

A
COMPENDIUM
OF
ALCHEMICAL Tracts

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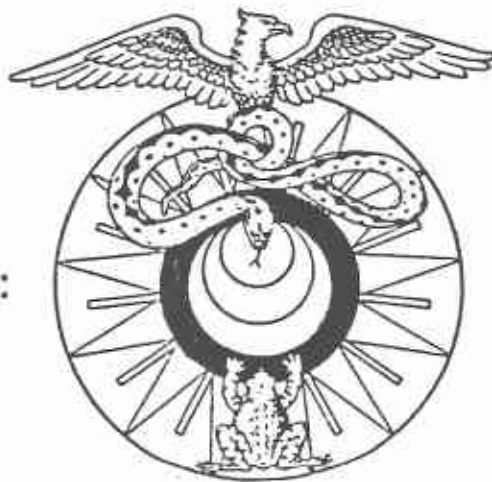
TRANSLATED BY:

S. BACSTROM, M.D.

VOLUME III

EXTRACTS FROM: YARDLEY, PONTANUS,
FORD, BACSTROM, MYNSICHT, HAND,
AND THE WAY TO OPERATE THE ELIXIR

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

To obtain copies of these materials, or to contribute in some way to this work, contact: **R.A.M.S.** c/o Hans W. Nintzel
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THE BACSTROM MANUSCRIPTS

VOLUME III

1. The Way to Operate the Elixir.
2. OTHER SECRETS
 - a. True Red Oil
 - b. Multiplication in Quantity and Quality
 - c. Butter of Antimony
 - d. Ha Adamah
3. A Process similar to Yardley or Philaletha.
(Martial Regulus of Antimony)
4. Animated Mercury using stellar martial regulus of antimony.
5. Epistle of Dr. Hadrian Mynsicht to Dr. Hartman
(On Sea Salt, etc.)
6. Butyrum Antimonii (of Mr. Ford)
7. The Work of Pontanus
8. Dr. Bacstrom's thoughts on Mynsicht.
9. An Observation by Dr. Bacstrom.

**THE
WAY TO OPERATE
THE ELIXIR**

**A WORK COPIED
FROM AN ORIGINAL MANUSCRIPT
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SIGNATURE**

THE WAY TO OPERATE THE ELIXIR

**COPIED IN THE YEAR
1797**

This document is part of the Bacstrom Manuscripts as has been translated by Dr. Sigismond Bacstrom. The original has been obtained from Yale University and now made part of the R.A.M.S. materials.

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1989

MEMORANDUM

The following work was copied from a manuscript bought out
of Lackinton Allen & Compf Sale Catalogue for 1797 No.
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HOW TO MAKE THE ELECTRUM

THE PHILOSOPHER'S EARTH

Take ANTIMONY 1 Pound (but let it be true male Hungarian Antimony) and flux it in a large Crucible, first having mixed with it 6 Ounces of good Tartar (that is to say Rhenish Tartar) and good Niter christals - all in fine powder. Cast the materials into the Crucible by little and little, let all flow well and then cast it into an antimonial horn and separate its Regulus, which will be about 4 Ounces. Repeat this process with fresh materials till you have about 12 Ounces or more, then purge it once with a mixture of about three parts Tartar to one of Niter, and then it will be truly prepared, which is then the **philosopher's earth**.

To Turn This Earth Of The Philosophers Into Fire Elementary

Take 12 Ounces of this so made regulus or earth, and 2 Ounces of pure, fine and clear new made filings of Spanishe needles, for another steel will not do. Flux all your 12 Ounces of earth clear down first, then cast down on it 2 Ounces of your

pure clear filings of steel needles, and give a white heat: let them flow well together - even as thin as water, casting on it, as it flows, now and then some of your compositione of Tartar and Niter cleanse with your cleansing - iron from what dross or scum swims above from your Tartar and Niter: then when clear cast it out into your antimonial horn (the horn being first anointed with a candles-end); and let all cool. When cool, pound it grossly again and cast on it 2 Ounces more of fresh steel filings, as before, about 3 Ounces of your composition of Tartar and Niter being mixed with them: then let all flow exceedingly clear, casting still on, now and then some Tartar and Niter : and still cleansing it well from that which you find floating above: when clear cast it as before; into your antimonial/made hot/horn, and let all cool again. You have now obtained a very brittle mass, but no star. A third time, as before, in gross powder, mix it with the composition of Tartar and Niter, and cast it down on your 2 Ounces of filings of steel. (Remember at every time of repeating this operation you must use a new Crucible. First let your 2 Ounces of steel filings be in a white heat every time before you cast down your regulus upon it, which I find to be the best way in this work; therefore note this, and let your matter flow well, and very clear, with a charcoal fire, in a wind furnace, casting down now and then some of your composition of Tartar and Niter letting your fire be quick in every flux which causeth less loss). And now, having flowed very clear, and being well freed from its scoriae, being taken from the furnace, pour it forth a third time into your antimonial horn, and let all cool. You have now a most brittle mass, but still no star, that is: scaley on the outside, like to a serpent's skin, and so intirely from the top to the bottom, and yellow and blewish and greenish if never so little tallow more than just sufficient to moisten it and no scoriae to be separated; but one perfect mass only what you took off with your skimming iron, all joining with your Tartar and Niter, and so it is cleansed with the tartar and niter from the impure parts, for if care be not taken to separate the scoriae, both the pure and impure will continue joined together in one mass: to prevent this, you must be exceeding careful to cleanse it well by casting in a little tartar and niter from time to time, while the matter is in fusion, to make it throw its scoriae to the surface; for if the bodily impurities be not purged out with the greatest care, always separating the scoriae as

it arises your body will still remain inert and dead and all your other labour and expense will be fruitless; but proper attention being paid to this particular you will bring forth almost pure matter. The chaos of the adepts, the firey element of the philosophers. Having obtained this pure matter you must not think your labour ended; you are now only entering the portal of the true philosophers therefore attend to your work and proceed to the next step.

OF THE JOINING OF THE PHILOSOPHERS SILVER (LUNA) TO THEIR GOLD (SOL) OR AIR

Weigh the pure matter you have now obtained, and add to it exactly its own weight of verdegese, first well purified; that is to say, if your matter weigh lib. 1 Pound then 1 Pound of verdegese is to be added to it. Let both be ground to a fine powder, and work in with them in the grinding and mixing 4 Ounces of your composition of Tartar and Niter. Then cast them, so mixed, into a new Crucible, the Crucible being red hot, but you must not cast all in at once, but by little and little, by means of a small iron ladle, and be sure your Crucible be large enough. Keep a very strong fire and let your crucible be covered with a cover provided for the purpose. You must also, as before, keep casting in from time to time a little Tartar and Niter - and if a little black-soap be mixed with your Tartar and Niter will very much quicken its clearness of flowing. When the mass hath flowed very clear for about half an hour's time then cast it forth into your antimonial horn, and let it cool. You will now have a blewish-white brittle mass, but very smooth on the outside, and not scaley as before, (if you have not prevented it by not attending to the removal of the impurities;) of a very fine, close grain, but without the least appearance of a star, then it is the *philosophers chaos* or electrum.

Its Further Cleansing

Let this our chaos or electrum be cleansed seven times, each time in a clean new Crucible with pure Tartar and Niter mixt together, as before in about 3 Ounces or more. After these cleansings its appearance will be that of a purplish coloured mass, being neither metal nor mineral, but very close in its grain and presenting a fine smooth and shining surface when broken: very ponderous: of a blewish-white colour within, but on the outside of a pure purple. This is the conjunction of our Sol and Luna having now an union of three elements in its composition, viz. earth, fire and air. This Gold and Silver is of great value - vulgar Gold and Silver, though most pure, are not to be compared with ours; for they are dead but this has life: yea life so potent that it can revive the dead (metals) but its potential life must be brought into action by the agency of Mercury of which bye and bye.

YOUR NEXT WORK

Take your conjoined Gold and Silver and in an exceeding clear mortar made of Iron, with a pestle made of the same pound it and grind it into an impalpable powder. On this you must bestow great labour, grinding and working it with great assiduity for at least six or seven hours, when you have ground it as fine as you well can in this mortar, so as to make it pass with ease through a very fine sieve, pour it out. Then take of this powder 3 1/2 Ounces and put it into a smooth marble or blew mortar/ (the harder the substance of the mortar be, to prevent any of it from being ground in with your Gold and Silver the better) and with its pestle grind it again with great industry that you may well be assured you have really brought the powder into an impalpable state. It is now ready to be formed into an aaa with Mercury.

THE MERCURY FOR THE AMALGAMA

Your Mercury for this work must be well cleansed and purged: to effect this let it be sublimed with pure clean white common salt - 2 parts of salt to 1 of Mercury ground exceedingly well together. The Mercury being then sublimed must be again revived with hot water, and then ground again and again with salt, not dry, then let it be boiled with it: and so grind and scower it, and boil and cleanse it by pouring down on it clear cold water till it is exceeding pure and bright.

**THE FURTHER USE OF THE PHILOSOPHICAL
GOLD AND SILVER
AND HOW TO JOIN IT TO
THE ELEMENT OF WATER
THAT A PHILOSOPHICAL MERCURY
MAY BE PRODUCED
AND MERCURY OF THE MERCURY
OF THE PHILOSOPHERS**

You have already got your Gold and Silver into an impalpable powder; you have cleansed and purged the Mercury intended for this work. Put of your Gold and Silver in powder 3 Ounces and of your Mercury well cleansed and purified 1 lb. and 12 Ounces into a quart skillet-pan or pot made of steel; add to it 2 Ounces of your best Sal Ammoniack pure and good, in lumps, and then put into your Iron skillet rain water, gathered when the Sun was in Virgo or in Libra. Put the whole upon the fire and as the water boils away keep adding more of the same rain water, still boiling it in your skillet of Iron for at least 12 hours time, let the boiling be gentle, and during the whole time stir it continually without any intermission with a piece of Iron. When the whole is amalgamated, which it will be if you diligently attend to it, pour off the black liquor (for your rain water will have taken up a quantity of blackish matter) and to what remains in the skillet pour on some exceeding clear fountain water to cleanse it from its remaining blackness, which will take much water. Then with dry salt, after pouring off your water, grind it in a skillet of Iron with a marble pestle, and being well ground boil it again with fresh water to cleanse it, then again grind it with Salt and boil it and cleanse it with fountain water, keep repeating this work till your Mercury in its amalgama be as pure and as bright as the most fine Silver, which will hardly be accomplished with less than 40 or 50 repetitions of the aforesaid matters and labours. Lastly repeat the process of grinding in a glass mortar with its pestle, first with dry salt and then with

water poured on it. After these purifications your amalgama will weigh 1 lb. and 14 Ounces or something better, (perhaps about 1/4 Ounce more) having gained from the electrum 2 & 3/4 Ounces of pure metaline matter when purified.

From the laborious operation which I have just described you will see how necessary it is that in this work every kind of impurity be purged completely away. After I had proceeded in my work a considerable length I discovered a method by which to shorten this labour and even to increase at the same time the purity of my amalgama. This process I shall now describe.

Of The True Manner Of Cleansing The aaa According To My Own Experience

This I did not find out perfectly till I was as far advanced as my 9th eagle. Do as follows: after pouring off from the amalgama its blackened water, pour upon it a quart or two of pure fountain water with 4 Ounces or thereabouts of dried common trencher salt. - that is to say, your Mercury being first well washed, by pouring down on it a quantity of clean common fountain water (as I have before directed). Let the aaa be drained as dry as may be in your steel skillet, after which put your salt to it, and grind it well with your marble pestle, working it very strongly for at least an hours time: it will now have become very black by the grinding: then put your quart of clean water to it, stir all well together for some time and the water will have again become a little blackish: pour it off gently and put more water to it, and boil it for some time (for 12 hours at least) stirring it all the time; then pour off the water very gently to prevent any of your Mercury from spurting or flying over with the water. Again pour on more clear fountain water to sweeten your aaa. Then decant even to dryness, or as nearly so as may be, and again put to it about 4 Ounces of fresh dried common trencher salt and grind it as before, and so repeat all the former grindings, washings and boilings. These operations you must keep repeating in their order, till the salt by your grinding will only become gray but not

at all blackish, which with such a quantity of salt as I have directed, will be about the 13th or 14th repetition. (For Note, I formerly used but a small quantity of salt which made it necessary for me to go so much oftener over my labours to get my aaa pure, which even after all these repetitions was not so pure as it may be made in a much smaller number of times by the present method). Then dry your aaa which will be very pure and clean, of a blewish colour, weighing about 2 Ounces more than the Mercury did before it amalgamation. viz. the mercury about lb. 10 3/4 Ounces as in my 9th eagle may be seen and the aaa was then 1 lb. 13 1/4 Ounces.

The Eagles

The eagles are so many sublimations or distillations of your philosophical Mercury, but, that you may bring over your Mercury easily, and with safety, so as not to break your glasses note well the following particulars: set your retort low in sand, and give a very gentle fire for six or eight hours time, your register being close, after this give a little more heat, managing your fire so that your first heat may only raise the Mercury above its feces, and the second a little higher. Then about the 9th or 10th hour, raise your fire something stronger, giving such a heat as may make your Mercury rise gently, so as to come into your receiver; which it will do running down in drops from the neck of the retort, into the water; (you should have about 3 pints of water in your receiver:) and so by God's grace all your Mercury will come over very securely, without breaking the necks of your glasses which otherwise would be the case.

Note: Put a double brown paper into the receivers mouth, about the nose of the retort, which will be an additional security; the glasses being the safest when prevented from coming in contact with each other.

Note: Also, that you ought to jog the neck of the receiver - now and then as the Mercury comes over, to keep it clear, which also contributes to the success of your operation. Thus here will your Mercury be brought over very gently and expeditiously.

The 9 Or 10 Eagles

The first eagle by God's Permission.

Take your aaa pure and well cleansed as is before directed, which is to be observed in all your amalgamations, and put into a pure, clean, well-coated retort, and set it somewhat low in sand: then take a receiver having about three pints of clean fountain water in it, and lute it close to your retort. Give exceeding little fire for 6 or 8 hours time, as before directed: then increase your fire gradually and raise your Mercury which will ascend in fumes and settle in the neck of your retort, and there condense into drops and then fall into the water in the receiver; leaving in the bottom of the retort a most black feces, very spongy, weighing about 3 Ounces. The weight of the Mercury that has come over will be 1 lb. 12 Ounces.

Note: When the Mercury begins to come over it will be all over in about four or five hours after.

Note: Also, in this first sublimation or eagles (as also in the rest, but in them more strong) a Mercury of 4 natures comes over, with their true Sulphur vivifys the Mercury of Antimony the Mercury of Iron, the Mercury of Copper and all their true genuine solar Sulphurs mixed with the common Mercury and united to it in one body: all the Sulphurs being hid in these Mercuries joined harmonically by one true and natural conjunction, and being a true hermaphroditical Mercury it carrieth its Sulphur in its belly, and the Sulphur its Mercury by which may be attained and performed the greatest arcanums for mens bodies and for cleaning the impure

metals, the whole being first duly prepared thereto, which will be after the flight of 7, 8, 9 or 10 eagles and its purification.

