
the seed on sperm [o in rebis] be  
not drowned. In regard to quality  
[on the nature of the principles] make  
a Unity in Trinity [the three prin-  
ciples of which the one tincture the  
Lapis, is to be made, must have a  
metallic affinity for each other].  
In the parable of the Mill, the  
wheels and their number, denote  
the proportion of the Mercury  
[our Luna] to the Sulphur [Gold]  
and the water which drives the  
wheels, is the Menstruum [viz the  
Secret  $\Delta$ ].



### Sendivogius.

These three [Salt, Sulphur, and Mercury] are in all things, and without them nothing exists, or can exist naturally in the world. But as the ancient Philosophers have named only two principles, that the Searcher into art may not err, let him know that though they describe only Sulphur and Mercury, yet without Salt, they could never have obtained the work, since Salt is the Key and beginning of this sacred work on Science.

These three principles are all necessary being the near matter, Near and Remote. The near is Sulphur and Mercury. the Remote, the four elements, out of which



the wife. permit not the gauge  
Resolvers [the dry mercurial  $\nabla$  on  
Secret A] to be too deep [i.e., too large  
in quantity for the other two] that  
the seed on sperm [o in rebus] be  
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God only can create any thing.

Relinquish then the [primary] elements,  
for thou canst make nothing of them  
but only these three principles.

Thou canst nature herself make any  
thing else out of them. As thou  
canst produce nothing but those  
three principles, why labour fool-  
ishly to produce from the elements  
what you may find made ready  
to your hands by nature. Be sa-  
tisfied therefore with the three  
principles out of which Nature  
produces all things in and upon  
the earth, mineral, vegetable  
and animal. In the animal  
kingdom, the body, spirit, and soul  
bear a special resemblance to the  
work of the Philosophers.



The body is earth [answerable to the  
 ♄♂♂] the Spirit is the water [our  
 mercurial ♀ on secret Δ] and the soul is  
 fire, or sulphur of gold. The Spirit  
 increases the bulk of the body, but the  
 fire its virtue. And as there is more  
 of the Spirit in weight than there is  
 of the Fire, the Spirit exenteth itself  
 and overpowers the Fire and draws  
 it to itself, and so each of them in-  
 creaseth in virtue, while the earth  
 which is the medium between them  
 is increased in weight. [This passage  
 shews how far the Philosophers have  
 been from using the same terms in  
 the same sense. Many of them make  
 ☉, or rebis, the body, ♄♂♂ the soul,  
 and secret fire the Spirit. Without atten-  
 -ding to this diversity among them, we



cannot find out the thread of Ariadne

The same.

The father of the Stone is Sol [gold]  
the Mother is Luna [our Luna not  
common silver] and the wind [viz  
the volatile secret fire] carries it  
in its belly — that is the Sal. Alkali  
called by the Philosophers sal acumi  
venum [the sharp snow white salt]  
the vegetating salt hidden in the  
body of Magnesia.

### Metallurgia.

Mercurius solutus [the secret  $\Delta$ ]  
dissolves the matter mercurius coa-  
gulatus [C] coagulates and fixes,  
and Mercurius corporatus [our  
Diana] multiplies the tincture of  
our fixed mercury [C].



The first matter [♂ and ♀] is by the old philosophers called sulphur and mercury, that is form and matter, but they conceal the medium [our Secret Δ] by which these two are to be conjoined.

### Theophrastus.

The first matter is Sulphur, Salt and mercury. [Sulphur is Salt, the Salt of Nature ♂♂, and mercury our mercurious dry water on Salt, the Secret Δ, and mercury, our Diana].

### Vade mecum Philosophicum.

Tell me what are the principles of the Stone? - If your question concerns the genus; It is one and but one [one mercurial or metallic genus]; but if



you ask how many species? Three  
species and no more than three enter  
our work. Know though three distinct  
species must enter into the composition  
of our Stone; yet neither of them, taken  
separately, is the material principle of  
our Stone, such as they are vulgarly  
known. When you have united these  
three species in due weight or pro-  
portion, then by a long decoction, in  
a duly graduated heat, it will yield  
you that one true principle which  
contains all that is required in our  
Stone.

Three principles or species only are  
necessary in this work which Count  
Bernard has plainly enough indi-  
cated where he says: "our work is  
made of one root and two mercur-



rial substances, crude but pure,  
 extracted out of their mines." By the  
 root The Count means ~~the~~ the ma-  
 ture sulphur which is in gold perfectly  
 digested. This one principle detemi-  
 nates and glorifies the other two; which are  
 therefore called superficial principles.  
 Yet by them the weight is increased  
 and by them the death and putrefaction  
 of the compound is effected.

### Bernard Trevisan.

Our sulphur when joined with its  
water on mercury doth by little  
 and little consume and drink up the  
 same by the help of the fine,  
 Where three are made one in the  
 form of a congealed substance, then  
 it hath in it a true tincture.



hence all they who tinge with Sol  
and his shadow and with the season  
that is Argent vive, do perfectly  
complete our Stone, which we call the  
great and perfect gum.

Ripley.

one in gender they be, but in number  
not so. The father is the Sun, the Moon,  
truly is Mother, The mean [viz of union  
and solution] is  $\gamma$ .

The same.

Let the body be subtilly filled with  
Mercury.

One of the Sun, two of the Moon,

Ther altogether like shap be done

The make the mercury four to the Sun

Two to the moon as it should be



And thus thy work begun  
 In figure of the Trinity,  
 Three of the body [viz Rebis, i.e., ☉] and  
 one ☽ and of the spirit [secret Δ] three;  
 And for the unity of the substance  
 spiritual [viz the secret Δ] one more  
 [making 1 to the sun] than of the  
 substance corporal.

The Same.

The second manner [of conjunction] is called  
 Tripletive [threefold], which is  
 conjunction made of things three,  
 of body, soul, and spirit.

The Same.

Consider first the latitude of thy  
 precious stone, Beginning in the  
 first side noted in the west.  
 Where the Red Man & the White woman be.



made one, Spoused with the Spirit  
of life, to live in love and rest.

Carpenter.

of Titan Maymasia [our V] take the  
clear light

of the red gum that is so bright,  
of the Philosophers the Sulphur vive  
I called Gold withouten strife

of them draw out a lincture

And make a matrimony pure

Between the husband and the wife

Spoused with the water of life:

And see that none division

There be in the conjunction

of the Moon and of the Sun

After the marriage is begun.

And that mercury the planet

In love make them so to meet



That either with or then be joined even  
As a Stone engendered sent down from heaven.

### Bloomfield's Blossoms.

[After directions for making Rebis by  
joining the "Red Man and the White Woman"  
and ordering them to be reduced to dust,  
he proceeds thus:

In a true balance weigh them equally  
With threentimes as much of the fury  
Dragon. Mixing them all together.....

Look that thou join in one persons three

The fixt the Variable and the Fugitive  
Till they together taste death and live.

The last is dragon fell

That shall the other twaine both slay & quell:

The Sun and Moon shall lose their light

And in mourning sables they shall then  
dight, &c.



Eireneus Philoctetes.

The matter is Mercurial, the quality  
Sulphureous, reconciled by Salt, which  
also may be, and sometimes are called  
the Water the Spirit and the blood — on  
Body, Soul, and Spirit ..... Salt pre-  
pares Sulphur, Salt and Sulphur  
prepares Mercury, Mercury preserves  
them. So that without Salt Sulphur  
cannot be prepared or set at liberty  
from his prison, it being the only  
key thereto; without Salt and Sulphur  
Mercury cannot be qualified; and  
with Mercury, salt and sulphur can  
effect nothing, it being their proper  
vessel or matrix. But be as all  
be homogenous on the mercurial  
simplicity will be impossible; therefore  
make the latter judge of the two



~~for~~ men, for all metalline things are  
tried in a mercurial balance.

Avicenna.

I advise you to work only in Sol and  
Luna (our ☽) and Mercury because  
the whole benefit of art consists in them.

Hydropyrographum Hermeticum.

It is impossible for Gold or Silver, to per-  
fect other bodies that are imperfect, un-  
less the body of Sol or Luna be born anew  
or regenerated by the water and the Spirit  
Ripley.

And now my Son that I may say  
something of the Philosophers meaning,  
know that when thou hast put thy  
water of life to the Red Man, who is  
our magnesia, and to the White Woman  
whose name is Albifica, and they shall



all have been gathered together into  
one, then you have the true Philoso-  
phers Mercury. See therefore  
my son that thou diligently puttest  
all these matters (which though they  
are three are yet but one only)  
in a glass vessel and lettest them  
quietly putrefy.

