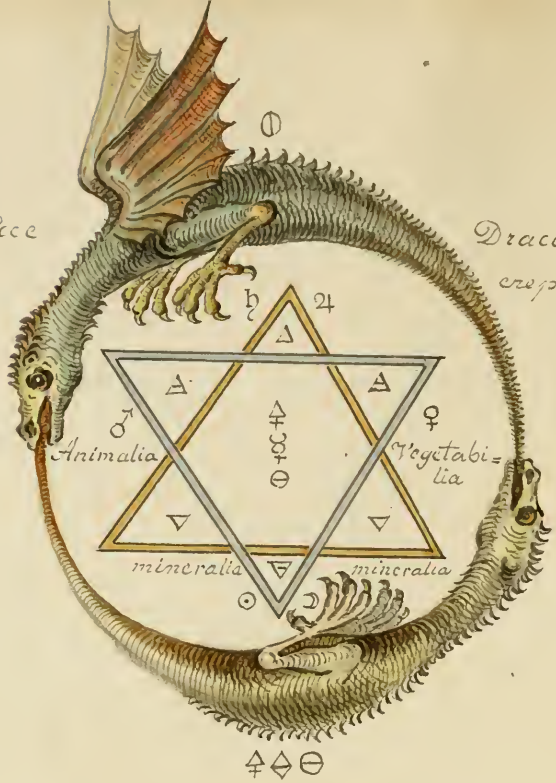
Contents of this Volume

Re —



Pervigil Ecce

Draco! Squamis crepitantibus horrens!

Whenever the Dragon meets an Enemy they fight. The Volatil must become fixt, Vapour and ▽ must become ▼, △ must become corporeal, or no Life can enter into the ▼. The Superius must become Inferius, and Vice Versa The fixt becomes volatil, The ▼ becomes ▽ Vapour ▲ and △, whilst △ returns to the Centre of the Earth. Heaven i.e. △ must be converted into a fixt ▼. The Dragon with Wings kills the Dragon without Wings, and the Latter destroys the former. Thus is manifested the QuintEssence and its power.

Aurea Catena Homeri

that is

a Description of Nature

and

Natural Things;

how and from What They are generated
and how they are destroyed again, and
What that Subject is which generates,
destroyes, and regenerates all
Things;

by

Anonymus.

Franckfurt and Leipzig.
1723.

Translated from the german by S. B. 1797.

Aurea Catena Homeri

Annulus Platonicus

Chaos confusum

☊ Mundi volatilis incorporeus. (Spiritual incorporeal ☿, containing the universal Δ, without a Basis or alcaline Body.)

☊ Mundi acidus corporeus. (Nitre, or corporified ☊ mundi, in ▽. ♀ nature — male.)

☊ Mundi fixus alcalicus corporeus. (Sea Salt, or corporified ☊ mundi in ▽. ♀ & ☉ nature. Female.)

Materia prima omnium Corporum subtunarium. (☿ and ☉ united.) Husband & Wife

Regnum animale (The most volatil.)

Regnum Vegetabile sive acidum (Between volatil and fixt The Mediator.)

Regnum minerale (Fixt, the volatil ☊ is here downwards.)

☊ Mundi concentratus fixus, sive Extractum chaoticum purum. (The unfermented ℞.)

Perfectio consummata, quinta Essentia universalis. ℞. ~. (fermented and specified with ☉.) Lapis Philosophorum.

Explication of the golden Chain of Homerus.

After the Chaos is divided a Volatil Δ is sepa-rated;

This is named ☉ mundi; Dew, Hail, Rain, Snow and all what comes from the atmosphere are its faithful Companions!

Here is hidden the Volatil Sperm of the World from the Upper Regions, when it de-scends into the Lower; out of which it takes a Body and appears Visible and palpable before our Eyes.

Nitre is known to the whole World! But where is He that can enumerate all its Virtues? It is in ☉, that can fabricate all Things! The Lower Regions are subject to it! The Upper Regions cannot be without it! It is ☉ which generates all Nature! Here is the Father of all Things, who causes the Foundations of the Earth to tremble!

Its power has been given to it by the Creator! Its Dominion is over the Skies, the Earth and the Sea!

It is the Adam of all Things, out of which the Eva originates!

The End will be obtained, when the Earth has been fertilised; When Adam has been fixed and does no longer fulminate, and when Eva sitts along side of him.

Sun and Moon, the Motion of the Ocean and the Earth, moving continually, convert Adam into Eve.

Through Heat and cold and the Tides of the Seas the Earth resuscitates, which is named Common Salt and Alcali, feeding the Children of Nature with its Blood;

When the Male and Female meet, a perfect Fruit is engendered;

The double ✠ and alcaline Salt gives a Flavour to every Dish.

The Volatil Animal Kingdom demonstrates this!

The Vegetable Hermaphrodite, which is between Volatile and fixt, shews also from whence it proceeds.

The fixt Earths, Stones and Flints prove that they belong to ☾ and ☉.

Air

[1: See Digby's Chym. Secrets p: 131:]

Air, Water and Earth demand the active principle from ☉.

When now the Noble Sperm of the World has been fixed, and from Vapour and water has been converted into a fixt Earth, then is accomplished that which the Wise esteem most!

The Volatil must become fixt and from Vapour and Humidity must becomes Earth and a dry red Blood; then it is the Treasure of the World and the highest Blessing!

a perfect perfection which expells poverty and Diseases!

Finis!

of the Generation of Things

Part 1.

Chapter 1.

What Nature is.

Nature comprehends the Visible and invisible Creatures of the whole universe. What we call Nature especially, is the universal Δ or Anima Mundi, filling the whole System of the universe, and therefore is a universal Agent, omnipresent, and endowed with an unerring Instinct, and manifests itself in Δ and Light. It is the first Creature of Divine Omnipotence.

Chapter. 2.

How all Things proceed therefrom.

Thus God created first this invisible Δ and endowed it with an unerring Instinct and a Capacity to manifest itself in 3 principles.

1/ In its Original most universal State it is perfectly invisible, immaterial, cold, and occupies no Space, in this tranquil State it is of no use to us, yet in this unmoved State it is omnipresent.

2/

2. In its Second State it is manifested by motion or agitation into Light. In this State it was separated out of the Chaos, when God said „ let there be Light. yet it is Still cold. When gently moved or agitated it manifests Warmth and Heat, as is the Case in all Frictions and in Fermentation of Moist Things.

3/ When collected in a Sufficient quantity and violently agitated it is manifested into burning Δ. This continues burning as long as it is agitated, and has a bit Subject to act upon; when that fails, it returns to its first State of tranquil Universality. In the Character of burning Δ it manifests Light and

1/ Heat. Thus we say in its first most universal State it is perfectly invisible and immaterial

2/ In its Second State of manifestation it is visible in Light but remains cold and immaterial.

3/ In its third State of Heat and burning Δ it is visible, hot or burning, and becomes somewhat Material as it occupies Room or Space whilst in this State.

You have seen now 3 distinct powers of the Universal Spirit, but it possesses Still more and even Some inconceivable powers.

We

We have told you that the Universal ☉ is endowed with an unerring ~~Dis~~ Instinct, working by the most simple and nearest Way; it has also, besides its already mentioned conspicuous qualities, two occult powers, viz: attracting and repulsing, and these two powers are inconceivably great!

We see various Instances of it in Thunder and Lightning, in Earthquakes, Hurricanes and in the surprising Effects of Gunpowder.

When God created this Universal Δ, he gave it a power to become material, that is to become Vapour, Humidity, ∇ and ∇̄, although that Δ in its own universal Nature is and remains centrally the Same. Thus you see the Beginning of the 4 Elements, 1/ burning Δ; Vapour or Humidity mixed with Cold Δ constitues atmospheric 2/ Δ, which still more condensed becomes 3/ ∇, and ∇ inspissated becomes 4/ ∇̄. Originally it was but one Element, Δ.

NB: Δ

Thus the Universal Δ became a Vapour of immense Extent, which by further Inspissation became Chaotic ∇̄, and out of this Chaotic ∇ the Creator Separated the Light, that is: Separated the universal

invisble

invisible Δ into Light. Thus We see here that universal, at first invisible Δ, manifested in two Principles, Light and Humidity! /: agent and patient :/ Therefore out of Light and ∇ God has created all Things —

∇ was the first Condension or Corporification of the Universal Δ, which ∇ nevertheless in its centre was and remained Δ, full of Life and Activity, and the more so, as it was assisted by its Equal the Light, separated out of it, as much as was necessary for the Creating of all Immaterial and Material Beings, and in Success of time for their maintenance.

Of the separated Light we have Spoken before, we have now to consider its first Body Humidity or ∇. This ∇ differs in regard to Rarefaction or Density; if rarefied to a certain Degree it constitutes Δ, that is Δ predomina- ting above ∇, but if condensed to a certain degree it becomes Humid ∇, or Humidity predominating above Δ. Nevertheless in both that is in their Centre lays concealed Δ or the Universal ☉.

As soon as the Δ gets deprived of this universal Δ, which animates it and renders it elastic, it becomes immediately putrid, and thereby declines lower down, becomes

Humidity

∇ Humidity, mud, ∇ and immoveable; It is the same Case with ∇, when deprived of Δ or of animated Δ, it becomes putrid, condenses still
∇ further and becomes ∇, immoveable.

God has ordained it so that the universal ☵ by means of Humidity should work all Things because Humidity mixes easily with every Thing, by means of which the ☵ can soften, penetrate generate, destroy and regenerate all Things.

N.B. Thus Humidity or ∇ is the Body, the Vehicle and Tool, but the ☵ or Δ is the Operator, the universal agent, the anima et ☵ mundi, the all working ☵ and power of God.

The universal Sperm, the genuine agent, the only agent and Fabricator of all natural Things.

(he hints at the Electric Δ:) This universal Δ fills that immense Space in the Universe between the heavenly bodies, and as it has a power to become material it generates a Subtil Vapour or invisible most Subtil Humidity, its first passive principle; It causes therein a gentle Reaction and a general, gentle, most Subtil Fermentation takes places universally, and

and by this Reaction the Universal Acid is every where generated, which we can deem nothing else than a most Subtil incorporeal Nitre ☉, outwardly Cold and inwardly Δ.

Thus this Spiritual incorporeal Nitre or universal Acid We deem the Second invisible Change of the Universal Δ generated out of Chaotic invisible Humidity; and as this approaches the atmospheres of the heavenly Bodies, it becomes gradually more and more material, until it meets an alcaline passive principle wherein it fixes itself and forms Native ☉, so that from ☉ it becomes ☉.

Thus we say, not without good reason, that the Solar Rays of Light are nothing else but a most subtil Spiritual ☉, which gradually becomes more and more ☉ous, as it approaches the Earth, but Sea ☉ in the Ocean; anemaling the atmosphere with Δ or Life, and thereby giving Elasticity to the Δ, and Life and preservation to the V.

/: It appears that the author of the aurea Catena had a most wonderful Knowledge of Nature, and as you See, his System of Nature is nearly my own; he has written this book above a 100 years ago, yet after Otto Gericke had discovered Electricity in Germany:/

Otto Gericke a native of Magdeburg discovered Electricity in the year 1640 and made first use of a Globe made of molted ☉:/

From this Every man of Common understanding may learn what Nature is and its Origin.

There is that between the Firmament and our Earth continual Vapours, Clouds and Foggs, which ascend, like a Transpiration of the Earth, and are sublimed upwards by the Central Heat of the Earth. This Chaolic ∇ and Vapours contain and are ~~is~~ the first matter of all Things, and although this appears very Simple before our Eyes, yet it is two fold, as it contains Δ and humidity, The invisible in the Visible, the Δ or ☵ is the agent and the ∇ the patient.

N.B: Whosoever wishes to arrive at the Fountain of Secret Wisdom, let him mind this well; and let him go with this Central point of Truth to the Circumference, and for ever imprint in his memory ~~mind~~: that from Δ and ∇, or ☵ inclosed in Humidity all Things in the World are generated, preserved, destroyed and regenerated.

Whosoever comprehends this well, will find no difficulty in analising Natural Things, as he may easily volatilise the fixt and fix the volatil; a Stinking Subject he may convert into a pleasant Smelling one, out of

poison

poison he can make a Salutary medicine, be-
cause he knows that all Things proceed from
one Root, and return to that Root; The
Distinction is external and regards only the
modification of the matter, which is more
or less digested or fixed. Therefore the Phi-
losophers say that their matter is in all
Things, yet they have selected such Subjects
wherein the Universal ☉ is more abundantly con-
ed and more concentrated and easyer to be obtained;
otherwise that ☉ is All in All.

Chapter. 3.

How all things are further Generated

We have demonstrated that the primordial Vapour
or that Δ and ∇ are after God the first matter of
all things. The two fold Vapour by Inspiration
is become ∇, and this ∇ by the action of the invisible
☉ therein diffused has begun to ferment and
thus to Generate matter.

At first this ∇ was perfectly subtil and pure,
but by means of the action of the inward ☉, it
became turbid, smelled badly, and thus generated
Earth. It was divided into various parts into
A: a spiritual most subtil, into a half or less subtil, ;: common A,
into a half corporeal and into a Body. /: ∇ :/
;: ∇ ;

at first it was 1 and 2, now it is 1, 2 and 3, likewise 4 and 5.

It was 1. as a simple Humidity; Two, as a ▽ containing a ☵; Three when it was separated into Volatile, half, fixt and fixt, that is chymically speaking into Volatile, acidum and alcali; Anima, ☵, Corpus; Four, when it was divided into the 4 so called Elements, △ ⧋ ▽ ∀; Five, when it is by art, assisted by Nature, formed into an indestructible fiery quint Essence, thus: ♀.

When the ▽ has attained to its Term of putrefaction, we may separate one subtil after another; the most subtil will certainy ascend before the less subtil, and so one principle after another until the least volatil comes last.

God has ordained that the different modifications of the Universal ☵, in the 4 Elements, should continually generate and produce a universal general Sperm, for that reason God has given to each Individual Thing its agent and patient, in order to cause a Reaction; This we see by the Evaporation of numberleys Subjects, who send forth what ever humidity they have

more

more than is necessary. This Evaporation when from above, is called Influence, but when from Things here below it is called Effluvium.

God has given Each Individual its particular Sperm, which however all Depend on the Universal Sperm, as their Ruler and Conductor.

Chapter 4.

How the Universal Sperm is Generated by the four Elements.

After God had divided or Corporified the anima or or Mundi, the Simple Chaos into 4 Elements or predominating leading principles, He said to them, increase and multiply: The Heavens and the Air, both animated by the Universal Δ are the Father, the Male, the Agent or Operating principle. ∇ and ∇̸ are the Mother, the Female or passive principle. These 4 are Nevertheless only 2, Δ and ∇; They are forced to engender constantly a regenerated chaotic ∇ or primordial Chaos out of their Centre, for the Generation, preservation, destruction and regeneration of all Things, and this will continue until it pleases God to cal-

cine

calcine and regenerate the whole Earth!

These 4 So called Elements, which must fabricate the universal Sperm or regenerate the Chaos, when one Extreem is considered towards the other, seem quite contrary, and indeed as contraries, they can not effect any good; yet when they meet orderly, they are fully capable to execute that what God has ordained them for.

It is a Natural and philosophical axioma, NB: „ non transire posse ab uno Extremo ad alterum „ absque Medio. that is: it is impossible to proceed from one Extreem to another Extreem without a Medium. This Axiom Every artist ought to mind, thousands err because they do not observe this Truth.

Δ cannot become ▽ without Δ, and ▽ cannot become Δ without ▽. If you would unite Δ, as being extreemly Volatil and Subtil, with the ▽, which is corporeal and fixt, you will never be able to do it; because the most volatil will forsake the fixt and return to its Chaos. This is so in all natural Things, that the most Volatil principle cannot unite with the most fixt without its proper medium. an artist ought to observe this constantly that he may not loose his time, his matter and Expences.

Therefore if you want to unite Heaven or Δ

with

with the ∇, or convert Δ into ∇, unite it first with its nearest volatil medium, /: Δ :/ and they will unite immediately, When that is done give them the ∇, as a medium between Δ and ∇, and they will also unite: then add the ∇, and thus you may unite Δ with ∇ and fix it therein; and so vice versa turn the ∇ into ∇ with ∇, then convert it into Δ, and the Δ into Δ by means of Δ.

The Heaven or Δ is extreemly subtil, the Δ is also subtil but one degree more corporeal than the Δ; ∇ is again a degree more corporeal than the Δ, and the ∇ is a degree more corporeal than the ∇. Thus we must proceed as nature does, and we may then obtain a quintessentificated operation, if we do not mind this, we can do little or nothing.

Nature has its different degrees of subtility, and mixes the most subtil Δ with the less subtil and that with the least subtil. /: Δ :/ pure ~~/: ∇ :/~~ /: Δ comon :/

When they are united, they influence into the most subtil ∇, then into the less subtil and into the grossest; /: Sea ∇ :/ Then it mixes gradually with the most subtil ∇, with the less and least subtil, /: Stones, Flints &c :/ until it becomes Rocks and Stones. /: swift ∇ :/ /: mud :/

In a chymical anatomy we see how the most subtil comes over first, and how nature regulates her operations and does not confound one principle

with

with the other, but lets go the most volatil and most subtil first, and then the next less volatil and so on ⊽ for Example:

Take an ⊽ out of a Field or meadow, or what ⊽ you please, pour ∇ upon it so as to dilute your ⊽ well then let it stand a few days, and you will find that the Coarse heavy ⊽ settles at the bottom of the Vessel, you must stir it 3 or 4 times a day. The ∇ will in the mean time dissolve the most subtil ⊽, which is its ⊖, this does ~~not~~ unite with the ∇, as being a Virgin ⊽.

As soon as this ⊖ or Virgin ⊽ is extracted out of the common ⊽, the ∇ cannot dissolve it any further.

Now you must digest this ∇ containing the ⊖, into a Spiritual ∇, and you must cohobate it so often until all the ⊖ has come over with the ∇.

This ∇ now has the power to dissolve again the next subtil ⊽, which can like the first ⊖ be distilled over as a Spiritual ∇.

With this ∇ you may proceed in dissolving more of the remaining ⊽, until by distillations and Cohobations you have dissolved the whole quantity and volatilised it into a Spiritual ∇; This is a tedious Operation, but of great

mo.

moment; In the same manner Natures operates by dissolving and coagulating, until the Universal Sperm of all Things is generated, which is ⊕. The artist must observe that Nature proceeds gradually and regularly, and observes time, Weight and measure, the Operator must do the same he must transpose the External into the Internal and heavenly, and he will obtain more and more Knowledge.

Chapter. 5.

In what manner the divided Chaotic ▽ is regenerated and becomes the universal and general Sperm of all Things called Anima or Spiritus Mundi.

The 4 so called Elements have been separated out of the Chaos, but they proceed all from one. The Form is but one and the matter is but one. The Form is △ and the matter is ▽.

The difference consists in their external appearance, by Fermentation △ became ▲, and ▲ became ▽, and ▽ is become ⊽; But when △ is fixed by art or by Nature it becomes ⊽, and when the ⊽ is volatilised by ▽ is becomes ▲ and △. Because one Element can be converted into

the

the other, if this was not true, they would differ centrally, but they do not. The Chaos, which produced these Elements was in the Beginning Δ and ▽ only, these 2 have been divided into 4 by a further volatilisation and Inspissation; By volatilisation Extenuation or Rarefaction Humidity becomes ▲ animated by Δ, but by Condension or Inspissation of that primordial Humidity the ▼ has been formed with the Δ turned downwards; towards the Centre of the Earth. The hieroglyphic Caracters of the Elements explain their Nature exactly. /: true :/

There is not a Subject under the heavens, whether liquid or dry, which does not contain this universal Δ and primordial humidity. The first is called Innate Heat, the last is called Radical Humidity. /: ✠ :/ /: alcali :/

The universal Δ became Humidity externally but remained Δ internally; being internally extreemly Spiritual and volatil it was of Course extreemly active and moveable, and by that primitive Mobility, excited Warmth and fermentation, and by that fermentation the universal ✠ was and is continually generated, and when this meets with a proper Body whether in ▽ or in the ▼, the Universal Sperm becomes Visible and Corporeal, but whilst it is only a Vapour in the Atmosphere, it is then the universal Astral and incorporeal Sperm. /: ⊖-⊕ :/ /: ⊕ :/

Sperm. This is the Influence we receive from Heaven by means of the air.

The Heavens give their Influence, so does the Air, Water and Earth, and with united Efforts they fabricate continually the universal Sperm of the World.

Chapter 6.

Of the Heavens and their Influence.

Heaven /: the author calls the Universal Δ of nature Heaven :/ after the Separation of the Chaos, is the first principle /: and became Visible in Light :/ is the most Subtil and the highest as well as the most Universal, when it generated Humidity it became a most Subtil Vapour, pure and extreemly volatil, for that Reason Occupies the highest Station or the remotest from the Athmospheres of the heavenly bodies.

/: To make this perfectly intelligible, I understand it thus: Before God created the System of the Universe, He created by Emanation the Universal principle of Light and Δ, with a Creative Instinct /: although in a much inferior Degree when compared With Its Origin :/ and power to become gradually Material and useful to Matter; Its first Steps towards Materiality

according

according to Moses and the most ancient writers seems to have been to generate Vapour Humidity and Water; This then very naturally and orderly produced a Chaos, wherein the unmoved tranquil Δ or the first principle of Light, Heat and Δ was confounded in ∇ and in a State of Inaction or Repose, until God moved that first principle electrically out of the Chaos and it was manifested in Light; leaving a sufficient quantity in the Chaos for its motion, condension, and Inspissation into Elementary Bodies, ∇ and ∇, as well as Dilatation, rarefaction or Extension into atmospheric A, which as it was nearer to the ∇, Water predominated, but as it gradually receded from the ∇, Fire became predominant, which the very Character expresses to admiration.

Thus the Manifested Light retaining the generative power of producing humidity of fermenting and acidutating that humidity it could continue to corporify itself gradually and become incorporified ①, and by those Intermediate means communicate with ∇ and ∇, to impregnate them (as passive Elements:)

Elements:/ With its Vivifying principle, the universal Δ, whilst enough of the Universal Δ was left in the Chaos of ∇ and ∇, to cause Inspissation and fixation downwards towards the Centre, and Extension or Rarefaction and Volatilisation upwards towards the Superficies, in order that there might be a continual Sublimation of Vapours and Rarefaction of Vapours into atmospheric Δ, and still further remote, by leaving all its Humidity must become pure Light and cold Δ again, as it was originally; this is the Authors as well as my own System of the ☉ mundi and its gradual Corporification, and Return to its first universal State. The Circumvolutions which the Allmighty God has given to the Suns in the Systems of the universe do in my Opinion no more than perpetually Collecting and Sending forth the universal Cold Δ, manifesting it into a Second now Visible principle called Light, whilst they Atmospheres of planetary Bodies collect and move it, whereby they Obtain Heat and burning Δ, independent of agitating that same universal principle hidden in the Flint and Steel, whereby the same Heat, and in the Surrounding Δ

Light

Light and Δ are manifested, because the universal Anima of Light, Heat and Δ is omnipresent, but One, and All in all Things.

S: B: :/

This most subtil principle is full of Life and the most active, for which Reason we Call Heaven the first agent, the Male Sperm, the Soul, a Subtil ⊼, a Subtil ∇, a Volatil ∇.

Heaven and ⊼ have their Influence not upwards but downwards towards ∇ and ∇, but ∇ and ∇ ascends upwards to meet them. They mix thus in the State of Vapours in Order to fabricate the chaotic regenerated and impregnated ∇, or the universal Semi-material Sperma Mundi.

As soon as the ⊼ is impregnated and animated with heaven /: Δ :/ it communicates immediately with ∇ and ∇ to impregnate them also.

This Communication is done in a moment, as the Elements are gradually prepared to meet and intermix with each other, by a continual Circulation. There is no doubt but our atmosphere is continually loaded with Vapours, Exhalations and Clouds for the Sake of Communication of the Elements; as soon as these Vapours become condensed into Rain, Dew, Snow or Hail and fall down, that same moment the Volatilisations and Exhalations

of

of V and ∇ take place and are ready to succeed and meet those, which come down; so that there can never be no want of generation of such Vapours, which when sufficiently dilated or extended, constitute our common A, which is more or less pure according as it is more or less animated by Heaven or Δ. /: in the first shape of incorporeal ⦶, the ⦶ of the Philosophers :/ N.B. N.B.

The Heavens /: the Ether beyond the atmosphere filled with the Universal Cold Λ manifested in Light :/ receive the ascending Vapours, which as they recede from the atmosphere become more and more subtle and spiritual until they are actually returned to their first Universal State of Ether or ⦶. /: E :/ The atmospheric A also receives continually the volatilised V and succeeding Vapours, until it is saturated and overloaded, when the superfluous humidity is forced down again in Dew, Rain, Hail, Snow.

Thus Δ and A come down into the Waters, and impregnate them; the Waters depose their thickest part and give it to the Earth; the Earth becomes thereby overloaded or saturated which superfluity of ∇ and V is again volatilised and sublimed upwards, by the inverted Δ or Central Heat, into Vapours, which ascension

ascension

ascension and Descension God has implanted into the Universal Δ, as the Great and only agent of Nature, or reather Nature her self, which causes this perpetual Circulation by its attracting and repulsing power, as we have demonstrated in the Second Chapter. /: and in other places :/

The Lover of Natural Knowledge may clearly learn here how the Effluvium of one Element becomes the Food and Nourishment of another, until converted therein; The same takes places with us and our food, as for instance we eat bread and drink wine, we discharge the Superfluities of our food, which are used for manure on the Land; Seed is sown therein and out of such Superfluities grows again our Food.

Spring

A Tree looses its Leaves during Winter, the Leaves fall to the Root, where they putrefy and become humidity which penetrates to the Root and feeds the Tree again.

Observe this Well and you will fully comprehend the Superius and Inferius of Hermes and our Catena Homeri or platonic Ring. Thus you see a Continual Transmutation of Matter, that is a Continual Change of Modification, whilst the inward Central Δ of Nature

remains

remains always the same, as it was in the beginning. All Things were ▽ at first and return again to ▽. Apply this throughout our Books, which is no Small Step towards our art.

Chapter 7.

Of the Atmosphere or ♃ and its Influence.

Air is the second principle after the Separation of the Chaos and is the Vehicle or Instrument of the first, i.e. ♂; We mean here genuine animated ♃. This we call Male, Manly Sperm and first Operator in all Things. The Heavens or ♂ is the Anima and Life, Whilst the ♃ or extenuated rarefied Humidity is the ☽ and Receptacle of the Soul and principle of Life, and Consequently animated ♃ ought to be named Spiritus Vitalis Macrocosmi, or the Vital Spirit of the Earth, which we inhabit. NB:

♃ is a Most Subtil humid Vapour or rarefied ▽ wherein ♂ dwells abundantly. This is more corporeal than the Ether beyond the Atmosphere, which Ether is totally unfit for Inspiration, as being to Subtil to fill the air Vesicles in the Lungs of animals; ♃ /: for want of Sufficient humidity, & Warmth — :/

/: Δ ▭ :/

Δ, as being the genuine Medium between Δ and ∇, as it partakes of both, is therefore capable to receive the most Subtil celestial Δy Influences as well as the Sublimed Vapours from below, and by a Continual Motion or Circulation, more and more Vapours are converted into ⊼, and more and more of Such ⊼ becomes animated by Δ, and as Soon as it is Saturated, the Superfluous humidity is condensed again and comes down in the Character of animated ∇, Such is Rain, Dew, Hail and Snow.

By this you See that asmospheric ⊼ is the first Medium to unite Δ with ∇ and ∇̄, and without it the Heavens could never communicate with ∇ and ∇̄.

/: Observe the excellent Harmony in this Man's System of Nature, recollecting that Humidity was the first Step towards Corporification of the universal Δ, confront that with what he Says here :/

Thus Δ becomes Vapour and ∇, and the thicker the ∇ gets, the better it mixes with the Earth, as on the Contrary the Earth by Subtilisation by means of ∇ is again converted into ⊼, Nature operating these perpetual Changes and Conversions by intermediate Elements, and not immediately from one

one Extreme to the other; When they unite in Vapours they fabricate the universal Spirit of the World ☉, which is partly resolved in Dew and Rain ☔ and partly remains in the ▲ for the Sake of animation; the atmospheric animated Waters fall down upon the Earth, as the Receptacle of all Celestial Virtues, and fertilise it, for the growth and nourishment of animals Vegetables and Minerals. The Earth itself is a Condensed or fixed Heaven, and Heaven is a Volatilised ▽, ▲ is a rarified ▼, and ▼ is condensed ▲. We have here to note that one Element differs from the other only in this, that the one is Volatil the other fixed, the one is fluid or dissolved, the other is condensed or coagulated, and yet every one is and remains centrally and inwardly what they all were at first, i.e. prima Materia or ▲.

lastly the Air may well be called Renes or the Kidneys of the Macrocosm, because in the ▲ is chiefly found the Confluxs of all radical, Substantial, Macrocosmical Fluids, and the pure Extract or Essence of the World does meet there, where that ancient primordial Chaos is daily and hourly generated and regenerated, for Generation, preservation & destruction and Regeneration of all Natural Things.

What

NB: NB: What are Dew, Rain Snow or Hail else but a regenerated Chaos? out of which animals, vegetables and minerals receive part of the vivifying principle and nourishment; and all this is generated in the Air? ——

/: the process of the Sun: /

NB.

Chapter 8.

of Water and its Effluvium

▽ and ∇ belong together, as △ and ▲ do, nay all four stand in need of each other; the ∇ wants ▽, and △ cannot do without ▲; ▲ without or deprived of △ becomes a putrid humidity, and ▽ without animated ▲ becomes mud and ∇.

▽ is the ♂ principle, but the first passive Element, the Female sperm and Menstruum of the Macrocosm, which does the Office of conveying food and nourishment to all Sublunary Creatures, and is with the Earth the mother of all Things. ▽ is condensed ▲ and a fluid ∇. /: Here the author means chiefly the ▽s of the Ocean, whose ☉ dissolved in condensed ▲, may be called fluid ∇:/ ▽ is a medium between ▲ and ∇.

/: please to take notice here of the curious Signification of the Character ▽, or inverted △, as its △ lays in the sea ☉, one of the first Corporifications of the ☍ mundi by means of the universal ✝ :/

/: the Characters ⊼ and ∇ deserve equally our notice, as ⊼ represents △ above ▭ humidity, whilst ∇ signifies ▭ Water with inverted Fire ▽, alluding to the Central Heat of the Earth, which is in my Opinion kept alive by the electrical Circumvolution of the Earth round her own axis —

The Sublimation of Vapours all round the Globe towards and beyond the Superficies of the Earth, the fixation of Sulphureous and arsenical Vapours into Ores and Metals, and Experiments seem to prove this beyond doubt. Otto Geriske, who electrified at first by means of a large Globe made of Common ⊼, found the Centre of it very much altered, having been in fusion by the electrical Circumvolutions of the ⊼ Globe; he observed this, when it broke accidentally. :/ /: Dew :/

As soon as △ is become ⊼, and ⊼ has been converted into ∇, Dew or Rain or Snow, they fall down on the inferior grosser ∇s and ∇ and mix therewith, begin to ferment by means of the primogenial implanted ▭ or △, and one Element operates into the other, until they have produced their fruit from convenient Matrixes.

Here the artist may learn Wisdom from nature, which is not satisfied with one Medium of union, viz: ⊼, to convert △ into ∇, but makes uses of ∇ also. Thus the artist must follow nature,

nature, if he wants to unite and fix his principles together; Let him look for a Medium of union, which is easily found; and if one medium is not enough, let him employ two, and if Two prove inadequate, let him take three, but homogenials and not heterogenials, as Minerals agree with minerals, Vegetables with Vegetables, & Minerals agree also with Vegetables, and Vegetables with animals, as the Vegetables stand between animals and Minerals.

The difference between them all is but external, not central, as they proceed originally all from one and the same universal —;

Minerals are fixt Vegetables, Vegetables are volatil Minerals; Vegetables are also fixt animals; animals are volatil Vegetables and one Kingdom is transmutable into the Other, in regard to its internal qualities.

Man and Beasts make use of Vegetables for food, and by their inn'and Nature, they change those Vegetables into flesh and blood; now when Men and Beasts die, they are buried under ground, and Vegetables are again produced, which receive by means of their fibres and roots Mineral Vapours, which are thus converted again into Vegetables.

This

This is the true Pythagorean Metempsychosis. Vegetables again, when they putrefy, assume a Nitrous Saline Nature, which is dissolved by Rain and carried downwards through the pores into the ∇ or into the Sea, is near hand from whence it ascends again as a Mineral Vapour, and thus Vegetables are frequently changed into Minerals as well as into Animals, although more frequently into Animals. Heaven and Air are Male Sperm, ∇ is the female Sperm and Menstruum, the Earth is the Womb or Matrix, wherein the two first by means of the 3d. operate every Generation.

Chapter 9.

of the Earth and its Effluvium.

Earth is the 4th and last principle of the Chaos. It is the second passive Element, the Matrix and mother of all Sublunary Creatures; ∇ is a Coagulated first Heaven, a Coagulated first ∇ and condensed ∆. The Centre and Receptacle of all the heavenly Influences and of the universal Sperm, which takes here a Body as well as in the Ocean. ⊙-⊖.

Heaven* by its ~~its~~ extreem Subtility is of all Elements the most Moveable and omnipresent; Its own natural Motion, on account of its Subtility, is imperceptible, although visible in Light;

* The author means here the universal principle of Light and ∆, i.e. the Electric ∆.

This universal Δ is never idle but perpetually active, pervading all Things, although its action is generally inperceptible. This is the Original Cause of all Motion in Nature; It moves the most Subtil Air on the outward Superficies of the atmospheres of the Opake celestial Bodies, This outward Subtil Δ set in Motion, moves the next towards the Region of Clouds and vapours, yett as the atmosphere grows gradually thicker that is more loaded with Vapours, the nearer to Sea and Land, the motion is Successively and gradually Slower.