The Second Body, By God's Permission

The process here is exactly the same as in the first eagle. In my second eagle my amalgama weighed 1 lb. 15 & 3/4 Ounces, and the Mercury which came over was 1 lb. & 12 oz. and the black feces left behind in the retort weighed 3 3/4 Ounces.

Memorandum: For every eagle preserve the feces left behind in the retort; for they contain still a small portion of good electrum which must not be lost.

The 3d, 4th, 5th, 6th, 7th And 8th Eagles

To repeat every particular in these eagles is unnecessary; for all of them are the same as the former - that is take 3 Ounces of electrum most subtly ground, Mercury 1 lb. 2 Ounces of Sal Ammoniack 2 oz. in an iron skillet: grind boil amalgamate as before directed: then in a retort low in sand bring over the Mercury leaving the black /the dead doves of diana according Iren. Philalethes/ feces behind in the retort. All the eagles are to be observed in their preparations, viz their boiling, cleansing, washing and subliming.

The 9th Eagle By God's Permission

hen I took my 1 lb. 12 Ounces of Mercury and with fresh electrum 3 Ounces and Sal Ammoniack 2 Ounces I made my aaa by boiling as formerly, and after; washed my amalgama exceeding clean with Salt and water by the method already described, when I weighed it and found its weight to be only 1 lb. & 13 1/4 Ounces which I put into a good new retort, sit low in sand and applied my heat as before. It now came over with great ease, very gently and with great safety, and by God's mercy and favour I had of Mercury come over lib. j. 10 Ounces and in the feces left behind 2 3/4 Ounces - 1/2 Ounce being now lost, but now it was more pure than formerly, therefore it was lost in the cleansing.

My 10th Eagle By God's Permission

I took my last drawn Mercury weighing 1 lb. 10 Ounces exactly, and amalgamated it with my last drawn or extracted electrum, and 2 Ounces of good Sal Ammoniack, boiled it 12 hours, I then cleansed it in the manner before directed. My aaa now

weighed 1 lb. 13 3/4 Ounces - perhaps a few grains more, then the Mercury which came over I ground, worked and boiled with common salt several times, till I had made my Mercury very pure which then weighed only 1 lb. 7 3/4 Ounces and a few grains more, tho' in this 10th sublimation my glass broke in the neck. When I took my Mercury and ground it with common salt a long time, and boiled it and wrought it several times until exceeding pure and boiled it and wrought it several times until it was exceeding pure, i.e. till I could get no soil from it. I then dried it and sublimed it alone per se in a good new glass retort; and being come over by easy degrees of fire I ground it with pure good common salt and in water boiled it several times, till the salt would take no more soil from it and be no more discoloured, but remain white. After this, I boiled it three times in a solution of pure, good sal ammonia, and every time washed it and cleansed it until exceeding pure. It then weighed 1 lb. 9 3/4 Ounces. This Mercury is a second time sublimated by itself, the better to purify it, if any impurities should still have remained; and in its sublimation I found it to come over exceeding clean and bright, so that I wondered at its exceeding brightness: this I did with a stronger fire than before, as it had now a disposition to coagulate by reason of the Sulphur which it now carried in its belly, and when come over I found it very near its former weight - it wanted only a few grains of 1 pound 9 3/4 Ounces. Note: In this sublimation it left the bottom of the retort very clear - only on the spot where the Mercury had lain there was a round spot, something larger in circumference than a crown piece, and round about it a circle of a blewish sad colour, and in a thin streaming substance a sad red colour thinly stained the glass: the colour resembled natural cinabar, which coloured all the sides of the glass - retort up to the neck. There was also a very subtile powder, which was a part of the sulphur which now began to separate itself from its Mercury but not above 2 or 3 grains in weight, the Mercury was the purest I ever beheld so that I was filled with admiration at its brightness and purity - shining like a highly burnished sword, as flamel saith: and so I finished my Mercury.

THE BLACK FECES

You will remember that I desired you to preserve the black feces left behind after every eagle, for that they contained still a portion of good electrum which ought not to be lost. The feces are left in the retort in the form of a black spongy round cake. I found in 5 of these cakes about 17 Ounces weight which I fluxed with Niter and Tartar and blacksoap. The mixture I put into little bits of paper rolled up and then put these papers into the crucible, under and over the feces, in my wind furnace, and as I fluxed I cast in from time to time some more of the same mixture rolled up in the same manner. For the 17 Ounces of feces I saved only 4 Ounces or thereabouts, losing something more than 1 Ounce in the ashes owing to my crucible breaking which allowed a part of it to run out, and I could not afterwards find it. I judge that in this, as in other fluxings of the black feces, left at the bottom of the retort I had sixteen ounces of feces and about 2 Ounces or nearly so of good pure electrum. The remainder was a black scoriae or earthy dross, of a black colour, having lost and let go all its tincture and metaline spirits into the Mercury, leaving the remaining feces dead and good for nothing, as by experience I have found of the last 4 Ounces I extracted from the feces, viz. the last fluxed 16 Ounces I made the aaa of my 10th eagle.

Note: In the 10 amalgamations for my 10 eagles I used 33 Ounces with what I collected from the black feces. From this it may be judged what quantity of metaline Sulphur and Mercury Salt of nature might to into this my Mercury made in the manner before declared.

CONVERSIONS

For this work there is a conversion of natures:

First: Earth into Fire:

The electrum being duly prepared, then you have earth (Antimony is earth) which being united to Iron its half part is then called the element of fire, when pure, because fire abounds.

Second: Fire into Air:

When that elemented Iron is joined to its spouse viz Copper (verdegreis) in equal proportion, and cleansed to its highest degree of purity, then it becomes the philosopher's Air because that element now abounds.

Third: Air into Water:

Let it be well amalgamated with well purged Mercury and often sublimed - every time with fresh electrum aaa. With the Mercury and then again sublimed; then all the elements are liquified and turned into philosophical Mercury.

PERFECTION

The Mercury of the philosophers being truly prepared, which you now know how to accomplish, you must turn the wheel of nature back again for the finishing of the stone. This is not to be accomplished by an manual operation, but by the secret operation of God and nature, working on your Mercury within its proper glass: for being only agitated from without, by the external fire or heat, properly applied it turns again.

GENERAL DIRECTIONS

PART FIRST

THE FIRST REGULUS OR EARTH

For making the first regulus or earth common argol or tartar will serve, which is from ordinary wine, lees of white or claret wine from 4 or 5 lb. Mix 13 Ounces or 14 Ounces of this with 1 lb. of Antimony and 3 Ounces of Niter. By this means you shall have a large produce of regulus, using a quick charcoal fire in your wind furnace.

THE ELECTRUM

In making (and cleansing) your electrum in the 2d conjunction (that of Iron) and in the 3d (that of Copper) use good Rhenish - wine tartar and Niter: I also add sometimes a little blacksoap which helps much.

Remember always to put first your 2 Ounces of steel into your crucible, and bring it to white heat: then in lumps or grossly ground, cast in your earth (the regulus) but not mixed with the Tartar and Niter in fine powder; for if it be in fine powder and so mixed with the Tartar and Niter it calcines and mixes with the scoriae in such a manner, owing to the great heat of Iron, that you will lose a fourth part of your regulus, which will blend itself so intimately with the Tartar and Niter floating at top as never to join the regulus that is below.

THE TRUE WAY TO CLEANSE YOUR

REGULUS IN THE 2d AND 3d WORK THE 2d IS IRON: THE 3d COPPER

To cleanse your regulus in the second work after you have joined the Iron to your electrum, or in the third when you have added Copper take either of them, as the case may be, that is your electrum, in lumps or grossly broken and put it down alone into your hot crucible with a small iron ladle: then put upon it, by degrees, some of your composition of Tartar and Niter in fine powder adding a little more from time to time. Let your electrum flow well under the mixture; and now and then, when the Tartar and Niter is grown thick and ropie on the top, over the regulus in its clear high flux, take it off with a broad pointed Iron rod or skimmer. The dross of the regulus unites itself to the ropie substance so that you get rid of it when you skim off the scoriated Tartar and Niter and again cast on more tartar and niter, and if you mix them with a little black soap it will be the better - let it flow well and then take off the dross with your skimmer as before. This work you must repeat so often till your regulus be exceedingly well purified from its dross and have become pure and good.

Things Necessary To Be Observed In Casting Your Electrum Into Your Antimonial Horn

Before you cast your melted electrum into your antimonial horn, let the horn be thoroughly heated and greased with the end of a candle (better with Oil), but you must rub it over very thin and equal, taking care not to allow any melted tallow to remain below in the bottom of the antimonial horn, for if any remain it will cause bubbles in the body of your electrum, and prevent it from coming forth clear, with a fine, smooth grain within and without, as a mineral body ought to do. On the contrary, it will come out rough and full of holes, not only on the surface but through the whole body of the cast matter. (Note: if you oil it with a feather, pour it into the cone whilst it flows very thin, raising your heat, and the moment it is in the cone, beat on the brim of it all around, it will be perfectly close and stellated centrally and on the superficies - the cone must be previously well-heated).

To Make Your Electrum To Flow Exceeding... Clear, As Water, In A Moderate Fire

To make it quickly flow clear and very bright, cast on it now and then blacksoap mixed with salt 2 parts and tartar 1 part. Roll it up in bits of paper before you throw it in, and all your electrum (it is properly electrum when you have 3 elements in your body, viz Antimony earth, Iron fire and Copper air) by this treatment will flow very easily and quickly, and clear even as water. By these means you will purify it and make it clear and bright: with other ways you will fail in your work, with great loss, as I have found by experience.

PROPORTIONS

Two reasons may be given why 3 Ounces of our electrum, finely ground, as directed in the several processes, are sufficient for the quantity of Mercury used in the amalgamations.

The first is, because the Mercury though boiled for 12 hours or more, as in the several eagles as directed, will take up and hold no more. If more be added it will be found that the aaa can not retain it in its cleansing; for I have found by experience that more or less will be thrown out of the aaa as it more or less exceed 3 Ounces.

The second reason is that the Mercury though it may be made to hold a little more in the amalgamation is not able to retain all the metalinic matter in the sublimation but will leave some behind in the black feces. I find, after the sublimation of the Mercury, that there is left behind in the bottom of the retort, out of every 6 Ounces of electrum or thereabouts, 2 Ounces at the least. That is, by fluxing down the black feces, I recover 2 Ounces of good electrum.

Note this: the Mercury in its coming over carries up with it at each time, that is at each eagle, as much as its body will hold or its wings bear, and no more can it carry with it, for that is its full due. When the 10th eagle is finished it hath then received its full proportion of Sulphur into its belly to animate it, so as it may be afterwards congealed and fixed by digestion -or else after due preparation of its Sulphur by digestion its true weight of Sulphur added in equal parts with its own true Mercury animated and by decoction it will then truly putrify to blackness; and by God's grace, by degrees, to the elixir, first white and then red; which by the heat only of digestion it will never do.

/Does the author in the last sentence mean to say that Decoction (i.e. Boiling) is absolutely necessary and that a mere Digesting heat is not sufficient for the Work?/

PART TWO

A CERTAIN AND QUICK WAY TO EXTRACT THE TRUE SULPHUR OF NATURE OUT OF THE ELECTRUM AND ADD IT TO THE MERCURY.

THE PROCESS

Take of your electrum, exceedingly purified 1 lb. and of Sal Ammoniack only 15 Ounces, for more injures and intermingleth a foul Sulphur with the true. Let them be ground exceedingly fine, first apart and then together. Then put them in a wide necked retort with rather a low body, and first with a gentle warmth only, digest for 12 hours, then in sand, set pretty low, by degrees raise the fire, and when the blood red Sulphur begins to come into the neck of the retort; raise the Fire suddenly to a stronger heat to force up the blood red Sulphur of nature, which otherwise will fall back into the lower part of the neck of the retort among the dross that do rise last and so be lost among that dross and scoriae which layeth below.

In 3 hours time all the pure Sulphur of nature will have come over, which you may presently know by observing that part of the neck of the retort next to the body: when it begins to exhibit a brown sooty looking quality then cease speedily your Fire. The retort being cold break it gently and take only the middle blood red flowers, which is the Sulphur of nature, red as a firey coal, casting away the whitish red flowers, which are the first and which stick to the nose of the retort, and also the last soiled red flowers in that part of the neck which is nearest the body.

As you obtain the pure red middle flowers cast them into warm fountain water: stir them well with a stick (a glass rod will do better) and then let them stand awhile and the flowers will precipitate, while the salt, which carried them over, will be taken up by the water, and by this means be separated from the flowers in a clear solution. Decant - decant and dulcify it with more fresh warm water till the precipitate, that is the flowers, become very sweet. Then dry them and keep them so in a close stopped phial for use.

Note that these flowers, if not presently dulcified but allowed to remain with the salt, with the intention of being afterward dulcified, will be rendered useless: for the precious Sulphur of nature will in a very short time be corroded and corrupted by the Sal Ammoniack and so be destroyed and rendered unfit for our work. Therefore make it sweet by frequent washings with warm Water so that it may be entirely freed from the Sal Ammoniack: then let it be carefully dried in the Sun or in a like heat and then it will be fit for amalgamation with your Mercury at any time the work may require it, by grinding it with the Mercury in a marble (or glass) mortar, previously well heated in boiling water - or you may make your amalgamation otherwise.

To Turn These Flowers Into A Deep Blood Red Oil

These flowers may be turned into a deep blood red oil of a wonderful firey nature of excellent use and virtue in some works - a secret of great worth. Do as follows:

Take of these flowers and of Mercury Sublimate pure and good ana: grind them in a mortar as before, exceeding well together: then in a glass retort, in sand, in a very easy fire, a very red firey oil will distil over, rising in fumes and afterwards in drops, falling into the receiver, increase your fire very gently.

Observe: - this oil you may fix by digestion.

Note it well!

PART THIRD

TO WORK THE ELIXIR

BY

ANOTHER PROCESS

THE TRUE WAY TO TAKE FORTH THE PHILOSOPHICAL SULPHUR (The Only Sulphur Fit for Use in This Work)

Take of your electrum exceedingly pure and well cleansed 1 lb. and pure SAL AMMONIAK 17 Ounces mix and grind them exceedingly well together: then in a glass retort, in sand, set pretty low, give first a gentle heat that the watery parts of the Sal Ammoniack may gently ascend: then increase gently your fire, and a dirty whitish, yet dark muddy and duskish flowers will ascend into the neck of the retort, in the first 6, 7, or 8 hours, intermixed with the Sal Ammoniack; which flowers if separated, as in the foregoing process, will be small in quantity and of a pale duskish orange colour only, and good for little: but these muddy flowers come from the good - the true Sulphur with the Sal Ammoniack - which helps to purify the true Sulphur below. Urge the fire something stronger towards the latter end or last 2 hours, and you will find remaining in the bottom of the retort the true Sulphur in the form of a cake of a deep liver colour, thoroughly opened, of a spongy texture and exhibiting little or no appearance of a metallic look; being of a fiery hot taste on the tongue, and of a sweetish flavour; being now freed, by means of the Sal Ammoniack, from all its malignant and muddy feces.