Johannis de Monte Raphaim.

Sulphur is the father of life, Mercury is the  
fountain of life, the salt is the centre of life  
The constant companions of Sulphur  
is Mercury: they never quit each other;  
for the one needs the other. But the salt  
preserves what Sulphur and Mercury  
produce, Thus is salt the true copula-  
-tion of  $\Delta$  and  $\gamma$ .



### Marrow of Alchemy.

Thus is thy work with trinity begun  
 The body and its soul are first conjoined  
 And both are with the spirit mixed the sun  
 The moon the water these are one in kind,  
 In number three and yet indeed but two;  
 For why the sun is hid now light doth shew  
 One ounce of sol and of the lucifer three,  
 Four ounces of the body make to which  
 Four ounces add of water, These let be  
 Thus ordered: first let sol his robes so rich  
 Be whitened by the moisture of the Moon  
 Which with a gentle fire will be done.  
 That snuff [crebis] shall then saturnine to the  
 Eyes appear; and flexible in heat like lead  
 Then pour on it of Virgin & [secret  $\Delta$ ]  
 The ponderous dice: thus is the body red and fixt  
 And solid in the hidden centre  
 But to the sight white volatile & tender

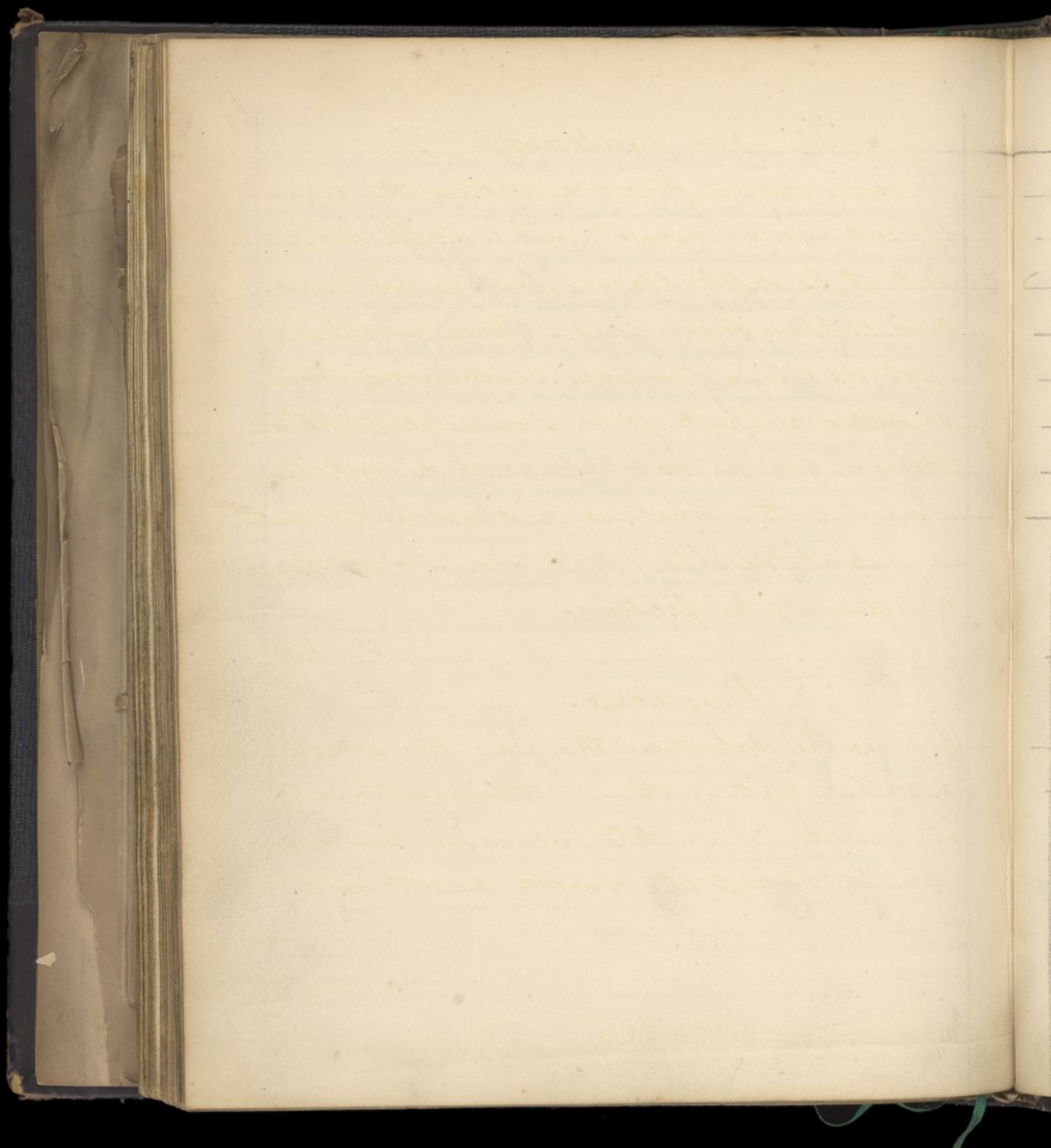


This done, in reading a vial glass  
Oval or spherical, be sure to have  
In which the matter put, nor out must  
Pass ought of the closed air, which for to sure  
Seal up the neck with Hermes Seal & then  
The spirits are enclosed within their den.



PART VI  
OF THE FURNACE  
AND GLASS.







## H. Von Batsdorf.

A single small furnace, wherein the degrees of heat can be maintained is sufficient.

Let it be safely placed where no accident can happen from fire. Place an iron pot in your furnace containing sand or ashes, and put your small glass phial therein, and do not take it out until you see the whole mass converted into a beautiful blood red colour - the sign of ultimate perfection.

## Pandora.

During the solution the fire must be gentle, but in the sublimation it must be a little increased, and towards redness it must be strong.



*Radix Chymia.*

During the solution the fire must be soft, in the sublimation middling, in the coagulation temperate, in the white making steady, in the Rubifying strong. If you are ignorant of the heat you will fail

*Laurentius Ventura.*

The heat must linear unto the end of the work. When the fire is equally kept, the subject, by the action of heat, is the better altered from one nature to another, and that which was humid first will become dry, the black will become white, and the white citrine and Red.

*Water Stone of the Wise.*

Place it (the glass) in a convenient furnace, and begin with a gentle,



continual, airy and vaporous, heat,  
such as a hen causes sitting on her eggs.

### Pandora.

Begin with a soft heat, untill peace is  
made between the water and the fire  
[untill the principles are united in per-  
fect blackness].

### Walchiens.

A slow heat preserves the natural or  
radical humidity. The philosophers require  
a fever heat, such a one as a hen gives  
to eggs.

### Laurentius Tentura.

As there is many degrees of heat the  
question is how it must be, — Strong  
or gentle? To this we answer that in  
the beginning the fire must be gentle,



as Lilium says; know then that without  
heart nothing is generated. Intense heat  
causes destruction, and cold is as bad; but  
temperate heat is pleasant to the body.  
By a gentle heat the corrupting humidity  
is extracted. It suffices to administer  
a continual slow heat, according to the  
operation of our work, that is a natu-  
ral heat.

#### Paradisa.

When thou seest the first water [the se-  
cret  $\Delta$ ] without any ascending thereof  
set not thyself about the fire; only  
have patience until the spirit and the  
body are become one.

#### Water Stone of the wise.

Our aqua mercurii is excited by the help  
of common external heat, administered



by ant.

### Incertus.

If you wish to see the sign of putrefaction, it is necessary that you procure an external moving heat, for as Nature in the mines boileth by means of a gentle heat, in like manner our philosophicall matter receives power to alter itself, from such a degree of artificial heat, as may be able to stir up its inward power. This artificial heat must not be violent, but soft and gentle, only able to act on the most subtle particles, to raise and mix them, untill the whole composition be broken divided without any manual separation, and converted into perfect blackness.



### Pontanus.

Put it on the fire [i.e. in the furnace,] with such a proportion of heat as shall only excite or stir up the matter, and in a short time that fire [the secret  $\Delta$ ] will complete the whole work.

### Radix Chymia.

The putrefaction of the body is the beginning of the work, and is effected by a gentle heat, so that nothing may ascend in the horse dung, i.e. in our menouring [the solution effected by the by the secret internal fire he here calls horse dung, but the gentle heat mentioned is that which is applied externally].



Johan de Monte Snyderus.