/: see the Msc: of the Man who writes concerning Δ :/

/: here we see the Reason why it is hotter in Valleys near the Superficies than on the Summits of high mountains; the lower air being more loaded with ∇ collects more Rays of Light into focus's, than the thinner and drier Δ on the high mountains can possibly do; the aërostatic Balloons have positively confirmed this Truth also. :/

That the air is moved by the Ether or Δ, is observable on account of the Constant motion of the atmosphere; that air set in motion moves the Waters is well known to those that navigate the Seas and Rivers. That Water moves the Earth appears by the Sand, mud and Stones which the Waters move continually from one place to the Other. Here the Water carries off, and in Other places accumulates Sand and whole Shores;

Now

now every motion manifests warmth of the omni present cold universal Δ there it be perceptible or imperceptible, as this depends on Circumstances; In living animals this Warmth occasioned by moving the omnipresent Δ is perceptible enough, whilst that same motion is imperceptible in Vegetables and in minerals. All Life proceeds from a Motion of the universal Δ, as a total privation of action and Warmth extinguishes Life. From this let the Student collect that there exists a perceptible and imperceptible Warmth. This we tell you because in all the Elements exists Innate Heat, which is sometimes observeable at other times not, this is not always dependent on the collected Rays of Light nor on the Central Heat of the Earth.

/ The author is perfectly right for 2 Reasons 1° all the Elements proceed and consequently partake of Δ, which wants only agitation to manifest it. 2° Δ is omnipresent, whether in potentia or actually. /

Every Subject under the Sun, although invisibly small, contains Life or Δ, and of Course the 4 Elements. Now / every Subject contains heaven or Δ, ~~that~~ so every Subject has a Motion, whether Visible and perceptible or not, yet there is a motion in it.

Heaven

Heaven never rests /. The author means the universal principle of Light, Warmth and Δ: it must have a motion, let it proceed from what means it will, and although this principle may seem to be inactive or at rest, yet it has its invisible Influences, Virtues and powers.

for Instance a plant, Root or Herb, ore or mineral tore from the Spot where it grew, seems to be dead, because it is hindered from growing to a further perfection; But as Heaven is within, which is never at rest, it still continues to shew its powers and virtues, when that plant or Ore is rendered medicinal.

The Lover of Natural Truths # sees here, from whence Each Concrete derives its power, viz: from the implanted Heaven either as well as from without, from its perpetual Motion, Warmth and Heat. Therefore you will look in vain for a Subject, big or ever so small, which is deprived of Life, that is of Heaven, ☿ ☿ and ☿.

It stands to reason that the Children resemble father and Mother, now as all Things did proceed from the primeval Chaos, they must partake of the same properties. This property was Δ and Humidity, but Δ is the Mover.

This Δ or the ☿ is diffused through the whole system of Nature, so that the meanest Drop of

of V or the smallest atome of Sand or Earth is filled with that universal ☉.

Observe here that the whole difference of Things consists only in Volatility or Fixity; that is: volatility and fixity causes the changes and different modulations of matter, and the whole Scope of Nature is to corporify and fix Heaven, in order to become useful and Salutary; which, Heaven could not effect, if it were not by the gradual mediums of Vapours, as it must communicate with the Earth by means of ⚠ and V. God has ordained it wisely, that Heaven ~~must~~ must become corporeal and ~~must~~ be converted into all the Elements, as Vice Versa the Inferior Elements /: ∇ – V :/ are by Sublilisation converted into ⚠ and Δ or Heaven, in order to be reimpregnated and renewed by the celestial Influences, for the Sake of Generation, preservation, destruction and regeneration of all Things.

We have explained to you how Vapours are converted into ⚠ and ⚠ into Δ, we will now examine the Nature of these Vapours.

We have told you that there exists in the Earth an innate Heat which we believe to be the Strongest in the Centre of the Earth, by reason of its swift motion; This Central Heat causes

a continual ~~sublimation~~ transpiration and ~~transpiration~~ sublimation of Vapours. Such Vapours are dews and Fogs; These Vapours are twofold and fourfold; Twofold, because they consist of ▽ and ▼, fourfold as they contain the 4 Elements, which 4 Elements cannot do without each others assistance; that I call these Vapours ▽ and ▼ is, because they contain those 2 Elements volatilised and subtilised, and if they ascend, they are still further subtilised and converted into ▲ and Δ or Heaven.

That such Vapours have been ▽ will be easily admitted, but that they also contain a subtilised ▼ may perhaps be doubted; but Note, that I have said before, that one Element is the Conductor of the other, and that one Element dissolves and subtilises the other.

Δ dissolves and subtilises ▲: by consuming its superfluous humidity:/ ▲ dissolves and subtilises ▽: by means of the Δ contained in the ▲:/ ▽ dissolves and subtilises and mollifies the ▼: again by means of the Δ animated by Δ which it contains, as ▽ would be dead without it:/ Vice versa the ▼ condenses the ▽, ▽ condenses ▲: by depriving ▲ of its predominant Λ:/ ▲ condenses and corporifies Heaven or Δ, by which

means

means A becomes animated, as we have explained before and becomes this ①. /: incorpor: ⊙ :/

Thus one Element is the Others magnet, solvent, volatilizing, condensing, coagulating and fixing principle. You are to note here, that Nature has its degrees of Volatility and Fixity; as for Instance that part of Δ which is nearest to the atmosphere is not so highly pure or Subtil, as that which is a 1000 Leagues remote from it; In the same manner the highest atmospheric ☿ is purer, colder and more subtil as well as drier than that ☿ near us, which we breathe. The Superficies of the ▽ is also lighter, more aereat and more Subtil than the thick, Slimy ground Waters, which settle on Bebies, Stones Corals & covering them with a Slime or Subtil Mud.

The Earth has also its degrees of Subtility and fixity; We have therein ☿ly Juices, Sulphurs, bituminous Substances, such as the pit-coal, Clays, Loames, Minerals, Ores and Metals, Rocks, Stones and Flints, and the precious Gems of a Wonderful Fixity.

The most volatile ▽ is mollified and dissolved by ▽, further volatilised into ☿ and Δ. Vice Versa the lowest Δ sooner mixes and corporifies itself with the ☿, than the remote, whilst the lowest atmospheric ☿ sooner mixes with and becomes ▽, than the pure and highest ☿;

the

the Inferior Slimy ground V^s, become ☿ Sooner than the Superficial lighter V^s.

The Volatil Soluble Earth, in particular its Virgin ☿, i.e. its ☉ is Sooner dissolved by V, than a pebble or Sand. The Volatil V is sooner converted into the lower ☿, than the ground V^s can possibly be.

NB If you understand us right, we Show you here the first beginning of Nature and the true first Matter: as the 4 Elements proceed from the primordial Vapour, they are forced to generate continually such a Vapour, of the Very Self Same principles and Substance, without any defect, which Vapour is converted by Nature into a Chaotic V, and falls down in Showers of rain.

NB: In this Chaotic V is invisibly contained the universal Sperm for the generation preservation, destruction and Regeneration of all Things.

Now We have treated of the Regeneration of the Chaos or Universal Vapours, We shall further show you its power and Virtue, so that you may touch it with your hands as well as to See it with your Eyes.

Chapter

Chapter 10.

Discovery of the genuine universal Sperm in the regenerated Chaos, the Corporified Anima or Spiritus Mundi.

We have demonstrated how ΔΔ∇∇ proceeded from the first Chaotic Waters, and how they produce the universal Sperm and how they continually regenerate the Chaotic V. for Generation, preservation and Regeneration of all Things. This universal Sperm is generated by Condension and Evaporation of Vapours, which are circulated in the great Alembic of the Air, until they are sufficiently impregnated or animated by ⅄, when they are again condensed and resolved into V.

This Chaotic Waters are commonly called Dew, Rain, Showers, Hail, Snow; But really and truly it is the true regenerated Chaos, the genuine ☉ and anima Mundi animates it, who generates, preserves, kills and regenerates all Sublunary Creatures agreably to their original Form, by means of their Seed or Sperm, and this anima Mundi is Nature truly. NB. NB. NB.

Now to prove that this Dew, Rain, Hail or Snow is actually the regenerated Chaos, containing the universal Sperm and ☉ Mundi, we must show you that it is such an Essence out of which all Things can be generated

as

as they were generated first out of the primordial Chaos. We must also show, nay we have done it before, that our regenerated Chaos contains the 4 Elements, and if it contains them, it must of course possess all what the 4 Elements contain.

We say therefore as a fundamental Truth, that
„ Every Thing can be resolved and must return
„ to that, what it was at first; and
„ Every thing can be resolved and be returned to
„ its first Origin by that self Same principle, by
„ which it was made or generated naturally.
The Elements originate from Vapour and A, and they return to Vapour, that is Water, and from thence to A. They proceed from A and humidity, and by A and humidity they return to their first Origin.

Now that dew and Rain is A and V, or such a regenerated Chaos as the first Chaos was is proved by its visible Effects, better known to Country men and Gardners than to Citizens, Chemical anatomy demonstrates visibly, that the 4 Elements are contained in Dew and Rain V.

dayly Experience confirms it, that by the Effects of those waters every plant prospers and grows, animals cannot do without it, and Minerals and Metals are generated by their Inward Ly principle, as we shall show here after.

Now

Now let us examine this universal Sperm or re generated Chaotic V by Chemical anatomy:

Take a quantity of dew, Rain, Snow or Hail which you like; but the most expeditious way is if you take Rain V from a thunder Shower, receive it into clean Glazed earthen Vessels, and filter it, in order to Separate the dirt from it which intermixes from the Roofs of Houses, and you will, after filtration, have a Clear, crystalline V, of no particular Taste, in fact a fine clear V, fit to be used like any other fine V.

Place this collected V in a warm garret, where neither Sun nor Moon can Shine upon it, cover the Vessels with a linnen Cloth, to prevent the dust getting into it.

Let it Stand a Month unmoved, and if the place is warm enough, you will by this time perceive an alteration in the V, because this V begins by the power of the implanted ☉ to grow warm although imperceptibly and to breate:

It begins to ferment and putrify and acquires a bad Smell, and you will observe that it becomes turbid, although it was perfectly clear at first and a brown Spungy ☿ ascends swimming at the Top, which increases daily and from its weight falls to the bottom.

Here you see a Separation, occasioned by

the

the ingrafted ☉ of the grofs from the subtil.—
The separated ☿ is brown, spungy or like wool
slimy and slippery and this slime ☿ is the
NB. <u>universal Gur of Nature</u>.

Here the artist may observe 2 things, viz.
▽ and ☿, which conceal △ and ☆.

Here the ☆ animated by △ is extended in
the ▽. Now you have 2 passive Elements ▽
and ☿. In the beginning you had only a vo-
latil ▽ but by a gentle putrefaction in a
warm place you have manifested the ☿ also.
△ and ☆ we must look for in another way.

When you see now your rain ▽ in that
state of putrefaction that the slymy Earth
is separated and falls to the bottom, then
stirr it up with a clean wooden Ladle.

<u>Separation and Distillation</u>

Now, pour your trouble Water and ☿ into a large
glass body which place in a ☉, sol, fixed into a
charcoal distilling furnace, apply a large alembic
and receiver and light your △, which keep so
gentle that only the steam or vapours rise.
Let this alk come over first as a pure ▽, which
contains animated ☆, that is ☆ and △.

Draw no more of the very volatil ▽ over, than
what will go with the gentlest degree of Heat,
whilst the subject in the body emit vapours away

out

but must not be suffered to boil: in this manner you vapour over about the 4th part of the whole or less.

Take the receiver off with this very volatil V; Now V the more so, if you afterwards rectify it per se over a Steam Bath, is more luminous and clearer than common distilled V, which is a proof that it contains much A and Λ. A Λ

Now apply another receiver and continue the distillation raising your heat sufficiently, so as to cause the thickish V in the glass body to boil and in this manner you must distil all the V over, which will appear like V and in drops in the Alembic; Continue the distillation until it remains in the body like melted honey and looks brown, but beware of distilling until it remains dry, because you would burn the young and tender Virgin V in the bottom of the Vessel, which is not yet fixt. Take the distilled V away and put it by as the Element V. V

The honey like matter or the mortal V remaining in the glass body take out clean and put it into a China Bason and set it on the Sun to evaporate until it is perfectly dry; then grind it in a glass mortar to a subtil V. Now you have separated the Elements out of your Chaos. V

Now

Now it remains to be proved that they are truly Elements, or else it must be false what I have written, that all Sublunary Subjects proceed from them. To produce heavenly Subjects out of this Chaos, or Metheors, as this ☿ itself is a Metheorical production, let no one undertake; but we will demonstrate that animals, Vegetables and minerals may and can be generated, and that is what we pretend and no further.

To generate minerals

(Regnum minerale:) Take your dried ☿ put it in a glass body and humect it a little with a few drops of your dist: ☿, but not with the Element ☿ and ☿, and put the body in a warm Room facing the South, but let not the Sun's Rays shine upon the body, after your ☿ is dry, humect or imbibe it again with the Element ☿, then set it again to dry, and this humecting and drying you may repeat several times every day and continue so doing during the whole Summer, and you can mineralise the whole Earth. You will find by your Imbibitions and Exsiccations, that the ☿ becomes more ponderous and Sandy.

NB. the glass body must be covered with paper only to keep the dust out, as there must be left access of ☿. as soon as you perceive that the ☿ is become sandy, you may know that it

(NB. Cramer.)

is

is mineralised, this Sandy ☿ is neither animal nor vegetable, consequently mineral. If you have a few ounces of this ∴, try it as Glauber tries the ☉ containing Sands, and you will find a grain or two of ☉ and ☽.

To produce Vegetables out of your Earth.

Take your before mentioned ☿ dried in the Sun, put it into a Glass body, make a mixture of 2 parts of ☿ and 1 part of ☿: which you rectified in the beginning: with this humect or imbibe your ☿, as the gardeners do, by Sprinkling only, not too wet not too dry, place your body* on the ☿, not so that the Sun can shine upon it, and you will find several Vegetable productions Spring up in a few weeks, although you have Sown no Seed. Regnum vegetable.

* open

If you like to produce animals,

Take your before mentioned dried and poudered ☿, pour first together 1 part of ☿ and 3 parts of ☿, with this mixture humect your ☿ so copiously that it may become like liquid or melted honey, place the glass body which contains this mixture on the air, where it is warm, the Sun may shine on it but not too hot, nor at the meridian, and the glass is left open. Regnum animale.

You will perceive that in a few days, there will be different kinds of Smale Vermine, in the thick ☿. When the ☿ deminishes and dries up,

you

you must humect it again, so that it may remain of the Same Consistence as a Syrup, as before; and you will perceive that the first Small vermine will die and loose themselves, and others will be produced who will feed on their putrefaction, and become larger and more in number?

I could reveal here Something, but as it would be abused by profligate men, I am obliged to be silent.

You may be convinced by these Experiments, that our V or regenerated Chaos, Rain V, or dew, or Snow is and contains the ☵ Mundi and Universal Sperm, out of which all Things were and are generated. It appears from this, that this V and V are Endowed with the principle of fertility for the 3 departments of Nature, as all Things are produced thereof.

13. Few there are that Know the Secret powers of these Things, and what it is, that causes and gives Fertility!

It is a ☵ or Δ, but as a volatil unimbodied ☵, he can effect nothing in Natural productions.

All what is to to be serviceable in visible bodies, must be or become corporeal with them, it must become visible and palpable; therefore this great and wonderful Universal ☵ must take a visible and palpable body, as well as

the

the animal and vegetable Sperm is visible and palpable. Few know this, although they handle it often enough.

This corporeified Sp. mundi or universal Sperm according to its Origin is but little known, although it may be got in great quantity. The Cause of this Obscurity is, that it bears a different name from what it ought to have according to its Root and Origin it ought to be called the Sperm of the Macrocosm, the Sperm of the World, the Cause of fertility. This Title belongs to it, as it is the concentrated corporeified Sperm and Sp. Mundi in a transparent visible Crystalline body, a dry ☿, which does not wet the hands, an ☿, a fiery pure ☿, full of light and ☉, also full of Cold, like Ice, a coagulated or congealed ☉, a convenient and animated ☉, which is better and more valuable than all the Treasures in the World! N.B. N.B.

But that I may show you this embodied Sp. and that you may touch it with your hands, proceed as I teach you.

Process to demonstrate
the corporeified anima mundi!

Take your purified Rain ☿, put it into a large glass body cut off low, or into a large China

basson,

bason, which place in a ∴ pot, and evaporate this putrified ▽ gently, until there remains only a 1/3 part of the whole. Let the Δ die away. whilst it is as yet luke warm, filter it through blotting paper. pour the clear into a clean pewter Bason, or into an earthen glaze dish, which place in a Cool Cellar or Room, and during the Night the celebrated Spiritus mundi will shoot in Crystals and appear under two different Forms.

The first is of a perfect crystalline transparent Form, this shoots all round the Sides of the Bason and settles on Small Sticks, if you place any on the ▽.

The Second fixes itself on the bottom of the bason, and is darker and not so transparent.

Here now you see that celebrated ☵, the universal ☵, the Sperm of the Macrocosm, the regenerated Chaos visible and bodily.

pour the ▽ off gently, and let the Crystals dry. Those Crystals which hang all round the Sides or on the Sticks keep by them-selves Separately. Those that are fixed on the bottom of the bason, keeps Separately also.

With both Sorts of Crystals go to Old Lame Vulcan and he will tell you their

names.

names. Take some of those Crystals which hung all round the side of the Bason or were fastened to the Sticks and throw them on lighted Charcoal, and they will tell you what they are. They are called ☉.

The bottom Crystals throw also on fiery Coals they have a harsh Voice and spit about them. They are called common ☉, or alcaline ☉.

/: Note that the author does not mean here an alcali made by calcination in the ⚹, but a natural alcali or Urinosum, which common ☉, although it also contains the Universal ☥, is undoubtedly, as it has the same Effect in forming ☵ as ☉ has, when mixed with ☥ or ☥ of ☉, for dissolving ☉, therefore common ☉ is not an ☥☉ but an alcaline One. :/

Here you have both Names of the corporified ☉ mundi!

The ☉ out of the Rain V fulminates with ♃, like any other saltpetre and has no other nor greater Effect than common purified ☉.

The ☉ cracks and flies from the fiery Coals like any other common ☉, and shows the same Effect in all other operations like Good common ☉. By this Experiment you may perceive clearly the Centre and Sperm of all Things, the Sperm of the World, visibly and corporified,

before

before your Eyes, and you may touch it with your hands.

Both generate, preserve, destroy and regenerate every Thing that is on Earth.

In the Atmosphere it is volatil and incorporeal and produces volatil meteors, in ☿ and ☿ it assumes a Crystalline Body and produces corporeal Object, according to different degrees of Fixity; No Object under the Sun, in their last Resolution, are found without the One or the Other.

☉-☾.

/: Glauber says, that he has resolved animal, vegetable and mineral Substances into genuine ☾ /

Every Thing in Nature does consist of these two.

The One is ☾	The other is ☉.
The One is Acid	The other is alcaline
The One is ☽	The other is Body.
This is the Father	This is the mother.
This is the Male Sperm	This is the female Sperm
This is the universal agent	This is the universal patient.
primordial ♃	primordial ♀ and ☉.
Δ and Δ	Δ ∇ and ∇.
Chalybs Sendivogii	The Magnet.
The Hammer	The anvil.
♃ Naturæ	♀ & ☉ Naturæ.

In

at the beginning the Spirit V was entirely volatile because of the subtility before putrefaction every drop of it ascends like volatil V. By fermentation and putrefaction it gets a Brew of fixation and precipitates in a coll ∇.

The most volatile part of the V generates animals When it becomes a little fixer it generates Vegetables, and when it becomes quite fixt it generates minerals and metals. Whosoever likes to generate minerals, let him take the fixest parts such as ∇ and V. If you like to produce Vegetables, add to the ∇ and V some ⅄ and Λ. If you want to bring forth animals add still more of the most volatil, that is more ⅄ and Λ, as containing more of the universal ☉. The Vegetable Department stands between animals and minerals, because out of them a mineral or Stone may as soon be produced as an animal, as we shall show here after.

The efficient Cause which has enabled us to see and feel the universal Corporified Sperm is putrefaction, the principal Key whereby the Locks of Natural Subjects are opened.

If the author is so far right that Fermentation and putrefaction are a principal Key to unlock natural Bodies, but there is yet another capital Key of opening Natural bodies, which is heat

and

motion, whereby the surrounding Electr: Fire is attracted so as to unite with that same Δ contained in the Subject, whereby such a Subject is radically and centrally decomposed, but not fixed, as it remains volatil; Joel Langelottus invented a grinding Mill, wherein he ground ☉ in a ☿ during 30 dl, and the ☉☿ was radically decomposed and became a Volatil Ruby red ☉, irreducible by Fluxes; this process is comparable to the Sudden Regeneration and Subtilisation of the gross material Body, experienced by Henoch, Eliah and Christ, whilst men's bodies generally putrify by the long way of fermentation, although the first Sudden Way is certainly the most Noble!

The Cause of fermentation and putrefaction is the implanted ☉ which is never idle whenever he meets with humidity, his own Instrument, by means of which this ☉ is ever busy, either visibly or invisibly, either sensibly or insensibly, this ☉ causes fermentation and putrefaction, and out of a volatil makes a fixt, and out of a fixt again a volatil, and this mutation is continued without ceasing.

This ☉ breaks and dissolves Stones and Rocks, which he himself has coagulated, and reduces

reduces them into sand and dust; this same reduces Trees into mould and ∇ and putrifies animals, and again from such putrified Substances produces Vegetables and minerals and this continues from one Thing into another.

I have said that the universal corporified Sperm of the World, produced out of the regenerated Chaos, or Rain ∇ that is our ☿ and ☉ is not better than common ☿ and common ☉, and it is truly So, because they produce the same Effect and operation, and there is no Difference between them, except if the one should be more purified than the other, but if they were equally pure, there could be no Difference; therefore let the artist not be deceived, if any one would tell him, this from the Chaotic ∇ is the ☿ of the Philosophers, and the other is Vulgar ☿, we Say that such a distinction is folly and Superstition.

water ☿

N.B. N.B.

If common pure ☿ produces the same Effect as the other does, then Common ☿ is philosophical ☿; But that the Reader may be convinced that the universal ☿ out of the Rain ∇ is not better than purified vulgar ☿, let him consider that the universal ☿ is the Father and Generator of Vulgar ☿, and he must then naturally conclude that the Blood of the Infant must be like that of Father and mother, and that it must contain the very same

prin-

principles and consequently must produce the same Effect as the Father, nay it is itself the Father and is centrally one and the same with the Father and omnipresent.

Now if out of the universal ☿ and ☉ all Things are produced, animals, Vegetables and minerals, all Things are of Course reducible into these their first principles, and still further into Vapour.

That all Things consist and proceed from ☉, is demonstrated by ☿ and ☉ being found every where and in all Things.

Chapter 11.

That ☿ and ☉ are found in the ⚹ and in all Things in this World.

as we cannot ascend towards the heavenly bodies, we must judge of what is above, by that which is below within our Reach. The Firmament is full of Light, Light is nothing else but attracted and repulsed, moved and manifested ⚹ of Nature or universal ☿. This further agitated and concentrated produces Heat and ⚹.

☿ is congealed ⚹ concealed in ⚹ and Humidity; therefore we say and conclude that the Heavens or intermediate Space between us and the heavenly bodies consists of or is filled with a most volatil incorporeal ☿, which as it

it descends into our atmosphere and probably other atmospheres of heavenly bodies becomes gradually more and more corporeal. Let this suffice concerning the Spiritual heavenly ☿.

That there is ☿ and ☾ in the ☗ is plain by lightning, thunder and Hail. Here on Earth we cannot find another subject which fulminates, thunders and hails besides ☿ or Deous things. ☿ is born spiritual and Volatile in the heavens, in the atmosphere it becomes Acid but remains Spiritual and volatile, in ☿ and ☾ it assumes a visible and palpable body. How that happens that it inflames, hails, fulminates and thunders in the atmosphere we will first demonstrate theoretically by previous Reasons, and then mechanically by practice;

☿ does not fulminate, except it meets with a contrary agent and is excited by Heat.

The more volatile and subtile the ☿ is the more vehemently it fulminates and is the easyer inflamed. In the same manner volatile and subtile its contrary agent is the more vehement and powerful in their mutual operation. The Light heavenly and Life of all things is condensed in the atmosphere in the form of a subtil volatile ☿ and this must have a contrary agent for its operation. (the key to ☿)

In order that this volatile subtil ☿ may obtain a contrary agent, there ascends continually out

out of the Earth, Ocean and Rivers an equally subtil, volatil sulphureous, alcaline Earth in the Shape of Vapours Fumes and Foggs, filled with ☉ alcalicum Volatile. This is the natural Evaporation of the Earth excited by the Central Heat of the Earth. This ascends continually to meet the volatil incorporeal ☉, now when they do meet in a dry rarefied atmosphere they are moved by the Sun's Rays, which by these ascending Vapours are collected and concentrated, whereby these Vapours become more and more heated, until the Subtil ☉ takes fire and fulminates with this contrary Sulphureous, volatil, alcaline agent rarefies the ♃ all round and thunders with dreadful Explosions, as we observe during dry hot Summer days. When on the contrary the atmosphere is dense and loaded with humidity, these 2 universal agents /: ☉-♃ or ☩-alcali :/ meet peaceably; the Subtil ☉ joins itself and embraces quietly the Volatil Sulphureous alcali without any vehement Concussions; as is the Case in Winter, when Humidity and Cold prevails in our atmosphere. Humidity and Cold hinder the Inflammation and consequently the Fulmen.

/: the basis of ♃ is an alcaline ☩ :/

Now

/: * These 2 universal agents Originate but One /: i.e. ☉ :/ = are ♃ and Humidity, or ☩ and alcali. ☉ — ♃ :/

now let us demonstrate this by an Experiment

Take ☾ let it melt in a ☾ in an open △, add to it a Volatil alcalene Sulphureous ☉, such as ☉✱ or Volatil ☉ of ☉, which is also ♃ous, or a volatil ☿, such as Charcoal, mineral ♃, Vegetable and animal Oils, and the ☾ will take fire and fulminate like gunpowder; the more volatil the ☿ or the ☉ is, but in a dry State, the more violently does the ☾ fulminate, and this Re action takes place only in a dry heat, but in Humidity they unite peaceably and quietly. Humidity is here a third medium which prevents the fulmen.

If you dissolve Volatil ☉ of ☐ or ☉✱ with ☾ in ▽, both are dissolved without Violence or alteration, but if this humidity or ▽ is evaporated and coagulated over the △ to dryness, so that they only commence to melt, they inflame and fulminate immediately. Another evident proof we have in the

Aurum fulminans

The Reason of its fulmen many have sought to explain, but few have known it.

Most Chymists have attributed this fulmen to the ☉ itself, some to compressed ♃, but here is the true Reason:

The fulmen explained:

☉ is dissolved in ☿, which must contain com: ☉ or ☉✱ in order to become ☿. The ☉, when dissolved is ⊼ed with fixt ☾ of ☐ or with any other

alcali

alcali such as a volatil ☉ of ☐ or so called ☍ of ☐, and the ☉ falls to the bottom as a Spunge, ♃.

Although this ♃ is edulcorated or washed a 100 times with ▽ yet you will not take its Lumen from it by washing; because some of the ♃ and alcaline ☉s remain fixed therein, so that such a ☉♃ becomes heavier than the ☉ employed. Now let us examine this ♃ or ☉ fulminans.

It is on the same foundation of ☾ and ☉✱ dissolved in ▽, and then evaporated to dryness, with this difference, that here in the process of the ☉ fulminans, the Ingredients or principles are subtilised and in the former Solution only crude. The ℞ is composed of ▽ and ☉✱ or Sea ☉. ▽ is ☍ of ☾ the ☍ of ♃, for the ☍tion is a fixt alcali. Now when the ☉ is dissolved in the ℞, containing a highly volatil ☾ by means of ☉✱ as being a volatil alcaline ▽, (urinosum, ♃) it is then ☍ted with the ☍ of ♃, which is a subtil fixt alcaline ▽ (i.e. a fixt ☉) the ♃ ☍s in the ▽ are here partly saturated precipitated and fixt by the fixt ☉ of ♃ their Ennemy and Contrary, and as this fixt ☉ is more porous than the ▽ of ☉ it lets go the ☉, after having impregnated it first strongly with fixt ♃ ☾ous and volatil alcaline ☍s, as much as the atomes of ☉ will receive; for that reason it precipitates the

☉

☉ to the bottom and detains it as an ☿. ☿ and ☿ is great to arrive a ☉, and ☿ ☿ ☿ or ☿ ☿ ☿ are very much ☿ volatile the, are easily excited and explained by the least motion or small heat. as soon as the, feel that heat, they immediate and break forth downwards as Gunpowder shows its greatest force upwards. Thus the volatile ☿ and volatile alcali in the ☿ ☿ as sources are-work cause the fulmen and Explosion, and not the ☉.

The Cause of the ☉ Explos. or downwards is, because it is a fixed ☿ which inclines downwards. whilst the Charcoal in the Gunpowder, being a volatile ☿ous ☿, explodes upwards. We also observe a great difference between the force of the Explosion of ☉ fulm: and of Common Gunpowder, the Explosion of ☉ fulm: being 8 times as vivent as that of Gunpowder; because in the ☉ fulm: is a spiritual, volatile, highly sublimed ☉ whilst the Gunpowder is composed of Crude corporeal ☉: therefore the more subtile volatile and spiritual the counter-agents are the greater must be the Effect.

If you vote the ☉ ☿, in the room of taking a fixt alcali such as the ☿ ☿ ☿ ☿ deliq:, with a Subtilised, volatilised alcali, such as a ☉ volatile ☿ or a Vol: ☉ of Harthorn the fulmen and Explosion will be still more Violent. Thus we have demonstrated that the fulmen and Explosion proceeds from the universal principles, and not from the ☉.

On

on the Contrary if you want to take the fulmi-
nating power from the ☉ ☿, proceed this way:
after having well washed your ☉ fulminans
let the humidity drain from it on blotting paper;
then make a strong alcaline Lye of fixt ☾ of ♃
and ♈, or of pure pottash and ♈, or ☉☉ of ♃ and ♈,
and boil your ☉ fulminans in such a Lye for
about 15 or 20 minutes, then wash and dry the ☿,
and its fulmen is entirely gone and lost.
The Reason of this phenomenon is, that the fixt
alcaline Lye dissolves the Volatil ♄ and alcaline
Counter-agents, which had fixt themselves in the
golden ♈, and dissolving them, destroys their
union, and by its fixity destroys the power of
fulminating any more.
From all this it appears plain that the fulminating
quality proceeds from Volatile ☾ and a subtil volatil
alcali or a Volatil ♃ cous ♈, such as the Charcoal
♃, and the more volatil these agents are, the
stronger is the fulmen; and the fixer they are, the
less they fulminate. If you project an ☉☉, ♃,
Charcoal dust, ☉☉, ☉☉, ♂ ☿ into fluid ☾, they ex-
pel each other and cause a Violent Reaction,
according to the Volatility and Oriness of the
projected agent.
On the Contrary, if you project Common ☾
or fixed ☾ of ♃, or any fixt alcali, or a fixt ♈.

such

such as Terra Sigillata, Chalk, ♀, which contain nothing volatil into melted ☉, you will see no Reaction, but they will soon unite peaceably and fix each other without fulminating.
/. In this manner ☉ is fixt in the ☾ by ♀ vva, and becomes outwardly beautifully green and inwardly purple; see the process in De la Bre's MSC:/
We have now proved theoretically and practically that there is a volatil ☉ and ☾ in the ⊼, and that the fulmen proves it, as well as the Experiment with thunder-Rain-V.

Chapter 12.

That there is ☉ and ☾ in all V.s and ♀.s

That ☉ and ☾ is in Rain V we have proved by an Experiment. That it is also in all ♀.s and V.s can easily be demonstrated.

If you take any ♀ whether from fields, meadows, Marshes, Hills or Valleys, a sufficient quantity, and dissolve as much as you can of such an ♀ in distilled or in any other pure V, and then filter the solution and evaporate it, until there remains no more than a ⅓ part of the whole quantity of V employed, then pour it off into basons or dishes and let it stand to cool over

night

night in a cold place, and you will find Crystals of ⊕ and ⊖ in a lesser or greater quantity, according as the ∇ was less or more impregnated with ⊕ and ⊖.

The Saltpetre boilers understand this best, as they boil no ∇ but such as is rich in ⊕, to pay them for their Labour.

It is the same with all waters, Springs and wells, which are all more or less impregnated with ⊕ and ⊖; nay some Springs are thoroughly saline and nitrous.

Rivers flow out of the Earth, dissolve the ⊕ and ⊖ and carry it along with them into the Ocean.

Why the Ocean contains more ⊖ com: than ⊕, is because the Sun reverberates it continually, principally between the Tropics, where the Rays of Light fall more perpendicularly; this along with the motion occasioned by the Winds and Tides converts the aereal incorporeal ⊕ into Sea ⊖; it looses its fulmen and becomes alcaline.

<u>Experiment</u>

Take ⊕ with its own ∇, before it is purified, and boil it often in ∇, until it is dry, and encrease your heat more and more as you

advance

advance with your boilings, and you will see that the ☉ loses gradually its humen and becomes more and more fixt until after 40 or 50 boilings it becomes quite fixt and alcalised and fulminates no more, but is converted into comon ☉. Therefore we say that common or Sea ☉ is nothing else but ☉ originally, reverberated and alcalised by the Rays of Light. NB:

Fixation in Via Sicca

This fixation of ☉ is done more expeditiously with ♀ viva, when more ☉ is saved than by the detennation with Charcoal or ♃.

Take fiery Stone Lime fresh from the Killn, which reduce to ♁ and ☾ finely poudred āā, mix the 2 ♁ by rubbing them together in a mortar. ½ ℔ of Each. put this mixture in a roomy ☾, lute a Lid on the ☾ with good △ Loam, which Lid must have a small hole in the middle, which is to be left open. When the luting is dry, place the ☾ in a Windfurnace and begin your △ gradualy, let it be gentle the first 2 hours to season the ☾, then keeps it moderate during 2 hours more, so that the Coals lay no higher than the upper part of the ☾, after that, i.e. after the first 4 hours, cover the ☾ with coals and keeps up a good △ during 4 hours more, so that the ☾ keeps always glowing hot

like

like the fiery Coals. Then let the Δ go out gradually towards Night take out and break the ☿, and you will find your ☉ alcalised or fixed in a Lump, which is outwardly green and inwardly purple. Elixiviate this mass wit hot ▽, or powder it and let it attract and flow pr. deliquium. /: this is best :/

/: the green Drag: :/ vide Dela Brie Msc:

during the first 3 or 4 hours of the Operation, the ☿ ☌ is forcibly driven out of the small hole in the Cover and even through the Luting, and displays various beautiful Colours on the fiery Coals all round. /: confer this with Dela Brie Msc: :/

You may also fix ☉ if you melt it with common ☿ ☌, or with fixt ☿ of ♃ ☌, and the ☉ become fixt.