How To Make A Deep Red Oil From It, And To Bring It Over The Helm

The process I performed, twice to make it all the more subtil, and volatile. Take of the above sulphureous spongy cake what quantity you please, and in a clean marble mortar grind it to a fine powder: put it into a spherical glass or uncut body, something high, with its stopper exactly fitted: pour down on it pure spirit of vinegar

as much as will cover it 4, 5 or 6 fingers breadth, and set it in a gentle sand heat. Digest for 3 days, and during that time, shake it gently 3 or 4 times a day, that the Sulphur may thereby enter into the more intimate union with the vinegar. Then it becomes as red as a ruby and clear, which you will perceive by looking through the glass with a candle on the opposite side, then let it settle for one night's time; and in the morning decant slowly and gently in a very clear bright place, in the morning sun light, on what remains in the bottom of the glass pour more vinegar and digest - and decant as before. Repeat this till you have wholly extracted the tinctures which you will know by the vinegar being unable to extract any more colour remaining transparent and clear. Then gently draw off your Vinegar that it may leave the Sulphur just dry: - but take care that you scorch not this precious tender Sulphur in the distillation.

HOW FURTHER TO PROCEED

Take pure good spirit of wine, well rectified, and pour it down upon this tender Sulphur, and it will immediately be tinged of a deep blood red colour: shake and work it till the s.v. has dissolved as much of this precious Sulphur as it can take up: decant over into a spherical glass with a long neck and wash out what remains with more s.v. till all the Sulphur be in the s.v. - then lute closed the neck of the glass, the lute being dry, place it in warm sand with a degree of heat so moderate that it may not raise the spirit of wine from the Sulphur: keep it in this heat for 8 or 9 days, shaking it gently 3 or 4 times a day: then let it cool for one night. Next morning move the glass gently, and in that motion the Sulphur will join itself to the s.v. Then gently decant into a new clean glass retort: close to it a large receiver and in sand give a very gentle Fire but yet so as to make the s.v. and Sulphur boil: keep wet cloths on the receiver and preserve such a heat as may just make the contents of the retort continue to boil, and the s.v. will carry over the tender red Sulphur with a kind of puffing noise in the form of an oil redder than blood.

Observing that some Sulphur still remained in the bottom of the retort I poured back the Oil upon it, and in sand as before, set high, brought the s.v. to boil: the Sulphureous oil came over a second time; of a deeper red colour than by the first operation, and now separated from its feces, which lay behind in the bottom of the retort.

ITS RECTIFICATION FROM THE SPIRIT OF WINE

From the receiver I put into a small glass body, to which I luted a small head and receiver and set it in sand something high. With a low heat by a saw-dust fire my s.v. separated itself and came over into the receiver, which I let come so long till the blood red Oil began to follow. I then let all cool and took off my red Oil as thick as new honey - much redder than blood, or even a ruby, and poured it into a new clean crystal glass for use.

Its Use

This red, vivified and potent Sulphur is the Philosophers Earth and will join with the Mercury as the red earth extracted from its Mercury by the help of the red and white oils.

The True Way To Precipitate The MERCURY By Means Of The Red Oil

This is in fact to make Sulphur by Sulphur as formerly you were instructed to make Mercury by Mercury in the process of of the 10th eagle (to which all the Philosophers agree) to get its true Sulphur of nature. It is thus made with its oil. Take Mercury, 8 Ounces which was made by your 10 eagles, and let it be digested 21 days

in a bolt head, then let it cool, and pour on it 2 Ounces of your red Oil, and, in your digesting heat of saw-dust, set somewhat low, let it stand 21 days more and the Mercury will be precipitated and turned into an exceeding red sulphureous substance. Put it into a glass retort, coated, and set it low in sand. Then gradually raise the fire and the mercury will separate itself and rise by sublimation from the true sulphur of nature in the form of fine subtile flowers; and its sulphur, which it before held in its belly, will be found remaining below in the retort of a colour more red than a ruby.

Its Use For The Elixir

Take of this sulphur six drachms, and of your Mercury prepared by six, seven, eight, nine or 10 eagles the same weight, and put them into a hot marble mortar. Then imbibe them with your red oil of Vitriol by little and little, putting it by drops upon the Mercury and Sulphur; and with the end of a very clean knife working the red Oil, which is the soul, into the Mercury which is the spirit and the Sulphur which is the body. Keep working and still imbibing with the red Oil till all be well and exactly mixed in a powderable or moist crumbly earth, redder than blood - so completely joined that no Mercury appear in the least.

It is then truly prepared and ready to be put into your glass egg, which ought to be so big that three parts may be empty and one full.

Two parts of Mercury to one of earth is also a very good proportion for the composition - and is what I generally use. Three parts of Mercury to one of earth will also do but it requires a longer time before blackness comes on by reason of its having less of the fire of nature, that is the Sulphur within it.

The Mercury is its spirit, the red Sulphur (before being brought into an Oil by the s.v.) is its body, and the red Oil is its soul, which joins the spirit and body, and by

its continual circulation, kept up by means of external heat, it drops down continually on the matter - rising as a dew and continually trickling down the sides of the glass; and so continually re-moistening the matter below.

By this means a matter that to all appearance is incorruptible is brought into a state of putrefaction - the blackness of death follows - but the dead will revive again uniting all three into a glorified body after 150 days.

Praise God!

Amen

PART FOURTH

TO WORK

THE ELIXIR

BY A STILL BETTER

PROCESS

To Make Regulus Per Se

It was some time before I came to the knowledge of this process to make from 1 lb. of Antimony, 8 unces of pure regulus, which is an approved and true way to help forward the work of the philosophical Mercury and the electrum before treated of.

Take Hungarian Antimony 1 lb, and, in gross powder, put into a Crucible, something large, place it so that the bottom of the Crucible may stand in ashes or sand on the grate in your wind furnace - the ashes or sand being in a Earthen or Iron dish, with cinders all round its bottom and sides. Have a plate of Iron, exactly flat, to cover the mouth of the Crucible, upon which make a charcoal Fire, putting the charcoal by degrees on the top of the plate, increasing this way your heat for one hour, and then for another hour still more strongly. Observe there must be no salt mixed with the Antimony in this process: the Antimony must be used alone.

After being 2 hours in the Fire take off the plate and pour out the regulus into an antimonial horn, and you will find a most pure Regulus weighing about 8 Or 9 Ounces and a very black dusty scoriae laying on its top, which separate being the dross and refuse of the Antimony and good for nothing.

To Make The Best Electrum As By Experience I Have Found

This Regulus is made with Antimony 9 parts, and Iron 4 parts. Take steel or needle filings 4 Ounces and good Hungarian Antimony 9 Ounces. Let the filings be made red hot in a Crucible in a wind furnace, then put down on it first 8 Ounces of your Antimony in gross powder: stir all with an Iron rod and cast on it, now and then, a little rock Niter to make it flow easily: mix still with your Iron rod: let all flow

well and then cast by little and little and at different times the remaining 1 Ounce of Antimony, and now and then a little Niter. Let all flow well for half an hour, then cast it out into your antimonial horn and separate its dross which you will find at top. Flux it again and purge it with niter only: let it flow a little, then cast it forth and again separate its dross. Do so 3 or 4 times till it be exceedingly pure, which it will be.

Note: that by this way you get and hold its true Mercury and Sulphur in the Antimony and in the Iron; and the solar Sulphur obtained from the Iron by this way is obtained much more plentifully than by other ways - the one being a magnet for the other to draw forth the Sulphur and to hold it as by experience I have found. When it is pure, add just its equal weight of pure verdegese in gross powder: let all flow well together. You are first to melt your Regulus and then, with an Iron ladle, cast on it now and then a part of your verdegese; and make all flow well by casting on it from time to time a little nitre. Then cast all out into your antimonial horn and separate the dross. Flux it again and again until it be exceedingly pure, casting on it now and then in its fusion a little nitre. When pure keep it for use to make the Sulphur and true Mercury of the philosophers, (viz the white and the red,). In this electrum three elements are joined, Antimony which is the Earth, Iron which is Fire, and Copper which gives the Air.

Memorandum: The red Oil before mentioned is not the true soul of our Elixir as I have proved by experience, but nevertheless it serves to make the Sulphur out of the Mercury as before is taught (being by that way animated). But the white Oil is the true spirit and soul, and philosophers true Mercury for the first conjunction and multiplications of the White Elixir.

**To Make The True White Oil, (Butyrum) Which
Is The Spirit And Soul In Our
Elixir And The Metaline
Sperma**

Take the electrum prepared as is before directed, pure and good, one part and grind it to an impalpable powder, and well prepared Mercury Sublimate two parts: grind both well together: protect your mouth and nose, on account of the poysonous vapours, which are mortal, when received in the lungs), put the compound into a coated glass retort with a wide neck, and in sand set low, with a fire of suppression give first for 6 hours a very small heat the better to open its body - then increase the fire and a white Oil of a christaline nature will come over into the receiver, dropping down, while a buttery christaline substance will partly tumble down into the receiver and partly stick in the neck of the retort, which ought to be set sloping to favour the operation. In about 12 hours the work will be finished. When all is cold separate the Mercury viva with great care from the white Oil. When the white Oil is separated from the Mercury viva you will find a buttery hard reddish substance somewhat christaline stuck fast in and about the neck of the Retort and the sides of the receiver. Put it into a very clean glass bason and expose it to a clean good air, being free from the rain and dust. After a short time, it will dissolve into a white Oil which mix with the other white Oil and in a clean new glass retort, set high in sand, its nose sloping into the receiver and properly luted, I give it a very gentle fire /:best ground into the receiver:/ (i.e., ground glass fittings-HWN) until the buttery substance like icicles, begins to appear; then raise the Fire and force off all that will go over. The christaline buttery substance which you obtain will be less in quantity and less red than before: you are again to liquify them in the Air and proceed as before. Repeat the work 7 times in 7 new clean glasses - and note that every time you draw it off it leaves its dead eagles, which gave it wings, viz its salts and the common Mercury, in grayish powdery feces sticking at the sides and lower

part of the necks of the retorts; and our Mercury is then pure and clean, like cream of milk, being shaken or otherwise agitated: a thin substance floats over this cream till agitated slightly. This thin substance is its spirit, of a sourish, sharpe and fiery taste; which keep close for use.

This white cream, being of a fiery nature (and indeed it is our natural fire), with the this Spirit, is the true Mercury of the Philosophers. Let the philosophical mercury be rectified in such a warmth as will only raise its flegm.

Note It Well!!!

OTHER SECRETS

**TO MAKE THE TRUE RED OIL
WHICH IS
FOR THE RED ELIXIR ONLY**

**TO MULTIPLY IT IN QUANTITY
AND QUALITY**

Take the flowers or Sulphur extracted with distilled white wine vinegar from the red mass (or chaos) as is before taught, and afterwards extracted and brought to the greatest purity with s.v. This Sulphur easily dissolves in the s.v. with a slight shaking; but there will stick fast to the sides of the vessel or Retort a salt in the last extracted which with s.v. digest and wash out and add to the former Sulphur in dry powder. - (this last is a very firey hot salt which will easily dissolve in the air into a blood red Oil, and the powder before dissolution is about a fourth part of the former Sulphur:) These Sulphurs and salt being mixed in dry powder will be impalpable for fineness.

Take what quantity of it you please and mix it with twice its weight of Mercury Sublimate: put it in a coated retort, as you did in making the white Oil, set low in sand and in all points proceed with as in making the white Oil you will obtain a deep coloured firey red Oil, which is for the multiplication of the Red Elixir.

**TO MAKE A RED OIL MORE PERFECT AND
FIT FOR THIS MYSTERY:
SINCE DISCOVERED**

Take the red Sulphur as before mentioned, being the true Sulphur of the philosophers one part, and of the white Oil or sophic Mercury simplex, two parts: mix them well, and in a Retort first digest 7 days and in an easy heat draw off the white Oil: lastly increase the Fire by degrees and a most red Oil will ascend and pass over into the receiver. Continue the Fire in the highest degree till all become over. Let the Fire go out of itself and the furnace being cold take off the receiver and put the mixed Oils into a small Retort and by a sand heat draw off the white Oil and a most blood red Oil will remain in the bottom of the Retort.

Here ended the m.s. whether the author had written any more, or whether any part of it had been lost I know not; for it was only loosely stitched up in a piece of old news-paper, of which that which served to cover the last page was gone.

S.Bacstrom

Observations Concerning The Process Of The Butyrum Antimonii

This process which requires great precautions I have a great many times elaborated, as follows:

I ground my Mercury Sublimate curros: first by itself in a glass mortar, tying a handkerchief over my mouth and nose: and a pair of watch glasses over my eyes, to avoid receiving the invisible highly corrosive and poisonous rising dust. I then reduced my Stellate Regulus, also by itself into an impalpable Powder. Then I mixed quickly, using the same precautions, both Powder, Regulus 1 Part, Mercury Sublimate 2 Parts in a glass mortar; as soon as they become mixed and rubbed together, the poisonous vapours rise, which, if received in the lungs, are mortal, as Professor Boerhaave warns us by an example, in his second part of his "*Elements of Chymistry*", transl: By Dr. Shaw, which process of Boerhaave deserves to be read, as he was a very honest and learned man.

This mixture I put into a small tubulated Retort, which I bury in the Sand, so that only a little of the back or upper part of the Retort appears above the Sand, by this means I get the nose as well as the body equally heated, and nothing sticks in the nose, but the butyrum drops all clear into the receiver which ought to be ground to the nose of the Retort, and is better than luting, because the Spirit of Sea Salt in the Mercury Sublimate corrodes the luting.

I give first a gentle Fire, as the author observes, to heat my glasses gradually, afterwards increase the heat gradually, until the mixture boils in the Retort, and looks like a solution of Gold in Aqua Regia; then, and not before, the icy butyrum comes over, and nothing hangs in the necks of the Retort, because it is small and gets intensely hot as well as the body.

There remains a dark grey or slate coloured **Caput Mortuum** in the bottom of the Retort, which is the dead **Doves of Diana**, if you use fine Silver, in the room of Antimony or Verdigrease, as *Irenaeus Philaltha, Claveus and Van Suchten* have done./ See Stahl's Philosoph: "*Principles of Chemistry*" by *Dr. Shaw.*/ Amongst this Caput Mortuum remains intermixed all the Mercury contained in the Mercury Sublimate, revived and dispersed in small and large globules, and not a grain of it comes over into the receiver, by my nice method of proceeding.

