

Annotations & Explications
of a valuable Treatise named
The Hermetical Triumph, or:
The Victorinus Philosophical Stone.
Translated from the French & German,
London 1723. 12^u, with a Title page.

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

p. 19. first part of the Book.

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

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

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

Manifested by the \odot & fixed Stars moving it into Light, Heat or Caloric & burning Δ .

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

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

Agents: Δ , \triangle , \oplus , ♀ volatile

∇ , ♁ , Stones, Metals

⊕ ⊗

The two united

DRYNESS

procreate all things

HUMIDITY.

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

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

2. to ♁ & ♁ i.e., by means of ♁ & ♁ on ♀ vitae, the butyrum is distilled per ☉ .

The male & female seed is sophic ♁ & sophic ♀ (Δ & ∇). i.e., ♁ ♂ & ♀ ♀ ii in the stellated ♁ ♂ which seems to have been the

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

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

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

p. 32. The matter of the philosophers perfectly purified & reduced into a pure ♀ial substance (i.e., first, into a $m\bar{\circ}\bar{\circ}$, Secondly, into a butyrum & ♀ Simplex.)

The Stone of the second order, fixed into an incombustible ♁ (i.e., the \bar{R} alba, or ♁ Naturae album, concentrated, corporified Light:- Urim.

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

This corporified Δ as Universal Sulphur Naturae is a fixed fusible alkali wherein the Universal \ddagger ♁ Naturae album is fixed & exalted, & as \ddagger & alkali, Agent & Patient, stand here in equilibrio & are both

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

\odot is full of \triangle , & \ominus is full of radical humidity. Both are perfectly soluble in liquids.

\odot bears analogy to the \triangleleft Naturae rubrum \odot ar.

\ominus bears analogy to the \triangleleft Naturae album \odot ar.

p. 33. This page hints intelligibly on the subject as - it is truly a Stone, since it is solid, hard, heavy, brittle, frangible, & etc. i.e., \odot & its \mathcal{M} .

p. 40. The Author refers Pyrophilus to Artephius & Pontanus. Artephius plainly & candidly names the subject i.e., Antimonial Vinegar made with \mathcal{H} corrosive, i.e., Butyrum \odot ii, he says.

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

He hints here at the Δ in the ♀ corrosive, which is highly concentrated ♁ of Sea \ominus in the Sublimate, & of the ♀ in the sublimate is similar to the ♀ ♁ ii, named ♀ vitae, & therefore can be no stranger to the ♁ ial M .

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

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

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

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

p. 41. The dry ∇ mentioned by Cosmopolites is the chrySTALLISED Butyrum, before its liquefaction, because it is antimony & \ominus combined with highly subtilised M , or ♀ vitae. If you dissolve your ♀ in ∇ , according to Rusenstein & sublime it, your ♀ would be infinitely more powerful & more pure, & Urbigerus has recommended that method, as well as Rusenstein.

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

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

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

The Cinnabar of ♁ is contained in the first Scoriae when you make the $\underline{m} \text{♁} \text{♂}$. Urbigerus worked with crude ♁, but Eudoxus makes use of the $\underline{m} \text{♁} \text{♂}$.

p. 50. "The Stone (♁ or $\underline{m} \text{♁} \text{♂}$) is the enemy of metals, since it destroys & devours them. From this we have $\underline{m} \text{♁} \text{♂}$, $\underline{m} \text{♁} \text{♀}$, $\underline{m} \text{♁} \text{♃}$, $\underline{m} \text{♁} \text{♄}$, & etc.

When you melt 3 parts of $\underline{m} \text{♁} \text{♂}$ with 1 part of ☉ or ☽ in a ∇, you obtain a $\underline{m} \text{☉}$ aris or $\underline{m} \text{☽}$ aris; but neither ☉ nor ☽ is destroyed or separated here, like ♂, ♀, ♃, & ♄; but if you treat a $\underline{m} \text{☉}$ aris or $\underline{m} \text{☽}$ aris with Monte Schneiders fulmen (Digby p. 16.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

p. 55. contains matters of great moment.

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

(i.e., when the Sophic ☉ contained in the ☉ & ♀ has been exalted into a clear beautiful transparent butyrum when ♀ vitæ must be as white as copelled ☾).

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

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

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

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

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

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

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

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

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

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

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

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

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

Monte Snyder himself was deceived when he thought he had separated the ♁ of \odot , because ♁ & ♁ are inseparably united in \odot & ☾ , but in the unfixed metals I believe they are separable.

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

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

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