If you let this mass flow pr. deliq:, evaporate your ☵ of fixt ☉ to a dry fixt ☿, and melt that and if you project ♃ or powdered Charcoal, it does no longer fulminate.

/: this I did once in Marylebone, but my ☉ fulminated yet, I suppose the Operation must be repeated 2 or 3 times, and then it may totally destroy the fulmen or ☌ ☌ :/

NB: NB. Such a ☉ fixes ♃ by degrees.

/: this I believe to be true and is confirmed by Dr. Stahl where he speaks of the black fixt tinctura ▽ of ♃ :/

Chapter 13

That ☉ and ☿ is found in animals, that animals proceed from ☉ and ☿, and are resolved into ☉ and ☿.

What =

Whatever is intended to cause fertility must be saline or nitrous, or it can be no manour. All animals are Oeous or salive as to their chemical analomy, by distillation we find they contain a quantity of volatile acid vent, next Θ and a stinking Oil or ♃. The next Θ appears when we calcine the ashes. That the animal ☉ is a liquid Θ is proved by its Inflammation, because it burns and nothing can burn but what is either Oeous or ♃eous. The next Θ and next ♀ can not burn. We have a still stronger proof in the phosphorus, made out of animal Θs. Dr Pott says that the phosphorus consists of a concentrated ♃ious of Θ, intimately combined with a ♃eous ♀, which is the Cause of its burning so vehemently, this seems to be the Case, and does not contradict the action of Vital or animated ♃ on the burnt phosphorus!

That the animal department is very Oeous is proved by the saltpetre-boilers in Germany, who dig up the floors of Stables and Cow-houses in the Country, such as have been abandonned, and by boiling such an ♀, they find it very rich of O.

The same is done on Old forsaken burying grounds, and they find such an ♀ as it has but laid long enough, very rich of O; which are sufficient proofs that the animal department is Oeous, and that animal Substances are reduced into O; and where into a Concrete is reduced,

from

, I think the proper means of very that ☉ is really fed ♃,

from that very principle it has its Origin and this Resolution or mutation is performed by the archaus of Nature or universal ☉ in the ☿.

Chapter 14.

That ☽ and ☉ is found in Vegetables; that Vegetables consist of ☽ and ☉, and are resolved into ☽ and ☉.

That Vegetables grow by Dew and Rain out of ▽ and ▼, is known to all husbandmen and gardeners.

We have shown you that the pure and real Essence of dew and rain is ☽ and ☉, and that all ▽ and ▼ do conceal either one or both. Now it is known, that the universal Sperm, that is: Dew, Rain, Snow, or rather the ☽ and ☉ concealed therein causes fertility and the growth of Vegetables; ☽ and ☉ are found in all ▽ and ▼, if this is true, it is also true that Vegetables grow and live by those ☉, as a pure or empty ▼ or an empty ▽ without Sperm are insufficient for their production and preservation, and this Speron is nothing else but ☽ and ☉.

Experiment

NB: Take 2 parts of ☉ and 1 part of ☽, melt these 2 together in a roomy ☵.

When cold, beat the mass into a ☵, and dissolve 1 ℔ Weight of it in 10 ℔ of Rain ▽, keep this for use.

use. In this ∇ soak any Seeds, until they swell, then dry them on the Sun, and Sow them in the ground. Now take Some of the Same Seeds not soaked in this Spermatic ∇, and Sow them close to the Others, but mark both places. you will Soon perceive the Sudden growth of the soaked Seeds, the beauty of the Fruit and the quantity in Comparaison to the unprepared Seeds. If you will pour about a quart of the above ∇ to the Root of a fruit-Tree or Vine, and repeat that once a month, for Instance in febr:, march and april, you will perceive a Wonderful Fertility of that Tree, that Season. /: I have Seen the Truth of both, when I lived in Mary le bone, upon Wind-Sor Beans and a Vine Tree; This might be of infinite use and profit to the farmers and Country people in England; if they do not know it already, They ought to know and do it :/

That Vegetables are Very Oeous in general, yet some more than others, appears by their ardent -r, or So called S.V., by their Vinegar, by their Oilinesse and alcaline O. We See Vegetables breake forth into a Strong Flame when they are Set on fire. Inflammability, Heat and Flame proceed from O and ♃ and from nothing else. Is not the -r ardens or S.V. a Sublil and heavenly O? It burns so beautifully like

the

the Splendor of the Stars. That the ☉ contains a ☿ is demonstrated by their alcali, whereby they dissolve Sulphurs.

/: the S.V. I deem a ♃, but as all Specificated ♃: proceed from the Universal ♃ or universal ♄ which is originally in ☽ and ☿ /: reverberated ☽ :/ therefore the author is right to attribute all Inflammability to ☽ and its ♃ :/

We have also given Satisfaction in this department and have proved that their first matter is ☽ and ☿, that is their universal not yet Specificated matter, which when united ⊕ generate all Things.

Chapter 15

That ☽ and ☿ is found in minerals; that minerals are formed of ☽ and ☿ and are resolved into ☽ and ☿.

The more the Universal Δ of Nature approaches the ♄, the more it becomes terrestrial and corporeal; the more it becomes corporeal, it becomes more fixt, and the more fixt it is, the less it is inflammable: thus ☽ descended from heaven, is volatil and incorporeal, although Visible in Light, and concealed in the V, out of which it becomes manifest by putrefaction.

The more terrestrial and fixer this ☽ becomes, the more it is alcalized, and loses gradually its

fulmi-

fulminating power, as appears in minerals and metals; because the more it descends from its universal nature, the more it alters its nature and quality and assumes a different nature in animals, a different Character in Vegetables, and a different quality in minerals and metals; yet it manifests its fiery nature in all three, more or less, according to its degree of Volatility or Fixity; in the animal and Vegetable Department in Oils, Falls, Rosin, pitch, p. in the minerals in ♃ous Substances, such as ♃ ☿

as the minerals are of a Stony nature and descend gradually to more and more Fixity, the inflammable ♃ by gradual and continual Fixation is deprived of its Inflammability and obtains another quality, an incombustible One. That ♃ and such like adustible Substances are of a Oeous Origine, we have demonstrated before and proved, that all Inflammability proceeds from ☉. That there is a ☉ in minerals is perceived, when we elixiviate a mineral with ∇, after having glowed it previously in the Δ; But that such a mineral ☉ is not always found in any considerable quantity and sometimes hardly perceptible, is the reason, because it becomes more and more terrestrial, and the more ∇ it dissolves, the more it forsakes its Original Saline nature, as to outward appearance. We see plainly, that if we wish to separate the

Terres

firmly united mineral and metallic bodies, we are obliged to make use of Saline and Oeous menstruums, without which they cannot be opened, and that every menstruum is either Saline, Oeous or mercurial, every good Chymist knows. Therefore as the minerals melt and dissolve in a Saline menstruum, it is evident that they must possess a nature which is congenial to Salt or ☉, or they could not be conquered thereby; thus they can be resolved into a Saline or Oeous nature, therefore such is also their first origin.

/ This proves the true foundation of processes by ♈ or ♋ in Via humida, where of we have a remarkable one in Digby's Chem: Secrets p: 31., although many Philosophers condemn the use of Corrosives, because they were not sufficiently acquainted with nature's possibility by Various methods, and it was not their own process:/

and many others:/

/ Stahl: / p: 321. Cramer Misc. /

After having dissolved a metallic body in a Saline menstr:, if you now evaporate your Solution to a 1/3 part, the Solution will shoot into a Salt or ♈, which ♈ by distillation and Cohobation / p: 8 / becomes an ♃ ponderous ☿ or ☌, from or out of which they proceeded at first; because all minerals and metals proceed originally and are generated from an acid, fermented, putrefied ☉ and ☾, which dissolve a Suitable Earth and form ♈, ♃, marcasit, metal; which is done by a gradual Fixation and Nourishment by the Original Oeous

♃ or ☌ / of ♈ of ♂ or of ♃ /

and

and ☉ine ors; thus as they were generated by an acid, fermented, Spiritual ☽ and ☉, they are resolved by them and brought back to their first matter.

Table of Generation

Anima Mundi.

△

in

☽ and ☉

united and fermented, become

acid and Corrosive

dissolve a Suitable Earth

and form

a Vitriolic Soft Butyraceous Sur;

the above Vapours becoming more and

more corrosive retain their androgynal

Nature of ☽ and ☉ and constitute now

a double ♃cous and ☌al or ☿ial Vapour. /: Tugel :/

this Settling, by corroding, form

native

Or ♃, ☌.

and by Succeeding ♃cous ☌al Vapours

They form

and generate

when ♃ predominates, Sulphureous Marcasites, pyrites, ♁ & Wolfram ♂, ☿, ☉

When ☌ predominates ☌al Marcasits, Cobalt, Bismuth ♄, ♃, ☽. /: Tugel :/

when both principles are in Equality

The form ☉☽, ♄♄, ☿.

☿

Platina & Kinds of a Solar nature. In its weight and fixity.

the body of ♄, ♃, ☽, and with more ♃, of ♂, ☿, ☉.

Minerals are generated from Oeous and Oine V^s, which penetrate into the Earth, through its pores and Crevices; this Oeous Oine V is heated and fermented by the ascending Central heat of the Earth, is resolved into Vapours and forced upwards again towards the Circumference, but by this continual Circulation, these Vapours are resolved again into V and ferment more and more, whereby they are subtilised, rendered more acid and corroding. These fermented V^s, as they contain a subtile ☵ of O and O, they become more and more corrosive; if they were not corrosive, how could they dissolve Stones and Rocks?

Therefore this corrosive V dissolves Rocks, Stones and V^s, which is condensed and coagulated again by the gentle Subterraneous Heat into a Salt, but not into such a Salt as it was in the Atmosphere or in the Ocean, but into a Vitriolic Salt, which by Succeeding Vapours is formed into a Subtil, corrosive, Smeary or unctuous V, which the Miners call Gur. / the Feeder of the Mines

This Gur is by Succeeding Vapours dissolved and filled with Corrosive Acidity, until it is changed into Native ♃; because the more corrosive it receives, the more ♃eous it becomes; but when the Mercurial Alcaline Vapours of

Sea

sea ☾ predominate over the Oeous Sulphureous Vapours, the universal Sur goes over into ○○, which is a dry ☿. Both, ☿ as well as ○○, by Bipation and Succeeding Vapours become Marcasit, such as ♁, Cobalt, Bismuth, Wolfram &c this marcasit is the first and nearest matter towards metals, and not ☉, which is the remote first matter of minerals and metals. N3. N3.

That ☿ is very corrosive, is plainly perceived by its Smell, which is suffocating, when received in the Lungs; and by its ∽ or ○○ which is a strong Corrosive. We see that the ∽ and ○○ of ☉ are a deteriated ☿ oeous ☿, if you imbibe a fixt ☿, such as Chalk therewith, and suffer the ☿ to evaporate strongly from that ☿ in an open Δ, you will see an Inflammation and burning like that of common ☿. That ☿ has been a Oeous ☾, appears from its ☿ ∽; which is of a universal mineral nature. When this ☿ ∽ has corroded the body of the ☿, there remains an unctuous ☿ or the first universal mineral Sur behind, in small quantity. (Confirmation of the black tinging ☿ of ☿:) (next page:) & Stahl.

The Reader may judge, whether I understand the Generation of minerals or nōt? Let him proceed either forwards or backwards in the anatomy of minerals, and if he works rightly, he will see what he perhaps did not believe before!

Our ancestors have written that ♃, ♄ and ☉ are the first matter of metals; true Philosophers understand this property; ♃ and ♄ proceed from ☽ and ☉, and metallic ☉ is ☉ perfected and fixt; We have explained how the ☿ in the Mines by receiving ☽ or corrosive ☥ becomes ♃; but the more such an ☿ is alcalised by ☉, so that the ☥ corrosive is overcome ∞, ♄ or a Mercurial Subject is generated.

{∞ is a mineral Corros: alcali: As power is overcome by ☥, and it can be fixed by ∞ of ☉.}

Thus it appears plain that ☽ and ☉ are the Sperm of the Macrocosm Volatil and fixt; the Visible Elements ♃, ☿ and ☿ being the Vehicle or Dwelling of that universal Sperm. All minerals are generated by an acid corrosive Vapour and Subterraneous ♃ animated by ☽ and ☉, by the ancients named ♃ and ♄, because ☽ and ☉ contain the Very Seminal principles of ♃ and ♄, which Vapour and ♃ are circulated and ☥ed upwards by the Central Δ, become ☿ and ferment and by their Corrosiveness dissolve a Suitable ☿ and generate the Mineral Ore; and what is it else that performs this Generation but the Universal Δ of Nature, corporified in ☽ and ☉.

Chapter 16.

Of the principal Gate or Key to Nature the author of Destruction and Regeneration of all Things, called Putrefaction.

Heaven.

Heaven or Δ, Anima & or Mundi is in its own nature unchangeable (omni secers) and immortal, but as it gradually unites with humidity, becomes the universal ☥ and incorporeal ⊕, it tends itself then to all those changes the Matter or corporeified humidity is subsequently liable to; therefore in the Δ it begins to ferment, and still more so in V and ☥, in order to prepare the Way for Generation; Without this fermentation and putrefaction the Universal or does generate nothing.

Therefore without previous maceration, Fermentation, putrefaction in gentle warmth and humidity, whether it be quick or slow, perceptible or imperceptible, no real or genuine Anatomy of natural Bodies whether in Universal or in Specificated Subjects can be expected.

Dew Rain, Snow, Hail, Frost, all without distinction ferment and thereby cause a Separation of the Subtil from the Gross, the Sign of Which is, that a feeble Sour smell is perceived.

1/ Animals putrify sooner and easyer, and on account of their copious very volatil ⊕ they emit a most intollerable Smell.

2/ Vegetables putrify easily on account of their Humidity yet not so quickly as animals, nor do they smell so badly.

3/ Minerals ferment and putrify, but do not Smell so badly as the former two, except ♂, which when in real putrefaction it smell worse than a Corpse.

from

from this putrefaction we learn, that minerals are changed into Vegetables, and Vegetables into minerals, and thus nature changes continually, converting the uppermost into the lowest, and the lowest into the highest, nay the 3 departments of nature are changed into universal principles. As soon as ascent continues from the Centre of the Earth towards the superficies, some of these are fat and ♃ous and serve the mineral and Vegetable Department, and when they penetrate the superficies of the ☿, they ascend in Fogs or mists, and ascending still higher they are universalised. Exhalations from decayed Trees, Leaves or Vegetables ascend as well as those from putrid animal substances and are circulated in the atmosphere, there to received the ☉ for Reanimation and Chaotisation, which afterwards in the Character of regenerated atmospheric ☿ return to Animals by Inspiration, to Vegetables by a magnetic attraction and to minerals by their own penetration and assuming a Corrosive nature, as we have explained before.

Few ~~strong~~ amongst the adolescent Philosophers as well as common self conceited Chymists will put faith in what we say here, but we ourselves are thoroughly convinced that we write the Truth.

Putrefaction or Fermentation are the Wonderful Fabricators which out of ☿ produce ♀, out of ♀ ♃, out of ♃ ♂, and convert ♂ into ♃ ♃ into ♀, and ♀ into ☿, ☿ into Sur, Or, ♃, ♂, marcasit and metals.

metals; Nay the metals themselves are dissolved and retrograded into Or and O.

This mutation is continual until it will please God to calcine the whole Earth and Vitrify it into Glass.

/ The above mentioned Retrogradations have been observed and noticed by Eminent mineralogists in Germany such as Cramer, Henkel, Jugel, Gellert & the D mines of the Elector of Saxony were in the last Century immensely rich, but have since degenerated and the D ore is retrogradated into Bismuth and Cobalt, which again has proved a Source of Revenue in producing the Smalta - Bleu for China or enamelling. It is not uncommon to hear the intelligent Miners Say, when they open a new Vein " We come too late, Nature is retrograding. at other times they come to Soon and Say: this ore must lay 20 or 30 years quiet, it is not ripe. In respect to the ultimate vitrification of the Earth, is probable from Chemical Experiment, as ashes and fixt O make glass. After the whole Ocean has evaporated an immense Crust of fixt O must be left, which, by that Same heat which burns the Globe and reduces it to ashes, will melt and become glass with the remaining ashes. /

Chapter

Chapter 15.

What Attraction is.

After God had created by Divine Emanation the universal Δ of Nature, which on account of its Essence being a simple Unity not composed of parts, and consequently omnipresent and immortal, and which has since time immemorial been justly called the Soul or ☉ of the Universe, but One in Essence but threefold by manifestation, resembling its Divine Origin, its Creator; to this universal Agent God has given a power to act by 3 different manifested principles.

1/ In its omnipresent invisible most universal State it has a universal power of attraction and repulsion and thereby is the first Cause of every magnetism in the World and of every celestial Body's keeping in its proper place, as well as of Gravitation and falling of Bodies in General.

2/ In its Second manifestation of Light it has a power to generate Humidity, the first Step towards materiality, to move and ferment that Humidity and thereby to generate the universal ♃ and to become cold incorporeal ①, therewith to animate extended or dilated Humidity that is atmospheric ~~Δ~~, and further to enliven the whole Creation.

inwardly Δ,

3/ In its third manifestation of Concentrated Light into Warmth, Heat and burning Δ, it does and performs every necessary action, what it could not accomplish in its 2d and 1st State, nevertheless remaining centrally always one and the same, and omnipresent.

This universal Δ, endowed with an intelligent Instinct, called the universal Agent of Nature, since its first Emanation from God, has never been inactive not one moment and produces one alteration after the other; and although it seems to cease in one Creature or recedes from a deceased Subject, that same instant it is occupied in producing something else out of such a death or temporal Corruption, for which Reason the ancient Philosophers have said „ Corruptio unius est Generatio alterius „ the Corruption of one Thing brings forth the Generation of another. /: Paracelsus :/

This universal Δ is the author and mover of all Changes in Natural Things, and the Almighty can do with it what He pleases, either for the preservation or destruction of His Creatures.

This universal ☉ begins by Fermentation or by putrefaction /: both do no differ in Essence, only in degree of inward agitation of the inclosed

☉ ://

☉ ;/ by this the ☉ causes a Separation of the pure from the impure, of the most volatile from the less and least volatil, of the Subtil from the gross, when that is done, that Same Δ unites the pure volatile again with the less and least volatil and rejects what is not wanted for its present purpose.

/: We must either say: that God is ~~still~~ continually Creating and forming the universal and every Specificated individual Sperm, developping it into such admirable Forms and Shapes, contrary to the Words of Moses, that God rested on the 7th day from all his Works, or we must allow with our author that the universal agent or Δ of Nature possesses every Intelligence and power that is necessary for this continual Creation :/

The above ☉ is the Generator, preserver, destructor, and Regenerator of all Things.

When this Δ descends into our corporeal Elements, /: ▽ and ▽ :/ it is detained by them and obliged to assume a body, wherein it appears in a White, Cold, Crystalline, transparent Form, ☾, outwardly Cold, but inwardly Δ; When it inflames, and if there was a Sufficient quantity of it and its Ennemy should meet him, he would become so irritated, that he would overset and break not only Rocks, but the whole Superficies of the Earth. /: this is exactly the Case in Earthquakes, where ☾ is always the leading principle :/

/: ♃ or Volatil alcali :/

/: Sat, ☉, urinosum :/ volatile

It its ~~brother~~ sister, Cold, fixt alcali, ☾, its Venus /: Venus born out of the Sea, i.e. Sea ☾ :/ whom it loves dearly, which alone can overcome and tame it,

it, was not co-existant and always near hand, it /: ☉ :/ would long ago have destroyed the whole Earth;

It's Sister or wife /: fixt ☿ or ♀ :/ when they embrace Each other in Pluto's fiery pallace /: in the ♈ :/ does not permit him to do mischief much longer, but lays hold of him /: of the ☉ :/ by his very Centre, so that he must convert his anger into Love and Friendship. /: De la Brie :/ /: Basilius :/ /: Baron Welling ♈ :/

As soon as he /: ☉ :/ has embraced his Venus /: fixt alcali, ♀ viva, the black ♈ of ♀ :/ and is tied /: fixt :/ by Ties of Love, he forgets his passion totally, so that when his Ennemies /: ♀ its phlogiston, ☿ it's fat volatil winosum :/ approach him and even lay hold of him /: of the fixt ☉ :/ he does not Show the least Inclination to hurt them, on the Contrary enters into permanent and everlasting Friendship with them. /: i.e. fixt ☉ fixes ♀ into a ♃ :/ NB: under the glassy Seal of Hermes /

/: This little allegorical Figure is of great Weight: This ♁ or ☯ which is all in all Things is distributed in all Creatures, and none can do without it. Therefore putrefaction is the first Key and Gate, by Means of which the universal ☯ opens to us the Pallace containing Nature's Secrets. /: Basilius :/ NB:

This ☯ is never idle but is continually in action, by action and motion, a warm propriety is communicated. this warmth whether perceptible or not, opens the pores of all Things, so that the implanted ☯ can penetrate every where, whether it be for Corruption or generation, for death or Life; after

after this ☉ has penetrated every where, it begins to dissolve and continues until the whole substance is dissolved; the subtil volatil particles evaporate according to the degree of Warmth, and emit a Smell, by which we know clearly that the ☉ is operating and employed to open the body by this Natural Digestion or fermentation, and this continues until the proposed End is attained.

This ☉ was in the beginning concealed in Vapour and ▽, and to this moment forms all Things by means of Vapour and water, and without Humidity or ▽ he generates nothing, because ▽ or humidity he wants absolutely for his Operations, mixings and Solutions, as all Things mix easily with Humidity or ▽.

/: which Vapour proceeded from the ☉ itself :/

This ☉ generates animals out of humidity, as animals consist mostly of humid and Soft particles, and after the Extinction of the △ of Life /: ☉ mundi :/ they are resolved again into Slime and humidity, by means of Humidity. It is with Vegetables exactly the Same, their Juices may be compared to the Fluids in animals, and their Woods and Roots to Bones and Cartilages.

Much in the Same manner does the universal ☉ generate Minerals by a Corrosive ▽, and resolves them again into ▽ by Corrosive ▽ — —

The ☉ mundi in its most universal State is invisible, and often unmoved, for Instance in the Plant and Steel, and in all Things when tranquil, in a Cold △. In its moved Volatil State becomes

Visible

visible in Light but remains cold, except it is concentrated and further agitated. In its visible State of Light it is called Firmament or Heaven, Volatile incorporeal ☉, Ether, Anima, Agent, male, A; When concentrated and agitated it is called Heat, Δ. When inclining towards Corporification it is universal Acid. When corporified, but remains Volatil, it is called ♈, Spirit, ☉*, ☿*, ☊*, ♃*, &c. * its ♃ ☊
But when it inclines towards Fixation it is ♈, Patient, Body, ☿*, Female, Magnet, and when * its body.
fixt it is called alcali, Female, magnet, Void.
This is the true meaning of the Universal ☊ and its Various Forms —

In the Beginning it was a Simple Vapour or V. animated by Λ, which like Protheus assumes Various Forms and Shapes.

Thus we have explained what is the Cause of putrefaction, viz: the implanted Δ, the moving altering, warming, heating, inflaming, Separating, omnipresent, simple and homogenious ☊, but in a double twofold appearance, causing a Conflict between acid and alcali, ♃, ☿, ☉, Anima, ☊ Corpus. Δ — — — ∇

Chapter 18.

What proceeds from or is effected by putrefaction.

&c =

/: Note: the Body of ♃ is an alcali, but its ☊ is the universal mineral ♃. fixt alcalies dissolve ♃ radically :/ (fixt ☉ of ♃, pottash - ☉, ☿ viva ☿)

Generally by putrefaction the Volatile is converted into ☿, and the ☿ into alcali. Let us examine our putrefied ▽ by which we have spoken when we proved under what form the universal sulphur does appear, which is ☾ and ☉.

By putrefaction that ▽ divides itself into 3 essential principles, into ☿, ☾ and alcaline or common ☉, which by separation or dulcification leave a ☿ behind, called fixed. The smell whether fœtid or pleasant proceeds from the Volatile by Warmth or heat.

(p. ⊡ urine)

This is conspicuous when you distill putrefied ⊡, its Volatile ☉ ascends first, which is of a very penetrating smell and not unpleasant, very grateful to the Nerves. Its more fixt sulphur and ☾ which follow, are less penetrating, as they are less volatile. The remaining animal Coal or the ☉ burnt into a Coal and its containing fixt ☉ have scarce any smell left.

You perceive the same thing in minerals, if you put them in the △, that the Volatile principles whether ☿ and ☿, or whether ☾, equally volatile, ascend and give head ache, or suffocate.

The remaining principles retain scarcely any smell, as being more fixt.

The ☿ or ☾ has very little or no smell, which is also the case with ☉ or alcali.

Chapter

Chapter 19

How the Volatile becomes acid, and the acid becomes alcali, and vice versa how the alcali becomes acid and the ♃ Volatile.

Let the studious artist observe once for ever that animal substances cannot become minerals without the vegetable, nor minerals can not be converted into animals without the vegetable, because the vegetable is the mediator between animals and minerals. NB:

Now, as universal and specificated things must have their medium of union, so every individual or specificated substance in each of the 3 kingdoms must also have its mediator or medium for uniting, preserving and fixing its principles together. Note this well! NB:

This grand and universal medium of union is called Acid, which in universals as well as in individuals or specifics, in every subject of the whole earth is the mediator between Volatil and alcali and between the superius and inferius, without which Acidum the superius will never unite radically with the inferius. NB:

/: this confirms what Bar: Villing, Jugel, Becher and others say: that the magnet to attract the universal Δ from above must be a sulphurated or ♃cous alcaline Θ. This also confirms de La Brie's process:/

/: what does this mean else but a Hepar ♃.s or ♂ii wherein lays concealed this acid mediator, and of which Becher says: that it is beginning of nature and art! :/

/: see one of your mscts :/

The Volatile as the Superius, is extreemely volatile, and the Alcali as the Inferius is fixt; therefore the Volatile can never unite with the fixt, without the acid.

The acid therefore is the Mediator and Coagulator of all Things. It is neither too volatil nor too fixt, but Stands between both; It is the true Hermaphrodite, the genuine Chemical Foeces.

The meaning of this union is, that Volatile, ☿ and Alcali must be homogenious and not heterogenious, as we cannot unite a Vegetable Volatile with its own fixt alcali by means of a mineral ☿, but well and naturally by the medium of a Vegetable acid; Observing this, you may fix the Volatile or volatilise the fixt, as you please. How is it possible to unite heterogenious principles inseparably?

Now I shall tell you in what manner the Volatile is converted into acid and the acid into alcali, and how the one is the others magnet:

As soon as the collected Rain ▽ begins to putrify and the implanted ☉ begins to operate, to warm the ▽, it begins to separate the principles and to corporify itself, as it is as yet entirely volatile.

Now as the volatile constantly inclines to become fixt by intermediate Degrees, so the fixt inclines constantly to become volatile.

Thus

Thus what is volatile inclines to fixation and Rest, and when fixt inclines to become volatile again. The ☵ on account of its volatility and continual action becomes warmer and warmer, whereby it generates acidity, and becomes sour in Smell and Taste; the more now this acidity increases, the more ☿ is generated, as the acid causes a precipitation and manifests the ☿ which was subtilised in the ☿, this ☿ is manifested by the acid, and the more ~~sour~~ sour this ☵ gets, the more ☿ is thereby separated and precipitated.

But to prevent the too sudden fixation of the new generated ☿, wherein the now ☥ ☵ might be neutralised or blunted, the ☥ receives continually fresh nourishment from the volatile, which the ☥ attracts like a magnet, and converts it into acid, its own nature.

The more Volatile the acid attracts, the more the ☥ is heated, the Stronger it ferments, and the more ☿ it ~~digestes~~ separates and precipitates, and the more ☥ gets alcalised and fixt. /: in the volatt: is the Δ :/

Now when the ☿ is well saturated and impregnated with the ☥, and when the ☥ has separated and precipitated as much ☿ as it can, and attracted magnetically as much Volatile /: Δ :/ as it is capable, then the ☥ begins to loose its power to act and to precipitate, and stands than in the middle in a State of Equilibrium or

Sus-

suspence, and is now saturated by the ∇ as an alcali as well as overloaded by the volatile, and is now ballancing, as if it were to wait for a predominating principle; because that of the two, either the volatile or the alcaline ∇, which becomes greatest in quantity or power, to that, as the Strongest power, the ballancing ∓ associates and unites then immediately, and assists the Strongest to conquer the weakest or the least in quantity, to convert that into the nature of the Strongest.—

as for Example: if the alcali or ∇ gets the upperhand and becomes the Strongest principle and more in quantity than the volatile, the acid Standing in the middle, ~~then~~ the alcali or ∇ attracts the ∓ and converts it into alcali; but the ∓ now subdued and conquered by the alcali, attracts the volatile and converts it into acid, and when the volatile is become acid, as the alcali now increases in power and quantity and has the preponderance, the acid is again attracted, alcalized and fixed; So that the volatile is converted into acid, and at last becomes alcali, ∇ and Stones. But if on the other hand the Volatile predominates in quantity,

and

and the alcali is too little, the predominating volatile converts the acid into volatile, and the acid now yielding to the Strongest Side converts the alcali into acid and this acid becomes totally volatilised with the copious predominating volatile principle——

It is clear and can be demonstrated mechanically, that the ☿ whilst the acid is acting on the ☿, receives the Volatile, and transmutes it by means of the acid into alcali; the acid on the Contrary dissolves the ☿, in doing which it loses its power and acidity and becomes alcalised and fixt, whereby its Sharpness is dulcified and blunted, so that it can no longer corrode.

It is necessary to put you in mind here that it is impossible to proceed from one Extreem to the other without a proper medium.

This is a Law in Nature and a Rule, if Artists did follow it, they might avoid much prolixity and Save time and Expences.

Every Subject in Nature has its principles, either occult or open, whether it be a universal or specificated Subject. and if we should be at a loss in a Specificated Subject for a Volatile or acidum, we may go to universals, which agree with Specificated Things;

because Specificated Things have been universal and return to universality. Therefore Each Thing possesses a volatile an acid and alcali.

Amongst these 3 principles the acid is the true medium of union in all Things.

NB.

It is equally true that Like easily unites with its like in all Things; alcaline Oᵉ whether animal, Vegetable or mineral unite willingly, acids and volatiles the Same.

rectif: S.V. or any ardent ☵ of fermented Vegetables unites willingly with Volatile animal ☵ᵉ; In the Same manner Vegetable acids unite easily with mineral acids, Such as V, ☵ Oᵉ, Oᵉ, Oᵉ, Oᵉ, Aᵉ. But one Extreem never agrees with another Extreem; thus rectif: S.V. does not willingly and not without danger unite with mineral acids, much less with alcalies; but if a proper medium is added they unite intimately in a moment.

Add to rectif: S.V. a Sharp ☵ of ☿, and they will easily unite, as being homogenious, then give them an alcali and all will unite, and if they are all 3 in due proportion and Weight, and you would now pt. Baln: Vap: abstract the S.V. or ☵ ☿, you will not be able to do it, and nothing will come over

but

out weak insipid phlegma, although some spirits were ever so highly rectified before, because the Essence or Virtue of the S.V. is, by means of the medium of union, the ☿ of ☿ fixed upon the Alcali and you will, after having abstracted all and every humidity, send a Fusible fixt ☿ so that the S.V. and ☿ of ☿ are united and fixt on the Alcali which will meet in a Chemical way without burning. 13.

If you pour S.V. upon an Alcali and distil, the S.V., not uniting with the Alcali without its medium the ☿, will leave its phlegma with the Alcali and comes over more fiery than he was before; this some call erroneously an alcalized S.V., but it is false.

Ye Chemical Operators look for a medium of union and place it between the Alcali and Volatile, and let the Alcali drink of that medium until it is full of it and will receive no more; as soon as the Alcali is filled with Acid, then give it Volatile, the more the better, and let it act over filled with it; then urge it by Δ under a glass ⌂ placed in ∴, and the whole Alcali united to the ☿ and Volatile will come over, at least the greatest part of it.

Add twice as much as is come over, of new Volatile, and pour it back into the ⌂

upon

upon the remainder, distil again, and it will ascend with all its principles, and thus the Alcali is become ☿ and a Volatile, and this
N3. we call a true alcalised S.V. or a Volatilised alcali.

(You have in the Ms. of Langelottius a process to Volatilise ☿.)

If you want to make a radicated ☿ or a radicated Volatile take the proper principles of Each Individual you work upon, or take homogenious principles and proceed thus:

Take of pure alcali 1 part put it into a ♁ pour upon it good sharp Wine ÷ 3 parts, and distil gently either in ashes or in a bain: Vap:, and a Weak acid will come over the phlegma, even if the Vinegar had been as sharp as V, because the Alcali has detained and fixed the acid. When you have done this, pour again 3 parts of fresh Wine ÷ into the ♁, and distil as before, and the acid will come over very Weak, nearly as before. The third time pour again 3 parts of fresh ÷ into the ♁, and distil as before, until there remain a thick ○○, this is the dissolved alcali now overloaded with ☿.

pour

pour again 3 parts of fresh Wine ℣ upon this saturated alcali and distil as before, always by gentle Heat. This operation must be repeated 3 or 4 times more, until the ℣ comes over by gentle distillation as sharp, as it was before you poured it into the ☿; this is a sign that the alcali is thoroughly filled or saturated with the acid.

If your Wine ℣ has been very sharp and previously concentrated, this saturation may be accomplished in 3 or 4 distillations.

as soon now as you observe that the alcali is radically united with the ℣ and remains like an ☵ and will receive no more ℣, you may know then that the 2 principles alcali and ℣ are united and the hetero-geneous phlegma is gone, by so many gentle distillations.

If you want now to obtain a radicated ℣, or radicated Vinegar, add 3 parts more of fresh sharp dephlegmated Vinegar, and shake the ☿, then lute a Receiver to it, and distil with a graduated heat in ashes and a very sharp ⅏ of Vinegar will come over in Fumes, which is Acetum radicatum; cohobate it 2 or 3 times.

If you want to obtain a radicated

Volatile

Potash or radicated Alcohol, Take the alcaline ☉ well saturated with the Acid and in the room of adding 3 parts more of fresh concentrated ☿, in order to obtain the radicated Vinegar, proceed thus:

Put the saturated alcaline ☉ into a ⊖, and pour upon it 6 parts of highly rectif: S.V. lute a Receiver to it and distil in Baln: Vap:, and a weak phlegmatic S.V. will come over as the concentrated ☿ corp or ☉ part of the Spirit remains with the Saturated alcali.