In obtaining this butyrum, the highly concentrated Spirit of sea Salt in the Mercury Sublimate, being here highly subtilised without the least drop of phlegma, lays hold of the Mercury of Antimony and Iron/: called Mercurius Vita/ which good reason:/ and carries it over in form of a butyrum or unctuous Salt, which is Mercury Philosophorum Duplex in forma humida, salina, viscosa, of *Monte Snyder*, of *Urbigerus* of *Artiphius, Flamel*, and whilst the animated Mercury duplex of *Urbigerus, Flamel* and *Artephius* is blood red. I put afterwards the receiver in a Sand heat to melt the butrum, and pour it into another clean tubulated Retort in order to rectify and purify it, which I do 3 times. Each time it leaves less feces, and lastly none at all. Whilst the buytrum comes over at first, as well as in every rectification, the backs and necks of the Retort shows all the colours of the rainbow, most beautifully to behold, and so does sometimes the receiver, if it gets hot enough, the subject being full of light and life. When the butrum cools in the receiver/: I speak here before attraction and liquefaction by the Air:/ it shoots gradually into tables or crystals, wonderfully beautiful, which I have contemplated with great pleasure, sometimes like oblong extremely regular square tables, at other times like bastions and horn works of a fort, at other instances resembling a cypress forest, as I always saw different crystals.

I have seen them whilst they shot, pass suddenly through all the colours of the rainbow, most beautiful to behold. It is a most wonderful subject. The receiver must be close shut, before the crystals shoot.

When all is cold, it is a beautiful transparent, colourful, crystalline Salt. I attract afterwards and liquify on the Air(could be 'fire' instead of air-HWN) /: Sun in Aries, Taurus or Gemini, see *Digby* :/ in the same receiver, placing a small glass funnel in its opening, towards the window. (to let the air in)

After attraction, I rectify again, with a small heat, to separate the phlegma. See *Digby*. Whilst the butrum is hot, it keeps constantly evaporating, until cold. These vapours are invisible and if received in the lungs, prove **mortal** on the spot; because the subtil, highly concentrated Spirit of Sea Salt is here united to the Mercury of Antimony and Iron /:and Copper according to our author:/ in the form of a dry Mercury which is Arsenic, highly subtilised.

Therefore, be careful, that you do not destroy yourself in a moment. Thus far my own experience, which I thought it my duty to communicate to my worthy friend.

J: B:

The butrum Antimony 2 Ounces bought at the Cymists is entirely unfit for our works, not being made of the right Regulus Antimony Mars and Copper, but of bad crude Antimony and Mercury Sublimate. Note this Mercurial Vita is a highly subtilised Regulus, see *Stahl*.

S. B.

The Sophic Mercury of *Iren. Philaletha, Claveus and Von Suchten* is a running sophic Mercury ./:Mercury Vivus:/ The Sophic Mercury of *Artephius, Flamel, Dyonis: Zacharia, Urbigerus, Count Bernhardus Trevisanus, Ripley, Monte Snyders, Van Outer* and most among the latest is a Butyrum animated either with its own Sulphur, or with Gold, or: with Gold and Silver.

See *Digby's "Chemical Secrets* published by Hartman and *Glauber's "Proserpina, the Hellish Goddess"* at the end of his Folio Works.

THE PROCESS WITH

ה' י' א' ד' מ' א'

By: Baron de Welling

Extracted from his excellent book:

**"OPUS MAGO CABBALISTICUM
et THEOSOPHICUM"
Hamburg, 1735**

S. Bacstrom, M.D., translator

The Process

"Because you possess that which you are so desirous to obtain, I will declare to you the true matter and manipulation.

"You must have a sufficient quantity of it. Place it in a clean fit vessel, in a dark, clean, and airy place. Take care that nothing impure or any metal touch it. It must be placed in such a manner that neither the Sun, the Moon, nor the stars can shine upon it: nor must it be shaken.

"After 10 Days and Nights you may look at it, but not move it, and you will perceive how the substance gets gradually covered over with a film; which film at least, or in progress of time will exhibit various colours, much more beautiful than those of the rainbow. These colours, however, will not prove permanent but disappear again and

the subject will become green and of a dirty, loamy colour, with a horrid stench, as if all kinds of filthy matter were swimming upon it. Gradually, and in process of time, that stench will cease.

"When the bad smell is quite gone, and when, on the contrary it gets a pleasant smell, and becomes pure and clear; and when you perceive now the Dust of the Earth (Aphar min Ha adamah) reposing on the bottom of your vessel, rejoice and thank God!. (my guess is that this is GUR - HWN)

"Take care that your Earth Aphar does not become transparent!

"Take away, with great care and prudence, the firey, pure, and clear liquor from above the Earth: but the Earth must not be moved in this operation. When it now remains on the bottom of your vessel, you have obtained the true and genuine virgin **Earth of Ha adamah.**

"Dry this Earth in a convenient glass vessel, without any Fire, but yet so that it may remain a little moist.

"Now you may touch it without danger (to IT); and with clean hands, you may form this Earth into small pills of the size of pease. Dry them in a cool shady place, but prevent the Sun or any dust from approaching them.

"Then preserve these little globules or pills in a temperate place, free from humidity.

"Now you have separated, by putrefaction, that secret essence of all wonders, and have brought it to Salt, Sulphur and Mercury - that is, to a heavenly Mercurial Water or Sophic Mercury - the red and white Sulphur of nature - a red Earth Aphar which is Salt and Sulphur.

"These must be reunited by coagulation and fixation.

The author means that the firey, pure and clear liquor, taken from above the Earth Apher, must be gradually and in small portions, coagulated and fixed upon the Earth Apher.

The firey pure and clean Water is the heavenly Mercurial or sophic Mercury, the volatile principle, the red and white Sulphur of nature, while we find the Salt as the basis of fixation and the Radical humidity of all nature remaining in the dust Apher. Consequently, here begins the second work, that of conjunction, which certainly must be accomplished by the aid of an external heat, properly applied.

We see also, that there is no Caput Mortuum, nor Terra Dammata here; for the whole subject seems to be regenerated by separation and conjunction. The process is plain enough to us who understand these things, however obscure it may appear to the ignorant and unbelievers.

A Treatise Of Aristotle

the Alchemist, written to Alexander Magnus, concerning the **Stone of the Philosophers**, a very ancient treatise preserved and translated from the Greek into Latin, by a Christian philosopher now translated into english, for the use of my worthy friend.

by S.B.

Memorandum

The following treatise hints very plainly and distinctly at our works with **Ha Adamah**, but as it contains a great many unnecessary repetitions, I shall only select and translate faithfully what is necessary and pertinent to the subject and the process.

Our stone is of animal nature, proceeding from the corruption of perfect human nature, carefully let out between two hills, inclosed in its cavern and governed with moderate heat.

This dragon puts on a strange appearance, and as a black toad becomes thick, but liquifies totally and grows black with an abominable smell, and wishes to be delivered of his melancholy state, he is in.

The serpent consists of Earth and Water.

The Earth must be moistened with its Water, and must be fed with two third parts, until perfect whiteness, which is not only dry but also fixed. We are to look in the beginning for no other elements but Earth and Water. **Air and Fire** do not appear but remain occult.

We want no more than one thing, and one only vessel, because it is but one medicine and one regimen. But every degree of warmth is to be agreeable to nature, if you surpass that, you will labour in vain.

The first work consists in a natural solution, distillation, conjunction and calcination as also a composition with its WATER in a round vessel close shut.

The next work with our dragon is, that he be moistened after having attained the degree of The White, with $\frac{2}{3}$ parts of its own sweat and milk, because it is necessary that the Earth should become Water and if it is well governed it can be accomplished in a short space of time.

Humect the dragon on the 7th day in order that he may appear on the superficies like a shiny looking glass, and you will see that the dragon's body becomes Water. The sign of the first perfection is the solution of the body into Water, as many colours as there are during the first putrefaction, so many powers has our stone.

If an error should have been committed and the dragon should retain too much moisture, he may be delivered of a part thereof by distillation, but that same moisture must be afterwards returned to him.

The colour of the heavenly Water, is like the colour of the firmament./: This is to me perfectly unintelligible, as we see it always of a ruby red colour, until it is dried up:/

The power of our medicinal stone is so great as to preserve nature in health during 150 years.

FINIS

A PROCESS WHICH AGREES WITH IRENAEUS PHILALETHA
AND YARDLEY'S PROCESSES.

TO PURIFIE ☉ PHILOSOPHICALLY WITH A METALLINE ☿,
WHICH IS CONCEALED IN ♂ AND NO WHERE ELSE.

Take small iron Nails or clean filings of ♂ ¼ lb., or 4 ounces; put them into a strong ▽, and set it into a Wind-furnace: Let it stand long enough until you perceive the nails have become soft.

Then put into the ▽, ½ a lb., or 8 ounces of good ☉ in powder, raise a strong △, the ▽ covered, and cause the ♂ to melt well with the ☉. When it flows thinly, cast into the ▽ with an iron Ladle a good handful of hot and very dry ①, as soon as it has ceased fulminating, cover the ▽.

Let them boil up together in the ▽, which must be pretty large, that it may not boil over, let it stand until all is quiet and flows thinly, then pour it out into a heated and oiled iron cone, and the III will settle at the bottom.

As soon as the matter is cooled in the cone, turn it out, and strike the III from the Scoria. /: III ☉ ♂ Primae:/ The III appears shining like a marcasite /: the Faeces or Scoriae you may save and put by until you know what to do with them:/

Powder the III grossly, and put it into a new ▽, and let it flow well, covered with a Lid, then cast into the ▽ 1½ ounces of crude ☉ in powder, and let it melt well together.

Then put to it as much hot and dry ① as before, and let them

melt, the ∇ covered, as the first time, in a strong heat, and when it flows thinly, cast it into the heated oiled cone.

\underline{M} $\text{\textcircled{+}}$ $\text{\textcircled{\text{M}}}$ Secundus. When cooled, strike off the \underline{M} from the Scoriae. This \underline{M} is finer, but these Second Scoriae are good for nothing.

Melt this \underline{M} grossly powdered, the 3rd time in a new ∇ and when it flows, cast upon it a Ladle full of $\text{\textcircled{1}}$ /: about $1\frac{1}{2}$ ounces:/ and when you see the $\text{\textcircled{1}}$ flowing on the \underline{M} like an $\text{\textcircled{00}}$, which requires a strong Δ , then whilst it flows very thinly, and not pappy, cast it quickly into your heated Cone, and when cool, strike the \underline{M} from the Scoriae.

\underline{M} $\text{\textcircled{+}}$ $\text{\textcircled{\text{M}}}$ Stellatus tertius. This 3rd \underline{M} is still finer and Stellated.

Let this grossly powdered \underline{M} melt again in a new ∇ , and when it flows like pure $\text{\textcircled{D}}$, cast some hot $\text{\textcircled{1}}$ thereon, let them penetrate through each other, by a strong heat, and whilst it flows very thinly, cast the matter quickly into the heated Cone, and when cooled, beat off the \underline{M} from the Scoriae.

\underline{M} $\text{\textcircled{+}}$ $\text{\textcircled{\text{M}}}$ Stellatus quartus. These Scoriae are of a $\text{\textcircled{0}}$ Colour. /: these are the amber Scoriae of Stahl:/ Now your $\text{\textcircled{+}}$ is pure and prepared.

This is the Lead of the Philosophers; to proceed with it, it is necessary that the $\text{\textcircled{♀}}$ of $\text{\textcircled{+}}$ which lies concealed in it, be raised, and this must be done by $\text{\textcircled{♀}}$.

Therefore take the Right $\text{\textcircled{♀}}$, and dissolve your \underline{M} according to Nature, by putrefaction and Corruption, and then you will raise the dead, and divide the Matter in Two; \ominus and $\text{\textcircled{♀}}$ or ∇ and ∇ .

This is to be done in the following Manner; because it must be the $\text{\textcircled{♀}}$ of $\text{\textcircled{D}}$.

as is necessary, until your $\ddot{a} \ddot{a} \ddot{a}$ looks clean, bright and white.

The more blackness it gives, the more ♀ is dissolved from the $\text{M} \ddot{o} \text{M}$, i.e., the more ♀ of \ddot{o} and M is obtained.

When this is done, distill it in a glass \curvearrowright , and distill the ♀ vivum from the D .

The receiver must be full of cold ∇ , to recover the running ♀, and you will find your D in the \curvearrowright , fine, white and bright. /: This is then the 3-fold ♀, 1st the common; 2nd of \ddot{o} ; 3rd of M :/ i.e., This is animated by the $\text{M} \ddot{o} \text{M}$ by the medium of D .

The \triangle of \ddot{o} /: the black mad Dog or combustibile \triangle :/

Take the blackness, which you kept apart, dry it on the Sun, so will you have a powder of a Lead Colour; put this $\text{M} \ddot{o}$ into a ∇ and set it in the \triangle , but the ∇ must not glow, and the ♀ which remained with it will fume away.

This $\text{M} \ddot{o}$ is flamed by Heat with a bit of Charcoal, and when it is burnt out, there remains ashes, which may be reduced into a M .

If you weigh these ashes, you can see, how much common ♀ is gone into that of the \ddot{o} , and how much combustibile \triangle was remaining in the M .

Stahl, p., 227-228- ♀ is animated according to Becker, Zwelfer, Herlog and others, in the following Manner:-

The $\text{M} \ddot{o} \text{M}$ being melted with twice its weight of fine D and powdered, is to be $\ddot{a} \ddot{a} \ddot{a}$ ted with 3 times their weight of purified ♀. Then the $\ddot{a} \ddot{a} \ddot{a}$ being digested, it throws up a $\text{M} \ddot{o}$ to its surface, which is to be washed off, by the affusion of fair ∇ , and trituration in a glass or marble mortar, so that the $\ddot{a} \ddot{a} \ddot{a}$ may become

bright, and the ▽ be poured off.

The ă ă ă is now to be duly dried, put into a little ☉, and committed to distillation in a strong sand heat.

All the ☿ being distilled over, the ☽ that remains behind is to be melted with a new quantity of fresh ☿, and then ă ă ă ted with the same ☿, digested, washed and distilled as before; and this operation is to be repeated at least 7 times.

But if any would, or should continue it still further, he would not, perhaps, repent of his Labour. (Irenaeus requires 9 Eagles).

(When the ☿ has been duly animated, we have then 2 Ways, either with philosophical or with common fine ☉).

(Thus far this Process).

A USEFUL TRUTH CONCERNING THE ANIMATION OF ♀ OR THE EAGLES
 OF IRANEAS PHILALETHA, FOR THE WORK WITH A RUNNING OR
 METALLIC SOPHIC ♀ .

COMMUNICATED TO ME BY MR. HAND, AN INGENEOUS ALCHEMICAL
 PHILOSOPHER, ON SUNDAY THE 5TH OF AUGUST 1804.

Mr. Hand said to me: That it is utterly impossible to ã ã ã te
 the $\text{♁} \text{♂} \text{♂}$ with running ♀ by rubbing, neither warm nor cold; that
 there is no Central union this way, and therefore it is impossible
 to animate your ♀ that is to acuate or heat it with the Secret Δ ,
 from ♂ , contained in the $\text{♁} \text{♂} \text{♂}$, i.e., with the ♀ ♂ s, which is
 the hottest of all Mercuries, as Glauber testifies, and which perfect-
 ly agrees with Philaletha.