You must be particularly careful about the fine that is the government of the fine, which must constantly remain in its right degree and must never cease, for if the natural heat should fail your work will die and an immature birth will follow, and that which is immature, can only work according to its own nature.

Incestrus Macrocosmus.

Concerning the fine, I must candidly tell you that two kinds of fines are required, an external fine and an internal one. The one without the other can effect nothing. The external elemental fine must excite the internal, so as to cause it to act, and the external



heat must not overpower the internal  
as Count Bernard says rightly "it must  
be a steady digesting fire not too vehe-  
ment.

#### *Alphedius.*

Putrefaction is effected in a very low  
heat, like that of warm and moist  
horse dung; and in no other, so that  
nothing may ascend.

#### *Pandora.*

Put a lamp under your glass and  
light it. Keep it burning night and  
day continually. Take care that it  
be never suffered to go out.

#### *Incentus Macrocosmus.*

When you have put the genuine  
matter in its proper vessel it then



requires only a Natural heat, so arranged that the external heat may not surpass the internal, but only excite it to action. If the heat is too great no alteration can possibly take place. A great heat can only destroy and burn the matter, so that nothing useful can come out of it - on the other hand if your heat is too small the materials, will be dried up and become hard. The metallic spirits are dormant and inactive and cannot operate if not excited [by an external heat] and vivified by a living [internal] fire.

As this is of great importance the artist must be careful not to commit an error in this point, otherwise he will do nothing.

Water Stone of the Wise  
Put a small fire under it [the glass]



to excite the internal heat, as Pontanus  
says; as a child must lie in a natural  
animal heat in the Mothers womb.

Take care, through the whole work, that you  
do not increase your heat too much, es-  
pecially during putrefaction; because du-  
ring putrefaction, the internal natural  
power begins to subtilise the body. There-  
fore to preserve the internal heat of the  
bodies from injury be careful, especially du-  
ring putrefaction, to keep a gentle  
heat.

Johannis de Padua.

Be careful not to make your fire  
too strong. This would cause your  
matter to sublime and would destroy  
the work. Notice what I say: if you  
make your fire gentle and govern  
it prudently that it may not



Exceed the internal heat [of the secret  $\Delta$ ]  
 you will be certain to bring your work  
 to perfection. Observe then as soon as  
 the internal heat of your matter on the  
 of the body, by feeling the power of your  
 external heat, awakeneth and begins  
 begins to act, the matter has then heat  
 enough to operate perfectly; conformably  
 to her own nature, and without doubt  
 to produce <sup>its</sup> fruit by the power of Nature  
 within; even if you have made the  
 work ten times before; be not too bold  
 with your heat, but govern it  
 with care, or your work will be  
 destroyed.

H. Von Batsdorf.

The natural or external heat must  
 cause the internal to awaken and  
 to operate. The external heat must



not, by too much violence. Surpass the  
internal on all your labour will be in  
vain.

*Eireneous Philalethes.*

As the Stone is compared to man, and its  
first humid regimen, to a bath, there-  
fore make the first degree of heat  
pleasant, gentle, like a hot Bath  
for a naked person - which is a low-  
er degree of heat than he can bear  
and causes but a gentle sweat.

The second degree is a little higher  
whereby a copious perspiration would  
be induced, and this is as hot as a  
man can bear it.

The third degree is so much hotter  
as to cause a hissing and bubbling,  
and cannot be borne long by the hand,  
for our composed work in this degree



of heat rises in bubbles, which fall down again, rising and falling continually. The fourth and last degree which brings dryness, cannot be borne by the fingers without burning them.

[in these degrees this author is here more candid than where he directs (in Ripley Revised) to use such a degree of heat as would keep "tin or lead molten" ].

The same.

I swear unto thee, upon the faith of an honest Man, that if thou urge thy fire so as to make ought sub-  
-lime; in the days of this regimen [that of Saturn]. thou wilt destroy the work irrecoverably; be content then with good Trevisan to remain in prison 40 days and nights, and



suffer the tender nature to remain  
below in the bottom [avoiding any  
kind of sublimation].

### Laurentius Ventura.

Our Stone has got its own fire  
which, however is inactive unless  
excited and moved by external heat.

### Senclivogius.

Our blessed work must be conducted  
agreeably to the four seasons of  
the year.

The first with us is winter - Cold and  
humid.

The second, Spring, is warm and  
humid.

The third is the warm and dry  
summer.



The fourth, Autumn, is the harvest  
 on time for reaping our fruit.  
 The heat of the first regimen must  
 be like that of a hen, sitting over eggs  
 to hatch chickens, or similar to the  
 heat in our stomachs which digests  
 our food. This heat continues until  
 blackness - it may even be continued  
 till the matter is changed into  
 whiteness; but if this heat be trans-  
 gressed and the matter be kept  
 too hot, you will never obtain the  
 wished for Ravens head, but either  
 a sudden transient redness, or a  
 red oily matter swimming on the  
 surface - Perhaps the matter  
 may begin to sublime: in that  
 case the matter may be taken out  
 of the glass and imbibed ~~with~~ de nova.



with our virgin milk [secret  $\Delta$ ]  
and then you may recommence the  
concoction with more prudence and  
endeavouring to avoid similar errors  
in future.

When the white appears, you may  
increase whittle to the second degree,  
untill the matter be perfectly dried  
up - which heat may be compared  
to that of the sun when he goes from  
Taurus into gemini. [The degree of  
heat here spoken of is merely com-  
parative, If his winter heat is  
equal to that of a hen on eggs  
when hatching them his spring  
heat must have a proportioned  
increase of temperature. This  
remark applies equally to what  
follows:] When the stone is ren-



fectly dry, the fire must be increased again, answerable to the increase of the suns heat when he passes into Leo.

*Johann de Padua.*

In the beginning of the work the first degree of heat must not be higher than the warmth of a sitting hen.

In the middle of your stove you must make a door which you can open and shut, so that you can feel in the pot how quick or how gentle your heat is. Let it be such that when you touch the pot your hand may feel pleasantly warm. Attend to what I say or you will greatly damage the work, Take care above all things not quickly and rashly to increase



your heat; for if you make your  
fire too intense, and the external heat  
should quickly overpower and con-  
quer the internal heat of the  
materials, the body would retain the  
spirit; on else the spirit will  
sublime, and especially in the  
end, when the body is converted into  
a spirit, therefore be attentive  
in governing the fire rightly,  
or you will destroy your work.

### Isaacus Hollandus.

There are 3 columns. The first  
two must be produced by a very  
low heat, which heat must be  
increased very gently.



Circulus Philalethes.

See that thy furnace be trusty, else  
 thou mayest and wilt fail, for tho  
 the fire of coals do not effect any  
 thing yet it excites and the water  
 [the mercurial  $\nabla$  on secret  $\Delta$ ], though  
 it be of a wonderful nature, yet it  
 acts no farther then as it is stirred  
 up [by the external  $\Delta$ ] and any inter-  
 mission in this work, after it is be-  
 gun, will destroy it. Therefore the  
 wise men have called the furnace  
 an Athanor that is immortal  
 shewing that from the beginning  
 to the end, the fire must not  
 go out.

Ripley.

Take heed to defend your glass from a  
 violent heat, and a sudden cold: make use



of a moderate fire and beware of vitri-  
fication.

### *Metallurgia.*

Having prepared your principles, put  
them, most intimately mixed into a pro-  
per glass, so that only one third part  
of the glass may be filled. Shut the  
glass closely, that nothing may eva-  
porate, Place it in ashes or in sand,  
and administer the first degree of  
heat - such a heat that without  
burning your hand, you may be  
able to suffer it to rest on the ashes  
or sand, on on the upper part of the  
neck of the. Keep it in this heat  
without moving or disturbing it,  
until, complete blackness and  
various colors appear and whiteness  
follows. It is of great moment that



you do not hurry your work and burn  
 up the matter by too much heat .....  
 ..... Be careful of your fire that  
 it be not too strong ..... You ought  
 to have blackness with such a heat  
 that you can hardly bear your  
 fingers on the glass, and yet can  
 bear the heat without burning  
 them. This regimen must be conti-  
 nued till you have <sup>gone</sup> through perfect  
 blackness into dryness, and until the  
 matter is become snow or silver  
 white and fixed, and the Queen is born.  
 This is obtained by the one and same  
 linean heat. Then you must in-  
 crease your heat, but not out of  
 reason, till the matter becomes yellow,  
 and so continue and it will become of  
 the most perfect deep cinnamon on



on canine redness, on like unto a quiet  
glowing fire.