Repeat this 3 or 4 times with fresh S.V. until the S.V. comes over strong and fiery.

Now distil it over in ashes, and the whole will come over radically united.

This will deserve to be called a Quint Essence or Magistery; you proceed here according to the Rules of Nature and you have united the 3 principles Alcali, ☿ and volatile intimately and radically: therefore we call this a radicated Alcohol or volatilised alcali.

This is a noble medicine internally and externally and a glorious menstruum to extract mineral, Vegetal and animal ☿. or Tinctures, to make them highly medicinal.

If you want to distil a strong sharp ☿ without Empyreuma, you must make use of

a

a subject which retains the sulphur ♁ of the ♃, and only lets go the phlegma and ♄ spirit. and the ♄ will come over clear at once, without empyreuma. such subjects as retain the ♁, are many, as ♀ viva, the ☉ of ♀ Cr, minium, Wood ashes! I do not approve of minium, it must be a sure of Imprecision or Error:/

Take one of the above subjects / to sieve powdered, put this into a ⚱, and pour 2 quarts of good strong Wine ♃ upon it, placing the ⚱ in ∴ or ashes and lute a Receiver to it, then distil by a graduated ⚗ and a sharp ♒ of ♃ will come over at once, which may be still further graduated or acuated with Salts.

This ♒ of ♃ may be acuated with ☿ com:, with Wine Lees, ☿✱, ☿ ♀ᵢ: or pot ashes, or with ♒ ☿ᵢ, ♒ ☿ᵥ, ☿ᵢ, or ♃ᵢₒ.

If you make use of Wine Lees, you must a dry Substance to retain the ♁, because the Wine Lees are full of ♁, and thus a volatile ☿ only will come over and acuate the ♒.

If you make use of ☿ ♀ᵢ: or potash, you must add something besides, such as Alum, Bolus, Lap: Haem:, Ruddle or red Chalk, Tripoli, and make a Composition of your Salts with one of these ♁, as for Instance you can mix ☿ ♀ᵢ: and ☿✱, or Com: ☿, ☿ ♀ᵢ: and

☿✱

☿ and distil your ♯ over to perfect dryness.

I will now teach you an acuated Vinegar which is a very excellent one.

Take ☿ ♀ 3 parts, ∽ of Sea ☿ 2 parts, Sharp ♯ 8 or 10 parts. Put the ☿ of ♀ into a ⊖, unite the ∽ of ☿ with the ♯ and pour the mixture upon the ☿ of ♀; lay the ⊖ in ∴, and lute a Receiver to it, then distil the ♯ ∽ over until dryness. Now take Calcined alum* and mix it with what remains in the ⊖, put the mixture into another ⊖ and pour your distilled ♯ ∽ upon it, and having placed the ⊖ in ∴ as before and luted a Receiver to it distil by a graduated heat until the ☉ remains quite dry, and you will obtain a very strong radicated Vinegar, which will do as much at once as common distilled Vinegar cannot do in a 100 times.

* 2 parts of

If you like to take the trouble to make it still stronger you may do so by cohobating it and distilling it once or twice more from the ☉, and it will become so powerful, that you cannot bear to hold your Nose over the Receiver.

Pieces

keep this radicated ♯ in a large bottle with a ground stopper.

Minerals and metals require mineral homogeneous acids as Dysolvents, common distilled vinegar is a weak Acid, therefore it must be acuated with mineral Spirits.

The Reason for using an acuated Vegetable ♯ of ♯ is this. Because the Vegetable acid duciffies all Corrosives, which are dangerous if the remain corrosive, otherwise we might very well do without Wine Vinegar, because V, O^{i}, O^{is}, Or^{i}, and ♯A^{is} without Vinegar dissolve all mineral subjects and metals, but as we have observed the Vegetable acid duciffies corrosives and makes them grateful to human nature. NB.

In order to duciffy such corrosives still further, we finish with a Volatile, that is: with highly rectif: S.V., and make the last Extraction ~~there~~ therewith, and you will then obtain medecines perfectly homogeneous to human nature.

Observe also that Each Department of nature has its own Solvent in itself and its own principles and if a principle should be Deficient, we may supply it copiously from universal subjects, which assimilate themselves

to

to every individual Thing in Nature, such ☥ Universal Subjects are the regenerated Chaotic ▽, i.e. Rain, Dew or Snow out of them all you can obtain a Volatile in quantity, and suppose you was at a loss for an acid or alcali, you find them in ⊖ and ⊖, as ⊖ is a universal ☥ and ⊖ a universal alcali.

If you distil the ☵ from them, ⊖ constitute an ☥ and ⊖ an alcaline ☵, although the ☵ of ⊖ seems acid, yet it is more of an alcaline than acid Nature. Both these ☵ are homogeneous to all Nature.

I have now demonstrated how the Volatile becomes ☥ and the ☥ becomes alcali, and vice versa how the alcali becomes ☥ by means of ☥, and the ☥ becomes Volatile; because one is the other magnet and one is transmuted by the other. If you add much volatile the volatile conquers the ☥ and the ☥ becomes volatile. If you take much acid to ye alcali the ☥ will conquer the alcali so that the alcali becomes acid. and so on the Stronger conquers the Weaker. We have also proved what is caused by putrefaction, viz: that putrefaction

volatilizes

volatilises the fixt and fixes the volatile.

Chapter 20.

Of the universal and particular Volatile Acid and Alcali.

The Volatile is the most subtil and most volatile ☿ in universal and in specificated subjects, and is obtained first in Chemical anatomy, it preceeds the ☿ and alcali as the following principles.

The Acid follows the Volatile and prowes itself by a sower smell and taste.

In universal subjects this is ☉ whether it be crystallised or distilled into an ☿ ☵, The acid is the medium and of a middle nature between the Volatile and alcali, and is always obtained after the volatile is come over. The ☿ joins willingly with the volatile and also with the alcali, as it has the property of a middle nature; and without this middle nature no volatile can become fixt and no alcali or fixt principle can be volatilised.

The alcali we call fixt, because it is

more

more fixt in the Δ than the ♄ and Volatile. In universal Subjects in Dew, Rain, Snow, Hail, the Volatile after a previous putrefaction is a most subtil clear volatile tasteless ∇, which, by continuing the distillation is followed by a more coarse and heavier ∇. When that ∇ is past, the acid follows, having a Sour Smell and Taste; when that is come over, there follows, by increasing the degree of heat, a thick solid ♁, which belongs to the ♄, because the ♄ is a dilated or extended ♁, and the ♁ is a condensed ♄, and can become acid.

After this, there follows no more, but in the bottom of the distilling Vessel remains a Black Coal, which Vulgar Chymists call ⊙, when this is calcined to ashes, it is then separated into Two parts, viz: into a fixt ⊖, called Alcali and into a dead ∇ or ashes.

These ashes belong to the fixt alcali, when these ashes are melted with their fixt ⊖, they become the fixest Subject in

nature

nature; they melt into Glass, which glass is a regenerated Subject.

Vegetables after fermentation yeild a volatile burning ☵, followed by its own phlegm and subtel ☉☉; then follows a coarser phlegm, then a genuine vinegar and a fœtid theela ☉☉. These two are the acid principle

In the bottom of the vessel remains a coal, or so called ⊙, which by further calcination or reverberation becomes ashes and fixt alcaline ⊖. These two melted together become glass.

From animals after putrifaction by destillation first a powerful, penetrating, volatile ☵ and volatile ⊖, sometimes fœtid; afterwards follows a phlegm and sometimes along with it a volatile ☉☉; then by continuing the distillation follows a coarser phlegm, then a sour strong fœtid ☵ and animal ✝; after this follows its fœtid ☉☉ which belong to the acid

In the bottom remains the Animal

coal

coal, which the calcination or reverberation yelds, animal ashes and animal fixed alkaline ☉. These two melted together in the ☿ become glass.

Minerals, as they are dug from the mines, when distilled yeild a little phlegm with an acid ☊: this is the mineral volatile. Then follows an acid vapour which chemists do call ☁, or ☊ /: such is ☁ of ♁ :/ and this spirit is the second principle. After this there remains a ☉ or ♈ variously coloured according to the nature of the mineral, which by calcination or reverberation is separated into ashes and fixt ☉, and this is the mineral alkali.

Chapter 21

Chapter 21.

The Generation of Animals

Different Periods

1. Mucilageneous Sperm
   Masculine and Feminine
   Animal Gur.

2. Formation of the Fœtus
   is crystalline

3. Formation of the Infant
   is membraneous

4. Formation of the Infant
   is tendinous

5. Formation of the Infant
   is cartilagineous

6. The Formation of the Infant
   is compleated and indurated, is bony,
   and is born.—

Generation of Animals

All perfect Animals are generated by a kind of electrical Motion during which motion the Spiritus mundi begins to work with and by means of the Sperm.

The Sperm is emitted in the Shape of a mucilaginous animal Substance, which is first of all generated of pure arterial Blood, and enters into the matrix, where the female Ovulum also enters in the same moment and becomes impregnated with the spiritual part of the male Sperm. This very same Instant the immortal Soul is communicated by the Father ~~Woman~~ in Way of Emanation, in the same manner as we light a Candle with the Flame of another. This is effected by the Will and Desire of the man, the Woman is here passive. In the Same moment the universal Δ of nature is also communicated to the Ovulum to be a Medium of union between the immortal Soul and the body, and this Medium is called <u>Nature</u>, forms the fœtus and brings it to perfection in the Womb.

You see by this, that the animal Department is generated by means of a Slimy watery Essence and is nourished by arterial Blood, wherein the universal Spirit operates.

As

as soon as the female Ovulum is impregnated by the Male Sperm it is at the same moment detached from the Ovarium passes through the Tube discovered by Fallopius and is glued fast within the Bottom of the Womb, and appears like a Small transparent Globe of the Size of a green pea with a point in the Centre of arterial Blood, which has a pulse, and is intended for the Formation of the Heart. This small transparent Ovulum: in the Womb of a Woman: is now already endowed with a twofold Life, that is with the immortal Soul by Emanation from the Father, and with the universal Spirit of Nature, from Father and Mother Both, because this universal Spirit being omnipresent, was praeexistent in the Ovulum, although the Male Sperm animated it Still more during the Coitus. Now the Inward Noble parts are formed first by the Universal Spirit, the immortal Soul of the Fœtus being here inactive and entirely passive, and Gradually the Fœtus is formed into a Body and Head and then Arms and Legs, hands and Feet, and is at first made Soft, pliable and membraneous, before Induration takes place.

This is the Formation of every Fœtus,

with

with the remarkable distinction, that the uni-
versal Spirit serves animals in an inferior
manner, as the immortal soul serves man;
the greatest knowledge in animals is one
Instinct, whilst the knowledge of man, is ratio-
nal and capable of endless improvement
and Reflexion, as being an Emanation of
God infused into the first man and com-
municated by Him to his whole Posterity.
After the Fœtus is born it comes gradually
to its perfection, produces a posterity and
gradually decays and approaches its
Dissolution and finally dies. The same
universal Spirit which formed the Fœtus,
finally destroys it.

the Spiritus mundi constitutes the Soul of Brutes:

animals possess a volatile movable Spirit
if this was not the case, they could not be so
active. This Spirit resides in their volatile
principle, of which animals have a much
greater share than Vegetables or minerals.

In the volatile nervous Fluid or in the Blood

If animals possessed more acid, which has
a constringing property, as we observe in
Vegetables and minerals, they could not be
so moveable nor so active, but would re-
main fixed in one place, like Vegetables or
minerals.

minerals, because the acid is constringing, stypic and coagulating.

Animals differ in Volatile principle, therefore some are more, others less mouveable.

The more volatile spirit an animal possesses, the weaker and shorter is its Life, but the more fixt the Spirit is the longer is the Life of that animal.

another Cause of a Short Life is superfluous Humidity, but where there is less humidity, or the Contrary more pure spirit, there is a lasting Life; because the Spirit, residing in the volatile, is the Life, but not the Water or Humidity; Therefore Exercise is salutary, as it expells the superfluous oppressing Humidity and concentrates the spirit.

dry Vegetables and such as are farinaceous are more wholesome food than such as are full of humidity. Likewise meat which is of a dry nature, such as all kind of Venaison, is more wholesome food than meat of tame Cattle, which abounds more in Humidity and water.

As soon as the Life is gone from the animal, which Life is a heavenly astral Light, when animates the Spirit of Life and causes it to act, the animal is dead, and

Fer-

Fermentation succeeded by putrefaction takes place immediately, yet with Some difference, because the more the animal abounds in Humidity the Sooner it putrefies; We Observe this in fish, which abound in humidity and therefore putrefy Soon and are quickly reduced into their first principles.

NB Observe this Well, it is the Spirit which operates and not the Water, but the Spirit acts by means of Humidity.

The Stronger the Spirit or the Element △ predominates in the animal, and the less ▽ or humidity, the more active, Stronger and durable is the Animal.

Choleric, sanguineus: abounds in △

If the animal has too much humidity or ▽, the Spirit is suffocated, the animal is heavy, lazy, Sleepy and inactive, and of a Short Life; but Observe that the Spirit must have Some humidity, by means of which he acts, and without humidity or ▽, can do nothing; but this Humidity must be in due proportion, not too much not too little, and this is exactly the Same Case with Vegetables and minerals.

Phlegmaticus: abounds in ▽

The

The Beginning of all Things was only Spirit and ∇; the Spirit begun to act in the ∇ and produced all Visible Creatures. Thus this Same Spirit in Animals by means of Humidity makes blood, flesh, Cartilages and bones.

During the Resolution this Same Spirit as he formed by means of humidity, now by means of ∇ dissolves the Subject and reduces it into a watery Substance and lastly into a watery Spirit, as it was at first.

It is remarkable in the animal Kingdom and is of great Consequence to a philosopher to mind, how quickly putrefaction takes place in animals, principally in warm weather, as in a few hours the dead animals begin to Smell most offensively; a Sign of an inward radical dissolution.

The Cause of this putrefaction is the Inward Spirit, the Spirit Specificated in the Subject, which resides here in the Copious volatil ☉. (In the volatile acrii, which is ♃.)

If a Chymist minds this, he will be able to accelerate his Operations.

There is no Natural Anatomy of things possible without putrefaction!

Many

many artist arranges his putrefactions, and wasts months and years, and does nothing; If thy worke will not putrefy, go to the animal Department; here Thou Seest how animals putrefy in a few houres or days, and as they putrefy so quickly themselves, they cause other Things to putrefy along with them, accordingly as they are applied. This is the principal Foundation of the whole art of Chemistry; a key, which is capable to open the Strongest Locks of Nature, whereby Stones and Metals can be volatilized.

Chapter 22.

Chapter 22.

The Generation of Vegetables.

1	Vegetable Sperm, dry Seed. resolved in the Earth becomes Watery and Vegetable Gur.
2	Formation of the Root.
3	Formation of the Stalk and Leaves
4	Formation of the Flowers
5	Formation of the Seed
6.	Induration and perfect Coagulation of the Seed.

This

This Vegetable Kingdom is capable to dulcify the most pernicious poisons and corrosives, but not without the assistance of the animal Department, which is nourished by the vegetable, whilst the Vegetable is nourished by the Superfluities of animals, and thus the one is maintained by the other.

The vegetable Department is the true Hermaphrodite and Janus, and Stands between the animal and mineral.

With one Eye it looks towards the animal and with the other towards the mineral Kingdom and therefore it can become animal as well as mineral, according to the process of Transmutation, either by Nature or by art.

It unites intimately with the animal and inclines equally towards the mineral.

You see that plants and Trees by putrefaction become maggots and Insects; Wood is often petrified and becomes mineral.

: an Error :! the putrified vegetables only give food to the new generated Vermine:

: All Vermine is generated from an Egg :

All Vegetables are generated from their own Seed, which is influenced and enlivened by the Astral Spirit; as soon as the Seed is placed into the Earth, as the Vegetable matrix, which is humid, nitrous and Saline, the

Seed

the Seed is humected or imbibed by Rain or Dew and resolved by the Salts in the Earth, the Seed is opened, Swells and becomes a Soft mucilaginous Substance, as appears: if we Soak a Seed in a V made of ☾ and ☉, such a Seed does Swell and becomes mucilaginous.

This mucilage is the immediate first matter of Such a Vegetable and ought to be called Vegetable Gur.

This gur is warmed by the Central and Solar Heat, and the most volatil particles evaporate, whilst those more fixt and of a Constringing power are coagulated into a Stalk or Stem, with tender Branches and Leaves, and the most fixt particles become the Root; the less fixt becomes Stalks and Stem, and the most volatil become Leaves. But in the beginning all these Things are soft, full of humidity, delicate, weak and tender. [and gluinous]

The Root is the Magnet of the Vegetable, which attracts food from the Earth and out of Rain or dew, and sends the attracted food upwards into the Stalks and Leaves, until the tender plant becomes a Strong one or even a Large Tree.

Its

Its nourishment is nothing but ∇ and V; the ∇ receives the subterraneous vapours, which ascend from the Centre to the Superficies of the Earth for the nourishment of Vegetables.

V contains two universal Sperms, O and Θ. but there is ~~less~~ more Θ than O, because Θ is the magnet, which must attract the nourishing Humidity from above and below.

These two Salts are constantly generated from Rain, Dew and Snow, as we have demonstrated in the beginning of this book, and out of the subterraneous vapours as well as from the surrounding Air; partly by art, when we assist with dung and animal Superfluities; now accordingly as the Earth receives much or little, it yields more or less fertility to the vegetables.

We will now speak of the universal nutriment, of Dew and Rain, and of the from thence proceeding O and Θ, because all other nutriments derive originally from them and are reduced into them, into O and Θ.

NB: Θ as the more fixt principle of the universal nutriment is the mother and

Magnet

Magnet, which itself proceeds originally from ☉, as ☉ by the Central and Suns Heat is constantly reverberated and fixed into Sea-☉, as we have told you in the beginning of our Books.

This attracts the nourishment and is multiplied from Rain and dew, and generates ☉, which again is gradually fixt into ☉. Both Salts are by means of ☿ dissolved and attracted or sucked in by the Root of the Vegetable, which sends it upwards into the Stalks, branches and Leaves.

Nature feeds all its Creatures by means of Vapours, we see this in the atmosphere, how of the Central Heat Vapours ascend from the Earth and are carried upwards to the very Extremity of the air, and afterwards are thickened and Coagulated and descend again in Showers and Dew.

We see likewise how the Subterraneous vapours in the Mines settle and are coagulated into Ores and Metals, it is the same in Vegetables and animals.

The Roots of the vegetables attract only the most Subtil Spirits, in form of the clearest ☿, which penetrates quickly into the Stalks and Leaves, is there coagulated into a Gummy Liquor and further into Buds, Leaves and Branches.

There

There is a great Difference in plants, as well as in animals; The Willow Tree and other Watery plants attract much humidity, and for that reason their Life is but Short in Comparason to the Fir, Cedar and Cypress, which attract less humidity but more Sulphureous Vapours and therefore live to a great age, and retain their green Leaves during winter as well as Sumer, their Turpentines being for that Same reason highly medicinal. Such are the Juniper Bush, Fir, Oak, which have such Small pores, that they attract but very little humidity, but only the most Subtil Sulphureous Spirit and therefore enjoy a long Life; because the drier and more Spiritual a Creature is, the more durable is its Life.

NB:

The Ocean penetrates in numberless places towards the Centre of the Earth, from thence, after having deposed its ☾, the remaining light ☿ is by Central heat converted into Vapours; the most ponderous Vapours Settle in the Earth and in the Mines and generate minerals; the Lighter Vapours ascend and are attracted by the Roots of plants and Trees; the most

Subtil

most and most volatil penetrate through the Superficies of the Earth by invisible transpiration, although often visible in heavy Dews, and are partly received by Inspiration by Man and animals, what is not wanted ascends still higher, and serves to regenerate the Chaotic ∇, which falls down again in Rain, Hail or Snow.

I tell you that the general nutriment of Vegetables is Rain ∇ and dew, ☿ and ☉, subterraneous Vapours, Excrements of Animals, and the putrid Vegetables themselves serve to feed those that are living. We believe that the Fir Tree is nourished mostly by Subterraneous Vapours.

Nature is never one moment idle, but labours continually without ceasing.

We have demonstrated formerly that in every Earth and in all waters is ☉ and ☿, This ☉ and ☿ is continually regenerated from Dew, Rain, Air, from putrid animal and Vegetable Substances; and from below by evaporating Subterraneous Vapours.

☉ is the Magnet, ☿ is the Chalybs, which is continually attracted by the ☉ and by Central Heat and by reverberation of the Sun's Rays is continually NB:

converted

into ☉. If you examine Earth or water, you will always find more ☉ than ☾, and so it must be, there must be more ☉, the Magnet must be more in quantity and stronger than the Chalybs, otherwise it could not attract.

If there was more ☾ than ☉, every ☉ upon Earth would be converted into ☾.

NB: ☾ is not attracting, but acting; ☾ is the agent, ☉ is the patient.

All Vegetables are magnetical and therefore attract constantly the Celestial ☾ or

NB. universal Sperm.

☾ is a most airy, subtil, Spiritual and penetrating Salt, which Vegetables digest soon, but ☉ is Coarser and more fixt.

The Spirit of ☉ is balsamic, which can preserve all Things. ☾ is a volatil, corroding, penetrating, generating and putrefying Salt.

Experiment

dissolve pure ☾ in Raun V, with this solution water the root of an apple or pear Tree 5 or 6 times in the Spring, and your Tree will

produce

produce that same year abundance of fine fruit, but next year, you will hardly see any on that tree, nay if the tree is not strong and healthy it will gradually begin to perish; but if you take ♁ 1 part and ☉ 2 parts and melt them together in a ⚱, and then dissolve that ☉ in a sufficient quantity of Rain ▽, and pour that ▽ to the Root of the Tree, ~~and~~ you will have fine fruit in abundance without detriment to the Tree, and thus every year, if you pour such a Solution 3 times in the Spring to the Root. The Cause of that wonderful Fertility is simple; Vegetables attract the ☿ very greedily and abundantly, but the ☉ on account of its greater Fixity they can not digest so soon; Now as ☉ predominates over ☿ in the ▽ and is the magnet, it attracts the celestial ☿ from Rain and dew, the Vegetables receive this in due proportion, and the ☉ fixes partly the attracted ☿ into ☉, by the Central Heat and Sun Beams, and thus the magnetical power and quality is increased, which by ☿ alone is diminished and even destroyed, this is the true Reason.

(see the beginning of this work.)

N.B.

N.B.

In order to prevent all the ☿ being converted into ☉, Nature sends down in abundance the Volatile Dews and Rains particularly after long Draughts, whilst the ☿ or Sperm in the

Earth

Earth is already too much reverberated and fixed by such a Continual Heat, then the copious Volatile Showers bring fresh Volatile incorporeal Nitre ☉, which is now eagerly attracted by the Magnetical fixing ☉.

/: Baron de Welling a most profound Philosopher says: that Sea ☉ is the genuine Magnet to attract the Universal Δ of Nature from the Moon and Starrs; We find the Baron's Doctrine here fully demonstrated and confirmed. Baron de Welling says that Sea ☉ ought to be deprived of its ☿ by treating it with ♀ viva in the ☾; further that it must be volatilised, so as to loose totally its Cubic crystalline Earthly Shape, but must Shoot into thin, transparent, long Lamina or Fibres, like alumen plumosum. when you get it thus far, Says the Baron, you possess then truly the Universal Mercury in forma Sicca, wherewith ☉ can be radically dissolved and vitrified into a ☿. :! I suppose in the ☾, via Violenta! :!

13:

Where the alcaline ☉ praeominates, which is the genuine principle of Minerals, Nature generates Stones, Sand, Minerals, but no

Vegetables.

Vegetables as ☉ alone, without the celestial and terrestrial ☽ causes Sterility in Respect to Vegetation.

The Earth is never entirely Void of ☽, except it be in certain deep Sandy or rocky Soil, and although the continually descending celestial ☽ is constantly ~~continually~~ fixed by the magnetical ☉, yet it is not all fixed at the Same time, but gradually; therefore there remains always a sufficient quantity of Volatile ☽, which gradually ~~re~~ unites with the fixt and corporeal, ☽ and this again is attracted by the ☉, So that the One is always the Others magnet. L. Basilius

Thus you See the Generation of Vegetables as much as this Treatise would permits.

As I have frequently observed that the So called Lapis dulcis is given by Physicians to cure inveterate Agues, Fevers and other Chronic Diseases, I will here communicate a true natural process to dulcify the Lapis dulcis, that it may be administered Safe and without danger; as it is in itself a Corrosive poison.

Dulcification of the Lapis dulcis.

Reduce the Lapis dulcis and reduce it to an impalpable ☲; dissolve this ☲ in a Sufficient quantity

quantity of our radicated Vinegar, filter the solution, and in B: Vap: distil the Humidity off until there remains a thick red ℴℴ, like Honey. Weigh this substance. Now take of our alcolised S.V. 4 parts to 1 of the ℴℴ, pour this upon it and distil it from it again in B: Vap:, repeat this operation 3 times, taking each time 4 parts of fresh alcohol.

The 3. time you may leave it like a ruby red ℴℴ, or you may distil until it is perfectly dry, which will be a pleasant Sweet Saline red ☿, perfectly Safe in all Chronic Diseases and of infinite Virtue to remove them, if taken from 1, to 2 or 3 grains every 24 hours.

One grain of this dulcified Stone possesses more Virtue, besides its Safety, than a ℥ of the Crude, which although it has performed many Cures, yet has also destroyed many.

Process of the Lapis dulcis
from Professor Weil

p. 154. Take good Crude ☿ and white ooo, Each separately ground into a Subtil ☿, āā 2 ℥, or q.v., well mixed; put it into an ☿n ☿ which hang over a naked Charcoal Δ in a

Wind-

[Hur: Cat: Hom: does not give the process of the Lap: dulcis, only its dulcification:]

Wind furnace; give a gradual Δ, until the Bottom of the ☐ becomes red hot, apply a Receiver to receive the dangerous poisonous Vapours. increase your Δ and keep the bottom of the ☐ red hot during 10 or 12 hours time, that the ♂ and ☉ may be kept Constantly in fusion. then let the Δ go out gradually, when all is cold, break the ☐ and you will find the ☉ red like a Coral and fixt above the ♂, which two are easily Separated, because during the process the ☉ flows upon the ♂, extracts its Golden ♃, and is no longer common ☉ but fixt ☉ united to the ♃♂ⁿ curatum. /: Lap: dulcis,

Its Use /: says Professor Keil :/ may be learned in Aurea Catena Homeri p: 150 as well as its dulcification, which is of great moment. thus far Keil.

If you are at a loss in Sublime Chemical Operations, take the Subject wherein all the powers of Nature lay concentrated, which is MAN, who contains the powers and virtues of the whole animal Creation in his Centre; this Centre is to be found 1° in human Blood, 2° in the Saliva, 3° in the ☐, 4° in the Excrements, yet with Some Distinction. NB: Sapienti Sat!

In the Vegetable Kingdom in the Wine and its essential ☉, the crude ♃, all the powers

powers of the whole Vegetable Creation are concentrated.

In respect to the mineral department, in native Alum are concealed all the white minerals and in Vitriol are the red minerals. if all these do not satisfy Thee, go to universals, to Rain ▽, Dew, ☽, ☉; in of ☽ gives Thee a concentrated universal ♃, and in of Sea ☉ a universal alcali. Here is a Vast Field for Study!

To oblige the Lover, I will here teach him how to reduce ☉, into its first matter. ☉ is generated from ☿, ♃[2], ☌ or ♄[3] and Marcasit; now if you wish to reduce ☉ and bring it back into ☿, you must force it back by these very same first principles of ☉, by whose means it became ☉.

Process

for the Reduction of ☉ via Sicca et humida.

Take Lapis arsenicalis i.e. Lapis dulcis, i.e. means Lapis de Tribus: which is made of ♃, ☌ and ♄ āā melted together into a red brittle mass;

Take

Take of this poudered Lapis arsenicalis ½ an ℥ and of fine pure ☉ 1 ℥; melt first your Lap: arsen: in a gentle heat, then let your ☉ glow red hot and then put this red hot ☉ into the melted mass, and the ☉ will immediatly dissolve therein and unite therewith.

This mass being cold is brittle, which must afterwards be reverberated with comon ♃ 5 or 6 times, until your ☉ is become an opened Crocus, like a reverberated Crocus ♂.

This Solar Crocus is easily dissolved in every concentrated acid.

Evaporate part of the Solution and the remainder will Shoot into a ☌ of ☉.

♂ is a Noble Marcasit and its Minera or Ore always gives a few grains of ☉ and ☽.

We proceed to the Mineral Department concluding with the Vegetable.

Chapter 23.

Chapter 23.

Generation of Minerals, out of what Principles they consist.

1.	☉ and Sea ☽. Their Spirit in Form of Vapours resolve a Suitable ☿.
2.	become ☵ and Mineral Sur.
3.	then mineral ♃
4.	then o—o.
	then Marcasits White and Red. ♁ Cobalt, Bismuth, Antimony. ♁
	then Metals White ♄, ♃, ☽ ☿ Red ♂, ♀, ☉.
	by art become Glass. Rp.

Generation of Metals.

The Comon principles of metals are: Volatile, ☿, and Alcali; Anima, ☽, Corpus, △ ♃, ▽ ♄. ♃, ☿, ☉.

In the primordial Chaotic, as well as regenerated ▽, nay in all ▽. and all ▼., that is in their Centre are found Two different Salts, being the corporified universal ☽ of Nature, the Male and female universal Sperm, so often mentioned, ☾ and ☉, which are the first universal Matter of all Things, not yet Specificated; These two Salts are by vulgar Chemists called Mineral, but wrongly. They are found in the 3 departments of Nature as well as in all universal unspecificated Subjects. ☉ and ☾ is proper for Food for Animals, Vegetables and Minerals, yet with Some distinction of a weak or of a more concentrated State, they are either more or less proper for one or another Department of Nature. We say that ☾ and ☉ are homogenious to all Sublunary Creatures, as all Creatures proceed from and are nourished by those 2 Salts; but they are differently disposed for the animal, differently

for

for the Vegetable and differently for the Mi-
neral Kingdom.

Minerals are generated from an acid or corrosive Vapour, from a Strongly fermented acid O and Θ, and from a Subtil ∇ dissolved by Such a Vapour.

The more Such an ∇ is subtilised by those O-cous Θ-ine Vapours, the purer the metal is, which is produced in Sums of Time. It is well Known that pure ∆ is nitreous, it is Known that the Ocean is Salt, and that all waters contain O and Θ.

If the parts of the Macrocosm are Saline in the Circumference, more or less, the Centre of the Macrocosm must be infinitely more So, because from the Centre and central Vapours Salts and mostly fixt Salts are copiously generated.

The Central Vapours are Sublimed upwards from the Centre to the Circumference; the thickest, Strongest or fixest settle on the subterraneous Stones, Rocks and Earth, and become corrosive ∇.

The more volatile ascend to the Superficies of the Earth into the Roots of Vegetables; the most volatile ascend into the ∆ and are partly received by animals, but the greatest part of them ascend Still

higher

higher and cause Dews, Mists, Clouds & which are regenerated by Circulation and fall down again in Rain, Hail or Snow. Such Vapours are Saline, because the Centre of the Earth is Salt and Δ, and by fermentation and heat the Salts are resolved into ∇ and Vapours and ascend upwards. The nearer such Vapours are towards the Centre, the more corrosive they are, as by sublimation they must leave a vast quantity of saline particles behind them. The further from the Centre the weaker and milder those Vapours become; as they depose the greatest part of their Corrosiveness on the Subterraneous Rocks and ∇s. This corrosive attacks the Earth and dissolves it gradually, assisted by succeeding Vapours of the same nature. This corrosive being a volatil acid saline ⊸ in dissolving the ∇ is thereby destroyd and with the dissolved ∇ becomes corporeal, Vitriolic or aluminous according to the nature of such an ∇. The ∇ is dissolved and the ⊸ is coagulated.

What the Corrosive has not been able to dissolve totally, becomes unctuous and is called mineral

Sur.

Gur. This Gur is found in every Mine where the Metals are not yet come to perfection and is the first and nearest Matter of ♃ and ☌ ♃ and ☌ are formed gradually into Red or White Marcasitical Ores and further into Red or White Metals, all by Succeeding corrosive Vapours and by Fixation.

The Mineral unctuous Gur, which is like Butter, extreemely corrosive and of Various Colours is by the continually Succeeding corrosive Vapours subtilised and dissolved more and more, and the more this unctuous Gur is subtilised, the more corrosive is fixt therein, and by this process of Nature the Gur becomes Sulphureous and arsenical or Mercurial.

Note here that ☌ is a Subtil dry mercury for the formation of the White metals, whilst ☿ is a fluid arsenic for the formation of the Red metals chiefly. /: Modestin Faulks and Jugel believe ☌ to be unripe ☽, and ☽ to be fixt ☌ :/ Jugel confirms it by Experiment:/

♄ from	☿
♃ —	☌
☽ —	☌
♂ —	☿
♀ —	☿
☉ —	☿
☿ —	☌

The above Sulphur and ☌ are more and more maturated into Marcasit and lastly into Metal. The mineral unctuous Gur has no Rest, because the continually ascending Succeeding Vapours Works upon it continually, and the more such corrosive Vapours penetrate it, the more fiery and Sulphureous it becomes, and

the

the more it increases in bulk and swells, whereby it expells the humidity and becomes drier and drier and lastly loses its sulphureous nature and becomes arsenical or mercurial, which has proceeded from the sulphureous acid, and this arsenical subject burns not but yet remains extreemely volatile.

This volatility is by the natural central Heat of the Earth gradually fixed and coagulated into White or red Marcasit, accordingly as the sulphureous or arsenical Vapours predominated, it becomes either ♁, Bismuth or Cobalt ♃. ♄.

If this Digestion by terrestrial Central Heat is sufficiently powerful, such a marcasit is partly or entirely fixed into a red or white metal, whose purity depends on the purity of the first corrosive generating Vapours and on the purity of the Matrix; but if that Central Heat is too weak or other Impediments intervene, the Subject remains Marcasit or even goes no further than ♃ or ♄ ore.

The Lover of mineral productions is to observe here, that when Nature is advanced as far as to have accomplished the ♃ or ♄ ore, the Subject is no longer

in

in Solution, as the Miners well Know, but Exsiccation, Coagulation and Fixation begins by the dry Way, as the Miners call it, when they Say: Nature is dissolving &c Nature is coagulating and fixing &c. The Success of Nature's Operations in the Mines depends on the Corrosive androgynal Vapours and the purity of the dissolved ☿. If such an ☿ gets plenty of Corrosive the Subject becomes more and more fusible, if but little or not enough, the Subject remains wild and Stubborn and unfusible. the purer the Earth or Stone is, the more noble will be the production of Nature. If the Earth is coarse a Coarse metal is generated, such as ♂, ♃, ♄.