He says you must sublime your cleansed ♀ into a fine clear ♀ ,
 and then having finely powdered it, mix it with your finely powder-
 ed $\text{♁} \text{♂} \text{♂}$, and put the mixture into a glass ☉ , buried in Sand,
 and distill a butyrum; the concentrated Acid of the Sea \ominus forsakes
 the ♀ , and unites with the ♁ and carries it over in the form of
 ♀ vitae: But during this distillation, there is a Central Union
 of the ♁ and ♀ in the ☉ , because they melt and flow together in
 the ☉ , as a transparent corrosive Liquid Butyrum; after the distill-
 ation is over, take out the ☉ , and collect the running ♀ , by rub-
 bing; and this ♀ is the first Eagle and is animated once by this
 Operation.

This ♀ or first Eagle must be sublimed with fresh Ingredients

into ♀; reduce this to ♂, and mix it with fresh ♀♂♂ in due proportion, and again distill it into a Butyrum. Collect the running ♀ from the ☺ remaining in the ☉, and this revived ♀ is the Sec- and Eagle, or a ♀ animated twice, by means of the ♀♂♂, or the ♀ of ♂ and ♂.

This Operation, always with the same ♀, is collected out of the ☺ remaining in the ☉, by making it into ♀ and with fresh ♀♂♂, distilled into Butyrum, must be repeated no less than 7 but no more than 9 times, and your 7th or 9th Eagle is duly animated, impregnated or heated with the Philosophers Secret Δ , i.e., the ♀ of ♂.

If you animate more than 9 times, your ♀ would coagulate itself into fine ☽ or ☉, rather than dissolve ☉ for the Work.

Thus by this Operation, which must be commenced on a sufficiently large scale, you obtain the animated Sophic running ♀ of Irenaeus Philaletha, and a quantity of Butyrum ♂; the true Magnet to attract from the Sun and Moon, whilst the Sun is in γ , δ and μ , that Universal ♀, wherewith the Lapis Philosophorum may also be accomplished.

Mr. Hand told me, that the attracted Ethereal Liquor is so extremely volatile, that it comes over with the most gentlest Heat of a Lamp, nay that he has seen it ascend by holding a small ☉ in his warm hand.

The Ethereal attracted Liquor from the Sun and Moon shine is the greatest of all Subjects for the Lapis, and is Count Bernhard's Fontana, says Mr. Hand.

The only good processes in Digby's Chem. Secrets, are those that teach to magnetise the butyrum ♂ ii and to make use of the attracted Ethereal Liquor.

He says he has experimentally tried all other processes in Digby, that teach the Transmutation of metals, at a great Expense, and found them all false, except those with the attracted butyrum.

He says that attracted Ethereal Liquor must be distilled gently from the magnet, from the butyrum, and then putrefied, then distilled, when it yields 3 principles, a clear transparent ∇ , a Red Spirit or Oil, and a Salt.

He thought the clear transparent Liquid was nothing but phlegma, but when he took a drop of it and added it to a drop of common ∇ , it was in an instant coagulated into a Silverish Slime or Earth, and yet this clear ∇ is the most volatile Spirit in Nature.

To this belongs Urbigerus, the Hermetical Triumph, Artephius, and Sir Kenelm Digby; whatever concerns the Butyrum δ ii.

Concerning a Net-Work which covers the \mathcal{M} , when you make a $\mathcal{M} \delta \sigma \rho$ s, mentioned in Marrow of Alchymy, Mr. Hand found the process in Newman's Chemistry, in the English Translation in 4to, who says take the $\mathcal{M} \delta \sigma$ and melt it with $\bar{a} \bar{a} \rho$ in filings, and your \mathcal{M} will be covered with a Net, delineated with Rays like Diamonds or like a Net-work, but the starry appearance is lost: Mr. Hand informed me of this.

I have melted the Stellate $\mathcal{M} \delta \sigma$ with $\frac{1}{2}$ its weight of fine crystallised \oplus , and obtained a Stellated \mathcal{M} , which when broke and the bits placed on a China Saucer, were of a very beautiful Amethyst Colour, of a beautiful delicate pale purple or pale violet.

The Nitreous Scoria thereof look like verdigreace, whilst the Scoria of the Stellate $\mathcal{M} \delta \sigma$ look yellow, and are the Amber Scoriae of Stahl.

Mr. Hand said to me and Mr. F., on Wednesday the 3rd of October

1804 that he makes a $\text{M} \delta \sigma \phi$ in this manner.

He makes first a $\text{M} \delta \sigma$ of 1 part of σ and 2 parts of δ ; then he takes as much ϕ as he took σ and melts the ϕ with his $\text{M} \delta \sigma$, and adds again 2 parts of δ to the 1 part of ϕ , melts, fulminates and purifies his M 3 times with O .

Of this $\text{M} \delta \sigma \phi$ and M corrosive he makes a butyrum; and he does not animate his butyrum before attraction, wherein he follows the Hermetical Triumph.

Then he exposes his butyrum to the Sun and Moon, and after Liquefaction he distills off the volatilised butyrum in a most gentle heat, not exceeding a warm hand.

This he puts into a glass closed with a glass Stopper. Then he magnetises and attracts again as before, and again distills off the volatilised Butyrum which always carries its volatilised ϕ vitae along with it; this volatilised butyrum he pours into the bottle to the first.


He repeats his attractions and distillations 10, 11, or 12 times, when the butyrum or magnet will attract no longer and does yield no more volatilised butyrum, and he now rejects the Magnet as being of no further use in the work.

Then he unites all his distilled volatilised butyrum, which contains a most highly volatilised and subtilised ∇ or ϕ vitae, which came over by distillation; and pours it into a digesting glass, altogether, and digests and putrefies it in a most gentle and kind heat, the glass close stopped.

The Subject becomes black and the ∇ is gradually M ted to the bottom /: and the subject must become clear again :/

When putrefaction is over, he distills, and says: The phlegma

comes first, and what remains is the ♀ Simplex. /: the Mineral Gluten mentioned in Digby and Hermetical Triumph:/

After the phlegma /: which must wet the alembic :/ is come over, he distills the remaining Gluten or ♀ Simplex /: per :/ into a clean Receiver, and dries the remaining black ♀ gently, then he follows Hermetical Triumph and cohobates his ♀ Simplex upon the dried ♀ and distills it from his ♀ several times, in order to extract the Sophic Δ or Sophic ♀ out of the ♀, and by these Cohobations and distillations he distills over a White and Red ☉, ♀ Simplex and ♀ duplex.

He fixes the ♀ Simplex upon the Clarified ♀, and digests it to the White ☉, then imbibes with the ♀ duplex and digests to the Red ☉ which he multiplies with the Red Mercurial ☉.

He did not speak of the Calcination of the empty ♀, after having extracted the Red Sophic ♀ /: Our ☉ :/.

Mr. Hand also told me that he made once a fixt fusible ☉ of ☐, and highly purified it, and that with that ☉ he had made a perfect Cure of a patient afflicted with a paralytic Stroke.

DR. HADRIANI A. MYNSICHT HIS EPISTLE TO HIS FRIEND

DR. HARTMAN.

(TRANSLATED FROM THE ORIGINAL LATIN BY S. BACSTROM).

Dear Doctor!

In the Evening some time ago, a Certain philosophical saying of Sendivogius occurred to my mind "the Wind has carried it in its Belly".

Hear therefore my honoured Friend; and learn Wisdom!

Take that universal Centre, which for certain the Ocean gives Thee by a Northern Messenger and thou wilt have the Mercurial Key.

Now open the door of Sol, walk in, and Thou will see a Red Man holding in his right Hand a Triangle Δ with a ⚡ , (both united are $\text{⚡}\Delta$) but in his left hand the Eye of the World (\odot) with a small Line through it (\ominus).

Stand still and believe me that these are the Signs of my secret golden Fleece (L. P.) which when placed in the Sphere of Secrets (⚗) they cause the Sun to eclipse (i.e., \odot dies and putrefies in those principles provided the celestial union by attraction has been duly performed) and by passing through various Colours and Degrees they generate the Celestial Eternal Morning-Dawn (the ☀) but it is not permitted to every man to go to Corinth although, I do not doubt of the good success and Felicity.

Hadrianus A. Mynsicht M.D.

My Thoughts on this Weighty subject, which occurred to me in the Beginning of February 1805, one Evening, being alone in the house, after having fervently prayed to God, which Thoughts I immediately set down on paper, because I did and do believe them to be of Great Moment.

I believe this process of H. A. Mynsicht to be generally the same as that of Monseieur de La Brie and that of Jason going to Colchos in Ovids Metamorphosis, although Chrysogonas de Puria explains the Allegory of Jason to be his Work with the Butyrum \odot ; but let that be as it may, in Regard to Mynsicht and De la Brie I am certain.

My Thoughts are these.

Analysis of Mynsicht.

"The Wind has carried it in its Belly."

/: proves the necessity of the Liquefaction of your subject, the Celestial Marriage, the Union of the Superius with the Inferius, the Vitrification of the subject by the Universal Agent, the principle of Light and Δ , which causes the air to be vital Δ , and which is the Cause of Generation, Fermentation, putrefaction, and Regeneration, manifested in the Universal aerial \oplus or incorporeal \odot ; without this you can do nothing, when you work in Universal Subjects; and if your Subject does not liquify, how can it possibly ferment, putrefy, dry up, and be fixt?:/

"That universal Centre which the Ocean gives Thee."

/: there is much more Sea than Land; there is more of Sea ∇ , than all other Salts in the World, therefore Dr. Mynsicht called it justly a Universal Centre:/

"He received it by a Northern Messenger."

/: Mr. Tillock thinks Mynsicht alludes to a North Aspect in regard to his attraction:/

/: Mynsicht might have chosen to collect his Sea ∇ , whilst the Wind blew North, this is by no means injudicious, although not absolutely necessary:/

The invisible magnetic Fluid flows continually from the North-pole of the Earth and is continually attracted and reflows into the South-pole of the Earth. The North-Wind must greatly facilitate this Efflux and Influx or Egress and Ingress of the Magnetic Fluid, which is a Child or near Relation of the Universal Electric Fluid.

This is an Expiration in or through the North-pole and Inspiration through the South-pole, of the Universal Agent and this Breathing of the Earth is analogous to the Inspiration and Expiration of Man and all animals, nay of Vegetables, of that same universal agent or principle of Life, which animates the air, and renders it Vital, and this may be the Northern Messenger in part.

The North wind also may allude to the Spring Season, when the Sun /: apparantly to us:/ reascends towards the Northern Constellations of the Zodiac, γ , δ , Π , or the Spring Season, the proper Time, for the celestial Marriage, as Sendivogius says, when he saw the Rams and Bulls playing in the fields and two little Boys, and thou wilt have the Mercurial Key.

/: Sea \ominus is generated by the Moon and Lunar humidity, $\textcircled{1}$ by the Sun by Light, Heat and Δ .

Sea \ominus contains the first Rudiments of $\textcircled{2}$ /: Becker:/ nay the Universal $\textcircled{2}$ itself /: Baron de Welling & this author:/ as $\textcircled{1}$ contains the $\textcircled{3}$ of Nature /: Becker:/

The \triangleup of Nature is dilated in oxygen, oxygen in the Universal \oplus and this \oplus in the \ominus , in the Red fumes, when \ominus is distilled:/ \otimes universalis lies concealed:-

1st In the Marine \oplus : 2. In a snow- which subtil \otimes ial ∇ , contained in Sea \ominus /: See what Baron de Welling says:/

\ominus is the generating, and destroying principle;
 \oplus is the Balsamic and preserving principle, for which reason Nature, i.e., the Universal Agent (manifested and corporified in \ominus and Sea \ominus) generates infinitely more \oplus than \ominus .

\ominus and \oplus in this double figure \oplus are the origin of all other Salts, nay of all Things.

Open the Door of Sol, walk in;-

/: You may add common pure \odot , but there is no absolute necessity, for this Spiritual ferment, as D. L. Brie has not used common \odot in the Beginning:/

Thou wilt see a Red Man:-

/: This Red Man is the Centrally opened \triangleup , or a Red Hepar \triangleup eous Becker says Salt and \triangleup Vitriolated is the Beginning of Art and Nature.

/: It is also possible that Mynsicht means by the Door of Sol, the opening of the \triangleup ; as \triangleup is the Root of \odot , according to De la Brie and an unripe \odot , or primum Ens Auri. The Red Man /: The Hepar:/ holds in his right hand a Triangle /: \triangle /: and a Cross /: \oplus /: i.e., \triangleup /: pointedly indicating a Red well opened Hepar Sulphureous.

"in the Left hand the Eye of the World /: \odot /: with a small line through it /: this forms \ominus /:

/: The Left hand is but an assistant to the Right, and therefore

indicates the Medium or Solvent, whereby we are to open the Sulphur centrally, so as to become the Red Man.

This Medium is Sea \ominus , as containing the Universal Lunar Mercurial Key.

The Sphere of Secrets /: is the digesting Globe:/

"They cause the Sun to Eclipse."

/: i.e., the principles of Mynsicht, the Red Man, \triangle & \ominus , cause the Sun to eclipse:/

/: cause \odot to putrefy, if you work with \odot , in due proportion, the \odot will putrefy with the magnetised and liquified Hepar, and with them be regenerated into Sulphur Naturae Album /: the Morning Dawn:/

/: \overline{R} alba, A Rubeum/: \overline{R} rubea:/ to be further multiplied, and lastly fermented in the ∇ , with \cup or \odot .

The proportion should be a 1/10 part of \odot , i.e., 9 parts of the principles to 1 part of fine \odot in Leaves, or in a Calx of \odot .

But De la Brie has not worked so, nor do I believe the Solar ferment in the beginning to be absolutely necessary in this Work.

The Celestial Eternal Morning Dawn /: is the \overline{R} :/

/: i.e., the resuscitated glorified Body, or L. P. :/

/: Now I shall examine De la Brie and one Truth will confirm the other:/

/: Where there is Harmony, there is Truth:/

De La Brie.

De la Brie says:- he had no occasion to Descend to the Center of the Earth, to find the first Matter.

1. He means he had no occasion to visit the Mines.

2. I shall cause you to find in a Subject, of all those that surround you, the least esteemed, more than you ever expected to find in the East Indies.

/: what is esteemed less than ♁ ?:/

3. The most profound Humility /: the Earth:/ is the Centre of the greatest Riches.

/: i.e., contains ♁ and ⊕ abundantly:/

4. How simple and common the first and nearest matter be.

/: what can be more common than ♁ , whilst the poorest Class of people in Every Country in Europe can afford to procure it and make matches therewith?:/

5. The most terrible and most dreadful Subject in the World, hides the best and most salutary.

/: Gunpowder contains ⊕ and 2 Sulphurs; a Mineral ♁ and a Vegetable Charcoal ♁ :/

6. You must open the last Barriers of the Earth, of the Sea, and of Δ & c.

/: the last Barriers of ♁ , ▽ and Δ is the atmosphere, which surround Earth and ▽ , Land and Sea. This is a proof that De la Brie has made a Red Hepar ♁ eous, which he has either moistened into a pap, or entirely liquefied by attraction, and the pap or Liquor he has digested, putrefied, and dried up:/

7. The subject must be penetrated by Love and Sympathy,/:i.e., by the celestial Marriage:/ The Hepar must be made per vium humidam, evaporated to dryness, and partly or totally liquefied in order to be putrefied by digestion, as De la Brie teaches.

