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wood, which goes in the Pipe of a Candle stick, with a small screw, to  
raise the Lamp higher or lower.

The Lamp passes through a Door <sup>h</sup> made in the Furnace, and the  
flue passes through a Hole of about 2 Inches Diameter, made in the  
Bottom of the Furnace, and through the Hole <sup>L</sup>

There is a cover of the Lamp with 3 pipes, this Cover fits exactly on the top of  
the Lamp, and has 2 small Holes.

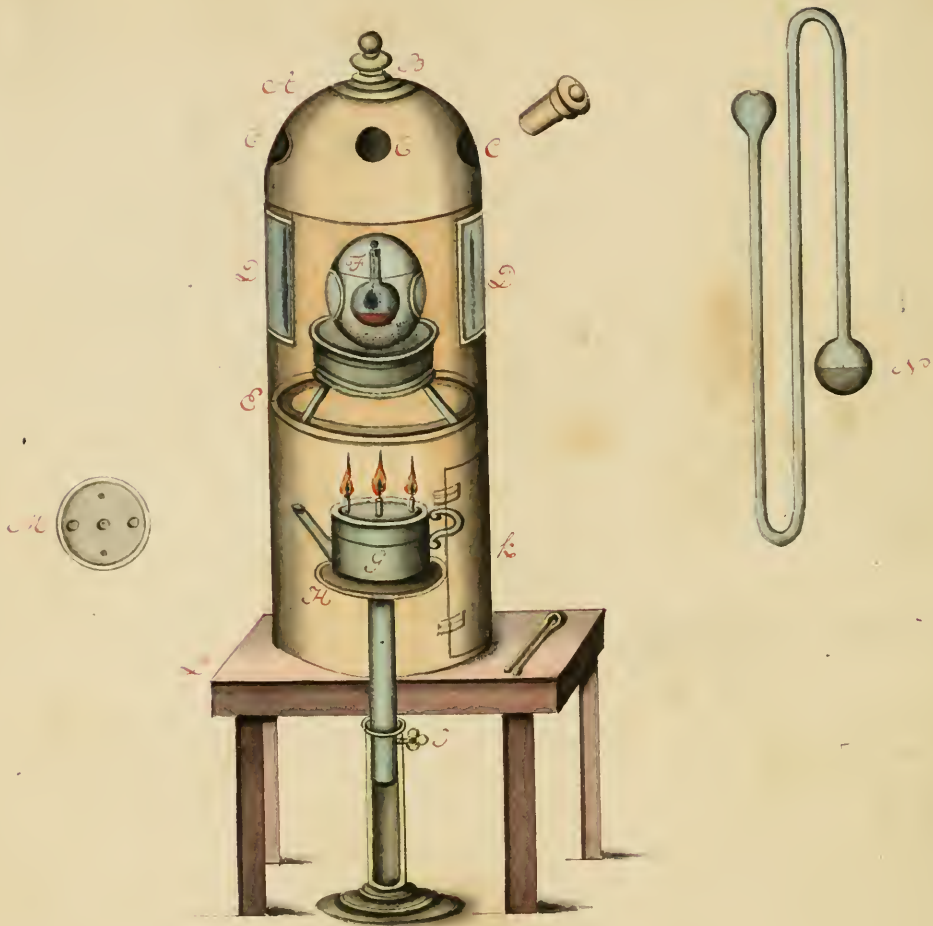
A Thermometer with Red is to examine the Heat.

A new Furnace may also be used for a B. M. and a fine Heat, by taking  
the top piece off and putting in a Kettle made of hammered tinned Iron

a circumstantial Account of this Furnace see in Pl. Figure 1 complete  
Body of Chemistry. London 1670. pag: 86, 87.

6. In demselben Wasser wird die A. aus dem Wasser, das man zuvor in dem  
3. für den O. verwendet hat, heraus in ein reinliches Glas gefüllt, und man  
wird den A. sehen, den man zuvor in dem Wasser in dem Capelle mit dem  
- A. in demselben Wasser ab waschen ist.  
Man muss den A. in demselben Wasser, das man zuvor in dem  
mit einem O. verwendet hat, abwaschen, welches man zuvor in dem  
als auch, den man zuvor  
den A. in demselben Wasser in dem Capelle mit dem  
3. für den O. verwendet hat, abwaschen, welches man zuvor in dem

1  
*De Feluri's Philosophical Lamp Furnace.*



- a The Furnace made of Dutch Clay and well baked, is 21 Inches high, 8 or 9 Inc  
 Diameter, in the Inside and 1 Inch thick in Substance, and consists of 3 pieces.  
 b A Hole in the Cover, with a Lead, to put a Thermometer in the Furnace, to  
 examine the Degree of Heat.  
 c Three Holes or Registers, which have Stoppers.  
 d Two small Panes of Glass, to give Light in the Furnace.  
 e A Ring in the Furnace, on which stands a Glass lined with Stones.  
 f An Egg made of tinne'd  $\text{S}$ , or thin  $\text{Z}$  hammered; This has a Cover, and two  
 Holes = Glasses, to see the Colours in the Phial. The Phial stands in water.  
 g The Lamp has 3 small pipes, for the Wicks, and 2 Holes, besides a pipe  
 to fill it with  $\text{O}$ .  
 h A round piece of tinne'd  $\text{S}$ , supporting the Lamp; fastened on a Stick of  
 wood,

*T H E*  
*S H O R T P R O C E S S*  
*I N D I C A T E D*

*As far as the dignity and importance thereof  
will permit.*

---

*Translated from the German.*

---



Elaboration of the Philosophers Stone  
wherein the short process is indicated, as much  
as the Dignity and Consequence thereof.  
With permitt.

Translated from the German by J. Baeffrom.

The art itself, once known, is short and simple.  
dissolve the perfect Metals, which are nothing else but a  
Coagulated metallic  $\nabla$ , in a  $\nabla$  or menstruum, congenial to  
their nature, which  $\nabla$  is Mercury, altho' not vulgar  
running  $\xi$ , and thereby reduce them to their first seminal  
flux, unto that which they were at first, which is Mercury.  
then ameliorate the Imperfect by the perfect, that is add  
to the Imperfect our moon, Beja: the Sperm of C or D,  
dissolve, putrefy, coagulate and fix, that is bind them together  
by means of the Sympathetic, metallic, Warm  $\Delta$ , which is  
nothing else but the tingeing and colouring Spirit of the Metals  
and is called our Sulphur.  $\Delta$  of nature in C. by whose power  
our mercury is matured and decocted into a perfect metal  
agreeable to Nature, which takes place by a continued rubbing,  
Agitation or motion, whereby the metallic  $\Delta$  is excited and  
stirred up, to perform its secret operations in the Mercury,  
to unite therewith, and coagulate and fix the same so firmly,  
that they become one Body, able to resist the Strongest  $\Delta$ .  
and by this genuine and natural process the imperfect  
metals receive the true perfection of C or D, accordingly as  
your Labour is directed.

It is not lawful to describe the Manipulation.  
to reveal the highest Mystery that exists in Nature.  
may it always be used to the praise of God and the  
Relief of the distressed.

Explanation of the process in a few  
fundamental Rules, as much as it is lawful.

140/ For this Intention of ameliorating unfixt Metals, you must labour in Metals, through Metals, to Metals.

Therefore all those err Widely, that seek in Things foreign to metallu Nature; for instance

- 1/ foreign Matter, which is not metallu.
- 2/ foreign Corrosive V., not metallu.
- 3/ foreign destructive Fires, not metallu.

141/ Proof.

1/ foreign Matter, which is not metallu, is of no use in our Work; because One Nature loves the other in Kind; One Nature receives the other of the same Kind, and One Nature multiplies another in its own Kind.

a Man generates a Man, a Beast a beast, and a Tree produces another Tree of the same Kind.

One Metal loves another Metal, and one Metal ameliorates another, a Good Metal enters into an inferior Metal and ameliorates it, if you do but prepare the perfect Metal and spiritualise it, that it may be capable to penetrate, like a Spirit, the imperfect Metal in fusion, and unite therewith per menura, like one with another, so that the one can never be separated from the other.

Therefore, who soever wishes to ameliorate Metals, let him seek that Amelioration only and solely in the precious or perfect Metals, in St or Luna; and avoid all other things which are not of metallu Nature, if he does not like to err, but wishes to walk in the true Simple Way of Nature, and see a happy End.

2/ foreign Corrosive Waters, which are not metallu do not serve in our Work for this reason, Metals must be dissolved Naturally and must be reduced into their first Seminal, Mercurial Flux.

no  $\nabla$ , no  $\mathbb{R}$ , and no other corroding  $\nabla$  made of mineral  
Substances, such as  $\text{O}$ ,  $\text{E}$ ,  $\Delta$ ,  $\text{O}$  and such like Salts, can  
effect a Natural Solution; because those Minerals are not  
yet concocted by Nature to a Metallic Genus.

Altho' such corroding  $\nabla$  can corrode Metals, and retro-  
grade them somewhat from their Metallic Form, yet  
this is not a Natural or perfect Solution, but only a  
Corrosion or Lixing, and a total Destruction of Metals  
and of Metalline property.

Therefore whosoever wishes to dissolve Metals perfectly  
and naturally, let him avoid all those corroding mineral  
 $\nabla$ , and let him use a true Metalline  $\nabla$ , which all Metals  
love, because it is of Their own Metallic Nature, and  
like a Metallic Spirit can penetrate all Metals, and dissolve  
them into Their minutest particles, and reduce them to  
its own nature, as They all proceeded from this Metalline  $\nabla$ ,  
p. 10. § 1 before They were coagulated by Nature into six  
Metals, yet one more fixt and more perfect than the other,  
according as that Metalline  $\nabla$  § 1 has been concocted by  
the Sulphur or  $\Delta$  of Nature, and has been purified and  
matured, as the Difference of Metals is only accidental  
but not central nor Elementary.

This Metalline  $\nabla$  and Spirit is Mercury, this is the  
Mother of all Metals, out of this They have all been generated.  
This  $\nabla$  is no corroding mineral, but a true Metalline  $\nabla$ ,  
by which alone all other Metals can be unlocked in a  
natural manner, and can be reduced into Their first  
Seminal Flux, without suffering any Loss of their me-  
talline properties.

Therefore Mercury has been called by the Philosophers  
the Cold Metalline  $\Delta$ , / Monk Snider and others call  
the Altes, which is a congealed  $\nabla$  of  $\Delta$  and  $\nabla$ , the cold Metalline  $\Delta$ ,  
and the  $\nabla$  of Saturn / and the prima Materia,

1. also is the Art called prima Materia by Monte Inygor  
and others before him.

whereby Metals, by Their Solution, are reduced into Their  
first matter, which is Sulphur and Mercury.  
but how this solution is performed, Your Electoral High-  
ness knows already from me and has seen so, therefore  
I need not repeat it here, altho' I shall hint at it here-  
after

1. this Title makes me think, that this has been addressed  
to Augustus Elector of Saxony, as after that Prince and  
his Son Christianus, no prince in Europe has professed  
the Stone.

1. on the other hand as this Author makes use of an  
Expression " " the Cold  $\Delta$  <sup>metallu</sup> and prima Materia, which are  
both of Monte Inygor, it is possible that M. Inygor borrowed  
the Expression of this Author, the style of these Writings  
is too modern for the Time of Augustus.  
One who does not know the method of this Solution, and  
has not seen it, will be a long time in the dark, until  
he thinks deeply of the matter, or God enlighteneth him.  
because our natural solution cannot be performed by  
mineral corroding  $\Delta$ , or strong elementary  $\Delta$ , as the un-  
experienced do dream.

2. Strange and destroying Fires do not serve in our Work.  
The Philosophers do attest, that They do not burn their fingers,  
when They make their Stone, but that They make use of an-  
other Fire than the common.

The philosophers  $\Delta$  is quite unlike the common  $\Delta$ ;  
common  $\Delta$  is known to Every one, but the philosophers  $\Delta$   
is artificial, difficult to find out, and of a metallu species.  
our common  $\Delta$  is fed by terrestrial and adustible substances,  
Wood, Coals, Oil and similar Things, and is burning and  
destroying



destroying, devouring all Things. Our philosophical  $\Delta$ , altho' warm and dry, yet it is also moist, spiritual and burns.. nor destroyed n<sup>o</sup>t, but nourished and enliveneth, like the heavenly  $\Delta$ . he means the Criginated Secret  $\Delta$ .

Common  $\Delta$  is extinguished, when the fuel is Wanting. Our philosophical  $\Delta$  continues its Steady & equal Operation, it is maintained without fuel, and operates without ceasing, in our Work, when it is excited or stirred up, as your Elector: Highness Well knows;

∴ the expression excited or stirred up is of Pontanus: /  
his our  $\Delta$  warms our matter, boils, coagulates, humecteth, nourishes and augments it ~~in~~ in Virtue and power. /  
∴ he means the Secret  $\Delta$ , the Criginated  $\Delta$ , the Mover. /

Therefore, whosoever means, like a true philosopher, to work usefully in the amelioration of Metals, let him beware of Common fires, altho' ever so gentle, nay if it were only a B. M., altho' this is the mildest; yet the Cerm. & any Growing Thing is destroyed therein, but follow Nature, and make use of the Metallic  $\nabla$ , which is Two-fold and also in some sense B-fold, and I shall nominate them distinctly:

1. It seems, as he rejects all kind of external fire, that he has placed his Glass in horse Dung, which may probably give heat enough to excite or stir up the inward Secret  $\Delta$ . /  
I have experienced, that there is no dependance on horse dung heat, which is sometimes burning, at other times nearly cold, therefore a Well regulated Lamp-heat must be the best, provided good Sperm Oil could be procured. /

### The 3 Fires.

1. The first is the Cold metallic  $\Delta$ , which is in our  $\nabla$ . /  
∴ i. e.  $\delta$  in the W<sup>o</sup>. /

2° The metallic Sympathetic  $\Delta$ , which is in our Sulphur.

p. i. c. Ruyley's  $\Delta$  of Nature in the  $\odot$ :)

3° The Secret Regiment of the above 2 pieces, whereby those 2 pieces are stirred up p. i. c. the mover or Secret  $\Delta$ . that each of them may act according to its Nature, and thus  $\Delta$  is the continued Motion. whereby the 2 metallic forces are excited and stirred up to operate, according to the Nature of each of them.

1/ The Cold metallic  $\Delta$  is Warm, dry and humid, and is compared to  $\Delta$  and  $\nabla$ .

1/ the  $\Delta$  is a double coagulated  $\nabla$ , Warm from  $\delta$ , dry to the Touch and yet is a Mercurial metallic humidity. / Phialotha calls it our  $\Delta$ , it is also called  $\nabla$ . / therefore it is capable to dissolve metals, which are of its own Nature, naturally and gently, without destroying their metallic homogeneous quality, and can render them thin and fluid, as they were before their Coagulation, no other wise than as  $\nabla$  can dissolve  $\nabla$  and liquify it.

2/ the Sympathetic metallic  $\Delta$  is their Sulphur, wherein the tinging power lies, concealed, and is White or Red.

1/ It is White in  $\gamma$ ,  $\nabla$  and  $\odot$ , being White metals, which do possess more humidity than Heat.

It is Red in  $\nabla$ ,  $\delta$  and  $\odot$ , which are Red metals, and possess more Heat and Solar Sulphur than the former, but less humidity.

This metallic Sulphur is the Sperm of metals.

1/ Your Elect: Highness must note this carefully, as the greatest Secret is concealed herein, which no philosopher has ever revealed in such plain Terms.

1/ note here that Every metallic Sulphur resides in its own mercury and is there with inseparably united, which you will find fully explained in the 3 Tracts, thus when you unite

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unite  $\delta$  with  $\xi$ , you certainly get in your antimonial  $\xi$   
the fiery  $\xi$  of  $\delta$  from homogeneity, as the 2 Mercuries, more  
ponderous than the external Sulphur, must unite and sink  
to the bottom; and this martial  $\xi$  conceals its own Central  $\Delta$   
or Sulphur and is inseparably united there with;  
This martial Sulphureous or fiery  $\xi$  warms and animates  
the cold  $\xi$  of Saturn, i.e.  $\delta$ , and is therefore indispensably  
necessary in the Work.

You must easily perceive that  $\delta$  does something more  
than barely separating the external burning Sulphur from  
thet, as it in the mean time lets go its fiery  $\xi$ , which  
from Homogeneity unites with the  $\xi$  of  $\delta$ , therefore this  
 $\xi$  of  $\delta$  is more dignified than a simple  $\Delta$  or  $\xi$  of  $\delta$ , which  
is cold and humid; whilst the martial is Warm and humid;  
Stahl has fully demonstrated this.  $\int$

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Thus much of the prima Materia of the  $\nabla$ , and the treble  $\Delta$ ,  
necessary for our Art, for the Transmutation of Metals!

The philosophical process ~~is~~ is but one, and is accom-  
plished by one and the same method from the beginning  
to the End, in one Vessel, in one furnace, sealed hermetically.  
Therefore all those era, who in account of different  
Appellations, used by the philosophers, excogitate as  
many different Labours, make use of a number of Vessels  
and furnaces, at different Times, not comprehending  
what the philosophers mean.

proof.

Common Chymical Labours avail nothing in our Work,  
altho' the philosophers give various names to their  
only one and simple process, which might be done by a  
Woman.

W. this does not exclude preparatory Labours, which are  
absolutely necessary for getting the true Matter.  $\int$

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- 1/ to calcine or make a Calx or ashes.
- 2/ to dissolve.
- 3/ to sublime or subtilise.
- 4/ to separate one from the other.
- 5/ to distill that is to descend.
- 6/ to putrefy
- 7/ to conjoin or unite.
- 8/ to coagulate.
- 9/ to make White;
- 10/ to rubify or make Red.
- 11, 12, to fix and make fusible.

all these operations, from the beginning to the End are accomplished by the true philosophers by one and the same process in one vessel and in one furnace.

1. very true! provided you have the true matter ready at hand, which is the pure  $\Delta$  made by means of the Secret  $\Delta$ , by nature and not by hands. 1. possessing this pure triple Metallu matter, perfectly clean, then begins the Work of Women and play of Children; then follows natural Volation, putrefaction, Calcination, Albification and Rubification, all in one glass and one furnace, until perfection is obtained. 1

But as Nature operates in our philosophical, above mentioned metallu prima <sup>1.  $\Delta$</sup>  materia and its Regimen by means of the metallu  $\nabla$  1. the revived  $\&$  of the Secret  $\Delta$  1. and metallu  $\Delta$  1.  $\&$   $\odot$  1. and produces various Colours and phenomena, according to them the philosophers have given various appellations to their great Work and its simple process, to communicate to the true Sons of Wisdom, but to exclude the unworthy.

very: when They observed that the matter in the  
glass

glass was moved and ascended like into a Furne or  
Stovell and poured over the  $\nabla$ , i. the  $\xi$ : they have called  
it subliming, &c. *Sodium Mianne, per Nerva a Saturday*  
i. explains *Batsdorff's Work.* 810 *Thol. 1639*

### How to make a good Regulus of Antimony.

Take cruce antimony in powder 2 p. or 1 lb, small iron nails  
or horse shoe nails 1 p. or  $\frac{1}{2}$  a lb, make a Reg: of these 2,  
according to the usual method.

Beat this  $\text{III}$  into a powder, and melt it in a new  $\xi$ ,  
when it flows thickly, project pure, dry, warmed  $\text{O}$  in powder  
on the matter, gradually and carefully, so that finally your  
 $\text{III}$  be covered every Where with the  $\text{O}$ , now give a strong  
heat, that the  $\text{O}$  may flow and boil on the melted massa;  
then pour it out into a heated and oiled Cone.

repeat this melting and purifying with  $\text{O}$  twice more  
in a very strong heat, and when the 3<sup>rd</sup> time the Scoria  
appear like Amber and the  $\text{III}$  is become stellated  
and looks like fine  $\text{D}$ , it is pure enough.

### Further procedure therewith.

Take your silver-white stellated  $\text{III}$ , beat and grind it to  
an impalpable  $\xi$ , and pass it through a fine lawn Sieve.  
Then take very pure common  $\text{Ox}$ , powder it finely and mix  
it with the  $\text{III}$  in equal  $\text{N}^{\text{g}}$ .

Sublime this with a graduated  $\Delta$ , and what has ascended  
keep a part; what remains in the bottom of the Glass  
rub again to a fine  $\xi$  and pass it through the Sieve,  
mix this with equal  $\text{N}^{\text{g}}$  of new  $\text{Ox}$  as before, and  
sublime again, and so proceed until all has as-  
cended, have a few black faces.

Take now this Sublimate, and throw one Spoonfull after another, gradually, into a Sharp Lixivium, made of a strong Well calcined fixt Aleddle of Tartar, shut the Vessel and let it stand 24 hours.

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

You must stir it 2 or 3 times every day.

Then evaporate most of the humidity in a Sand heat, p. 13. no Glass whether green or white, nor any China Basin can bear this Evaporation, as every Glass or China is dissolved by this powerful Solvent, therefore the only method of doing this Evaporation is to use a Well scoured bright Iron Saucpan, untinncd, and you can boil and evaporate the humidity. I have experienced this.

Having left it like honey, pour gradually and cautiously by small quantities a Well rectified Acid of Sea & upon it, so as to cover it well, Then, all Effervescence having subsided, shut your Glass, and digest the liquid matter over a most gentle heat for 8 d<sup>y</sup>.

Now distil all the humidity from it in an Alembic into a Receiver. Then lastly increase your  $\Delta$  under the Sand-pot, to a strong heat, and the  $\frac{2}{3}$  of it, animated by Mars, will ascend Snow-white, like a Common Mercury Sublimate.

When cold take it out carefully and cleanly, it is very Venomous and fiery.

This Sublimate is easily revived according to the

the common or usual method of reviving  $\zeta$ .  
Note!

1. The Author of this very candid process has revived his  $\alpha$ , and what has he obtained?

the same revived  $\zeta$ , which we have in our  $\alpha\alpha\alpha$ , revived from our Secret  $\Delta$ ; this revived fluid  $\zeta$  is a noble  $\zeta$  treated or animated by  $\delta$  and the Oxygen in the rectif. marine  $\ddagger$ ; I am persuaded that the Author has  $\alpha\alpha\alpha$ ted this glorious pure  $\zeta$  with a 10 or 12 part of fine  $\odot$ , either in Leaves or in filings, and has digested the  $\alpha\alpha\alpha$  in a gentle heat, to procure the black Cloud he speaks of, which proceeds putrefaction.

Our revived  $\zeta$  in our  $\alpha\alpha\alpha$ , after it has been cleaned by Washings i.e. Eagles, is not a hair better nor preferable to this, nay it is the very self same revived trial trial  $\zeta$ , except that ours is freely fermented with opened  $\odot$ , and this  $\zeta$  of our Author is not, therefore he is forced to  $\alpha\alpha\alpha$ te  $\odot$  there with. I believe you do perfectly conceive it. This is in the mean time a happy Explication of Batsdorff's process, which I have explained differently to you in a small msc. paper.

Batsdorff's Governess of a 100 years old is the alkaline Lixivium, and his Eagle is the  $\odot$ . Batsdorff has not revived his  $\zeta$ , but used it as a  $\alpha$  with fine filings of  $\odot$ , and thus  $\alpha$  he calls his White Dove and Lilly, and attests that it is extremely Venomous.

Use which you please, either the White Dove or the revived  $\zeta$  thereof, it is the same  $\zeta$ ;

In —

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In Batsdorff's process (which must be longer than  
this of our Author) now rendered perfectly in-  
telligible by this, (by me too long neglected Treat),  
his Sublimate is revised into running & during  
the digestion, and then the black Cloud and putre-  
faction of Batsd.  $\alpha\alpha\alpha$  must follow of necessity, as  
well as in this Author's and Our Works.

You perceive also that M<sup>r</sup> F. never yet has  
seen the Genuine putrefaction, neither in the  $\alpha\alpha\alpha$ ,  
much less in the (from thence) resulting subtil black &  
or dust;

all the Blackness he or I have ever seen, is only  
the Result of the action of the Secret  $\Delta$  upon Rebis,  
the extraction of the black mad Dog or black, arse-  
nical, adustible  $\Delta$ , stiffly adhering to the  $\alpha$  in Rebis,  
therefore this first Blackness seen by M<sup>r</sup> F. and  
myself, is nothing more than a preparatory necessary

Labour, in order to obtain a pure metallu  $\alpha\alpha\alpha$ .  
The black Cloud and genuine putrefaction must abso-  
lutely take place during the last Digestion of the  
 $\alpha\alpha\alpha$ , called a Woman's Work and Children's play,  
Lusus puerorum.

113 M<sup>r</sup> F. as yet ~~is~~ <sup>is</sup> ignorant of the necessity of blackness  
of the  $\alpha\alpha\alpha$ , but I am well persuaded in my mind,  
that if he does not obtain this Blackness and  
the black dry Dust, he can never succeed in ob-  
taining the True White and Red Sulphur Nature!

In translating and comprehending this valuable  
Small Treat, I believe I have rendered an eminent  
Service to myself and my Friend. S. B.

/. You see how progressively our Knowledge does  
increase! /

Second



173  
Second Treatise by the Same Author  
in Latin.

translated by J. B.  
called

Secret of Secrets, or the Magistery of the Philosophers,  
The Great Art comprehended in 12 Tables.

Table 1.

Admonition to the true Sons of the great Art.  
pray, and Work, do not fret or Weep!

1) agitate, agitate, agitate, and be not impatient.  
2) Do not be too hasty, it is done soon enough, if well  
done.

Table 2.

The Great Art.

1) is a Work of Women and Boys play.

2) it is a simple operation of simple Nature.

He that knows how to govern this Work agreeable  
to nature, shall be King.

3) it is a Gift of God, who gives or retains it;  
he hides it from the Wise but reveals it to Babies.

Table 3.

Books to be studied in this Great Art.

1) The Books of the Scriptures

because therein are contained the source of Divine  
and human Knowledge.

2) The Books of Nature.

remain in the simple path of Nature; do not attempt  
any thing above the Earth, what Nature does not  
attempt under the Earth.

3) The Book of Reason.

do not adhere always to the Letter, in reading of  
Books but when you read make use of your Reason,

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and consider the possibility of Nature.

Table 4.

Three Principles

- 1/ Salt. in Salt is a Blissing of Oxygen.
- 2/ Sulphur. ∴ ∴ God has given to all Things under the heavens a Sulphur or Sperm.
- 3/ Mercury. There is in Mercury, what the Wise look for ∴ ∴ of ♂ and ♀, of ∴, and of Secret ∴ revived.

Table 5.

Materia prima

- 1/ a Vile Thing, found every where, but only of a few. ∴ ∴ and ♀.
- 2/ The Occult magical Earth ∴ ∴ out of which the Blood of Saturn ∴ ∴ or ∴s revived ∴ ∴ is extracted, which descending on Earth, ∴ by Circulating in the Glass, is coagulated into the Stone.
- 3/ which is a transparent Red Kernel, ∴ the ∴ ∴ which one Thing revives all Things, if you manipulate rightly.

Table 6.

Mercury.

- 1/ the preparing mercury. ∴ the Secret ∴, or marine ∴ ∴ Mercury is a Virgin, by whose means Art imitating nature does extract a Virgins milk ∴ ∴ first and afterwards a revived ∴ ∴ out of the Virgin Earth ∴ ∴ ∴ ∴ ∴
- 2/ Mercury to be prepared, is that Secret milk ∴ ∴ a revived Sophie ∴ ∴ which must be extracted from the Virgin ∴ from the ∴ ∴ ∴ which is not seen, until the artist pleases.

1 The Mercury prepared. 1: the revived Sophie &  
 whether according to this author  
 or in our āāā accord: to Philal:  
 It is the same thing!  
 is the extracted milk, made manifest from what was  
 hidden before: in the III and Scut Δ: where with  
 our Infant <sup>1: aqat</sup> newly born: the Sp: must be nourished.  
 here is a Hint. The pure revived &, squeezed out of  
 our āāā, after its sufficient Washings called Eagles, or  
 the revived & of our author, is the true Subject where  
 with the White and Red Sulphur nature must be multi-  
 plied by Imbition, in Vertue and quality. 1:

### Table 7.

The Time.

5<sup>th</sup>

our mercury is impregnated by 7 planets.  
 Philal<sup>tha</sup> explains this by his 7 Regimina, viz:  
 Regimen of ♄, ♃, ♀, ♁, ☽, ♁, & ☿. Secrets revealed...  
 by the long litt humid but finally dry Way 7 months  
 are sufficient for the artist; but for the quick dry  
way 5 hours are enough.  
 If this be true, then the Work can be done in a red  
 'hot ☿; consider well what the Brassfounder says:  
 The humid and dry Way is but one Way,  
 which by diligence or negligence of the Operator  
 may be abbreviated or prolonged.  
 1: so says Philal<sup>tha</sup> 1:

### Table 8.

tondus, proportion.

The Mercury, the Heaven, runs through the 12  
 Signs of Heaven, wherein Sol employs a year.  
 1: this is somewhat obscure:  
 in the original 1:

2/ The Mercury and Sulphur are 11 and 1.

f. he has come nearest to Senior's proportion; he has made  $\odot$  the  $\frac{1}{2}$  part in the  $\alpha\alpha\alpha$ .

Senior has taken  $\odot$  1 p.  $\text{III}$  2 p., Secret  $\Delta$  9 p. a  $\frac{1}{12}$   
or  $\odot$  1 p.  $\text{III}$  3 p. —  $\Delta$  9 p. a  $\frac{1}{13}$ .

Count Bernhard makes  $\odot$  the  $\frac{1}{10}$  part;  
Rupley and Philaletha the  $\frac{1}{8}$ .

Our Author has taken 11 p. of Sophie  $\frac{1}{4}$  to 1 p. of  $\odot$ ,  
so that  $\odot$  is the  $\frac{1}{12}$  part in his  $\alpha\alpha\alpha$ .

These 2 unite and disunite, and you will have  
the true Wgt.

3/ f. he  $\alpha\alpha\alpha$  tes first 1 p. of  $\odot$  with 11 p. of Sophie  $\frac{1}{4}$ ,  
by rubbing; then he squeezes the loose  $\frac{1}{4}$  from the  
 $\alpha\alpha\alpha$ , and he has the true Wgt.

we do the same!

3/ The Weight of Mature is to be minded, not the  
Weight of the Things.

f. i. e. how much will adhere together, without  
running from it!

Unmistakable remark  
bind that & the Lead is  
enveloped  $\text{H}$

Table 9.

The Vessel.

1/ In an oval shape the philosopher produces  
the Egg.

2/ amongst the least porous matters, the best  
glass must be chosen.

3/ for grinding a porphyry mortar is the best.  
f. a widge wood ware mortar is as hard!

Table 10.

The furnace.

In altharor pleases philosophers.

Some have used it.

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

Table 11.

The Fire

Our Fire does not burn the hands.

he means here the secret Δ, or the metallic Δ of S & C in his revised Sophie & both are the same, after Revivification.

a Well directed Bath is very convenient.

In the room of Δ, heated V may be used.

Table 12.

contains 12 operations of the great art.

Operation 1<sup>st</sup>.

preparation

join the pure to the pure.

according to our Author make your āāā.  
according to us: make Rebis.

2.

Calcination

by this sublimation the Volatile parts are elevated by a Fume.

he hints at the black Fume, which precedes putrefaction of the āāā in the glass.

our Calcination is performed 1<sup>o</sup> in Rebis, 2<sup>o</sup> in the glass, when we Digest our āāā, when our work and his are one and the same.

18/.

3.  
Solution

Volatilise the fixt  $\text{☉}$  :  
1. our author has but one volatilisation by solution;  
in our work we have 3 solutions  
1<sup>o</sup> in Rebis, whereby the body  $\text{☉}$  is opened, for the  $\text{V}$   
to enter, see marrow of Alchemy.  
2<sup>o</sup> by means of the Secret  $\Delta$  and Arzoth.  
3<sup>o</sup> the last and genuine solution of  $\text{☉}$  by our  $\text{♀}$   
reviv'd in the  $\text{āāā}$  :  
1. during this last solution the  $\text{☉}$  is volatilised, the  
preceding solutions were only preparatory, in order  
to obtain our  $\text{āāā}$  :)

4.  
Separation

Separate the subtil from the ~~th~~ thick pleasantly, with much  
Ingenuity.  
1. this Expression is borrowed of the Emerald Table.  
it is explainable two Ways:  
1<sup>o</sup> the natural separation in the glass performed by nature.  
2<sup>o</sup> the separation of the Arzoth from the  $\text{āāā}$  in our process.

5.  
Conjunction

Conjoin the male or Red Servant with his adoring  
Wife, and after their union they will generate the art.  
1. the Wife is the revived Sophia  $\text{♀}$  :  
1. perfect Conjunction per minima takes place in Opalba :)

6.

Coagulation

sex the volatile.

∴ this takes place in Op. alba, and not before.

7.

Putrefaction

The Corruption of one Thing causes a production of another.

∴ an Expression borrowed of Paracelsus. ∴

∴ this cannot take place before genuine Blackness of the asa. ∴

8.

Resurrection

after Death I shall live for ever.

∴ this is spiritually and materially true. ∴

∴ here it means Op. alba et Rubra. ∴

9.

Albification.

know thou my son: that in Whiteness is hidden Redness.

∴ the White must proceed from Blackness, and Redness after Whiteness, in due Time. ∴

10.

Rubification

now the King of Glory is born.

∴ Op. Rubra. ∴

Fermentation

our ☿ does not tinge, except it be tinged first.  
p. our ☿ial, ♁ous Fine Tincture, altho' the glorious  
Medicine for the human Body, yet is not the  
Elixir for metals, except it be fermented with ☉  
in the ☉, by fusion. /

Multiplication.

~~The~~ He that has made the Stone once, has no need  
to make it a second Time.  
p. as he may multiply his Work before and after  
corporal fermentation. /

altho' all these Things are absolvd by one Operation,  
yet they are compar'd with the following

12 Labours of Hercules.

Hercules his first Labour.

Whilst Hercules was an Infant, he killed 2 Serpents  
which were sent him by Juno.

Hercules derives from Hera that is the Earth, and Cleos  
i.e. Glory, as a Glory on Earth.

Juno is the Earth, out of which come forth the 2 princip  
the Superior and Inferior, p. secret  $\Delta$  and Rebis, or M  
and Sophie ☿ ~~and~~ i.e. the 2 Serpents. /  
which on account of Their venomous Nature p. M & ☿  
which /



which they draw out of the Impure  $\nabla$  for food, have been called Serpents by the philosophers; p. i. c. 10 & 20. /  
 1. the same as the 2 Deers of Diana /  
 whom Hercules deprives of their venom. / in the glass. /  
 1. or even before in the  $\alpha\alpha\alpha$  /

2<sup>d</sup> Labour

Hercules erected 2 Columns in the West.  
 The 2 Columns are 2 Rules: " " volatilise the fixt p. c. /  
 and reflex the volatile. - the West is the philosophical massa  
 not yet clarified p. the foul  $\alpha\alpha\alpha$ , black and dirty, which is  
 to be clarified by Washings called Eagles by Philaltha. /  
 hich massa p.  $\alpha\alpha\alpha$  / under lets. Obscure Weil, conceals yet  
 the Splendor of Sol.

3<sup>d</sup> Labour.

Hercules fights the Hydra or  $\nabla$  Snake, which he con-  
 quers by  $\Delta$  p. 1<sup>o</sup> by the secret  $\Delta$ , 2<sup>o</sup> by the  $\Delta$  of nature in C. /  
 ydra so named from the  $\nabla$ ; It is the  $\nabla$  p.  $\alpha\alpha$  / transmuted  
 into  $\nabla$  p. i. c. 2 / which reduces all Things p. C or D. / into  $\nabla$ ,  
 p. i. c. into  $\frac{2}{3}$  / for which reason it is said that after  
 the Hydra's head had been cut off by Hercules, a Serpent  
 grew out of its Trunk, p. i. c. the revived Sophia  $\frac{2}{3}$  /  
 this serpent he also killed with a certain natural  $\Delta$ ,  
 p. i. c. the  $\Delta$  of nature in C, fixed finally the  $\frac{2}{3}$  /  
 when he transmuted the  $\nabla$  p. the Sophia  $\frac{2}{3}$  / into  $\nabla$  p. into  
 the  $\frac{2}{3}$  /

4<sup>th</sup> Labour.

Hercules kills and skinneth the Nemean Lion,  
 and hangs the skin over him.  
 the Nemean Lion is that  $\nabla$ , which is also called the Green  
Lion p.  $\alpha\alpha\alpha$  / he takes that Lions Hide off, and having  
 washed

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washed it very clean /: having purified the  $\alpha\alpha\alpha$  / he  
crosses himself there with. /: i.e. puts it into a glass. /

5<sup>th</sup> Labour.

Hercules catches a Deer, whose feet were of Brass,  
/: white brass is the  $\Delta$  / but the head was of  $\odot$ .

/:  $\odot$  in Rebis /

The Deer, which was a female denotes the Volatile  $\nabla$  /  
which he fixes.

The Legs denote the first Imperfection, whilst the  $\odot$  /  
Head signifies perfection, our perfect Sulphur.

/: i.e. Rebis is the female Deer which allegorically  
Lampring has borrowed of Ovid. /

6<sup>th</sup> Labour.

Hercules woundeth the breast of Juno with a 3=  
pointed Arrow, /:  $\odot$ ,  $\Delta$ ,  $\nabla$  / or the Dragon with  
3 heads / because she caused him so much Labour.  
Juno is the  $\nabla$ , prepared before hand, at the Sweat of  
his Brows. /: i.e. a highly purified  $\Delta$  &  $\nabla$  /

The 3 pointed Arrow is the Key /: the 3 principles /  
where with he woundeth the breast /: Rebis / and  
draws out of the Wound a milk mixed with Blood  
/: this was a cruel action, but the Milk is the revived  
Sophia  $\nabla$   $\alpha\alpha\alpha$  with  $\odot$  /: the Blood or Sp /: or  $\odot$  in the  $\alpha$

7<sup>th</sup> Labor

7<sup>th</sup> Labour.