The Weaker afterwards the digestion and Central Heat is, the less the Sulphureous or arsenical Subject is exsiccated, Coagulated and fixed, in such a Case Br, ♃, ♁ Ores ♂, Bismuth, Cobalt remain and nature can go no further. Intelligent Miners know and confirm this.

If the digestion and Central Heat is unequal and too Strong in the beginning, the Earth is dissolved, but not sufficiently volatilised, but on the contrary is coagulated and fixed too soon, and proceeds towards metals before

the

the right Time, and thus first embryonated ♃. are generated, such as Native Bolus Hæmatites, Emeris, Magnet-ore, Calamine &c.

But if the digestion is in the beginning too weak, the work begun also must remain imperfect, because it wants a stronger degree of Central Heat, and thus the Subject remains as it was commenced, volatile and open, such are ♁-ore, ♃-ore &c.

But when nature is enabled to keep an equal Degree according to the 4 times of the year, Winter, Spring, Sumer and autumn, she then generates by moderate corrosive androgynal Vapours the noble metals, such as ☉ and ☽, and the less perfect such as ♂ ♀, ♄ and ☿.

Note also that there is as much variety in mineral productions, as there are various Vegetables and animals, because one ♁ is not exactly like the other; one ♂ ore differs from the other, as well as the metals are not all equally pure nor equally ductile.

Some ☉ is finer and of a deeper ♃. than other ☉; Some ☽ is purer than other ☽.

Some

Gem ♃ is of nature adulterated with ♂; most ♄ contains ♑.

The Earth and Stone is the Matrix the basis and Vessel of minerals, wherein they are generated: the Corrosive Vapours or extended Spirits of ☿ and ☉ are their first Cause, food and nourishment; Vitriol or the Vitriolic Gur is the Root, ♃ or ☍ the Stem, Marcasit the flower and Blossom, and Metal the Fruit and perfect production.

That Nature forms Or before She makes ♃ or ☍ is easily proved, if you elixiviate any Corrosive unctuous Gur, filter and coagulate, you will always obtain a Oric ☉ according to the nature of the ☿.

I call it Vitriol, not that be a common green Or, such as is bought at the druggist's, but because it has a Vitriolic nature, Taste and ☍.

That after the Oric gur ♃ or ☍ is generated appears by chemical Anatomy, as the acid vapour is forced over first of all. Near the white metals such as ♄, ♃ and ♑ but little burning ♃ is found but great quantities of ☍al ores. on the other side near the red metals, such as ♂, ♀, ☉ Sulphur or sulphureous ores abound and little or no ☍. If you proceed in the above distillation

per

per ☽, after the acid Vapour are come over, flowers of ♃ are sublimed, then ascends the ♁, and volatil marcasit whilst the fixt marcasit flows into a metallic ♏ at the bottom of the ☽.

That marcasit is generated from ♁ appears also by chemical analomy.

♄ and Native Bismuth sublimed into flowers, such Flowers are arsenical and volatile, and possess the Nature and quality of ♁.

That the metal is generated from the marcasit by a long Fixation appears from this, that every marcasit yields a grain or two of ☉ or ☽, or more of inferior metals.

Many authors have written that the Bri gur be the first matter of metals, others say that ♄ is the root and mother of the metals, this has caused much Error; we have sufficiently explained how those Sentences are to be understood.

[illegible] Spirit proceeds from ☿ and ☉, and every [illegible] in its last Resolution returns to ☿ and ☉. in the Centre of the Earth [illegible] 2 [illegible] are found in a mixt state and we [illegible] that [illegible] obtained [illegible] as a volatile Vapour, and as this Vapour is nitrous and Saline, I call it the ℞ of the macrocosm, the

mineral

mineral universal Dissolvent.

The superfluous Humidity is the Instrument of the Universal ☿, which excites that ☿ to act, because he cannot act in Dryness as he does in Humidity. For that Reason, on account of their superfluous humidity animals and vegetables are subject to perpetual Changes; they are hardly come to perfection, but they begin to perish. Therefore the ancient Philosophers have rejected animals and vegetables, and have looked for the balsamic universal ☿ in minerals where he is found concentrated abundantly, and every first principle in every mineral is universal ☿, and as they saw that amongst minerals some are less fixt and some more, they have chosen the most fixt such as ☉ and ☽, and they prepared their medicine for ing Life from them. Yet there is no necessity to go to minerals Vegetables nor animals. ☉ and human Excrements are full sufficient to prepare the most glorious medicines, and possess the same universal ☿ as ☉ and ☽. Separate only the Superfluous humidity and reunite the pure principles, and you will obtain the Treasure of health.

We will give you here a Rule, whereby you may learn to know minerals and metals,

which

which of them have any superfluous humidity, and which have not, which of them be highly fixt or not which of them stand in the middle nature, and lastly which of them are yet of an acid nature, or which are alcaline.

Experiment

Take an Ore or mineral, which sort you like, and dissolve it, try a corrosive ☿ and a corrosive alcaline menstruum, take those which we universally recommend from Experience, the ☿ of ☉ or ☿ for an acid, and the ☿ of Sea ☾ for an alcaline menstruum, and the two united āā for our ☿ or mixed Solvens.

Observe now: Such a mineral or metal either as your ☿ of ☉ or ☿ will dissolve, judge that its acid principle is as yet open and not yet alcalised or fixt, as you will find by ☽ and ♄. note that like dissolves its like, Similis Simili gaudet, or Like loves its like;

NB.

But such a mineral or metal as cannot be dissolved by the acid menstruum, but wants the acid and alcali both, or the mixt Solvens, judge that to be fixt and alcalised. The acid principle in such a mineral or metal is fully saturated, alcalised and fixt, and must be excited and enlivened by its equal a spiritualised alcali, and must

be

be adapted to the acid nature, in order that it afterwards may be opened by the acid and thereby be reduced to its first Oric nature.

Such metals as are soluble by the acid as well as alcaline menstruum, which are ♄ and ♃ you may call androgynal metals;

Because their fixation and alcalisation is only begun, but not compleated, so that they are partly acid and partly alcaline, for that very reason they are soluble in both solvents, such are also ♂, ☿ and ☿. ♃ is better dissolved in the mixed solvens, the ℞, and ♄ likewise.

All minerals have their origin from the universal ☿ rendered corrosive by circulation and fermentation in the Earth, this, by Digestion and Exsiccation is gradually alcalised and fixed. according to such an acid and alcali manege your operations and you will soon learn and know more than all the Mercurialists, Sulphurists and Vitriolists.

That metals are reducible into ♃, ☿ and ☉ I allow, but that they should immediately proceed therefrom, I cannot find.

I find no running ☿ in the mines, near the metals, but well in ♄♄ ore. ♃ and Oric ☉ I find in most ores, ~~but~~ but not in all the metals. Few artists comprehend the secret

meaning

meaning of ♃, ☿ and ☉, our ancestors have understood these Terms very differently, and meant thereby the principles of Ores more than of metals. Few men consider that the mineral kingdom is naturally and must be entirely corrosive; it would be impossible to the universal ☉ to generate minerals and metals without Corrosiveness. Some again think, nay it is the wrongly establish'd method of practice in physic that they must administer mineral, mercurial, or metallic preparations, such as they are, without previous Dulcification; they do not consider that the mineral Department is to the animal naturally corrosive and a poison; they do not consider that Nature has placed a partition between the Animal and mineral, which is the Vegetable Acid and the Vegetable burning ☉.

This They entirely forget and think it useless, and they do more mischief than good. Our proofs of dulcifying the Lapis dulcis is a general Rule for dulcifying every mineral Corrosive Medicine.

That the acid, if in too great quantity, makes only volatil ores, can be ~~demonstrated~~ demonstrated by Experiment,

Ex =

Experiment.

Take Chalk or ♀ vive in fine ∓, pour gradually and cautiously upon it a small proportion of ∽ of ☾, or of ☾z, of ♃, or of Sea ☉, distil the corrosive off to dryness with a strong heat the ☉ glow in a ☾, and it will become a styptic ∇, and the ♃ fixes itself with this ∇, chalk or ♀. pour gradually fresh corrosive ♃ upon this ∇, and distil it off again with a strong heat, glow your ☉ again, as before, in a ☾, and you will find that the more ♃ you fix upon your ∇, the more fusible it will become, until after several such like operations, it will flow like wax. NB:

The artist is to note, that the stronger and the more copiously the acid in the mines, as well as by art, works in the Earth, and the more such as ∇ is exsiccated, the more such an acid gets alcalised and fixed, becomes fusible and concentrated, and more and more ponderous. NB:

At first it was ☉ and ☾, then it becomes ♃, and lastly fixt ♀ or fixt ∽; and as this ♀ or ∽ was at first nothing but a volatile corrosive vapour, it becomes fixt and ponderous, the more acid becomes alcalised, and the more it descends to-

wards

towards its final Fixation, the more its nomination is changed; first this Self Same Subject was a Corrosive Chic gur, then became ♃ and ☌ or ☿, then marcasit and lastly a Metal. out of the fixt acid is generated a ☿ or ☌, as appears in all Marcasits, which ☌ or ☿ can be demonstrated in the form of a fixt ☿, and ought to be called precipitated ☌ or ☿.

If you precipitate ☿ vivum with an acid, the ☿ becomes such a Spongy Calx, but as it has not a Sufficient proportion of Sulphureous acid, nor of fixt fusible ☌, it becomes in its Reduction a glass.

NB: In this glass is hidden the most fixt metal, the best tinging ♃, who has lost its fusible acid. The artist should take great notice of this and think night and day how he may add two things, viz: 1°, a mercurial fusible subject, 2°, something to precipitate with, in the ☾; ♄ is full of ☿ and is the noblest Subject for the first purpose, to reduce the fixt ☿ into metal; but its ☿ must be strengthened, or otherwise it is not fusible enough. The ☿ of ♄ must by an addition or its like be made into a fusible glass, which must be so fusible so as to melt like wax over a Candle

all that follows here is of great weight for the Short way of 30 or 40 days; but I do not understand the author;

Candle. The Subjects which precipitate in the dry way in fusion are known enough, ♂ precipitates ♀ ♀ precipitates ♂, ♀ precipitates ☽ and ♄ ☽ precipitates ☉ and ♃, ♀ precipitates ☽ and ☽ precipitates ♀, But you must not take the pure metallic bodies, but their Excrements or Scoriæ; because the pure metallic bodies do not precipitate in fusion, but unite with other metallic bodies, when added. What these Excrements or Scoriæ are, consider with great attention; they are easily found and are to be bought at every Druggist's Shop, and at the mines they are thrown away as worthless, think of this and apply it to your purpose.

/: I believe these words are of the greatest moment for short Labours in the ☿ I have many times considered them, but must confess that I do not yet comprehend the authors meaning sufficiently so as to work here after him and by his Instructions, does he mean that the Scoriæ of ♀ precipitate the tinging ♃ out of ♂ united to glass of ♄? is Lytharge, which is ♄ reduced to ashes, an Excrement or Scoria of ♄? is it proper to precipitate with? or does he mean ♃ or ☉? I am lost here! :/

?

I will teach you here by Experiment how to make a metal, what Sort of metal it will be I cannot ascertain

Experiment

Take pure white River pebbles, glow them several times red hot, and extinguish them in ℞ of Sea ☾ and ℞ of ☾ aa, until they become a ☵; put this ☵ into a glass body, weigh your ☵, and pour the same weight of ℞ upon it, which is to be made of 1 part ♈ and 3 parts ℞ or ☵ of ☾, or of ♃, mixed; digest this in ∴ for 3 or 4 d, then distill the ℞ off until there remains an ☵. set this in a Cool Cellar, and you will obtain partly Oric crystals, partly a subtle ♈ swimming about like a film.

Now you have obtained the gur and ☾, place this again over the △ in hot ∴, and distill all the humidity from it with Strong △, until the ☾ meets together into a white stone, which will be as brittle as ♃, and if you throw a little of it on burning Charcoal, it burns and smells like Brimstone.

Reduce this Stone to ☵, imbibe this ☵ with ℞, but add no more ℞ than what is just sufficient to dissolve your ☵, and no more,

or you would volatilise your ♄, and it would come over in form of a Liquor, if you was to add too much ☿.

distil your ☿ from your ♄ by a strong heat at the End, so that the ♄ may meet in the bottom of the Stone B, as it did before.

powder the Stone, when cold, and put it into a glass body, pour distilled Rain ☿ upon it, and place the body in a gentle warmth to digest, let it stand a whole month, and a glittering metallic ☿ will be precipitated to the bottom, which will gradually become marcasitical like small sand.

put this precipitated ☿ into a ☾ with aa calcined, extinguished and pulverised River pebbles, lute the ☾ and cement it by a graduated ⚗, so that the last 4 hours the ☾ may be kept red hot.

When cold, break the ☾, take the Magsa, reduce it to ♄, boil it on a Test with ☿, copel it, and you will find a grain of either ☽ or ☉.

If you seek for Riches by this Experiment I promise you, you will fail, it is only given to you to demonstrate to you the Operations of Nature. It is true that Nature wants no furnaces, glasses nor ☾;

but.

but procure me central heat, the Stony Vessel I will find, and give me the corrosive vapours, and time enough, I will procure you the generation of metals.

You say: why do you take pebbles and not any other ☿? does nature form metals from pebbles? I thought the pebble was the Vessel and not the matter of metals? I answer:

N. B. Very few Chemical Lovers understand the nature of the pebble /: Silex :/ if they did, they might sooner arrive at the desired End!

/: mind what Nigel says about the Liquor Silicis and Slouber. :/

The pebble is the nearest Subject to ☿, as well as to ☉, because the pebble is a Mercurial alcalised Viscous ☿, a Mineral Gluten, which resists every Δ, and deserves to be called the ♀ of metals, where in nothing is wanted but an acid or ♃ to render it metallic, it is the fixest fixing Subject.

N. B.

N. B.

Give to the pebble a Metallic Tincture or as they call it a ♃ in fusion, and you will find how kindly the pebble receives it and unites its body therewith most intimately.

If

If you give more ♃ to the pebble, in forme at last a ☉, which is a true copel, you will find the grain of fixed metal, which the pebble has generated by its fixing power.

If you wish to make use of the pebble in our art, for the Violent way, you must augment its fusibility by its equal. Without that, the pebble would require too strong a heat to cause it to melt.

[: ♄, its equal, renders it of easy fusion :]

Therefore, we repeat it, augment the fusibility of the silex with homogenious, equal and easy fusible subjects, so that the silex may flow therewith, easy and fixt, like unto a fusible ☉; then the Artist will attain to great things, and will be able to fix volatile subjects and to reduce fusible powders into a metallic nature! NB:

But with the silex its is: in metals, with metals, and by metals.

Take any ore, which you please, ♄-ore, ♃-ore, ♂-ore &c. examine the ore, as we have taught you, and consider the products, the first, the middle and the last, and you will meet with various subjects, humid and dry, volatile and fixt subjects, subjects of easy fusion, others of hard fusion, according

to

to the nature of your Ore or metal, as for Instance, ♄ and ♃ ores are of easyer fusion than ♂ and ♀ ores, ☉ requires a most intense heat to melt it, but ☽ stands between ♀ and ♄ in Respect to fusion.

The artist must consider the degree of fusibility in the Silex. If it is of too hard fusion, he must add a Subject which is by one degree of easier fusion.

If this mixture is as yet too hard to melt, after such an addition, add still more of the ~~as~~ easy fluxible Subject, until he has obtained a fusion agreable to his Intention for his Work and by doing so, he will find the Glassy Seal of Hermes, which prevents the Volatile △ or ♀ to escape from the bottom of the ▽.

NB:

Such a Seal is not only the Lock to lock up or Secure, but also the Bond to bind and fix what is volatile.

NB:

The pebble is a glorious Subject, exalted by nature above ☉ in fixity, and is the Beginning and Foundation of the Diamonds Constancy and Durability; Because it is a pure, fixt ▽, a permanent ▽, because it flows

in

in the Strongest Heat like an ☌, incombustible, nature has carried it to the highest perfection. Nature does not go beyond Vitrification, but retrogrades after that; art also, in Imitation of nature cannot go beyond vitrification, after which ~~the~~ we must return to the beginning.

We recommend the Silex to those that wish to fix volatile Subjects quickly. NB:

In the pebble and its adherent Degree as well as in Rock-Crystal, which is nothing but a Transparent pebble, is and lays hidden the Basis of all Fixity. NB:

Yet we do not intend here the Crude pebble, but we mean the pebble after various previous preparations, according to the various Intentions of the artist.

The pebble operates differently in a Crude State, differently when reduced to a ▽ or ☌, differently when reduced to a ⊖, and differently when reduced to an easy fusible glass.

The pebble, according to its various preparations, volatilises the fixt, and fixes the volatile, as well as nature does herself, but much Sooner. NB:

If you understand nature, you may advance or retrograde natural Subjects, as you like.

Whosoever

Whosoever understands the Beginning of minerals and metals, he may easily retrograde them into marcasit, the marcasit into ☉☉ or ♃, the ♃ into ☿, and the ☿ into a Corrosive Vapour or first matter, and then advance or exalt such a vapour into ☿, that ☿ into ♃, or ☉☉ and marcasit, and further into metal, and even into a tinging Glass.

That you may reflect on it, I'll give you an Experiment.

suppose you wish to retrograde a metal, (which is already refined by several fusions and separated from the ore and brittle principles) into a marcasit, you must add such principles as the metal has lost, when it is melted out of the ore, and these principles must be added in the same order reversed as they were separated, and thus you may easily retrograde the finish'd metal into an ore, marcasit &c. such as it was in the mine

In the melting or refining, the metal lost the marcasit, ☉☉, ♃, ☿ and ☽ of ☿.

Now if you wish to retrograde a metal into marcasit, you must add its own marcasit or such a one as is homogenious to it; and as, in the mines, the marcasit exceeds

the

The Metal in Weight and Quantity, before reviving, you must likewise add more parts of Marcasit than you have parts of metal.

Experiment

Take your metal, add a Marcasitical ♂ or a Simple Marcasit 2 or 3 parts, and melt them together and you will have a brittle mass. These united add ♃ then ♄, and when they are united by melting, add ♃ or ☉ of ☿ if a red metal, or ♃ of Native Alum, if a White metal and the ♃ of ☿ or ♃ of Alum exceeding in quantity 2 or 3 times, retrogrades your Subject into ☿, which it was in the beginning and when you have it thus far, distil your ☿ by ♋ into a Corrosive vapour and volatilise also the ☉; this corrosive vapour by digestion will separate a red fluid ♄, a Mercurial white ♃ and ☉. These 3 principles reunited and fixed by distillation and Cohobation produce a ☿. Basilius has told us so, positively, that ♂ and ♄ retrograded into ☿ make the Stone of Philosophers via humida, and we know it to be true. Thus the last is become the first, and the first becomes the last.

[the ☉ must come over;]

[♄, ♃, ☉;]

NB:

you

Lapis de Tribus consists of ♃ ♁, ♄ āā melted together;

you must mix the Metal with its ♃, ♁ and Marcast, when these are united, give to the Metal its Stony Matrix ℞ Silex ℞ either āā or exceeding in quantity, melt this together, and it becomes a glass.

for an Experiment melt nine 1 part ☉ with Lapis de Tribus, or Lapis arsenicalis, 3 parts as on the margin; melt this mass with a pebble or Flint glass, āā or 2 parts made more mercurial and more fusible with Lead; and try whether this glass will tinge?

Observe, when you want to retrograde a Metal into Ore and corrosive Vapours, that a greater quantity of the volatile must be taken, in order to volatilise the fixt. But when you want to fix and to vitrify you must take a greater quantity of fixing principle and a lesser quantity of the volatilised metal, or you labour in Vain.

If I want to fix, I must not overload the Subject with large quantities of Volatile; but if I want to volatilise, I must not take so much fixing principle, or I produce a contrary Effect, to what I intend.

I have seen those that wanted to unite ♀ Virum with ☉ or ☽, and took 7 8, and more parts of ♀ to 1 of ☉, and they did not see that they operated contrary to Nature!

If they had taken 12 parts of ♃ to 1 of ☉ or ☽.
the ♃ would have been fixed, although it is
no intimate nor radical union. Because NB.
there is here a medium of union wanting!
They should look for such a medium!
One metal does and cannot enter into a
radical union with an other without their
medium of union; this medium they have NB.
lost at the melting furnace, near the mines.
Go there and look for it, or take its like.
Suppose you was to melt ☉ with common
♃, which are two Extremes, you will find
that the ♃ will soon forsake the ☉; but if
you take the proper medium, viz: ☍ and
marcasit and ♃, and treat the ☉ therewith,
in the ☿, you may reduce the ☉ to a volatile
dust, or ♆. There are mediums enough!
For the red metals have we not the ♁?
the yellow and red ☍, ☍? ♂ and Gold-
marcasit? For the white metals have
we not Alum, white ☍ and Bismuth?
From these, learn to be wise!
In this mineral department you find
every convenient principle to fix or to vo-
latilise, but proceed by intermediate Degrees,
not from one Extreem to the other, as this
and Every Department of nature has got

a

a principle of Fixation within itself, but if we want to fix we must presume to unite the most volatile with the most fixt, but must observe the intermediate Degrees. Then you will attain the desired End, the wished for quintessence and Ex.

We conclude wishing the Chemical Lover every Blessing and Success to his philosophical Labours.

Finis.

INSTRUCTIONS

Respecting the Art of

TRANSMUTING AND AMELIORATING

THE METALS.

By William Baron Von Shræder. F.R.S.

1684.

Translated from the German

By S Bacstrom M.D.

1797.

The following translation is interspersed with quotations from Basil Valentine, J. G. Iugel, M. Pott &c. accompanied with remarks by the translator. The remarks are included in parenthesis: thus: to distinguish them

William Baron Von Schröder

Fellow of the Royal Society in London

Instructions

concerning

The Art of transmuting and ameliorating The Metals.

written in 1684.

now published by Fr: Roth Scholtzen

Nurnberg 1733. 8°.

translated from the german

by S. B. 1797.

My Intention is not to enter into Disputes, as my Time is too precious for that; what I propose writing I have seen and partly elaborated myself, and am still employed in bringing the same to perfection.

Although it is hardly worthy a Man's while to bring any proofs concerning the Reality and Existance of our art, yet if we were not to mention Something, our Silence would by many be deemed inability, therefore almost against our Inclination we see ourselves obliged to relate a few Facts, the Truth of which can not be taken in question.

It is positively known that Theophrastus Paracelsus was well acquainted with the knowledge of transmuting ♀ and ♄ into ☉; this has even been attested by Some of his Ennemies.

Raymundus Lullius transmuted a great quantity of ♄ into ☉, which he gave to King Henry of ~~Kingd~~ England, to enable him to assist other powers in retaking the holy Land from the Turks; this is well authenticated in History and there exists yet a Letter written by the same Raymundus Lullius to King Henry, where he laments having furnished ☉ to the King, as

He

He employed it contrary to agreement, to go to war with France. Through this Letter Raymundus Lullius was put in the Tower of London, as a prisoner of State.

I have seen several Rose nobles, which have all been made of that ☉ procured by Lullius.

But what need have we to quote Examples of remote Times? we have plenty of a later date, and even have no occasion to go out of Germany!

Whosoever doubts, let him go to Dresden in Saxony and examine the so called ☉-House, and let him enquire what has been transacted in that Laboratory, in the Times of Elector Augustus, Electoress Anne and their Son Christianus I, and let him ask from whence proceeded those Superb-Buildings seen at Dresden? — If He, the unbeliever, wants still stronger proofs, let him go to the Electoral Libraries and enquire for the Chemical acts and Journals of the Middle and latter End of the 15th Century, and if he goes to the Secret Chancery, he will see such an immense quantity of Manuscripts and large volumes some written by the Elector Augustus himself, wherein he may read how from time to time the lingeng powders were elaborated and what immense quantities of ☉ was procured thereby weekly, that he may well

well be astonished, as we have been ourselves.

On the other hand in the Chamber of public accounts, where all the immense Expences were set down, for erecting such magnificent buildings, he will not find a single Groschen set down as received for defraying such enormous Expences.

Such Buildings were the palaces, Stables, gardens, Augustus-Burgh &c; for erecting them, the Expences flowed from the Secret Chancery, as they received it from the Gold-House.

It is well known at Vienna that Baron Chaos had a Tk in his possession, wherewith he made projection in presence of our Late Emperor Ferdinand III, when His Imp: Majesty, who was a Lover, a Wise and Good man; made Baron Chaos a Count of the Empire.

Baron Chaos had not made the Tincture himself, but had received it from an Earl of Mansfeld, who was a General at Raab in Hungaria, who died, and the Tincture fell into the hands of Chaos.

There is at this day a Gold medal in the Imperial Cabinet of Curiosities, which

attests, that that ☉ was made out of ☿ in the presence of his Imp: Majesty Ferdinand III.—

The many projections which have been made at Vienna with a Tincture of the well known Wentzel by his present Imp: Majesty and by many others, and that the said Wentzel was made Baron of Reinburg, are so fresh in memory, that it is superfluous to repeat it here; Although Baron Reinburg could not prepare the Tincture no more than Baron Chaos, which is well known.

What Doctor Helvetius at the Hague related to me with his own mouth, many years ago, when I paid him a visit, every one may read in his own publication. /: the golden Calf :/

Baron Wagner Eck who departed this Life only last year, had a Tincture, whereof 1 Grain transmuted 3½ ℔ of any imperfect metal into pure ☉. Consequently 1 part transmuted and fixed 1680 parts.

The whole City of Praag, many wise men, and men of Ranks can testify the Truth of this, to whom the Baron showed the Transmutation without fear, and made them presents of small pieces, as Testimonies of the Truth of the art.—

So much I know that the Barons Tincture was elaborated Via Universali; a ☿ial ▽

was

was made first and then united with a ♃ or most subtil Crocus of ☉, and observing the degrees of ♃, it passed through the black, white, yellow and red Colours and was multiplied by the same ☿ial ☿. This ☿ was of a very fiery Colour.

The Baron de Wagner Elb's Furnace was an athanor built of Bricks and was fired with Charcoal.

There are at present living possessors, some of them are my Friends, others I only Know, but I cannot divulge their names, whilst they are living.

I know one amongst them, who, but a very few years ago, was very poor, but at present is a very different Man.

Frankfurt and Auspurg can tell long Stories concerning this Man's ☉ and ☽. at first I would not believe him, that he was a possessor, because he did not immediately discover himself, and I knew his former Indigence!

Men generally make use of their good Fortune according to their genius and natural Capacity.

It is yet fresh in memory, that not long ago a Hollander, a GoldSmith, of the name

of

of Sommer risided in Vienna, who fixed out of a ℔ of ☿ 4 ℥ into fine pure ☉.

I have made the Experiment with my own hands; I have seen his Medicine under two Forms.

The first, whereof he gave some to the Lord Bishop at Neustadt, was a grey ☿, which I have dissolved in common ▽, and found that it consisted of 3 parts of salts and 1 part of a fixed white metallic Essence.

The other medicine was a red fixed Glass, whereof he gave some to one of the Commissaries of his Imp: majesty.

I have once seen the Operation of preparing the Medicine, which was performed in 16 hours, in a strong △, in the open air, on account of the poisonous fumes.

The Basis of the Medicine was a fixed ☾, which Fixation, I found, had been made with Borax in a ☾.

The tinging power proceeded from a ☌ of ♀ or of Verdigreece and from ♃ ⁞ ♂ ⁞

In our days we also had in Moravia a certain person, who during a Cementation of 7 hours, after having Cemented some ☉ previously in order to render it compact as they call it, enriched it so much with a Graduating ☿, that 3 parts out of 4 were fixed and tinged into good ☉, of nearly 24 Carat.

To

To do still more than relating Facts, we will communicate here an experiment, which will prove at once that our Art is true.

Experiment to demonstrat
the possibility and Truth
of metallic Transmu
tation.

Take fine ♁ 1 ℥ hungarian Copper 2 ℥, or according to this proportion q: p.

Melt the 2 metals together, then granulate the mass, as is customary, as much as this weighs take āā ℥n, mix it well in a ⊖, so that it may lay in the ⊖, as if it were S.S.

place the ⊖ in a ∴ heat, and distil the ☿ from the mixture into a Receiver with ▽, and you will find and see the matter in the ⊖ flowing together like a gum, which is of as easy fusion as Bees wax and burns if set on fire.

This matter project into melted ☿ on a test ☿ copell it, and you will obtain a pure metal, which dissolve in ▽, and a small proportion of fine ☉ will fall down in the ▽ solution; half ~~of~~ of your ♁ is become volatil

volatil, and by this vocalisation of ☉ you might learn something. I could communicate some thing useful here, if I had a mind to communicate indiscriminately, but I only want to prove here the possibility of a partial transmutation of some small quantity of ☉ into ☾ by the power of the ☵ of ♀.

I request also the unbelieving Chemical artists or such Lovers as are full of doubts, to try that Common and well Known

Experiment with Cinnabar.

Take pure fine ☉ in Filings 1 part or 1 ℥, common ℥℥ in longish pieces, as thick as a Straw, or a little thicker, ā ā. dips the ℥℥ in the white of an Egg, then roll them about in the filings of ☉, so that plenty of the ☉ filings sticks on the ℥℥ all round. place these pieces into a glass body, and make an even S. S. S. with Filings and pieces of ℥℥. and lay them very regularly.

apply an alembic on the body, unluted; put the Body deep into the ∴, and in such a manner that you may have it in your power to give Δ at the Top over the alembic, as well as

as under the body. Thus arranged begin with your Δ at the Top, but very gradually the first 2 hours, afterwards give Δ below, which increase until the ♀ in the ♃♃ comes over into a Receiver half full of ▽; mind that the pipe of the alembic goes deep into the Receiver and that you lute nothing, or your vessels must absolutely fly to pieces.

In a day the operation is performed. after the Vessels are cooled, take your D out of the body, which is reduced to ashes or ♆. the ♃♃ pieces, as only the superfluous ♀ is come over, lay entire in the body, and looks blacks like Lead.

If you melt this in a ☾, you will find a strange Sort of D, which ▽ does not dissolve, as A is D fixa.

Now tell me how this pythagorean Transmutation of Bodies and Spirits has happened?

Ocular Demonstration will now convince you, I hope!

/: See Tugels Experiments with ♃♃ and D and ☉ smoker :/
/: I shall give them hereafter :/

The operation of the Adepts differs according to the subject, which is not always one and the same.
/: Stahl confirms this :/
In Respect to Books my opinion is this: Whosoever has a good Foundation, may become more perfect by Study; but He that knows nothing, will never become possessed of a Ro, by reading alone! Because the Philosophers Style is this: They keep the subject a profound Secret, and tell their process aenigmatically, and to hinder an experienced operator from discovering their matter, they intermix common operations with V, ☿, or S.V. and thus lead you from one Labyrinth into another, and still they write the Truth, but intermix it with Sophistry.
Where they speak too openly, there is deception, but where they write enigmatically, there lays concealed the truth.
The most honest and plainest Writers are Raymundus Lullius and Basilius Valentinus, but you read all the good authors and mind where they agree in the main point, and then you must endeavour to obtain a ☉ and ☍ of ☿ out of one subject only.
/: Mr Jugel gives us such a process, to prepare a genuine ☍ of ☿ and a philosoph ☉ or ☉ by one operation only, from Crude Red Calaminaris from Aix la Chapelle; this ☍ of ☿, says Mr Jugel

will

will perform every Operation, which ever Basilius his ☉ of ☿ can possibly do; I shall hereafter give you this process of Mr. Tugil with several other valuable Operations, from his universal and experimental Chymistry.:/

Fr: Basilii Valentini Chymische Schriften. Hamburg. 1694. 8.

Basilius in all his Writings has in one particular place p: 241. only, named openly the true and most universal Subject. /: ♃ ore and ♂

Who soever takes this mineral Subject, will nevertheless be deceived, as Basilius does not tell you the Character nor the right time, whereby you are to know and at what time you are to get the genuine Subject.

Without such Knowledge, to know the name of the Subject merely, is of no use, as the matter varies in different mines.

If you can get the right Subject and know how to extract the ☉ of ☿ out of it, you have all that is needful.

Bernhardus Trevisanus teaches what to do with your ☉ of ☿ more than plainly, if you can but obtain his and our genuine universal mineral Subject.

Otherwise Every Subject requires a different Operation and purification, which may appear

Strange

strange to an unexperienced artist.
/: Basilius's process and universal mineral subject, which is also that of Count Bernard Trevisan, quoted by Baron Schröder, and is his favourite subject also, may as well come in here, as in any other place ;:/

Basilius of Natural and Supernatural Things. Hamburg german Edit: 1694 p: 241.

"Take in the name of God a red quicksilver ore, which looks like Cinnabar, and the best gold ore /: this is hungarian ♁:/ ☌☌, grind them together, before they have been in the Δ.
"pour upon this mixed powders, an ☍ of ☿ made per se out of Common purified and sublimed ☿ /: i. e. ☿☍ :/ digest it for a whole month, and you will obtain an extraction, which is heavenly.
"distil the Liquor gently in a Baln: vaporis, and the phlegma will come over, whilst the ponderous ☍ remains in the bottom of the glass body.
"This ☍ dissolves all the metals in a moment.
"pour gradually and with caution, 3 times as much rect: S. V. to this ☍, digest them together,

together, until the mixture is become blood-red, and become perfectly Sweet.

Concerning this dulcification see Coelum philosoph: Moc:

"The S.V. pour from the ☌, and pour fresh S.V.R. upon the Same ☌, digest again, and the ☌ will become still Sweeter, pour the S.V. off again and new S.V. upon the Corrosive, and digest, and continue in this manner by dulcifying the ☌, until the ☌ is quite Saturated, and is become Sweet and as red as a Ruby, and transparent.

"after every digestion you must distil the S.V. from the ☌ in a Baln: Vap:, which will come over clear like V.

"Now take the remaining ruby red transparent Liquor and pour it into a ⊖ upon calcined ♃, and distil in ashes pretty Strongly, and the ☵ of ♃ will come over into the Receiver, and will carry over its own ♃ and ☉ into one Liquor, whilst the remaining S.V. will Stay behind with the ♃.

"If you dissolve ☉ in this treble or animated ☵ of ♃, you may fix the whole into Such a Tp. which will heal Diseases and procure Riches abundantly."