/: There must be a great Sympathy, between Vital or animated △ , and Hepar ♁ ; because ⊕ , ⊖ and ♁ are full of universal aerial

⊕ , and that is full of vital Δ , and that contains Δ and Light: /

8. All the \odot in the world does not possess or contain so much virtue or power to produce or Multiply \odot itself, as one single grain of the Root, which produces \odot , and is valued but little /: Δ :/.

/: remember here the Increase in Weight of \ominus by Δ , the Experiment of Montanus generating \odot in \ominus by Δ ation & c: /.

/: Δ and Δ of δ is primum Ens auri /: says Glauber: /.

/: Δ is immature \odot says Modesten Fachs, and $\circ\circ$ is unripe \odot :/.

/: the 3 Words which De la Brie wrote with his finger on the ground in the sand, when arrived near Old St. Paul's, in the year 1666, which he erased as soon as Admiral Rhennfort had read them, must have been:- Souff're A Nitri, or Souffr'e A Sol; but no matter for that, as the Work can be done both Ways.

Sendivogius says in his Cosmopolita, that Δ and \ominus had a battle together, and that the \ominus at last conquered the Δ , and gave him a Mortal Blow, whereof the Δ died.

This saying is quoted by Glauber, who comments upon it; see also what Stahl says of a Black, fixt, tinging ∇ contained in Hepar Δ eous made with fixt alcali.

The Manuscript of Mr. De la Brie.

1. Dissolve the most simple and the most vile /: Δ :/ in that which is most penetrating.

/: the most penetrating seems to be a Liquor \oplus i fixate, that Liquor is certainly one of the most penetrating Solvents, as it dissolved my glazed earthen Basons, China and glasses.

Here seems to be 2 Methods possible, via:-

1. Dissolve ♁ simply in the Liquor ☉ ri fixi and digest.

2. Or simmer gently your ♁ in the Liquor ☉ ri fixi, until you see the Red Man of Mynsicht, i.e., until the ♁ is centrally opened and the mixture looks Red like blood, continue filling up with the same Liquor, until the solution is accomplished, then evaporate to a Red dry Hepar ♁. Senior Msc., says that the Cold △, i.e., a strong alkaline Lye made of △ y Lime does fix common ♁; sublime them by the most subtil. /:this certainly concerns the Digestion, the most subtil means here a gentle subtil Heat:/

In order to procure an immortal Generation, marry or unite them in such a manner, the Body may not be drowned by the spirit, nor the spirit oppressed by the body.

/:this certainly concerns the mixture of the 2 principles, which must not be too liquid, so as to drown the body, nor too dry to oppress the spirit/:the Liquid:/

/:It may also concern the Magnetisation or attraction; if you make a dry Red Hepar first, let it attract, so as to become thoroughly moist, like Honey or Mortar for laying of Bricks, so that no Liquid runs from the magma:/

/:This attraction should be made in the digesting globe, left open, a small glass funnel placed in the neck, and exposed in such a Manner, that the Rays of the ☽ may shine into the funnel, because if you attract before you put the powdered Hepar into the digesting glass, it will be difficult to get the moist pap into the globe:/

"the Vessel must be built of Oak, lined with glass."

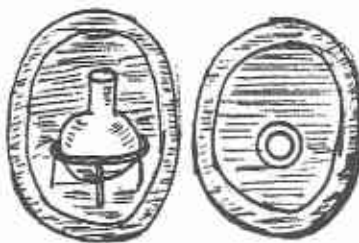
/:It seems that Mr. De la Brie has placed his glass Globe in a Vessel turned out of oak, to receive a Secondary more Gentle Warmth:/

If we have a Vessel made of Oak, turned by a Turner:

/:it must not be too thin in substance, to prevent its warping or splitting:/

/:It must be divided in 2 Hemispheres, of a long oval shape, to admit the neck of the glass:/

This oak sphere should have 2 small panes of glass opposite each other, in order to look at the Colours, without touching the glass or without opening the globe or vessel made of Oak. In the lower Hemisphere may be fixed 2 Large Watch-glasses, with putty, to inspect the Colours, without opening the oaken vessel, and this would give a very Kind Heat. The oaken vessel might then stand in the iron pot, in the square digesting furnace.



/:The Heat must be tried and observed first by the Thermometer:/

Set more sails in the room of One Sail, which you set first, /:i.e., the first most gentle Degree of Heat:/ /:I suspect the first most gentle Degree, will cause the attracted moist matter to become a ∇ , or dissolve totally; this will bring on blackness and putrefaction, when putrefaction is over, we must gently increase our Heat, in order to dry up the matter, to become grey and White as De la Brie says:/

"at the Latter End, when you have not above one month more to digest, in order to Cross the Line, Set 3 Sails and push."

"make use of twice as much Wind /:i.e., Heat:/ as you did in the Beginning, and you will certainly arrive, if you have never lost Your Breeze."

"the same Breeze must blow continually night and day, and must gradually increase."

"if you arrive safe you will find by virtue of the Breeze /:the

Heat:/ and the Stars /:the attracted universal agent:/ the whole power of the Sun /:the ☿ :/ fixed in your Matter, in the bottom of your vessel, a powder, which heals all Diseases, from the 2 poles to the Equator. /:i.e., all cold and hot diseases:/

"an ♁, which contains every thing, which is most precious. But you must join this ♁ to determined Nature of that, which you wish to produce."

/:i.e., You must vitrifie fine ☽ with the White, and fine ☉ with the Red Medicine in the ♁ :/

"You must multiply Your Work /:the ☿ :/ by the power and Virtue of the glorified Body /:i.e., the ☿ :/ and with the same spirit, which guided you in the very Beginning." /:i.e., with the liquified Hepar:/

Concerning the most penetrating of De la Brie.

1. Liquor or Oleum ☉ i fixati is in my opinion the most penetrating Liquor, as it dissolves glazed Earthen-ware, China and glasses.

/:By means of this Liquor a Hepar ♁ eous may easily be made:/

2. Dissolve ☉ in pure ♁, so as to make a well saturated solution, that some of the ☉ remains undissolved, filter the Liquor. In this Liquor boil gently your Native ♁ in fine ☿, until it is become as red as Blood, then evaporate gently in a sand heat, until a Red Hepar remains, do not suffer the Hepar to melt in too great a Heat, or it will fulminate.

Let this Hepar attract and grow moist by the ☽ and Stars.

The ♁ is also a most penetrating Solvent, and De la Brie might

intend to say, "dissolve a Hepar ♁ eous by the ☆ ."

In this most penetrating subject is Sea ▽ , which penetrates the whole Earth everywhere, deposes its ⊖ , from whence the fossil ⊖ is generated, and by bursting forth again, urged by the Electric Central Heat of the Earth, furnishes the Sources of all the Rivulets and Rivers all round the globe, and return again into the Sea.

This Circulation of the Ocean through the Earth is analogous to the Circulation of the Blood in the human Body and the Blood of animals, and the Ebbing and flowing of the Tides may be compared to the pulsation of the Heart and arteries.

You may either, following De la Brie, dissolve fine Native ♁ in the oleum ⊕ i fixi, by gentle simmering on a sand heat, until your Liquor and ♁ is become as Red as Blood, and when thus centrally opened, evaporate gently all the Humidity to perfect dryness, and you have prepared a Hepar Sulphureous of fixt ⊕ and volatile ♁ by a gentle and safe humid way, which could not possibly have been done by the short dry way of fusion, and you have without danger united the 2 first and grand principles of metallisation, ⊕ and ♁ , the Dragon of Colchos, which you have actually laid asleep.

Now as this dry Hepar can neither ferment nor putrefy, you must powder it warm, and then moisten or liquify it by attraction, and digest that Liquid Massa, or moist massa.

Or.

If you follow Mynsicht, dissolve by gently simmering or softly boiling, your finely powdered Native ♁ in Sea ▽ , in a glazed earthen Vessel, or a China bason, or in a roomy glass body, placed in a

Sand-heat, and continue simmering gradually adding fresh /:previously heated:/ Sea ∇ , as it thickens, until you see the Red Man, i.e., until your Solution is become as Red as coagulated Blood; then evaporate gently, until you have a fine Red dry Hepar \triangle_{\dagger} eous, consisting of \triangle_{\dagger} centrally opened, united with Sea \ominus , the Mercurial Key; which could not be done in a ∇ as the \triangle_{\dagger} burns all away in the melted Sea \ominus , nor is the \triangle_{\dagger} at all opened in the dry way of fusion.

/:Senior says that common \triangle_{\dagger} can be fixed by a cold \triangle , and that such a \triangle lies concealed in quicklime, i.e., a \triangle y alkaline Lye made of Ψ , does dissolve and gradually fix common \triangle_{\dagger} , $\circ-\circ$, \dagger :/

This is certainly the Red Man of Dr. Mynsicht, but if you follow De la Brie, there is some danger, on account of the Fulmen of the $\textcircled{1}$.

1. The first danger is, when you evaporate your Red \triangle_{\dagger} to perfect dryness.
2. The second danger is in the digesting glass, when the Matter becomes dry, before the White \bar{R} is obtained, it might blow up, because the yellow Liquor $\textcircled{1}$ i fixate is not totally deprived of its fulminating power.

It leaves most of its fulmen during the Calcination of the $\textcircled{1}$, with Calx viva after Tugels Method, but recovers it again partly by attracting the Oxygen from the \triangle , when it flows per deliquium.

/:This is of great moment for our Safety:/

If we follow Mynsicht, no Fulmen can possibly take place.

Now, whether you begin like De la Brie or after Mynsicht, your Hepar must be thoroughly dried, warmed, and finely powdered in a glass or Wedgewood-ware Mortar, and must be magnetised during the Spring-Season and Serene Nights, by the Moon Shine, if possible, until

the whole massa is become a thick oily Liquid, like melted honey, or a thick oil, and the dragon is laid asleep, i.e., in that humid State, if you have employed ☉ i fixati, no fulmen can take place.

Keep your Liquid exceeding clean, and digest: I think it will infallibly putrefy, and become black, because you have attracted the principium putrefacien the fermenting, putrefying, aerial, incorporeal ☉, dilated in the universal aerial acid, which is the first Cause of every fermentation, destruction, Separation and final Regeneration, as Paracelsus says: "putrefactio unius est Regeneatio alterius."

You may in the very beginning after Mynsicht, join a ☉ or ferment, i.e., 1 part of fine ☉ in Leaves, or better in a subtil Calx of ☉, made after Mr. Lentz and 9 parts of your Liquified or oily Hepar, and digest in the most gentle Heat, in the Oak Vessel, which heat must be such a One, as Nature herself uses for fermenting Vinegar or other Substances.

But De la Brie has regenerated the first principles, his liquified Hepar, without vulgar corporeal ☉, and the Work must be shorter by 3 or 4 months. I think, although perhaps not so rich in projection, nor so glorious as a Medicine /:Sulphur Naturae:/ although equally multiplyable and fermentable in the ▽.

That Mynsicht has used and added ☉, appears from his hinting at the Solar Eclipse.

Concerning the long Digestion.

I advise to follow De la Brie as close as possible. The work, before the last specifical Determination in the ▽ with either ☾ or

⊙ , must be multiplied at least 3 times, with the liquified or oily Hepar, reserved for this purpose, as De la Brie says: "with the same spirit, that guided you in the very Beginning."

When the Sulphur Naturae Rubeum, i.e., the Red $\overline{\mathcal{R}}$ is perfect, I would try, whether that might not liquify per se, by exposing it to the Heavenly Influences? If it would attract the Oxygen magnetically and thereby become moist and oily, this fresh Impregnation and liquification would be sufficient for its multiplication without adding reserved Liquified Hepar.

/:See what Stahl says concerning that black, fixt, tinging fusible ∇ , which separated itself, when he made a common Hepar \triangle eous of \triangle and potash, of which Becker declares, that it is a Kind of $\overline{\mathcal{R}}$:/

Sit Nomen Domini benedictum!

Anno 1805 in March.

/:it is very probable that Mynsicht his process may also be made of Hepar δ ii as well as of Hepar \triangle eous; boil your finely powdered \triangle in Sea ∇ , and make a Hepar as before, attract and liquify and digest & c.:/

CONCERNING THE BUTYRUM ♁ II FROM A CONVERSATION
I HAD WITH MR. FORD ON TUESDAY THE 26TH OF MARCH 1805.

He distills his Butyrum ♁ ii in very small glass ⦿ , the necks ground into the Receivers, which keeps the poisonous Vapours within the vessels.

He takes ♁ ♂ and ♀ ä ä , and there remains a black ♁ ial ☹ ; he says nothing must be left behind, save the revived ♀ , which was contained in the ♀ .

In order to carry the black ♁ ial ☹ all over, he adds gradually a little more ♀ , and distills again and gradually the whole Black ☹ comes over, except some grey ♁ ial ashes, which are left behind, with the revived ♀ from the added ♀ .

He lays his ⦿ or retorts buried in Sand in a moveable Iron pan, which rests on the upper front Bar of the grate, or Bath Stove, and the Receiver is in front before the △ . If the △ which burns in the bath Stove, should heat the Receiver too much, he places an iron shovel against the upper bar, which fends off the Heat, in the mean time that Heat keeps the butyrum fluid and liquid, so that it cannot coagulate and obstruct the neck of the small ⦿ , which body is not bigger than an Egg of a goose or duck, and yet he distills and obtains 3 or 4 Ounces of butyrum per day.

He buys his glass ⦿ and Receivers ground in and tabulated in Fleet Market near Holborn at a glass shop, where Baron von Rusenstein buys also.

I think the reason, why he keeps a black antimonial ☹ is, that equal quantities of ♁ and ♀ , the ♀ cannot in one distillation

carry over the whole quantity of the M ; therefore he is obliged to add gradually a little more ♀ , until there remains nothing but grey ashes and the revived ♀ .

It has happened to Mr. Ford, that he wanted to evaporate some ♀ revived, mixed with the antimonial ashes, but in the room of evaporating, the ♀ melted and evidently became a metal; what that metal is, he does not yet know, but he thinks it is a white \odot , however it is not malleable but brittle. He proposes to melt it, gradually adding a little ♀ , to see what it will become?

Mr. Ford told me that he had dissolved \odot in the butyrum and distilled it over per O , and obtained a \odot coloured Liquor or butyrum.

He believes that the process can be accomplished in a very simple manner, and is easier than we are aware of. He thinks Pontanus made no butyrum at all but joined the principles for a butyrum with \odot , and digested, separating nothing, and so obtained the Stone; the Hermetical Triumph is his favourite author; which teaches the whole work. Artephius alone has named the Secret Fire, which is the Δ y dragon or ♀ Corrosive, i.e., the therein contained highly concentrated ♁ of Sea \ominus .

Mr. Fords iron pan was made by Mr. Askins, an ingenious Smith in the Old Bayley.

Note! That 2 parts of ♀ must be taken to 1 part of $\text{M} \text{♁} \text{♂}$, as 1 part of ♀ cannot carry over an equal quantity of M , for which reason Mr. Ford has been obliged to add more ♀ afterwards to the remaining M , to bring it over.

2nd Conversation with Mr. Ford concerning the Butyrum.