Hercules kills the Harpies. / which were females /  
 The Harpies are the black or Evil Spirits / the black  
 mad Dog of Irenus / concealed in our Earth / in the  $\Delta$  /  
 which by their Impurities bring damage, for which  
 reason Hercules / the Operator / rejects them as a putrid  
 or damned  $\nabla$ .  
 / This explains the Washings of the  $\bar{a}\bar{a}\bar{a}$  of its black  
 $\nabla$ , extracted by the Secret  $\Delta$  and  $\omega\gamma\theta$ , during the  
 preparatory Labour /

8<sup>th</sup> Labour.

Hercules conquers the River Achelous, a Son of Oceanus,  
 and of Terra /  $\mathbb{M}$  / which is changed into various  
 Forms. / first  $\xi$ , then  $\omega$ , then  $\omega\gamma\theta$ , and finally  $\xi$  revised /  
 Achelous is that Third Thing / the revised Sophia  $\xi$  /  
 which results out of the  $\nabla$  above /  $\omega\gamma\theta$  / and the  
 $\nabla$  below /  $\mathbb{M}$  / and passes through ~~various~~ various  
 Forms, yet inclined always to become  $\nabla$  / i.e.  $\xi$  /  
 therefore Hercules changes this fluid nature /  $\bar{a}\bar{a}\bar{a}$  /  
 into a fixt  $\nabla$  / the  $\mathbb{D}$  /

9<sup>th</sup> Labour

Hercules robs the 3 Sisters of the Hesperides of  
 their Golden Apples, after having killed a Dragon  
 who watched them.  
 The 3 Sisters are the 3 principles, Body, Soul and Spirit,  
 from which a Golden Liqueur is extracted / i.e. an ani-  
 mated Solar  $\xi$  in the  $\bar{a}\bar{a}\bar{a}$  / which is the Life of the Stone;  
 named the Golden Apples. The

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The Dragon i.e. the Babylonian Dragon of Blame!  
denotes the World as yet impure.  
i.e. the Earth black āāā!

### 10<sup>th</sup> Labour.

Hercules has conquered King Gerion, who had 3 Bodies,  
and 6 Arms, and it was therefore necessary to conquer him  
3 times, and after the third Victory Hercules took all his  
property away with him. Virg. Aen. 1x. 91.

Gerion is the Stone consisting of 3 principles or Bodies,  
and passes through 3 principal Colours black, White & Red,  
the first Colour denotes death, the second Lunar — and  
the third Solar perfection; Hercules having conquered him  
by long patience, at last carries off his property or Riches.

### 11. Labour.

Hercules has also carried the Heavens on his Shoulders,  
by Request of Atlas.

The Heavens denote our Earth i.e. World which  
contains the Remnants of the planets i.e. metals the 4  
metallie Elements and the Sign of Aries i.e. ♈ whose  
Figure is a symbolum of the 8<sup>th</sup> Heaven, where the  
best Stars are, called by Plato the Eternal Fires.  
Aries is also a fiery Sign.

### 12<sup>th</sup> Labour

Finally Hercules has conquered Anteus a Son of Terra  
who during this Battle, when ever he fell on the Ground  
became stronger than he was before. i.e. multiplication  
of the Top!

Anteus

Antheus is the perfected Sophiæ i.e. the Lapis generated  
out of our W: W: or Rebis which, during its formation,  
when the ∇: revived ∫ in the āā: is coagulated into ∇,  
into Sulphur of nature White and Red: it acquires  
constantly greater powers, until that Tincture is finally  
exalted or multiplied to so high a state of simplicity or  
liery rest, that it can no longer touch the ∇: that it is to be  
converted into ∇, but stands like a liery Prudy Red Oil,  
which gives Light by Emanation:  
by this the several Multiplications are indicated.

### Explication of the foregoing.

You must kill the liery Dragon: the dragon without Wings, C:  
in an Egg: D: by the assistance of the lugitive Servant: M:  
and the lying Eagle, i. Secret: Δ: in a Certain Wg: and pro:  
portion, and by a Certain Regimen of the Δ: according  
to a continued Motion of the Filcavers, by Sublimation, De:  
stillation, and Cohobation, repeated 7 times or 9 times ∫: 7 or  
9 Eagles: up to putrefaction and perfect Solution.  
by God's Blessing you will see the Ravens head,  
(Blackness) In this is concealed the Form and Soul  
of the Dragon: C: in the same manner as the body rests  
therein; This, which has now been rendered Spiritual,  
by the above named operations, eagerly longs for its Soul,  
to be there with reunited for the sake of its Exaltation,  
as the dried Earth longs for Rain, for the sake of fer:  
tility.

To therefore resuscitate: Observing iegitimate Composition  
return now the Soul to its body, (by a proper Regimen  
of heat, by Calcination, Incineration, Exhalation, Cochon,  
Dealbation and Rubification until perfect Fixation.  
or Change the Black Ravens head, by means of the  
permanent ∇: the revived Sophiæ in the āā: hidden in  
the Belly of the Green Lion: W: into the Whitest feet  
White,

White, and you will have the Lunar Tincture; and then  
 by a dry and stronger Decoction, convert it into the  
Red Lion until perfect Fixation, and you will possess  
 the Solar Tincture.

Praise and Glory to God! Amen!

∴ the fiery Dragon is ☉ in Rebis; or ☉ in the āāā;  
 the fugitive i.e. volatile servant is ☿ in the āāā;  
 the flying Eagle is ♀ and its revived ♀ in the āāā. ∴

Finis. Dec: 1806.

P. I. ∴ amongst other Herculean Labours is mentioned  
 the Cleansing of the Stables of King Augias, which  
Stables Hercules cleansed in one Day, having caused  
 the River Peneus to run that way.

from this the proverb derives, Cleaning the Aegian  
stables. This I explain by Washing the āāā from  
 its blackness by warm ♀, cleansing or washing away  
the black mad Dog, the black burning ♀ of the M. ∴

∴ add to this that Hercules killed that Eagle ∴ secret ∴  
 which did eat the Liver out of Prometheus his  
 body, who was fastened to mount Caucasus, and  
 finally delivered Prometheus himself. ∴

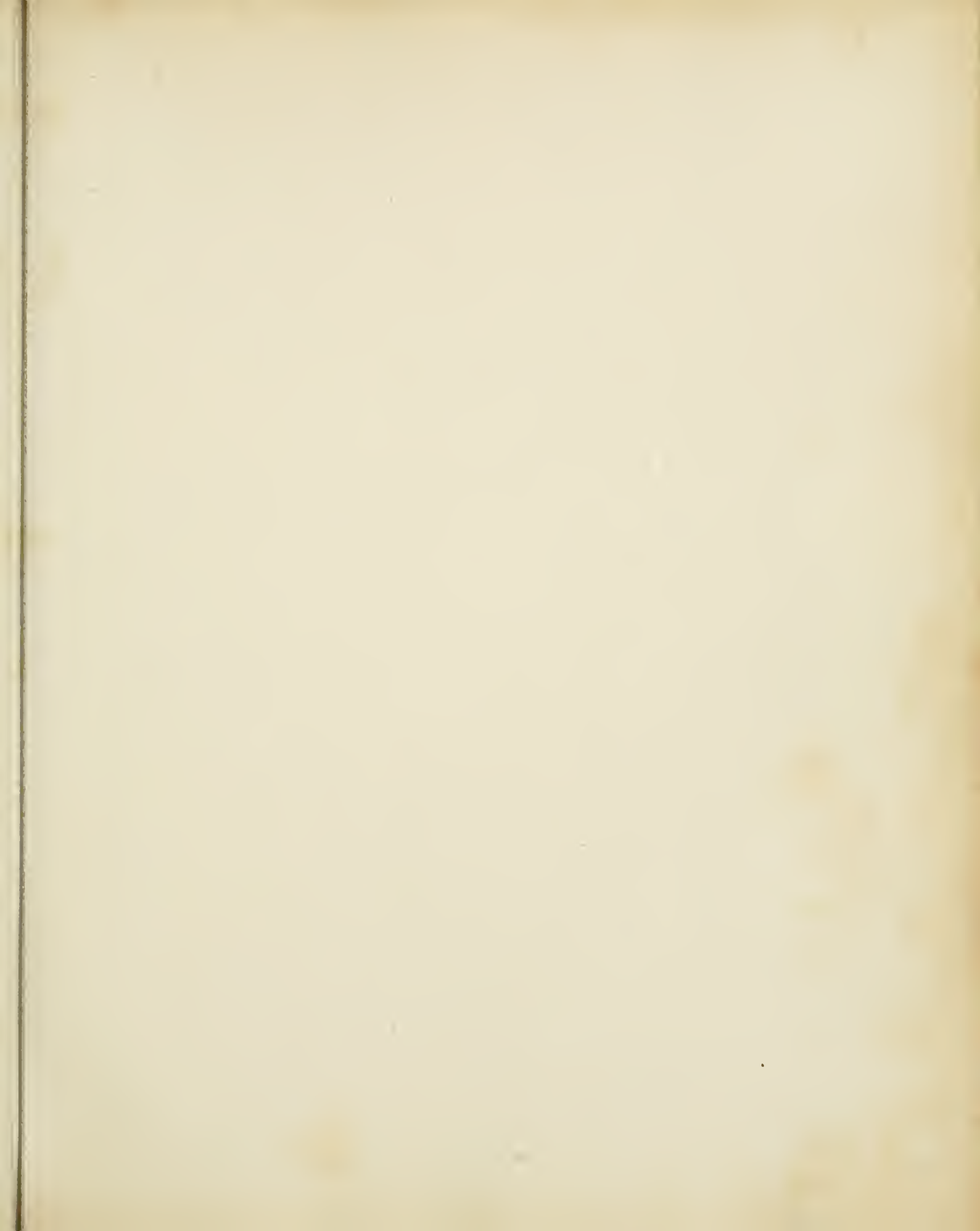
∴ Prometheus is the ♀ in the Composition, which, is  
 finally revived in the āāā. ∴ J. B.

les

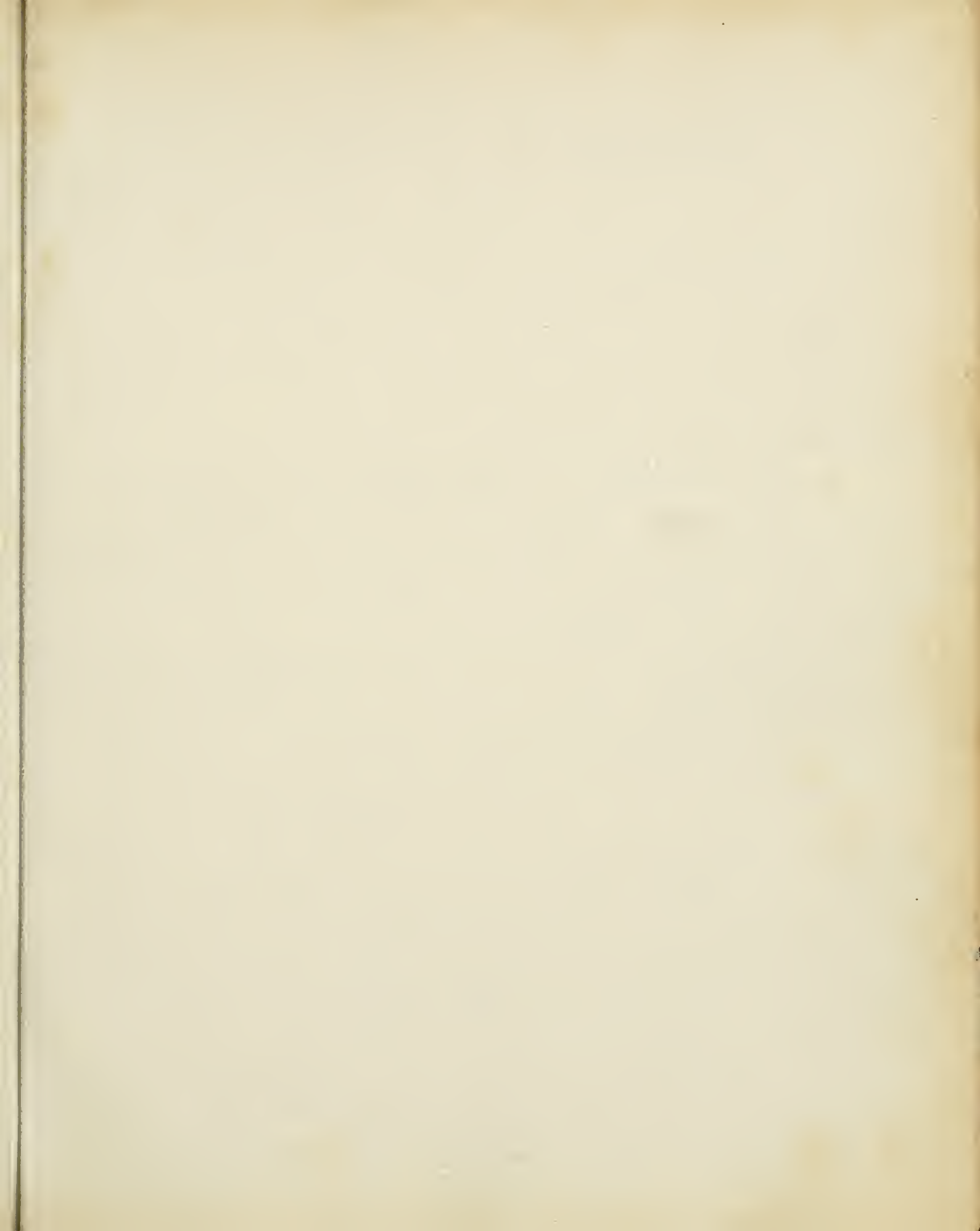
et













15 Sept: 1804;

ON  
SHORT PROCESSES.

That there exists a Short process of regenerating matter, I prove  
the sudden Regeneration of the Body, on Henoch, Elias and  
the Body of Christ, neither of whom passed through the long way  
of putrefaction; especially the 2 first Modes of Henoch and Elias,  
who were suddenly regenerated, purified and Spiritualized by  
the Universal Agent, the Electrical principle,  $\Delta$  manifested in Light  
and burning  $\Delta$ . You must allow a Central Harmony between  
Spiritual and Material Things, and that from the Creator  
down to the Smallest atom of Matter exists a Concatenation and  
Central Harmony, well known by the author of the Emerald Table,  
quod est Inferius est Sicut id quod est Superius, ad cogitandum  
Deum mirabilem unam. the wisdom and Omnipotence of God  
conspicuous in Every thing, and where there is wisdom there  
is Harmony.

That there existed Short processes by melting and vitrifying  
you need not to doubt and you would not doubt if you had time  
to study the Turba Philosophorum, wherein the ancient Egyptian  
Philosophers and their obscure Hints are collected from ancient  
records and manuscripts, mostly lost at present, but independent  
of old and modern proofs, the Regeneration of the perishable  
Bodies of Henoch and Elias must convince you of the possibility  
Myriam prophetissa, who occurs in the Turba Philosophorum,  
the first author that gives hints of a Short process, to  
be accomplished in 2 or 3 Days, or perhaps in a few hours.  
I shall give you her words, from the Turba:

"Take the white Gum: 00: / and the Red gum, Kibric: 1: 0:  
which is the philosophers ☉ and the Structure: 1: 11: 8: 8: or  
48<sup>th</sup> auratum: /  
" marry or unite the white gum with the Red gum,  
in the nuptial bed in the  $\Delta$ , until they become fluid like  
 $\nabla$ , and this  $\nabla$  you must vitriify.  
" Take Kibric: 1: 8: / and Zubce: 00: / make them fusible  
and vitriify them by means of the vitriifiable fusible  
☿: Silex or glass: / in the vessel of the philosophers: ☾:  
preserve carefully the fumes that they do not escape,  
end of thy vessel, use a gentle heat in the beginning,  
and stay with thy vessel, to observe the changes,  
how the matter, in 3 hours time, becomes black,  
white and Red, and the fumes: if you prevent their  
escaping: will penetrate the fusible body: Silex in 8  
or white glass: / the Spirits will be united, and the  
whole will vitriify and be fixed. This masa penetrans  
and is fusible."

Mercurius says further: much, admired Herb, which grows  
" Take the white, clear, most admired Herb, which grows  
in Shivers and Hills, / the white river pebble: and rub  
it to a subtil powder and Sph it, as well as the 2  
substances Kibric and Zubce, the 2 fumes,  
" This herb is the true body, that does not fly from  
the  $\Delta$ , and has a power to retain and fix and vitriify  
the 2 Spirits, which are volatil.  
" This in truth is our Stone, made by vitriification.  
vitriify <sup>iod</sup> by means of the vitriifiable body: Silex, pebble: /  
the 2 fumes Kibric: 1: 8: / and Zubce: 00: / which two do  
contain inwardly 2 Lights, Spiritual ☉ and Spiritual  
☾, that is ☉ and ☾ immature, ☉ and ☾ generating fumes,  
and when thy glass is made, give to it the  
" End or fulfilling of Secretions, the bodies of the Spirits,  
and the Weight of Nature, and the Spirits will open their  
own

bodies, and will be determinate or specified, and those  
will see wonders."

1. the End or purpose of Tinctures, means that you are to  
project your first fusible glass upon D or C in the T, in order  
to vitrify the metal and make a transparent Lunar or  
solar glass thereof.

"my whole work depends on a moderate well regulated  
O what wonderful work is this! A paper from  
one Colour into another, until it is become White and  
Ruby-Red; and is done in one Day, nay in 3 hours."

1. The time depends on the quantity or the Scale; if  
let the A go out, open the vessel, and thou wilt find  
my snow white clear body. The powdered pebble changed  
into the Colour of a wild poppy or Corn-flower,

1. papaver Erraticum grows amongst the Rye, and is of a  
deep Red Colour: "Sometimes mixed with white or yellow.  
this is the body. The Silex melted into glass; which  
incinerates, gives Ingress, and penetration; see what Stahl says of Glass.

"Its Determinate Solar Influx penetrates, ameliorates  
and fixes a 1000 parts, nay sometimes 1200 parts of T, 4 or 5  
or D. when determinate with corporeal D it has a power  
to fix 4, 5 and 6 into good D, in the same quantity.

"this is my most Secret art" said Myriam the prophetess  
to Aros King of Egypt: "I will repeat unto Thee,  
how Thee must proceed by the shortest way with  
the clear body. The pebble; which is thrown up on the  
Hills, probably by the Inundation of the Nile; and  
which body cannot be conquered by a humid putrefaction"  
1. no, you cannot putrefy glass.

Take the body the Gum Elsaron; this is the Silex  
when fused into glass; and unite it with the 2 Jumes.

"The body is the Cause of preservation and fixation of the  
" 2 volatile fumes, rub them into a subtil powder and  
" unite them, and go not away from your work, because  
" it must all become fluid, and fix."

C: by these hints it appears, that she has melted the pebble  $\text{F}$   
into glass first; this glass when cold she powdered, and this  
powder she mixed with the 2 volatile fumes Vibrii  $\text{f}$   $\text{t}$   $\text{f}$   
and Subee  $\text{f}$   $\text{o}$   $\text{f}$ : she mentions no proportion or weight.

" If thou throwest it on its Spouse  $\text{f}$   $\text{O}$  or  $\text{D}$   $\text{f}$  it will  
" flow again like water, and when cold it is congealed  
" into a glass.  $\text{f}$  the  $\text{D}$   $\text{f}$

" with this make projection, and thou wilt see wonders,  
" O aros! this is my most secret art; know that the  
" 2 before named fumes are the Roots of this art;

$\text{f}$  i. e. Vibrii,  $\text{t}$ , which contains the spiritual, immature,  
Sophia  $\text{O}$ , our  $\text{O}$ , Sophia  $\text{f}$ , and Subee  $\text{f}$   $\text{o}$   $\text{f}$  which is  
nothing else but immature  $\text{D}$ , or  $\text{D}$  in Embrio, and  
this has been attested by Becher, Jugel, Cramer,  
Madestun Fuchs and other eminent mineralogists and  
alchemical philosophers:  $\text{o}$  is spiritual not yet  
corporified  $\text{f}$ , as  $\text{t}$  contains spiritual immature  $\text{O}$   $\text{f}$   
" but the white fixed body"  $\text{f}$  the pebble  $\text{f}$  is of the Heart  
" of Saturn"  $\text{f}$  the Egyptians frequently denoted the Earth  
by Saturnus, as well as  $\text{t}$  and Lead  $\text{f}$   
" which preserves the Tinctures", says Myriam.

" The philosophers before me, have named this body  
" by numberless names, but it is found on the hills  
" and it is a clear, white, body.  $\text{f}$  the pebble  $\text{f}$   
" now I have told thee the principles of my art.  
" Some of them can be bought for a trifle, but partly  
" you find it on low Hills, near the River."



by the Seal of Hermes is meant the necessary Degree of  $\Delta$ .

Myriam continues saying to King Aros, "the work can also be made out of one subject, which is a brittle body, and is poisonous, and has the power to destroy all metallic bodies, reduces them to dust and coagulates & by its fume."

∴ This one subject is Lead and the offspring of  $\gamma$ , i.e.  $\delta$ .  
Lead in the Text or Copel, and to be As  $\text{III}$ .  
"I assure you by the living God," says Myriam of the before mentioned poison  $\gamma$  is dissolved, so that it may become like a subtle water, no matter by what method such a solution is effected, you will obtain a tinging power upon  $\gamma$  and  $\delta$  into pure D or C. Our art is in all Metals and Metallic Bodies. Marcastic: "we have discovered the tinging Spirits, and we have multiplied their powers."

The vessel of Hermes is the Regency of the  $\Delta$ .

Translation of some verses in the Turba  
Myriam says much in a few words.  
"with 2 quons she can lead the winged man": the volatile principle.

"In 3 hours time she binds: fixes: 3 Strong men:  
∴ 3, 00, Silax: Myriam accomplished her work in 3 hours.  
She is well acquainted with the Love and Daughters of Pluto ∴ i.e.  $\Delta$ .

Her art is concealed in 3 Spermatic Substances."  
∴ i.e.  $\delta$  and  $\omega$  fixed in the metallic Matrix, which is the quarter or pebble.  
read attentively what Becher says of Glass —  
vide Stahl p. 392.

now recollect of what happened in Germany with a  
person of the name of Summer, who knew a process  
whereby he elaborated in 16 hours time in an open  $\Delta$ ,  
in the open air, on account of the poisonous fumes,  
a medicine where by he transmuted  $\text{Z}$  into fine  $\text{D}$ ,  
and  $\text{Z}$  into fine  $\text{O}$ .; 1 part upon 24 parts.

The first medicine, as he declared the same to his  
friend Baron Schroder, was "a fixt  $\text{O}$ , made with borax  
"both Tinctures proceeded from the internal  $\text{F}$  of  $\text{Z}$ , ex  
" $\text{O}$ : viride cris: and from the  $\text{Z}$  of  $\text{S}$ . This is known  
"to a number of people as well as to myself," says  
the Baron; "and the professor makes no great mystery  
"of this, as he professes a better work."

now add to this the well attested art of Vierovall  
by D. Helveticus, and another demonstration of the  
same vierovall some years after, when he used the  
nearly the same Expressions in Italy at Verona.

<sup>at Birmingham</sup>  
an illiterate fellow, who could neither read nor write,  
but had learned from a professor, whose life he saved,  
to elaborate by fusion and fixation, in 4 hours  
time, in a  $\text{C}$ , in a wind furnace, a sufficient portion  
of a Tinging medicine, whereby he transmuted about  
2 lb of Copper into fine  $\text{O}$ . The Late Mr. Edward  
Shute, my friend and protector in Marylebone, in 1787/8

89  
know him very well and also knew the goldsmith  
at Birmingham, who bought the  $\text{O}$  every year, and made  
made one a golden Cup or goblet for the button maker,  
to drink out of, as he told Mr. Shute.

all this you may safely rely on, as the most  
Sacred Truth. now I believe you will no longer  
doubt the possibility of short processes by fusion,  
separation, vitrification, and determination, in the  $\text{C}$ .  
in the wind furnace.

Eudoxus in the hermetical Triumphi p: 137 explains a saying of Scandivagus in my opinion perfectly wrong.

The error in Scandivagus is this:

It couples with the Chalybs 11 times, the O comits its Sperm and is weakened almost unto death; the Chalybs conceives and brings forth a son, more noble than the father. - These Hints are of Alex: Sutorius, Scandivagus inheriting the Tincture, wife and Manuscripts, of his Friend Sutor. vide Stahl. l: 397. Scandivagus was no professor!

This appears to me to be a Hint of a short way of a few days, and is perhaps the very proof of Vierboort but conversed with and convinced Helvetius of his former doubt. This is the more probable, because Vierboort expressly declared to D: Helvetius that the Chalybs of Scandivagus was the mercurial Radical humidity of the Metals, i.e. the Mt<sup>o</sup>, and he said to Helvetius that in the dark Hints of Scandivagus the Truth was hidden, N<sup>o</sup>: of his work, as Vierboort knew and believed no other work possible, but his own.

He said to D: Helvetius, that the Chalybs of Scandivagus i.e. the Mt<sup>o</sup> is the very self same mercurial Radical humidity of the Metals, whereby or by whose help the artist can without any corrosive Menstruum, in an open Crucible in the  $\Delta$ , separate the first Solar and Lunar Rays from their bodies, and can afterwards convert the volatil Mercurial Tincture into a Dry tinging Glass; as he shewed me" says Helvetius, "and made me a present of an exceedingly small quantity thereof."

The Chalybs in the Dry way means being beyond doubt the Mt<sup>o</sup> and the  $\xi$  like in the cutyl: means also the Chalybs, so is the volatilis first O of Or: in basilius his great work: also a Chalybs and Magnet to attract the Red  $\xi$  of Or, and its own spirit of Mineral  $\xi$ : the universal  $\xi$  ~~is~~ speciated in Or:

Exper<sup>t</sup>.

Experiment

of butyr: & (on account of its containing  $\xi$  vitæ) is capable to dissolve  $\odot$  centrally and radically, as it certainly can,

Witness artephines and other philosophus, and admitted as a fact by Bowshave and Pott, in Via humida, so as to volatilise  $\odot$  and carry it over by distillation, then the M&S must have the same power in Via Siccâ in the  $\odot$ , provided we take the right method.

now, what does qualify the  $\xi$  vitæ to destroy and purify  $\odot$ ? The Concentrated  $\dagger$  of Sea  $\odot$  in the  $\xi$  corrosive, but still better if the  $\dagger$  of  $\odot$  is combined with the  $\xi$ , as Rosenstein teaches and Becher also

now, what does the M&S want to have the same power over  $\odot$  in the  $\odot$ , as the  $\xi$  vitæ has in the butyr: . a Concentrated  $\dagger$  of Sea  $\odot$  or of  $\odot$ .

what is that  $\dagger$ ? a genuine  $\Delta$  diluted or extended in the universal aereal  $\dagger$ , as I have observed in other places. your M&S must be endowed with that  $\Delta$  of nature, otherwise I think it will not do, although you <sup>may think</sup> ~~thought~~ the  $\odot$  unnecessary.

now we have 2 Methods, to ~~condense~~ impregnate the M&S with the  $\dagger$  of Sea  $\odot$  or  $\odot$ , either before we use the M as a dry solvent and destroyer of  $\odot$ , in the  $\odot$ , or after the  $\odot$  has been incorporated with the M. <sup>as noble Ingers Does</sup> you may try both; and you ought to know, that  $\odot$  fixes and gives Ingers: <sup>1<sup>st</sup> Ingers unites the M to the  $\odot$  first.</sup>

I prefer the last method, to incorporate the  $\odot$  first with the M, for this is a preparatory Labour, and agrees with the words of Vierow, 2<sup>d</sup>; the M&S protects the volatilised Solar atoms from being lost. but whether this can be done all at once, or ought to be done gradually, depends on Experiments.

I must here give you a hint of a great practical  
Philosopher, who has writt 8 or 10 pages in 4.<sup>th</sup> concerning  
Salia Enixa, never published, which was communicated  
to me by the late M<sup>r</sup> La Fontaine, in Manuscript.

the author says: N<sup>o</sup> 4, <sup>with</sup> Sal Enixum, which is impregnated  
"with  $\frac{1}{2}$ , ~~whereas~~  $\frac{1}{2}$  is transmuted into  $\frac{1}{2}$ , but  $\frac{1}{2}$  into  
" $\frac{1}{2}$  and  $\frac{1}{2}$  and this is a Sulphureous Sal Enixum

Take pure  $\frac{1}{2}$ ,  $\frac{1}{2}$  and pure  $\frac{1}{2}$   $\frac{1}{2}$  in five pounds  
<sup>1/2 vide Digby p. 16.</sup>  
 $\frac{1}{2}$  a to, clean filings of  $\frac{1}{2}$  and  $\frac{1}{2}$  tea  $\frac{1}{2}$  to or 4 ounces,  
pound your pulmer first by it self, then mix the pulmer  
with the  $\frac{1}{2}$ ,  $\frac{1}{2}$  &  $\frac{1}{2}$ , and add some clear Charcoal dust.

fulminate this gradually in a roomy  $\frac{1}{2}$ , previously  
made red hot in the wind furnace, only a Table Spoonfull  
at once projected into the  $\frac{1}{2}$ , when the whole massa has  
ben, projectd, then add some sea  $\frac{1}{2}$ , <sup>the sea  $\frac{1}{2}$  is here used in the room</sup> and let it smelt  
3 hours, the  $\frac{1}{2}$  close covered. <sup>of  $\frac{1}{2}$  / the manuscript</sup>

N<sup>o</sup>. The whole secret consists in this, <sup>say</sup> that you consume  
the Salts, which corrode the  $\frac{1}{2}$   $\frac{1}{2}$  &  $\frac{1}{2}$  and convert the  $\frac{1}{2}$   
into a tinging Sulphur. <sup>I believe he means to say, consume</sup>

"Take the massa out of the  $\frac{1}{2}$ , <sup>the  $\frac{1}{2}$  /</sup> powder it warm and dissolve  
it in a large quantity of clear warm  $\frac{1}{2}$ . filter this Lye  
or pour it clear off from the Sediment. #  
This Lye will gill Silver, glass and Cream colored ware,  
as formerly my  $\frac{1}{2}$  did, whilst suspended in the alcali.  
see Dobi de La Brie Inc. /

#boil this Lye gently for an hour or two, and the massa  
will dissolve much better, your Lye will be red like blood.  
then precipitate it with the  $\frac{1}{2}$  of  $\frac{1}{2}$  or with  $\frac{1}{2}$ .  
filter the Liqueor from the  $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$ , which dry.  
This  $\frac{1}{2}$  is a Sulphureous and Mercurial  $\frac{1}{2}$  Enixum,  
and wants nothing but fermentation, and final  
"vibrificatio". / note in this you have  $\frac{1}{2}$  and  $\frac{1}{2}$  of  $\frac{1}{2}$ ,  $\frac{1}{2}$  and  $\frac{1}{2}$  /

now to proceed in my Experiment.

Having first made or otherwise in your possession, a purified  $\text{M\&S}$  Sulfatus, take thereof 11 or 12 parts, Say Scruples, and 1 part or Scruple of pure  $\text{O}$  without alloy; melt your  $\text{M\&S}$  first, and throw in the  $\text{O}$ , and the  $\text{O}$  will in a moment be lost therein and dissolved, like Ice in warm  $\text{V}$ , which I have several times contemplated with a deal of Thought, why a Metal, that requires such an intense darting or excited heat, should so easily dissolve in the  $\text{M\&S}$ ?

The  $\text{O}$ , by this fusion, gets so universally divided in the  $\text{M}$ , that when cold, not a single atom of  $\text{O}$  is visible in the black mass.

Now this mass must have the universal agent included in the Brassfounders heavenly Salt or Salt of heavenly virtues. This is  $\text{O}$  without doubt, because  $\text{O}$  descends from above, from the atmosphere, and takes a crystalline body, by the medium of Lunar Radial Humidity, where ever it meets with a suitable alkaline matter, an Alcali, which is concentrated Radial Humidity.

The writer of the Sabia Eruca has told us, that the whole secret <sup>note bene, for the short way</sup> consists in consuming <sup>the  $\text{M}$  or  $\text{M\&S}$</sup>  Salts, which corrode the  $\text{M}$  and convert it into a tingy  $\text{A}$ .

now let the  $\text{M}$  and  $\text{O}$  melt together in a Covered  $\text{J}$ , not luted  $\text{J}$ , but suffer no impure  $\text{A}$ , i.e. Charcoal drop into the  $\text{C}$ , or you spoil all. Let it melt and flow thereby for a good hour, let the  $\text{C}$  be all over of a red heat. The  $\text{O}$  will be divided into smaller atoms and float in the melted  $\text{M}$ .

now have ready some purified powdered  $\text{O}$ , heated in a  $\text{Bason}$ , previously weighed, 5 times the weight of the  $\text{M}$  employed. project this perfectly dry heated  $\text{O}$  with a small iron spoon, about 2 Tea spoonfulls at once into the  $\text{C}$  and cover the  $\text{C}$  immediately.

The O will not fulminate, because neither M nor O contain  
any adustible  $\Delta$  or inflammable principle, which is all gone  
in purifying the M<sup>ts</sup>.

1. diluted in oxygen?

The O will consume the M, and by means of its central  $\Delta$  will  
assist the M to open and volatilize the O, which nevertheless  
cannot evaporate on account of the O floating and melting  
upon the Subject, as forming a kind of glassy Seal of Hermetism,  
and the M will gradually be consumed and changed into  
O coloured Scoria, by Staph called amber Scoria.

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

In this operation, the  $\Delta$ , <sup>diluted in the</sup> ~~is~~ F in the O is not lost, but is  
gradually fixed, because here is no Detonation, N<sup>o</sup>!  
continue an intense heat for 15 or 20 minutes, and project  
second dose of O, cover the C, increase or repair your  $\Delta$ ,  
and let it melt again for 15 or 20 Min; and in that manner  
continue until 3 times the W<sup>g</sup> of the M has been projected  
of the hot O.

Then let it melt again in this intense heat for 2 or 3 hours.  
you cannot hurt it, yet carefully covered.

The whole M is now consumed and converted into Solar  
amber Scoria, into F and Sp. fermented with O.

This will require a whole Day.  
Let it cool, and examine the Mofra, if any M remains  
at the bottom, <sup>if not, do not think the better;</sup> separate the amber Scoria from the Top.  
pouder your amber Scoria warm, and keep them from  
attracting humidity, in a glass.

weigh the remaining M, <sup>if there is any,</sup> and pouder it, God grant it may  
prove brittle, add 3 times as much of heated very dry purified  
O, and melt this again in an intense heat, into amber  
Scoria, pouder them warm, and mix this with the first  
amber Scoria. Do not wash the alkali from it, because  
the alkali gives Ingress.

1) If unfortunately there should have remained a  $\Delta$ , and at the bottom of that  $\Delta$  a globe of reduced  $\odot$ , then you have failed and your amber Scoria are not animated, which was the Intention.

But should the  $\odot$  not make its appearance, collected in a bead or globe, it will be a Sign, that it has been weakened to Death, has emitted its Sperm, or rather, has totally become Spermatic, i.e. volatilis per minima by the  $\Delta$  and the  $\Delta$  in the  $\odot$ , and therefore the Chalybs has conceived, i.e. has been animated by the Subtilis'd  $\odot$ , and the whole by means of the  $\Delta$  in the  $\odot$  has been converted into a  $\Phi$  and  $\Psi$ . or Æous Æial & Enipum.

This will want nothing further than vitrification and a bodily fermenting with  $\odot$  in the  $\Phi$ , as much as it is able to vitrify, which must be tried, by dipping even half hour a red hot Tobacco pipe into the fused matter.

Let us now suppose that the  $\odot$  has withstood this severe attack and has made its re-appearance in a bead or globe at the bottom of the  $\Delta$  or massa, what is to be done then? are we to abandon the Experiment and think it impossible to be done? no! let us attempt to do gradually be repeated operations what could not be effected by main strength!

### a second Experiment on the same principle

Take 3 parts or Scruples of pure  $\Delta$  and 1 part or Scruple of fine  $\odot$ , without alloy, melt this in a covered  $\Phi$ , and let it stand in the  $\Delta$ , covered, until the  $\Delta$  is evaporated and the  $\odot$  remains alone. when cold, you will find the  $\odot$  look paler than before.

Melt this  $\odot$  again with 3 parts of  $\Delta$ , and let it stand in the  $\Delta$  in a covered  $\Phi$ , in constant fusion, or you do nothing, until the  $\Delta$  is again evaporated



do not believe that Every grain of the  $\Delta$  will fly away,  
or that you might do this for ever, without any Effect,  
the  $\Delta$  will gradually fix a small portion of the  $\Delta$ , which  
will combine intimately and centrally with the  $\odot$  in fusion,  
the  $\odot$  will gradually be opened and volatilized, but  
small portion of the  $\Delta$  will gradually be fixed, because  
the  $\Delta$ , penetrating through the red hat  $\odot$ , will gradually  
corrode itself in the  $\Delta$  and fix part thereof.  
repeat this operation, (each time melting 3 parts of  $\Delta$   
with your 1 part of  $\odot$ , by Wg<sup>1</sup>) 11 times or even 12 times,  
(At the  $\odot$  accouple) as Stonius tells us: 11 times  
with the Chalybs in the nuptial Bed; and the  $\Delta$ , (in  
the Character of the third and last Manifestation of the  
universal agent Light) will be the universal agent  
here and do what it can, whilst the Chalybs is the  
medium or Instrument.