/: this is a Via humida, as are all the processes of Frater Basilius :/

Baron Schröder continues thus: p: 252.

The Rays of Sun and Moon and the Influences of the Stars act and penetrate the Earth continually by means of ☿ and ☿, and meet towards the Central ☿ of the ☿. From whence they are repelled in Vapours towards the Superficies or Circumference all round.

In passing they impregnate and inspissate the Subterraneous ☿ and form it into a Saline Essence. (: remember Bechers Oedipus Chymicus his remarkable Expression there, in the foregoing MSC: :)

This Saline Essence is further contracted by succeeding vapours and becomes a ponderous metallic ☿, which we call Quick Silver, and ought to be named the first metal.

This ☿, by a further Inspissation by succeeding Vapours is gradually fixed into ☉ or ☽.

The generation of Metals commences towards the Centre of the Earth and terminates towards the Superficies. The nearer the Metals lay towards the Superficies, the less they do yield; the reason is, that they are remote from the Central Heat and more exposed to the pressing atmosphere, which hinders their Maturation and Fixation. According to this philosophy the antients have proceeded, and they have looked for immature Subjects,

laying

laying not so deep as the precious Metals.

Take therefore that which in the opinion of men seems vile and unworthy, and let alone that which is precious. /: so says de la Brie :/

p: 254. Some men have sought for the first matter and fallen into numberless absurdities.

Some have sought in Urine, in Excrements, in Hair, Dew, in a Slime which is collected in stagnating waters, in various minerals and salts, in Native Cinnabar, in artificial Cinnabar, in the Regulus of antemony and other foolish Things.

Basilius names the matter openly in one place, where he says: Recipe .p. /: p: 241 :/ but as he does not tell the signs and when you are to take the true matter, you will err nevertheless.

I know some that have this matter, but as they did not take it at the right time, their Labour is in vain.

A great difficulty arises, when you read the philosophers books, that they have not every one made their Stone or Tincture from the most universal mineral matter,

therefore

therefore their Operations and processes differ, and their Tinctures also, so that the one does not tinge so highly as the other, nor does every Tincture act on all metals, as the most universal does and ought to do. therefore one philosopher does not always write like the other concerning his first matter or Subject and process, which is to be noted to avoid Errors.

In regard to the most universal Subject out of which Raymundus Lullius, Bernhardus Comes Trevisanus and Basilius Valentinus have made the most universal Tincture, it is named Electrum immaturum.
/: now we are as wise as we were, before we heard this name! :/
art must begin where Nature left her work unfinished, this is the plainest description the philosophers have ever given us of this universal matter.

There are many wonderful Opinions concerning the most universal Subject of the Philosophers; I for my part am not inclined to deny or contradict what I have never experienced; It is certain that there is and does exist, independent of our universal

mineral

mineral Subject, a universal ☵ which infus-
and insinuates itself into every matrix, and
from which ☵ all Things have their Life
and Existance. It is a pure, Subtil, vivifying
☵; I have some Knowledge of the virtues
and powers of this ☵, in regard to vegetables,
animals and minerals, and I suppose some
know how to do more with this universal ☵
than I do.

Some receive this ☵ in the form of ▽, some
like a Salt, when the Sky is Serene and
clear, either by means of particular glasses,
by applying heat, or by laying certain mag-
nets, such as Mumia, human Blood, mi-
nerals or metallic ashes; or by means of
mirrors, attracting that ☵ by night and
by day; which must be putrefied and purified,
which purification is a master piece, as
the signs of perfection and purity are well
to be minded; afterwards it is to be
multiplied by its own principle in Infi-
nitum and must lastly be fermented with
☉ or ☽. Therefore I will not disturb
any one's good Idea's concerning such a

most

most universal principle or Spirit, if he has more knowledge of it, than I have; and I must confess, that that ☉ mundi has of late given me many serious Thoughts!
But there is another matter in the mineral kingdom wherein that same universal ☉ mundi is most plentifully infused, and wherein he dwells undetermined and is in Spiritual Operation and in full Course to become a Metal, yet has never been a metal yet nor even a Mineral.
This our true and genuine Matter; some have named it Lutum auri.

Process
to obtain the ☉ of ♃ out of our Matter.

60 Take the Matter, which Basilius Valentinus /:p: 241:/ has named, and mind that it be an unripe Electrum, and you cannot err, the Operation teaches itself.
"Without ♃ nothing can be done in our art, therefore bend all your Thoughts on ♃.
„Est in mercurio quicquid quærunt Sapientes!
Nothing in the World has such a power to open Metals radically as ♃; But we do not mean Vulgar ♃, but our ☉ of ♃, although with Vulgar ♃ our ☉ of ♃ is multiplied in

quantity

quantity in Infinitum. Our ♃ of ☿ converts vulgar ☿ into its own nature, and in the same manner does our ☿ial ♃ transmute ☉ and every metal into its own nature, because it is primum Ens of metals.

This is Count Bernard Trevisan's Fountain or Solvens, flowing from a beautiful 7 fold radiated Star — prepared from a highly purified heavenly Vitriol.

This matter must be taken in its Elevation, that is not before it is ripe.

Seek therefore this matter in an open unlocked subject, early in the morning towards the day, do not understand these words wrongly although the great and Wise do not esteem this Thing, and throw it away; you take the Shell, and let them keep the Kernel.

Try it by Δ and ∇, and the Smoke and ill Smell will teach you, what you have to hope or expect from your matter.

The Colour is beautiful, and Shews by the royal garment, that Something great is hidden therein. Follow him, until you see the Star of the Wise men, because this is an infallible Token of approaching Felicity; but I warn you not to be led astray by

the

the Star of antimony, as happened to Dr. Herdott; because it is not every Star, that shews the right path, but that Star alone, which comes from the East, and did never fall on the Earth, but remains standing right over the House, wherein the King of this World was born. Our matter has been generated by the Rays of the Sun and the moon, and consists of ∇, which on account of its internal Form is not yet inspissated.

our matter speaks thus:

Because I was never born, they made me a King. if my mother had brought me into the world, my Crown would have been lost.

It is true, no man values me, because nothing is made out of me, but I am esteemed and valued where the Stone of the Philosophers is prepared.

Second Process concerning the preparation of our ☌ of ♃.

Jodocus Von Rehe has, in his process, plainly described the Extraction of the ♃ial ☌.
/: you have that process in Coelum philosophorum msc: /

Take our philosophical Nitre or philosophical Or, which is as heavy as Lead, but without

Taste.

Taste or Sharpness, extract out of it a Central ☉, and make thereof a troubled slimy ▽, rectify it until it is perfectly transparent.

/: slimy or viscous :/

With this ☵ extract its own Sulphureous anima; mind yourself, because it is a Strong poison. rectify it of its Fecces and your ☵ of ♄ is made and Basilius his liquid Key obtained; It is a crystalline transparent ▽, as ponderous as Lead, and its Colour is deeply tinged like ☉.

Its use.

In this ☵ of ♄ all metals do melt and dissolve, like Ice in ▽. nay vulgar ♄ melts therein and is radically dissolved therein, and by such a Solution of ♄ communis our ☵ of ♄ is multiplied in Infinitum.

The preparation of this ☵ of ♄ is the great Secret of the Philosophers; on this head they are all silent, and although I write somewhat darkly myself, yet it will be clear enough to those that have learned from my Writings to know the true most universal matter, as our matter shews itself, what must be done therewith.—

I call it by its proper name a ☵ of ♄, which others have expressed by enigmatical names; Now as in the preparation of this

N.B. This is Trew & the most important Secret in all this Work

this ☉ of ☿ does consist the first works, there-
fore be diligent and pay attention to this
first operation, which may be done very well
in two months time.

The ☉ of ☿ speaks thus:

I am a wolf who devores all things;
I thirst after the blood of my Children /: the metals :/
therefore I am called Devorer of Children.
I eat, kill and tear to pieces, and return
Life to those I have killed.
Nothing can live without me, and all that
dies, I kill.
Whatsoever desires Life, must first be
buried within me. All that is living
calls me Father and is daily nourished
by me; yet no one knows how to obtain me
except he has stripped me first of my Coat.
Therefore it happens but seldom that any
man obtains a sight of me.

/ I have never been able to discover the mineral
universal subject of Baron F. Schroder.
I have always doubted between Calaminaris,
Cinnabar Ore, and Auripimentum or Orpiment.
as far as my knowledge reaches they are
all three valuable subjects, but after all,
not one of the 3 might be the right matter
used by Baron Schroeder, Count Bernard and
many

many others, amongst the more modern adepts.
In order to make this Msc: more complete, I will give you what I find in Pott's Chemistry concerning Orpiment, but first I'll explain Baron Schröders own process, as applicable to Orpiment, as far as I am able, although in some places it seems as if he meant ♃ ore.

You have observed that the Baron says that Basilius names it openly, where he says:
„ Recipe ♃.
This is in the Old Hamburg Edit: page 241.
where Basilius says: Recipe or take in
„ the name of God a red quicksilver ore
„ which looks like ♃, and the best ☉ ore,
„ which you can find.
what can we make of this else but nat: ♃ and hungar: ♁, which generally contains ☉.
now we must mind that Basilius extracts these 2 ores with a ☿ial ☵ or Liquor made of ♃. observe also that
♃ native or artificial consists of ☿ and ♃.
♁ consists of ☵, ♃ and ☿.
Orpiment consists of ☵ and ♃.
note further that ♃ and ☿ or ♃ and ☵ are the first

first seminal principles of all the metals.
These 2 principles are certainly the most homogeneous and most natural keys to dissolve the metals radically, in order that death and Regeneration may follow.
Baron Schroeder calls his Subject an unripe Electrum, so does Paracelsus who names it Electrum minerale immaturum.
Auripigmentum as well as ♃♃ ore ♃ ♁ is an immature Electrum, where the first metallic principles are found, but no metal yet brought to perfection by nature.
Such ores as actually contain metal, can not be called Electrum immaturum!
Then he says "without ☿ nothing can be done," note this on account of Basilius's proofs and Potts, hereafter.
What he means by ∽ of ☿, is Spiritual ☿, or the ☿ial Vapour, either before it is running ☿, or running ☿ reduced into a ☿ial ▽ or ∽, as Basilius made one of ☿∽, for extracting the ☿ and ♃ out of his two Ores.
Concerning the multiplication of his ∽ of ☿ by vulgar ☿ in Infinitum, Ripley mentions the same of his ☿ial ▽, if you remember.

He

He says that his ☉ of ♃ is the primum Ens of metals; so is every ♃ ☉ animated by ♃, so is ♃♃, so is ♄, so is ☉♃.

further he says:

„ Seek for this matter in an open unlocked
„ Subject, early in the morning towards the day."

/: ☉♃ is extreemly open, and comes from the East, from Turky. :/

„ take the Shell, and let them keep the Kernel"

/: this I do not understand :/

„ the Smoke and ill Smell will teach you" ♃

/: this is applicable to ☉♃ :/

„ The Colour is beautiful, and shews by the
„ Royal garment, that Something great is
„ hidden there in."

/: Native ☉♃ is a most beautiful ☉ coloured ore, foliated or interleaved with Scarlet and ☉ coloured Leaves :/

„ follow him until you see the Star of the
„ wise men."

„ that Star alone which comes from the East,
„ shews the right path" ♃.

/: It seems that he has made a ☉♃ stellatum which can be done, as Pott says; the Star coming from the East, may allude to the Subject

coming

coming from the Levant, from Turky, as we have very little of it in the West of Europe, as Mr. Pott observes.:/
/: Where the Matter speaks " " " I do not understand the meaning:/

The second Process.

" Take our philosoph: ☿ or philosoph: ☉, which
" is as heavy as Lead."
/: ☿ is nothing near so ponderous as Lead, not even as heavy as ♄:/
" Without Taste or Sharpness"/: so is ☿:/
" extract out of it a Celestial ☉, and make thereof,
" a troubled Slimy or Viscous ☿, rectify it, until
" it is perfectly transparent."
/: this is the ☵ of ☿, or ☿ philosophorum Simplex:/
" With this ☵ extract its own Sulphureous
" anima: mind yourself, because it is a Strong
" poison."
/: now it is ☿ philosoph: duplex, Sive animalus.:/
" rectify it of the Feces ☿. ☿
" it is a Crystalline transparent ☿, as pon-
" derous as Lead, and its Colour is deeply
" tinged like ☉."
/: now we must examine what Mr. Pott teaches us in Dissertations Chymiques de Mon.r Pott. Tome 1.r à Paris. 1759.
1 vol: en 8.vo =.:

vol: 1 page 140. Says Mr. Pott:

"Risigallum or auripimentum is a mineral of a ☉ Colour, divided in Saffron and Scarlet Coloured Lamellæ, proceeding from the ♃ eous Vapours combined with the volatil mercurial very penetrating Spirits, which renders this mineral extreemly proper to open the Metals. Some have called it Sandarach.

p: 153. "Plinius in his 33 Book of Natural History, says: that there exists a process whereby ☉ is made by means of Orpiment; a process which invited the Emperor Caligula, a prince very covetous of Riches, to cause some men to work a great quantity of Orpiment; by which operation perfect ☉ was procured, but so small a quantity that the Emperor had reason to repent of his avarice.

"Nevertheless 14 ℔ Weight of Orpiment had been converted into ☉. This process has never been attempted since says Plinius.

p: 154. "There is in Turky a Single Vein of Orpiment, which furnishes all what is Sold in Europe. /: There is also a factitious Orpiment made and sold in London, which the painters use :/

p: 156

16 "Orpiment is a brittle ore, and disposed in Lamellæ like Talk, whose leaves are strewed with Sandy particles; its colour is a fine yellow of a greenish Hue; Some parts are frequently of a beautiful Scarlet Colour.
"This kind of Sandarach is preferred above others by Alchymists. This Sandarach by its beautiful Colour resembles native ☿☿.

51 "It is a Mineral resulting from a Superficial mixture of ☉☉ and ♃.
"The ♃ is composed of a phlogistic ☿ and the universal acid. The ☉☉ is composed of vitrifiable ☿ and of a great quantity of volatil, fluid, mercurial ☿. or in plainer terms:
Its ☉☉ is composed of a Metal and of the ♃eous — mercurial ☿ found in Sea ☾.
"The ♀ of the Philosophers is also composed of this ☿ united to the purest ♀il principle, (says Mr. Pott.)
"Orpiment contains a Metallic mercurial Substance; when treated in the △ with Soap and ♀, it furnishes a ☿ as brilliant as fine ☽, but so subtil, that the ♈ consumes it in time.
☉☉ and concentrated fixed alcaline Lyes dissolve it, as well as they do ☉☉.

p: 177

p: 177. if you fulminate ☉ with ☾, the ☿ in the ☉ is destroyed, and there remains an ☌ al ♏ fixed by the alcalised ☾.

"This matter mixed with ♀ in fusion, renders it white, but takes away its malleability.

178. ☉ melted with fat, or Soap, or ☌ of ☿ or any fixed alcali, observing the danger of its poison, gives a metallic brilliant ♏.

"The ☿ unites with the fixed alcali and formes a Scoria, high coloured, the same as the Scoria of ♄.

181. "Egg Shells contain particularly the most fixed Vitrifiable principle."

N.B: /: from the Small pebles, which the Hen swallows, and which alone gives hardness to the Shell; deny the fowls ∴ or gravel, and their Eggs have either no Shell at all, or a very Soft one, like thin white kid Leather; I have seen the Experiment; Glauber consequently is right, when he speaks so highly of his Liquor and Vitrum Silicia, for fixing of volatil metallic tinctures. Tugel says the same :/

p 182.

182 "Superlingius gives a process to make a Tial ♏ with ♃; he says: Take 8 ℥ of ♃, 6 ℥ of ☉ and ♃ fulminated together, 4 ℥ of Limatura ♂, 1 ℥ of ♂ Charcoal, melt these Ingred: together in a ☾, but beware of the ☍ Fumes, and you will have a ♏.

"The ♏ of ♃ as well as the ♏ of ☍ penetrates ♀ makes it white and brittle, on account of its ♀ial ♀.

"When such a ♏ is melted, it imbibes all the Metals, which you put to it, and those Metals, when afterwards treated and distilled pr. ⚗ with ♃ form a metallic ☍ or Butter in the Same manner as if you had used ♏ of ♂.

"The ♏ of ♃ or of ☍ absorb metals quicker than the ♏ of ♂, and renders the Metals more volatile. The ☍ in the ♃ when detached from its ♃ is as violent a poison as common ☍, for men or Beasts.

185 Butyrum ♃ ♃.

"I took ½ ℔ of ♃ finely powdered, and 1 ℔ of ♃ also in fine ♂. I put the two ♂ into a glass ⚗ and mixed them by shaking the ⚗, whose neck must be wide. I have placed the ⚗ in the Cellar, where I let it remain 24 hours, to attract moisture. afterwards I placed my ⚗ in a ∴ furnace, and buried it pretty deep in the ∴ I adapted a large

Receiver

receiver and luted the joinings carefully, as the Fumes, if they should escape, prove mortal, when received in the Lungs.

"I have begun with a very gentle Δ at first, which I increased gradually; the Mass in the ☿ melts and boils and a ☵ comes over like clear ▽, whose quantity is astonishing, considering that the ♁ and ♃ are both dry powders.

"I found this ☵ equally abundant, when I had not attracted in the Cellar.

"Some call this ☵, which must afterwards be rectified per Se, with the same precautions, an ☌ or Butyrum.

"Its specific gravity is equal to that of ♃, and it smokes constantly.

"After this ☵ an ☌ came over, which floated upon the ☵, and would absolutely not mix with the ☵, although I shook the glass above a 100 times.

"Encreasing the Δ I obtained a good quantity of ♃♃, which sublimed itself in the neck and upper part of the ☿ and there remained a small ⊙, containing the sandy ▽ intermixed with the ♁.

5:204 "Agricola gives the following process: Mix,

mix equal quantities of ♃ and ♂ nativum, finely powdered separately, put the mixed ♂ into a Glass ☽, which place in a Cellar during 8 and 9.
"Then place the ☽ in a ∴ pot, adapt a roomy Receiver which lute carefully to the ☽;
"Begin with a very gentle △, which do not increase before you see it necessary, and a yellow subtil ☌ or ☍ will come over, which smokes continually, and consumes metals like a △.
"This ☌ ameliorates ☽ in digestion, but it is too much volatilised therein, so that it must be refixed, and by these means you obtain a White ☉ or Luna fixa.

"Agricola says that the foregoing process is of Poppius; he adds that ☽ is blackned by this process but not enriched with ☉, and that there is no Benefit from this digestion.
He adds that this Liquor has some rapport with Bud: ♂ ii, and that if you cohobate this yellow ☌ or ☍ several times upon its own ☉, your ☌ will become of a ruby Colour.
"If you distil this ☌ or ☍ from Emeril (: is ♂ :) this matter will give you an ☌ as red as blood.
05 Agricola says also: that he knows, that of ♂ and ♃ mixed, distilled and cohobated upon their own ☉, in ordre to impregnate the ☍ with its own fixed ♃, contained in the ☉, produces a

darke

dark red ☌, which gives always proofs of the presence of ☉, in small quantities.

"By means of this red Bulyr. the partial Transmutation of ☽ into ☉ is certainly demonstrable.

p. 209. "Baron Schröder, whom we have quoted several times, tells us, that some distil ☿ with ♃, until they obtain therefrom a golden ☌, wherein they digest a Calx of ☽; but the Baron adds: that the small Trifle of ☉ obtained by this process, does not pay its expences."

This is what I have collected from Pott; it seems the process of making a Bulyr: ☿. which is done in one day, cannot be that of Baron Schröder, which takes 2 months, besides that we are by no means certain that ☿ is the Baron's Subject.!

p. 266 Baron Schröder continues thus:

Whosever wants to make a Tincture, must get a mercurial Menstruum, which has the power to open and destroy metals, to extract their ♃s, and to unite and form with them a Chaos.

This mercurial menstruum can be made universally out of the primum Ens of ♃, that is out of the Limus, as we have mentioned before, and this is the most perfect process, by which

afterwards

afterwards a universally tinging medicine is made. Those who prepare a ☿ of ☿ from any other Electrum immaturum, obtain only particular and not universal Tinctures.

There is nothing nearer related to metallic mercuries than urinous ☿s. The urinous ☿s and ☉s reduce metals either into an unreducible matter or into a running ☿, according to the knowledge and application of such urinous ☉s. Note! that ☿ is the principle out of which the tinging and transmuting power does proceed. In all alchymical operations you must also observe:

1/ not to undertake destructive calcinations of the metals, which in resolving the bodies destroy the metallic ☿.

2/ to purify your materials as much as possible and to rectify every Thing.

3/ most Labours depend upon the Composition of the 3 principles, therefore nothing must be rejected from the matter, but the Faces.

I do not doubt but there are other methods to elaborate Tinctures! Who has the means, & Time, and lives long enough to try every process? as nature is inexhaustible!

What I have written I have either seen

or

or elaborated with my own hands.

p: 270. Any one that possesses the ☿ of ☿, can very soon accomplish particular Transmutations, independent of the great work; particulars flowing from this genuine Fountain are profitable, others are not so.

It is also true, that the power to attract and communicate the Solar ♃ can proceed from no other but the mercurial principle. This is in every metallic body, and by this particular Tinctures can be made; because the Philosophical ☿ shews itself in various Shapes and Forms, and in as many different powers — sometimes as a running ☿, at other times as a dry coal ☿, at other times as a humid ☿ of ☿; Therefore a practical Philosopher sees the Sophic ☿ in a different Form, according to the Matter he works upon.
The true Sophic ☿ does heat itself and is a Δ.
Vulgar ☿ is cold.

Without a mercurial medium it is difficult, or perhaps impossible, to elaborate either particular or universal Tinctures.

The Sophic mercurius must be impregnated with a pure Solar ♃, which ♃ must be taken from such Bodies as possess a Solar ♃.

Be not surprised, if I clap the urinous ♁, among the mercurial menstruums! Isacus Holandus ~~has~~ extracted the metallic ♃. with urinous menstruums.

The art of all particular medicines consists in

1. that the sulphurs be extracted out of metallic Bodies, radically opened:
2. that such sulphurs be highly purified and separated from all terrestrial Faeces:
3. that your ☿s., although they should be corrosives, be prepared from purified materials, and separated from all phlegma:
4. that if ☽ is to be transmuted by a particular Tincture, such ☽ be first prepared.

amongst all chemical Labours Cementation is the most difficult; there is no Man who can call himself a Master in Cementations.

The safest and surest particular Transmutations are such, where, in Via humida, 2 Liquors are digested and maturated together.

The Solar ♃ is found in other metals and minerals as well as in ☉.

About 15 year ago I ~~have~~ presented the King (: about 1669 :) of England a Goblet of Ruby glass, which glass I had tinged by projection.

Those that know how to elaborate a mercurial menstruum from Man's ⊡; if they know how to apply it, they may obtain universal Tinctures,

and

and they will see such curious phenomena, as Tinctures entirely metallic do not produce.

Our universal mineral matter, whilst in its crude State, has lately made a great noise in Germany amongst some physicians.

In England that same matter has also lately been praised by physical people above other medicines.

yet no Body knows what he has in hands, they undertake preparations and Corrections, and they do more harm than good, in Spoiling the matter.

If they took the matter in its crude State, and used it so, provided they knew how to chuse and select the genuine matter, they would effect much more good.

In England our matter is dear and Scarce, but in Germany abundant enough, and who soever knows it well, finds more of the true matter than of the false or Spurious.

Bernhardus trevisanus and the little Treatises Enchiridion Physicæ restitutæ and arcanum Philosophiæ hermeticæ under the name of Spes mea in agno, have described our process with our matter as plainly as possible.

Finis

REMARKS.

Dr. Bacstrom's remarks on the Baron's process are very ingenious, but, nevertheless, I would explain his meaning differently. It is little wonder that the meaning of the alchemists should be often mistaken, by even the most acute and discerning; for, though in some points they were pretty generally agreed, their philosophy was erroneous in many particulars and hardly any two of them had exactly the same system; and, besides, they wrote designedly in an obscure stile. To comprehend their writings it is however necessary to have some knowledge of, & to explain them by their own philosophy; otherwise they will remain for ever impenetrable: it is also necessary that their quibbles be guarded against.

In the work before us there is no small share of sophistry. The author says that some searched for the first matter "in Cinnabar, in the Regulus of ♄ and other foolish things," and, afterwards, "I warn you not to be led astray by the star of ♄, as happened to Dr. Herdott:" and yet it will appear, from what follows, that his first matter is neither more nor less than ♄.

The quibble lays here: ♄ reduced to a ♏ per se will exhibit a star, but this is not "the star that comes from the east" "the star of the wise men;" for such a ♏ would be unprofitable in this work. The East means the eastern sign ♈: in this house, according to Irenaeus Philalethe, the ☥ necessary to coagulate the ☿ial ♋ was found by the wise men. now ♈ is the house of ♂: consequently ♂ is the metal that furnishes the active ☥. When ♂ is joined to ♄ and the ♏ properly purified it is then the ♏ ♄ii ♂is

—"the sevenfold radiated star"—"the highly purified heavenly ☉"

According to this author it is not every ♄ that is fit to be used in preparing the stellated martial ☿ of ♄:— take it "early in the morning towards the day—do not misunderstand the words."— That is—not the ♃ only must be found in ♈ but the ♄ itself <u>in the morning of the year</u>, when the ☉ is in that sign; for he says, before, that "he knew some who had the matter, but as they did not take it <u>at the right time</u> their labour was in vain."— Almost all who have wrote upon this subject insist upon the necessity of procuring the matter, or at least on beginning the work, when the sun is in ♈ or ♉; though the author of <u>Cœlum Philosophorum</u> says "if you only proceed right you will succeed in any season"

When the Baron bids us "take the shell and let others take the kernel," he

only intimates, that ♁ is used in this work not on account of the corporeal ☉ which is to be found in it. Rich specimens are sometimes worked upon the test for the sake of the ☉ that may be obtained from them; but the Alchemists employ this subject because of its ☿ and ♀ – not its external but its metalic ♀; nay they even (according to this author) make use of the scoria itself, and indeed all of them declare that in the lot scoria a ☉ ex ♁ te may be found.

Coel philos. msc:/

Where he makes the matter speak the language agrees with the philosophy of the Alchemists. The corporeal ☉ which it contains is the smallest part of its worth – it contains ☉ in potentia, which, by a skilful artist, may be drawn forth in the form of sophic ☉; whereas had its mother the ♀ concocted it perfectly it would have been born only vulgar ☉, and therefore unfit for the great work, having no more than a natural perfection necessary for its own formal

existence. It might be used as a ferment to receive, itself, a higher power, but has no power to communicate to other metals till it first receive it.

No man values ♄ on account of any mechanic use to which it can be applied; for, alone, it is useless; and, even when used in combination, is applied to hardly any other use than that of hardening lead: but though useless in the arts it is esteemed by the Alchemists.

We now come to another quibble; for though <u>cinnabar</u> be not the Barons <u>first</u> matter, <u>mercury</u> is his <u>second</u> matter. — "Bend all your thoughts on ☿" — "take our philosophical ☉ or ☉ which is as heavy as lead, but without taste or sharpness, and extract out of it, (by means of ☿) a central ☉" &c. By extracting a central ☉ from the All he insinuates that the ☿ to be employed in this second work must first be sublimed with common ☉, by which means the ☿ of ☉ is united to the ☿ in a concrete form, almost or altogether free —

from humidity. The ♏ being distilled with the ♃ a ☿tial butter of ♂ is obtained— "a troubled slimy ▽ which when rectified is perfectly transparent."— "With this ☍ extract its own sulphureous anima ☍" — that is: sublime or distil the rectified butter from the first scoriæ obtained in making the ♏ ♂ ♂.

How often he purifies his ♏,— how often he rectifies the butter,— how often he cohobates the ☍ upon the ☉ of the scoriæ he does not inform us, but it is probable these operations were frequently repeated as he allows 2 months for this labour.

When this labour is finished you have then obtained "the ☍ of ♃,— Basilius's liquid key,— a christaline ▽, ponderous as lead; & now deeply tinged like ☉" by the animation received in the distillations from the scoriæ — perhaps after digesting on the same.

He calls this purified, animated Mertial butter of ♂ "a spirit of ♃", apparently for no other reason but because in distillation it rises and comes over into the receiver—

as any ☍ from matter yeilding a ☍ come over by the same process.

When he makes the ☿ial ☍ speak he is only describing the matter by its ♄ nine characteristics. — ♂ belongs to the family of ♄. — ♄ considered as time produces all things, destroys all things, renovates all things; but ☍ mundi is the efficient cause of all these changes. Time as Time does nothing itself: it is in fact only the periods of the operations of ☍ mundi, without which nothing is produced, nothing lives — it kills all that die, but only for this end, that by means of corruption it may produce regeneration and a new life.

What the antient philosophers thus declare respecting nature in general our author applies particularly to the ☍ of ☿ in the labours upon metals; for from ☿ they all come — by this ☍ of ☿ they may be devoured — and by the coagulation of the same ☍ may afterwards be revived to a more noble existence.

The coagulation* is probably accomplished by simply inclosing some of the ☍ of ☿ in

in a spherical glass and then digesting in a proper heat for a sufficient length of time. After the tincture is finished the first time imbibe it with the same ☌ and again digest and coagulate. Repeat the operation till the ℞ is exalted as high as you wish it. After the first coagulation it will prove sophic ☉ but not a ℞, — after the second it will be a ℞, and every succeeding imbibition and fixation, or coagulation, will increase it not only in quantity but in power.

Finis.

P. S. If you employ common ☉ in the ☌ of ☿ the first coagulation will give only sophic ☉ — If you work with animated sophic ☿ without common ☉ the first coagulation yeilds the medicine of the first order, or a ℞ upon 10 parts.

Finis.

Johannis

de Monte Raphaim

Fore Runner
of
Aurora appearing on the philosophical
Heaven.

Nurnberg 1733. 8.
german.

Raphaim from רָפָה Care, attention.
and יוֹם Day.

With

APHORISMS

Addressed to the Sons of Art

by the same author.

The remarks between parenthesis
(: thus :) are additions by the
Translator.

/: The preface to this small Treatise is an excellent piece of poetry, I shall give you the sense of it without translateng the whole, litteraly:/

Who soever chuses to elevate his mind, he may easily conceive why the Salt of the Earth with its sweet Saltness is so much praised?

Observe what is intended here and that we speaks by similitudes.

The 3 times 12th number gives the true word to name it.

Gold alone resembles it and approaches it nearly, and yet our matter is not gold.

When the Wise man saw it, he rejoiced and thought in his mind, where shall I depose this Treasure quickly? I dare not give it to the Rich, and the poor has too much of it already. The Rich do not value it, and the poor possesses too much of it.

Observe ye Sons of Art! This Thing unlocks the Fetters of metals and locks them up again with a soft Δ. It gives to them its juice, and takes it back with Considerable gain. yet it must itself die first, before it can obtain the glory of Heaven.

It is our Stone, Vessel, Furnace and Δ, the key to our art, which is cheap and dear both.

For

For the Beginning of our great Work, Gold is not used, except when our Matter has acquired its full power and then unloks the body of ☉.

Our Matter is perfect according to its first Essence, but it becomes over perfect after it has suffered death.

This is our ♀ esteemed by all Wise men, not the vulgar ♀, as vulgar ♀ proceeds from ours.

With this ☵ of △ great wonders are effected, it unites ▽ with △, it dries up what is moist and humects what is dry.

It is a Strange Matter, which few can find, although Every One Knows it. Mostly it is agreable, but frequently it is also very inconvenient. Nothing can resist it, it devores what it has generated, and resuscitates what inclines to die.

It is like an Eagle, it ~~ascendsupwardsto heaven~~, descends from heaven, and out of its grave ascends upwards again.

It is the Only Thing Men desire, it is the Instrument of Nature /: the Chief of the Ways of God, says Job :/ the Life of all Things, and remains for ever the Basis of Wisdom.

/: Becher in his Oedipus Chymicus p: 691. has a remarkable passage, which may perhaps be of use here; „ Salt with Sulphur, forms in „ the first degree a thick ▽, Vitriolated, which is „ the first Matter of Nature and of Art; because

" ♁♁ can be united with ♈ by means of ☉.
/: might not the foregoing poem allude to a Hepar made of ♃ and ☉ ? :/ pray consider about it!

Aphorisms

1.

as the Sun at present by means of Light and heat can not produce new Creatures, but only preserves them, in the same manner the terrestrial Sun, Vulgar ☉ cannot engender new ☉, nor can it exalt imperfect metals, as it possesses no ~~more~~ more than it needs for its own perfection.

2.

mind ye Enquirers after nature's Secrets! here is a great mystery! The Books of Divine Truth tells us: that the Sun will Shine forth 7 times clearer, and the Moon will Shine like the Sun.

3.

If the ☉ is to effect any good, it must be made at least 7 times more perfect, that is it must be tinged first before it can tinge other metals.

4.

Therefore if you wish to obtain the great Secret you must endeavour not only to purify the vulgar ☉, but also to tinge it, so that it may become 7 times more red, according to the Similitude

tude of the Sun, which is to Shine hereafter 7 times brighter than at present.

5.

The 7th number is highly mysterious! because when ☉ has been tinged 7 times, it becomes over perfect and apt to exalt the imperfect metallic bodies into simple perfect ☉.
and if this operation is repeated 3 times 7, that is 21 times, it has then obtained the highest perfection. Such ☉ does not produce ☉ but medicine or Rp. /: see marrow of alchemy. 12°. :/
Therefore some wise men have made the Rp. in 7, some in 21, and some in 42 days.
This has been done by overtinging it in Colour or Rp.

6.

as often as Vulgar ☉, after it has been opened and made Spiritual, is tinged with Redness, it increases in power and Virtue, not only in Weight but also in quality or power.
/: In ☉ the Light and Solar Δ is Specified or cor. porified, and ☉ is influenced by the Sun; Experience has taught us that most ☉ is found between the Tropics, where the Solar Rays fall more perpendicular consequently are more copiously concentrated therefore I think this tinging power must or may proceed from ☉ alone, or from a Hepar made of ☉ and ♃, or ☉ and ♂; mind De la Brie's Words! I wish you would study this :/

7.

Nature has worked for us, in perfecting vulgar ☉, We must begin, where Nature has left it.

8.

Nature has attained her proposed End in the perfection of the ☉; to make the ☉ still more perfect is not in Nature's power, but it must be accomplished by an intelligent artist, if he wishes to obtain the Jewel of Knowledge.

9.

It is an indisputable Truth, that Nature possesses abundantly the tinging power or Solar Tincture, and prepares the Same, to perfect and tinge the ☿ in the Mines into ☉. The artist must imitate nature!