Marrow of Alchemy.

..... beware impatience do not cause thee  
through an itch of mindson to be bold,  
In this thy work to transgress Nature's laws  
For no man sooner eads this heart on cold  
Than he who this impatience of mind  
Can not expect its time which he would find  
Move not thy glass, nor open else thou wilt  
Endanger nay destroy thy work, beside  
Increase not fire rashly lest that shift  
Thy work thou see. There, nothing all the  
Tide that this thy work doth stand so  
much in fear

At too much fire: one hour will cost  
thee dear.

The Same.

Beware thy spirits find not where to exhale



For that thy work would still and also cause  
 Much hurt unto the workman. If you fail  
 therein, you break one of the strictest laws of  
 all this work: nor cause them so to rise  
 As for to break the glass, which brittle is  
 Therefore as strong thy glass be sure to get  
 As may be without either knots or flaws  
 Equally blown for strength, which thou shalt set  
 Within a ring of brass, where thou shalt cause  
 It to be fixt with moistened bone-ash: this  
 This closely prest down a certain safe guard is  
 ..... With gentle fire thy assay,  
 For that is certain. Be not moved with haste  
 Thy work to anticipate; no not a day;  
 But bide with patience till the black be past,  
 Then moist, augment the fire, but not too much—  
 Rather too little than too great, for such  
 The counsel is of all the sages old.



Artemius:

You need only prepare the matter.  
Nature herself alone will perfect it:  
and if she be not hindered, by some con-  
trary thing, she will not overstep her  
own proper motion, neither in concei-  
ving nor <sup>in</sup> generating, nor in bringing  
forth. Therefore, after the preparation  
of the matter; beware only lest by too  
much heat, you inflame the bath or make  
it too hot, secondly take heed lest the  
the spirit should exhale, lest it hurt  
the operator - to wit lest it destroy  
the work, and induce many infirmities  
as, sadness, trouble, vexation, and  
discontent. Direct the composi-  
tion till it be invested with a most  
perfect red colour.



## Bacon.

The vessel for our Stone is but one, in which the whole magistry on elixen is performed and perfected.

..... Though the philosophers often repeat that the matter is to be put into the vessel, and closed up fast, yet it is sufficient for the operator, once to put the said matter in, once to close it up and so to keep it, even to the perfection and finishing of the work. If these things be often repeated the work will be spoiled.

..... They <sup>repeat</sup> being well and perfectly closed is never so much as once to be opened till the perfection on end of the work. So that you see the vessel is to be kept close that the spirit may not get out.



Laurentius Ventura.

Secure thy vessel that the composition  
may not escape and fume away, and  
you will obtain your end.

Pandora.

Mind that your doon be well shut  
that he that is within, may not find  
his way out, and, if it please God, you  
will find every thing terminate well.

Eirenaeus Philalethes.

It is put into the glass and sealed up,  
before you can obtain the first degree  
degree of the Magistery.

Anonymous.

Put the mercurial matter into a glass,  
seal it and place it in its warm bed for  
a philosophical month, until it begins

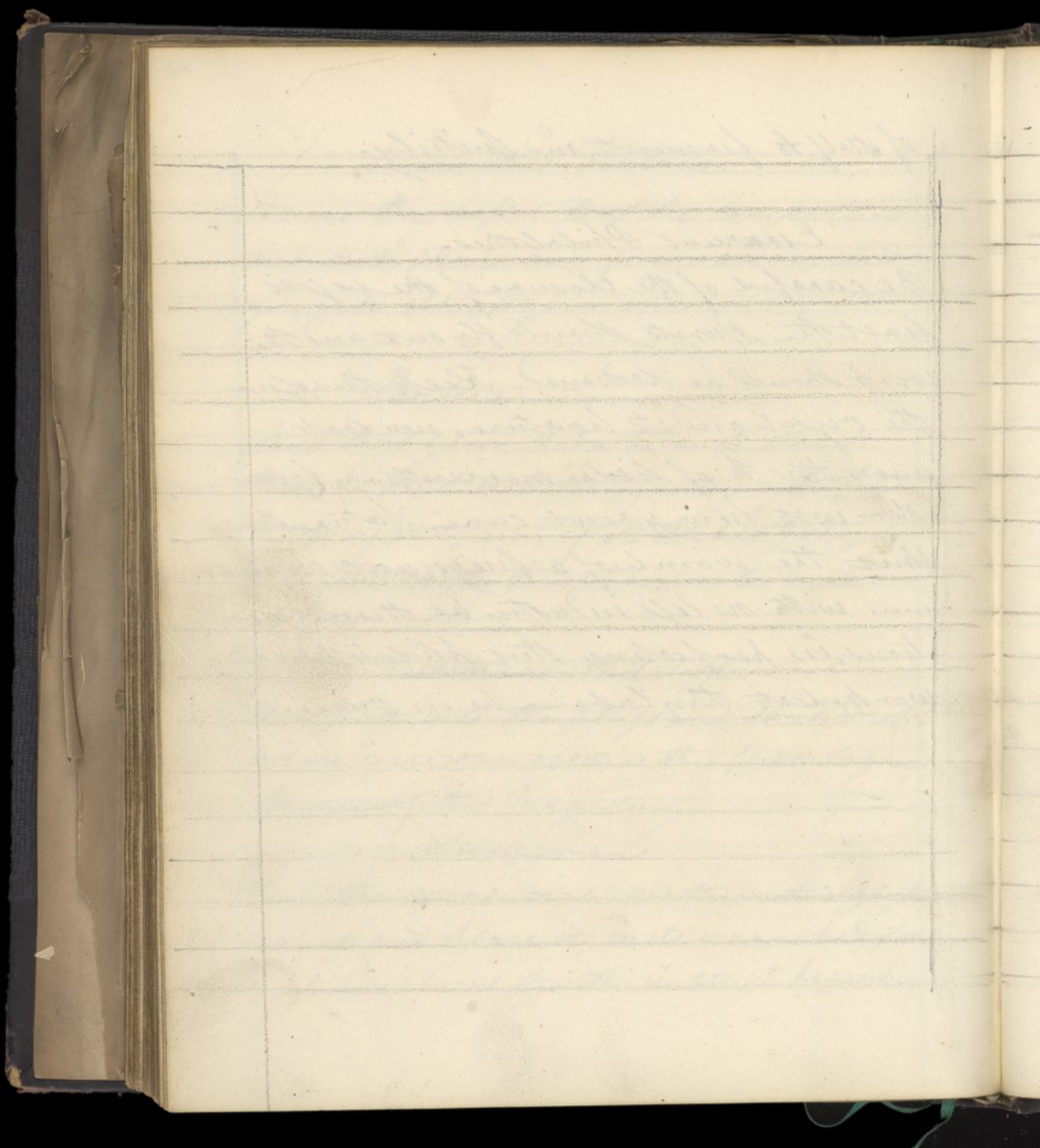


of itself to ferment and putrify.

*Eixaneus Philaethes.*

Be careful of the closure of the vessel  
 least the spirits should fly out and the  
 work should be destroyed. Keep therefore  
 the vessel and its ligature, nor look  
 upon this to of little moment. .... Consi-  
 der with how great care, Nature does  
 shut the womb of a pregnant woman,  
 .... with no less industry be thou cau-  
 tious, in perfecting this philosophical  
 work, lest thy labour be in vain.







PART. VII  
OF THE WORK.



Notes on the

PART VII  
OF THE WORK



### Water Stone of the Wise.

My Son if you will commence the work, excepting your food and raiment no great expences are wanted. Be of a free and independent mind, and in a safe place prepare your only matter [Rebis] and reduce it into a most subtle powder, put it into one only vessel with its [secret fine] well closed, and govern it with constant never ceasing heat and the effect will follow.

### Aquarius.

Take the body of our first work, [Rebis] with the dragons Tail, that is Virgins milk [the secret A]: taking seven parts of fresh [good secret B] add this to the matter according to the weight of the powders.



Pontanus.

In the beginning digest and Simmen it gently, taking great care that nothing may sublime, on as the Philosophers say that the Woman may not rule over the Husband, on the Man become too potent over the Woman.

Pandora.