Now as the Chalybs: the  $\Delta$  &  $\odot$ : is to be impregnated  
animated by the opened, volatilized, decomposed,  $\odot$ ,  
now become spermatic, it stands to reason that the  
Chalybs cannot be totally lost, but during the 11 or 12  
repeated operations in the  $\Delta$ , a great part thereof, (as  
much as nature requires) the internal fixed  $\Delta$  or Sulphureous  
of  $\text{♂}$  and  $\text{♀}$  will be matured and fixed, by the  
corroptions of the universal agent, the  $\Delta$ , and must  
of necessity become intimately united with the opened  
 $\odot$ ; why so? because the fixed or Spiritual  $\odot$  in  $\text{♂}$  and  $\text{♀}$   
is so nearly related to  $\odot$ .

During these 11 repeated accouplings, I expect that  
the  $\odot$  will become first white, then black, yellow and Red;  
but no coals, i.e. adustible vegetable  $\Delta$ , must Soil or  
spermatize our Messrs, by falling into the  $\odot$ ;

Each fusion must last, in a strong heat, until the Chalyb is fairly evaporated, but you must not breathe this antimonial fumes. The little furnace should stand under a Chimney.

Thus in 11 operations 33 parts of the Chalyb will exert their power on 1 part of O, and I do truly believe that the Red Lion will be devoured; but on the other hand I suspect that the  $\Delta$  in the O would greatly facilitate this destruction, as I propose it in the first Experiment.

If you have worked with Scruples, which I advise, out of the 33, I am pretty sure the  $\frac{1}{11}$  part, i.e. 3 Scruples will remain left with the  $\frac{1}{11}$  part <sup>(or 1 Scruple)</sup> of Spermatic or regenerated O, and will and must, I think, appear Red, or at least of a deep orange colour, although the deeper the Red, the more rich in  $\Delta$ , or Tincture.

When cold, weigh the Massa, and add the heavenly O, the universal agent corporified in O, mix your Red Sp. with 3 parts of pure warmed perfectly dry O, melt it in a strong  $\Delta$ , the  $\zeta$  covered with great Care, that no fulmen may take place, from a bit of Charcoal falling into the  $\zeta$ , and the whole in a strong heat of fusion, will be converted into truly animated Solar amber Scoria, wherein we shall have  $\Delta$  O tinged by  $\Delta$  &  $\Delta$   $\frac{1}{11}$ .

I suspect that without this adding of O, the Red Sp. will not vitrify, but will sooner penetrate and pass through the red hot  $\zeta$ . but the alkaline O retains it and gives it that subtil & lodged in Every act fixt alkali; which Boeker calls the principle of vitrification.

A last, I would run no Risk.  
square? might not the Red Top, in the Character of Red  
Alphus Nature be able to vitrify  $\odot$  in the  $\zeta$ , without  
being previously vitrified itself? This is worthy a small  
exper. without risking the whole Treasure.

It does not seem to agree so well with the words  
the Brassfounder, as does previous vitrification.

We have in the animated amber Scoria the necessary  
necessary Subtil  $\zeta$ , contained in Every fifth alkali,  
mentioned by Becher, as the principle of vitrification.

Put your animated amber Scoria to a fine powder, put  
in into a new  $\zeta$ , put a Cover on it, and give a good  
heat, gradually increased, until the Scoria do vitrify.  
The superfluous Radical Humidity in the alkali  
will be consumed and the fifth principle will flow  
out and be vitrified. vide msc. in aura externa romae

I suspect that this glass will be opaque and  
the colour of the amber Scoria, and I do think  
it will become the tincture of the Brassfounder.

This vitrified Messa should be projected upon  
in fusio, until the  $\odot$  is vitrified also —  
it is a Multiplier, not in virtue, but in Wg<sup>h</sup>.  
quantity.

This medicine cannot be of easy fusio, therefore  
not be so well projected in  $\zeta$  as on  $\gamma$ , or  $\delta$ .  
yet in order to become a soft mercurial  $\odot$ , it must be  
projected on a metal abounding with  $\zeta$ , and a metal that will  
stay until the tingeing glass does melt and enter, and such  
a metal is Lead. It must also be envelopped in wax,  
otherwise the fumes of the Lead would carry it out of the  $\zeta$ ,  
except you put the  $\zeta$  at the bottom and the Lead upon  
the Top and the  $\zeta$  will covered. It ought to transmute  $\delta$  also.

Each fusion must last, in a strong heat, until the Chalybe is fairly evaporated, but you must not breathe this antimonial fumes. The little furnace should stand under a Chimney.

Thus in 11 operations 33 parts of the Chalybe will exert their power on 1 part of O, and I do truly believe that the Red Lion will be devoured; but on the other hand I suspect that the  $\Delta$  in the O would greatly facilitate this destruction, as I propose it in the first Experiment.

If you have worked with Scepters, which I advise, out of the 33, I am pretty sure the  $\frac{1}{11}$  part, i.e. 3 Scepters will remain left with the  $\frac{1}{11}$  part <sup>(or 1 Scepter)</sup> of Spermatic or regenerated O, and will and must, I think, appear Red, or at least of a deep orange Colour, although the deeper the Red, the more rich in  $\Delta$ , or Tincture.

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in fusion, until the C is vitrified also  
This is a Multipliciter, not in virtue, but in Wgt.

quantity.  
This medicine cannot be of easy fusion, therefore  
cannot be so well projected on  $\frac{1}{2}$  as on  $\frac{1}{3}$ , or D.  
yet in order to become a soft mercurial O, it must be  
projected on a metal abounding with  $\frac{1}{2}$ , and a metal that will  
stay until the hanging glass does melt and enter, and such  
a metal is Lead. It must also be envelopped in wax,  
otherwise the fumes of the Lead would carry it out of the C,  
except you put the Sp at the bottom and the Lead upon  
the Sp and the C will covered. It ought to transmute D also.

I believe it will fix and transmute at least a 100 parts of  $\zeta$  or D, and will require a strong heat of fusion.

as it is a sulphureous fixt  $\zeta$ , it will require a metal that is very mercurial, such as Lead, in order to reassume a mercurial solar body, i.e. C.

Some Tinctures are more sulphureous than mercurial, others are more mercurial than sulphureous; if it could be projected on  $\zeta$ , to transmute the  $\zeta$  first into a fixt tingy ~~Cinnabar~~ precipitate, this method would make it more fusible and would be a multiplication in Weight, because  $\zeta$  introduces Tinctures and causes them to extend further; this may be tried, not in a C, but in a phial in a strong sand heat, as anonymous recommends in ashmole's Treat: chemicum

I also think that the method, by means of a fulmen, as I have proposed in my Explication of Hebrahadnerar's Dream in Daniel, would also radically open C and render it spermatic; Montesnydel has used the fulmen, and protests that C is thereby radically opened; vide Digby p: 16.

all what I have recommended with M&S, should likewise be tried with a well made deep orange coloured glass of antimony, to evaporate 3 parts of vitrum  $\zeta$  from 1 part of C, and repeat this 11 times, because vitrum  $\zeta$  does not differ much from M, you will find in Stahl how M is converted into vitrum;

If vitrum  $\zeta$  could be fixt and become Ruby-Red, Mr. Jugel declares that it would vitrify C, and with the C become a Tincture upon  $\zeta$ ,  $\eta$  and D; and I suspect Jugel knew it.

The vitrum would be fixt gradually, as well as the M&S, altho' this would be further from the words of the brass founder. (swinking)

I would wish you to compare my Expect. with every word Vierroot says to Helvetius, and you will be able to judge better of it.



This Or of  $\Delta$  is fusible; he puts this in a strong phial, covered in sand, over a sand heat; the vessel <sup>slightly</sup> shut, and he increases the  $\Delta$  gradually, as you do in Cementation, and the matter melts and becomes a clear transparent mercurial glass.

This treasure Collocus fragments with a 10 part of a subtil Calx of  $\odot$ : i.e. 9 parts of the fixal glass to 1 part of the Calx of  $\odot$ : he beats the glass to a fine powder and mixes it with the Calx of  $\odot$  by friction.

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

He increases the  $\Delta$  gradually, beginning with a small heat, then increases from hour to hour, until the matter is melted, which Heat he calls the Second Degree — i.e. the 2. Degree of Strong Cementing Heat; and the glass stands in that heat 5 or 6 hours, in which time it ferments and undergoes a short but strong putrefaction and looks like melted pitch, all this is the work of one day.

Then he increases his heat to the 3. Degree: it must not cool; so that he can by no means touch the glass nor the hot sand with his fingers, and the pitchy matter in a few hours becomes dry and Red, but remains fusible now it is safe, and cannot be hurt.

This Red matter melts without smoke, but if it fumes, he lets it stand 2 hours longer.

#### multiplicatio

He separates the Red matter from the glass, which must be broke, and rubs it to powder. This he multiplies with 3 parts of Mercurial glass, by mixing the 2 Substances by rubbing them together, and repeats this Multiplication 3 or 4 times.



he works by a strong cementing heat, because the Sub-  
stances can bear it, in a Sand-pot, placed over a small  
wind furnace, which has a door in front, to supply Coals.  
At each multiplication, which is shorted and shorted,  
he obtains first the black pitchy matter, but it soon be-  
comes Red again, and does never loose its fusibility or  
Ingress, whilst it is black and open, the fumes must not  
be lost, but when it is Red again, nothing can hurt it.

At last he ferments this Red Tincture 9 parts with  
part of fine C in the C, in an open fire, and the added  
is vitrified and he obtains a Glass.

I suspect here is an Error in Regard to the last  
fermentation; you must try by Exper<sup>t</sup>. how many  
parts of C can be vitrified by 1 part of the Red T<sup>in</sup>,  
1 part whereof will certainly vitrify 3 or more parts  
of C. The original german is in bad Language,  
and the author generally explains himself confusedly,  
one is obliged to make good sense of it by Study  
and comparing — I have again compared this with  
the original. The whole process is by Cementation  
in a strong heat, and I do not doubt, but it may be  
done in Clean Crucibles; not the black lead ones; but  
in glasses you see better, what you are a doing; —  
with the above solar glass, says the Baron, he  
transmutes  $\frac{1}{2}$  and D a 1000 parts into fine C.  
and he told me, that the whole process can easily  
be done in 2 or 3 weeks time.

It appears to me to be a noble Exper<sup>t</sup>. founded  
on a good principle; it is a short way of Count  
Berth and Trevisan's process, with  $\frac{1}{2}$  and C, and  
promises a great deal of probability of Success,  
if the pitchy matter appears, it will succeed. —  
The Calc<sup>o</sup> of C is not taught, but I advise to make  
use of  $\frac{1}{2}$ ,  $\frac{1}{4}$  and volat: O<sup>il</sup>, according to M<sup>r</sup>. Lantz,  
which I have given you, but it does not signify  
how

The O calx is made, if it is but well opened, and as a demonstration of its being well opened, of a Scarlet colour the O colour must be lost in the Scarlet or Red. If you may make a O calx per Al + S and per fulmery as Monte Snyder teaches in Digby page 16. Such a Calx would succeed, but Mr. Lutz's O calx is full as good, I think, which you have of me, in some of your manuscripts I wrote for you. /

p: 183 in De Rusestein.  
my good friend and brother adept Schultz has said to me: when common  $\zeta$  is purified, and deprived of its inherent arsenical poisonous  $\zeta$ , it requires no long <sup>and ~~long~~</sup> Trituration in order to open the five metals, C & D which are added for a ferment. you have only to unite / says Schultz: / the five metal C or D with your purified running  $\zeta$ , to make a soft amalgama.

When this feels a gentle fermenting heat, your  $\zeta$  possesses power sufficiently to open C or D ex fundamentis. Let me recommend this to you / continues Schultz: / above all other Labours with Metals, whether for particular or universal Labours.

This is the weighty matter to be observed, without this no man will ever be able to ~~fix~~ fix  $\zeta$ , except he possessed a tingy and fixing medicine upon  $\zeta$ . C is this not confirmation enough to prove, that I am not far wrong in explaining Count Bernhardt's process? S. B. /

p: 183. " I recommend  $\zeta$  to you, but mind that you thoroughly dehydrate or cleanse him, of his arsenical sulphureous  $\zeta$  and humidity. / by Sorcus called the black mad dog: / be added: there is no better purification on Earth, than

to Dipolve  $\frac{1}{2}$ , revived from Cinnabar, in good  $\frac{1}{2}$ , then precipitate your  $\frac{1}{2}$  with pure Sea  $\frac{1}{2}$ , then sublimate your dried precipitate, and revive your  $\frac{1}{2}$  into running  $\frac{1}{2}$ , if you want a pure running  $\frac{1}{2}$  for your work, and a better purification cannot be found on the face of the Earth.

1. mind how this agrees with the Hints of Comst Bernhard, and likewise with the philosoph: Canons:  
Dren: Philaltha takes great pains to get clear of the black mad Day, and so does yardley:

The reason is this (continues the adept to Baron Ruseinstein: a good  $\frac{1}{2}$  or Spirit of  $\odot$  dipolves the  $\frac{1}{2}$ , Sea  $\frac{1}{2}$  precipitates, and by this solution and precipitation the  $\frac{1}{2}$  is still further volatilized, and by the succeeding Sublimation and volatilization, the  $\frac{1}{2}$  loses every atom of its native aerial  $\frac{1}{2}$  because it remains below in the  $\odot$  and nothing ascends during the sublimation: if repeated 2 or 3 times, but the noble  $\frac{1}{2}$  of  $\frac{1}{2}$ , which is the pure body of  $\odot$  and  $\odot$  the  $\frac{1}{2}$  is thereby animated, and his prison is burnt and destroyed.

1. these last  $2\frac{1}{2}$  Lines, I think, are worth their weight in  $\odot$ , and are of the greatest consequence:

Baron Ruseinstein mentions the names of 5 adepts, who had the Stone or Tinctures as well as himself. they were Schultz, Collocrus, Gualdus, Tornegg and Monte Schneider, and he himself was the Sixth. this was in the 16<sup>th</sup> Century; Dr. Winthrop was also living, and was the 7<sup>th</sup>.  
Schultz, Collocrus, Tornegg and Monte Schneider were Germans, Gualdo was an Italian, Dr. Winthrop an Englishman, a Quaker, and Baron Ruseinstein was also a German. S. B.:

His name was Rusen, but he was baronised and called Von Ruseinstein, by the Emperor of Germany. He published his manuscripts, after his death. T. O.

you will find many things which are not  
adaptable to your own use, and you will find many things  
which are not of your own use. I: B.

I must here add something for the sake of Confirmation,  
which is from Th: Paracelsus.

Sphera Saturni Theophrasti Paracelsi.

It teaches the distillation and Scorification of the Metals  
by means of the  $\text{III}$ , when the Metallie  $\text{I}$  enters into the  $\text{O}$ ,  
and the  $\text{O}$  becomes fixed by means of the  $\text{I}$  of  $\text{S}$  and of the  
metals, the Mercurial Semi-Metallie part of the  $\text{III}$  is  
volatilized and partly evaporated.  $\text{I}$

When Thou wilt make the Heaven or Sphere of Saturn  
 $\text{I}$ :  $\text{S}$  &  $\text{III}$ :  $\text{I}$  run with Life:  $\text{O}$ :  $\text{I}$  upon the  $\text{V}$ :  $\text{S}$ :  $\text{I}$   
impose all the planets therein, i.e. all the Metals:  $\text{I}$   
 $\text{I}$ : therein, i.e. with the  $\text{III}$ :  $\text{I}$  or some of them, which you  
please, but let there not be too much of  $\text{D}$ , lest add  
left of  $\text{D}$  than of any other Metal.  
Let them all run i.e. flow or melt:  $\text{I}$  until you  
see the heaven of Saturn: the  $\text{III}$ :  $\text{I}$  quite vanish.

By these means all the planets: Metals:  $\text{I}$  will  
be decomposed and remain of such a consistency, that  
this old and corruptible bodies, being dead, they  
put on a new body, perfect and incorruptible. i.e. a  $\text{S}$ :  $\text{I}$

This is the universal  $\text{e}$ ,  $\text{I}$ : in  $\text{O}$ :  $\text{I}$  by which the said  
planets: the opened Metals:  $\text{I}$  are again made corporeal,  
 $\text{I}$ : in the amber Scoria:  $\text{I}$  and living, as at first, with  
this difference, that they are now deperated of their  
earthward qualities, i.e. of their gross adustible Sulphur.  
Take this new regenerated body from the Life:  $\text{O}$ ,  
amber Scoria:  $\text{I}$  and from the  $\text{V}$ :  $\text{S}$ :  $\text{I}$  the consumed  $\text{III}$ :  $\text{I}$   
and keep it for a great Subject, for this

is Sol and Luna;

after this manner Thou hast the whole art made manifest in a few words and by a Short process.

So far Paracelsus.

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

Paracelsus writes in another place of his Manuale chemicum, in 8<sup>o</sup> - in Latin.

### Sphæra Saturni

Take 3 ounces, ☉ very pure 1 ounce, ☿ in filings, washed and dried, 2 ounces; Let this melt together in a ☿, in a good windfurnace, and mind that it flows clear.

Let no Coals drop in. project gradually into the ☿, 1/2 an ounce at a time ☿, or even crude ☿ in powder, keep a strong heat, and let the ☿ or ☿ evaporate slowly. continue projecting ☿ for a whole day or longer, until the ☉ and the ☿ are destroyed and have left their terrestrial bodies, and their anima, Tincture or Life alone remains, as Red as Blood and transparent like a Ruby.

This anima of ☉ and ☿ tinges 10 parts of ☿ in fusion to fine ☉: but it is multiplyable, by means of ☿ and ☿, and can be perfected further, so as to fix many 100 parts.

Respour, Baron Moras de Respour, a friend of Dr. Winthrop says: that the metallike ashes, i.e. flores Zincæ fixæ per se in a red hot ☿, when united to a ☿, made of any metal, in the dry way, such as a subtil Crocus of ☿, ☉ <sup>or a</sup> ☿ antimonii crudum ☿ and melted in an intense heat, they will flow into a Ruby red tinging glass, which vitrifies ☉, and transmutes ☿, 1/2, 1/4 and it into ☉. The proportion Respour does not tell us. / Hentzel says that Zinck ashes and ☿ of bes smuth, when melted together, become a Cinamon-coloured glass, which transmutes 1/2 into fine ☿.

Paris

J. O. X

Paracelsus says else where

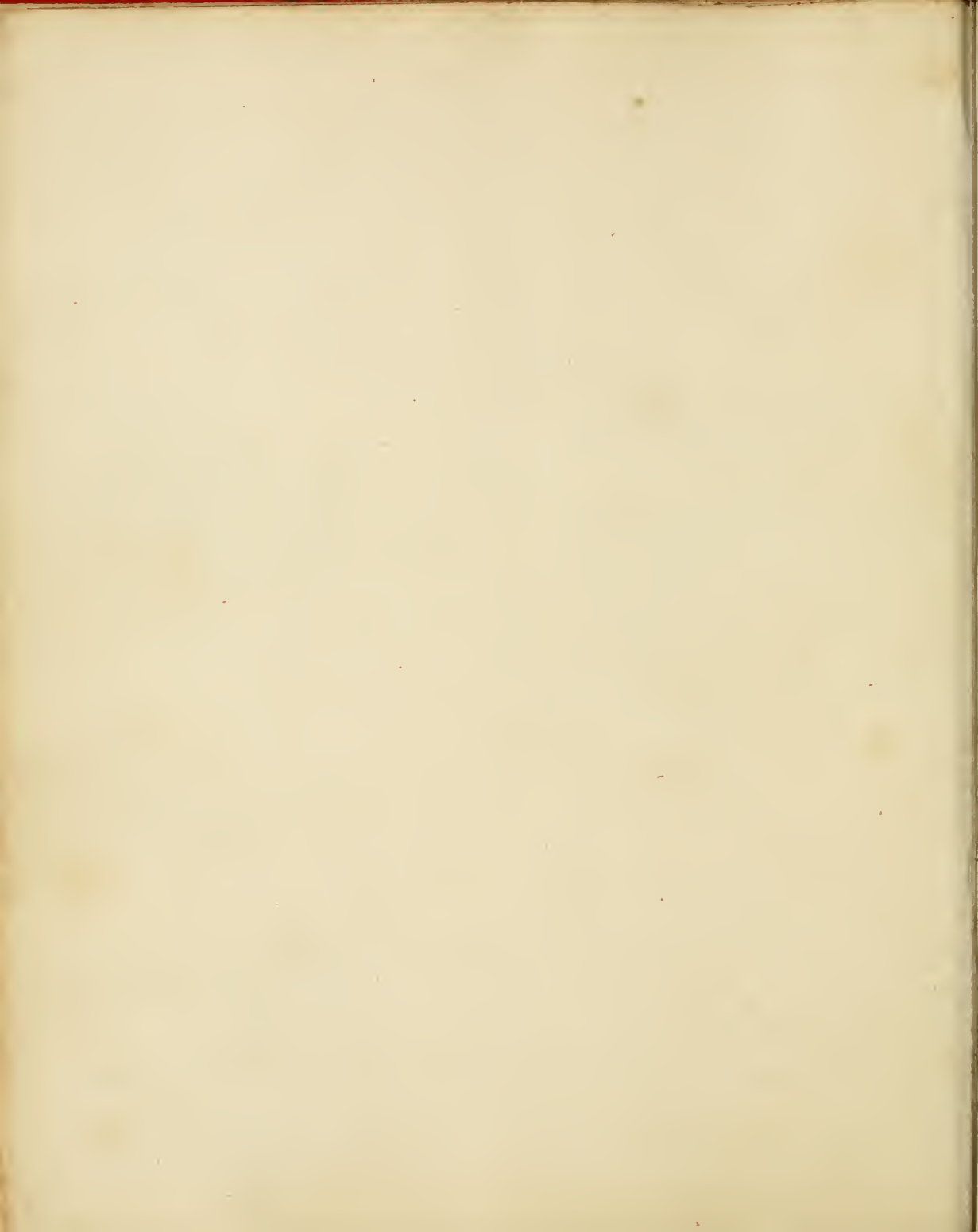
- " Take the King  $\text{☉}$  and throw him before the wolf  $\text{♁}$ :  $\text{♁}$ : that the  
" wolf may devour him, which however causes a long  
" Struggle. When the King  $\text{☉}$  is apparently devoured, make a  
" large roaring  $\Delta$ , and the wolf will be devoured also.  
" When the Lion  $\text{♁}$ :  $\text{♁}$ : the Red Lion, or the King,  $\text{☉}$ :  $\text{♁}$ :  
" is or remains Conqueror at last, his internal Spirit is  
" by this battle fortified, and his Eyes are luminous like the  
" Sun; but do not let the matter rest here, says Paracelsus.  
" many do think that this means the purgation of  $\text{☉}$   
" by  $\text{♁}$ , but there is a hidden Sense <sup>in it</sup>;  
" Take fine  $\text{☉}$  and melt it in a strong new  $\text{☉}$  by  
" the blast with 3 parts of pure  $\text{M} \text{♁} \text{♁}$ , and keep blowing  
" the  $\Delta$  until the  $\text{M}$  is vanished.  
" continue adding gradually some fresh  $\text{M} \text{♁} \text{♁}$  or even  
" crude  $\text{♁}$ , and continue blowing and melting, so that the  
"  $\text{☉}$  remains in constant fusion, until the  $\text{♁}$  or its  $\text{M}$  has  
" carried away the whole body of the  $\text{☉}$  to all appa-  
" rence, which is effected in 10, 11 or 12 times, when there  
" remains our  $\text{☉}$ , our  $\text{♁}$ , transparent Red like a Ruby.

This Ruby tinges 10 parts of  $\text{D}$  into  $\text{O}$ , but it can  
be multiplied by means of  $\text{♁}$  or  $\text{♀}$ , by  $\text{M} \text{♁} \text{♁}$  or  $\text{♀}$  in  
power and virtue as well as in quantity.

Finis.

1. I would vitrify the above Ruby by means of  
Zinck ashes: but not risk the whole at once: /







Aurum Theophrasti Paracelsi archidivinum Libri octavi,  
Basilia 1582. 5<sup>o</sup> also in Dr. Colm. 1570

236 You may make a Tincture as followeth. over a gentle  
Heat.

Take of the exalted Ther. one part, which you must prepare  
by a true graduation Heat, until you  $\frac{1}{2}$  becomes as white  
as snow and very powdery. *See 224*

Take also fine D<sup>r</sup> in phinas one part, and 2 parts of  
Sae ammoniac; mix these three things carefully in a Cold  
Mortar preserving your mouth, nose and Ears.

Open put the powder in<sup>to</sup> a new Crucible, lute a Lin on  
it, and burn it in a good Charcoal  $\Delta$  in a melting  
furnace, and let the Matter melt well, so as I tell  
you that it has well melted pour the matter out

into a pealed and Oiled iron Cone, and let it cool therein.  
When it is cold grind it in the mortar and squeeze  
the matter through a Chammea Leather and preserve  
the running  $\frac{1}{2}$  carefully, grind again, and squeeze the  
matter again through the Leather, and by these means  
get as much  $\frac{1}{2}$  from it as you can.

Spes is a  $\frac{1}{4}$  of D united to some highly pure refined  
Lead, and recover some of your D<sup>r</sup> if you like  
the recovered D will not pay your Expenses of expelling; *See 131*

Composition.

What remains finally in the Leather, you may capel  
with Lead, and recover some of your D<sup>r</sup> if you like  
the recovered D will not pay your Expenses of expelling; *See 131*

Now take your running  $\frac{1}{2}$  of D, rendered pure by passing  
it several Times through Chammea Leather and wash  
it, in this take 1 part, mix this with 1 part of the  
Thick Water of Scind  $\Delta$  in  $\frac{1}{2}$  put them Two in a Strong

Digestion

phial, not too deep, so that 3 part be filled only;  
lute your phial closely, and place it in a small  
or gentle heat in a Sand pot, and let it stand  
until it is become a miscerual  $\nabla$  or liquid.

when you see this, as you certainly will, continue  
your digesting and the  $\nabla$  will thicken again, ~~Drup~~  
up and become a white glistening powder.

This is done in 3 months Time.

Expose this powder to a Sorene night, at the moon shine  
and the powder will Dissolve into clear  $\nabla$ ;  
coagulate this again over a gentle heat; and repeat  
this operation 3 times.

and you will have a Tincture, which you must  
mix with 3 or 4 p: of pure D, and you will have  
a brittle glass, which transmutes all Metals into  
pure D in large quantities, 1 part more than a 1000  
parts.

N.B.

or you may Dissolve your first obtained powder  
by our Thiers  $\nabla$  of Secord  $\Delta$ ; and coagulate and fix  
it again in a gentle heat, <sup>just before,</sup> repeating the operation  
3 times at least, and you will find the same  
Effect. This is the Shortest, the easiest and least  
Expensive particular Tincture I know, and have  
done it more than once in less than 3 months  
Time

What should hinder you my worthy friend!  
to begin this immediately, or enable me to do it.

J. B.

a process of Theophrastus Paracelsus to convert all metals especially C and D into  $\text{Z}$ .

This Extraction i.e. converting metals into  $\text{Z}$  is done by a mercurial  $\nabla$ , which was not known to Johannes de Rupescissa, whatever he may prattle about it.

Let it be Diligently enquired into and prepared with unremitting Labour.

This our Mercurial  $\nabla$  is prepared in the following manner.

Take 2 lb Zn, which must have been sublimed 7 times with Or, C and Sea C aa, each time with fresh Ingrid.

Grind your sublimed  $\text{Z}$  into a subtil  $\text{F}$ ; now you must have at hand some good and snow white volak: OX, 3 times sublimed from Sea C, in a sand heat.

Mix this pure sublimed OX aa with your 2 lb of Zn; sublime this again 4 times, until it will hardly sublime any more and there remains on the bottom a black massa, which flows like wax. vide Lampyring

This Sublimate is our Sal alembrot. vide <sup>Stempe's</sup> mineralogy, in after the vessels are grown cold take out your aa; folios and grind it de novo into a subtil  $\text{F}$ .

Imbibe this  $\text{F}$  with your same OX  $\nabla$ , and let it dry & itself, covered with paper, to keep the dust out.

he does not teach how he made his OX  $\nabla$ !  
repeat these Imbibitions 9 or 10 times, until it remains moist or can hardly be dried up any more.

Let this massa flow p. Deliquium gradually, exposing it to the moon and Stars during serene nights, and it will all flow into an oil, which you must rectify by Distilling vide Lampyring it in a sand heat, of all its faeces and Residue, until it is become beautifully clear and transparent; and keep it in a glass close stopped.

This

This is a princely  $\nabla$ , above all other waters, where with  
you can do every Thing.  $\int$ : confer with Lam Spring;  
use.

Take  $8\frac{1}{2}$  of this mercurial  $\nabla$  and put therein thin Laminas  
of fine C or fine D, about  $1\frac{1}{2}$  of the metal, and digest  
in a Close glass, in a most gentle heat, during 9 or 10  
hours time, and you will find your C or D radically  
dissolved; Distill the mercurial  $\nabla$  gently off p.<sup>o</sup> alambic,  
in a body not too high, or p.<sup>o</sup> D, and there remains  
a matter at the bottom, which does not ascend by  
so gentle a heat. Evaporate this Residuum to Dryness,  
it is the  $\xi$  of C or D, which you may sublime and  
revivify into running  $\xi$  of C or D, altho' it runs  
together into a  $\xi$  by more trituration. mercurialised.

with this our mercurial  $\nabla$  and C or D, the Lapis =  
philosophorum is made in 3 months time <sup>and</sup> <sup>and</sup>  
sooner. after you have mercurialised the C or D, <sup>digest and</sup> <sup>refix</sup>  
it, and repeat the same process until it is perfect  
and tinged, after corporeal specification; i. e. in the  $\xi$ :  
 $\int$ : compare this with Lam Spring; and D. Hempe's  
mineralogy in folio.

$\int$ : the mercurial  $\nabla$  acts in the same manner as the  
Antyg: which is likewise an antimonial mercurial  $\nabla$ ,  
you see here the harmony betwix a Antyg, a mercurial  
 $\nabla$  or  $\xi$ ial is and a simplified homogeneous running  
 $\xi$ , as long as the C can be centrally dissolved  
opened and mercurialised, and that the homogeneous  
Solvent can be therewith <sup>inseparably</sup> Coagulated and fix'd,  
you have then a true work, i. e. the L. P.  
see what Stahl says about mercurial oils  
in the last Treatise on the Philosophers Stone;

1. External Solvents for C and D.

Re. Hepar ♀, Hepar ♂, O alembicat, 7 of Seal  
 MTD, Linc, the fulmen of O, ♀ and ♂, butyr: ♂  
 ♀ial V or ♀ial vi, and pure ♀ all Dissolve C, but  
 not all alike, N.

Re. Hepar ♀, Hepar ♂, MTD, Linc, Dissolve C  
 externally by Corrosion.

O alembicat butyr: ♂ animatum, ♀ial V, Simplified  
 homogeneous, and the fulmen Dissolve, melt and  
 open C centrally. *(of montes riger)*

what ever opens or gently melts or dissolves C  
 centrally, by slow and kind solution, must have  
 the same power on Silver either Separately, or  
 united, and the one must not ~~v~~ be the other,  
 as being centrally opened, i.e. mercurialised.

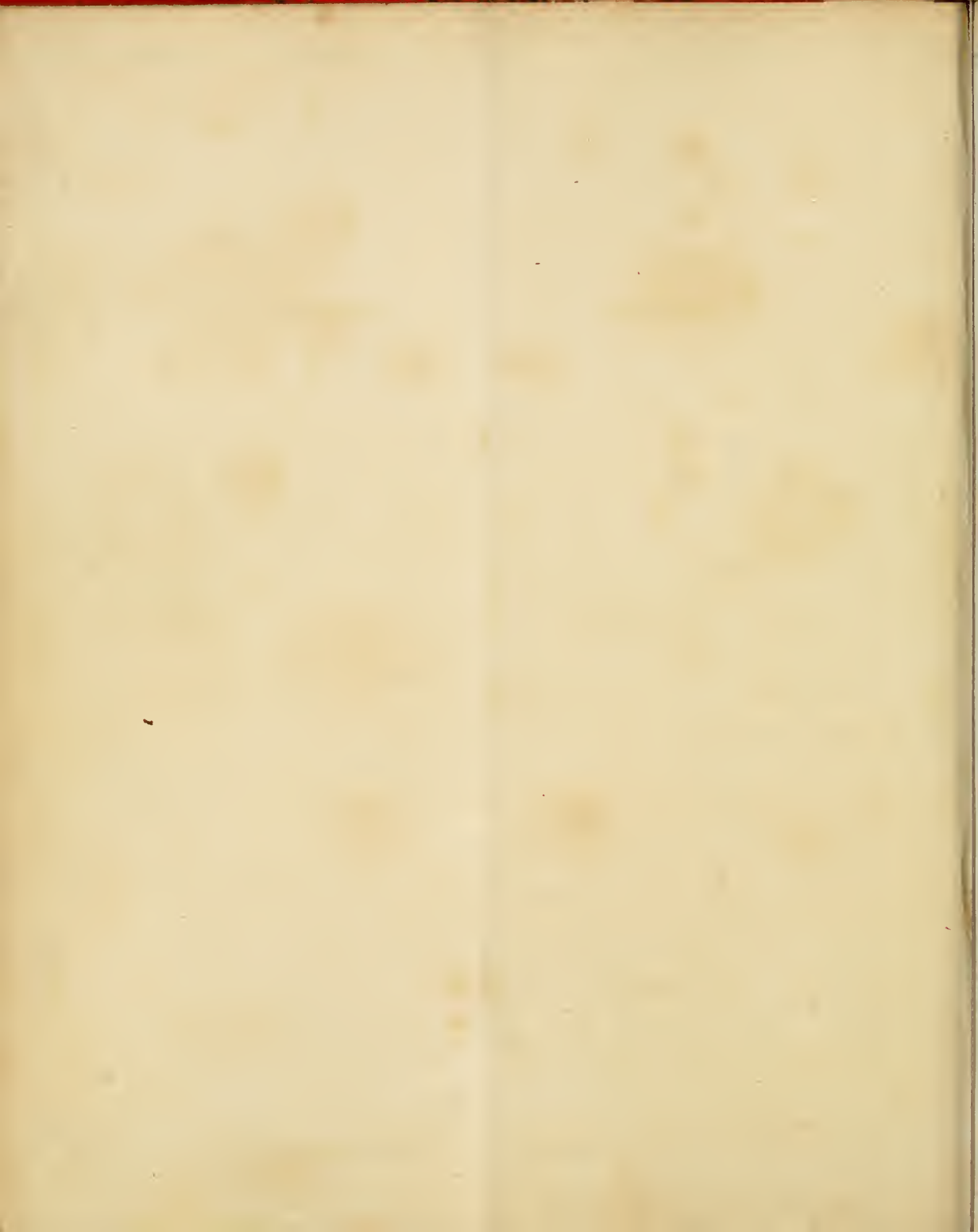
If these Effects do not follow your Solvent is  
 not yet perfect, or totally false.

what ever corrodes D will not attack C, and vice  
 versa, but this concerns external Corrosion, not  
 internal Solution, between which 2 operations there  
 is an essential Difference.

any Solvent which has a power to Dissolve C  
 kindly and centrally, can, after some Time, no  
 longer be Separated from It, and must centrally  
 unite there with, so that Copel and Test can  
 not Separate them, and this is the greatest  
 Characteristic of a true homogeneous natural  
 Neutrarium or Solvent, vide *montes riger* and *urbigerus*

N. Every one of them can become the L.F. *J. B.*  
 with the true ferment.

internal homogeneous Solvent for C & D.  
 is only an external Solvent.



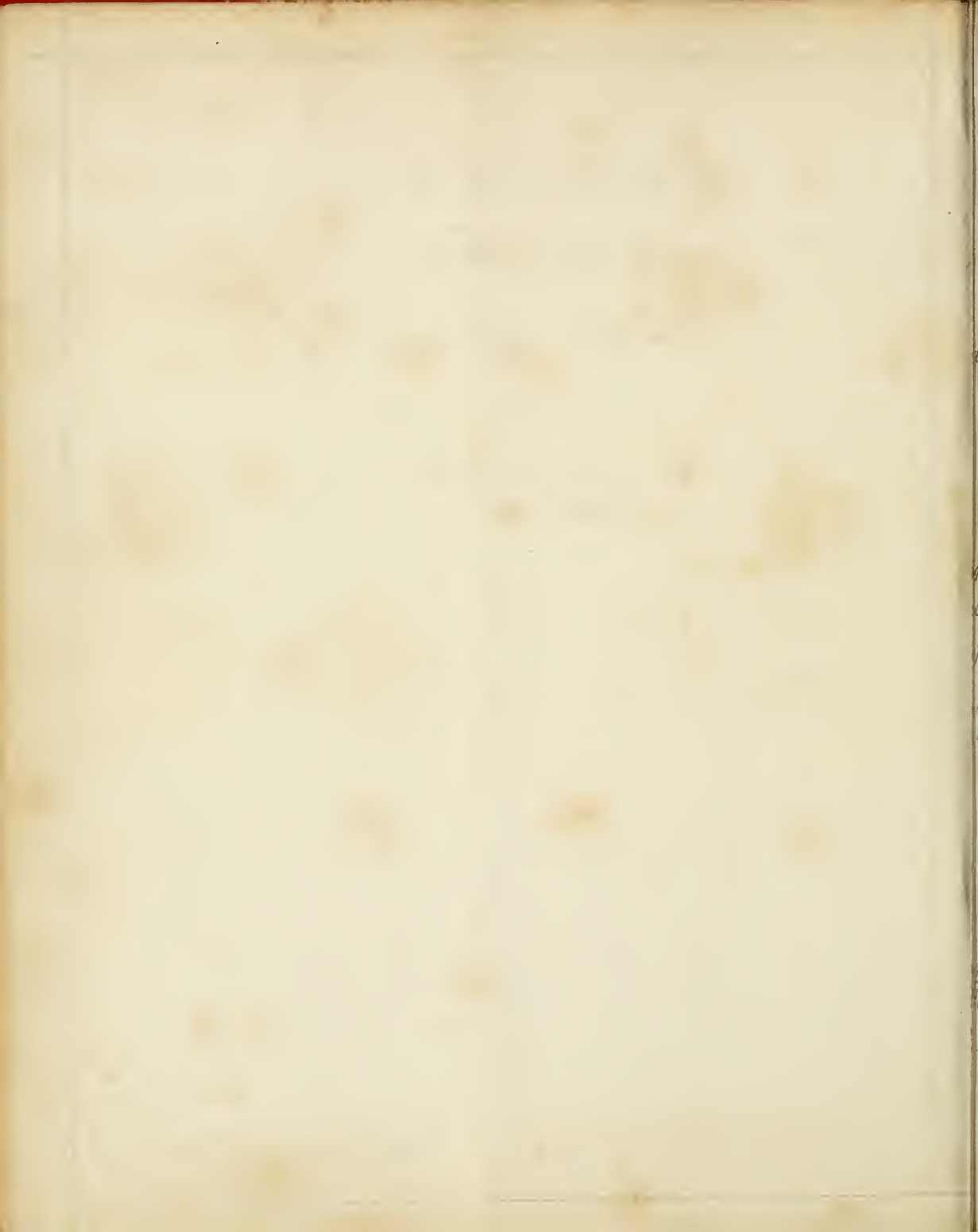
REMARKS

On the Work entitled

Zoroaster's Cave

and on

G. J. Astruc's  
Magical Gold.





This Msc. is an Extract from Zoroaster's Cave, with my Explication and a few necessary Remarks.