But how that is done, and with what ☉ is perfected by Nature, and in what the artist must imitate Nature, in order to find the tinging power of Nature, wherewith common ☉ may be tinged further and exalted into a plusquamperfect tinctural or Seminal ☉, requires much Thought, and we dare not openly prostitute that Knowledge, besides that it lays conspicuous enough before our Eyes, we need only to Stoop and catch it. Consider all Things wisely, it is not so very deeply hidden, what ennobles a Son of art.

10.

Behold all Nature, Heaven and Earth cannot

attain

attain that intended overperfection, before the 7th number of days or Millenium is accomplished, after the 6000 years are past the last 7th thousandth year will commence, which is the great Shabbath, a day of peace and Rest!

After which, the Sun will be made 7 times more glorious and the Moon will be like the Sun; In the same manner we must in our work ascend by 7 Degrees.

11.

When Nature produces ☉ in the mines, she does it by means of her Subtil fiery ☿, and tinges with 1 part 24 parts /: i.e. 24 Carat :/ nature cannot tinge higher, but says follow me!

When you have opened your ☉, and seeks for that wherewith nature has tinged it, you will find that in a whole ♃ of ☉ there are no more than 10 grains of ☿, whilst the body of the ☉ remains behind like a White ☿.

After Reduction by melting this becomes white ☉, or Luna fixa.

Now reckon these 10 gr: for 1 part of ☿, and divide the ♃ into 24 parts, and you see that Nature has tinged 24 parts with One part.

/: I looks upon this to be a Subtility put in to mislead the Student into Errors, because it does not agree with the whole Tractive :/

12.

How you are to proceed, to exall the ☿ in common

☉

: opristry; ☉, so that the whole quantity employed may become Rp., is the whole Secret.

13.

There is truly to be found in nature a metallic Rp. which only requires to be multiplied, as to create it, it is not in the power of man.

As this Rp. was at first universal, before it became Special, it is necessary that the artist reduces that Rp from its determined nature to a State of universality.

14.

There is no need of seeking in many Things, whilst bountiful nature has given us the receiving Subject as well as the true agent and augmenting principle, it depends upon you to know that principle and how to extract it from the right Subject and then to apply it properly.

15.

Now it is certain that the true philosophical Matter and the genuine Subject of our art is a Mineral.

But as there are so many minerals, it is difficult to find out the only right one.

It appears from the writings of the Philosophers, that they generally mention Metals and Minerals and it is worthy of notice that they mention both together, and yet they intend but One Thing, as all is hidden in one, and one is in all Things. Therefore it is to be supposed that they mean such

: ♂ – ♄;

: their ♃♄♂: ?

a

a mineral, wherein all the metals, principally ☉ & ☽ are hidden in potentia.

If you can out this subject, so much the better; but if you mis it, do not loose courage, take any other subject in the metallic Kingdom, and if you proceed right, you will find therein the Rp of Nature, if you know it; but if you do not know it well it will escape out of your hands, which Rp in combining it with ☉ will exact the Rp of ☉ in quality and quantity.

/: This proves that I am right, when I observed that Aphor: 11. was only intended to mistear us :/

16.

One subject is richer than another, which is the best I have already hinted, but by way of superfluity, I add that the best is to be found in the Horus of the Saturnine aries /: ♏ ♉ ♂. ? :/ It matters not, from whence or where you take it, if you do but understand to extract the ☉ of Nature /: aurum physicum, Δ of Nature :/ i.e. the Rp. of Nature with the genuine Menstruum, that is: with our ☿.

/: I think this agrees with the adepts ~~who~~ words spoke to Helvetius! quid dicis Amice? :/

17.

Flamel says: „ many have looked for it in ♄ and ♃, „ other in ♂ and ♀, many in ☽ and ☿; I have looked „ for it in ☉, and have found it therein. Yet I

tell

„ Veil Thee, if Thou canst find the Lunc'tral Essence
„ in the Centre of the Macrocosm, Thou art master
„ over them all.

18.

Now every one is at Liberty to seek where he pleases, but mind that you get a thorough Knowledge of it, before you attempt to separate it from the Coarse Body.

19.

The Coppersmith at the Hague said to Dr. Helvetius, who asked him what the genuine matter of the philosophers was and whereof they made their Pr.? He said our Menstruum is a heavenly Salt, or a Salt of heavenly virtue, wherewith we unlock the terrestrial body, and during this Resolution the Elixir is generated.

He added that neither the Salt wherewith the Solution was performed nor the Mineral out of which the Tincture is made, was expensive.

20.

I think this is enough for a Son of Wisdom, as in the Golden Calf of Helvetius the matter out of which as well as the means by which it is made, are clearly explained with the perfect Elaboration, so that during the whole time of my Life, I have never seen a more

perfect

Process in this art; and it is wonderful that so many Lovers of the Study read it without comprehending what is said there! The author himself did not understand what he wrote and published in his Book.

21.

I have told you that the Tinctural Essence was universal in the beginning of all Things, but afterwards became determined or Especial, and therefore is in all Things of the 4 Divisions of nature, as the Astral, animal, Vegetable and mineral Department; But especially best in the Astral in the ~~Sun~~ Sun.

In the animal department man possesses it the purest.

In the Vegetable it is in Wine and its ♃ 2d Sorter and in the Mineral it is in ☉ best.

22.

The Sun, man, Wine and ☉ are nearly related to each other and love each other.

The Tinctural Essence in the Sun is an impalpable Λ/: Light :/ which nevertheless can be made palpable and tangible by an intelligent artist.

In animals it is their Fat or Oil, in Vegetables it is the burning ☌ and ☍, in Minerals and Metals it is their ♃, ♄, if we do not mean here every common Brimstone, although common

♃, as well as other mineral bodies, contains also a grain of ♃, but it is most difficult to extract it therefrom, and on account of its small quantity would be lost or of very little use.

23.

The tinctural Essence is then, considered according to its State of Universality, an extremely sublil volatil ♃eous ▽ /: such is exactly good wholesome animated ♃:/: or △ inclosed in humidity, by means of sublil incorporeal ⊙:/

Which ▽ mixes with all Creatures of the △ Divisions of nature, and assumes the properties of each subject.

In animals it becomes Blood an Flesh, in Vegetables Root, Wood, Leaves, Blossom &c in minerals ▽, ∴, Loam, Clay, Stone, mineral and metal; In the astral it is Light and △

24.

In one only subject the Tinctural essence is yet universal, it is of the same Essence as ⊙, but of another Form; it is called physical ⊙, by which common ⊙ can be highly exalted, beside that without the Spiritual physical ⊙ no common ⊙ can grow in the mines; or this much might be said if it was permitted to expose Venerable

nature

nature start racked!

Let is suffice that this tinctural Essence lays hidden in all Things, and may from all Things be separated particularly if the artist will be contented with a Medicine against all Diseases only

25.

How this powerful Essence is to be obtained from minerals and Metals, and how it is to be combined with ☉, in order to overperfect the ☉, we find but little Instruction amongst the philosophical writings, that is where that principle of multiplication lays concealed!

26.

If you can find that Thing which multiplies the Soul or ♃ of ☉, you have truly that which the Philosophers have hidden; you must look for a Humidity which dissolves ☉ without noise or hissing; you must seek a Solvent where in the ☉ melts as Ice melts in warm ♈.

Sendivogius tells us that such a Humidity is extracted from the Rays of the Sun and the Moon, in a wonderful manner, by an able Artist.

This rarefied ♈/: ♃ :/ is in Comparaison with Light a Matter, but comparing it with Creatures it is a Form, and it self is an Astral Substance, and a Tincture of all natural Concretes

27.

Now how this heavenly ∇, as a heavenly Spiritual Essence but terrestrial Form is to be made tangible, because visible it was before, /: Light :/ there lays the great Secret!

Something you perceive of its quality, if you dissolve metallic bodies therein, that they become twice as heavy, than they were before such a Solution, which is well to be noticed! /: Stauber tells us that his Liquor or ☉ Fixati, which he praises, as possessing wonderful qualities, and calls it Liquor Silicis dissolves a ♃ of ☉ and makes it twice as ponderous, as it was before, NB. He says also that such a Liquor is positively a universal dissolvent upon animal, Vegetable and mineral substances! See Stauber's Furnaces and Apology against Farner, in your Folio :/

see Liquor Silicis :/

28.

If we did not see so many different Effects of Δ, we should Know but little or nothing of the Tincture; because as many Degrees as there are of Δ, so manyfold is the Tincture; but all proceeds from one only omnipresent Essence, which no man can name, and who soever Knows it can teach it to no one; nay if the Master has handled it ever so often, he will constantly discover

discover something new.

29.

God has created a Thing, which is also in vulgar ☉, yet it is of much less value, it is a red ☿, and that is the Tincture.

But how shall we get this tinctural ☿? The ☉ must be decomposed, so that it is no more ☉; ♃ must become ♀, ♀ must become ☿ and ♃ by means of ♃.

30.

as soon as ♃ becomes ♀, ♀ will become ☿, and the Tp. gets disengaged from its Fetters; and it can be no otherwise, as ☉ must pass through the tinctural ♃, until it is totally changed and is become a brittle, red, transparent, fiery ☿, which tings all unfixt metallic bodies, and this is the End proposed.

31.

Sutman in his Revelation of Divine Majesty in the Works of Nature says: that ☉ is full of Light, envelopped in darkness.

If you can separate that Light from darkness, and turn the Central Light and Splendor of ☉ outwards, so that darkness may disappear, and that your ☉ may become a red crystalline vitrified fusible body, you possess our art.

32.

Crude ☉ is a dear unsavory ☉, for ~~not~~ no other use but in Trade; But when it is opened and its

Centre

centre is turned outwards and when it is made into a red Savoury ☉, then you have the Thing you looked for, a Sulphureous ☉,

/. N.B. /. think of De la Brie's proofs here, where the Basis seems to be a ♃eous ☉; think of what Becher says in his Oedipus Chymicus quoted before, and remember the Foundation built on the Salia Enixa, in a former Msc: /

/. Becher says in his Physica subterranea that ☾ contains abundantly the red ♃ of Nature, and Sea ☉ the principle or first Rudiments of ☿ / which penetrates all Things, regenerates and transmutes.

pt. aines I cannot tell it you, except I had a mind to break the Seal open entirely.

33.

It appears then that ☉ is the only Receiver of the universal ☿, and therefore that ☉ must be tingid and made plusquamperfect.

34.

Wherewith shall we tinge the ☉ to make it thus overperfect, Spiritual and Seminal? that it may have the power to communicate what it has obtained of Overperfection?

The tinctural Essence made use off by Nature to

tinge the ☿ with, in the mines, into vulgar ☉. is without any doubt an exceeding pure, subtil, spiritual, fixt and incombustible ☿, by whose power ☉ is generated.

If ☉ is to be tinged higher, so that it may become a ☉ throughout in all its Atomes, it follows, that it cannot be done by no other means but by that very same lineural Essence of Nature, which it: the ☉: has obtained from Nature for its simple perfection; because nothing strange, heterogenous or foreign must be added.

35.

In ☉ you find the best, purest and fixest principles, and therefore a most glorious lineural ☿, or the solar ☉ actually present;

But although this ☿ can undoubtedly be obtained from ☉, yet the Expenses are such, that a poor Man could never obtain it this way, whilst Experience has proved that several poor men have nevertheless become possessors of our grand Secret

36

Therefore there must be yet a Cheaper matter, whereof a poor artist may take as much as he needs. Yet he must not be quite destitute of every means, as he must have food and raiment and a Convenient place to do his work in.

Old Saturnus presents us with a Brilliant Ore, grown in its mine out of the first Matter of all Metals; In this ore the noble tinging Solar ♃ is found plentifully, if you can but or know how to extract it and to apply it rightly.

/: This seems to be the Subject; by the next aphorism it appears that ♂ is not meant here. I suspect for various Reasons that ♄♄ ore is meant here.

The above Sentence „ Old Saturnus presents „ us ♄. is taken from Basilius Valentinus; from Jugels universal Chemistry it appears that ♄♄ ore or Native ♄♄ is a great Subject and fully able to decompose ☉ and ☽, whereof Jugel gives us a practical proofs in the dry way be Cementation :/

38.

much is said and written in favour of ♄, ♃, ♀ and ♂, but there is more Labour and expences than profit.

NB: ♃ is a Noble Subject, especially when it lays

yet

yet undisturbed in its Ore or Minera, before it comes to be adulterated by greedy Druggists. /: This confirms me in my opinion, ♃ ore is nothing else but ♃ ore or Native ♃. :/

In ♂ and in ☿ is much good to be found, if you fetch it yourself out of the Mines, otherwise if you buy it, you will be deceived and buy artificial for Native, as the Druggists understand perfectly to adulterate and falsify all Mineral productions.

But take what ore you please, you will not be able to rub the Minerals and Metals of their hidden Treasure, except you be armed with the Universal Mercury, because thereon depends all Success.

39.

This universal Mercury is nothing else but the Astral Salt, which some have called heavenly. /: the Copper smith to Helvetius :/ The antients have called it Sal Metallorum.

Appendix

Appendix

a Aphorism addressed to the Sons of Art
by the same author.

1.

Nature is a Ray of Light, created by the Almighty invisible, Visible and corporeal, and is hidden in all things.

2.

The Body of Nature is that Central ☉ hidden in every Thing, in which ☉ repose radically ♃ and ☿ like Brethren of that ☉; yet it is not a Composed but a Simple uniform homogeneous Essence, although it consists of 3, viz: ☉, ♃ and ☿.

3.

This Central ☉ is the Body of the Ray of Light, wherein all properties of Things lay concealed, and is incorruptible, although Bodies produced by this incorruptible ☉, are corruptible.

/: He seems to hint here at the fixt alcaline salt ☉, which can be obtained from the ashes of all burnt or Calcined Concretes :/

/: remember again what Becher told us in his Oedipus Chymicus quoted by me in this Msc. /

4.

4.

The Central ☉, as the genuine Body of Nature, is incorruptible to all Eternity.

Whosoever Knows this Central ☉, Knows God, and the Foundation of all Nature.

/: thinks again of Becher in Oedipus chymicus :/ Mr. Fugil tells us from practicable Experiment that he reduced ☉ and ☽ by native ☿ by a Cementation of 8 ♃ into genuine metallic ashes; now says he, resuscitate the dead! extract from those ashes the Central ☉ of nature. :/

5.

Nature is the principle or ☍ of Light /: exactly my Doctrine, i.e. the unmoved Cold invisible Δ in the Flint and Steel, moved by the electrical Stroke into Light and Δ :/ infused into the Central ☉ of all Things, as a magnet to attract food and Nourishment and Life from above. /: Excellent indeed! :/

6.

Nature is One and three. One in its Original Simplicity; three on account of its manifestation in 3 principles ☿, Anima, ☿ or ☍ and ☉ or Body.

1/ /: unmoved tranquil Electr: cold invisible Δ, or anima mundi.

2/ That same principle attracted and repulsed or moved and manifested into Light, visible.

3/ That same principle concentrated and agitated into Heat and burning Δ. :/ visible and felt.

These 3 do not differ in Essence, but only in manifestation.

:true :/ They are frequently called by one of the 3 names, either by the name of ♃, of ♄ or of ☉, but they should be called Nature, or of Light, Soul of the world, as they constitute but one only Essence; The Knowledge and application of this Essence is a Special Blessing of God.

7.

This Essence of Nature is one Thing and no more, possessing 3 distinct qualities, viz: innate Warmth, radical Humidity and Dryness, called ♃, ♄ and ☉, which are always intimately united and inseparable.

8.

Innate Warmth generates all Things; Radical Humidity nourishes all Things, and binding Dryness preserves all Things.

Yet these 3 qualities differ not centrally.

9.

Besides numberless names, Nature is also called Saturnus, because it destroyes its

/: ☉ :/ own progeniture, after having brought them to perfection.

10.

amongst all the Children of Saturn, three are found whom Saturn does not medle with, nor can he devore them, on account of their purity and simplicity; as He devores all his Children on account of their Impurity, he leaves these 3 Safe.

11.

These 3 Children are ♃, ♆ and ☉; these have been called by the Wise Heathens Jupiter, Neptune and Pluto.

/: Jupiter in the ♃, i.e. universal ♆, corporified in ☉.
Neptune, in the Ocean; primum Ens of ☉s. /: Abbé Roy Scan: universal ☉ of Nature. :Demogorgon:/
Pluto, in Hell, in the Central ♃ in the Earth, subliming to the Circumference, Subterraneous ♃eous Vapours, i.e. ♃, whose Centre the universal ♆ is continually supplied and received from above, for that reason I have said elsewhere that ☉ and ♃ are Trees whose Roots are in the ♃ but their Branches and Leaves in the ☿.:/ See the Emblematt: Drawing;

/: Here we have then the 3 greatest and most universal Subjects in Nature, whom old Saturnus cannot devore, that is ☉, ☉ and ♃:/

12.

♃ is the Father of Life. /: Observe the mineral ♃ is not meant here, but the universal ♃ of Nature, which common min: ♃ contains also, in the Character of universal ♆ proceeding from above:/

☿ is the Fountain of Life /: i.e. the universal ☿ inclosed in the great humidity :/ The ☉ is the Centre of Life. /: remember what I said of that ☉ which remains after Bodies are calcined to ashes, and which is indestructible in the △ : In this ☉ all the Treasures of Nature flow together.

a remarkable sentence ! /

13.

The 4 Columns of Nature are the Elements, △ ▲ ▽ ▼. Nature is their Quint Essence or the Beginning of the Elements, the ☌ of Light, of Him the others derive. This Quint Essence is in fact no Element, but is the Origin of the Elements.
/: This man had very just Notions ! :/

14.

Nature herself has no principles whereof She is composed, as She constitutes a Simple invisible Essence !
/: very right ! visible in Light; visible and felt in Heat and △ . :/

15.

The ♃ has a great Sympathy with the Sun, because the Sun is the Fountain of Life and Natural Heat.
/: very right, by means of our atmosphere ;/
The Celestial Heat of the Sun, influences by means

means of its rays of Light all things, nourishes and revives them and gives to them the principle of Life, so that we may affirm as a Truth, that our ☉ and the celestial Sun stand in great Harmony, and are by Reason of innate Heat, one and the same.

16.

The constant Companion of ♃ is ♀, and they recede never from each other, as one always needs the other. But the ☌ preserves what ♃ and ♀ produce. Thus is the ☌ the true Copulator of ♃ and ♀.

17.

In the ♃ governs Heaven, Heat and Δ.
In ♀ A and V, and in ☌, V and ∇.

18.

Δ operates in the A, the A in V, and V in ∇.
When Δ and V operate together ♃ is generated.
when A and V operate together ♀ is generated.
V and ∇ produce ☌. and the ∇ is and remains the Receptacle of all the Elements.

19. NB: NB:

If the artist is capable to purify the ∇ in such a manner by Δ, so as to become Δ, he will obtain then the 4th principle, which is called Tincture, which is entirely Δ; that is ~~pure~~ free from all Elementary Impurities, and is therefore deemed Heaven.

I think we have a Hint here, to confirm a probability of Truth in Mr. Gardens Exper.t on ☉, thus:

thus: purified ☿, or the Essence or Life of the ☿ is undoubtedly ☉, the support of all Vegetation, He says: " if the artist knows to purify the ☿ " by ☿, so as to become ☿, he'll obtain the " Bo.

(see Digby:)

(see aphor: 40.)

Now as ☿ is a third manifestation of the universal ☵ of Light, united with ☿ and supported by Fuel, or by a passive principle; ☿ may have the power to consume the Humidity in the Subject in the ☵, and in its room supply the vacuum and corporify itself in the Subject, whilst it is supported by the ☵ of Light (to use our author's very proper Expression) which it draws continually from the ☿, for its own Life and Continuation or action; the Subject itself acting as a Magnet during the whole Operation! ☉ in fusion lets go nothing, if fulmination with ☿ is prevented, although it evaporates bodily in time, but very slowly: If we can fix the red Fumes, we fix the anima mundi itself!

20.

The 3 principles constitute the Chaos or Hyle wherein were mixed originally the Essence of all Things, out of which Chaos God separated the Elements, and wherein lay the 3 principles ☿, ☽, ☉.

(see Eugenius Philalethes his Euphrates.)

21.

The ♃ or Innate Heat in all Things, is an unperishable, fat, juicy, Smeary or Oily Essence, of Celestial, fiery and cïercal property, originating from pure, astral, heavenly Sperm and Elemental Border, containing the forms of all Things, and lays hidden in the Centre of every Creature. /: In the fixt alcali :/
/: see my Remarks on aphor: 26, where I wrote concerning the Liquor O. fixati, or Liquor Silicis :/

22.

This ♃ is the Central Sun of all Creatures; /: contained in the fixed fat oily alcaline ☉ :/ and their magnet.

It is the Green Lion, the Green ♃, the blessed Greenness of Nature, because it contains the vigour and power of all Nature.
/: recollect here what I communicated in Dela Brie's Msc: concerning the Fixation of ☿ by ♀ vivo in the ☾, which Cake looks outside of a most beautiful green Colour, and inside pale-purple :/
/: It seems to give Light here :/

23.

This ♃ /: contained in the fixt alcal: central ☉ :/ is heavenly, Spiritual, Subtil, penetrating, omnipresent, and common to all 4 Departments of nature.

The Knowledge of this ♃, its preparation

penetrating, it dissolves glasses, China and glazed :/ and Earthen vessels, see Dela Brie Msc: ;

NB: and it's ulcaleion is our Work Art.

/: If ☿ could be alcalised in the ☿, so as not to loose the red Fumes or ☍ mundi corporified, undoubtedly we should then obtain what the author describes here Aphor: 21, 22 and 23 :/ Let us hope!

24.

The Heavens were created before the Earth, but as the ♃ of Nature is the Father of all Operations, it follows that the Heavens were produced by the power of that ♃.

/: certainly, by the power and Corporification of the invisible ☍ of Light, or anima mundi, the Chief of the Ways of God. Job: Ch: 40. :/

25.

Therefore we say that our ♃ is of a celestial Origine, although it becomes conspicuous by the

NB: Elements and borders thereon. / on △ ▽ and ▽:

26.

although the body of our ♃ be elementary, yet the Form is heavenly, and thus Nature unites in one body, Heavenly is nature and elementary

NB. is the body.

27.

The universal ♃ of the Philosophers is that incorruptible Radical Humidity of all Things, originating from heavenly and elementary Essence, united with the Ethereal ☍, and the 4 Elements, for the preservation of the Innate Heat, or ♃.

28.

28.

The ☿ or Radical Humidity has been created for the purpose of preserving the innate Heat, or the ☿, and for that very reason it is so closely connected, that it can never be separated thereof, but is and remains a continual nourishment and food of the ☿.

29.

as the ☿ keeps fast the ☿ for its continual nourishment, so ☿ keeps the ☿ for its Life and support. This must also be understood of the ☉.

30.

Let no master in our art boast to be able to separate the 3 principles in such a conspicuous manner, so as that it may be demonstrated this is ☿, this is ☿, this is ☉; Because they are united by an inseparable Tie of union.

31.

The ☉ of Nature is a Key, without which nothing can be opened nor shut in nature; nay nature herself could not exist without this ☉ of nature. /: ☉ :/

32.

The ☉ of Nature is that indestructible Gluten by means of which ☿ and ☿ are united. NB:
/: See aphor: 21, 22, 23. :/

33.

If ☉, ☿ and ☿ were separated, they would be of no use; Let no one pretend to separate them, as it is impossible to art and nature.

/: I

/: I thinks I can illustrate this; The anima mundi in its invisible State of universality is neither ♃, ☿ nor ☉, but cold unmoved tranquil △.

In the Atmosphere, inclosed in humidity, it becomes a Subtil ☿ and the universal ☿, and may then be called universal ♃ or the ♃ of nature, and on account of its Humidity, universal ☿, until at last when it takes a Saline Body it is ♃, ☿ and ☉, although originally △. Thus to the Sun we may attribute the ♃, to the Moon the ☿, and to ▽ and ▼ the ☉. :/

34.

As the Husbandman has no occasion to Separate the principles of his Seed or grain, when he wants to Sow it, So no more occasion has the Philosopher the Separate the 3 principles in his work.

35.

The ☉ which the Wise look for, out of which the wonderful Liquor of ☿ for their art is prepared, is terrestrial and metallic, not that it is a metal or mineral, or any Such like Thing, but because it is nearer related to the mineral or metallic Essence, than to any other Thing;

NB:

for which reason it is named Electrum minerale immaturum, because nature has only begun to work therein, but left it unfinished and imperfect.

/: all this can be applied to ☿ and to it's ♃ or ▼. :/

36.

With this Liquor of ☿ The Artist can dissolve all Things into their first Essence, so that the Thing becomes ☿, ☿ and ☉, united, although inseparably.

/: Stauber says the same of his Alcahest or Liquor or ☉ of fixt ☉, also of his Liquor Silicis — see Glaubers Works, Treatise of Furnaces and Apology against Farner, where he describes the Liquor ☉ fixt by ♃♄♂. Stahl says that if you fix ☉ by ♂, or by the ♃♄♂, it gives you the Strongest and most fiery alcali which exists in Nature. :/: vide Stahl of Salts, ☉ &c. :/

37.

Δ is the first Agent in Nature; called Heaven.

38.

That Element by its Influence and activity impregnates and animates the ☿, and by means of ☿ impregnates the ▽, the Seas and Rivers.

The Waters becoming pregnant with the Δry Sperm of the Heavens by the medium of the ☿, deliver what they have in abundance, to the ▽;

The Earth as a universal Matrix receives the Sperm from all three, Δ☿▽, mixes therewith her own Central Δ, as a particular unctuosity or Fatness, and preserves it, for the Nourish. of all her Creatures.

/: the dew of Heaven and Fatness of the Earth! :/ 39.

☉.
☿ – alcali
Heat – cold.

☿.
☿ – alcali.
Heat – cold.

out of the before mentioned Elements originates and proceeds the universal Balsam and ♃ of the World, containing the 3 principles ☿, ♃ and ♄.

Because △ and ▲ make the ♃; the Sperm of ▲ and ▽ generates ♄, and the Sperm of ▽ and ▼ generates ☿.

40.

NB: But from Salt and Fire proceeds the ☉, and yet They are all but one only Thing, whose End is the Beginning, and its Beginning is the End.——

/: This last Sentence is very remarkable and confirms, what I suspect Aphorism 19. :/

Finis

*** The subject referred to by the author seems to be ♁ but he writes very obscurely.

APHORISMS

concerning

THE UNIVERSAL SALT OF NATURE.

Translated from a German Manuscript

By S. Backstrom M. D.

1797.

Curious Aphorisms
concerning the universal Salt of Nature

copied from a small octavo Msc:
without name
communicated to me about 20 years ago
by Mr. F. La Fountain.
translated from the German
Ao. 1797.

1

The Healer of all Infirmities is a Son of the Sun and is the Salt of Life.

2.

When a pure matrix becomes impregnated with the principle of Life, the Healer of all Infirmities is brought forth.

3:

The Virginal matrix cannot bring forth the healer of Diseases without the Celestial principle of Life.

4.

This Work is wonderful; This Birth is of a heavenly Origin, although corporeal.

5

The Child of the Sun contains the powers of Heaven and Earth, because Heaven and Earth

are

are employed in its production.

6.

The sweet Centre of Life, sweet life honey, is hidden in the Centre of the Subject.

7.

The sweet sulphureous ☌ of Nature is the Centre of Life.

8

The Child of the Sun nourishes itself magnetically from the heavenly principle of Life, and is increased thereby in power and Virtue.

9.

Whosoever comprehends perfectly the Birth of the Solar Child, he may become a happy man; and if he can Kill, resuscitate and conduct to heaven he will obtain every Blessing this Life can give.

10.

The soul or ☌ of the Killed, resuscitated and glorified Child of the Sun, is the highest Medicine.

11.

The Solar Child once born must be fed and nourished, until he puts on his purple Robes and a Crown of ☉ on his head.

12.

Whosoever knows, why Jesus the Saviour

of

of the World was born of the Virgin Mary in a Stable, knows a great mystery, and may also comprehend the mystery of the Solar Child, which possesses the powers of Heaven and ▽.

13.

There was a Man who conducted the King of Salts into the Bath so often, until he became quite Clean, then he inclosed him naked in a transparent Apartment, locked the Door, and heated the apartment gently, until the King begun to sweat, and at last was totally dissolved and became a Saline ▽ and died. /:process:/

14.

This ▽ by continuing a gentle Heat passed through Various Colours, until after a long time it became a fixt ☿, White and Red.

15.

The pure inward Centre contains the greatest mystery; In the Centre of the Earth is inclosed the Treasure of this Life.

16.

The pure Centre is a Looking Glass of the Omnipotence of God, therefore a true Philosopher does not rest before he has discovered the Centre of all Things.

17.

all Those that make profession of Medicine and Chymistry ought to Study the Centre of Nature and the Operations of Nature, how the Superius operate in the Inferius, and they would attain the Foundation of the genuine art of healing.

18.

Whosoever Knows to open that powerful and virtuous Centre with the right Key, will find and obtain the Sweet Kernel and Treasure of Life.

19.

In Order to obtain the purest Centre, it is necessary to be provided with the right Key.

Ars aurum conficiendi.

Art to fabricate Sol.

20.

It is a very easy Thing for a true Philosopher to produce ☉, because he Knows the Sperm, beginning and generation of ☉.

21.

☉ and its Sperm are Children of the Sun, and contain Solar powers.

22.

Gold is called Sol and is of a Solar origin.

and must be exalted and brought to perfection by a Solar power.

23

a true Philosopher knows the mother of ☉, its Sperm and generation, and therefore is able by a genuine imitation of Nature, to produce ☉ in quantity.

24.

When the Sun is exalted in her own House (☉ in ♌) and when the Weather is serene and beautiful, the Sun sinks and influences her powers and virtue into a pure Matrix, then fine ☉ is generated.

25.

If you sow the Sperm of Sun and Moon into a pure ♀ or Matrix, ☽ and ☉ is generated therein.

26.

In order to generate ☉, a pure Matrix and a pure Sperm or Solar ♃ are required, and a sufficient Digestion, maturation and Fixation.

27.

The ☍ of Sol and Luna is called Silver and Gold, because, in a proper Subject, that ☍ becomes Silver and Gold.

28.

The Sun generates, by his Influence, Gold and its Sperm.

29.

The sulphureous fiery ☍ of the Stars is the remote spiritual Sperm of Metals.

30.

30.

All metals proceed from one Root, for that reason all planetary Colours appear in the glass.

31.

Nature has ordained Salt to be a sperm of metals, for that reason the Salt of nature is called mineral and metallic, because it contains metallic nature in potentia.

32.

l: aurea Catena Homeri. ☉ is the Corporified ⚭ of the Stars, and therein is the nature of Metals.

33.

☉ is the Body of the Stars, whose central ♃ or ♃ is called Sol.

34.

The purified metallic Salt can be maturated into gold.

35.

After the metallic Salt has been dissolved into a Juice, it becomes by a proper digestion and Decoction finally a Metal.

36.

If you understand how to boil softly and maturate the pure juice of the Earth, you will Obtain that which it would have become in the Sun of the Earth.

Earth, i.e. ☉ or ☽, but the Philosopher carries his natural process beyond that of Nature.

37.

Whenever Nature desires to generate ☽ or ☉, She makes use of the purest Substance of Nature.

38.

The Liquor ☉i and Silicis causes a visible increase /: see Glauber and Fugel on Liq: Silicis. :/ to metals, wherefrom you may conclude safely that the metals have their Origin from ☉ and the Pebble or Flint.

39.

In our mineral Salt is metallic nature, therefore it can be maturated into ☉.

40.

The artist makes use of such a matter, which contains in itself a generating and multiplying power; which power common ☉ has not.

41.

Art cannot create ☉, it can only promote the unripe to maturation.

42.

The metallic Salt of Nature is unripe ☉, because it contains the ☿ of ☉.

43.

Alchymists seeking for ☉, and they find ☿ only, because they loose the ☿, which must tinge the body of ☉.

44.

/according to Basilius, ☉ is the true mineral Salt nevertheless in ☉ is ☽ and its ☿ as the hieroglyphic Character /: of ☉ :/ very curiously indicates :/

The ☵ of ☉ is all Tincture.

45.

The genuine Subject contains every thing, that it wants for its perfection, therefore it can be perfected by its own principles.

46.

Our Salt generated by the powers of nature, contains the 4 Elements; it must be fixed by the assistance of art.

1: see Rechus prop. 4.

47.

NB: Whosoever knows how to fix and concentrate the ☵ or Δ in the Salt of Nature, possesses all and understands our art.

48.

NB: The ☵ of the genuine ☉ of nature perfects and fixes himself and his own Body, if assisted by art.

49.

If the Centre of ☉ is turned outwards by art, and is reunited with its body most intimately, and is then fixed, its power is entire and perfect, as you read in the Emerald Table.

50.

The powers of the whole Substance must remain together, and must neither be separated nor

Weakened.

weakened.

51.

Nature is exalted by its own ☿.

52.

If you wish to see the Body ameliorated by the ☿, that ☿ must not be expelled or forced from the Body. N.B.

53.

The ☿ which ascends in the Glass, when excited by gentle Heat, is the Agent who does all.

54.

You must ~~take~~ take away the Volatility of the ☿, by locking him up closely, and it will be in time, what you looks for.

55.

The ☿ is Fiery, the Rod, is cold
/so says Rosinus, vide de la Brie Msc:/

56.

Most Chymical Artists err by not knowing the genuine acting Δ /i.e. the ☿ in the Matter:/ the exciting Δ is outwardly applied, but the Operating Δ is within the Glass.

57.

In our whole art and Labour is, besides the external gentle Δ, only the internal Secret Δ to be minded.

58.

To boil is the whole art; Nature Boils, art must boil also.

59.

In our artificial boiling, the external heat must not exceed the Internal.

60

N.B. The external Heat must neither be too Strong, nor too gentle.

61.

N.B. The Heat must be managed nicely, in Such a manner, that one may be able to suffer the hand on the Glass constantly, without burning it.

62.

Nature and art must assist each other to perfect the Work; art operates without and Nature within the Glass.

63.

The preparation is performed in a close Vessel, that nothing may evaporate.

64.

N.B. N.B. The genuine metallic Salt can, by another process, be perfected in 3 days into Spiritual ☉, and be made into a Tincture.
/: a Hint confirming Mr. Gardens Operation in the ☾ :/

65.

/: Bechers process :/ In a certain Thing is White and Red, ☽ and ☉ Spiritually: turn the Inside out and the Outside

66

66.