When thou seest the fixt  $\nabla$  not ascending unge not the fine, but have patience until the Spirit and the body are become one. The water [Secret fine] is the thing that makes white and Red: the water killeth and quickeneth, the  $\nabla$  dissolves, calcines and purifies and the  $\Delta$  putrefies. Let all your care be in the decoction of the water [the whole subject rendered



liquid by the action of the secret  $\Delta$ .  
Boil it slowly until it changes from  
one color to another, and be careful, in  
the beginning that you do not burn  
the flowers or blossoms, nor the green-  
ness— Do not hurry nor presume to  
do the work quickly, and take care that  
he that is within, may not find his way  
out.

*Arnoldus de villa Nova.*

The green lion [rebis is here intended]  
remains constantly in the middle until  
he is killed [by the secret  $\Delta$ ] Therefore  
my son I recommend nothing else to  
you, but to boil our water [secret  $\Delta$ ]  
and our brass [rebis] until they be  
gradually calcined and killed—un-  
till the colour changes and until its  
blackness be gone ..... Know also my



So that in case a red colour should  
appear to thee before blackness [i.e. a  
premature redness] thou needest not  
to mind that, if thy glass be but well  
closed; as it must of necessity return  
to its own nature; for it is only the  
effect of the occidental, Argent vive.  
[M<sup>8</sup> & S<sup>8</sup>], overcoming the gold and con-  
quering it, but the principle which  
killeth, will also give life, being the  
father of all wonderful things.

Johan de Monte Snyder.

One of our fires [the secret  $\Delta$ ] has a sym-  
pathy with the metallic fire - this sets  
on fire the metallic sulphur and aug-  
ments the element, fire, in the me-  
tallie body [C]. The third fire is a cold  
metallic fire [the M<sup>8</sup> & S<sup>8</sup>] and may be



compared to a mercury, as it penetrates  
 the metal [O] like a spirit it promotes  
 the action of the sympathetic fire [secret] ~~that~~  
 that it may penetrate the whole compo-  
 sition, and excite the unities every where.  
 The cold metallic fire [445 to 5] makes the  
 metal [O] porous, it opens and shuts, it  
 is the beginning and the end, the first  
 and last Key; it is the foundation of the  
 whole work, and may be taken for the  
 universal menstruum, and even for the  
 first matter.

### Isaacus Hollandus.

You may always work with two  
 glasses, for the convenience of Multi-  
 plication - one for the White the other  
 for the Red. But as the red Stone  
 requires a more intense heat than



the White, Both cannot be multiplied  
at once by the same heat.

Although the work for both is the same  
yet there is a difference, in the Paradise  
water to be noticed. The Paradise water for  
the white is extracted from Luna,  
that wherewith the Red Stone is im-  
bibed and multiplied must be ex-  
tracted from Sol - otherwise, it is the  
same labour, but the White and Red  
cannot be multiplied by the same  
degree of heat.

#### *Incertus Macrocosmus.*

In the first degree the stone is called  
Drop, Philosophical lead, antimony,  
[being in truth &] &c. In the second degree  
[M<sup>to</sup>] it is called the philosophers  
water, The philosophers mercury. In the



third degree [when the secret  $\Delta$  is joined  
to Merbis and action and reaction follow], it  
is called Sal alcali, our Sal armoniac,  
ashes of ashes, and Sulphur of Sulphur.

When it is become water it is ayoth, when  
white it is called arsenic and lac virginis,  
when red it is called, blood, red sulphur &c.

When it is sharp it is called retort, alum  
nitre, when the stone has been dissolved  
into water it is called white running  
water, when sublimed and white it is  
called air, and when red it is called

fine. — It will become twice black,  
twice of an ash colour and twice red,  
and after its second redness, when it  
looks like red wine, or human blood, that  
is after putrefaction, the Ancients have  
called it the Dragon. [The names are  
Innumerable, and often very arbitrary]



and contradictory].

*Thacus Holandus.*

There are three colours which must of necessity appear in the work, black, white, and red. The first two must be produced by a very low heat, which must be increased very gently.

*Eireneus Philaletha.*

We have three conjunctions .... The first is the amalgamation of gold with our mercury ..... The compound is called rebis ..... In this there are two natures, the one more active which is the  $\gamma$  the other more passive which is gold. The activity of the  $\gamma$  above the  $\circ$  is because the moving virtue of sol is sealed that is, his  $\gamma$  is imprisoned .....



These two must be mixed..... This is a manual work, and the last manual work next to the putting and sealing of it in the egg, that thou hast, before thou hast attained the first degree of the Mastery.

The next conjunction in order is when thou hast administered and regulated [in due proportions] thy fire [the secret  $\Delta$ ] that thy Spirits shall so ascend, and circulate until they have extracted out of the fixed body [O] its most digested virtue, or subtile soul, which is sulphureous, or of great fireness. [The O is called the soul the sulphur the fire of nature.]

When the dissolution is made, Sol then is most active, and Mercury more passive; Mercury then is as it were



the feminine sperm, which being more  
crude and tender, is sooner wrought upon  
by the [secret] fine which sol, the mas-  
culine sperm, feels not, till it be pene-  
trated, by the mercury [44 & 5] And then  
it is forced to send forth its seed; for  
the formal principle resides mostly in  
the gold and the material chiefly in  
the water [44 & 5]. In the one being  
thick of constitution, the formal part  
is sealed; in the other the little which it  
has is more at liberty, and consequently  
sooner active.

So then by the mediation of the soul  
[the solar principle derived from  
♂ and ♀] the Spirit is made one and  
incorporated with the body [of the ripe  
and unripe ♀]; for the soul being by  
the spirit drawn from the body, doth



naturally desire to be united ~~to the~~  
~~body~~ with it again, and so long as it  
 is from it, is from home as it were on  
 a pilgrimage. The body also naturally  
 doth desire its soul and will as forcibly  
 attract it as a loadstone, iron.

But yet this conjunction doth not  
 retain the volatility of the compound.  
 Though it is so united that the parts  
 ascend and descend together.

At length not only these parts, but  
 their elemental qualities, are so  
 strangely permixt, that the one  
 doth not more in acting, than  
 the other doth in resisting; by which  
 means they are not only united to  
 follow one another, but fit to  
 abide fine together. This is the last  
 and noblest conjunction in which



all the mysteries of this Microcosm  
have their consummation. This is by the  
Wise called Tetraptine, Conjunction...

He who arrives here may set down at  
banquet with the Sun and Moon. This  
is the so highly commended Stone of the  
Wise.

The same.

Without putrefaction you may not  
expect to reap fruit from your labor.  
The cause of this death or corruption  
or rottenness [which takes place in  
the subject in the glass during the  
third conjunction] proceeds from the  
action of continual heat, not so  
much of the external fire of the  
athanor, as of the compound within  
itself, in which the fire against Na-  
ture [the secret  $\Delta$ ] doth open the



Perfect body [O] by continual contractions  
 and decoction, and so lets lose its  $\Delta$  ...  
 which is fine of nature: so that in these  
 two in continual action and passion, toge-  
 ther with the external heat continually  
 acting, the whole compound is brought to  
 Corruption. The external heat doth  
 sublime the moisture, which of its own  
 accord returns continually, and doth  
 moisten the earth so long, untill by  
 reason of the heat it become strait  
 up the moisture wholly, and then it dies.  
 Unless thou see this rotting of the  
 compound, which is done in a black  
 colour, with a stinking odour and a  
 discontinuity of parts thy labour will  
 be in vain. You cannot expect to have  
 a new form brought in, till the old one  
 be corrupted and put off.