It has opened my mind considerably in Respect to Count Bernhard Trevizan's simple and easy process, which I never understood so as I do at present, since I wrote this Extract, therefore I would have you consider this Msc. as no less valuable than that ~~original~~ of Lampyring; moreover this process is infinitely more simple, shorter, easier and less expensive than that of Lampyring.

with this you must study the philosoph. Canons and the Letter of Deppeluw you have of me in a late Msc. I intend to make a Concise Extract from Count Bernhard Trevizan, of which you shall have a faithful Copy; all these will compared and studied together will make you a Complete Master of Count Bernhard's easy and simple process for obtaining the Treasure of Treasures, i.e. the Sp.

I have written this not regularly, yet not without necessary Reflexion; it will be necessary that you copy it correctly, not as I have wrote it, but exactly as the pages in Zoroaster's Cave follow regularly; I have noticed with Lines in the little printed book, every thing I copied, yet in the printed book you have but few few or none of my necessary Remarks, therefore you copy this and then condemn this for waste paper.

I call this work superior to that of Trenous Philalthea, as infinitely more simple, more easy, shorter and less laborious, of course less expensive.

There is no animated Sophic & wanted; Count Bernhardus made use of crude yet washed, cleaned and dried & which during the Digestion becomes, by means of C, or C and D, and by the Key of putrefaction, & Sophic, and is fixed by means of the mercurialized C, or C and D. and this takes place by the black Cloud or vapour ascending from the aaa, which becomes a Fial V, or Kind of Lae virginis, as Count Bernhardus expressly mentions those black Clouds, and their Time of Duration.

The natural and central humidity in Crude  $\zeta$ , which we must get rid of for Frenci Philalthe his Sophia  $\zeta$ , is kept free and remains in your washed and cleared  $\zeta$ , because it is highly necessary in the work of Digestion, and putrefaction, ascends in a black Cloud or vapour, and descends as a Fial  $\nabla$ , and by centrally opening the aan consistency of crude pure  $\zeta$  and  $\Theta$ , or  $\zeta$  and  $\Theta$  and  $\Delta$ : both methods are good: The Sophia or anemalid  $\zeta$  Duplicatus is generated in the glass, without a laborious and expensive previous preparation; you will soon perfectly comprehend me, and this agrees finely with the philosoph. Canons and Dippelius, and you will recapt. See, with Count Bernhardus.

God grant that my Studies and Labour ~~with success~~ may finally conduct us safely to Colchis, to obtain with Jason the Golden Fleece and Respiration, Apples. I hope God may provide the means to make another Attempt! Amen.

I do believe that I know it at present as much as I know my own name, and you find that I prove my Remarks with good Reasons, nor will you find any Contradictions in my Reasons or System.

J. Barstrom

p. 83. In Respect to fermentation, I am not certain that I have explained those Lines right. If he means by fermentation the multiplication in Value, then I am right, but the whole sentence is very confuse. perhaps you may be able to explain it more clearly.  
The Difficulty is about the words Body, Dust,  $\Delta$  —

an easy Introduction to the Philosophers magical Gold.  
by J. J. astromagus. London 1667. 8<sup>o</sup>.

Some useful Extracts out of the above Treatise.

∇<sup>ii</sup>

b:12. Basilus makes mention of the Tincture of  $\zeta$  it self. that  $\zeta$  is resolved by the Cr of  $\delta$  and  $\zeta$ , resolved p. deliq. distilled into  $\nabla$  and coagulated with the Gluten aquila, or fix  $\zeta$  as you may see likewise in Rupescissa, and in a little Book of Gratarolus of the  $\zeta$  of  $\zeta$ , in the second part.

or else the  $\zeta$  by the assistance of an  $\alpha\alpha$  with  $\zeta$ , is resolved p. deliq. and distilled; in this the  $\zeta$  is calcined and coagulated with metals, the method that Basilus himself seems to have followed, in his Book of his two fold  $\zeta$  of  $\zeta$ . in the Repetition of the great Stone.

b:47. most sure it is, that common  $\theta$  gives us an excellent  $\theta$  p. tabile by the S.V., if after its due Calcination, it is crystallized, and distilled by it self into a sweet  $\theta$ . vide urbigerus. which process, conform to that of Basilus, we owe to a noble person, a friend of mine, who had it from him.

Indeed it is Paracelsus his Circulatum minus, which he calls the matrix of metals, especially the sea  $\theta$ , where with the Circulatum majus from  $\zeta$  agreed. p. c. Lae virginis. The sweet  $\theta$  of  $\zeta$  was sought by Crollius, but he missed it. useful Extracts from Foroaster's Cave.

went here p. 57, 58 and 59. at the end of this msc.

b:60 It is apparent, what the argent. viv. is, which Gebel points at, in his Suma, to be taken, namely, the clean substance of fix  $\zeta$ , concealed in C and D.

b:61 The  $\zeta$  of the Philosophers is composed of  $\zeta$  crude and the  $\zeta$  of bodies of C or D. by an intimate and inseparable union, as there is in simple  $\nabla$  mixed with  $\nabla$ .

b:64 arg. viv. is called wind, aerial  $\zeta$ , Strongest Vinegar, tingeing Venom, Lae Virginis, burning  $\Delta$ , burning worse than common  $\Delta$ .

/. \* Circulatum minus et Cerc: majus are both in M. S. P. D. and P. D. vide urbigerus p. 64

p: 64 when our Terra limosa /  $\text{Ziast} \nabla$  / is whitered, we call it  
Apharit, i.e. D; when it is made Red, it is called Temein-  
chum, i.e. C.

p: 67 of C and D Thou mayst make the perfect Medicine  
without Separation of the Elements, without Labour,  
without fear, and without danger.

They need a long time, but They are safe. Isaacus  
Hollandus Lib: 2. De Opere Minerali.

Hollandus says: the ancients laboured in the extraction  
of C and D, which is indeed the most perfect work, and the  
Care is but small.

$\text{Z}$  alone perfects the work, in  $\text{Z}$  we find all that we need,  
to it we add nothing foreign; C and D are not foreign to  
each other, because in the Beginning of the work, they are  
reduced into their first nature, that is  $\text{Z}$ , therefore from  $\text{Z}$   
They took their Beginning.

Lullus in Codicillo, " therefore I counsel you my friends!  
that you work not in any Thing but C and D, reducing  
them into their first matter, that is: into our  $\text{Z}$  and  $\text{Z}$ .

of C vulgar and D vulgar, both dissolved, <sup>procedit:</sup> is a preparation  
of  $\text{Z}$  vulgar. of those 3, without any other species,  
the physical Stone is generated, and of no other can it  
be made by natural art.

The Difference between the Oar and the Dar Tincture is  
this: the Solar contains Solar  $\text{Z}$ , the Lunar contains Dar  $\text{Z}$ .  
says albertus magnus.

N: The Stone is One; yet this one is not one in number,  
but one in kind.

p: 69. \* azoth is that which is extracted by our  $\text{Z}$  from  
the bodies of C and D. dissolved.

Elixer is nothing else but the body resolved into a  
Ziast  $\nabla$ , after which Resolution Azoth is extracted out

( \* mind the Difference between the Azoth of Seber, of  
the ancients, and the azoth of the moderns. )





The Body and  $\alpha$ , these interences no space of Time.

h. 76  
all along the  $\Delta$  must be gentle, until the  $V$  is congealed in Whiteness. If a stronger Heat is given, you  $\&$  Grieve the  $\Delta$ , by reason of its Coldness. Therefore keep a soft  $\Delta$  until you have a White Congelation, says Benedictus.

77. In a temperate  $\Delta$  a small quantity of the dra, excruciates the mould, and this is done by little and little, and not suddenly, and the more the Stone receives a blution, the more intense the White will be. [A proof that common although purified  $\&$  is made use of.]

77. The  $\Delta$  of the first Degree, that is: of Solution and putrefaction, ought to be so gentle, that nothing ascends of the nature of  $\alpha$ ; this gentle  $\Delta$  gives strength to the  $\&$ , to enter the body centrally, when with a strong  $\Delta$  all is destroyed. [only a black fume is to ascend; but no  $\&$ ] (This seems rational, although Trenau asserts the contrary.)

The Heat that makes White, must not be too great, else all is gone. Argenti: viv: is Dry, and burns the bodies more than  $\Delta$ ; whatever metal is joined to it, remains with it, and precipitates it to dust. [so says Dippelius: [msc.]]

78. There are only 2 Sires mentioned by the Philosophers. The one is dry, the other is mould. The first is the Elementary  $\Delta$  or Heat. The mould  $\Delta$  is the  $\&$ .

h. 78. The vessel

The vessel must be of glass, round, with a long neck, [about 6 Inch.]  
firmly sealed at the Top, and is to be placed in another Vessel, that the Heat may not touch the matter immediately, and therefore the Digestion is Done in a Treble Vessel. Says Libet 3<sup>m</sup> v. vborum. [i.e. the bath, the wooden vessel, or  $\Delta$  vessel, and the glass.]  
Put the aaa carefully into a glass vessel of such a Capacity, that the vt down and narrow, may occupy only

only a third part of the glass, <sup>and</sup> close up the opening.  
p:79. Let half of the bell, or Globe in ashes, the other  
upper half above the ashes, that you may look at your  
work when you like. says Manus

We need but one vessel, one furnace, one Disposition,  
which is to be understood after the preparation of the  
first Stone / i.e. the  $\xi$ , or the  $\alpha\alpha\alpha$ .

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

p:80 Isaacus Holianus says, concerning  
the Colours

When the matter has stood for the space of 40 d<sup>y</sup>, in a mo-  
derate Heat, there will begin to appear above, a Blackness  
like pitch, which is the Caput Corvi of the philosophers.

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

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

Before the true White comes, you will see all about  
the sides of the glass, as it were like oriental pearls,  
in the matter of the Stone, glittering like the Eyes of  
Fishes, and when you then see the matter become  
White like snow, and shining like oriental stones,  
the White Stone is then perfect.

If you do not wish to carry this to the Red Top, let  
A cool of itself gradually.

The Colours

The Colours are only 3, the others that appear, are  
called intermediate or transient Colours, which vanish  
away,



away, but the Black, White and Red are permanent and lasting scenes, says Trithemius.

h. 80 when Blackness appears in the work, know that you have found the right way of working.

h. 81. Arnoldus in Flo<sup>r</sup> Florum, <sup>says:</sup> In the hours of Conjunction wonderful Things present themselves. all the Colours that can be imagined, appear in the Work; and the imperfect Body  $\psi$ : the  $\xi$ : is coloured with a first Tincture, by the mediation of the Ferment  $\phi$ : by the  $\Theta$  reduced into a Yiel  $\Psi$  or anima.  
The Aine <sup>the aaaa:</sup> must be kept in the  $\Delta$ , until it can no more be changed from one nature to another, or from one Colour to another, but is become like the Reddest Blood, melting like wax, and yet not diminishing in the least.

We take a year for our Expectation, for our  $\Psi$ :  $\Psi$ : cannot be made in life's time; says Ripley.

82 Variation of Time happens from the quantity of the Medicine, and depends on the Industry of the artist.

Monachus p: 17 says: "after the first 50 d<sup>r</sup> the Cupul Corvi shows itself; from thence in a 150 d<sup>r</sup> the Dove is made; and in another 150 d<sup>r</sup> the Red is wrought. i. e. 350 d<sup>r</sup> or 11 months and 20 d<sup>r</sup> nearly."

until you come up to the White use a gentle  $\Delta$ . Some say, in 900<sup>o</sup>, after perfect white, the Red is perfected; Scala Philosophorum and Ripley "when it has stood cleped for 5 months and Darkness disappears, the Light approaching, increase your  $\Delta$  a little."

The Time for perfecting the Elixer, is at least one year. in 900<sup>o</sup>, after perfect whiteness, the Red is perfected.

Phenix Liber preciosissimus <sup>is a most precious book:</sup> says: The first Decodion has no certain time, and indeed is somewhat tedious! yet wait and expect it with joy. many have perished through haste, and affected with the tediousness, have given up the whole Business. see Dippelius his

of Fermentation

p: 83. Lullius in Edicillo, Ferment must not be this or that, but of C or D only. We look for nothing else, but that the Stone be turned into As like, and from them from C or D is the whole Temperature. nor is it Ferment, before the bodies be converted into

their first matter. Note this well! In respect to fermentation, mind that the quantity of the volatile does not exceed the quantity of the fixt, otherwise the sponsal union of the body would be put to flight. but if a little of the  $\Delta^*$  be cast upon much of the body, that the body has the Dominion over it, it soon converts it into a powder.

Take  $1\frac{1}{2}$  of the  $\#$  to  $4\frac{1}{2}$  of the body. Fermentation is the animation of the Stone. There is no Ferment but C and D. Multiplication and projection of the Tincture.

There is no Ferment but C and D. Multiplication and projection of the Tincture. I am afraid I have not rightly explained the above. \* \* \* here fresh  $\Delta$  means or fresh  $\Delta$  for multiplication in quality.

p: 84. Multiplication is either Virtual such as is made by alteration by dissolving and congealing, or in quantity, by apposition of new matter. When the Stone is liquified by digestion, it must be coagulated again with ferment or with its own body. Cast the Medicine upon your ferment, then it becomes brittle like glass, take that glass and cast it upon metal D or  $\Delta$  and you will have C or D. Our Red man and his white Wife do not tinge, until they are tinged. They are tinged. Arnoldus in Rosario says he that is negligent in the reading of Books, shall never be ready in the preparation of Things, for one book opens another, and that which in one is

imperfectly, just and true. Arnoldus in Rosario says he that is negligent in the reading of Books, shall never be ready in the preparation of Things, for one book opens another, and that which in one is

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all this is confused.

this concerns the multiplication in quality or virtue.

so does the rational immortal soul of the body animate matter.

to obtain fine metal.

if it has been highly multiplied, you will have D.

incomplete

incomplete, in another is completed, and how can he that re-  
fuses Theory apply himself to regular practice? says  
Arnoldus in Rosario.

All Wisdom is from God, and was always with God from  
Eternity. Whosoever therefore loves Wisdom, let him seek it  
and pray for it to God, for he is the almighty of all,  
Science, and the Treasure of all Wisdom. Amen!

Finis.

3:12. The way of proceeding with ♀ is various, and yet it is  
easily reduced into a Liqueur by Δ, with the help of the ♀  
of Coal. Whisk Liqueur afterwards by a certain artifice  
can extract the Soul or ♀ of C.

♀ is also whd per se, and fixt with the Tinctures of  
♀, ♂ and C. but chiefly it is nourished by its own  
Milk or Lac Virginis ♀: or the black Cloud, which becomes ♀.

Zoroasters Cave

♂: this white ♀ in ♀ lies  
concealed in Sea C, says

60 Arg. Vivum in its first Root is composed of white ♀,  
subtil and ♀ous, mixed with a bright and clear ♀, united  
so strongly per minima, until the moist be tempered  
with the Dry, and the Dry with the moist, equally into  
one substance, and is so homogenous in its nature, that  
it either remains altogether in the Δ and is fixt, or  
it flies all away in a fume; because it is incombustible,  
and aerial, and this is a sign of its perfection.

61. ♀ crudus dissolves bodies and reduces them into  
their materia prima, but the ♀ Corporum cannot do it.  
by a Lucid Key, the opened secret places otherwise inac-  
cessible, and within was great Store of D and C.  
♂: this Expression is found in the arabian scripts, 1001 nights,  
and is an allegory.

99 ♂: as the principle of ♀ lies concealed in Sea C, note  
has the property of subliming ♀ with Sea C and C.



Imbibition, Inceration (R. alba)

7. With the  $\nabla$  of paradise bedew the  $\nabla$  now ~~is~~ clarified, and your  $\nabla$  will again ascend to heaven and descend to the  $\nabla$  to ~~be~~ fertilise it, and bring forth White, Citrine and Red. says Isaacus Hollandus.

Cibation is the Nutrition of our <sup>Dry</sup> Matter with milk and meat, moderately given, until it be perfect, says Rapley.

Our great work is to make the Body a  $\nabla$ , and the  $\nabla$  a Body. ~~But~~ If the quantity of the volatile exceeds and subdues the Weight of the fixt, it will finally be converted into a spiritual Body White or Red.

The  $\nabla$  does not germinate without frequent Inceration, nor receive Inceration without Desiccation.

8. Every time after Exsiccation, pour our  $\nabla$  upon it moderately, neither too much nor too little. If too much it will be a Sea of Conturbation, if too little all is burnt to a light Cinder.  $\therefore$  consult Blamel.  $\therefore$  Blamel has imbibed 7 times, some (but 5.)

Our Divine  $\nabla$ , the Spume of D mixed with Magnesia, (i. e. D reduced to  $\frac{1}{2}$  D mixed with fresh Crude pure  $\frac{1}{2}$   $\nabla$  takes away the dark shade of the body,  $\therefore$   $\nabla$ .)

The Dragon born in Darkness, must be led with her own  $\nabla$ , submerged in it, and then by little and little is dealbated by it.

Keep a soft  $\Delta$ , until there be peace between  $\nabla$  and  $\Delta$ , and until the  $\nabla$  and the body become One.

Mind that Thow waters temperately; for if the  $\nabla$  abounds, it will be a Sea, and if the  $\nabla$  is wanting, a Combustion will be made.  $\therefore$  consult Blamel.  $\therefore$

In the first Composition of this work nothing extraneous enters, so neither can any thing multiply it, that is not of its first Composition. NB:

Count Wernhardus says: the Mastery of the philosopher will not want a Comixture of any thing extraneous; but of the proper metallic Seed cast into prepared

philosoph.



58. The true matter and Subject of This Stone, has O and D in potentia, and arg! viv:  $\frac{1}{2}$  naturally, or actually.

which O and D is better than common O and D, because these are living and can increase.  $\frac{1}{2}$  when reduced by  $\frac{1}{2}$  into  $\frac{1}{4}$ . If this could not be effected, the matter would never be brought to perfection, as the art promises.

This same invisible O or D, which by this machinery is ex-  
alted to so sublime a degree, cannot communicate its per-  
fection to imperfect matters, without the help of vulgar O and D.

The Sun O and the Moon D must be in Conjunction, that they may absolue perfect generation. circulus villanovanus.  
in flos florem.

No alteration from one into another, from one form into another, can be made without putrefaction, which is the only way to Generation, nor any putrefaction can be obtained without some Mercury or arg! vive, which is the special AB: Dilator or Conductor of the Vegetating Faculty, called by the Philosophos Verditas Nature.  $\frac{1}{2}$  Verditas i.e. immature, green.

59. Our Stone is the Conjunction of O and D, until O has drawn the Essence of D and converted it into ~~the~~ his own Nature and Colour. Lullii Codicillum and this is done by the inward  $\Delta$ , or  $\nabla$  of the Stone.

Those that know the  $\frac{1}{2}$  and  $\frac{1}{4}$  of the philosophers, know that they are made of pure O and the finest D, and arg! vive, which are daily seen and looked at, from which our arg! vive is extracted  $\frac{1}{2}$  i.e. from O & D, resolved into  $\frac{1}{4}$ .

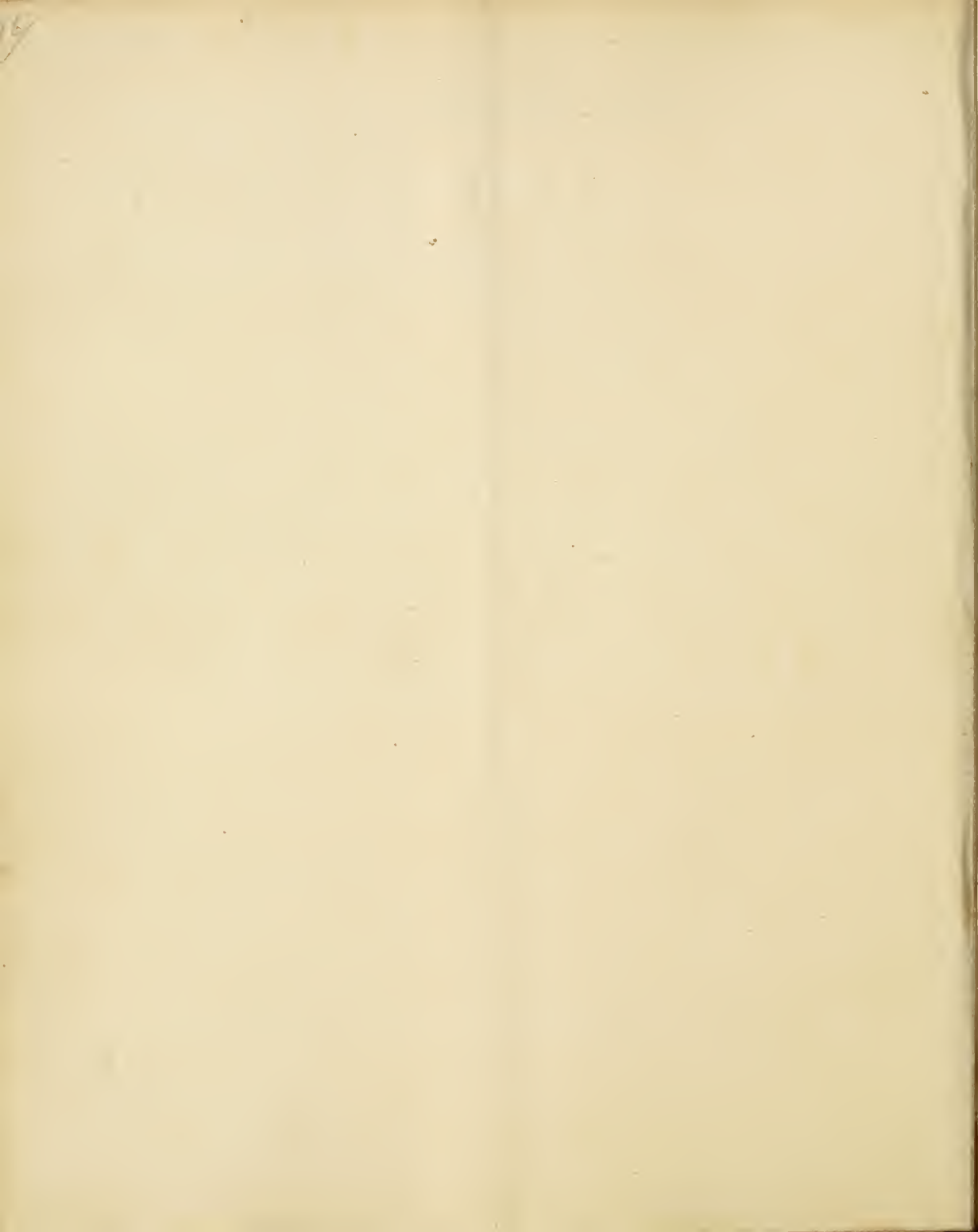
60. It is apparent what that arg! vive is, that Sebel points at, in his Suma, to be taken, namely the clean and pure substance of best mercury, locked up in O and D.

finis





Alexis Piemontese




The process of ignare Alexis Piemontese—  
His sublimation of  $\zeta$  and good Reasons on this subject.  
translated from a french Manuscript.

It confirms Baron De Hussenstein, and other processes  
with  $\zeta$  corrosive, which is a great Subject.  
Recollect what D. Scheppelin has done this way,  
when assisted by M<sup>r</sup> Bach!

Take 1 lb of running  $\zeta$ , revived from artificial Cinnabar, which  
is much purer than running  $\zeta$ , bought at the Druggist Shops.

put this  $\zeta$  in a new wooden Bowl, with a little Strong wine  
Vinegar and  $\frac{1}{4}$  lb of  $\text{O}$  in powder, and rub it well with a wooden  
or Stone pestle. Then add  $\frac{1}{2}$  a pound of pure Sea  $\text{O}$  and  $\frac{1}{2}$  a lb  
of pure bleu or Green Vitriol in powder.  $\text{p}$ : I take the bleu!

Incorporate these Substances with the  $\zeta$  by rubbing with  
your pestle, until the running  $\zeta$  has disappeared.

put this massa in a Strong glass Subliming Body , and  
Lute the bottom with a Composition made of tough Clay  
and bone ashes, mixed with  $\text{O}$ . Lute the bottom as high as  
the massa reaches in the glass body, and let it dry.

#### Sublimation.

appay an alembic, which lute to the body but leave the pipe  
open for  $\Delta$  and humidity. Bury the body as deep as the luted  
bottom, in the sand, in an iron sand pot, placed on a furnace,  
under a Chimney, let <sup>the</sup> pipe of the alembic enter into the  
neck of a dry Receiver, but not luted to the Receiver, which  
must be done for the sake of receiving the corrosive humidity,  
which will come over before the  $\zeta$  ascends.

Then light your  $\Delta$  in the furnace, and let it be very moderate  
in the beginning, until all the corrosive humidity is come  
over.

Reserve this + Liqueur, which is useful to mortify fresh  $\zeta$   
for another sublimation, in the room of Wine Vinegar.

When all the humidity has passed, increase your  $\Delta$   
gradually and continue, until you see the  $\zeta$  ascending  
above

above the mixture in a snow-white Crust, like the Crust of a page.

### Note.

If you wish the  $\zeta$  to ascend higher, even up to the Brim of your subliming Body, so that the Sublimate fixes itself far above the mixture in the Shape of a Bell, you take a Sheet of strong thick writing paper, which you must roll over the glass Body, close to the cutting, and tie some fine pack thread over the paper, to keep it on the glass smooth and tight, I mean you cover the whole glass body, all what is above the Sand.

If you sublime this way, your  $\zeta$  will be whiter and purer, than if it rests in form of a Crust, upon the mixture.

I sublime my white Crust first, to see what I am about, then I tie a skull of writing paper round my glass, from the Sand upwards, up to the lower part of the alembick, and I increase my  $\Delta$ , and my snow-white Crust ascends and attaches itself all round the Brim of the glass body, and forms gradually a Bell of a most beautiful snow-white  $\zeta$ , much purer than the first Crust below.

When all is sublimed upwards, I let the  $\Delta$  go out gradually or die away of itself, and suffer the glass to cool.

This my method is perfectly safe, and is practis'd here at Venice.

1. a 100 years ago Venice supplied all Europe with  $\zeta$  corrosive, when this operation is ended, take off your alembic, preserve your mouth, nose and Eyes;

wipe your glass body perfectly clean on the outside, to prevent any dust mixing with your sublimate.

Then take your pure sublimate carefully out of the Body, and put it into a wide mouth'd glass, with a Stopper.

pour hot  $\nabla$  gradually and carefully upon your  $\odot$  in the glass body, until the body can bear more hot  $\nabla$ , then continue pouring on the  $\nabla$ , until the  $\odot$  is dissolved, and by this method you preserve your body. Take

Take this solution and filter it clean, through paper, then evaporate the  $\Delta$  to dryness, and you will get a fine  $\Theta$ , composed of  $\text{O}$ , Sea  $\Theta$  and  $\text{Gr}$ .

### Second Sublimation.

Having cleansed your body, which must be wide enough, to get your hand into it, and repaired the Luting on the bottom with some fresh Stuff and having dried it well, and weighed your  $\text{Zn}$ , you must carefully powder it, preserving your self from the subtil venomous dust.

To 1 lb of this sublimate add now  $\frac{1}{2}$  lb of fresh pure Sea  $\Theta$ , and  $\frac{1}{2}$  a lb of pure bleu  $\text{Gr}$  of  $\text{Z}$ , to which I add the  $\Theta$  out of  $\text{O}$ , and mix the whole in a powder in a Stone or glass mortar carefully.

Sublime this mixture as you did at first, into a white crust first, and then into a bell or upper crust, by means of a shut of writing paper, as I have taught you. This time the  $\text{Z}$  will be sublimed much sooner, and will be much purer than the first time, and your  $\text{Zn}$  will become purer and purer at every sublimation, although not visibly so, yet centrally so, as every atom of humidity and its centrally adhering arsenical  $\Delta$  will be removed, by 4, 5 or 6 repeated sublimations; which central Impurities, contained in Every mercury, absolutely renders its Ingress into  $\text{C}$  or  $\text{D}$ , and its final Fixation with the fixt metals into a Tincture. Believe me, I tell you the Truth without Envy. I say alexis Piemontea, which perfectly agrees with Puscenstein; such a highly pure  $\text{Zn}$ , when revived into such a highly pure running  $\text{Z}$ , is Count Bernhard Trevisan's  $\text{Z}$ , and very fit for his grand and simple works. S. B.

If you repeat this Sublimation 3 or 4 times more, with fresh pure Sea  $\Theta$ , half the Wt. of your  $\text{Zn}$  as much crude but pure bleu  $\text{Gr}$  of  $\text{Z}$ , and the fixt  $\Theta$  out of each  $\text{O}$  your  $\text{Z}$  will gradually purify itself of its terrestrial inherent Impurities, and of all its central Humidity, because that poisonous  $\Delta$

does not ascend any more, after the 3<sup>d</sup> and 4<sup>th</sup> Sublimation, but stays below in the ☉, where it remains in the faces, when you extract the fixt ☉, with hot ♄. The humidity is gradually and entirely consumed during the repeated Sublimations.

More over the Sophia ♀ or Δ, contained in the Sea ☉ and in the ☉ ascends during the Sublimation and is intimately combined with your ☉, and renders it extremely fiery and penetrating.

These 2 Superfluous ♄ and ♃, when removed from ♀, are the principal Reasons, why such a ♀ can finally be fixed with the precious or fixt Metals: ☉ - ♄. Does this not perfectly agree with Count Bernhardtus, with 'the philosoph: Canon', with Baron De Ruzenstein and Lampring?

Fixation of ☉ per se, by Alexis Piemontese.

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

Heat your glass first, to expel the ♄, warm your powdered ☉ in a covered basin, or in the very same glass globe, and after the glass is become pretty hot in the hot sand, then put in the glass stopper, and lute it. So prepared, bury the globe and neck in the sand, in the sand pot, laying your globe, (which must be roomy, so that only half or a 1/3 part of the globe is filled,) sideways or on one side, buried in the sand,



the iron sand pan

the

The Zn has been sublimed upwards into the upper part of the glass globe, then let your  $\Delta$  die away of it self. The next morning turn your globe carefully, so that the upper part containing the sublimed  $Z$ , may be below deeply in the Sand. Sublime again as before, and continue this process, turning the upper side of the globe downwards every morning, and subliming the matter gradually, until at last, after 20 or 24 sublimations, the  $Z$  will ascend no more, but remains fixed in the lower part of the globe, although your  $\Delta$  is made so intense, that the ~~iron~~ sand put becomes red hot.

Fixation of Zn by means of a Calx of D;  
easier and sooner accomplished  
than the foregoing.  
by Alexis Piemontese.

Observe the following rule which is certain and true when you have sublimed your  $Z$  3 or 4 times or oftener, as I have taught you, then weigh your Zn of the last sublimation. add a  $\frac{1}{2}$  part of its W<sup>t</sup> of a Calx made of fine D.  $\frac{1}{2}$  D cornea. having carefully mixed the 2 in a fine powder, sublime the mixture in a low glass body or Cucurbit, with an alembic luted, but the pipe left open. proceed and sublime with a gradual heat. when all is sublimed what will ascend, let the  $\Delta$  go out and the Vessels cool.

The next morning take out carefully your Zn powder it and mix it with the powdered Residuum of the D calx, which lays below, mixing the 2 powders carefully.

Sublime the powders again, as you did before, and repeat this sublimation so often, about 12 or 15 times, during as many days, until the sublimate will no longer ascend, even in the furcest heat under the Sand pot, but remains below, as white as a fine pearl, fixt, fusible and

and transparent like melted glass.

### Nota

Having sublimed my  $\zeta$  with fresh Ingrid. and the pure fixt & out of the C 3 or 4 times, sometimes 6 times, as I have taught you in my first process, I took 2 ounces of my pure  $\zeta$  and 2 ounces of fine D, which I made into a fine Calx or Luna Cornea, and dried my Calx, and mixed it in a glass mortar with my  $\zeta$ .

This mixture I have sublimed so often, until the whole remained fixed in the bottom of my glass, most pure and perfectly fusible and very ponderous and transparent. I always lost a small matter during the operations, and from this proportion I had no more than full 2 ounces of fixt fusible mercurial glass, which is also Lunar.

### Multiplication or Inceration of the fixt Sublimate of $\zeta$ and D, by Alexis Piemontese.

Take your 2 ounces of fixt  $\zeta$ ial D as, reduce it to a fine powder; you will be obliged to break the glass, mix this powder with 3 times as much, i.e. 6 ounces of your first unfixed  $\zeta$ , where of you must have some in reserve. and mix the 2 powders carefully by rubbing them in a glass mortar; then sublime this mixture, until the whole remains fixt and fusible at the bottom, and will ascend no more, even with the greatest heat, but flows like an oil.

Weigh this, when cold, and reduce it to a powder. mix it again with 3 times as much fresh  $\zeta$ , and sublime again until the whole is fixed again; each Sublimation will be done sooner than the foregoing, as the matter becomes more fusible.

Repeat this operation a third time, but no more, for fear of losing it, by its running through the heated glass;



glass, as its Luomen inconceivably penetrating, which penetration is a sign of its great virtue.

Reasoning on this Subject  
by alexis Piemontese

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

He names his subject or principle of fixation, living D and living O, i.e. Sublimed D, or D mercurialised; and what is it else but  $\frac{1}{2}$ , i.e.  $\frac{1}{2}$  of D, carried to a high Degree of perfection.

I have been candid to teach you my work thus far; at once you have accomplished this, you will easily learn how to apply it, by studying good Books. I think, I have done more than many others before me, as I have candidly shewn you the Foundation of our art.

A. P.

compare this now with Lampring, Rusenstein, and Count Bernhard Trevisan: if you revive your pure  $\frac{1}{2}$  into an as pure running  $\frac{1}{2}$ : and you will easily perceive the Truth and harmony between Geber, Lampring, Rusenstein, and Bernhard Trevisan. never mind what self sufficient or Conceited philosophers write or say; where there is harmony and Concordance, there must be Truth. Ruspessia works upon this very self same foundation, and so does Edward, Nellous and many others.

Lapis de Tribus, a short work which  
agrees with Meriam the prophetess.

Take good crude  $\zeta$ , and native auripigment  $\text{aa}$   $\frac{1}{2}$  lb, or as much as you like, powder each finely by itself, and mix the powders, beware of the dust.

put this mixture in a globe - glass with a long neck, place your glass deeply buried in the sand, so that the best part of the globe is under the sand, but the whole neck remains free; your furnace must stand under a Chimney. Then light your  $\Delta$ , which increase gradually; after the humidity has evaporated, put a bit of soft clay on the opening of the neck of the glass and press it in gently.

increase your  $\Delta$ , until the sand and glass grow so intensely hot, that the powders melt together in the globe; when you see this let the substance continue melting until the whole is become a fine deep red fluid massa. at the latter end of the operation the iron sand pot must become red hot in the bottom.

when you have obtained the Red fluid massa in fusion, take the  $\Delta$  out immediately, that the glass may cool gradually.

The next day break the glass, and you will find a fine Red transparent Ruby glass, called Lapis de Tribus, because it consists of  $\zeta$ ,  $\text{os}$  and  $\Delta$ .

Note! if you admit the  $\Delta$  into the neck of the glass, the mixture takes  $\Delta$  and you run a great risk of your life, therefore be careful. It is done in 4 hours  
Time.

time. This glass is very volatile.

1. I have given you some of it, in a Red powder, which if you melt, becomes a Red glass again:!

one M<sup>r</sup>. Cornelius de Winter from Amsterdam, who was in London about the year 1775 communicated this and what to do with <sup>it</sup> to M<sup>r</sup>. Lantz.

Cornelius de Winter, working the process of Myriam propheticis not as she told her process to Aros King of Egypt, but in the following manner, ~~and~~ had obtained a tinging power upon D, as he told M<sup>r</sup>. Lantz, and recommended this to him, until he should find something of greater consequence, and M<sup>r</sup>. Lantz gave it to me. I have never tried it;

The process of M<sup>r</sup>. De Winter  
with the foregoing Lapis de Tribus.  
for the short way.