Mr. F..... says the Butyrum is not perfect, until there remains no ☺, and not before it is become like a pure crystalline ▽ .
The ☿ is the Secret △ and contains the 2 Doves of Diana, applied by the art of the Nymph Venus /:born out of the Froth of the Sea:/ i.e., the ☿ of Sea ⊖ and the ♀ sublimed together. He says if you work with ☉ according to Artephius you ought to make a philosophical ▽, that will immediately attack ☉, and as soon as solution is completed, Coagulation takes place. He says Artephius named it, i.e., ☉✕, which when mixed with ☿ constitutes a Sal Alembrot, vide Dr. Hempe's Msc.:, this with ☿♂♂/: which contains 2 mercuries of ♂ and ♂♂ :/ you distill into a Butyrum, and rectify, until all is come over; and your butyrum is become perfectly clear and transparent; in this butyrum you have the Philosophers Secret △ and all what is necessary, and you do not want attraction; because you must attract some phlegma, of which you must get rid again, as phlegma cannot be coagulated and fixt; only add ☉, and your Work is complete for Digestion. If your ☉ is Kindly dissolved in this animated Butyrum, Coagulation must follow, and in a short time, he believes, without any attraction.

Mr. F.... is of Opinion, that without a Solar or Lunar Ferment, the Work cannot be done; ☉ for the Red, but ☽ for the White, but ☽ does not want the ⊖ Alembrot, Artephius made it, because he worked with ☉, or with ☉ and ☽ united.

Our Luna is the ☿♂♂, but the Secret △, which burns within the glass, is the concentrated ☿ of Sea ⊖ in the ☿, and is all in all.

Mr. F.... says the Work with the Butyrum is the humid way; the Work with the same ingredients or principles, before you distill a butyrum thereof, united with ☉, is the dry way.

The Nymph Venus is Sea ☾. The $\text{M} \ddot{\circ} \text{♂}$ is the right subject, not the Crude $\ddot{\circ}$. The Heat must certainly be sufficient, to keep the butyrum constantly fluid. Hermetic Triumph and the Glutens in Digby describe the Whole Work.

Mr. F.... thinks Artephius has not worked with ☉ and ☽ united, because ☉ & ☽ are 2 Males, we cannot join 2 males together and expect a generation.

/:no surely not; But artephius makes use of the $\text{M} \ddot{\circ} \text{♂}$ as a female, containing the 2 Mercuries of $\ddot{\circ}$ and ♂ :/

Whereever artephius mentions Luna or Silver, he means the $\text{M} \ddot{\circ} \text{♂}$, is the firm Belief of Mr. F., but it appears in many places, in my Opinion, that he has used both ☉ & ☽, which is the Opinion of Glauber in his Proserpina.

$\text{M} \ddot{\circ} \text{♂}$ is the philosophers Luna or the Woman.

Part of Artephius agrees with the Glutens in Digby and partly with the Hermetical Triumph, except that Artephius does not attract and Shuts his Glass Close.

The Blood of Innocents in Flamel, repeated in the Hermetical Triumph, means mercurialised or spiritualised ☉ and ☽, by means of the $\text{M} \ddot{\circ} \text{♂}$ and the Secret Δ /:i.e., the ☿ :/ distilled into a White Lunar Oil or butyrum, and by means of ☿ (sublimed with ☉ , into ☾ alembrot) and ☉ into a Red ☉ ar Oil.

The Work of Pontanus /:good:/
according to Mr. F Opinion.

Mr. F says that Work is the dry Way, of $\text{♁} \text{♂} \text{♂}$ and \odot , by means of the Secret Δ in ♀ corrosive.

Pontanus calls the ♁ a Crude Matter says Mr. F., the proportion is $\text{♁} \text{♂} \text{♂}$ 2 parts, fine \odot 1 part, united by melting, the black massa subtilly levigated, add to this 4 parts of ♀ , this is the number of 7, the philosophical Sabbath, or $\text{♁} \text{♂} \text{♂}$ 3 parts and fine \odot 1 part, and 4 parts of ♀ , and you have 8 parts.

Digest in a gentle heat, of 76 to 80, to stir up and only to excite the Matter; a black fume will arise.

/:See Tumba Semiramidis (in Dutch):/

You need not doubt says Mr. F., but it does ferment and putrefy almost immediately, for he has digested it, but was obliged to give it up, being so often called from it. It becomes a black matter like melted pitch, it passes through various Colours and becomes clear and white, it becomes Red by continued Digestion, but remains a liquid Oil whilst hot, which when cold, becomes likewise a Red brittle Massa, pulverisable, which is perfect when it melts, without fuming; and must then be multiplied. Mr. F., says it cannot become dry, whilst it is hot, and a small Heat keeps it fluid, because it is of such easy fusion and stands like an Oil, but when cold it is a brittle massa, and this is the Case of the Red as well as the White, and this he thinks is the dry way of Pontanus, who separates nothing, as he says. Pontanus unites the Sun /: \odot :/ with the Moon, the Woman /:the $\text{♁} \text{♂} \text{♂}$:/ and adds the Secret Δ /: ♀ :/ and digests until the whole is perfect and fixt.

Pontanus had his Knowledge from Artephius, therefore followed him, having read and understood him, except that Artephius, worked by the long humid way, but Pontanus by the dry short way, and Mr. F., believes that it can be done in a very Short Time, probably sooner than we are aware of.

Its ashes mentioned by Sendivogius, quoted in the Hermetical Triumph, is the Calcined \odot , melted by the ♁♂♂ , which is the philosophical Calcination.

Mr. F... recommends to read the Tumba Semiramidis.

It is a Scarce Treatise in English in 12v. /:I have it in Dutch:/

The Works of Pontanus.

explained by S. Bacstrom.

It appears from page 439 VII, in Salmons practical physio that Pontanus his Subject is Rebis; because he says, "it has many superfluties, which are turned into the true Essence, by the help of Our Δ /: ♁♂♂ :/

Page 440, VIII: He that separates anything from the subject or matter, thinking such a Separation to be necessary, wholly errs in his philosophy. The Superfluous, unclean, filthy, feculent, the whole Substance of the Subject is transmuted or changed into a fixt and Spiritual Body, by the help of Our Δ . Few attain to this art, thinking that to be superfluous and impure, which is not. /: all this proves that he has taken Crude ♁♂♂ :/

Page 440, IX. Concerning the properties of Our Δ , how it agrees with our Matter, that a Transmutation may be made. Though the Δ is not such, as to burn the matter, Separating nothing from it, /:he

made no butyrum:/ nor dividing the pure parts from the Impure, as the Philosophers teach. /:he has not separated principles or Elements:/ as Hermetical Triumph teaches:/

N. B. But transmuting and changing the whole subject into purity, nor does it sublime after the manner of Gebers Sublimation, nor the the distillations of arnoldus and others; but it is perfected in a Short Time.

Concerning the Δ /:our Δ :/ it is a matter, mineral, equal, continuous, it vapours or fume not, unless too much provoked.

/: a proof that he does not use so much heat, so as to melt the δ and ☿ , which causes it to fume, when the butyrum comes over:/

It partakes of ♀ , and is taken otherwise than from the Matter /: δ :/.

/:this seems to hint, that the ☿ must be sublimed with ☉ rom: and Sea \ominus according to the verses in Pandora and Alex: Piemontesa, in order that the ♀ of ♀ may ascend with the ♁ of Sea \ominus ; but Mr. F.... thinks not:/

It destroys all Things, dissolves, congeals, coagulates and calcines, adapted to penetrate, and is a Compendium /: i.e., our Δ the right ☿ :/ without any great Cost.

441 XI. And this is the Δ , with a gentle Heat, soft or remis. N. B. by which the whole work is perfected, together with all the proper Sublimations.


Page 442 XII. The Error in the Work proceeds chiefly, from not understanding the true Δ , which is the moving principle that transmutes the whole matter into the true philosophers Stone. /:this is a very plain Hint:/

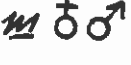
The philosophers, Artephius only excepted, have concealed the





principal or proper Agent /:i.e., Our Δ :/ vide Artephius page 450, XI, 447:/

And unless I had read Artephius, and understood his Speech, I had never arrived to the Complement of the Work.


Pontanus his practice p. 442, XIV.

Let the matter /:Rebis:/ be taken and diligently ground with a philosophical Contrition; put it upon the Δ ; with such a proportion of Heat, that it only excites or stirs up the matter, and in a Short time, that Δ /:  :/ without any laying on of hands, will complete the whole work, because it putrefies, corrupts, generates and perfects and makes the 3 principal Colours, the Black, White and Red appear.

p. 443 XV. And by the means of this Our Δ , the Medicine will be multiplied, if you join it with the Crude Matter /:  :/, not only in quantity, but also in quality or virtue.

Therefore seek out this Δ /:the  :/ i.e., its concentrated  :/ with all Thy Industry, for having once found it, Thou shalt accomplish thy desire; because it performs the whole Work, and is the true Key of all the Philosophers /: recollect what Rusenstein says, that in the State of a \ominus , i.e.,  or  :/ which they never yet revealed.

Consider well, what I have said concerning the properties of this Δ , and Thou must Know it, otherwise it will be hidden from Thee.

p. 444 XVI. This Δ /:  rightly sublimed:/ is not transmuted with the matter, because it is nothing of the Matter, as I have before declared.

/:it appears from this, that the , having performed its

office, separates itself from the Tincture, and forms a ☉ by itself, as indeed the ♀ is revived and remains behind when we distill a Butyrum. The Concentrated ⚊ is here fixed in the Tincture and forsakes its own body, the ♀, wherewith it had ascended, which now being left alone, must form a ☉ or Kind of ☉ by itself: /

/: I do not doubt, but the concentrated ⚊ of Sea ☉ contained in the ☉ will cause crude ♂ or ~~♂~~ ♂♂ to ferment, swell, and gradually become pappy and moist, and in time form an unctuous Liquid substance, for these Reasons:

1. Acid is the principium putrificans in Nature, Alkali is the principium Conservans.

2. A long continued gentle heat can effect in Time, what a short strong heat cannot; for instance the maturation of Fruit in hot houses.

The Aerial ⚊ derives from Oxygen, Oxygen from Light, Light from Electrical principle, moved or rubbed into Light by the Sun and Sun's, as Electrical Globes, which Light when collected into numberless focus's by the atmosphere, generate Heat, which when concentrated and intensely agitated by Circular Motion become Δ , which again yields Light, and when it goes out for want of Δ or fuel, or both, returns to its invisible State of Universality, i.e., Electric Fluid.

This constitutes ☉, the most universal of all Salts, although that same aerial ⚊ exists in Sea ☉, which is a Kind of reverberated ☉ /:reverberated by the Sun:/ Yet it is not of a Solar but of a Lunar Nature, and in my opinion generated by the Moon, therefore may well be called by Mynsicht the Lunar universal Mercurial Key; as ☉, is truly the universal ⚊ or Δ of Nature inwardly.

Sea ☉ is more alkaline than ☉, otherwise it could not be principium Conservans whilst ☉ is principium Generans et destruens.

Monte Snyder in his fulmen uses principium distruens for the Destruction or rather opening of \odot , in the ∇ , which afterwards becomes principium regenerans, as Every Destruction in Nature is followed by a New Generation.

The \ddagger in Sea \ominus derives from the \ddagger in \oplus , as Lunar Light derives from Solar Light, and when concentrated has power enough to putrefy the Matter, and cannot cause any fulmen, as the \ddagger of the \oplus can do in the phial, before Fixation.

Now the question is what is the Matter of Pontanus? With Artephius, I say it is δ , and Pontanus means Crude δ , because he calls it Crude Matter.

My reason is this; in Crude Antimony we have \triangle and ♀ , the 2 first material principles of all Metals.

In the $\text{♁} \delta \text{♂}$, which is a ♀ Sophorum Simplex, we have only the 2 Mercuries of δ and of ♂ , not Their Sulphurs, which are left in the first black Scoria.

Although Irenaeus says: "The Sulphur seek in the house of Aries; it is not the \triangle , but the ♀ , which goes down by its own weight into the ♁ , and from Sympathy or homogeneity combines with the ♀ of δ , and forms the ♁ . Why does the $\text{♁} \delta \text{♂}$ produce no ♁ , when you make a butyrum? But the Crude δ does abundantly; therefore I say if you work after Pontanus, with the 2 principles of the metals \triangle and ♀ , as Nature has joined them, take δ crudem; yet take a pure δ , with delicate long shiny needles, not a foul δ , with coarse broken needles, as abounding too much in external common \triangle .

Process.

Take 1 part, $\frac{2}{3}$ or $\frac{1}{3}$ (according to the Capacity of your digesting globe) of your most finely levigated O , so fine that all the shiny particles disappear, and let it be sifted through a fine seive.

/:or grind it with ∇ on a Marble Stone, as you do Colours, and dry it again thoroughly, then rub it into a soft O :/

Then take of good very pure $\frac{2}{3}$, likewise levigated to an impalpable O in a Wedgewood, but not in a glass mortar, with proper Care, on account of the Subtil, invisible venemous Dust.

Of this take $1\frac{1}{2}$ parts, $\frac{2}{3}$ or $\frac{1}{3}$, according to the size of the glass, which should not be much above $\frac{1}{3}$ of the globe filled.

Unite the 2 powders with the greatest precaution as the venemous fumes arise on the spot from the Contact; put these mixed O s into your Digesting Globe, shut the glass and set it in digestion, and give that gentle external Heat, which Pontanus requires, to excite or stir up the Matter, but not to cause it to vapour, too much, much less to melt the matter into a butyrum, and fume and burst the glass, having no Receiver to go into. I should prefer here a double wooden vessel, with 2 watch-glasses; wherein the globe may stand in a 3-foot, so as to touch nothing; that oak vessel to be open at the Top, and an open glass Bill over it. The wooden Egg to stand in the Cast iron pot in the square digesting furnace, over a Lamp, according to Albertus Beyer, where he explains Count Bernhard Trevisan.

Mr. F.... and Mr. H... both think attraction of the matter by the Moon and Stars, to be unnecessary, indeed Pontanus does not hint at such an Operation. /:But if we attract so as to cause the matter to become moist or pappy, like mortar, we must use an Oak Stopper,

that the attracted humidity may escape, but that oak stopper, will burst the neck of the glass, as it broke my glasses formerly in Lambeth: /

I expect That:

1. The matter will become unctuous and become a Kind of Liquid pitch, and some black fume will arise, of which fumes some philosophers have spoken as a Good Sign, that you work in dibita Materia, see one of my Mscts.

2. The moist pappy or somewhat liquified matter will putrify and lastly dry up, become finally white and Red, and your heat continuing always gentle, the revived ♀ /:one of the Doves of Diana:/ will settle at the bottom and will form there probably a Red ☉, distinct from the remainder, whilst the Red ⚗ will be found at the Top, or above it. Pontanus says Our Δ is not transmuted with the Matter, and therefore the ♀ at least must be separable.

The Work with ☉ .