Gold and mercury are two such principles  
that they will even delude those who work  
with them in a sophistical way [amalgama-  
ting  $\phi$  with common quicksilver]. They  
will remain the same until the end of  
the world unless ~~the same~~ pure gold mix  
[inrebis] with its own pure and appropri-  
ated mercury [the  $MS \& S$ ] and set in  
a due heat of digestion [the digestive  
heat of the secret  $\Delta$ ]. A mutual action  
and passion will then rise between them, which  
without the laying on of hands by the artist,  
will tend to a new generation. For in a  
convenient fire [the secret  $\Delta$  assisted by  
external heat] in which the compound  
may perpetually and incessantly boil, and  
the subtle parts ascend and circulate  
upon the Grays, without intermission,  
the most digested virtue or soul of



the first body [☉] which is his basis of  
Tincture will be extracted by water [the  
Agoth on solar but<sup>m</sup> & ii] and this will  
mix itself with the pure spirit [fur-  
nished by the secret A] of the water, and  
with this it will ascend and return, un-  
till a total separation be made of the  
pure from the impure, and the subtle  
from the gross. Then shall the body  
draw down the soul again, and by  
the power of the most high it shall  
be united, and with it the spirit of  
life shall be also joined, so that all  
three shall become one, with an  
union indissoluble. But all this pre-  
supposeth a putrefaction or consump-  
tion, of one foam, else there cannot  
be an introduction of the other.....  
First then take thy body which is



gold and the water which is mercury  
[on a Diapir] mix those together  
in due proportion, as I have often told  
thee, then set them to the fire [ad the  
secret  $\Delta$ ] to decoct and give them a con-  
venient heat in which they boil, ascend,  
and descend, perpetually, without any  
intermission night or day. But es-  
pecially and before all things be  
careful in your internal heat, viz  
in the proportions of your  $\Delta$  [the phi-  
losophical mercurial water on secret  
 $\Delta$ ] for your sulphur. That  $\Delta$  [on secret  
fire] you must add and supply to it  
in the beginning of your work in its  
preparation [viz you must add this  
to your rebis before closing your  
glass] It is this that reforms all  
the work within, and, without this



your external heart is of no value.....  
 Let your external heart be so that your  
 compound may boil and sublime..... till  
 the vapours cease and are retained.....  
 then will the compound rot, which for  
 its similarity is called our dung hill.  
 ..... Continue your decoction and the  
 vessel shall be blackened, and the com-  
 pound shall with constant circu-  
 lation become black. This colour shall  
 be a sign to you that you have not  
 run your course in vain..... As soon  
 as thou hast complete blackness, know  
 that whiteness is hidden therein.  
 But before you attain to this white-  
 ness you must have patience, and  
 pass thro many intermediate change-  
 -able colours, which will be no  
 small cheering to the workman



who must wait without tiring until  
the earth and heaven be united. Then  
shall thy elements perfectly accord  
and one colour cover thy soul new  
married to the body, and that will  
be like to the most pure lily, or  
sublimed salt, shantling like to a  
new shipped sword in the sun beams.  
in this whiteness is the multiplying  
virtue exalted and made appa-  
-rent, in its first degree, by which  
♀, ♂, ♀, or ♂, may be turned  
into pure silica in a short time.

Johannes de Padua.

Know that putrefaction, although  
it can be brought on perfectly  
in 42 days, is better to take a  
longer time; the longer the



better as hereby no damage is done, and the body [O] dissolves effectually, which must all be done with a gentle heat, and so the circulation and separation of the elements will be better effected.

### Filamel.

Within which [furnace] is set the Philosophical egg, which is a vessel containing the Prima Materia, or first agents of the stone, that is the Scum of the red sea, and the Fort of the mercurial wind [the solar dignifying compound of  $\phi$ ,  $\psi$ , and  $\delta$ , and secret mercurial  $\Delta$ ]. Take care that with a just and equal fire, you manage these proud and haughty natures, keep them in temperate heat continually.



view these dragons..... they are the  
true principles..... That which is  
undermost, without wings is first  
or the male [Gold], that which is  
uppermost and has wings is the  
Female [M & F], black and ob-  
-scure, which strives for the mas-  
-tery, and dominion for many months.  
The first [O] is called, sulphur hot  
and dry, the other [our Diana]  
mercury, Argent vive cold and  
moist-. These are sol and luna  
[our D] of a mercurial origin and  
sulphurous; which by a continual  
fire [secret fire assisted by exten-  
-sive heat] are adorned with Roy-  
-al habiliments and changed into  
a quintessence.



These are the Dragons and ser-  
 pents, which the Ancients and  
 Egyptians painted in a circle,  
 the head devouring the tail, thereby  
 signifying that they proceeded from  
 one and the same thing, and that it  
 alone was sufficient, and that in its  
 revolving and circulations, it made  
 itself perfect. These are the Dragons  
 which the ancient poets feigned, sit  
 watch without sleeping, the golden  
 apples of the Hesperidian gardens.  
 These are they on whom Jason in his  
 adventures for the golden Fleece,  
 cast on poured the liquor [our men-  
 curial  $\nabla$  on secret  $\Delta$ ] prepared by  
 the Enchantress medea [or call medea  
 secret  $\Delta$  and her broth Aloth]



These are the two serpents, which  
Hercules [our secret  $\Delta$ ] must strangle  
in his cradle..... The two ser-  
pents twined and twisted round  
about the caduceus of mercury, by  
which he exercises his great power  
and transforms himself into all  
shapes, as he pleases. He says Haly,  
who shall kill the one shall also  
kill the other, because the one can-  
not die without the other..... Kissing  
one another they are decocted and di-  
gested, in their proper venoms,  
which after death changes them  
into a living or permanent water,  
before which time by their corrup-  
tion and putrefactions, they lose  
their first natural forms, to assume  
afterwards another new one.



These are the two seeds [♂, our &] Masculine and Feminine, which generate within the Bowels or womb of the four elements and complete all their operations. These are the natural moisture of the metals, viz, Sulphur [gold] and mercury or argent vive; not the vulgar but ours.

These two seeds..... are gathered from the dung, ordure, and putrefaction of sol and [our] v. Happy are they who know how to gather this fruit for of it an antidote may be made which has strength and power to conquer all infirmities, weakneses, and diseases,.....

The dark colour which shew themselves as they signify corruption and putrefaction, so they also presage,



a new generation by the growing  
and dissolving of the perfect bodies,  
[C or D], which dissolution proceeds  
from external heat, joined with  
the watery fire [the dry mercurial  
water] and subtil poison of our  
mercury, which resolves into a cloud  
viz into impalpable powder, what-  
-ever resists it .....

At the time the matter is dis-  
-solved it turns black and gener-  
-ates; for all corruption is generation,  
therefore blackness is much to be  
desired. This is the black sail  
with which Theseus' ship returned  
with triumph from crete, which  
was the cause of his father's death.  
Thus must this father <sup>[C]</sup> also die  
that out of his ashes another



Phoenix may be born, which son may  
become a King.

If this blackness appear not at the  
beginning of your operation, what-  
ever other colours may arise you will  
fail of the Magistery. You must  
have a blackness which proceeds from  
the perfect metallic bodies, and can-  
not be destroyed in less than five  
Months, after which immediately  
follows the desired whiteness. If you  
have this you have enough, but not  
all. [By continuing the digestion  
it will again dissolve, corrupt,  
regenerate, and at length become  
Red.