Take 4 drachms of your Lapis de Tribus in powder, and 1 drachm of fine C in Leaves, mix these in a mortar by rubbing. Let it melt together in a Covered  $\zeta$ , and suffer no coals to drop in; when the  $\zeta$  begins to grow red hot, the mixture melts, and at last inflames, and the Lapis de Tribus fumes away and evaporates. When you find the Lapis evaporated, take the  $\zeta$  out, and let it cool, but do not breathe the poisonous fumes.

Take the C Calx out, weigh it, and mix it anew with ~~spirit~~ 4 parts of fresh powdered Lapis de Tribus, by rubbing in a glass, put the mixture into a new  $\zeta$ , melt again, and keep it in the  $\Delta$ , until the Lapis de Tribus is again evaporated.

Repeat this same operation with 4 parts of fresh Lapis and your C Calx is well opened for a further operation.

M<sup>r</sup>. De Winter said to M<sup>r</sup>. Lente, you may proceed in this manner with D, ♀ or ♂, and open and volatilise them by means of the Lapis de Tribus, sooner than the C, and note that one single melting of 4 p: of the Lapis to 1 p: of fine D in Leavis, or of a Crocus martis or Venus, opens and greatly volatilises D, ♂ or ♀ in one single operation. you are also to note that your Δ must not be excited by the blast, it must not be a melting—but only a calcining Δ, other wise your volatilised metals fly out of the C, and you keep the empty nest.

The Lapis de Tribus has a power to volatilise all metals, C and D not excepted, either by the first, second or 3<sup>d</sup> operation, according to their natural volatility or fixity, and highly subtilises them, and reduces them into a mercurial principle, which mercurialised metals can be employed in Labours of great Consequence, as Experience will teach you, I tell you the Truth, but beware of the mercurial fumes.

I have made a Tincture in Via Secca from this foundation more than once, at Amsterdam, and although it acts only on a few parts of D, yet it is very profitable, as it can be accomplished very well in 3 or 4 days Time, but this is not the Brassfounders Work, by no means: said the Winter.

Take of the whitest and clearest River pebbles, you can get a pound or more, and powder them finely in a Clean iron mortar, and sift your powder perfectly fine.

of this fine pebble powder take  $\frac{3}{4}$  pound, and Good yellow Lytharge, powdered and sifted 1 lb; mix the 2 powders, put them into a new C, covered, and melt the mixture to a Glass in the wind furnace, when Done, take the

Take out of the  $\Delta$  and let it cool; when cold break the  $\Delta$  and powder your glass, and sell it.

now take ~~the~~ 1 part of your Lapis de Tribus in powder, and mix it with 4 parts of your pebble glass, by rubbing them well together in a glass mortar: melt these substances in a new  $\Delta$  for 5 or 6 hours, so as to keep the matter in constant fusion; then take the  $\Delta$  out, break it, and when cold powder it, and your glass will look tinged with yellow or orange. Weigh it and mix it again, 4 parts of this tinged glass with 1 part of fresh Lapis de Tribus, melt again in a new  $\Delta$ , constantly covered, for 5 or 6 hours; you can very well accomplish 2 meltings in a day. repeat this a third time, and your obtained glass ought to be of a fine orange colour. This is already a kind of Tincture, which if you melt it with D, it enriches the D with atoms of fine C, and if you separate such D with F, the black Calx, which falls, when washed, dried, and melted with Borax, proves to be fine C of 2<sup>d</sup> Carat, but this is not all.

Take your orange coloured broke glass, weigh it, and powder and sell it; take of this 4 parts, say drachms in proportion as you have opened C, which you have prepared at first, 1 part or drachm of fresh Lapis de Tribus, and 1 drachm of your opened mercurialised C, and mix the whole diligently by long friction in a porphyry or glass mortar; you must rub full 2 hours, and do not breathe the dust. melt this composition in a new covered  $\Delta$ , during 6 hours continual fusion, yet without any blast or violence, as fusion is enough.

When the time is past, take out the part, and let it cool, break the  $\Delta$  and separate the glass, which does look now of a super Red, like a new Brick.

powder and

powder and with this glass, take thereof 4 parts, and add 1 part of fresh Lap: de Tribus in powder, mix the 2 powders diligently and melt them again in a new covered C, for 6 hours time, keeping the matter in constant fusion, when cold, you will find your glass deeper in colour than before.

Repeat this fusion a third time; which from the beginning is now the sixth melting. Adding to 4 parts of this Red glass 1 part of fresh Lap: de Tribus, and proceed carefully as you did before; but note

- 1/ if any Coals fall into the pot, the operation is spoiled, which has happened to me, in the beginning.
- 2/ by the repeated fusions and fixations by the violent way, adding each time a 1/5 part of fresh Lap: de Tribus, i. e. 1 part of the Lap: to 4 parts of the fixt glass, your tergit glass becomes more and more penetrating, more fusible and more fixt.

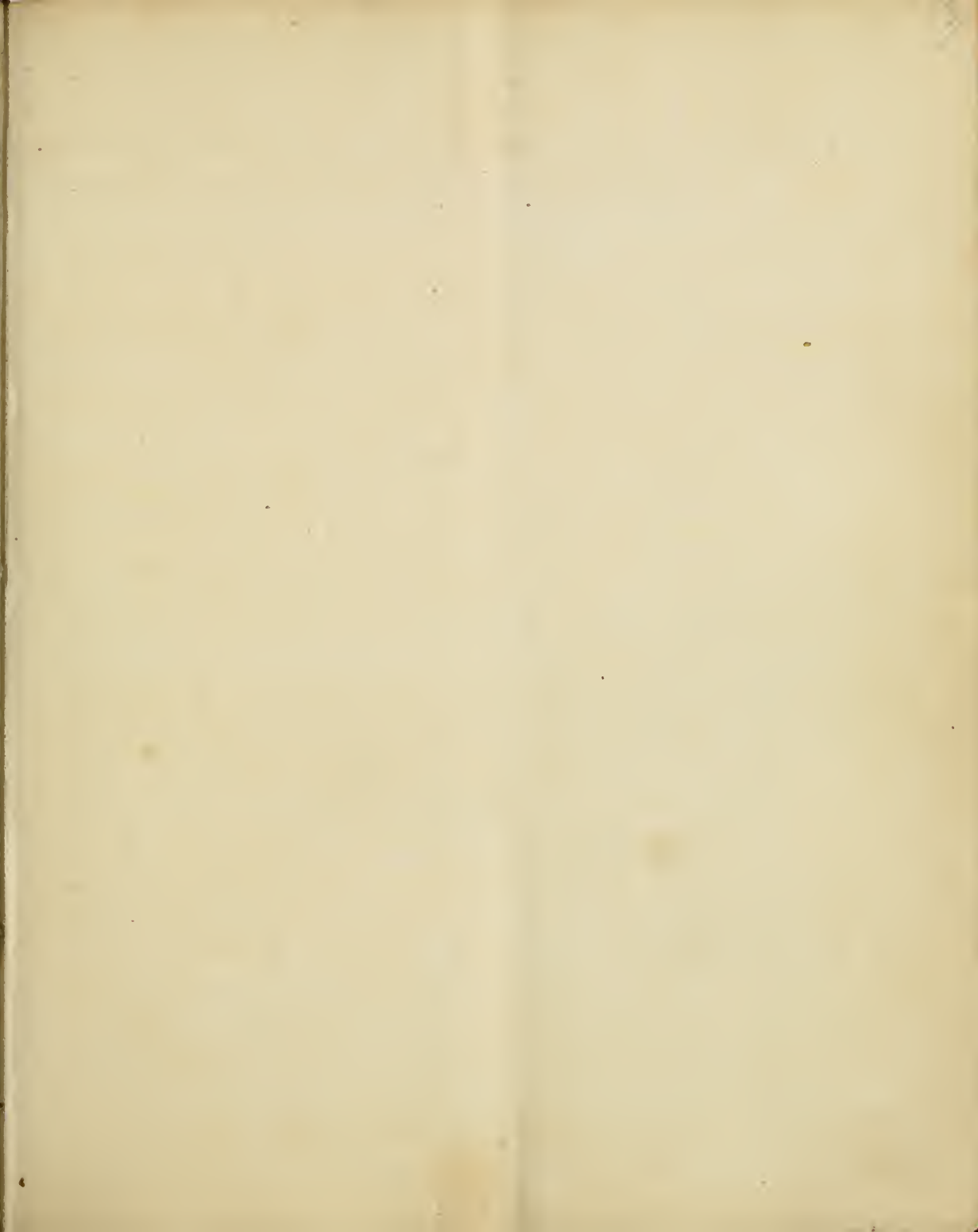
I durst not go beyond 6 or 7 fusions, as the Glass does at last run through the pores of the Red hot C; in this manner I once lost all my Treasure.

6 or 7 fusions may be safely done.

This Red glass is a genuine Tincture upon fine D, after 6 fusions it takes sometimes 10, sometimes 12, sometimes 20 parts of D in fusion, into fine C of 24 Carats. I could never make it twice alike; the reason of which I cannot penetrate; It is profitable enough, but not so profitable as Myriam said to King Acas, at least I could never find it so.

m<sup>r</sup> Lenty nor I  
have ~~at~~ ever attempted  
this, altho I have worked  
after Myriam in her own way. J. B.

Finis. Wednesday 9, 1/2 past 7.  
Octob: the 17. 1804.



Beno. Wegero (concept) Aphorisms 12<sup>m</sup> - London 1814  
also in Lives of the Silepts Bro London 1814 & 1815  
page 237 & 257



clearly demonstrating the true inalterable ways of preparing  
the grand Elixir or the Philosophers.

1.

The hermetic science consists only  
in the right knowledge of the first  
matter of the philosophers, which  
in the mineral kingdom, not yet  
examined by nature.

2.

an indetermined matter, being the  
beginning of all metals and mine-  
rals, it follows, that as soon as  
any one shall be so happy, as to  
know and conceive it, he shall  
easily comprehend also their na-  
tures, qualities and properties

3.

although some persons, possessed  
with foolish notions, declare, that  
the first matter is to be found only  
in some particular places, at such  
and such times of the year, and in  
the virtue of a magical magnet;  
yet we are most certain: according  
to our Divine master Hermetus, that  
all these suppositions ~~are~~  
false. Because it is to be found  
every where, at all times, and  
only by our science.

4.

The hermetic art consists in the  
true manipulation of our unde-  
termined Subject, which before  
it can be brought to the highest  
degree of perfection, must be of  
course necessarily undergo all  
our chymical operations.

1

note that this is the process  
of Atthephus, Blamel and  
Monte Snyder.

Atthephus and Monte Snyder point  
out the mineral subject most  
clearly, which is Antimony.

2

The undetermined matter is S.

3, 4.

The original first matter, which  
animates atmospheric air, and  
causes it to be vital air, is  
 $\Delta$ , manifested in Light and Heat,  
further into Spiritual incorpo-  
real  $\odot$ . This undoubtedly is  
best attracted whilst the Sun  
is in  $\gamma$  &  $\Pi$ . as well  
appears by the Hermetical Triumph,  
by Sandisagus and other  
philosophers. note here, that  
the Hermetical Triumph is an  
excellent Commentary on these  
aphorisms of Wiergerus, which  
illustrates as much as can  
reasonably be desired.

Atthephus points out very  
clearly a properly made and  
well rectified bitytum antimonii  
martiale, which must afterwards  
flow per deliquium, whilst the  
Sun is in  $\gamma$ ,  $\delta$ ,  $\Pi$ , in order to  
attract the astral  $\odot$ .

in Hermetical Triumph.

2  
3  
our chymical operations are these,  
Aeration, Sublimation, Deposition,  
Filtration, Cohobation, Distillation,  
Separation, Reverberation, Inhibi-  
tion, and Digestion.

6  
When we call all these operations  
ours, they are not all to be  
understood according to the  
Common operations of the Sophisters  
of Metals, whose Industry con-  
sists only in disguising of  
Subjects from their form and  
true nature; but ours are  
really to transfigure and  
subject, yet conserving its nature,  
quality and property.

7  
This our Subject, after it having  
passed through all those  
artificial operations, which always  
imitate Nature, is called the  
Philosophers Stone, or the Q. E.  
of Metals, being compounded of  
the Essence of the 4 Elements.

7  
terminating in corporified  $\Delta$ .  
or corporified universal gen-  
erant.

8  
The Metals and Minerals, which  
Nature has already determined,  
although they should be retro-  
graded into running mercury,  
water and vapour; yet can  
they by no means be taken  
for the first matter of the  
philosophers.

9  
our true and real matter is  
only a vapor, impregnated  
with the metalline Seed,

Butler: it is a vapor; it is a  
highly concentrated + of Sea C  
which carries over the M<sup>ts</sup> & shells,

not undetermined, created by  
God almighty, generated by  
the Confluence and Influ-  
ence of the astra contained  
in the bowels of the Earth, as  
the matrix of all created  
things. 10.

This our matter is called un-  
determined, being a medium  
between a metal and a mineral,  
and being neither of them, it  
has in it power to produce  
both, according to the Subject,  
It meets withal.

11

Such a metalline vapor, con-  
vulsed and nourished in the  
bowels of the Earth, is called  
the undetermined, and why  
it enchants the serpent with  
the beauty of its internal  
yet added fire, it is then  
called the determined green  
Dragon of the philosophers;  
and without the true know-  
ledge and right manipu-  
lation of it, nothing can be  
done in our art.

12

This green Dragon is the natural  
gold of the philosophers, ex-  
ceedingly different from the  
ulgar, which is corporeal  
and dead, being come to the  
period of its perpetuity, accor-  
ding to nature, and therefore  
incapable of generation, unless

hints at the necessary attraction  
and magnetising, or union  
of the Superius with the Inferius;

10

It is a marcasit.

a marcasit is undoubtedly a  
medium between minerals, such  
as  $\Delta$ ,  $\circ$ ,  $\circ$ ,  $\circ$ ,  $\circ$ , Cobalt, nickel &  
and metals, i.e. fusible, mallea-  
ble and ductile metals.

11

the metallic vapour in the mines  
called the Weather, generates all  
metals, whose life is  $\Delta$  but the  
body is  $\Delta$ .

enchanting the Serpent, I believe  
means the union of the  $\Delta$  of  $\Delta$   
with the  $\Delta$  of  $\Delta$  in the making of  
the M<sup>o</sup>d<sup>o</sup> stillatus. The serpent is  $\Delta$ ,  
sometimes  $\Delta$ , when he proceeds  
to the abyssum.

the body  
the determined green Dragon is  
the green Lion of Ripley and  
Mabius of Alchemy, see wardley  
i.e. the marcasit M<sup>o</sup>d<sup>o</sup> stillatus  
after animation.

the M<sup>o</sup>d<sup>o</sup> contains the natural  
gold of the philosophers, by Irenaeus  
called oro.

But Resus and Abendogine  
have used Zinck.

that is they have united the  
M<sup>o</sup>d<sup>o</sup> with Zinck, but according  
to our Paron Urbiges Zinck is  
not intended.

The green Dragon is the Serpent

1) To be first regenerated by our  
mercurial water; but ours is spiritual  
 and living, having the generative  
faculty in it self, and in its  
 own nature, and having received  
 the masculine quality from the  
 Creator of all things.

13

our gold is called natural, because  
 it is not made by art and since  
 it is known to none but to the  
 true Disciples of Hermes, who know  
 understand how to separate it  
 from its original Chaos, it is also  
 called philosophical; and if God  
 had not created this first Chaos  
 to our hand, all our skill and  
 art in the construction of the  
 great Elixir would be in vain.

14

out of this our gold, or undeter-  
mined green Dragon, without the  
 addition of any other created  
 thing what soever, we know  
 how through our universal  
menstruum to extract all  
 our Elements, or principles, ne-  
 cessary for the performance  
 of our great work; which is  
 our first way of preparing  
 the great Elixir, and since  
 this our first Chaos is to be  
 had without any Expense,  
 as costing only the trouble of  
 digging it out of the mines (†)  
 this is not unjustly called the  
 only way of the poor.

when June ☉ is dissolved in  
mercurial, simplex, it is therein  
 regenerated, which is the long  
day of Urbiagenus and Trenaus  
Philactha, and becomes our ☉.

ours i.e. our attracted astral  
 ☉ is spiritual and living &  
 it is so volatile, that it will  
 come over by the warmth of a  
 mans hand, and is extremely vola-  
 tile.

13

our ☉ is natural, he means  
 here the universal agent Δ and  
light, solar light, and lunar  
humidity, which are undoubted  
 the first agents in nature,  
 it is not made by art, but  
 must be attracted from sun,  
 moon and the nearest heavenly  
 bodies, such as can influence  
 the Earth. no.

undetermined green Dragon is  
 the crude Subject, †.  
 which contains a ♀ or ♀♂, and  
 by means of ♂ 2 mercurials, i.e.  
 ♀♂ and ♂. and these 2 contain  
 our ☉, or sophia ♀.

by the universal menstruum  
 he means here the universal  
 agent light, Δ, in lunar hum-  
 idity, which becomes our mercurial  
simplex, where with he extracts  
 out of the precipitated Earth  
 1) our ☉, or blood Red sophia ♀  
 2) the fixt ☉, after the empty  
 ♀ or ♀ vitæ has been calcined  
 in the wind furnace.  
 and this is the great work  
 per se, without working with  
 common ☉, and this is the  
 shortest way, with the butyrum.

the operations in this our first  
may being in a manner the  
same with those of our second,  
which is, when we join our  
undetermined Dragon with  
our serpent; we shall, to  
avoid repetitions) in the subse-  
quent aphorisms give instructions  
for them both together.

16

our serpent, which is also contained  
in the bowels of the Earth, being of  
all created things whatsoever, the  
earliest subject of a feminine nature  
use to our dragon, through the  
copulation, such an astral and  
metallic seed, containing <sup>which can</sup>  
elements, is brought forth  
with somewhat more of expense  
and time perform the whole  
mystery of Hermes.

17

since our serpent is of all created  
things the nearest subject of feminine  
nature to our dragon, she is after  
her copulation, to be taken for the  
basis of our philosophical work.  
For out of her bowels, without  
the help of any other metal or mineral,  
we must extract our principles  
or elements, necessary to our work,  
being retrogradated by the <sup>heat</sup> universal  
of menstruum; by the  $\Delta$ , or  
rather by the solar light and lunar  
humidity; i.e.  $\gamma$

when we join our undetermined dragon,  
crude  $\delta$  with our serpent with  
 $\gamma$  corrosive.

if you use crude  $\delta$  and  $\gamma$ , you  
obtain the Cinnabar of  $\delta$ , which  
contains the external  $\Delta$  of  $\delta$ .  
if you use the  $\Delta$  of  $\delta$  and  $\gamma$   
you get no Cinnabar of  $\delta$  because  
the external  $\Delta$  of  $\delta$  has been separated  
and is contained in the first scorie  
when the  $\Delta$  of  $\delta$  is made.  
It seems that  $\delta$  verbigerus has  
used only crude  $\delta$  and not the  
 $\Delta$  of  $\delta$ . 16.  $\gamma$  &  $\gamma$  corrosive  
our serpent. i.e.  $\gamma$  corrosive  
our dragon; i.e. crude  $\delta$ .

$\gamma$  is contained in the mines, in  
Cinnabar ore; and  $\gamma$  in a running form.  
 $\gamma$  is  $\gamma$  sublimed by art.

17

our serpent,  $\gamma$  - or  $\gamma$ .  
our dragon,  $\delta$ .

the vital principle in the  
air, descending from the  
Sun, moon and Stars

This feminine <sup>♀</sup> subject cannot be retrogradated, unless we free her from her Impurities and heterogenous qualities, which must be effected by her homogeneous ones (i.e. by her equals:) that she may be in a better Capacity, to receive the Spiritual Love of our green <sup>♂</sup> Dragon.

19/

after our Serpent has been bound with her Chain, penetrated with the blood of our green Dragon, and drawn 9 or 10 times by the Combustible fire into the elementary air, if you do not find her exceedingly furious and extremely penetrating, it is a sign, that you do not hit our subject or do not understand the homogeneity or this property.

20.

If this furious Serpent, after it has been dissolved by the universal Menstruum, filtered, evaporated, and congealed 9 or 10 times, does not come over in a Cloud and turn into our Virgin's Milk, or Metalli argentine water, not at all corrosive, and imperceptibly and invisibly <sup>and altho' every thing</sup> decaying, that comes near it, it is plainly to be seen, that you are in the ratio of our universal Menstruum. 1. The Δ:

1. The furious Serpent or fuming Butyr. must be carefully animated with the Cinnab. of ♂, or with the Scorie prima, if you use the Butyr.; then rectify until the Butyr. is clear, or den Red Tint.

This purification is done by Sublimation. The impurities of ♀ are ∇ and arsenical. ♀ is a fluid oo. ♂ remains oo in ♀, but is ♀ in ♂ & ♂. The union with ♂ or with Alto to form a Butyrum.

19.

after ♀ has been sublimed (the Chain is the ♂ of Sea O.\*) and penetrated i.e. united to the ♂ wife, and distilled into Butyr.: and that Butyr. rectified 9 or 10 times, becomes extremely furious i.e. poisonous and penetrating.

\* in Sea O Pays the universal ♀, as in ♂ the ♀ nature.

1. The proportion is aa: 20

The furious Serpent, is the refined Butyrum, which must be magnified and attract the universal principle from the Sun, moon and Stars, in the Spring Season, during serene Days and nights - so as to flow per Deliquium.

It is difficult to explain it seems after he has attached and the Butyr. has flown per Deliquium, he filters it through paper, then evaporates the superfluous humidity from it and congeals it, that is he obtains against the crystallized Butyrum. but this is very dangerous, as the fumes, proceeding from the ♂ and ♀ are mortal on the Spot, when received in the Lungs; therefore this cooperating must be distillation.

(putrefied & distilled)

The Serpent, of which I now speak,  
 our true water of the Clouds, or  
 the real Eagle and Mercury of  
 the Philosopher, greatly different  
 from the vulgar Mercury, which  
 is corporeal, gross, dead and full  
 of heterogeneous qualities, and is  
 subject fall from its Sphere,  
 the unripe fruit from a Tree;  
 our water is spiritual, trans-  
parent, living, residing in its  
 own Sphere like a King on his  
 Throne. ☉ 22 / 1: monodyes Characth: /

i.e. the magnified, attracted, killed,  
~~condensed~~ and recondensed butyrum  
 which is to come over like a cloud  
 like a Cloud a vapour. which is the  
 real Eagle and Mercury of the  
 Philosopher, i.e. Mercury Simplex,  
 it must come over without  
 humecting the alembic, like S.V.R.

Spiritual, transparent living,  
 residing in its own Sphere.  
 C: in the glass: ) { † universal and  
 † descending from above  
 † into the Centre  
 † of the butyrum †

Tho' the vulgar Mercury is  
 with an unripe fruit, corporeal  
 and dead; yet if you know how  
 to create it with our Dragon,  
 and to retrograde it with  
 the universal menstruum, you  
 may assure yourself, that you  
 & this also you shall be able  
 to prepare a Sophic Mercury,  
 with which you shall certainly  
 produce the greatlixir, discover  
 the secret, of Secrets, unlock the  
 most difficult locks, and com-  
 mend all the Diseases in the  
 world. 23

This is only a Republic of aphor:  
 18 and 19.  
 to create ☿ with our dragon: ☽: /  
 is to mix ☿ with crude ☽ or with  
 the M&D, in order to distil a butyrum  
 thereof, which must be animated  
 retrograding with the universal  
 menstr: is the magnetisation, con-  
 paction, or liquefaction of the  
 crystalline butyrum, by the ☽, by  
 Sun, Moon & Stars, digested and fermented  
 or putrefied.

This aphorism N: 22. proves,  
 that this is his second way,  
 his first way you see, without ☿  
 I have never been able to discover  
 it, I know it at present:  
 it is of ☽ per se, vide at the End of  
 the 2. Manuscript: / 23

our Mercury is called the  
 mercury of the philosophers, which  
 not to be found ready prepared  
 in our hands; for it must of  
 necessity be made by our philo-  
 sophic preparations out of  
 the first Chaos, and although it  
 is artificial, yet it is rationally  
 prepared, nature which is imitated  
 in the preparation of it, contributes  
 like wise (mercurate). by magnetisation.

our ☿, i.e. ☿ Simplex also  
 the first Chaos is the putrefied  
 magnetised liquefied butyrum,  
 which by putrefaction becomes a true  
 Chaos.  
 the first Chaos is the mixture of  
 crude ☽ or M&D with ☿ corporeal;  
 nature, by the attraction  
 liquefaction, \* contributes to the  
 attain most of the Mercury Simplex  
 of the philosophers. \* and putrefaction

Since our Subject could be called the fiery Serpent of the philosophers, nor have the power of overcoming any created thing, before it had received such virtue and quality from our green dragon and the universal menstruum; by which it self is first overcome, devoured, and buried in its bowels, it follows that such a virtue of killing and vivifying is natural to our dragon and universal menstruum.  $\Delta$

25. 1. our dragon  $\Delta$  containing  
a  $\frac{1}{2}$  l.c.  $\Delta$  of  $\frac{1}{2}$  vitæ.

The universal menstruum of the philosophers, is that celestial one, without which nothing can live nor subsist in the world.  $\Delta$  Perseus  
it is also that noble champion, who delivers the uncorrupted virgin Andromeda, who was with a strong chain fastened to the Rack. In the power of the dragon, and whose spiritual love having admitted, for fear of being stoppally ruined and devoured by him (which could not have been avoided, if this noble champion had not come to her assistance.) she is to be delivered of a child, which will be the wonder of wonders, and prodigy of nature.  $\Delta$   $\frac{1}{2}$   $\Delta$

before magnification, or liquification, but by  $\Delta$   $\frac{1}{2}$   $\Delta$  at last  $\Delta$  at the bottom, whilst Andromeda or  $\frac{1}{2}$  Soporium simplex is set at liberty by distillation, mind the subtilty and Inventive of the ancient philosophers!

our Subject, i.e. our Mercury; The means here the Butyrum.

from our green Dragon, i.e.  $\Delta$  or  $\Delta$  &  $\frac{1}{2}$   $\Delta$  skeleton, Riper's Green Lion. and the universal menstruum, i.e. the Sea of the philosophers, the atmosphere, the  $\Delta$ .  
our Subject, our Mercury receiving its virtue from the  $\Delta$  or  $\frac{1}{2}$  vitæ in the butyrum, and from the astral  $\Delta$  or universal agent,  $\Delta$ , communicated to it, by attracting. 26

This confirms that I am right in explaining the universal menstruum,  $\Delta$   $\frac{1}{2}$   $\Delta$ . an allegory in Ovidius describing the Liquefaction of the butyrum  $\Delta$ . Perseus is the universal agent  $\Delta$  manifested in Light, sent to us by the Sea, and to remotest parts by the feet Stars or Suns. —

The virgin Andromeda is the Soppie  $\frac{1}{2}$  contained in the butyrum in the concentrated  $\frac{1}{2}$  of the  $\Delta$  and in the  $\frac{1}{2}$  vitæ, or volatilized  $\Delta$ . This Andromeda is Simplex, Duplex and triplex — as you will find by the Sequell. Simplex be in the metallie Soppie Duplex, when it is tied with the red  $\Delta$  or internal  $\Delta$  in the  $\frac{1}{2}$  vitæ, and becomes triple when the feet  $\Delta$  is united therewith, and is become the Medium of the first order. The

the Soppie  $\frac{1}{2}$  is fastened to the Rack with a strong Chain, with the + of Sea  $\Delta$  in the  $\Delta$  corrus which concentrated  $\frac{1}{2}$  of  $\Delta$  holds and suspends the  $\Delta$  or  $\frac{1}{2}$  vitæ.  $\Delta$  and has volatilized it.



of our virgin in her Confinement,  
before she is set at Liberty, does  
not manifest her extreme beauty  
with all her internal, sweet,  
delicate natural Colours, wonder-  
fully charming, and very pleasing  
to the Eye, It signifies that she  
has not sufficiently enjoyed  
the Spiritual Company of the  
Dragon. 5. 27

☆

of the universal Menstruum has  
not totally delivered the virgin  
from the Claws of the Dragon,  
it is a Sign, either that she was  
not sufficiently free from her  
heterogeneous qualities, or that  
she had not received from the  
external heat a sufficient pen-  
etrating quality, or that the  
universal Menstruum was too  
weak to perform its Intention.

28

To know whether the aaction,  
sublimation, Dissolution, filtra-  
tion, Coagulation, and distillation  
have been natural and philo-  
sophical, the whole body of the  
serpent must come over spiritual  
and transparent, leaving only  
some few and very light faces  
at the bottom, which can by no  
art be reduced either into a  
running Mercury, or any other  
kind of Metallic Substance.

our virgin the Sophie & Simplex

which you distil and rectify the  
Antimony, you see all the beautiful  
and delicate Colours of the Rainbow  
and delicate Colours of the Rainbow  
in the neck of the R, and sometimes  
in the Receiver, which I have often  
beheld with great Delight.  
that the butyr: it has not fully  
carried over the M or ♀ vils,  
which contains internally the tinging  
♀ or ♀ of ♂, or of ♂ and ♀. This ♀ causes  
the more beautiful Colours, ♀ is the  
father of all 27

of the universal Menstruum,  
the ☆ or rather the universal  
Argent, Δ, Light, Heat, and Lunar  
Cold or Lunar humidity,  
causing the ☆ to be vital;  
has not delivered the virgin  
from the Claws of the Dragon,  
from the Corrosive Antimony,  
which keeps the Sophie & impri-  
soned to. it is a Sign to  
that the universal Menstruum  
was too weak. i.e. that you have  
not attracted and liquified long  
or often enough; thus Van Outel is  
wrong in 28 Distil p: 8. where  
he speaks of one hour's attraction.

This concerns the last distillate  
of the Pluto, i.e. the attracted,  
dissolved, dephlegmated, and  
~~recoagulated butyrum~~ distilled &  
simplex  
which is to come over as a  
cloud or Cloudy vapor, and  
is then the Mercurius Simplex  
(not corrosive at all days, the antikel  
at this stage and <sup>is</sup> ~~is~~ right.)  
During this last distillation  
for obtaining the Sophie & Simplex  
the virgin and ronesa, those are  
to remain no faces, at least not  
such as can be reduced into a  
running mercurial or metallic substance.

after all these above mentioned operations, and the separation of our serpent & being adated with any metal, pure or impure, cannot suffer the fusion, it will be in vain for you to go any further with it; for you may assure yourself, that you do not walk in the true paths of the hermetic art.

our philosophical Distillations consist only in the right separation of our spiritual and mercurial water, from all its poisonous & acyly substance, which is of no use at all in our art and from the Caput mortuum, which is left behind after the first distillation. (When you made the butyrs: & at first.)

of after the first distillation an exceedingly corrosive and extre- mely penetrating red oil does not ascend (which as soon as it begins to appear in the neck of the D, the receiver must be changed.) It signifies, that the distillation has not been rightly performed, and by consequence, that the internal fire of our metallic vaporous water being burnt up, and exceeded by its poisonous vapours, and the outward fire is still mixt with it, and with the Caput mortuum is still mixt with

after the Separation of the Sophia mercury simply from its own precipitated Snow-white  $\nabla$ , which  $\nabla$  is a  $\nabla$  vitæ or delicate highly pure  $\nabla$ , containing the Sophia  $\nabla$  and just metallic  $\nabla$  for the great work per se, without common  $\nabla$  of our serpent, the  $\nabla$  vitæ or  $\nabla$  cannot suffer fusion &  $\nabla$  I know for certain, that it can be melted with any metal.

This is very explanatory. our spiritual Mercurial  $\nabla$ , i.e. our Mercury Simplex, the virgin, must be separated by the most gentle distillation from the poisonous oily butyrum — ~~of that can be done~~, then I believe that this Mercurial spiritual  $\nabla$  need no longer be corrosive, provided it is freed from the  $\nabla$  or  $\nabla$  vitæ, which is the very thing that renders the butyrs: & so very poisonous and dangerous when hot, and which unites to the  $\nabla$  of sea  $\nabla$ .

As: if you use Cinde & and  $\nabla$  corros. you obtain a Red Cinnab. of  $\nabla$ , which ascends like a Sublimatè but I have never seen it in form of a Red oil, but that signifies red mud; it is however a proof, that Baron Weigot has made use of Cendrum, and not of the  $\nabla$  of  $\nabla$  when no such Cinnab. can profit be obtained.

The metallic vaporous  $\nabla$  is the butyrum  $\nabla$ , beyond any doubt.

1: the internal  $\Delta$  or  $\nabla$  of our metallic vaporous  $\nabla$ , i.e. butyrs:; means the  $\nabla$  antimonii aurallium, which must ascend in the form of Cinnab. of  $\nabla$ , and must not remain below.

is not in its own Caput mortuum, and has been corrupted by the poisonous fume and attended here, and therefore not perfect (the Labaur?)

32/ p. very plain!

In case you should commit so great an error, in this first Distillation, although it will never be in your power to prepare the Mercury Duplex of the philosophers, unless you should commence the whole work from the beginning; yet if you understand perfectly comprehend our art, you may easily prepare our Mercury Simplex, wherewith you may effect great and miraculous things in Operable! 33/ he means animated butyrum

The above bladed oil penetrates with its fume every art and atom of all Metals and Minerals, and principally Gold, out of which Distillates he may easily extract the right Tincture or Essence with highly rectified Spir. of Wine, and convey <sup>the gold</sup> over the alembic with the sp: of Wine; which is indeed a great medicine for human Bodies;

the author of the Hierarchical Triumph, Leon Constantia, and Treney Philalthe have positively made a Mistake!

It appears, that he wants the Cinnabar of  $\phi$  absolutely to ascend into the neck of the R, and that it is not to remain in the Caput mortuum. ~~both of proper measure with the~~ ~~in the main matriculation with the~~ ~~extensive barrier of an Amalgam~~ certainly  $\phi$  distills the Cinn: of  $\phi$  over, in force of a corrosive Red oil, this animated butyr: he magnifies. we have never seen the Red oil of Aphorism 31. <sup>be much engaged with</sup> <sup>because I always took</sup> <sup>the Cinnabar of  $\phi$</sup>  <sup>the certainly</sup> <sup>mercurio preparation</sup>

must mean the Cinnabar of  $\phi$ ; which he says, if it does not ascend, the Distillation has not been rightly performed. Therefore it appears that the Cinnabar is to ascend in the neck of the R, which will always happen, if you employ Orage  $\phi$  and  $\phi$ , but if you use the Mist, you never obtain ~~the~~ Cinnabar, <sup>and if you must animate</sup> <sup>you get no Cinnabar, your</sup> <sup>butyr: with the</sup> <sup>Wine, Rectified, or with</sup> 33

This blood Red Oil can be obtained, if you collect the Cinnabar of  $\phi$  carefully, mix it with the  $\phi$ ; pour the obtained clear transparent butyrum upon this Cinnabar, and distill it over again by  $\phi$  or  $\phi$  such Distillations and Cohobations, the Butyr: will come over blood red being tinged with the  $\phi$  of  $\phi$  contained in <sup>and your butyr: is anima-</sup> the Cinnabar. ~~both preparations~~ ~~which is for the sake of  $\phi$  with~~ ~~from the residue~~ ~~which~~ and so it must be, and this is unnecessary in an animated butyr:

(another great medicine, when the Cinnabar of it is  
 a clear blood red Tincture & ex-  
 cellent virtue, may also be  
 extracted out of the above  
 mentioned Caput mortuum, &  
 when accidentally or unforsee-  
 ably intermixt when that  
 Caput mortuum by accident or  
 misfortune has been mixed  
 with the internal sulphur of  
 our measured water and with  
 the Red oil: when the Cinnabar of it remains  
 mixed with the ☉

When the Cinnabar of it is  
 mixed with the ☉ of it after the  
 butyr: has been distilled and  
 remains clear, without Redness,  
 then from this ☉ a deeper  
 Tincture can be extracted from  
 that mixture with S.V. Ac.;  
 that mixture containing the  
 Cinnabar of it which he calls  
 true the internal  $\Delta$  of our  
 mercurial  $\nabla$ , i.e. butyrum ☉  
 I believe you easily comprehend  
 all this.

with which, after it has been  
 evaporated to a powder, that powder  
 imbibed and philosophically  
 digested, you may assure your-  
 self of having a great Medicine, next  
 to the great Elixir, whereunto  
 you may to the great astonish-  
 ment of all Physicians and  
 vulgar Physicians, quickly cure  
 all sorts of Diseases.  
 It is one of the best medicines  
 next to the Elixir.

gg imbibed with rectif. S.V.  
 and digested, then the S.V. is  
 distilled from it, after filtration, and  
 extracted again.

I am convinced that this  
 would be a glorious medicine  
 after its Sublimation, other-  
 wise, if would be corrosive.  
 but having been extracted  
 and digested 2 or 3 times, until  
 it is perfectly sweet on the Tongue,  
 it would be a glorious internal  
 medicine without doubt.  
 Perkringius teaches these  
 Sublimations w<sup>th</sup> tartarizid.  
 S.V. better than any other author.

35

most part of the Philosophers,  
 would their Intention was to go  
 further to the next perfecting  
 of our celestial art, either  
 employ this above Red oil  
 brought to a potability for  
 internal Medicines, or for exter-  
 nal oil ointments, without  
 any further preparation of it,  
 until they had obtained the  
 great Elixir.