But if you wish to work with ☉ after Artephius you must absolutely take a pure $\text{m} \delta \delta$, 3 Scruples, and 1 Scruple of fine ☉, which melt thinly together, and powder the black massa to a most Subtil ♂, then you must make the ☉ alembrot of Artephius, i.e., Sublime ♀ , with $\text{O} \times$ crudum, according to Dr. Hempes Msc., and of this take 4 parts of the ☉ or $\text{m} \delta \delta$ or black powder, and the ♀ ã ã unite them, by gentle rubbing in a Stone Mortar, and place it in a Digesting globe, shut the Glass and digest.

If you take a $\text{m} \delta \delta$, you do not want the vol. ♀ of ♂, because

you have a fixt ♀ in your ☉ , which must be volatilised; the ☉ will be weakened unto death, by the 11th or 12th times coupling with the Chalybs, will be volatilized and mercurialised and become Spermatic, excited by the Universal Lunar ♀ in the concentrated ⚊ of the Sea ☉ , the Secret △ , in the ⚊ or Sal Alembrot.

I advise to take of the ⚊ or Sal Alembrot 2 parts, to 1 part of the Solar M , for this reason, that we may not be plagued with too much revived ♀ , were we to use 3 parts of the ⚊ , to 1 part of Solar M . The Work with Crude ♂ will be much sooner done, than with M ♂♂ and ☉ ; why?

Because corporeal ☉ must be volatilised first, by putrifaction, before it can be radically united with the Mercuries of ♂ and ♂ , and be regenerated therewith, i.e., before the Chalybs can conceive, therefore that union must require a longer Time.

In the Crude ♂ the primum Ens auri is open and volatile already, therefore putrifaction and Refixation into White and Red, by means of the Secret △ , must be accomplished in half the Time.

Never the less I suspect, that with the Solar ferment here spiritualized, when refixed, and corporally fermented in the ▼ , the White with ☾ , or the Red with ☉ , this would the first Time tinge 10 times as much, as Pontanus his work without the Solar Ferment.

/:Mr. F.... says there will be no ☺ , the whole will be turned or converted into purity:/

Multiplication.

Pontanus says; that the Medicine will be multiplied in quantity and quality, if you join the Secret △ with the Crude Matter /:with ♂ :/

Therefore once possessing the fixt fusible Red \overline{R} /: the spark of Δ :/ melting like wax, without fuming, by letting it stand long enough, over the Lamp, to make sure of Fixation. Weigh it, and separate it from the \odot . Now take Crude δ , in the most delicate δ 1 part, ~~δ~~ /:our secret Δ :/ $1\frac{1}{2}$ parts, mix it carefully, and add a $\frac{1}{3}$ or $\frac{1}{4}$ part of this mixture to 1 part of the Red, fixt, fusible Tincture /: Δ Naturae Rubrum:/ digest as before, the globe glass shut, placed in the wooden vessel, and the crude matter will soon open, putrify and volatise the fusible, fixt Tincture; which Tincture being the strongest will overcome the added Crude matter and refix it, by its own Fixity, and thus the \overline{R} will be multiplied in quantity by an addition of a $\frac{1}{3}$ or $\frac{1}{4}$ part of its own Weight, and in quality by a further spiritualisation by a new death and Regeneration, by means of our Secret Δ alone; and there will probably again be a Separate \odot from the revived \odot . /:but suppose that \odot was left with it, what would be the Consequence at the End: I presume that coagulated δ would by the power of the \overline{R} become itself a fixt tinging $\overline{\delta}$, or at least a Sophic \odot :/

However separate it, and project some of the \overline{R} upon it afterwards, and it must become a tinging, fixt, fusible, δ ial $\overline{\delta}$.

Repeat this multiplication 3 or 4 times, and each time, it must and will be sooner accomplished, than the foregoing or preceeding process.

After 3 or 4 such multiplications or Incerations, subtilisations, the last perfected Red \overline{R} must be melted with fine pure \odot in the ∇ , adding as much \odot as the \overline{R} can over-power, so as to make or convert the \odot into a Red, ponderous, brittle, opake massa.

\odot is the End of all Red Tinctures, and \odot of the White \overline{R} .

The ☉ increases the Red ♁ Naturae rubeum in quantity or Weight,
and Specificates it to the Metals; although not in quality.

S. Bacstrom.

/:the Thermometer when placed on my Breast, rises to Summer
Heat, 76 Degrees: /

A THOUGHT OF DR. B..... ON SATURDAY NIGHT

½ PAST 8, ON APRIL THE 6TH , 1806.

CONCERNING MYNSICHTS WORK.

Mynsicht dissolves \triangleup in Sea ∇ , by gently Simmering it, and obtains the Red Man, a Volatile Red Hepar \triangleup eous, consisting of Sea \ominus and \triangleup , which could not be made per viam Siccam in the ∇ .

Note how kindly phosphorus or the concentrated \ddagger of \square attacks \odot , says Dr. Petraeus, remember also the History of Goodwin Brown, who possessed a Tincture upon h and \ddagger into \odot , which was made of phosphorus.

Now I reason Thus:

The Microcosm resembles the Macrocosm. In the room of the ∇ of the Ocean, make use of the Sea of the Microcosm, i.e., \square . Collect your Morning \square before breakfast, and let it stand in bottles to ferment and become Red, and to settle; which happens in 2 or 3 weeks time, then decant the \square from its Slymy Sediment, which does not belong to the \square . Keep the Red \square from dust.

Now take Native Sulphur, which rub to a most subtil impalpable \odot , or even Flores Sulphureous.

Take 1 \mathfrak{z} , and place it in a shallow china dish or plate, pour some of your Red or Stale \square upon it, about a fingers deep, and evaporate it by the Sun's Rays, until it is nearly dry, i.e., like honey, pour the same quantity of your Stale \square upon it as before, to cover

it about a fingers deep, evaporate again, and repeat this 20 or 30 times, but suffer no Rain, smoke or dust to spoil it; depend on it you will see the Red Man of Mynsicht, a well opened Red Hepar \triangle eous, made by the Microcosmical fixt fusible \ominus of \square , which is not lost here.

Or work the process with Crude δ , which in my opinion would still be better.

I believe that the \triangle as well as the δ will gradually become a fixt Hepar \triangle eous or δ ii, and both are primum Ens Auri: I think its fusibility will gradually increase and cannot be lost.

In common \triangle and in the \triangle of δ the Sulphuris \ddagger is a Mineral \S , but in δ we have a Metallic \S besides in its ~~m~~ ine principle, not yet existing in common \triangle .

I think the Red Hepar will gradually increase in Redness, by the Corporification of Light, in the Subject, as approaching nearer and nearer to \triangle , because \triangle is nothing else but Light concentrated by Motion.

The watery atmosphere of the evaporating \square will assist here, I believe to concentrate the Light, whilst the gradual Fixation of the \ominus of \square penetrates the \triangle and makes it more and more fusible and fixt, without burning it, it will become a Red Substance, containing the fixt \triangle eous \ddagger ; combined with the phosphoric \ddagger , the fixt black ting-ing ∇ in the \triangle , vide Stahl, and the fixt and very fusible \ominus of \square ; I think a fixt blood Red Hepar \triangle will be produced in Time. I believe that such a substance will open \odot centrally in the ∇ , and convert it into a Red, brittle, Spermatic, over tintured \odot : Do we not here incorporate the Father of Tinctures, the Light, into primum Ens auri?

/: \triangle :/ δ :/.

Multiplication or Inceration.

The Imbibitions and Exsiccations by the Solar Rays, with Stale ☐, or the Corporification of the Light into the Hepar, must be continued for 3 or 4 Weeks longer, every fine or hot day, until the Hepar melts without fuming, and is ripe and fixt. Try it on ☉ in the ▽.

Multiplication.

Now let it flow at night, by exposing it to the Moon and Stars, until it is become Soft and pappy, like mixed mortar, but suffer no Rain to touch it, and dry it again by the Sun-beams, when it gets dry, sprinkle it sparangly with Stale well filtered Red ☐, and exsicate again, and continue this 5, 6 or 10 times, until it melts again without fuming, project it again upon fine ☉, in a Red hot ▽, and examine whether its power has increased, whether a Smaller quantity converts a larger quantity of ☉, into a red brittle Massa?

I would introduce this Red brittle ☉ into metallic nature by a metallic medium /:by ☿:/ as Anonymous teaches in Ashmole's Theatrum Chemicum p. 412, 413; where Anonymous says, "you may well make it a pound." This may be done in a Tea Cup heated on hot Sand, or in an open ▽, and I think we shall get a fixt tinging ☿, which must convert ☉, ☿, ♁ and ♃ into fine ☉, probably some 100 of parts.

2 Experiments per Viam Siccam, with Phosphorus.

1st Experiment: Buy fine ☉ in Leaves 1 ☿, or 2 penny weight.

Take thereof 10 or 12 gr., which rub in between your fingers into a pill; place it on a Copel or on the hollow bottom of a small broken ∇ , chuse a hot sun-shine, when the sun has his greatest power. Lay a stick of phosphorus on a Tea Saucer, cover it with ∇ , and cut it into small bits with a knife, now lay one of these small bits of phosphorus upon the \odot , on the Test or bottom of a ∇ , and set Δ to it, by means of a Convex burning glass of 5 or 6 inches diameter, concentrating the Rays of Light.

The phosphorus burns immediately and will act on the \odot and dissolve it, so as to flow. If you should not make it flow immediately add a second small bit of phosphorus and preserve your Eyes with green Spectacles, and add gradually one bit after another, and they will take Δ , because the Vessel becomes more and more heated, which may be assisted by throwing the Solar focus upon the \odot and phosphorus by means of your convex glass, preserve your Eyes.

Perhaps this must be repeated 10, 12 or 20 times, for the more central opening of the \odot , which ought to be kept in constant fusion, as long as possible, gradually adding small bits of phosphorus, assisting with the Convex glass: I propose by this to try, whether the action of the phosphorus, (which is here assisted by the Light and its progeny, the Oxygen) may not have the power to convert the \odot into a brown-red $\circ\circ$, which smelled like burnt phosphorus, as Dr. Petraeus relates of the tinging phosphoric Oil of Goodwin Brown, and tasted like balsam Copivi, and was of a deep or brown Red Colour?

2nd. Experiment. Take 1 part, 10 grains (20 gr., i.e., a \ominus) of fine \odot in Leaves, or in fine filings, made of Zequin or dutch Ducaat; and 32, i.e., 60 gr., of phosphorus, and put these 2 into a small digesting phial, with its glass stopper Closely shut, and place the

phial in warm ▽, over a Lamp, increasing the heat until the phosphorus melts, and keep that degree of Heat, sufficient to keep the phosphorus in a melted State, and digest; as the phial is closely shut, the phosphorus I think, will not take △; if it dissolves the ⊙ slowly and Kindly, /:Sine Strepitu:/ continue the Digestion, to try whether it will become a deep Red Oil?

If it does so it will probably become, when cold, a red brittle massa, which may be multiplied, by adding 3 parts of fresh phosphorus to 1 part of the red fixt massa, and digesting the mixture again in warm ▽. /:In Case of an accident, the ▽ will prevent any great Consequence arising from the burnt phosphorus:/ /:phosphorus consists of the fixt ⊖ of bones or □ and Charcoal, therefore is a Kind of Hepar △_♀eous, which we Know does dissolve ⊙ :/

3rd Experiment. Melt 1 part of fine ⊙ with 3 parts of ♀♂♂, and levigate the black massa into a Subtle ♀♂.

Add to this united 1 part, 3 parts of phosphorus, and digest in hot ▽, until the phosphorus is melted, then continue that Degree, and try the Event.

AN OBSERVATION BY SIGISMOND BACSTROM M. D.

At is one of the greatest Secrets in our Art, to know how to unlock and reduce \odot into its first Matter, by means of Our Heavenly Viscous ∇ of Life.

/:heavenly viscous ∇ of Life, these words are very Significantive:/

The Blood is certainly the Fluid, wherein the physical Life of Man and Beasts does reside, which Moses Knew, when he said, "for the Spirit of Life is in the blood."

This principle of physical or Natural Life is manifested by a gentle heat of between 90 and a 100 degrees; 90 in most females, and 100 in most Males.

Sensation resides in the Ethereal nervous Fluid, which is the most volatile Ethereal Δ y and ∇ y part of the Serum, and is separated from the blood by natural Sublimation by this, the will an attribute or power of the rational immortal Ray of the Divine Light, the Soul moves the Body mechanically, by Influx, by moving sensation or the nervous Fluid in the part to be moved; and this is done electrically although Suddenly: I will move my arm, the Aethereal nervous fluid causing Sensation is moved, the muscles must obey (as Matter must obey the Spirit) draw the bones, and the whole arm moves, because this Ethereal Nervous Fluid, at the immediate Command of the Soul, as its nearest homogeneum, (for which reason the origin of the 10 pair of Nerves conveying Sensation are placed in the Brain, close by the organs of Conception and Memory, i.e., of Thinking, and not in the belly) is the genuine and only Medium of uniting the Rational immortal Soul with the body, to command the body Mechanically, not

physically, and even that not always, and sometimes not at all, in apopleitic and paralytic Disorders.

This Ethereal nervous Sensative Fluid is called Nature, although even this, as Subtil and Spiritual it must be, is only the vehiculum, wherein the universal anima Mundi; Δ or Light, resides and manifests itself by universal Sensation; where there is Sensation there is Life, where there is Sensation and Life, there is Motion, where there is Motion, there is Heat, where there is heat, there is Δ , where there is Δ there is Light, and where there is Light, there is anima Mundi, or Universal Agent; and this principle, in my humble opinion, constitutes the Soul or Thinking Faculty of animals, after Man, as not being an Immediate Emanation or Ray of Divine Light breathed into the nostrils of Adam, and communicated to his posterity, by what? By Emanation, moved spiritually by Will and Love (not by not willing nor hatrid) assisted by the omnipresent Anima mundi, or moved electrically, by positive Electricity; and all this can proceed only from the Male, as the animal Agent, whilst the female is only the passive Receptacle of both, the rational immortal Ray of Divine Light, the Soul, and the universal Δ of Nature, manifested and moved into gentle heat, and this is done by active and passive or positive and negative Electricity. I believe I am not far wrong.

2. The Blood is viscous, and we find that the first Rudiments of animal, vegetable and mineral subjects, are viscous, gummy and Soft.

3. Our author calls it heavenly, because if it was not so, by its innate, heavenly principle, Δ and Light, whilst it circulates in the Veins and arteries of living man, it must absolutely become so, and being truly magnetical, by the Constant Exsiccations in the Sun, when it absorbs the Solar Light, and continual Humections by the cold

Lunar Rays, when it absorbs the Lunar Radical Humidity, by which repeated and continued operations the Coagulum is converted into a virgin ∇ or snow white universal \ominus Naturae, full of agent and patient, Light and Dryness and Cold and Humidity, universal \triangle and universal \oint , the \odot of the Wise, or the \ominus , or \oint of Ali Puli, has Sun and Moon, thus it may well be called heavenly.

What does this \ominus want more, but a Form? Solar Magnet, the Solar Form, to be determinated and fixed therein, in order to become a \mathcal{R} , multiplicable without End, by succeeding Regenerations, by means of the same universal \oint . S. B.