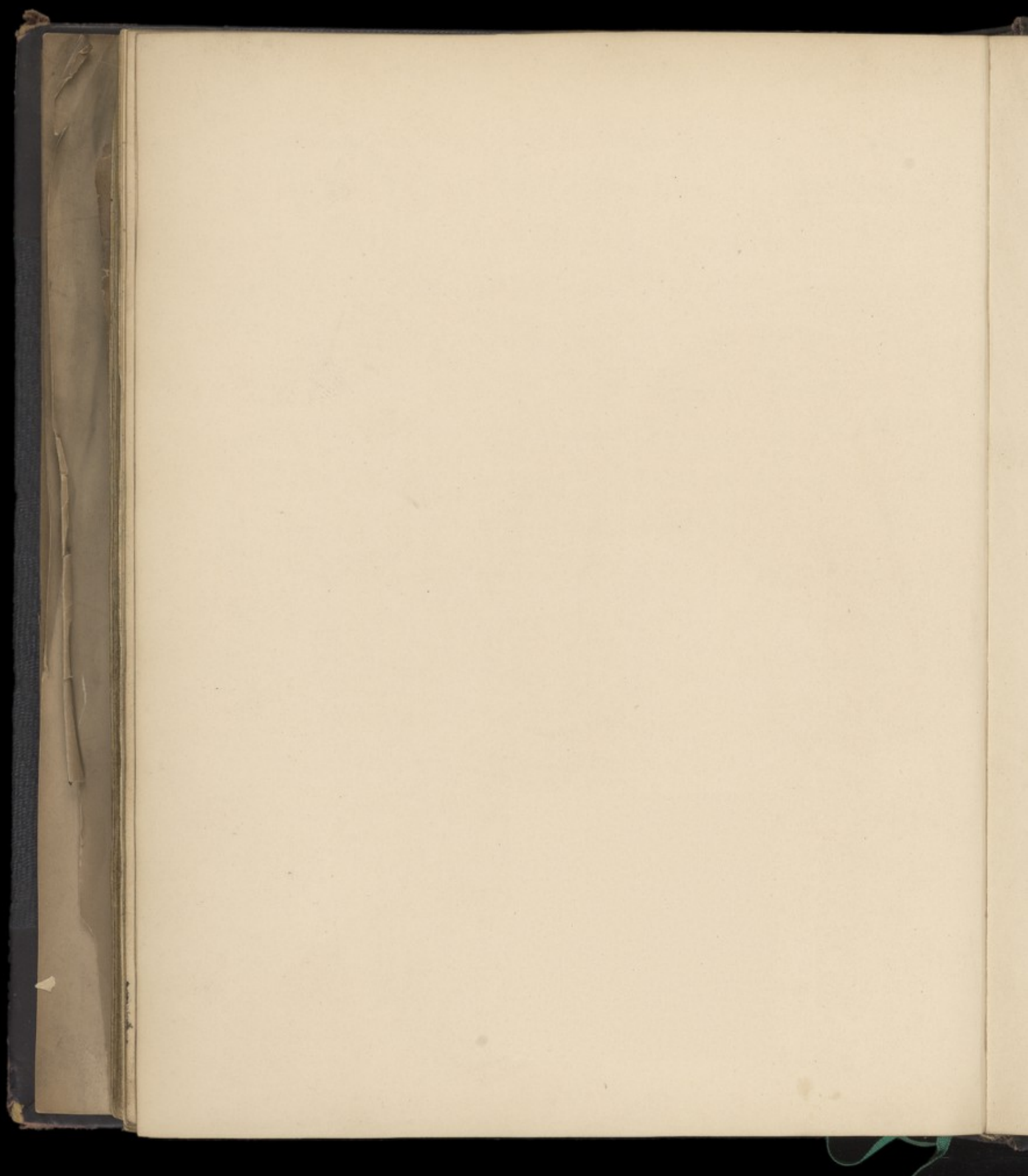


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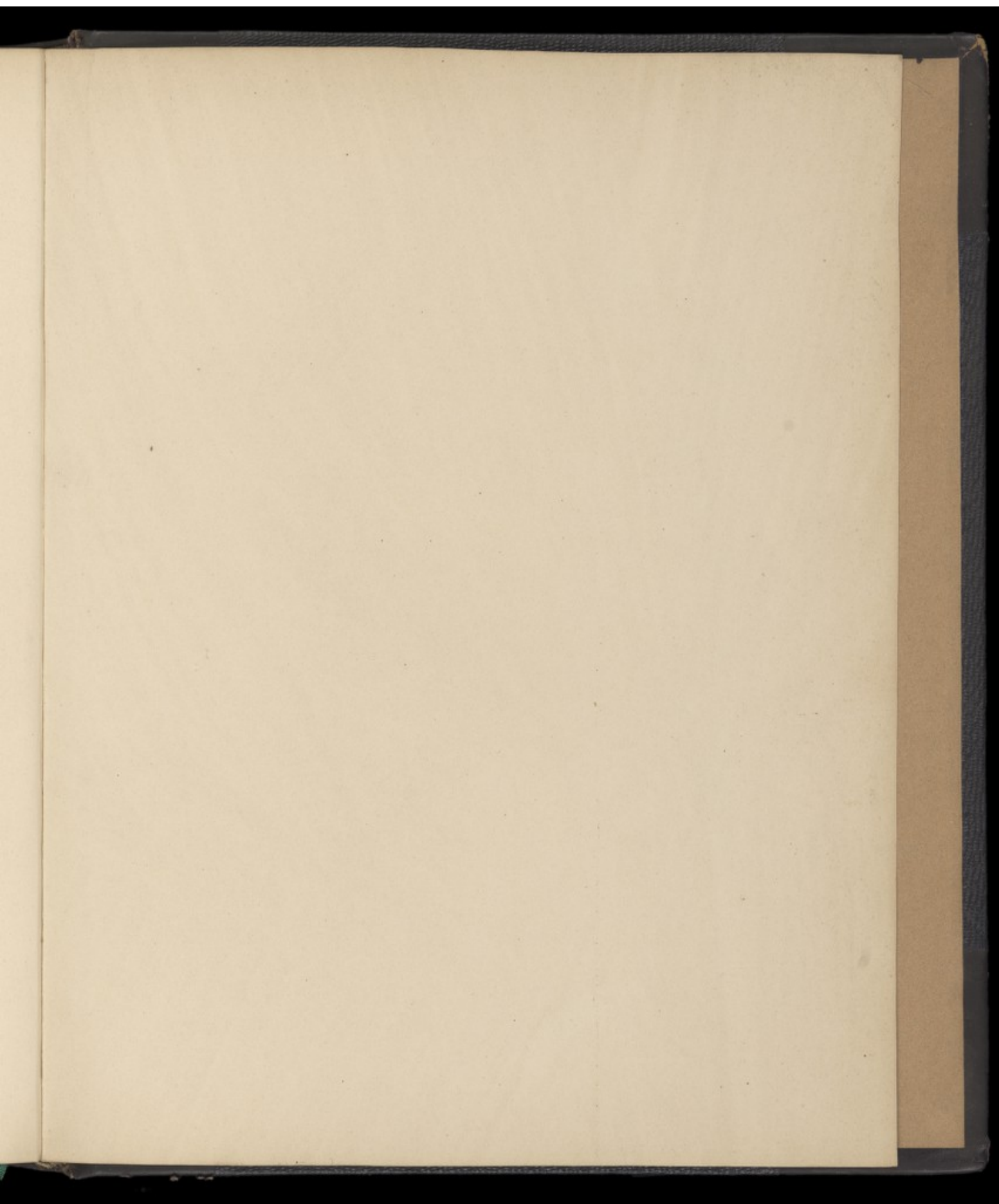