35  
 I by the above Red oil he means  
 the corros. butyr: animated by  
 the ☉ of the true Cinnabar of it  
 and distilled over into a red  
 the Red oil, i.e. the Cinnabar  
 of it distilled over into a red  
 oil, other wise the Cinnabar  
 alone is not Corrosive, but  
 when the butyr: has carried  
 it over and is united there  
 with, that Red oil becomes the  
 highly corrosive and caustic

of the Caput mortuum has not  
 the magnetic quality in attracting  
 the Spiritus mundi into it-  
 self from the astra. It is a  
 sign, that at the End of the  
 Distillation of the Red Oil,  
 the external Fire has been so  
 violent, as to burn up the  
 matter totally, which is con-  
 tained in the first faces of  
 our Mercurial water. Use no  
 more heat than is necessary, in  
 all your 37. chemical labours.

after the first Distillation of  
 the Red butyr: has been magnified  
 & the least part of the virgin  
 mercurial water can by any art  
 that never be brought to running  
 mercury, or any other kind of  
 metallic substance. It is an  
 evident sign, that either the  
 subject, or its preparation  
 and recursion into water, had  
 not been real, natural, or  
 artificial.

38, M<sup>r</sup> Clerk at  
 Wormen sey  
 although the above mentioned  
 spiritus mundi is of no use  
 at all in this our great work,  
 yet it is a great Menstruum  
 to extract Tinctures out of  
 Metals, Minerals, animals  
 and vegetables, and can perform  
 great things in regard to  
 volatilisng all first bodies,  
 principally Gold.

36  
 from this it appears that he does  
 distill or cast by means of Cobalt  
 of Cordero, by means of Cobalt  
 pieces in the bottom of a Red oil,  
 which can be done, certainly  
 this deep Red butyr, after having  
 been liquified by magnification  
 in Sun, Moon and Stars, then the  
 phlegma gently distilled from  
 the liquified butyr: then attracted  
 again, and this repeat 8/9  
 of 10 times, as he says of 20 & 25  
 then the remaining Red butyr:  
 would no doubt cure us, by a  
 gentle distillation in a cloudy vapor,  
 and leave out the & vicia purple  
 tinged with Red stuff, which equal  
 Hippic mercurius simply might  
 be class like Black.

This remaining & vicia however  
 must absolutely be magnified  
 and cast to attract light, &  
 and humidity, which I believe it  
 will and must do.

37.  
 This must be attended to, and  
 I believe to 38. as easy, and true.

the above mentioned attracted  
 a mende, which appears in the  
 the form of a very volatile spirit  
 heal, and is a great humidity  
 impregnated with light and  
 is of no use in this our great  
 work, says Urbigorus, because  
 the remaining butyr: he used,  
 after got to Attractions  
 depth matters of distillation,  
 which is, can be used in digby  
 who also makes use of the  
 remaining, & phlegma of  
 or butyr:, yet that spirit  
 phlegma is a great Menstruum  
 to volatilisng, and this

here I am wrong, the whole butyr: is become & simply first.

I was wrong here.

a great many pretenders prepare  
menstruums to dissolve common  
money and to convert it into  
water by several ways, and by  
additions of Salts, Sulphurs,  
metals and minerals, but as  
all these preparations are  
sophistical, any one, expert in  
our art, will be able to reduce  
it to a running Mercury.

40/ M<sup>r</sup> Clarke at Hermon

The quality of our mercurial  
water is to volatilise all fixt  
bodies, and to fix all those  
that are volatiles, fixing itself  
with those that are fixt, acor-  
ding to the proportion of it; and  
it polves its own body, it  
unites inseparably with it,  
and yet conserves always its  
own qualities and properties,  
and receives no augmentation  
from any other created thing,  
but only from its crude body.

41/

our mercurial water has such  
a sympathy with the astra,  
that, if it is not kept very  
close, and hermetically sealed,  
it will in a very short time,  
like a winged serpent, fly  
away in a wonderful manner,  
to its own sphere, carrying

is certainly M<sup>r</sup> Clarke at Hermon  
his prauch and secret to volatilis  
dissolved O.

Count Bernhard Trevisan, Trevis  
philadelphia and monte Snyders  
all condemn these methods,  
yet Lamprey has worked it,  
and Theophr: Paracelsus had  
a mercurial made of it corrosive  
Becher and Stahl recommend  
such mercurial highly. who can  
say what is impossible to be made  
of Nature? altho' the adepts  
condemn it! Some

40/

As own body 1: the fixt O, obtain  
by Calcining the white it!

from it or from it & it for it with  
41/

he means by this principally  
the magnified and simplex altho'  
Bartholin says that the butyrs  
is principally, when it  
is extremely volatils and  
ready to evaporate, and those  
vapours are mortal, when  
received in the Lungs, by in-  
spiration; when cold there is no  
danger.

along with all the Elements,  
& principles of Metals, and not  
away so much as one single  
op behind.

42

veral preachers to the magical  
ence prepare magical magnets,  
draw from the air, as they  
lead, from the astra, such  
instruments, as they think  
necessary for the production of  
great Elphet; but their magnets  
are composed of determinate  
ways, altho' their menstruums  
are the great depholvents, yet  
do on certain knowledge  
form, that they can never  
perform any real Experiment  
we are.

43

we are of opinion that the  
equal Science and all its  
Experiments is necessary to pro-  
duce the great Elphet.  
We do not deny that magic  
is necessary to attain to the highest  
degree of perfection of knowledge,  
and we are most certain, that  
it is not at all necessary to  
elaborate of the great  
Elphet upon animals, Metals,  
mineral Stones, and vegetables.

thus in the butyr: are contained  
all the Elements and principles  
of Metals, and this is the  
& vita, <sup>animatus</sup> suspended in the + of  
Sea Salt, in the butyr:

42

43

our virgin milk, or metallic water, being brought to a perfect spirituality and excellent disposition, is called the true Chaos of the philosophers.

For out of that alone, without any addition of any created or artificially prepared thing, we are to prepare and separate all the Elements, which are required to the formation of our philosophical microcosm.

45

To understand right, how out of this our Chaos we are to form our philosophical microcosm, we must first of necessity rightly comprehend the great mystery and proceeding in the Creation of the Macrocosm. It being necessary to imitate and make use of the same Method in the creation of our Labour, which the Creator of all things has used in the formation of the Macrocosm.

46

When our Chaos or celestial vital has purified itself from its own gross and palpable body, it is then called

the Butyr: or Metallum & when highly rectified is the true Chaos of the philosophers and is the same as the Mt & D by Iengus Philaltheus likewise called the Chaos, and by Meiner Snyder Lac Virginis out of the attracted, magnetized, distilled and digested Butyr: the great work can be made perfect without using common

45

This Comparison is rather overstrained.

~~because the spirit of mercury is well as the spirit of iron in the laboratory. the best of any strong delicate nature.~~

46

When our Chaos i.e. the attracted or magnetized Liquefied Butyrum has after due putrefaction in a gentle heat: voided its own body, i.e. Deposed its own body, i.e. its own <sup>(animated)</sup> & wife,



allied the Heaven of the Phi-  
 sophers, and the palpable  
 body of the Earth, which is  
 cold, empty, and dark;  
 and if our Divine  
 spirit, which is carried upon  
 the face of the waters, did not  
 bring forth out of the palpa-  
 ble body that precious me-  
 tallic Seed, we should never  
 be able by any art what-  
 soever to go on any further  
 with the perfect Creation of  
 our Microcosm according to  
 our Intention.

47/.

This Heaven of the Philosophers,  
 that it has separated itself  
 from the Earth, containing our  
 Philosophical Seed, and as  
 well as the Magnit of our  
 cold of Nature, and after it  
 has separated itself from  
 the superfluous waters of  
 Phlegma, it is then called  
 the Mercury Simplex of  
 the wise.

For who soever attains it,  
 at the same time obtains also  
 the Knowledge and power  
 of retrograding Metals, mine-  
 rals &c. so as to reduce them  
 to their first End, to perfect  
 imperfect bodies, and to vivify  
 dead ones, concerning  
 always

It is then called Coelum  
Philosophorum, i.e. the genuine  
Mercurius Simplex, which must  
 be distilled and comes over  
 in a cloudy vapour, according  
 to aphorism 20.  
 but, it must be dephleg-  
 mated first over a baln: vaporo:  
 the the remaining glasse, is  
 distilled over 14. R in the  
 form of a vapour, according  
 to aph: 26. and the genuine  
 $\Phi$  is left behind.  
 This is better explained else where.

47

animated  
 the attracted liquefied butyr:  
 (which NB. must be an animated  
 butyr: that is animated by  
 the Cinnabar of  $\Phi$ , if you have  
 used  $\Phi$  and: or with the  
 first Scorpi if you have used  
 $\Delta$  to  $\Phi$ ,) by digesting and putrefaction  
 lets go in our  $\Phi$  or in water  
 animatum, which falls down  
 as a slime or muck  $\Phi$ , which  
 contains the philosoph: Seed,  
 i.e. the  $\Phi$ , and the Magnit  
 for attracting the first  $\Phi$  out  
 of the  $\Delta$  during Calcination,  
 after this putrefied attracted  
 animated butyr: has been  
 dephlegmated in balneo vaporo:  
 and the remaining glasse is  
 distilled over 14. R in the  
 form of a vapour, according  
 to aph: 26. and the genuine  
 $\Phi$  is left behind.

always its own properties and quality to itself, and to prove the great Error according to the usual way of the philosophers.

48/ and satisfactory:  
 1. very plain and satisfactory:  
 after we have separated the mercurial water from the waters, by which I mean, the mercurial celestial, attracted, & water from the superfluous water, which is phlegma; by the blessing of God and the Impulsion of our holy Spirit, we shall be able to bring forth out of our Earth such plants and Subjects, with which we shall certainly perform the whole Creation, and carry our work to the highest degree of perfection.

49/ the 2:  
 1. quality of the 2:  
 our mercurial water being of the same brightness with the heavens, and lower palpable gross body, which did separate itself from our celestial water, having the same properties and qualities with the Earth, none, but Ignorants, will deny them to be the right heaven and true Earth of the philosophers.

the 2 Simplex conserves its own property, and is the Salpeter or Mercur: to extract the Sophia & out of the Dried Black or redd. & after words the first & out of the empty & after due Calcination in the wind furnace. 48

after having separated the mercurial, celestial, attracted Spirit from the phlegma. that is: this highly volatile attracted spiritual or ethereal  $\nabla$  comes over first by a most gentle Heat; like the S.V. after this comes a phlegma, which phlegma must be rejected. ~~the other and the 2 remaining phlegmas, and remainings, etc. comes next in a Cloud according to A: 26 which is the 2 Simplex or not yet animated. no, the whole must be converted into 2 Simplex, except the phlegma or superfluous D: A.~~

49/ this mercurial  $\nabla$  or Mercurius Simplex is to be perfectly clear, transparent and as bright as the firmament, and as ~~the~~ <sup>the</sup> ~~has~~ <sup>has</sup> ~~staid~~ <sup>staid</sup> before, is to be not corrosive at all, therefore it seems to be a universal solvent. ~~a Spirit of Sea Salt, or a dulcified Spirit of Sea Salt, which ~~has~~ <sup>has</sup> its animal & vita or  $\nabla$  behind, during the last Distillation, as observed after: 4. here then we have 2 Subjects; 1 our mercurial ~~simplex~~ <sup>impregnated with light</sup> or Mercurius a. 2) ~~our~~ <sup>our</sup> ~~or~~ <sup>or</sup> ~~animal~~ <sup>animal</sup> ~~&~~ <sup>&</sup> ~~vita~~ <sup>vita</sup>, containing ~~the~~ <sup>the</sup> ~~list~~ <sup>list</sup>  $\nabla$ .~~





most certain, you cannot  
 hurry on our noble Creation  
 any further with it;  
 yet if you know how to  
 treat our Mercury Simply  
 with common pure gold, which  
 dissolved, ~~is~~ vivified and  
 renewed by it, you may be  
 sure of affecting the great  
 lixir; altho' neither so quick,  
 so natural, nor so rich, as  
 you might have done without  
 gold; and this is our third  
way.

55. The work with  
 common ☉.

The operation of our Mercury  
 simply with common gold,  
 consists only in the right  
 proportion, and in the indissol-  
 uble union of both, which  
 is done without any external  
 heat in a very short time,  
 without which exact pro-  
 portion and right union,  
 nothing of any moment is  
 to be expected from their  
 marriage.

56. with comon ☉.

Know then, that this right  
 proportion, is 10 parts of our  
 mercury simply to 1 part  
 of the finest common gold in  
 filings, which is dissolved  
 in it, like Ice in common  
 water, after an imperceptible  
 manner.

the work with common ☉, page 6.  
 note, that this is the work of artificial  
Israel, Zacharias, and Monte-  
Synon. vide Digby p: 16, 117 &  
 if you know how to dissolve  
 common pure ☉ in our ☿ simply,  
 putrefy and regenerate it, you  
 may also obtain the Lapis  
philosophorum.  
 altho' not so quick, so natural &  
 no. because the Sophia ☉, Sophia ☿  
 & our ☉, is already open and  
 volatilized, whilst the common ☉  
 must by length of time be converted  
 opened and volatilized and converted  
 into Sophia ☿ or our ☉; as Jes:  
Philalathe has rightly observed.

~~55~~

55.

The ☿ simply dissolved ☉ without  
 any external heat in a very  
 short time. I am sure that  
 a dulcified rose of Sea ☉, does  
 dissolve a subtil calx of ☉,  
 but as says the author of Simply  
 has separated itself from the  
 volatilized M. u. c. ☿ & vice, and  
 therefore is become a universalised  
 dulcified ☿ of Sea ☉, which is  
 a universal ☿, I cannot conceive  
 that so mild a solvent should  
 have a power to dissolve ☉ in  
 filings, as the author asserts  
 in aphorism 56.

Boerhaave says that butyr:  
 & on account of its ☿ & vita dissolving  
 ☉ in filings, but the dulcified  
 ☿ of Sea ☉ dissolves only a  
 subtil calx of ☉, and not  
 filings, although I may

manner, and as soon as the  
Dissolution is over, the Coagulation  
and putrefaction prescibly follows,  
which Effect if you find not,  
it is a Sign, that the Mercury  
exceeds its due proportion.

now when your gold has  
been thus well adated, i.e.  
dissolved: united, putrefied,  
and inseparably dejected with  
our Mercury Simplex, you will  
then have only our philosophical  
Sulphur, in which time one  
might easily have performed  
the whole work, working without  
common gold.

57

although our Mercury Simplex  
is exceedingly Spiritual and volatile,  
ye. since it is the right agent  
/: as Paracelsus calls it: digesting  
the Seed or Essence of all Metals  
and Minerals, it will, tho' un-  
digested, naturally adhere to  
any of them, altho' <sup>altho' a butyl:</sup> corporeal,  
that shall come near it, and  
will never leave it, unless it  
be forced away by the Test,  
tho' kept in a great fusion  
for many hours.

/: what I say here below, is erroneous /

□ less to the succeeding phlegma, but must appertain to the remaining mine.  
- Gluten or metallie butyl: which is to be distilled over in a Cloud, N: 2  
when the Slimy & or Evil animatus is left behind in the R.

/: this putrefaction must be pro-  
moted by a gentle heat. /

/: here it comes to the point  
that it must be digested: /

/: so says Treasus Philosophia /

57

/: our Simplex is exceedingly  
Spiritual and volatile, and  
is the right agent.

Boerhaave attests its volatility  
which hot and burning  
which invisible fumes are  
mortal on the Spot, when any  
atom thereof is received into  
the Lungs, by Inspiration, says  
Boerhaave, and warns the Opera

this charact of the Mercury  
Simplex or Duplex adhering  
so strongly to Metals, so as  
not to forsake them, altho'  
kept in a great fusion, is a  
proof, that this property cannot  
belong to the first highly volatile  
Lunar humidity, much

this Mercury Simplex, which before its regradation, was of a feminine nature, and before it had left all its own Earth, was homogeneous being powerful in both sexes, is now become of a feminine quality again; and altho' it has lost the masculine visible fire, (contained in the Earth) yet it has conserved its own fire, which is invisible to us, and with which it performs visible operations in Digestion of imperfect Metals, after its Detemperation with any of them. §: if you work with common O or D. §: NB. a particular of abbreviatio: §: (p. 59)

§: this our Mercury (the proper Iron rightly observed) should be treated with any imperfect metal, being first determined with a pure one, it will regenerate and perfect the same, not losing the least particle of its virtue or quantity: which metal, after the Digestion of a philosopher: month: Crusts: will be able to resist all manner of Tryals, and will be far better than any natural one. §: 59 - is a particular abbreviatio: of the work, or a gradation §: Duplex, which fixes D into O, and conforms yardley's words in view sicca; who fixes §: into O & D.

§: this §: Simplex, before its Retrogradation, i.e. whilst it was the pure butyr: before it was magnetized and liquified by attraction of solar light and direct humidity, which he calls Retrogradation or Universalisation, and before it had depored its own §: by a Digestion of 10 or 12 weeks, during which time the attracted Chaos or liquified butyr: is centrally opened and its Elements are separated, and this is performed by the attraction of O or Light §: of Oxygen and Lunar §: within the closed glass, outwardly refreshed by a gentle warmth, which stirs up the inward agent to move to putrefaction and to separate the Elements in the Chaos, of this Century: all first of a feminine nature, but after Magnetization is hermaphrodite and after the separation of the Elements and Distillation into §: Simplex becomes of a feminine quality again, other were it could not be §: Simplex - the woman eager to be impregnated with the Sockie §: to become tinged as Red as blood when it is §: Duplex, or §: Animatus, i.e. a married woman in which union the Husband acts the principal part, the active part. the §: Simplex, altho' it has lost the visible masculine §: contained in the animated §: or §: vite, NB: §: of Life) yet it has conserved its own §: certainly, the Universal §: contained in the §: of Sea O, dulcified and universalized;

gradating oil 60 a profitable & a profitable  
Labour.

The determination of our Mercury  
Simplex with any of the fixt bodies  
is to be done by dissolving a  
small quantity of filings of  
Red or White, according to the  
Colour and quality of the metal,  
whom you desire to ameliorate,  
and if you do not err in the  
Separation and union of the Sub-  
jects, you may assure yourself  
of obtaining your desire after  
a philosophical Digestion.

61. 1. of 40 grs.)

To examine rightly, whether the  
Mercury Simplex is rightly pre-  
pared, or come to its perfection,  
one only drop, put upon a red or  
hot plate of Copper, must whiten  
it through and through and must  
not part with it, although brought  
into a fusible heat, that is not  
even when melted; If you find  
it not so, it will your Mercury  
Simplex is not well elaborated,  
or has not yet done separating  
itself from its own Earth.

62: the work per se

If your Mercury Simplex, when  
put upon its own dried Earth,  
does not presently write with  
the Effluvia of Metals, appearing  
deeper than any blood, and  
shining brighter than any fire,

60  
The  $\xi$  Simplex is to be animat.  
(not by its own Effluvia or Effluvia  
nor for the work per se.)  
but by dissolving a small  
quantity of filings of  $\odot$  therein  
in order to obtain a  $\xi$  Duplex  
or  $\xi$ : animatus, which is a gra-  
dation  $\xi$ , as well as gradation  
animat. ~~per se~~, only this is  
per viam humidam, whilst  
gradation is per viam Siccam.  
This gradating oil must be  
bleed Red, if that does not  
happen, it can certainly not  
enrich filings of  $\odot$  or  $\xi$  vivum  
with  $\odot$ . 61

Examination and Trial on  
the  $\xi$  Simplex.

62

This again concerns the great  
work per se, without common  $\odot$   
after the remaining animat.  
 $\xi$  or  $\xi$  is, probably, of a ruddy  
or dark Colour, and being gently  
dried, with the utmost care, so  
as not to harden it, a small  
quantity of the rectified  $\xi$  Simplex  
by way of experiment, must  
presently write with the dried



which is a mark of the Reception  
of its own <sup>1. Sophia</sup> internal fire, and that  
the Eagle / the rectified <sup>ascendant</sup> ~~simplex~~ has  
purified the blood of our Red  
Iron / the Earth, or rather the Sophia  
sulphur, or fire contained in the Earth. /  
it is an evident sign, that you  
are erred in the Manipulation  
of the Earth. 63

The process per se, without ☉.  
This Mercury, thus impregnated  
with its Essence, or Sulphur  
of Metals, is called the Mercury  
Duplex of the phileosophers,  
which is of a far greater qua-  
lity than the Simplex, / Surely /  
~~which~~ with whose Imbibition,  
in the Salt of Nature, after  
that fixt Salt has been satu-  
rated with the Mercury Simplex,  
the whole Mystery of the  
Creation of the phileosophical  
Mercurium is maintained  
and perfected.

64

To know whether your Mercury  
Duplex is phileosophically  
prepared, and sufficiently  
impregnated with its own  
internal Natural fire, (extracted  
out of the dried Earth) / with the Sophia ☿ /  
with our ☉ /

and tinge it self of a deep blood  
Red Colour, by receiving the Sophia ☿  
1. out ☉ / Shining brighter than ☿;  
i. e. of a ☿, ruby Red Colour.

If this does not appear so,  
you have erred some where.  
but when this tincture is per-  
ceived all the Sophia ☿ / out ☉ /  
is to be extracted out of the  
dried animal ☿ or ☿ vile, as  
long as there is any Tincture left  
in it, and until the ☿ appears  
perfectly void.

This Red Tincture is your  
☿ Simplex, animald with the  
Sophia ☿ or ☿, out ☉, and is or  
ought to be of a ☿, Ruby Red Colour;  
which I would purify, not by  
feltring, but by Rest, and pouring  
it off, should there be any subtil  
☿ on the bottom, and this  
perfectly Ruby Red ☿, perfectly  
transparent Tincture is the  
Double or animald ☿ of the  
Philosophers, when the work  
is done per se, by its own  
internal Elements, without common  
☉ in forma humidā viscosā,  
which I reasus and yardly worked  
in forma sicca with a running  
☿ animald or impregnated with  
the same Sophia ☿ / out ☉ /  
aphorism 62. describes candidly  
and truly the whole process  
of the Stone, after the prepara-  
tory Labours are happily ended.

64

Examining and Tying  
on the ☿ Duplex or  
☿ animald.

put one single Drop upon a  
red hot plate of fine Silver;  
and if the Silver is not by this  
Drop penetrat'd through and  
through with a deep Red Tincture  
enduring the greatest fire of  
fusion it does signify, that  
you either fail in the prepara-  
tion of it, or that you have  
not given it time enough  
to receive a full saturation  
out of its own Earth.

65

This deep red Tincture, extract'd  
out of our philosophical Earth,  
is call'd our Sulphur, our  
undigest'd, essential'd Gold,  
our internal Elementary fire,  
and our Red Lion;

for without its help and  
concourse, our philosophical  
work cannot be nourish'd,  
digest'd or accomplish'd;  
being the right ground and  
true Essence of the whole  
work of our Creation.

66

When the Earth has lost its  
Soul, i. e. the Red Sulphur; the  
remainder of it is the  
true Magnet, attracting  
the Salt of nature from  
the combustible fire after a

64.

fine D so break'd and melted,  
they flatt'n'd in the Mill,  
cut into shreds, and separat'd  
by F, there will be left a black  
Calx, which when melted with  
Cobalt will prove to be fine C  
of 24 Carat, because the volatile  
Spiritual<sup>o</sup> or our C, finds a body  
in the D, and becomes corporat'd,  
maturat'd and fix'd by means of  
the  $\Delta$  nature, or the  $\Delta$ , ex y gen,  
concoct'd in C, in the F.

67

This deep Red Tincture, which has  
ting'd our  $\gamma$  Simplex, animat'd  
it and made it  $\gamma$  Duplex animat'd  
is our  $\Delta$ , the Sophia  $\Delta$ , or  $\Delta$ , our  
essential'd C, and internal  $\Delta$ ,  
and our Red Lion.

1. Does this not shew a probability  
of De la Brie's process with  $\Delta$   
and C? is not C full of  $\Delta$ ?

It is the Life and active  
Element  $\Delta$ , the principle of  
all Tinctures. multiplyable by  
its own principles, like a  
spark of  $\Delta$  and light, collect'd in  
the Mindes box. NB:

66

This aphorism is as clear and  
intelligible as any philosopher  
(with an unprejudic'd mind!)  
can desire it, and therefore  
wants no Commentary.

violent Calcination for several hours; which first Salt, after its purification and Clarification, is called the clarified Earth or Salt of the Philosophers, which uniting itself with our single and double Mercury, after their Digestion, is called Hermes the universal spirit inserted into Earth, by art.

67.

The Extraction, purification, and Clarification of our Earth or Salt of Nature is performed by our Mercury simplex. which being put upon the sublimed Earth, will presently on the first Salt to itself and unite itself with it, and separable by gentle distillation, after which the clarified Salt of the Philosophers is at hand.

68

Tho' we use our Mercury simplex for the extraction of our own Soul: the Red Sulphur of its body, and for the Clarification of the Earth. yet, as it is a philosophical and perpetual Menstruum, it

Coors

is in the wind furnace: all to be done by the clear & Simplex by the Feminine principle.

to be imbibed first by the & Simplex, until the Tinctura alba flows like wax without the least fume. then imbibe the Sp. alba with your Turkey Red & Duplex and Saturate it fully, until the Sp. rubra flows again like wax, without fuming, and the Red Saphire Tincture is accomplished, all but the last fermentation or vitrification of fine C. g.

67.

This again is as plain and intelligible as I can make it, and requires no Commentary.

g before the vitrification of fine C, the Red Sp. is multipliable in infinitum in quality or power, and quantity or pondus, and is the universal Medicine or Opotabile. g g

68

plain enough

g g The tinging Solar glass is not soluble in liquids, but is the  $\Delta$  only; the universal Red Saphire Tincture or Sulphur Nature is soluble in S.V. Re. and makes Opotabile for curing indiscriminately all Diseases.

loses nothing of its innate power,  
nor does in the least diminish  
in quantity, It being our true  
alcahest, as Paracelsus has  
called it. 69.

The above mentioned 3 principles  
or Elements of our Chaos, per-  
fectly separated from their  
Impurities, and brought to  
their highest perfection, are rightly  
called the 3 Herculean Works.

For after the preparation of  
them all the Labour, Trouble  
and Danger will be past.

70

Some foolish Operators pretend, that  
our great Elixir is to be prepared  
in a very easy manner, and with-  
out any trouble at all, to whom  
we answer, that such Impostors  
neither know our Matter, nor  
the right preparation of it.

Yet we do not deny, but  
any healthy person, of what age  
soever he may be, may undergo  
all our Labours, necessary to  
the performance of it.

1: the profound Borshauer suspected  
that the alcahest of Paracelsus  
and J. B. van Helmont proceeded  
from the bulg. although his line  
did not permit him to examine  
deeply into this Subject, and  
Borshauer 69 was not wrong.

this wants no Illustration.

70

Some Adepts, for instance  
those of the primitive Times,  
such as Maria propheta  
or rather Myriam whose  
sentences occur in the Turba  
philosophorum, others who  
have worked with the DD,  
Vicent who Vier Cort who  
conversed with Helveticus,  
whose practices differ totally  
from this, as well as Thid  
Sulyph, altho' no foolish  
Operators, have written con-  
cerning the facility of the work  
and indeed so says Beon -  
hardus Count of Treviso.  
They all speak of their own  
works, not of all the  
works possible in nature,  
and knew nothing of this.

These our operations are called  
circular in respect to the rest  
 of the work, which is exceedingly  
 easy, and without the least  
 trouble or danger, being for  
 all reason called Childrens  
 play, because a Child or woman  
 that has any sense, may easily  
 work it, and bring it to the  
 highest perfection, according to  
 the saying of all true philosophers.

72

Although all the above men-  
 tioned operations are, according  
 to the common opinion of the  
 Philosophers, esteemed difficult  
 and dangerous, yet we can in-  
 conscience assure you, that we  
 are ourselves alone, without  
 assistance, prepared them all  
 in a Common Kitchin fire, as  
 it is very well known to several  
 adepts, who could not but  
 admire our industry

73

No true adept or perfect artist  
 deny, but that the whole  
 work of the great Elixir may  
 from the very beginning to  
 the End be performed in one  
 furnace, in one only sort  
 vessel and by one person  
 alone, at a very small Charge.

1. a Child could not possibly  
 accomplish the Digestion,  
 as a woman may; Such a one as  
Prionella Stamels wife,  
 but a woman is not always  
 a Child.

72

this I cannot conceive.

73

1. at a very small Charge, a 100  
 years ago!

Some impostors would persuade the vulgar, that gold, silver and many other ingredients are required to the making of the grand Elixir, according to our noblest way;

whilst the Doctrine of all the philosophers and our own infallible Rules clearly shew to be false; for it is most certain, that we neither use any of these ingredients, nor yet any silver nor gold, unless as we have mentioned in our third way, or until we come to the fermentation of our Elixirs.

75

we do with all true Philosophers assure you, that all things necessary for our philosophical work, besides the few vessels, and some few Instruments, belonging to the furnace, are to be purchased for less than the Expence of a guinea, and that every where, and at all times of the year.

76

Since neither gold nor silver is to be used at all in the formation and Cibation of our philosophical work, it follows, that the old and common saying of some Authors, viz:

Artepheus was no impostor! yet he used O and D with the Antyrum; monksnyder uses O. Sebald Schwartz and Hollander were no impostors, they have used O and D and Corrosive menstruums in their preparatory solutions, and have succeedd. Every one praised the path that conducted him safe to the Hesperies apples or to Colicos, and it seems that Verbeerus alias Baron Sorbiger, altho' a true adept and professor, knew very little else but his own ~~works~~ works. I could never find that any of the adepts very very eminent in this Theory, some of them reasoned like apes.

! a 100 years ago, not at present!

ing: that without working  
with gold, it is an impossible  
thing to make gold, proves  
to be only a false notion  
& Men, who understand not  
our art.

77

When our herculean works  
are brought to perfection, which  
when our three principles  
Elements are prepared,  
unified and perfected, unless  
the philosophical and un-  
separable union of them is  
exactly performed, the great  
mystery of our Creation is not  
to be expected.

78

the principles or Elements being  
brought to a perfect and unse-  
parable union and Digestion,  
is called the triple Mercury  
the Philosophers, which being  
finished, the whole Creation and  
formation of our work is crown'd.

79

Our work of the Creation  
from its very beginning to  
perfect End, may to our  
best knowledge, be perfected  
less than 9 months, by any  
skillful and careful artist,  
It follows our Rules, unless  
Some

Wicobald Schwartzel, & Occasional,  
Kunzel and several others  
do say so, with great Truth,  
in regard to their own practices.  
See what our Treasurers &  
Philaletha say page 1.  
and Paracelsus says with metals  
by metals and in Metals, metals  
are perfected.

77

all right and true.:/

When the Red Elixir is  
accomplished, before formulated  
with O on the C, it is called  
Mercurius philosophorum  
triplex, as consisting of ♀,  
♂ or Light, ☿ Humidity,  
and ♀ or Basis, whereas  
the Δ is corporified.

79

very good.:/

Some accident should happen  
in the preparing your ret-  
culans vessels; which to prevent,  
we wrought them ourselves in  
an earthen vessel, which we  
count for better and safer than  
any glass, and which is most  
agreeable to the practice of the  
most ancient Philosophers.

80

Before you come to the union  
of your Elements, your clarified  
Earth: the first Salt: is before  
all things to be digested in a  
moderate and continual heat  
of ashes, to free it from any  
unnatural moisture, which it  
might have attracted after its  
purification, to be in a fit  
Capacity to receive your Mercury  
simple, by which the clarified  
Earth must be nourished in  
its Infancy.

81

If your clarified Earth: the  
first Salt: after it has been  
digested the space of a whole  
month, does not appear ex-  
ceedingly dry, subtil and  
frangible, it does signify,  
that you have failed in the  
purification or Clarification  
of it, or that the external  
moisture, it had attracted, is  
not yet removed from it. 82

1: he has used an earthen V.

80/

Beginning of the last work,  
of Imbination, for the white  
Tincture.

81/

Caution concerning the work.



Take great care, that you do not begin your Imbibition, of your earth, before you find it to be very well purified, clarified, dried, and brought to be very subtil, and extremely fragibile; for it would be a great Detriment to your work as well as to your Mercury. and altho' it should not Spoil your work, yet it would be to you a great Loss of time.

necessary Cautions.

83. Imbibitio 1<sup>a</sup>.

After our clarified Earth, or first Salt, has been brought to a perfect purity, Dryness and fragibility, or brittlest, it is to be imbibed with the Eighth part of our Mercury Simplex or virgins milk, which will in a very short time be soaked into it, as into a sponge, which shews the hungry State of our Infant, and then the fire must be continued, until the Infant is hungry again.

83 /  
 first Imbibition  
 of the purified clarified & i.c. the first  $\Phi$  Metallorum with the Mercury Simplex. the  $\frac{1}{8}$  part of  $\Phi$  Simplex i.c. 1 part of  $\Phi$  Simplex to be imbibed in 7 part of the first  $\Phi$ . and then gently digested. During 3 or 4 days, & 4; until the Infant is hungry again. This must be done in a glass closely shut, otherwise you loose your volat:  $\Phi$  Simplex.

84

84 /

If in the space of 2 or 3 days or four at furthest, the infant does not shew itself to be extremely hungry, by becoming very dry and brittle again, it will be an evident sign, that you have overcome it by your excessive feeding of it.

Do not ever do the Imbibition; do it drop by drop, out of a small phial, containing some  $\Phi$  Simplex.

great care is to be taken in the feeding of the noble Infant.  
 1. The clarified Earth, or fix'd Salt: for if you do not well observe all our infallible Rules, you will never be able to bring it to a perfect maturity. for in the notion and proportion of our Imbibitions, and the manage-ment of them, the prosperous and unfaillable End of our work is to be expected.

86

It is always to be observed, that the fire be very moderate gentle, as long as you are making your Imbibitions, for fear of forcing any part of your Mercury Simple: to leave the Earth in plaçant for as a moderate heat makes the union between Body the soul and the body, and per-fects our work, so on the Con-trary a strong heat disunites and destroys all.

87

The Infant being dry, the Imbi-bition is to be repeated again, and this method is to be used, until the Earth or fix'd Salt has received its proportional weight of the Mercury. but if then you do not find it to flow like wax, and be whiter than snow, and perfectly fix'd, you must proceed

Consult Nicolas Flamel and arteyphus.

86

This must be carefully attended to.

87

i.e. until the Earth is fully saturated, and flows like wax, without emitting any fumes: be very careful not to overload it.

with your Imbibitions, & are all  
those Signs appear.

88.

88/

The Imbibitions are not to be  
made any oftener, than once  
every 3 or 4 days, in which time  
you will find your matter,  
having soaked up all your added  
mercury, to be in great want of  
Food, which must be supplied  
until it be saturated; the Sign  
of which will be, when it flows  
like wax again.

89/

Your matter being brought to a  
rosted flexibility, incomparably  
whiteness, and unalterably fixed  
up. So that it flows like wax  
without emitting any volatile  
umes. Know then, that you  
have perfected the white Elixer,  
which being fermented with fine  
silver, in filings, will be able  
to transmute all inferior me-  
tals into the finest Silver in the  
world.

90.

Before the white Elixer is fer-  
mented with common Silver,  
you may multiply it, as well  
in virtue as in quantity, by  
the Continuation of Imbibitions,  
with the Mercury Simplex,  
by which it may by degrees  
be brought ad Infinitum in  
its virtue.

/: all very intelligible. /  
also observe here, how often  
urbignus opens the glass,  
and seems not afraid of  
interrupting or suspending  
the operations of Nature,  
i.e. of Nature's universal  
Agent. /

/: Tinctura alba /  
A natura album;  
+ fixed Light. /: Urion /  
not with Thumim. /

90/

This multiplication in virtue  
or quality differs from the  
former Imbibitions (or Incretion)  
during the Imbibitions, the  
white & natura, preponderating  
over the added & simplex, the  
Coagulation and fixating is soon  
effected; but during the Multi-  
plicating the Composition must  
become liquified again, must  
die and putrefy, become black  
and white, soft and fusible,

The white Elixir being brought to its Degree of Maturity, &c. If you desire to go on with it to its highest Degree of perfection, in the room of fermenting it with Silver, it must be cibated with its own Blood, which the Mercurius Duplex, by which being nourished, multiplied in quality and quantity and digested the whole work is accomplished.

C. Cramer says of his work, if you want to perfer it to the Red To. it must not grow cold

as soon as you have made the first Imbibition with your Mercury Duplex, you will see a great alteration in your glass; for there will be seen nothing but a Cloud; filling the whole space of the vessel, the first principled being in Reaction: in with the volatil, and the volatil with the fixt.

The volatil is Conqueror at the beginning, but at last by its own internal fire combined with the external heat both are united and fixt inseparably together. It is multiplied or imbibed further with  $\frac{1}{2}$  Duplex: perfered Red, may probably require

96  
which must take some weeks, they if once a snow-white and fixt again, you may imbibe again as before, every 2 or 3 d. until it flows again like wax, without fumery, then it can be fermented with  $\frac{1}{2}$  in the  $\frac{1}{2}$  for the transmutating into D.

91  
But if you want, with one of your glasses, to proceed to the Red Sulphur nature, do not take the glass out nor suffer the subject to become cold, but imbibe now with the Ruby Red Mercurius Duplex, and proceed every 3 or 4 Days with your Imbibition as you did before with the  $\frac{1}{2}$  Sulphur, always in a gentle Heat, night and day, until the Red Sulphur or indurated Red To is obtained, which must be fusible and fixt, i.e. it must flow like wax, without fumery.

During the first Imbibition which is always the longest, a second death and putrefaction will take place, before Regeneration can be effected, because in spiritual and material Things all Nature is amended by sufferings and death, in order to Resuscitate in a glorified body.

This first Imbibition of the perfered white To. or which of Nature, with the  $\frac{1}{2}$  Duplex, as the work must again pass through the Black, White and

The glass must be oval, with a neck 6 inches long and very strong of a proper bigness, that the matter when it is put into the glass, may fill only the third part of it, leaving the other 2 thirds empty. for if it should be too big, it would be a great hindrance in performing the work, and if too little, the glass would break into a thousand pieces.