The pure salt of nature, which appears under
Dull a White shining Form, is by the Solar power
rified:/ brought to a purple Colour, under which Form it
becomes a ℞. for man and metals.

67.

Whosoever can change the White into red, digest, boil
and maturate, knows the art.

68.

The Body of the Salt is cold, the ☵ is fiery.

69.

3: ☉ is a Cold Δ/: alluding to the Cold, tranquil
Electr: Δ, or ☵ mundi, in the animated Δ:/ the ☵
is fiery /: when moved or agitated, becomes Δ, in-
closed in the universal ✠ Humidity:/

3:

70.

B: Whosoever can cause a radical union between
the Cold Body /: the alcaline Basis:/ and fiery
☵, obtains a most powerful Essence.

71.

The ascending ☵ in the Vessel, excited by art,
is the internal agent, who does all.

72.

Observe! as soon as the External Heat ceases,
the Operation within the Glass ceases also, but
whenever the external Heat is too great, the ☵
within will want to escape, bursts the glass returns
to the air, and leaves the body dead.

73.

NB. as soon as the White has appeared in the glass, after Blackness is past, and when you see that it sublimes no more, increase the Heat a little, and continue the Digestion, until it is red.

74.

NB. The surest way in the Cure of Diseases, is, to comfort and strengthen the ☉ of Life in the human Body, by a pure celestial ☉.—
/: this is exactly what Beaumé and Lavoisier call pure vital ☉, I call it pure ☉ or Ether animated by Spiritual, Volatil, incorporified Nitre; that is: Electr: ☉ inclosed in aereal ☉, which has not yet corporified itself upon an alcaline body—; ☉ deprived of that Vital ☉ inclosed in celestial ☉, becomes humidity, that is Such ☉ as is dead and inanimate and therefore inclines to become putrid immediately, for want of Life, like a dead animal Body. But in my opinion such inanimate ☉ or Humidity is soon impregnated again with ☉, by means of the Spiritual Medium, the äereal ☉, and that by a perpetual Circulation of the Elements, ☉ acting constantly upon the ☉, and by the medium of ☉ on the ☉, and by ☉ and ☉ upon the ☉, and vice versa

the

Central △ in the Earth acts upon the Subterraneous ▽, subdues them into Vapours and ▲, to be reimpregnated by the ☵ mundi manifested in the Spiritual, incorporeal, aereal ☉ or universal ☥. see Aurea Catena Homeri. :/

75.

Whosoever has ☿ in his power to strengthen animal Nature by a pure celestial ☉, may live to a great age.

76.

13. nothing in nature is so proper to cure diseases with, as that principle which is the Life of all Things.

77.

By means of the astral Salt, all Things live on Earth, because all Things receive Life from the ☿.

/: Sendivogius says „ in the ☿ is a secret Food of Life. :/

78.

In the ☿ is the ☵ and Food of Life, which also descends in Dew and Rain.

79.

The astral Salt, which is a heavenly Salt, is very volatil, sweet, white, brilliant like fine ☽, and is a sweet mercurial ☵.

80.

80.

The Salt of Nature is above, in the middle, and below; it is in the ☿, in ☿, in the ☿ and in all Things, as it corporifies itself with humidity, with ☿, with all Vegetables, and in all Things.

81.

One and the same power nourishes the whole world, and from Dew all Things grow, on account of its containing heavenly Salt, which proceeds from the Sun and the Moon.

82.

Dew is a Spiritual ☿ impregnated with Sol and Luna.

83.

In Dew are the powers of Sol and Luna.
/: might not Dew be his Key to open the ☿, to purify and to regenerate it? :/

84.

NB. a Well digested Dew is deemed the best ☿.

85.

The Superius is the Life and nourishment of the Inferius.

86.

The Superius is the Life, the terrestrial is the Body, without the ☿ the body is dead.

87.

87

nothing is so proper to infuse the universal ☵ into subjects, as the ∇s which fall from the heavens.

88

The celestial ∇s are full of heavenly powers.

89

The heavenly salt in the terrestrial body is a genuine power of life: the Centre of the heavenly ∇s are the same

90

The ☵ or power in the ∇, which is a subtil ⊖, is not seen until the ∇ is become a solid body.

91

When I saw that the ∇ became gradually thicker and harder, I rejoice, because I knew that I should find what I looked for.

92

When the ☵ or the power of Nature in the ∇ is become a ⊖, it is already a medicine.

93

Salt is a corporified ☵.

94

94

In salt the powers of Light and Solar rays are corporified, which have gradually taken a body in and with the ∇.

95

As the heavenly ☉ consists of Sol and Luna, so the terrestrial ☉ consists of ∇ and ∇.

96

Whosoever cannot unite the universal ☉ of the world with its proper body, boil it philosophically and fix it, will not be able to cure universally.

Finis.

A true Revelation

of the Manual Operation

for the Universal Medicine Commonly Called The Philosopher's Stone

By the Celebrated Philosopher of Leyden as attested upon his Death bed with his own Blood

1662

The Leyden Philosopher's Works

To my Loving Cousin & Son the true Hermetic Philosopher J. H.

Dear Loving Cousin & Son, although I had resolved never to give in writing to any person, the secret of the Ancient Sages, yet notwithstanding out of peculiar affection & Love to you, I have taken it upon me, to which the nearness of our Relation obliges me, & especially because this temporal Life is short, & Art is very dark & you may therefore not attain the wished for End; — But my Son because so precious a Jewel belongs not to Swine; & also this so great Gift of God may be treated carefully & Christianlike

from above & must [illegible] with [illegible] the [illegible]
[illegible] materials. D — B [illegible] into one [illegible]

Thankfulness, in Consideration thereof I do f
largely declare myself to thee

I Conjure thee with hand & mouth fare

1st That most especially thou faithfully k
the same from all wicked, lustfull & Crimin
persons

2dly. That thou Exalt not thyself in thy
ways

3dly. That thou seek to advance the hono
of thy Creator of all things, & the Good of thy
neighbour, preserve it sacredly that my Soul
may not have cause to complain of thee at
last day — I have written here in this treat
such a part of the Kingdom of Heaven, just as
myself have worked this treasure & finisled
with my fingers, therefore I have subscribed a
this Work with my blood lying on my death
bed in Leyden 23 March 1672

The Proceſs

In the Name of God, take of the pureſt & eaneſt Salt, Sea ſalt, so as it is made by e Sun itself, such as is brought by Shipping om Spain, (I used Salt that came from St Ubes) t it be dried in a Warm Stove, grind it in a ſtone ortar as fine as poſsible to a Powder, that it ay be so much the easier diſsolved & taken up our Dew Water which is thus to be had in e Month of May or June:

When the Moon is at the full, obſerve hen the Dew falls with an East or S. East nd, then you must have ſticks about 1½ ft igh above the Ground when driven in the Earth, pon 2 or 3 such sticks lay some four square lates of Glaſs, & as the Dew falls it easily stens on the Glaſs like a vapour, then have

Glaſs

---

from above & mix with the above named Materials ... ground into one powder

6) Glass Vessells in readiness, let the Dew drain from the sides of the Glasses into your Vessells, Do thus till you have enough the full of the Moon is a good Season, afterwards it will be hard. Now when you have enough of your Dew, Close the Glasses wherein it is exactly, & keep it till you use it, that none of its Spirits may evaporate which may easily happen, Set it therefore in a Cool place, that no warmth may come to it, or else the subtle Spirit will rise & be gone; which will not so soon happen if after you have filled your Glasses with Dew-quite full you close them very well with Wax

Now In the Name of God

Take of this Dew Water as much as thou wilt, put in a clean dissolving Glass, then Cast a little of your forementioned powdered Salt into it

to be dissolved, & Continue to put it (7
till your dew Water will dissolve no more,
till the Salt lie in it 4 days without
being dissolved, then it has enough, & unto
our Dew is given its proper pondus.

Of this Compounded Water, take now as much
as thou wilt, I took about One Pound & Half,
put it into a round Vial with a Short Neck,
fill it with our Water, & lute on a Good lute
Cover & Stopple that fits it well, that the fulm
& living Spirit of the Dew may not fume
away, for if they should, the Soul of the Salt
will never be stirred up, nor the work never
brought to a right End; let the lute dry very
well of itself & set it in the furnace of B. M.
to putrify, make a slow fire, & let it digest
for 40 days or 50, & that the fume of the water
be continually round about it, & you will see
your Matter grow black, which is a token of
its

from above & mine with. with. he above
Vegetal materials. (B — B known into one Elemente

7) Putrefaction. As Soon as you have taken
out, have your dirty furnace ready, set your
Glass with the Matter into an Inner Globe
to Coagulate, give it a Slow degree of fire,
continue it equally for 12 or 15 Days, & your
Matter will begin to Coagulate, & to fasten
round about your Glass like a Gray fat,
which as soon as you see & before it be two
days, slacken the fire that it may Cool
leisurely, Then have in readiness, your putre-
fying furnace as before, set your Glass there,
give the Same degree of fire as before, let it
stand 12 days & again you will see the Ma-
ter resolve & open as before, & open itself, but
you must every time see that the Lute & your
Glass is not hurt. When you set your Glass
in the putrifying furnace, take Care that the
Neck of your Glass be covered with a wood-
en or Glass Stopper or Cover that fits it
exactly

cactly, that the Moisture of the Wa (9
may not come at it, when You see it
lack, Set your Glass as before to Coagulate
when it begins to be of a Greyish Colour
whitish, set it in a 3d time to putrify, &
agulate to the 5th time, or till You see
t your Water in its Dissolution, is Clear
lucid & Clear, & that it appears in its Cal
ation of a fine white like Snow, then it is
pared & becomes a Salt fixed which will
ett on hot Silver plate like wax; but be
re You set this your Salt out, Set it again
the furnace of putrefaction that it may dis
ve of itself, then let it Cool, open your Glass
You will find your Matter Cspened a 3d
ut, But instead of your former Salt Water
u will have a fine Sweet & very penetrating
ater which the Philosophers have hid under
ry wonderfull Names. — It is the ☿ of all
tme

from above & mine earth. with the above
named materials. ⊕ — ☿ burning hole and Spondes

(10) true Philosophers, the Water out of which comes Gold & Silver, for they say its Father is ☉ & its Mother the ☽. Thus hast thou the strength of both these Luminaries conjoyed in this Water, most true, in its right Form.

℞. 5 Drops of this Water taken inwardly Strengthens the understanding & Memory, & opens to us most wonderfull & Sweet things, of which Man hath heard, & of which I dare not further write, because of the Oath I made God to the Contrary, time & the holy use of this blessed Water will teach us, as soon as you have taken it inwardly such Influence will happen to thee as if the whole heavens & all the Stars with their powers are working in thee all knowledge & secret Arts will be opened to thee as in a dream, but the most excellent of all is, you will perfectly learn rightly to know all Creatures in their Nature, & by means thereof, the true understanding

tanding of God, the Creator of us, Heaven & Earth, like David & Moses & all the Saints of God, for the wisdom of our fountain of living Water will instruct thee as it did Solomon & other Brethren of our fraternity.

Would you now proceed further with our blessed Water to the forementioned intention of preparing a Picture for Metals, hearken my Son —

Take in the NAME of the LORD, of thy Paradisiacal Water, of heavenly water of ♃, as much as you wilt, put it into a Glass to dissolve, & set it in a slow heat of Ashes, that it may just feel the Warmth, then have ready well purified ☉ for the Red, or ☽ for the white Elixir, for in both the Processes are the Same; Let your ☉ or ☽ be beaten as thin as leaf ☉, Cast it by degrees into your dissolving Glass, that contains your blessed Water, as you did in the beginning with your Salt, & it will melt like Ice in Warm Water, & continue so to do till your ☉ or ☽ lie therein

from above & must work with the above

 therein 4 Days without Dissolving, then it be
received its due Pondus, then put this Dissolution
as before into a Round Glass, fill it 2
thirds parts full, seal it hermetically as before
let your sigillum be well dried. Let it in the
furnace of Balneum Vaporis, make a fire & let
it remain 40 days, as before, then will the Co
or D be dissolved radically & will turn of the
deepest black in the world, which as soon as
you see, have your other drying furnace in rea
dinesse. Philosophers say, there is no mutation
of the Body without a proceeding Coagulation of
the Spirit, for they are interchangeably mixed
in a due proportion, whereby the bodily Essence
becomes of a Spiritual Penetrating Nature. On
the other hand, the incomprehensible spiritual es
sential Virtue is also made corporal by the fi
because there is made betwixt them so near a Co
lation or friendship, like as the heaven is operate to
the

ry depth of Earth, & producing from thence
e the treasures & riches of the whole World

Admirandum Naturae Operationem
Archidoxes Cognitam

With this Powder

ou may as follows project on Metals,
Take 5 parts of Fine O or D according as you
h, & Melt it in a Crucible, wrap up your
edicine in Wax, Cast it therein, give a strong
e for an hour, then take the Crucible out, as
it were, Calcined, then Cast one part on 10 parts
imperfect metals, be it what it will, & the
me will be immediately changed into purer
etal, than what is brought out of the Mine
roduced by Melting; & when you augment it in
trength & Virtue by refloring & Coagulating, the
y time it will refine itself in 3 days & be
egulated in 24 hours time, to an incredible &
ost highly pellucid Stone or Red Shining burning Coal.

from above & must with [illegible], he [illegible]

 Coal. For the White Work it will become like a White Steam of Lightning.

Of this last Coagulation take One part, Cast it upon 5000 of Melted ☉ or ☽ as before, it changes the same into perfect Medicine, One part whereof will tinge 100,000, parts of Melted Imperfect Metals into the very finest ☉ or ☽. For I have brought it further I would not Conceal. For as I would let in the Matter 6 times in 24 Hours, it stabilized so highly that the most perfect (like somewhat most wonderfull to behold) past thro' the Glass causing an inexpressible odoriferous Smell, take Heed that it happens not to You

Many more wonders of this holy Art may be added, Namely how to prepare therewith all Sorts of precious Stones, & other most admirable things, but it would require too great a book to express the whole as it ought to be, especially as the Art is endless, & not to be apprehended

with

-bies, And my purpose has been Loving
usin & Son, devoutly to lead thee into the
ysteries of Nature & this holy Science, & I
ve faithfully performed it. Go thou to work
: I have done before thee, fear God, Love
r neighbour from the bottom of thy Soul
ieely, so will in the Manual operation, every
ng to thee, & when thou art at work therein
any of our brethren will reveal themselves to
ee, of our holy order, privately; For I
we on my part by the Eternal God wrote
e truth which I found out by prayer &
arching into Nature, which work I have
een with my eyes, & with my hands
tracted, Therefore also I have subscribed
is Testament with my Own blood, the
st day of my Life on my death bed

Actum Leyden

27 March 1662

T. G. M

from above & must with [illegible]

G. Lambers Amicis

From a Mss: N. 13. page 82.

of Antimony and Mars. in Via Sicca.

If you melt ♂ and ♂ together very often, they unite spiritually.

♂ possesses perfection and fusibility, ♂ contains a fixed ♃; f. Fren: Philalethes says, look for the ♃ in Aries, and Glauber calls ♂ Aries mineralis, when purified by ♂: After the Destruction of Both, a fixed Body is formed. which might will be called a Composition.

If you melt ♂ with ♂ 20 times, ♂ is disanimated, and becomes a dead Body, but its Life and ☉ goes over into the Essence of the ♂, and becomes a coagulated and fixt metal, by adding a perfect ferment either of ☉ or ☽.

a Rp. in Via Sicca of an Italian artist who lived in the 16th Century.

Take the Well Known Mineral or native Red ♃ 3 ℥, and a well prepared ♀ of ☉ 1 ℥, put them together in a Wide ⚱, which place in a Wind furnace and let them ignite well together. Take a double pair of Bellows and

from above I must Work with the above

and blow the Flame of ♁ upon the Subject during an hours time or longer, but beware of the fourcomes, until the Red Matter is turned away, but not totally, or else your ☿ of ☉ would melt, which must not be

Take the ⚱ out, let it cool, weigh the ☿, which has increased a little in Weight add to it 3 parts again of your mineral Red, and reverberate the flame over it as you did before by the double hand bellows, until most of the mineral Red is again evaporated—

Let it cool again, Weigh the ☿ and add again 3 parts of fresh mineral Red, and procedd in this manner 50 or 60 times, and you will find your ☿ of ☉ pass through the black and all Colours and at last it will remain of a fine Ruby Colour, more in Weight than the ☿ weighed at first.

This is a genuine ☿; half an ♃ of this tinges 1 marc of ☽ in fusion or heated ☿ into good ☉.
(i.e. 1. part tinges 20 parts)

ad Medicinam

Take your ☉ Ruby, which is fusible like wax, and extract a ruby Red Essence with the fixt ☉ of Sea-☉ or of ☉, then evaporate to a dry dry red fixed Alcaline Salt ☉, and pour genuine rect: S.V. upon this ☉, and digest 3 days in the Sun or over the Lamp, and you will obtain a Genuine ☉ potable or Anima Solis, irreducible by any Flux, wherewith you may heal all diseases.

to illustrate the foregoing process, I must give you a few Lines from Aviri Lon Vena Chymica. London 1680. 12°.

I believe it is an excellent process, provided one could get the genuine and right matter.

" The first matter, out of which the Philosophers Stone is
" to be made is a Subject common and poor in outward
" appearance and is found in Lead mines, although it
" grows in every mine.

" It is but one Thing and a vile Thing, which costs
" nothing, it is cast away.

" This is the Hope of Metals, which contains all
" Things needful for the works, within itself.

" You must know that in all mines whatsoever
" there does lie certain Beds of a Lutinous or Clayish
" Substance, under the black Ore, which in some place
" is harder than in others. The deeper the mine is,
" the more unctuous is this Clay. It is of all
Colours, mostly yellow or Red.

" This Clay is the mother of th Metals, called the Feeder
" of the mines, for in it lies hidden the mineral ♃
" viz: ☉ or the body ♃ the Soul and ♄ the ♃, not common
" running ♄, but a White Vapour, which resolves itself
" into a white ▽ in the Receiver.

" This is the true matter or mineral Subject of the
" Philosophers.

" 1/ It is one Thing, yet it contains 3 principles.

" 2/ it is a Vile Thing, for it is a Clay or Gur.

" 3.

From above & mine earth. with the above

" 3. It is so vile and common that Workmen throw it
" out of the mines, and tread on it, as a thing of no
" Value.

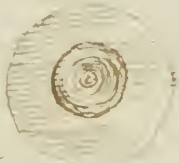
" I have Seen high ways paved with it in Hungaria,
" it grows hard in the air, and they do the Same
" in Saxony. This is the Hope of metals.

" I took my matter in Hungaria, out of a ☉=
" mine, and so I was taught, because in this Gur
" the ♃ are more connected and hotter, riper and mor
" plentiful than in Other mines.

" Paracelsus made his Elixer out of this Subject,
" which he calls the Green Lion, but other Philosophe
" generally took this matter out of the Lead mines
" which is the Same in appearance and Substance,
" but not so ripe nor so rich; this out of the ♄=
" mines is the philosophers Saturn, so frequently
" mentioned in their Books.

" Observe it is not Lead Ore, nor ♄ of Lead, but
" the Sperm of the Metals, where the principles are
" not yet Specificated or determined towards Lead,
" but lay hidden in the Mineral Clay or Gur.

" The difference between those Clays, is, that
" The matter out of a ☉ mine is already so prepared
" by nature, that you shall have need but of
" one putrefaction, but with that taken out of
" a Lead mine, you must have 3 putrefactions
" for the great universal work. /: Via humida :/

/: I have thought this of infinite Consequence, and worthy to communicate it to you my good Friend! It certainly appears from the Writings of Paracelsus that this was his principal Subject; It is also that of Batzdorff and of Mr. Richter the author of the Great and little Boor/: der grosse und ~~klein~~ kleine Bauer a valuable Treatise in german:/ and perhaps this is the Subject of Count Bernard Trevisan.
If one could go to a Lead-Mine, the mineral Clay could easily be got for nothing on the Spot, which certainly ought to be as ~~new~~ fresh as possible, before it ~~got~~ gets hard and dry. I believe it to be poisonous, as it must be Sulphurous and arsenical. I suppose this ~~is~~ to be the very Subject of Baron Schröder; I think it is. :/
for the Operation in via Sicca with ☉, the ☾ must be Shallow like a Test.  made of sifted Bone ashes mixed with ☿V. :/
for a deep ☾ would not do for driving the flame over the mixture./

1. you will find hereafter that this Sub is frequently mentioned in our C. H. as the first beginning of Metals and Minerals

from above & Mix with water, the above

Method to ferment Medicines or ℞.
with ☉ in the ☾

Take a penny Weight of fine pure ☉, let it melt in a ☾ in the Windfurnace, project 2 or 3 grains of the Red Medicine envelopped in Wax into the ☾, which cover carefully with a Lid, that no Coal may fall into it; Keep it in constant fusion ☉ ourin, an hour line, giving a Strong ☽, then dip a red hot iron Wire into the Mass and a small quantity will stick to the Wire, which examine carefully,

The ☉ must become Vitreous and of a ruby red Colour, if it is so, it has ℞. enough, if not, project 1 or 2 grains more of the ℞. and let it flow another hour in a Strong heat, and examine again, and in this manner you may easily find out how much of the Medicine your ☉ requires to become a tinging Ruby Red Vitreous Brittle fusible Mass.

A Liquid de Libye wherewith all metals can be dissolved and whereby a Liquid is made in Via Secca Violenta.

By Cornelius de Grinter.

Take good Crude ♁, White ☉☉ or Nature ☉ and Flores ♃ ana 2½ grind each Ingred. in mortar then mix them exactly with the Sulphur or ♃ and be careful on account of the subtil coal dust.

Put the mixture in a Strong small glass body, well coated with Loam, which dry, when perfectly dry you must bury a hand breadth deep in the ∴ pot, fixed in a Charcoal furnace.

Now light your ♃ so that the ∴ heats gradually, as soon as the glass gets intensely hot, the mixture will melt at the bottom and will inflame, which must be prevented by laying a Ball of Soft warm moistened Loam on the Top of the Glass Squeezing it on the Glass gently, as soon as you are certain that the moisture is evaporated and the ♃ expelled by heat or else your Glass would burst. To make sure you may put a Raven quill through the Loam Stopper, and every danger will be prevented.

: the quill will singe and bake together, therefore I would pull it out and it will leave a Small Tube for a Vent hole.)

Now increase your ♃ gradually, until the iron pot grows red-hot, and let the Matter flow well

From above & mix ~~with~~ with the above

together during at least an hour's time; beware of the poisonous vapours, which escape continually through the Vent hole. Let the Δ go out, or take the Δ out of the furnace, and the ∴ pot will cool the Sooner.

When the glass is cold, you must break it to take the Red Mass out, which is called Lapis de Tribus This Substance is Volatil and fumes away in the Δ.

Its use.

Reduce it to ♁. Weigh 4 dragms of this ♁, and take 1 dragm of fine ☉ or fine ☽ in Leaves; put them into a ☾, and let them flow together in the wind-furnace, covering your ☾ with a Lid, but not to lute the Lid, only to prevent any Coals falling in.

The mixture must flow together, until the Lapis de Tribus is totally evaporated, and the ♀ of ☉ remains alone at the bottom of the ☾, therefore you must look every ¼ of an hour into the ☾, but do not breathe the poisonous fumes.

The remaining ♀ of ☉ is radically opened; at the moment you See, that the Evaporation has ceased, take the ☾ out of the furnace.

You must be careful not to excite your Δ at the End of the Evaporation, or your ☉ would fly out of the ☾, as it is rendered mercurial and volatil by this operation.

You may proceed in this manner with ☽, ♂ or ♀

and Lapis de tribus, as this Composition volatilises and subtilises all Metals and renders them mercurial, when they become proper for great Things.

To prepare a Tp. in Via Sicca by the foregoing method in 4 days time, in a Common ℂ.
by Chr. Cornelius de Winter.

I have told you that the Lapis de Tribus is totally volatil, therefore must be fixed for this Operation. Take of the Whitest and most transparent Pebbles such as are found on the Shores of the River Rhine, reduce them to a fine ☉ in an iron mortar, and then sift your ☉ through a fine Sieve.

Weigh 3/4 ℔ of this Pebble ☉, and 1 ℔ of Red ♄ or Minium, also sifted, mix the powders exactly. put them into a large ℂ, well rubbed with Chalk, which place in a Wind furnace and melt it into a Glass, as soon as it is a Glass, take it out, because it runs quickly through the ℂ.
(: the method of preparing ℂ to withstand and hold a glass of ♄, would be of great value as hitherto no such ℂs can be got in Europe :)
When your Glass is cold reduce it to a fine ☉ in an iron mortar, which ☉ pass through a Sieve.

Weigh 4 ℥ of this Glass ☉ and 1 ℥ of your Lapis

from above & mix both with the above

de tribus, well mixed by rubbing the ♁ in a morta-
cut this composition in a roomy ☾, like a Lid on it
with a small hole in the Centre. When the Lutum is
well dried, place the ☾ in your wind furnace, and light
the Charcoal round the ☾, with dead Coals on the Top
hee. thus a quiet Δ during 12 hours time, so that
the ☾ is in a state of a red heat, but do not use
the blast of bellows.

Then let the Δ go out, and you will find a re
fixed Stone or Glass, endowed with a tinging powe
from the ♁,000 and sixt ♃ecus ☿. This although
unpermented has already some Ingress into ☽,
if ☽ is cemented with this Glass, it becomes en-
riched with a few grains of ☉.

Reduce your Stone again to ♁, which weigh,
and add a 1/8 part of its weight, of your volatile
Lapis de tribus, let it melt again as before in
a luted ☾, during 12 hours time, and the fixt Ston
will fix the added volatil Substance, but will
thereby become more penetrating.

Repeat this fixation and adding 1/8 part of
the Lap: de tribus each time, keeping your ☾ 12
hours in the Δ, until your glass is of a deep
red Colour, then it is enough. I have done it
4 times.

Fermentation with ☉.

Now take 1 penny weight of your opened ♀ of ☉ adts

and

and 4 penny Weight of your last fixed Lap: de trib: finely powdered and mixed with the ☉ ☿ in a glass mortar by rubbing.

put this Composition in a Small ☾, on which lute a Lid with a hole in the middle; place the ☾ in your windfurnace and let the Substances melt during 12 hours time, then let the ♈ go out.

If it is now become a Ruby glassy Stone, it is right, if not, it wants a greater proportion of ☉ ☿ try the medicine on ☽ or ♀ /: how much? :/

Henis

/: I like the above process very much and intend to try it, if God permits; but there are two difficulties;

1/ I think the pebbles will not make a Glass with the red ♄ alone without fixed alcali, which if necessary will cause the glass to perforate the ☾ still quicker.

2/ I believe no ☾ in the world will endure the 12 hours fixation of the Lapis de tribus.

this is a very great difficulty. The process itself I obtained here in London about 24 years ago, I think from Mr La Fountain, but he never tried it :/: who Mr de Winter was, is not known, I do not find him quoted, that I remember :/

~~Author~~ /: the destruction of ☉ and ☽ by the Lap: de tribus is a fault proved by the author of our aurea Catena Homeri, as you will find hereafter :/

from above & Mic Berth. Dith. the above

The persian and Turkish Tales compleat
by mons.r Petit de la Croix. 5th Edition
vol: 2. London 1767. 8°

p: 338. „ They went through the Cavern without any Ob=
„ stacle, and came into a Court of a Vast Extent, in
„ the midst of which was a dome of Crystal, whose
„ Entrance was guarded by Two dragons, placed over
„ against one another, and whose gaping Throats vo=
„ mited out Whirl-winds of Fire.

Turkish Verses

„ Wirani arous Gnarby Schahzadey Whitaya
„ Bir Wstola Boulardan Sultan Shab Rouyan.

that is:

„ give to the Bride of the West, the Son of the King of the
„ East, a Child shall be born of them, who shall be the
„ Sultan of beautiful Faces.

„ I will now tell you the mystical Sense of them:
„ Corrupt with moisture the dry adamical Earth, that comes
„ from the East; of this Corruption will be engendered
„ the philosophical Mercury, which is almighty in Nature
„ and will beget the Sun and Moon, i.e. ☉ and ☽.

„ and when he shall ascend his Throne, he will change
„ Crystals in Diamonds, and other precious Stones.

„ The Silver Vessel standing in the Corner of
„ the Room, contained the ▽, i.e. the Moysture, they made
„ use of, to corrupt the dry Earth, and put it into the
„ Condition it is in.

„ The Riches of the place were made by that
„ heap of ~~dry~~ black ▽, which you see lying in yonder
„ Corner.

(4)

My Thoughts on the last process
from the turkish ~~Taylors~~ Tales.

I think it is plainly an Emblematical Poem and description
of De la Brie's work, which was revealed to him by an
arabian Philosopher.

The Dome of Crystal signifies the digesting globe.
" the two dragons signify ☉ and ♃ ♁ ♀ auratum, or common ♃ ?
" the Bride of the West
" the Son signifies the production
" of the King of the East /: ☉ comes from the East Indies
the Turks get their ☉ from Persia, which lays
East from Turkey and arabia.
" a Child . . . the Tip or Elixir.
" corrupt with moisture the dry adamical Earth.
/: imbibe or liquify by attraction from the stars,
the dry fixed blank tinging Earth, or the dry
Hepar made of ☉ and ♁ /: i.e. Hepar ♁ ♀ :/
" that comes from the East /: that proceeds from
the ~~fl~~ fulmen and detonation of ☉ :/
" the Silver Vessel contains the V or the moisture
/: this either signifies Lunar Liquefaction, or it
means truly a Vessel made of fine Silver, which
can hold and resist to the fixed ☉ of ☉, better
than glass, as that ☉, dissolves glass in time.
see my Notes on De la Brie. T. O.

[illegible] the white Immortal
from above & music [illegible] with, the above

" the Riches of the place were made by their heap
" of Black ☿ ♄.

/: either crude ♃, where with this philosopher made a Hepar ♃ⁱⁱ, or it means the black tinging ☿ of Common ♃ :/

perhaps you may by Study explain this still further and better, I am yet at a loss for

'the Bride of the West

/: it may allude to ♃, which is very plentiful in Hungaria, which Kingdom lays west from Turky and Arabia :/

Dissolved in Aq. Fortis or Aqua at any Reputeness — a Wht ♁

(1) (2)

The Philosophers

Stone from G. G. D. & S.

Taken from Bruche

Take Blew vitriol, the sulphet of ♀

2 pt dry it — or calcine it to redness in an oven

1 pt of ☿, dry in a ladle or melt it when

cold! ~~when~~ dry grind them each by themselves

into ye fine, then mix them & grind them in

~~them~~ together — then take 1 pt of ♀ purified

& grind on amalgamate with the above

Powder, ~~[illegible]~~ dampning it with ~~[illegible]~~ water

with vitriolick acid, about a cup full, so that

it sufficiently dampth the above amalgamated

Powder, so as to take up the whole in 1 pt of ♀,

then it will be a black coloured powder,

(Earth) then sublime it in a retort, or

in the helm open Chimblick when it will

throw up the ♀ in Christals to the helm,

leaving the black earth at bottom, put

out this black ☿) & take the whole Christals

from above & mix with, the above

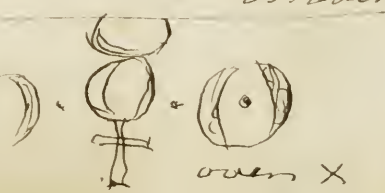
Namely the the Exalted, It is the Cop first above the ashes in retort ☿ What is meant is the Gomme — neve between one tail on the Philosophers tree Comme (Sublimed & Sublime) It again as in the first Instance when it will be a Christaline Map. — (Same as Com one tail)

Then put this Christaline one Tail, Afterwards (Corinni) out of your retort with hanges like a Christal above. — put this into another retort or ☾ bottle Hermetically Sealing the mouth of it, then Let it Lay 9 days in a Gentle Heate, It will then Turn Into an amophrodite, first will be a White oil, wich is the Philosophers Mercury, Winning on the top of it will be the Blood of the Green Lyon wich has the apearance of a black spongey Under, When it Cum Into that black Spongey Under open the Lock of retort distill of the oil of silver, wich will be a Christaline Water ▽, By a further degree of heat the Under remaning behind in the retort will distill over Into a blood Red Colour

oils which is the fire ☿ of ☉ —

Take the White Christaline ▽ before named
Take ☽ dissolved in St. to a white powder
Take one oz of the above ☽ powder &
put into an Egg Glass ⚱ & pour on Half
an oz of the before named ammated White
oil, 00, of ☿. Seale the top of Glass Hermetically
& put it in a Gentle sand heat & it will
dry to a White powder — Imbibe this 7
times - magesting in ½ oz Each time of the
ammated white oil - letting it Corm to a
powder Each time before a fresh Magestation
takes place so on until you have made
the 7 Magestations when it is finished
& turned to a most White powder —
Keep this close stopped! — ✠ This Powder

Take 1 oz & magest it upon 10 oz of
☿ dissolved till turns it into powder ☽
Imbibe it 12 times & it goes 1 oz upon 100 —
If Imbibed 21 times it turns into an white oil
which goes one oz, upon 10,000 oz this
is the Highest tincture of the long Queens,
Stevens - 5 - 5 —



over ×

Gold or ☿ of the
Wedges of them by Silver

Take one oz of ☉ - 23 oz - of
☿ - well cleaned throw salt of tartar
grind the tartar & ☿ together until
taken up by the tartar then distill off the ☿ by
retort into a receiver
& it will be cleaned from other
(foreign fluids) - a
put the amount of ☉ & ☿ into a
glass (Bluttat egg glass) digest them
in gentle heat in sand until
they turn to a red (Precipitate
(Cinabar) or red (Precipitate).
then take your new red oil of ☿
& proceed in the process same
as in the oil of ☽ the same means
will take place in gold as in silver
& upon every metal refined

19 nov 1836 9-5

oz
1 - refined - 10 - 14 - 1 oz. 100 - ☉ Ld
21 - 1 refined 10 oz oz

(Remember) Refined Zinc will be bottom of Ferment

1 oz of the Wort which projected on 10 oz of
Rewen & will brew 100 oz of Rewe
D — & 12 times inlabed ~~will~~ 1 oz will
goe upon 100 — & 20 times inlabed will
goe 1 oz upon 10000 oz — Sum c
by the Red ⊙ —

~~time & — upon 20 times inlabed 1 upon 100~~

first Inlibation 1 upon 10 oz
12th inlabation 1 upon 100 —
21 inlabation 1 upon 10000 —