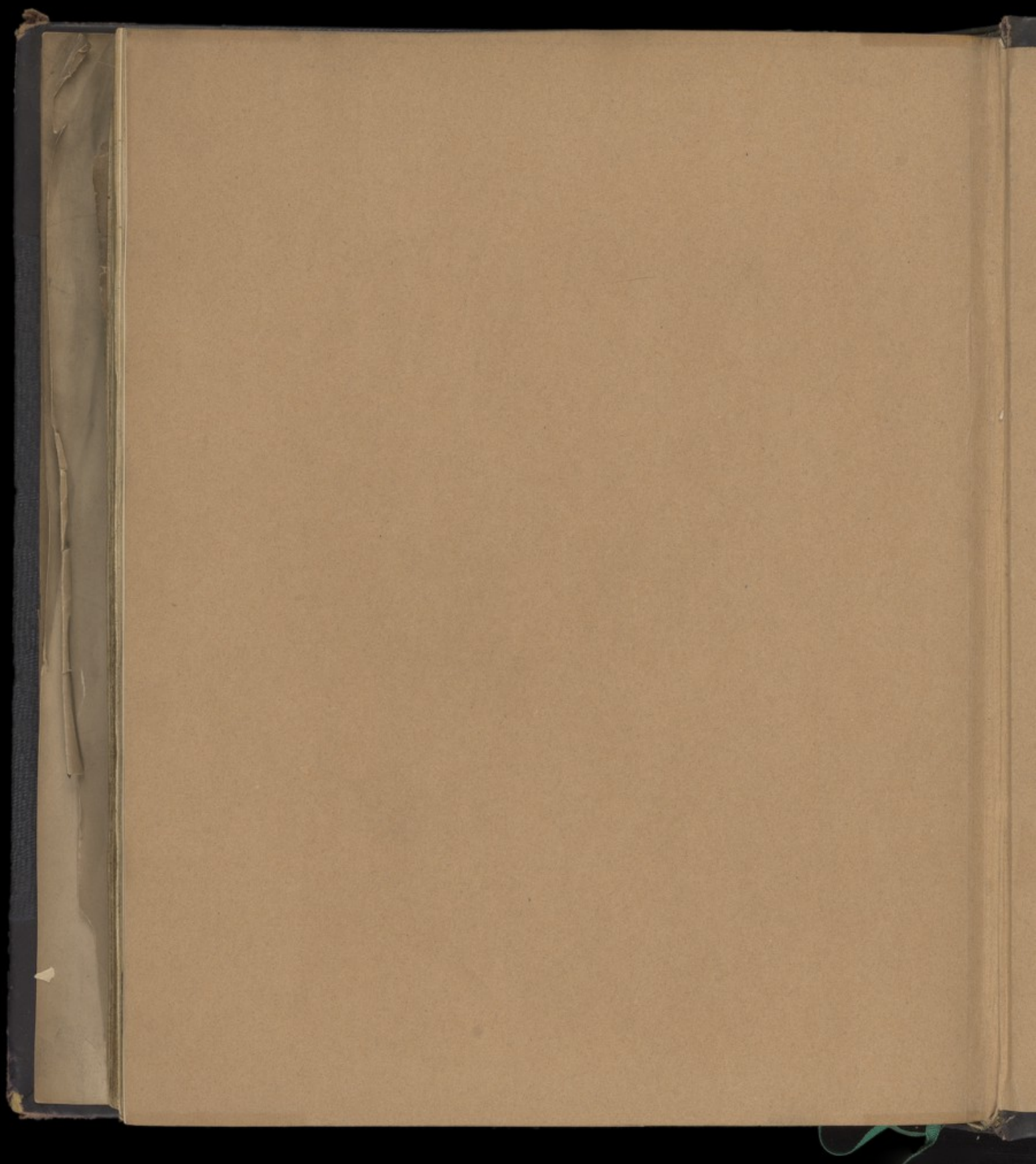




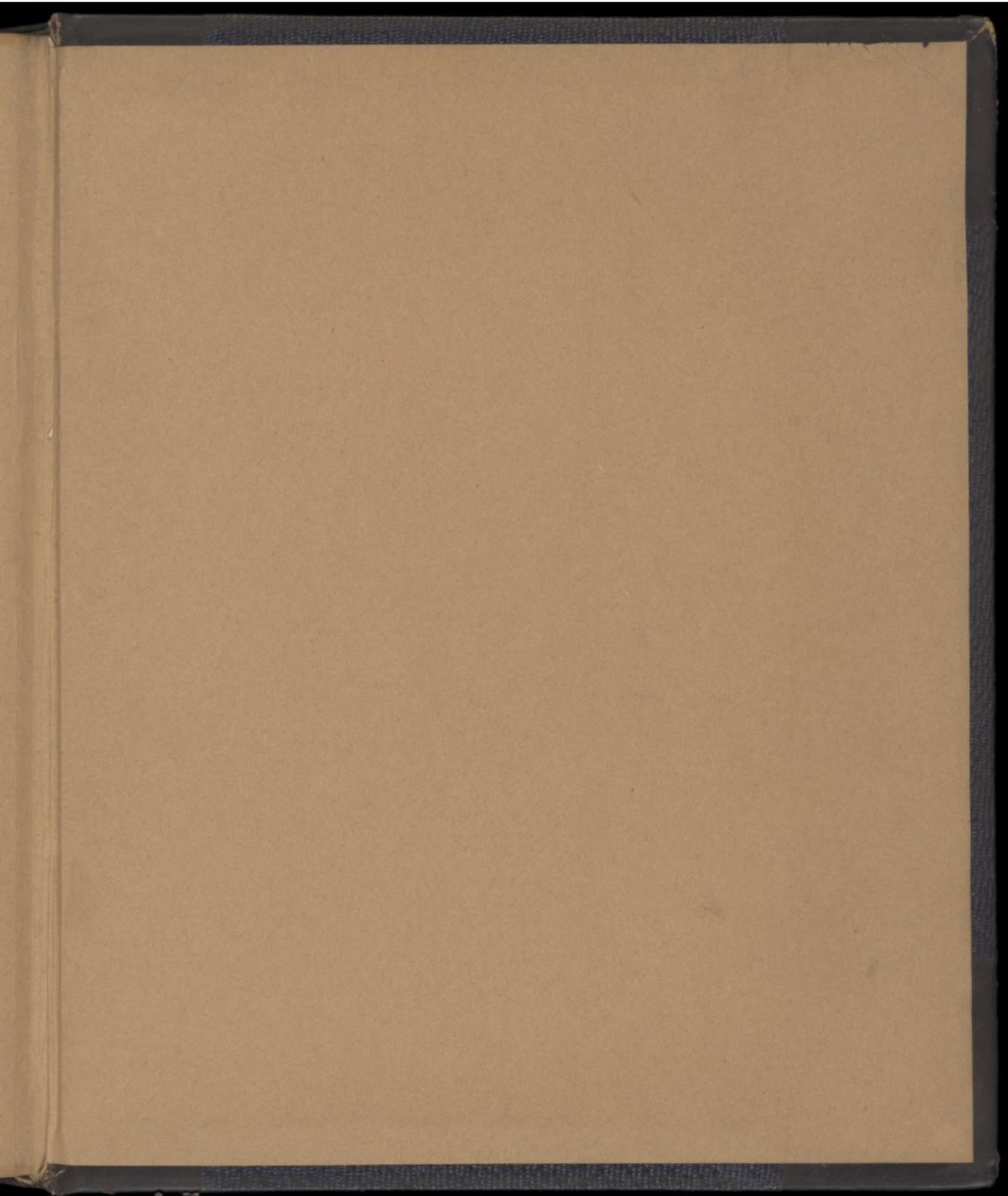




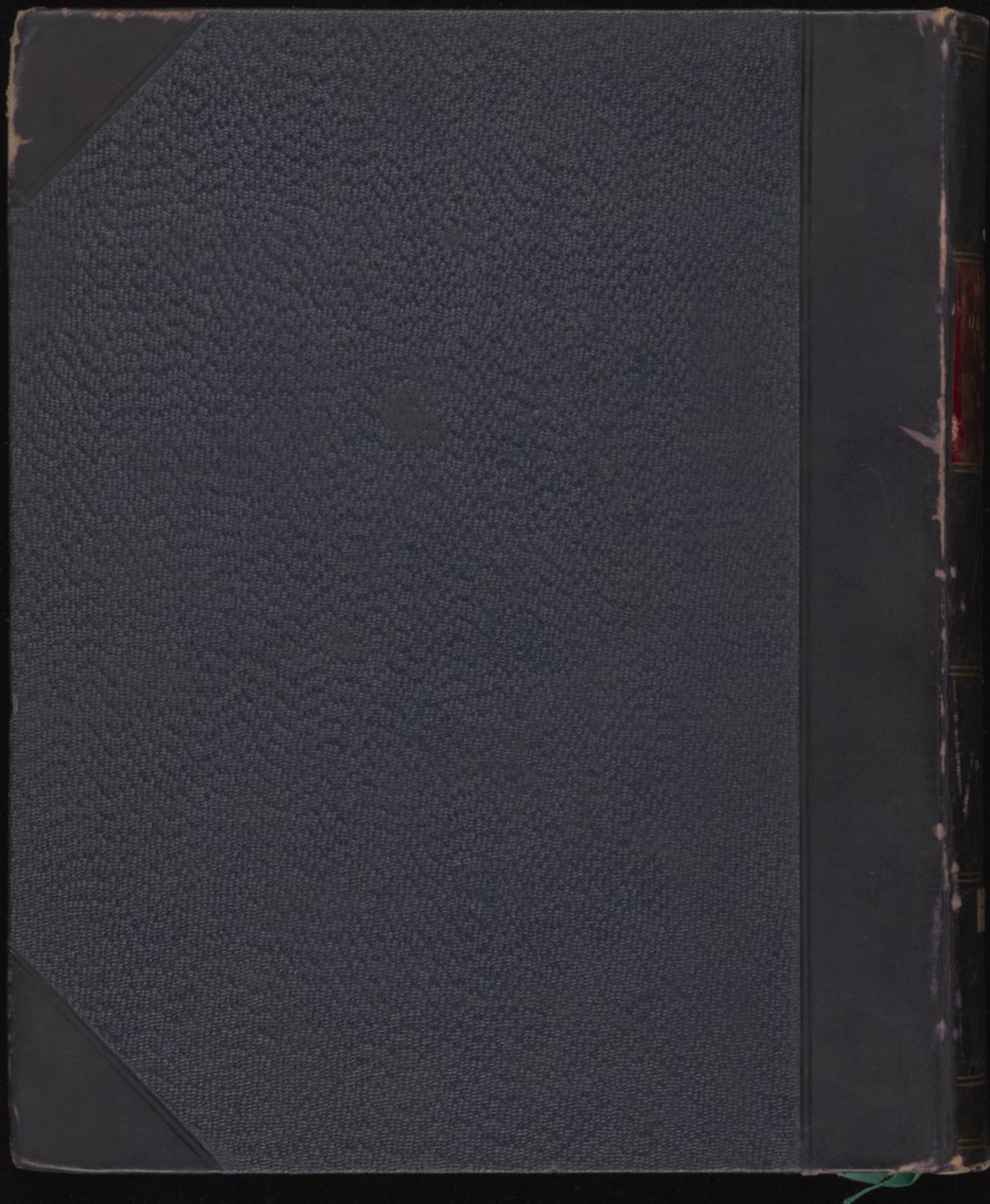














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