94

after you have cicahed the noble liquor with your Mercury duplex before it can come to its perfect fixity, it must of necessity pass through all the States and Colours of Nature, whereby we are to judge its Temperament.

95

The Constant and essential Colours that appear in the Digestion of the Matter, and before it comes to perfection, are three, viz: Black, which signifies the putrefaction and Conjunction of the Elements; White, which demonstrates its purification; and Red which Denotes its Maturation.

The Rest of the Colours, that appear and disappear in the progress of the work, are only accidental and inconstant.

when the Red fixt and fusible Sulphur nature is accomplished the 2, 3, 4, or 5 Imbibitions will be accomplished every 3 or 4 d, until it is fixt again, and perhaps each Imbibition (N. after the first) may perhaps be accomplish'd in 24 hours; because, this Red nature is no longer concentrated and fixt Light, but it is now agitated and Concentrated Light manifested in  $\Delta$ . Thymion. which  $\Delta$  is corporated in the of the Substance. therefore this is verm and Thymion; i.e. Light and perfection in one body which before was divided into two.

96

The advice concerning the glass being roomy, and yet with less charge, must be minded, and I would warm the glass first, and it will never burst.

97

This is a Repetition or Confirmation of what I have said in my notes on N. 92.

98

The same is here very intelligible and comprehensible.

96/  
 By every Cibration <sup>with</sup> its own flesh  
 and blood, with the Red Mercury Duplex,  
 Regeneration of its Columns, and  
 digestion, the Infant will grow  
 stronger and stronger, so that  
 at last being fully saturated  
 and digested, it is become the  
 great Elixir of the Philosophers,  
 with which you will be able  
 to perform wonders in all the  
 Regions, as will ~~as~~ animals,  
minerals and vegetables.

97/  
 When your Elixir is brought to  
 perfect fusibility and fixity,  
 if you desire to make a medi-  
 cine upon metals, you must  
 determinate or ferment it with  
 common fine gold in filings,  
 in which determination it  
 will vitrify the gold, and the  
 you possess an incomparable  
 medicine, capable to transmute  
 all imperfect metals into the  
 purest gold, according to the  
 Doctrine of all the Philosophers,  
 tho' we ourselves never intended  
 but an universal Remedy for  
 the Cure of all curable Diseases,  
 incident to the human Body.

98/  
 It must be observed in the  
 fermentation, that the Elixir

96/  
 These are the Imbibitions  
 after the first <sup>the</sup> Coarct Imbi-  
tation, with Duplex, its own  
Blood, which if suspended will  
 be all performed in a few  
 days and nights, on account  
 of the fixity of the Matter,  
 being now Coarcted  $\Delta$   
 manifested by its Redness,  
the Thumina: perfectum est:  
of Aaron and Solomon:  
 but this Red  $\Delta$  nature is all  
 in all, universal, undetermi-  
 nated, and is the universal  
 so, for recaptulating perfect  
 Harmony in the diseased bodies  
 of animals and vegetables,  
 and by wonderfully corroborat-  
 ing nature, nature herself  
 becomes sufficiently powerful  
 to drive out every malady  
 by the Root in a short time.  
 but as we may be killed by  
Lightning or by a too violent  
Shock of Electricity, which is  
 the very self same universal  
 Agent, so we may be killed  
 and extinguish like by this  
 most powerful Coarctified  
 universal Agent or shed of  
 nature, if not previously  
 sufficiently covered by S.V. R.  
 into a Ruby-Red Essence  
 universal & potable, further  
 to be weakened by white wine,  
 because we may be burned to  
 ashes in a large  $\Delta$ , and by a  
 moderate Heat we may be  
 warmed, and make that heat  
 subservient to us.

exceeds not the ferment in quantity, otherwise the Sponsal ligament of it cannot be actually performed, and when the ferment is too predominant over the Elixir, the whole massa will be turned into dust.

99

The best method of fermentation is to take 1 part of the Elixir, and put it into the middle of 10 parts of fine Gold in filings, cast through antimony, to free it from all its Impurities, and to keep it in a Circulatory fire for the space of 6 hours, increasing the fire by degrees, so that the 2 last hours it may be in good fusion, and then cold you will find all your matter exceedingly brittle and frangible, and of the colour of a granite Stone.

100

An  $\alpha\alpha\alpha$  of common mercury with Lead, is counted the most proper subject for making precipitation, which being in fusion, your fermented matter, enveloped in wax is to be flung upon the  $\alpha\alpha\alpha$ , and presently cover the Crucible; continue the fire until you hear the noise of the separation and union, and keep it for 2 hours in the state of fusion.

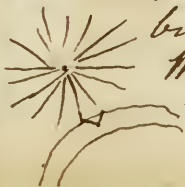
is candid, plain and perfectly intelligible, it is so, and must be so, if you reason and reflect on the stupendous Effects and power of the omnipotent & universal Agent of God and Nature.

The more you consider and reason upon it, the more you will be convinced that it must be so and can be no otherwise. Depend on it, modern Chymistry will gradually be obliged to return to this Truth, known in the primitive ages!

1. omnipresent invisible, tranquil unmanifested universal agent, contained in the fluid and Steel, and surrounding air, by night as by day, filling boundless space, in every atom of matter and space.

2. Manifested in Light, by electrical motion, by the Sun and fixed Stars or Suns and by Comets, likewise by electrical matters, by the Diamond in the dark, by friction, by the fluid and Steel, and further by concentration, manifested in Warmth, heat, and

3. by further agitation, and circular motion, manifested in burning Flame of  $\Delta$ ; as we find by burning glasses, and by the fluid and Steel; but the omnipresent universal agent



who sower shall presume to  
 prepare the great Elixer according  
 to our most secret ways without  
 following and observing all  
 these our infallible Rules,  
 will find himself mightily  
 mistaken at last, having after  
 a great deal of trouble, Chagry,  
 and pains, reaped nothing but  
 discontent; on the contrary they,  
 that shall walk in our true  
 and infallible paths, shall  
 with very little trouble and  
 Expence attain to the desired  
 End.

agent, the unmanifested  $\Delta$  must not be with drawn  
 but must be admitted to feed  
 or support the  $\Delta$ , and it must  
 be supplied with a Subject  
 to act upon, i.e. Sense or  
 else it returns to its first  
 omnipresent state of Universal  
 sality, from whence never-  
 theless it may be re-manifested  
 by Motion, by the Electric  
 Machine, or by the Flint and  
 Steel, or by any other suitable  
 Motion or action, in straight  
 Lines, by friction, or by  
 hammering, or by circular  
 Motion, that principle will  
 reappear every where, provided  
 it is not excluded by excluding  
 atmospheric  $\Delta$ , and  $\Delta$  manifest  
 in Heat, in  $\Delta$ , or in  $\Delta$  and  
 Light. This is the vital princi-  
 ple that animates atmospheric  
 $\Delta$ , in the Character of Spiritual  
 or incorporeal O, by Sandwaging  
 called the O of the philosophers,  
 and by the Moderns called  
 Oxygen-gas. when extended  
 in Humidity it becomes  
 universal de real Fe, and when  
 it meets with a suitable Magnit  
 a fixt alkali, it becomes cor-  
 rofified O. ~~When it is~~  
~~is decomposed into principles, proceeds~~  
~~from the above, and is observed~~  
~~the same, and is observed~~  
~~proceeds from the above, and is observed~~  
~~to admit of what is observed~~  
~~at first, and is observed~~





~~The first principle of nature is the Sun, the second the Moon, the third the Earth, the fourth the Air, the fifth the Water, the sixth the Fire, the seventh the Ether, the eighth the Spirit, the ninth the Soul, the tenth the Mind, the eleventh the Intellect, the twelfth the Will, the thirteenth the Power, the fourteenth the Love, the fifteenth the Fear, the sixteenth the Hope, the seventeenth the Despair, the eighteenth the Joy, the nineteenth the Sorrow, the twentieth the Anger, the twenty-first the Grief, the twenty-second the Shame, the twenty-third the Honor, the twenty-fourth the Wealth, the twenty-fifth the Poverty, the twenty-sixth the Riches, the twenty-seventh the Paucity, the twenty-eighth the Abundance, the twenty-ninth the Want, the thirtieth the Plenty, the thirty-first the Lack, the thirty-second the Surplus, the thirty-third the Deficiency, the thirty-fourth the Excess, the thirty-fifth the Moderation, the thirty-sixth the Intemperance, the thirty-seventh the Sobriety, the thirty-eighth the Drunkenness, the thirty-ninth the Temperance, the fortieth the Intemperance, the forty-first the Moderation, the forty-second the Intemperance, the forty-third the Moderation, the forty-fourth the Intemperance, the forty-fifth the Moderation, the forty-sixth the Intemperance, the forty-seventh the Moderation, the forty-eighth the Intemperance, the forty-ninth the Moderation, the fiftieth the Intemperance.~~ 
  
Elementary <sup>low</sup> ~~and compound of~~ Water  
~~and~~ <sup>low</sup> ~~the~~ Fire  
Mercury <sup>low</sup> is the first principle of nature;  
the second principle is the Moon;  
the third principle is the Earth;  
the fourth principle is the Air;  
the fifth principle is the Water;  
the sixth principle is the Fire;  
the seventh principle is the Ether;  
the eighth principle is the Spirit;  
the ninth principle is the Soul;  
the tenth principle is the Mind;  
the eleventh principle is the Intellect;  
the twelfth principle is the Will;  
the thirteenth principle is the Power;  
the fourteenth principle is the Love;  
the fifteenth principle is the Fear;  
the sixteenth principle is the Hope;  
the seventeenth principle is the Despair;  
the eighteenth principle is the Joy;  
the nineteenth principle is the Sorrow;  
the twentieth principle is the Anger;  
the twenty-first principle is the Grief;  
the twenty-second principle is the Shame;  
the twenty-third principle is the Honor;  
the twenty-fourth principle is the Wealth;  
the twenty-fifth principle is the Poverty;  
the twenty-sixth principle is the Riches;  
the twenty-seventh principle is the Paucity;  
the twenty-eighth principle is the Abundance;  
the twenty-ninth principle is the Want;  
the thirtieth principle is the Plenty;  
the thirty-first principle is the Lack;  
the thirty-second principle is the Surplus;  
the thirty-third principle is the Deficiency;  
the thirty-fourth principle is the Excess;  
the thirty-fifth principle is the Moderation;  
the thirty-sixth principle is the Intemperance;  
the thirty-seventh principle is the Sobriety;  
the thirty-eighth principle is the Drunkenness;  
the thirty-ninth principle is the Temperance;  
the fortieth principle is the Intemperance;  
the forty-first principle is the Moderation;  
the forty-second principle is the Intemperance;  
the forty-third principle is the Moderation;  
the forty-fourth principle is the Intemperance;  
the forty-fifth principle is the Moderation;  
the forty-sixth principle is the Intemperance;  
the forty-seventh principle is the Moderation;  
the forty-eighth principle is the Intemperance;  
the forty-ninth principle is the Moderation;  
the fiftieth principle is the Intemperance.

pure Lunar humidity or elementary  $\nabla$  is the Univer-  
sal Mercury or Mercury Simplex Nature, the  
imbibing, humecting principle of Nature,  $\odot$ ,  $\ominus$ ,  $\triangle$ ,  $\nabla$   
as the Solar Light generates the tinging, warming,  
maturating Sulphur Nature,  $\odot$ ,  $\ominus$ ,  $\triangle$ ,  $\nabla$ ;  
but when both act in concert, they are Mercurius  
nature Duplicatus, i.e. the wife married to  
her natural husband; Lunar cold Humid by  
united with Solar Dryness; and by Motion, collection  
and Concentration from thence occasioned or generated  
warmth and Heat <sup>which</sup> is imparting, Cold and humidity  
They become Mercurius universalis Duplicatus  
we animatus, and is the more you consist  
it without prejudice, forgetting that It is me  
who writes this, you will find that I am right,  
and that my philosophy is founded on Nature's  
Universal agent, which has a power to

generate <sup>his</sup> own wife, his daughter by the medium  
of the Moon, and probably of all the other moons  
or satellites of 21, 2, and Uranus; for the sake  
of generating Universal Mercury for their primary  
planetary worlds, for cooling, humecting and  
imbibing, what the solar Rays mature and fix.  
read attentively the 40 and 41 Chapt: of Job, and you  
will find that Job describes the Universal agent  
most nobly under the allegories of the Behemoth  
chapt: 40. vs 19. as being the Chief of the ways of God,  
At other Times as manifested in Spiritual and  
Corporal O, you will find that Job agrees with  
me, in what I say. did not a Stream of fire  
proceed from the Throne of the most High <sup>in</sup>  
Eden and Daniel? Why why could those  
2 prophets not find a better Simile to plain  
immediately as proceeding from God? Why not?  
Because that Stream of fire is the Chief  
of the ways of God, the Father of Light and  $\Delta$ ,  
of Oxygen and Hydrogen, of arot and of every Thing.  
If you could divert the Smoking nitrous acid  
the Red fumes, of every drop of universal humidity,  
which <sup>contains</sup> the universal acid, depend on it, that  
concentrated humid  $\Delta$ , would escape and return to  
its first invisible omnipresent State of universality,  
and go off in a Flame - it is the universal  
aerial acid that holds it suspended in a liquid  
form, in Lunar humidity, strongly impregnated  
with universal acid. I am convinced, that  
whenever you can corporify  $\Delta$ , and fix it in a suitable  
magnitude, for Instance in O, you have the Trans-  
mutation of Metals, and you may multiply it  
as you do elementary  $\Delta$ , by its own principle.  
The principle itself wants no Regeneration, but

is composed of a volatle  $\Theta$  of  $\square$ , and of Sea  $\Theta$ . i.e.  
the + of Sea  $\Theta$  is combined with and holds fast the  
volatle  $\Theta$  of  $\square$ . Thus by subliming the  $\gamma$  with Sea  $\Theta$   
we ob,  $\Theta$  and  $\Theta X$  we obtain the Sal alambrot,

which is <sup>a</sup>concrete that contains a pure  $\gamma$  of running  $\gamma$   
1) a purified  $\gamma$ , liberatd from  $\nabla$  and  $\nabla$ . End

2) a highly concentrated  $\gamma$  of Sea  $\Theta$  or first End of  $\gamma$ .  
3) a pure  $\gamma$  of  $\delta$  or of  $\gamma$ , according to what kind of  $\Theta$   
you use in the Sublimation, either is good, or both united;

3) the + of Sea  $\Theta$  in the  $\Theta X$  with the  $\gamma$  of  $\square$ .  
this  $\Theta$  alambrot is the Secret  $\Delta$ , or rather contains  
the Secret  $\Delta$ , ~~and~~ that stirs up the matter,  
to actis, ~~it~~ is not transmuted with the matter

i.e. the  $\gamma$  in the  $\gamma$  is revived, when you make  
your butyl: and remains behind in the  $\square$ .

2) It is nothing of the matter: i.e. of the crude  $\delta$  or of  
the  $\Delta$   $\delta$ : or is not takn from the matter; says  
Pontanus p: 441, & 444.

now what is this Secret  $\Delta$ ? It is the highly con-  
centrated  $\gamma$  of Sea  $\Theta$  without phlogon, <sup>in the  $\gamma$</sup>  which has  
embraced and carried up the Mercury of  $\delta$  or of  $\gamma$ ,  
and after wards carries over by  $\square$  the  $\Delta$   $\delta$  ~~whether~~  
or  $\gamma$  vite, ~~whether~~ <sup>from</sup> Crude  $\delta$  or from the  $\Delta$   $\delta$   
withut you use Crude  $\delta$  or  $\Delta$   $\delta$ : the  $\Delta$  or  $\gamma$  vite  
is volatillid and carried over in the butyrum antimonii,  
and this  $\gamma$  vite is animated <sup>or</sup> united to the  $\gamma$  of  $\delta$   
or  $\gamma$ .


From page 453 in Antephris, "this water is a  
certain midle substance, clear as fine  $\square$ , which  
ought to receive the Tinctures of Arseno, Sulphurs,  
of Sol and Luna, it seems that Antephris  
has used the  $\Delta$   $\delta$ , as has been noticed by Mr.  
yuedly, and as Treason Philalthe makes use of  
for the dry way."

we may use either crude S or the AD S; provided  
we observe the animation of the Cutyt: & afterwards,  
as I shall by and by explain.

Pontanus has followed artepinius, but in respect to  
his process, he has worked very differently.  
Pontanus has used neither C nor D, nor has he separated  
the Elements of C or D, nor even, has he distilled a  
Cutytum.

He has <sup>with</sup> the matel: & crud: | pontanus page 442  
and mixed it <sup>aa</sup> corrosive, magnified S by the Moon  
and Stars, and perhaps by the Sun also, put it into a  
glass, and digested it over a vapour bath, so that the  
matter may be excited or stirred up into Heat, and  
and it has putrefied by the Scrub A contained in  
the S, is become black, white and Red —  
after the blackness is completely passed, or at least  
from the white to the Red, a gentle Dry heat should  
be used. Thus without distilling, or separating  
the Elements of that Cutyt: as urbigerus does,  
and without animating his Cutyt: with C and D according  
to artepinius and separating the mercuries of C and D  
D, in form of a white oil or Cream, Pontanus  
formed a Chass or cutyt: in the glass by long  
Digestion, which became, black, white and Red  
and after it was Red, first and finally without  
Smoke, he multiplied his Red Med: p: 443. by  
adding the crude matel, i.e. a  $\frac{1}{4}$  part of fresh mixture  
of crude S and S aa, which of necessity, by digesting  
on a vaporous heat, caused the Red Sulphur nature  
to putrefy anew, to become black, white and Red.  
and thus he probably repeated until perfect fixation,  
and then fermented the Red A nature with fine C in  
the wind furnace; so he might have multiplied  
with S corrosive alone, and no doubt but he made  
the Sal alembic. after artepinius his matel, which

he calls our  $\Delta$ .  
but artificialis, and Blamel proceeded a more  
Laborious but also much nicer and cleaner way  
with making first a Butyr: and for animating that  
Butyr: with  $\odot$  and  $\odot$ , or  $\odot$  alone, and they certainly  
have, after precipitation with  $\odot$  in the  $\odot$ , tinged much  
higher than Pontanus, because the more you sublimate  
or volatelize and refine, the more penetration will your  
Sulphur Natura album & rubrum obtain, so that  
when you come to vitrify  $\odot$  truly, 1 part of your  $\odot$   
must vitrify a great quantity of  $\odot$ , and consequently  
in proportion, a great quantity of  $\frac{1}{2}$  or  $\frac{1}{3}$  or  $\frac{1}{4}$  or  $\frac{1}{5}$  of  $\odot$   
must be tinged by such vitrified  $\odot$ , then if your  
work is that Several manner of Pontanus.  
Subtilisation, penetration and Fixation is all in all;

 Aphorism 38. will appear a paradox to you,  
if not a total Contradiction; the Case is this:  
you will find in Digby, where he speaks of  $\nabla$  of paradise  
or Celestial Eagles towards the End of the book, that  
the  $\nabla$  of paradise does not differ centrally from the  
remaining Glutes, i.e. if you do not universalise the  
whole quantity of your Butyr:  
but depend on it, as long as your Butyr: remains a  
corrosive Butyr:; if not sufficiently universalized, it will not  
afterwards putrefy, or and the Elements cannot be separated;  
the  $\nabla$  will not be precipitated from the  $\nabla$ , except that  $\nabla$   
becomes sufficiently loaded with the Lunar  $\nabla$ ; then it  
will putrefy and the animal  $\nabla$  will fall to the bottom  
of your digesting glass; and the Liquid will consist of  
Mercurius simplex and phlegma or insipid  $\nabla$ , and no  
Butyrum, when you distil the Mercurius simplex, and after  
wards the phlegma, if they a genuine corrosive glutin  
remains behind, I suspect that the  $\nabla$  cannot possibly  
fall to the bottom, as being still suspended in that  
remaining Glutes or Butyrum, and in this case  $\nabla$  Butyrum  
you do nothing.

Wood is the Sophie & Simplex, in Via Sicca; and if we knew how to animate that M by melting <sup>with a Sopsim C</sup> and to vitrify <sup>with such an</sup> animatd M, we should certainly hit the Brass founders short way of 4 days; I mean Vierort the who convinced Wong D. Helvetius, vide golden calf. Monte indur is the best guide for the short

now if we distill a butyr: of  $\text{Fe}$  and  $\text{M}^{\text{d}}$  we obtain very pure butyr: but as it is not animated with the Sophie & spiritual C, our C, it is only Macerum Sopsorum Simplex; it consists of a Concentratd of Sea C, without any phlegma ~~because it is~~ which carries over pt. D, the  $\text{M}^{\text{d}}$  in the Charact of  $\text{F}$  vitel which combining intimately therewith, and leaves the running  $\text{F}$  being behind, which fluid  $\text{F}$  by this operating becomes very pure and gradually animatd, and is the first Eagle of Trenaus Philaltha, if you like to animate running  $\text{F}$  by means of  $\text{Fe}$  and  $\text{M}^{\text{d}}$  distilled into butyrum, and the revived  $\text{F}$  carefully collected.

The mineral Glutes an excellent Book writ by a female Professor of the name of Dorothea Suleiana Wallichis, says page 103. The Simple butyr: of  $\text{S}$ , made of Corrosive  $\text{Fe}$  and  $\text{S}$  can effect little or nothing upon D, because such a butyr: contains only the  $\text{F}$  of  $\text{S}$ , with a small Tincture of volatit  $\text{F}$ ; the tinging  $\text{F}$  or anima remains behind in the C. <sup>sublimed</sup> But if you dissolve the C with the Cinnabar of  $\text{S}$  <sup>stand by my same process</sup> in your butyr: in a gentle Digestion, and then distil pt. gradatim you will first obtain a Clear reekf: butyr: but increasing your heat, you will obtain yellow Drops, keep each Liqueur separate; the yellow butyr: should be copobated at the whole, until your butyr: becomes deeply tinged or animatd with the Sophie  $\text{F}$ ; <sup>saye</sup> this is urbigerus his method: <sup>or pour the first clear butyr: upon a Subtil crows  $\text{S}$ , or  $\text{F}$ , in a C, in the wind furnace, you get a beautiful</sup> <sup>the C solution looks like a C solution in  $\text{V}$</sup>  add this tinged solution to the yellow butyr:, and you will have an animatd butyr: or  $\text{F}$  duplex animatus, which is a genuine gradatery oil, that converts D. into fine C

Thruy 4: 5 or 6 weeks gentle Digestion.  
if you calcine Cr of  $\text{S}$  or  $\text{F}$  in a C, in the wind furnace, you get a beautiful crocus  $\text{S}$  or  $\text{F}$ .

mind that you comprehend us rightly, and that you be well acquainted with Chemical Lockers, and not deviate from our meaning, or else you will do nothing.

Distill of finely powdered <sup>and sifted</sup> Mineral to end in corrosive, a Butyr: which rectify, until it is clear and transparent, and you have Mercurius philosophorum simplex; or the  $\frac{1}{2}$  of  $\frac{1}{2}$  in the form of  $\frac{1}{2}$  vitæ, united to the concentrated + of Sea O, without phlegma; this can never graduate nor ~~be~~ tinge.

you are to take especial notice, that during this distillation, if your  $\frac{1}{2}$  is good, (I prefer the Hungarian Mineral to all other, you will always obtain a blood Red sublimate settling in the neck of the R, which contains the  $\frac{1}{2}$  of  $\frac{1}{2}$ , and is called Cinnabaris antemonii, whilst the clear transparent Butyr: goes over into the Receiver.

Note what I say, your clear transparent Butyr: must now be redistilled from this, carefully collected Cinnabar, 3 times, cohobating the Butyr: 3 times upon the Cinnabar, <sup>until it is tinge</sup> reserve this Butyrum for further use.

now if you can get such ores as contain spiritual volatib O, or a Tincture of O, without yielding corporeal O by melting, and therefore with the Minerals all of no value, such are Solab hungary, vitriol, Crown of Crowns, and every one that is related to the astrum Solis or the Red metals, which all contain spiritual volatib O. (our O, our Sophie &.)

Extract the Tincture from any of those with a good Ap or rectified + of Sea O, clear like Rack, until you have a Tincture like O dissolved in O.

Distil your solvens from the Tincture, and there remain a delicate blood Red dry Crown. <sup>for a medicine this must be your dulcified p. of S. N. D.</sup> digest upon this Crown you pour above reserved Butyr: and distill it over pt. R, cohobate and distil the same 3



3 or 4 times, until your butyr: comes over with increased  
intense heat, as Red as blood. : & animatus, & duplicatus.)

This is a glorious gradating oil and Mercurius  
duplex or animatus <sup>saye Dugel</sup> which gradates a Luna Cornea  
during 4, 5 or 6 weeks gentle Digestion, into fine O of  
24 Carats, without losing it own power or virtue,  
except that it gradually does waste and diminish,  
and this has brought me many an ounce of fine O,  
before I obtained the great work.

or Dissolve <sup>finest</sup> the D. in a good V. and pour the Solution  
into your gradating oil, and the D. will be precipitated  
immediately, and will take as much of the trying vald.

O<sup>n</sup> A from the gradating & duplex, as it can hold, which  
and falls in form of a black Calx, which ifedulcorated  
or washed or dried, and melted with borax, proves to  
be fine O; but if you have patience and digest 20

30 or 40 d<sup>o</sup>, ~~shaking~~ <sup>gently</sup> shaking the glass once in 24 hours,  
your D will daily improve, and will be transmuted  
and fixed into O, grain for grain, and this is no  
despicable Experiment for an operator, who is not rich.

or you may pour off the gradating Mercury duplex,  
dry the Calx, imbibe it with the Mercury duplex,  
and dry it again, but always in a phial close shut  
that the volatile internal agent may not be lost, repeat  
this Imbibition and gentle Exsiccation, and your Calx

will become Black, White, Yellow, and Blood Red,  
which when melted with borax, is most glorious O.  
and this is our O, corporified into common O by  
melting it, <sup>it takes a pure mercurial body in the D. S. D.:</sup>

(: confer this with Urbegeus and you will see  
and find the harmony between the 2 authors :)  
(: it also agrees with Cramer. :) and D. J. Wallicher.)

13: as the first Scorica when you make the Mt & S likewise  
 contain the ♀ of ♁ and ♂ you may expose those two Scorica  
 to the Influence of a few serene nights, and they fall  
 asunder into a dark brown powder, which must be  
 washed with put  $\nabla$ , to get the cleared  $\text{O}$  from it —  
 if you pour a pure rectified  $\text{e}$  of Seal  $\text{O}$ , or an  $\text{R}$   
 upon this <sup>sifted</sup> powder, you obtain a Solutio equal to any  
 Solutio of  $\text{O}$  in  $\text{R}$  (which I have done many times);  
 therefore I esteem the first Scorica: not the second!  
 a fit Subject, as well as a Crown  $\text{S}$ , to animate the  
Butyrum therewith, although M<sup>r</sup> Fugl does not notice  
 it, but Baron Ruvenstein teaches that animation:  
per Scorica prima S. B.

now you will easily perceive the Difference of a  
 Butyr: made of Crude  $\text{S}$  and  $\text{S}$ , ~~or~~ Butyr: made  
 of Mt & S and  $\text{S}$ .  
 The first made with crude  $\text{S}$ , ~~maximam~~ must be  
 animated with its own ♀ in the Cinnabar of  $\text{S}$  as  
 M<sup>r</sup> Fugl has taught us, and this is the meaning of Wibigerus.  
 who distils the Cinnabar over in form of a Butyrum.  
 The second must be animated with a Solar Crown  
 or with the first Scorica of the Mt & S {which Scorica prima  
 contains that same ♀ of  $\text{S}$   
 and of  $\text{S}$ .  
 or  $\text{S}$   
 you can not make a Tincture of the Butyr: or  $\text{S}$   
Simplex alone, no more they the cold Leno<sup>r</sup> humedly  
 or Lunar Universal Mercury Simplex alone can generate,  
 the Warm Solar ♀, the Enlivening principle of  
 Light, Heat and  $\Delta$  must animate the Butyr  
 and be united therewith, so as to form a Mercurius  
animatus duplicatus; and this is Somus and true  
animatus duplicatus; and this is Somus and true  
 natural and chemis<sup>al</sup> philosophy, and this ♀ of  
 nature, <sup>(contained in light and fire)</sup> vegetating in the Conserva  
fontialis, an old Experiment of Butyr ~~understand~~  
 the author of curia Catena Homeris, they by all  
 our modern Chemists. vedi Deus Butyr of  
cur: est: Homeris. if you may generate animalia, vegetables, &  
 in your own hands.

now you must unscold Sir Kenelm Digby's Chemical  
Secrets; page 8. which is Van outers proofs, and this I  
esteem good.

page 177 I esteem the best and most intelligible proofs,  
as explaining Stamels work, better than any other Com-  
mentary; you will find that Van outers as well as Stamels  
p. 117 made use of Crude  $\zeta$  and  $\eta$ , but do not neglect  
to animah your butyr: with its own Cinnabar of  $\zeta$   
altho' it is omitted in Digby, and this must be done  
before you attract and liquify  $\left\{ \begin{array}{l} \text{animate } \zeta \text{ with common } \zeta. \\ \text{with } \zeta \text{ and } \eta \end{array} \right.$   
Verbigerus has used crude mineral  $\zeta$ , and as most  
Authors have done so, it seems to be the best way, on  
account of the obtaining the Cinnabar for animating.

The proofs page 177 called metalline aurum  $\nabla$  or  
the Aureum putabile, I also esteem very  
good and safe, because you obtain a Red animahd  
Butyrum for attraction.

<sup>p. 180 and 181</sup>  
page 184 in Digby explains clearly the different  
Effects of the Butyrium, according to the  
different proofs therewith; page 191. is also very  
weighty.

now a principal object to be minded, is this:  
altho' the usual  $\zeta$  corrosive of the Shops, make a butyrium  
antimonii, yet such a sublimate is not the right Sublimale  
of the philosophers. Becher in his Concordantia chymica  
page 806 says expressly: the  $\zeta$  must be made per  $\nabla$ ,  
otherwise it does not volatilize the metals.

Verbigerus in the german original says: "take  $\zeta$  vivum  
reviv'd from Cinnabar, dissolve it in good pure  $\nabla$ , and  
precipitate it with rectified  $\alpha$  of Sea  $\zeta$ , to a white  
Coag; Edulcorate the calx with heat  $\nabla$ , dry it, and  
Sublime it per gradus, and you will get a very pure  
beautiful  $\zeta$ . If you mix this with finely powdered

measur'd, and distil'd it per gradus, you will obtain  
a beautiful butyr: and Consider of  $\delta$ , which must  
be <sup>immediately</sup> attended, digested and redistilled  $\zeta$ .

In Dry page 117 we read: dissolve common  $\zeta$  i. e.  
pure  $\zeta$  revived from Cinabar: in  $\nabla$  precipitate it with  
Salt  $\nabla$ : I say: better with rectified clear  $\nabla$  of Sea Salt:  
and you shall have a very white calx, which Dry  $\zeta$   
Sublime  $\zeta$  who communicated himself to D. Scheppin in the year 1756  
the about Clairau, teaches as follows, his  
[a true adept] Universal process

Take pure  $\zeta$  revived from Cinabar, Dissolve your  $\zeta$  in  
quad  $\nabla$ , precipitate the Calx with  $\nabla$  of Sea Salt, and  
Sublime it, until it is <sup>as white as</sup> pure like snow, and perfectly pure.

In this  $\zeta$  you have united the  $\alpha$  of the green Lion  
i. e. the  $\nabla$  nature in the  $\odot$  or  $\nabla$  with the  $\zeta$ , which you  
have precipitated with Sea Salt, or the Lunar  $\zeta$ .

This  $\zeta$  previously finely powdered, mix with finely  
powdered and sifted crude  $\delta$  aa, Vitriolum est Sulphur,  
antimonium est Mercurius, says Basilius, put the  
mixture into a tubulated glass  $\odot$ , which bury deeply  
in Sand, and distil the gum, juice or butyr: over.

This is called by the Chemists butyrum  
antimonii and by the <sup>philosophers</sup> who know what to do with  
it, it is called Mercurius Philosophorum viscosus,  
aqua celestis, Luna philosophorum, mercurius simplex.

Basilius means by the word vitriolum the  $\nabla$  nature  
in the  $\zeta$ : by antimonium he means  $\zeta$  vitel or III  
i. e.  $\zeta$  of  $\delta$ : <sup>about Clairau proposed 3 different mixtures: one of Calaminaris</sup>  
<sup>one with the butyr:  $\delta$ , one made of  $\zeta$  and  $\odot$ , and from elix la Chapelle.</sup>

1.  $\zeta$  properly considered is  $\zeta$  vitriolised, and <sup>it is your way</sup>  
<sup>to give</sup> vitriolise all the metals,  $\odot$  not excepted, such as Cr  
Basilius calls Sulphur or volatil  $\odot$ : Sophia  $\zeta$ :  
1.  $\delta$  contains the  $\zeta$  as well as the  $\nabla$ : <sup>1. doct Bisomus, of</sup>  
<sup>Calaminaris, Cr</sup>

afterwards Abbot Clairac makes a delicate <sup>210</sup> Crown of  
 O and volatils that Crown, and then digests it in  
 his ☿ Simplex, without attraction, and he digests it  
 until it putrefies, becomes Black, White and Red, which  
 Red powder or mass, he multiplies with ☿ Duplex or  
 animatus, and ferments with O in the ☿, and keeps a 1000  
 parts of ☿. In fact he works with volatils O  
 for the Red medicine, and volatils D for the white ☿  
 and so days ~~astropis~~  
 you see what a number of processes there are with  
 the butyrum alone. now consult Monte Inydr in  
Digby page 16 17, 18 and 19. which is upon the same  
 foundation, as the Abbot Clairac's work, but Monte  
Inydr makes a Cr of O, by means of his Tulmen,  
Tulmen or is called Sal Enixum. (and Glauber's proserpina  
 vide Glauber's Tulmen Jovis, Tulmen Mercurii &  
Paracelsus calls it "pingue Adole verberas".

see also what I have given you concerning Daniel,  
 which I long very much to put to the Test of Experience.

To proceed


after you have made a well rectified butyrum, and  
 have properly animatd it with its own Cinnabar  
 and ☿, so that it is become of a deep orange, or still  
 better of a blood Red Colour, or if you take Mt &  
 you must animate your <sup>butyrum</sup> ~~butyrum~~ with the Serp  
 Scoris, well dulcified. Arbignus distills the Red butyr: over  
 before <sup>the magnetizing it</sup> ~~the magnetizing it~~ <sup>the matter what he calls a Red oil</sup> ~~the matter what he calls a Red oil~~  
 and flow into a viscos V; Arbignus has attraited  
 in the month of May, see Arbignus page 264.


you have your crystallized butyr: in a glass  
 receiver, and expose it in the day time to the solar  
 Rays of light shining on the belly of the receiver,  
 the Receiver's neck covered with paper and tied with  
 (wiring) packthread.

but at night you place the open mouth of the receiver  
to the influence of the Moon and Stars, During Scarc  
nights only, free from Stench or Smoak, and this you  
must do, whilst the Sun is in  $\gamma$ ,  $\delta$  or Gemini II  
at every fine Day and Scarc night, I should think  
the opened the better; in order that the  $\dagger$  of Sea  
in the butyr: may be universalised, ~~by the Subject~~  
~~may be universalised~~ ~~in the Day time the Solar Light and~~  
~~in spiritual universal O' as the male, or sulphur~~  
Nature: <sup>until the whole Corrosive is universalised by attraction.</sup>  
this is the celestial marriage <sup>and union of the Superior</sup>  
with the Inferius, much insisted upon <sup>by the author</sup>  
of the Hermetical Triumpe and likewise by <sup>urbigerus</sup>  
and the quoted passages: <sup>in Digby - and no doubt</sup>  
this operation is highly necessary, <sup>as it imprudently</sup>  
the Subject with the universal agent, the Solar  
Light or invisible Electrical principle, <sup>by the medium</sup> and unites that  
universal agent to the Subject, by means of the  
cold Lunar Humidity which liquifies the butyrum;  
and thus you communicate to your butyr: the  
Mercurius universalis animatus or Duplex by your  
frequent attractions and Liquefactions, that if you  
combine the universal  $\Delta$  with the Mineral  $\Delta$ , the  
universal  $\ddagger$  <sup>Lunar</sup> with the antimonial  $\ddagger$  in the  $\ddagger$  vice.  
after the Magnetisation, attraction or Liquefaction  
the <sup>collected</sup> Liquor must be digested in a small Receiver or  
in a Matrass closely shut up, in placed over a Lump, in a  
very gentle fermenting heat, no more than 80 or 90 degr: at most,  
and the attracted principle will cause it to ferment and  
putrefy, during which putrefaction the Elements will be  
separated and set at Liberty. It should stand 6 weeks or  
2 months, until it is as black as Ink, but it becomes  
fish Red, which is Flamels Red Sea, and I would not  
separate the Elem: by distillation, until it is become  
fish Red again!

Van cuter in Dehly p: 8. Says that the Cutis: draws from the atmosphere what it needeth, in an hours time; but in my opinion, it should be magnified at least during one month at every opportunity, by Day and by night; from 1/2 April to 1/2 May, whilst the Sun is in  $\delta$ , <sup>or, sooner</sup> The Aphorism 27.

Van cuter says that during Digestion the matter will become as red as blood, <sup>and good that he has made a red body, this</sup> and afterwards very black, <sup>and it is true, as I have seen it in Maylebone, in 1788.</sup>

During Digestion and putrefaction it is best to shut the glass with another body, so  that there may be room for Circulation of the vapours in the upper glass, and the 2 joints will lute; if the 2 glasses <sup>were</sup> ~~were~~ ground in, it would be still better, on account of the subtil poisonous vapours. Other wise take a high matrass, with a glass stopper well ground in, and let 1/3 be empty, and you will be safe. Then, when it has cooled, pour it into a high

Distilling glass body, and apply a nicely fitting alembic, and Receiver, and lute carefully all the joints. place the glass in sifted wood ashes on a distilling furnace  and give a very gentle heat; <sup>(like a warm bath. see Dehly p: 118.)</sup> and if you can do it over a Steam bath, it will be better, as the Sediment must not be burnt, if you want to work after urbigerus, that is: to make the Tincture per se, by its own Elements, without common O. If you distil by the Steam, your <sup>(both must in the Bath)</sup> only evaporate, but not simmer, much less boil.

By that gently heat distil off all the <sup>Stupidity</sup> ~~waterish moisture~~ <sup>phloga</sup>, the Lunar aerial humidity; and there remains in the glass body the mineral glutin or Judicial humidity Dehly p: 119, <sup>182</sup> by means of this gentle heat this Eagle's glutin cannot come over. Then when the vessels are cooled, pour <sup>this</sup> carefully into a glass tubulated Retort, and lute a Receiver to it, and distil again, and according to urbigerus aphor: 20 and 21, this glutin must now come over

p: 13: if you do not universalise the whole Cutis: but only

in a vapour or Cloud; be careful to administer no more heat  
than is necessary, to cause this vapour to rise; that you may  
not burn <sup>continually this distillation</sup> the precious  $\ddagger$ , or animated  $\ddagger$  vita, which must remain  
behind in the  $\Delta$ . (until it is dry; the  $\ddagger$  ascends, volatilis'd.)

what is come over now must be clear and transparent  
full of Light and bright like the firmament says urbigius.  
I have seen it come over with all the Colours of the Rainbow;  
(it is a most beautiful operation:)

as the  $\ddagger$  in the  $\ddagger$  has been universalized by the attraction  
and putrefaction, what is now come over, is perfectly trans-  
parent; ~~and does not resemble like the first butyrum,~~  
~~but remains liquid, spiritual and full of light, and is no~~  
~~more universalized by the attraction.~~

this is the Mercurius Simplicis;  
you must continue this last distillation as long as any  
vapours will come over, and until the ~~animated  $\ddagger$~~   
~~is  $\ddagger$  wise, now separated from the  $\ddagger$  Simplicis, remains dry~~  
~~behind, of a dark brown almost black Colour, although~~  
~~it is a very deep blood Red.~~ <sup>some few and very light fumes are rejected.</sup>

behind in the  $\Delta$ , which fumes are rejected.  
The first highly volatib Lunar  $\ddagger$ , which you distilled off  
in balneo vaporoso, is not used in this work, but is the great  
Mentum to extract Tinctures & a phorism 28. <sup>(after it has been</sup> ~~dephlegmated.~~

aphorism 28. urbigius says "the whole body of the  
Serpent must come over Spiritual and transparent  
(at first.)"  
containing  $\ddagger$ ,  $\ddagger$  and  $\Theta$ , or  $\Xi$ ,  $\Delta$  and  $\ddagger$ , (the  $\nabla$  is gone.)

aphorism 30, our philosoph: Distillations consist only  
in the right separation of our Spiritual Mercurial  $\nabla$ , from  
all its poisonous: i.e. corrosive: Only Substance, and from  
the  $\Theta$ . This aphorism I have explained before by the  
first volatib Mercurial  $\nabla$  or the attracted Lunar  $\ddagger$ , and  
I believe I was right; the Truth is; the first corrosive  
Red animated butyrum, animated by the first distillate  
by the Cinnabar of  $\Theta$ , which urbigius distills over as  
a Red <sup>oil</sup> oil, extremely Corrosive; must be entirely



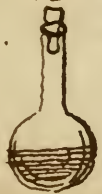
universalized by magnetization and attraction;  
then it must be digested and putrefied, then distilled  
by a gentle Heat until it is all come over.

Now in order to proceed with Expedition, and in order  
to universalize the Red butyr: the sooner, I would advise  
to divide the melted butyr:; wherof you must have no less  
than 2 pounds, in 8 or 10 small wide mouthed Receivers  
which must be shut close, the moment the hot butyrum  
has been poured into the warmed Receivers, otherwise,  
(before it shoots into Tables or Basons like a Fort, sometimes  
playing all the Colours of the Rainbow, and the shooting  
of the various geometrical Tables or figures,) it would  
fume away, and those invisible Demons are mortal on  
the spot, when breathed into the Lungs. I used to preserve  
my nose and mouth with a Towel, and my Eyes with  
2 watch glasses fixed in Chamie Leather.

By this method you will concentrate the Solar Light  
and attract the Lunar Humidity 8 or 10 times at once in as  
many receivers, and this must save a deal of precious time.

after the Magnetization has been performed for a sufficient  
length of time, at least during a whole Change of the Moon  
from 1<sup>st</sup> quarter to full and last quarter; then pour all  
your Equiped butyr: in one sufficiently large Receiver  
with a large glass Slippes ground in, or luted with  
a smaller receiver ground into the large one, in order  
to keep in the highly volatile principle attracted from  
Sun and Moon.

well ground in, if these 2 vessels were stopt and  
the receivers could be luted with  
the utmost safety; other wise you must a high digesting  
Matras or receiver with a long neck and glass stopper  
ground in. and mind that you warm your glasses first  
to expel or rarify the included air, as the  
Fermentating does generate Elastic air,  
because this liquor is full of  $\Delta$ .



now you must Digest in a most gentle warmth, such as nature requires to ferment liquids, like a warm hand in summer time, about from 70 to 80 I believe, perhaps 90 may be permitted. <sup>and off the Spirit is separated</sup> This Digestion must continue for 6 weeks or 2 months; the liquid becomes red fish, and at last as black as ink, and grows up small beaddes, or vesicles; then it is thin ~~and black~~. <sup>if it is separated, then cease and then let it cool</sup>

I believe the Effluvia would be mortal, whilst warm, and in a state of Evaporation; I would not open the glass before it is clear again, pressing gently and softly into a glass body and apply an alembic which fits nicely, and a Receiver not too large.



Lute well the joinings every where; place your body in sifted <sup>over a Lamp</sup> ashes, but best over a Steam bath, and distil by a very gentle heat the most volatile principle over, which comes first, after wards comes the phlegma. When spirit and phlegma comes is all over, and no more will come over by this gentle distillation, then you must cease.

When all is cold, the obtained volatile spirit and phlegma must the next day be rectified over a steam bath or in ashes, with the same gentle heat as before, and a pure universalised Saline will come over first, pure like spirit of wine, when that is all come over the phlegma ascends next, but when the spirit is come over, cease and let the vessels cool.

This obtained volatile spirit, after Dephlegmation is the Authors <sup>attracted</sup> ~~mercurial~~ mercurial celestial  $\nabla$ . apoth: 48. and the Mercury Simplex of the wise according to apoth: 47.

after this distillation of volatile philosophical spirit of wine: says R. Lullius: and its phlegma, there remains a glutinous mineral behind in the glass body. this is a magnified impregnated animated butyrum.

1. if you universalise the whole butyrum: no gluten remains behind,  
and the whole is volatilized and spiritualized: /

if I compress and urbignus his meaning, this remaining  
mineral glutie must be another opportunity be warmed  
and poured into a clear tubulated glass B and a Receiver  
luted to it, and the B carried in Sand, on a small distilling  
furnace.

This must then be distilled with no more heat than it is  
absolutely necessary to bring it over, and this glutie mineral  
is to come over according to aphor: 20 & 21; in a vapour or  
a Cloud, and according to aphor: 28, the whole body of the  
Serpent: <sup>mineral</sup> glutie: must now come over spiritual and  
transparent, leaving only some few aged very light feces  
at the bottom: which light feces are rejected, as in this distillation  
p. D, the anima or ♀ comes over with the metallic ♂ or ♂  
in form of a fume or vapour, but nevertheless clear and  
transparent. ~~now~~ I suspect that this will crystallize,  
when cold. If that is the case, I have misunderstood the author

1. If it crystallizes it should be further magnified and  
attracted in order that the whole glutie may be universal  
kind, then distill it again and separate the phlegma,  
as you did before. This should be continued until  
there is nothing left of the mineral glutie, this is the right way.

2. ~~If it does not crystallize, when cold, then this mercury  
the amalgamated ♂ must be left behind after the phlegma.  
which certainly contains the Sophia ♀ or ♀, and  
the ♂ or ♂, must be digested in a glass closely shut, on  
a very gentle heat during 9 or 10 weeks or 3 months at  
least according to aphor: 51; and during this digestion  
the Liquid mineral glutie, is to separate itself from  
all its ~~rest~~ or animal All other. I am not certain  
to be right here, comparing to aphorism 52.~~

This philosoph: ♂ is to be separated from all the  
waters & phlegma, by distillation, and the ♀ is  
to be gently dried, without burning it, because it contains  
the tender Sophia ♀, our O.

10. If the whole quantity of your Butyr: is universalized  
by attraction on the Sun and moon, then the distillation  
in a Cloud or vapour, <sup>mentioned</sup> after: 20 and 21, concerns the first  
making and Rectification of the Butyrum, yes.

That Butyr:, when magnetized or attracted, until the  
whole is universalized, ought then to come over entirely  
after due digestion and perfect distill:  
The Spirit first, and the phlegma afterwards, without  
leaving any Meniscal glut, behind at all. ~~Just only~~ <sup>all right.</sup>  
a few light faces. Having distilled off the highly  
volatil Mercurial ~~and~~ with the most gentle heat, by the  
Steam of an evaporating: not boiling: Balneum, which  
does not wet the alembic, but comes over with a dry  
alembic in the same manner like a pure Sulphureous  
Spirit: of wine, when you rectify S.V.

When this is all come over, <sup>you</sup> leave the Succeeding  
phlegma with the  $\nabla$  in the glass body, and cease distilling  
the moment you perceive the alembic indicates any  
moisture like <sup>and leaves the phlegma for the next day</sup> small pearls: <sup>or by Lamp heat</sup> this highly  
volatil Spirit is the authors Mercurius Simples, yes.

If there now remains nothing behind but phlegma  
and a Sediment or  $\nabla$  at the bottom, then this is his meaning  
and in that case the Cloud Vaporism 20, 21, concerns the  
first distillation when he made his Butyr: where the  
Cloud may allude to the 3. ~~off~~ Rectification, yes.  
(I have seen the Butyr: come over in a Cloud, more  
than once, when I rectified it:) therefore what I say here,  
<sup>is right.</sup>

Then, if there remains nothing behind but phlegma and  $\nabla$   
Distill the phlegma off from the  $\nabla$  over a <sup>remains</sup> balneum, with  
a little <sup>more</sup> heat than at first, until the  $\nabla$  is dry behind.  
This  $\nabla$  contains the Sophia  $\Delta$ , or the Spiritual O, or our O,  
as well as the Magnet to attract the O of nature  
out of the  $\Delta$ . During Calcination in a  $\nabla$   
all right. This page clears all up.  
1. If you

Now proceed as taught in aphorism 52.

according to aphorism 53 and 62, the ♀ Simplex, the first dephlegmated highly volatib philosophical spirit of wine, is to tinge itself as red as blood, as soon as it is poured upon the dried ♂, in order to extract the Sophia ♀, ~~or~~ or Δ, whereby the ♀ Simplex becomes ♀ Duplex animatus cum Sulphure suo proprio, without using vulgar C.

with this <sup>♀ Duplex</sup> you are to imbibe the white Tincture and digest until it becomes Red, fixt and fusible. This serves also for the Multiplier of the Red Fe. all what follows is intelligible and correct.

The Difficulty consists in the first process of procuring the ♀ Simplex, and the perfect Separation of the animated ♀ or animated ♀ vice from the digested and putrefied magnetical lequified butyrum, so that there may remain no glutin, or butyr. behind, during the distillation of the ♀ Simplex and after the distillation of the phlegma which you left with the ♂, if this ♂ remains dry, as if you have distilled the phlegma from it, all is right, and you can hardly mistake.

aphorism 62. is the beginning of the process per se, by extracting the Elements out of the ♂, <sup>first</sup> u.c. the tinging Ruby Red anima or Δ <sup>and</sup> after calcining the body of ♂, <sup>is extracted with the ♀ Simplex</sup> See aphorism 65, 66, 67, 68, & 69. <sup>with the ♀ Simplex</sup> a fixt & Metallorum. <sup>begin</sup>

The union of the Elements and Imbibitions <sup>begin</sup> Aphor: 80, <sup>with the ♀ Simplex</sup> the first Imbibition of the clarified ♂ or fixt ♂ begins with aphor: 83 and continues 84, 85, 86, 87, 88, and the white Sulphur nature is acorn- plished in aphor: 89.

aphor: 91. begins the Imbibition of the <sup>perfect</sup> white Sulphur Nature with the double animated ♀. See aphor: 92. 94, 95, 96 & all the rest is easy.

the ♀ Simplex is for the white Fe

The second process which is longer and a little more expensive, with common juice ☉, is the third process of urbigerus, as the former was his second way; and not the process to adimithe the ♀ Simplex with common juice ☉ is the process of Arthropius and Blasius, Monte Snyder and others, yet even these have not worked exactly by one and the same method. From this third and longest way of urbigerus derives an abbreviation of the work or a particular gradating oil, to graduate I into ☉; which process urbigerus describes some what obscurely in aphorisms 54, 55, and 56. This animation with common juice ☉ gives only the Sophie ♀, aphor: 56, in which time one might easily have completed the whole work, working without common ☉ with the Sophie ☉ at once.

The gradating <sup>animating</sup> ~~animating~~ <sup>(animating)</sup> Mercury is taught aphor: 59 & 60. This ☉ have given you perfect and intelligible after S. S. Juel and Dorothea Juliana Wallicher.

~~I, upon universal the whole quantity of your animated author: animated by means of the Cinnabar of ☉ or with any ore which contains volatile incorporated ☉ or with any Solar Crown of ☉ or of ☿ or Hametes & having distilled off the ♀ Simplex and the succeeding phlegma: if no glut remains, & until the animated ♀ remains dry.~~

urbigerus extracts the Sophie ♀, the volatile Spiritual ☉, concealed in ☉, in the ♀ antemonii curvatum: and in the Cinnabar of ☉ cut of the dried ♀ or animated ♀ viba, with by means of the Sophie ♀ Simplex, and obtains a blood Red Tincture which is his Mercurius Sopherum Duplex or animatus. Having obtained this, when the ♀ is become void or will yield less more Tincture, this Mercurius Duplex or animatus being put into a R, you may <sup>distillate</sup> obtain the white and Red oil mentioned by distillating, mentioned in several places in Digby page 120, and page 182 and 183, and 192.

with these 2 oils you imblie the first  $\Theta$  or the clarified  $\Gamma$ ,  
first with the white up to the ~~last~~ white Tincture, and  
then with the Red oil to the perfect Red medium.  
you will find in Dify p: 8, 117, 177, 178, 179, 181, 184, 185,  
186 and 188, & 191, how many different methods the philo-  
sophers have used to perfect the Stone, nature is inexhaustible

however these quoted pages contain the best things  
in Sir Kenelm Digby's, Chemical Secrets, because they agree  
with Blamel Arterphus, Blamel and Monte Snyder  
page 6 in Dify 17 & 18.

Pontanus has deviated from them all.  
note that the white Tincture <sup>if you proceed that way</sup> must be multiplied with  
 $\Gamma$  Simplex or with the white oil, but the Red Tincture  
with  $\Gamma$  Duplex or the Red oil, if you distil it over; but it is unnecessary  
Note! after the first volat. principle <sup>and phlegma</sup> has been distilled from  
the Magnesia and lignified <sup>digest and putrefy</sup>  $\Theta$ , and if there should remain  
yet a Mineral Glutey Lubens, which might be the Cause  
you may distil the white and Red Oil from this <sup>gluten</sup>  $\Theta$ ,  
as this glutey would certainly contain the animated  $\Gamma$  vitæ  
or  $\Gamma$ , which would by increased heat yield a Red oil <sup>or animated  $\Gamma$</sup>  as  $\Gamma$ ,  
mentioned in Dify p: 120, 182, 183, and 192. and the remaining  
 $\Theta$  would then be the Magnet to attract the first  $\Theta$  out  
of the  $\Delta$ , by Calcination, you see there are various Resources, and  
Roads leading to the same End.

finis.

C: The first work of urbigens is to take Mineral  $\delta$  from Hungaria  
or Transylvania, and make Sulphur antimonii auratum thereof.  
dulcorate your  $\Delta$  auratum with  $\delta$  V, and dry it  
this is distilled in an  $\Gamma$   $\Theta$  over a naked  $\Delta$ , and the 3 principle  
 $\Gamma$ ,  $\Delta$  and  $\Theta$  come over united in a vapor; this is improved <sup>by Sulph.</sup>  $\Gamma$  and putrefy.  
this vapor, which coagulates in a funnel  $\Theta$ , the Magnesia,  
and then separates the principles, purifies and reunites them,  
and this is done without the serpent i.e. without  $\Gamma$ .  
J. J. Trujel says that  $\Gamma$  auratum will yield  $\Gamma$ ,  $\Delta$  and  $\Theta$  metallo.  
and that a great  $\Gamma$  may be made thereof, as he has witnessed.  
and so does the Cruce Calaminari, the Red sort from aix la Chapelle.

C: I have converted  $\Delta$   $\delta$  into  $\Delta$   $\delta$  auratum, and  $\Delta$  auratum into  $\Delta$ .  
this is a proof that I am right. :)

- 1) the first work they is of  $\sigma$  &  $\zeta$ , without  $\zeta$ ; without  $\sigma$
- 2) the second work of  $\sigma$  and  $\zeta$ , without  $\sigma$ .
- 3) the third work of  $\sigma$  and  $\zeta$  with common  $\sigma$ , or  $\sigma \& \zeta$ , or  $\zeta$ .

Basilius his subject is not a Marcant, but a Mercurial  
i.e. the remote first Mercurial metal, which is Mercurius,  $\sigma$ ,  
and the  $\sigma$  made of  $\sigma$  and  $\zeta$ . although he knew other  
works also, see his Explication of his O. Key.

$\sigma$  is the remotest Mercurial Subject.  
 $\sigma$  the nearest Marcant, between a Mercurial and a Metal,  
containing the 3 principles as well as  $\sigma$ .

Bismuth-ore is the Marcant of Dorothea Juliana  
Wallashin, and of Batesdorff.

$\zeta$  is the subject of Lamspiry, of Count Bernhard and Go  
yardley  
of Paradulius.

$\sigma$  is the subject or Chaos of Iren: Philalthe, Cramer and  
the Anty: that of Artemius, Blamel, urbigius and  
Monte Snyder, and they all differ in the works.

It is necessary to know all this.

Sebold Schwartzes Augustus Electo of Saxony and his  
successor Christianus the 4<sup>th</sup> worked in  $\sigma$ ,  $\zeta$ , and in  $\sigma$ ,  
which is attested by Sebold Schwartzes's own writings  
which have been published, as well as by the Saxon  
processes, and I do not doubt one moment but  
Sebold Schwartzes learned from Isaacus Hollandus  
whose labours were all upon  $\sigma$ ,  $\zeta$  and  $\sigma$ ,  $\zeta$ ,  $\zeta$ ,  
all this is fully attested by Kunkel von Lowensterm  
in his Laboratorium Chemicum. Kunkel himself  
confesses that he once and but once succeeded  
in elaborating one of the Saxon or Schwartzes  
processes upon Vitriol, and that he transmuted  
8 Marchis 48  $\frac{1}{2}$  Traj of  $\zeta$  into good  $\sigma$  of 24 Carat,  
but lamented that he could neither multiply his  
Tincture, nor hit it again from the beginning.

This is the correct  
and original work  
as V, R, T, & G  
to OK 4.



who will now be so stupid as to pretend that there  
is but one Subject and but one Madous operandi?  
It proves very little Knowledge of nature, and but  
a small share of Knowledge of the Classic writers!  
Every author in the Theatrum Chemicum Britannicum  
by Ashmole have had the animal Stone, except Ripley,  
who had the Mineral and the animal, and writes  
of both. Ali Pulis had the animal Stone, as you  
well know, and so had Comit. de. Ch. x. x. x., and you  
and I have seen some Truth therein.

Some good Things for the sake of confirming  
other Truths, copied from Bacon de Ruseinstein's  
universal and particular processes.  
Frankfurt and Leipzig 1664.

p. 53. Take 1 lb of good & revived from Cinnabar  
as you know, dissolve this & in 2 lb of good Clear V.  
precipitate the solution with finely powdered Sea O,  
until all the Calx is fallen. ∴ dilute the solution first with V.  
∴ it is better to precipitate with the rectif. of O.  
then sublime you precipitate, having dried it first,  
without washing it. During the Sublimation the anima  
of O and O ascends and combines with the gr.  
of this & take 6 ounces, mix it by trituration with  
1 ounce of a subtil will made Calx of O, until the  
calx has perfectly disappeared, but preserve your  
mouth and nose.

put this subtil powder into a subliming body, whereon  
place an alambic, which lute, but leave the pipe open  
for air or humidity. place this in sand and sublime  
the sublimate corrosive from the O calx. #

When this is done, and your vessels cold and safe,  
mix your sublimate with the Remanuy O calx, in the O,  
# alexis Piemontese gives a process like this, with a Calx of D.

and Sublime again.

This operation may appear to you very Silly, and Simple, but judge not without experience!

I have sublimed this about 20 times, always mixing my Sublimate with the remaining Calx of  $\odot$ , and I do assure you that the Sublimate soon becomes fixt and radically united with the Calx of  $\odot$ , and they flow both or melt into a deep Red vitrum. I have done this more than once, it is a work of a brother adept of the name of Schultz.

The Sublimate united to the  $\frac{1}{4}$  of  $\odot$  and  $\frac{1}{4}$  of  $\odot$ , is thereby reduced to a Mercurial  $\odot$  or  $\odot$ , which attacks the  $\odot$  gradually but centrally; the  $\odot$  is highly sublimed and regenerated, and lastly re-  
fixt with the dry Solvent the Mercurial  $\odot$ , and they must at last, if you have but patience flow together into the a tinging glass.

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

all radical solutions must proceed from the principle of Salt. i.e. they must be Saline.  
 $\frac{1}{2}$  an ounce of this Red Solar-mercurial glass transmutes 10 ounces of fine  $\odot$ , but no other metal, in fusion, into fine  $\odot$  of 24 Carat.

That is 1 part transmutes 20 parts of  $\odot$ ;  
It can be multiplied and brought to a higher degree of perfection.

My opinion of this process is; that it can be done, and that it is upon a good natural foundation, yet the  $\odot$  must previously be

will open, and the more the O is previously opened  
and subtilized, and if your O calx is of a Scarlet  
Calent, made by the ingenious process of M. Lente,  
which I have given you, this sublimation and reification  
and vitification, must succeed and such a glass  
must tinge D, as the most perfect of the white  
metals. It is properly speaking the work of  
Sebaed Schwartz, only that this of Schultz is  
abbreviated, and therefore called a particular work.  
If your attempt it with O in filings, it cannot  
possibly succeed. J. B. the work of J. Schwartz  
blows melted 10000 parts of D or  $\frac{1}{2}$  :

p: 86 Reunstein.

The inward principle of Sea O is the true natural  
solvent, which opens, dissolves and subtilizes the O,  
It is also the principle that introduces or gives  
Ingress. When O passes through various preparations  
it becomes  $\frac{1}{2}$  universalis. p. note this, what I have said of the Lunar  $\frac{1}{2}$  :

It opens O radically and centrally, and not only  
opens it but it gives ingress to the O, which the O<sup>n</sup>  
ferment is the Distilled. Whatever you sow, you will  
reap.  $\frac{1}{2}$  has the same power, provided  $\frac{1}{2}$  is converted  
into a Vitolic O. p. i. c. Sea :

p: 88. in order to prepare Sea O, so as to become a  
universal  $\frac{1}{2}$ , in order to dissolve O centrally and  
radically and to regenerate it, nothing more need to  
be done but this: <sup>in joint</sup>

Dissolve Sea O, but let it be Sea O, filtered, and coagu-  
late gently; repeat this same process until it is  
perfectly pure and white as Snow.

then dissolve your pure O by exposing it to the

Moon and Stars, and it will flow into oxyd viscous  
this  $\nabla$  coagulate in the Sun in clear Sauers; continue  
this Liquefaction by the Moon, and Exsiccations on the  
Sun.  $\nabla$ : always covered, to keep the dust out. / until  
after 20 or more such operations your  $\Theta$  flows by the  
most gentle heat, like wax, <sup>without fuming.</sup>

This is the Universal  $\Theta$ , <sup>(in Sicc.  $\Theta$ ,  $\mu$ ,  $\nu$ )</sup> and thorminated, which  
with a Solar or Lunar ferment passes through putre-  
faction, and is regenerated into the true Structure,  
and is multipliable in Infinitum. many, many of  
our ancestors, have worked this way, and have succeeded.  
says the Baron.  $\mu$ : I do believe it. <sup>Jean Saurier in Languedoc had such a process.</sup>  
 $\mu$ : 89. running  $\Theta$  cannot be <sup>fixed</sup> ~~fixed~~ with a fixt metal,  
except the  $\Theta$  volatilis, putrefies and radically  
decomposes the fixt metal first. —  $\mu$ : Comte Borsbard

but after the fixt metal has been centrally opened  
and mercurialend, so as to become  $\Theta$  by  $\Theta$ , then and  
not before can they be fixt together, and will never  
separate again.  $\mu$ : yardly  $\Theta$   $\mu$ :  
 $\mu$ : 93 Rosenstein. Schultz said to the baron:

all things consist in Salts. when a metal is centrally  
opened it becomes saline and mercurial and becomes  
soluble, and all solubility proceeds from  $\Theta$ .

this is easily extracted and reduced into an oil.  
where with you may operate as you like.  
 $\mu$ : this <sup>are</sup> Hollandus his ways:  $\mu$   
if you can convert a metal into a  $\Theta$  or  $\Theta$ , you are  
on a good foundation.

Theophrastus Paracelsus, has principally worked with  $\zeta$ , which he calls Life, a virgin, a Thief, and an Eagle whilst volatile, but the Eagle's glutes, why fixed and fixible.

Paracelsus had 3 provers with  $\zeta$ .  
The first was with Mercury precipitated.  
The second with Mercury Sublimed, and  $\odot$ .  
The third with Mercury made into a mercurial Oil.  
This last method I do well know, says the baron, and this simply this:

to  $\frac{1}{2}$  of Paracelsus and others

Dissolve purified  $\zeta$  in good V. precipitate the solution with purified Sea O.

Sublime this precipitate, several times, until it is become pure and crystalline.

rub this  $\zeta$  to a fine powder, and extract it off with sharp distilled genuine wine vinegar, until you have all the  $\zeta$  suspended in your  $\frac{1}{2}$ , perfectly clear and serene.

Distill the vinegar from the solution, nearly to dryness. on the sediment pour clear  $\nabla$ , which evaporate from it, and repeat this until all the sharpness of the  $\frac{1}{2}$  is washed away. Dry the sediment.

rub this in a glass mortar, put it into a glass body or matrass and pour a genuine highly rectified spirit of gunn, or french wine brandy upon it, and no other, and your powder will be speedily dissolved, <sup>by gentle digestion;</sup> your glass matrass must be closely stopt, to prevent the Evaporation of the S.V.

This must stand 3 or 4 days in a warm room, or warm place. when the whole is dissolved, they filter your solution <sup>in</sup> under a covered funnel, and distil the spirit of wine from it over a Calceum vaporosum; if a little phlegma follows, which wets the alembic, let that come over also, into another Receiver.

when spirit and phlegma are gone, there remains behind a clear transparent oil of Mercury, which is a pure  $\frac{1}{2}$  converted into a liquid oil. This  $\odot$  dissolves  $\odot$  alone, or  $\text{D}$  alone, or both united,  $\text{A}$  is all the same, and its own body  $\frac{1}{2}$ , whereby this oil of  $\frac{1}{2}$  can be multiplied, by digestion of this  $\odot$  of  $\frac{1}{2}$  Paracelsus took 8 parts, and of a well opened Calc of  $\odot$  1 part, put them into a phial and digested, and let it stand until it became as Red as blood.  $\frac{1}{2}$ : the baron should have continued;

I have done this, says the baron, and took it out, and observed that after it had cooled it was an opaque deep Red  $\odot$ , but when warmed became again a Red oil.  $\frac{1}{2}$ : the Red  $\odot$  was a Solar butyrum;

I observed that this Red oil was a gradating oil upon  $\text{D}$ .  $\frac{1}{2}$ : no doubt of that, vide urbigorus;  
 $\frac{1}{2}$ : it ought to have been putrified, refined into white and Red, and multiplied: vide Lampyring;  
and fermented with  $\odot$ :  
 $\frac{1}{2}$ : then projected upon  $\frac{1}{2}$ , until malleable  $\odot$  is obtained.

Becher does highly recommend Mercurial oils, vide Stahl at the End of the book: /

p: 98. Thurnskirn.

when Sea  $\Theta$  is purified, magnetized and exsiccated,  
and this process is repeated during Spring and Summer  
until you have pure  $\Theta$  melts like wax without fermenting,  
believe me, you have the Mercury of Mercuries and one  
of the best works in nature; because this is so very fusible  
fusible  $\Theta$ , impregnated with the Solar and Lunar heavenly  
Influences Dissolves  $\Theta$  as well as  $\Psi$ , opens it centrally,  
nutrifies and regenerates the same into Sulphur natura, &c.,  
and gives it Infusus, then multiply and ferment it  
for corros: Dissolves  $\Theta$ , when reduced into a  $\Theta$  or  $\Theta\psi$ , but  
for that reason I call it a Master over the Metals, but  
the Central hidden power of action, lays concealed in the  $\Theta$ .  
p: glorious reasoning!

page 100 Thurnskirn. of  $\Psi$

The best purification is this: says the Baron.

I have tried many, but I prefer this above all others.  
When I dissolve  $\Psi$  in  $\Psi$ , and precipitate the Solution with  
pure Sea  $\Theta$ , and they revivify this into running  
 $\Psi$ , I obtain the purest running  $\Psi$ . p: مند Count Bonhardus!  
but how is this? I'll tell you, and demonstrate  
that I say.

I dissolve  $\Psi$  revived from cinnabar, in as much good  
 $\Psi$  as is necessary.

In the solution I throw gradually as much pure  
Sea  $\Theta$ , as is necessary to precipitate the  $\Psi$ , and I get  
a white Calx of  $\Psi$ .

This I wash with  $\Psi$  and dry the Calx. ~~but not necessary~~  
The dried powder I mix with 3 parts of its own weight  
of powdered Stone-Lime, and half a part of Rye  
or wheat flower, and then distil the mixture  
per  $\mathcal{B}$ ; first there comes over a Red +  $\psi$  of  $\Theta$ ,  
and some vapours; lastly the running  $\Psi$   
out.  
ods

goes over into the Receiver, into a little  $\nabla$ .  
When all is over I collect the  $\xi$ , filter the  $\nabla$  from  
it, and dry the  $\xi$  in a Sand heat, and <sup>press</sup> it 2 or  
3 times through Camoi Leather.

N: This revived  $\xi$  is bright like the firmament  
and dissolves O in a very little Time, even by  
rubbing without heat.

(In my opinion this  $\xi$  would answer for Count Bernard's  
process, and more so, if such a Mercury was dissolved  
again in  $\nabla$ , precipitated with Sea O, or with rectified  
 $\xi$  of Sea O, the  $\nabla$  revived, and this operation repeated  
3 times, such a  $\xi$  would be wonderfully pure, and  
be still the  $\xi$  desired by the good Count Trevisan,  
consider this will:)

The Baron says further:

If I dissolve O, which may perhaps yet contain an  
atom of  $\xi$  in pure  $\nabla$ , and precipitate it with Sea O,  
the O alone and pure is precipitated like a milk  
or a white Cloud, the  $\xi$  remains in the  $\nabla$ .

1: The  $\nabla$  solution must always be diluted with fair  $\nabla$ ,  
before you precipitate, whether it be O or  $\xi$ .  
 $\xi$  contains crudities, which it deposits in the  $\nabla$ . These  
crudities are not precipitated no more than those of  
the O. Weigh your purified revived  $\xi$ , and you  
will observe to have lost the  $\frac{1}{4}$  part, sometimes more;  
because whatever Impurity there was in your  $\xi$ ,  
may in virgin running  $\xi$ , remains in the  $\nabla$ ,  
and cannot be precipitated.

2: but to prove this truth, evaporate your  $\nabla$   
what you poured off from the  $\nabla$ , and you  
will find a Sediment as black as Ink.  
1: the glass made egg of Iron: Philadelphia:  
if you put this on a glowing Coal, or on a



Sand heat, it flies off like lightning.  
This is the arsenical earth or  $\Delta$ , contained in  $\xi$ , mentioned  
by Irenaeus Philalitha and called the black mad Dag. p. 13.  
This poisonous  $\Delta$ , says the baron, hinders the operation  
as well as the final fixation of  $\xi$ , therefore, as many many  
as work with common impure  $\xi$ , will for ever be deceived,  
but purify your  $\xi$ , as I have told you, and your  $\xi$   $\Delta$   
is fit for all operations. In fact,  $\xi$  is a master over all  
metals.

C. I believe Baron Ruzensstein lived about the same  
time with D. Winthrop or Irenaeus Philalitha. Yes!

p. 109. Ruzensstein.

Colerus a brother adept makes crystals or a  $\Theta$  of  $\xi$ ,  
by dissolving pure  $\xi$  in  $\nabla$ . then he extracts the  $\Theta$  from  
the dried precipitate  $\xi$  worked with sea  $\Theta$  with sharp  
distilled wine vinegar, distills it down to an oily liquid,  
which he places in a coal cellar, and puts sticks in  
the disk, and a  $\Theta$  or  $\Theta$  of  $\xi$  crystallizes on the sticks.  
<sup>for reason,</sup>

This  $\Theta$  or  $\Theta$  of  $\xi$  melts in the  $\Delta$  and <sup>it</sup> becomes a clear  
glass or vitrum  $\xi$  <sup>via</sup>, by cementation.

This glass he prepares in a luted  $\xi$  by a gradual  
cementing  $\Delta$ , until he has obtained the glass.

This treasure he ferments with a 10 part of a  $\Theta$  calx,  
i. e. 9 parts of  $\xi$  glass and 1 part calx of  $\Theta$  <sup>combated</sup>,  
by a graduated or gradually increased cementing  $\Delta$ ,  
in a sand pot; he puts the glass and  $\Theta$  powder, both well  
mixed by rubbing, in a strong <sup>previously heated</sup> phial, placed in the sand  
heat, and lets it stand 5 or 6 hours, until the matter  
is become melted and looks like pitch; then he increases  
his heat ~~to~~ still more to the 3. Degree, so that you  
can by no means touch the glass nor the sand, with  
your fingers, and the pitchy matter becomes dry and  
Red, but remains fusible. he only keeps the dust out  
with a wadon stopped, in the beginning, after wards

This Red matter melts without smoke.  
this he multiplies 1 part with 3 parts of Br of  $\frac{1}{2}$ ,  
or with the mercurial glass, and repeats this multi-  
plication 3 or 4 times.

he works by strong heat in a sand pot, placed  
over a wind furnace, with a door in front.  
at each multiplication he observes the black pitchy  
matter and it soon becomes Red again, and does never  
lose its fusibility, or Ingress.

at last he ferments his Red Tincture 9 parts with  
1 part of fine C in the C, and with this glass he  
transmutes  $\frac{1}{2}$  <sup>or</sup> and D a 1000 parts into fine C.  
his whole process, as he told me, can easily be done  
in 2 or 3 weeks time.

I suspect here is an Error in the fermentation in the C,  
I would try by experim<sup>t</sup> how many parts of C  
can be vitrified by 1 part of my Red Tincture? :/  
however the whole process is by Cementation in  
a strong heat. ~~It~~ it appears to me to be a noble  
Experiment, with a great deal of probability of Success! :/

p: 183 Rusenstein.

my good friend and brother adept Schulte has said to  
me, " when common running  $\frac{1}{2}$  is purified, and deprived  
of its inherent arsenical, poisonous  $\frac{1}{2}$ , <sup>it</sup> requires no  
long and tedious trituration in order to open the fixed  
metals /: C - D: / which you add for a Ferment;  
you have only to unite the fixed metal C or D with  
your purified running  $\frac{1}{2}$ , to make a soft  $\bar{a}\bar{a}\bar{a}$ ; <sup>this is Count</sup> <sup>Berch: Drev: 1 way:</sup>  
when this feels a gentle fermenting heat, your  $\frac{1}{2}$  has  
power sufficiently to open C or D ex fundamentis.  
Let me recommend this to you above all other  
Labours with metals, whether particular or universal.  
this

this is the weighty matter to be observed, without this no man will ever be able to fix  $\zeta$ , except he prepared a tinging and fixing medicine upon  $\zeta$ .

is this not Confirmation enough, to prove, that I am not far wrong in my Explanations of Count Bernhard Trevisan? S. D.

p. 185. Duxenstein.

Colerus my brother adept said to me, "I recommend  $\zeta$  to you, but mind that you thoroughly separate him of his arsenical Sulphurous Earth."

he added: there is no better purification on earth, than to dissolve  $\zeta$  revived from Cinabar in good  $\text{O}$ , and then precipitate it with pure sea  $\text{O}$ , then sublime your  $\text{O}$  dried  $\text{=}$ , and revivify your  $\zeta$  into running  $\zeta$ , if you want a purified running  $\zeta$ ; and a better purification cannot be found upon the face of the Earth.

Count Bernhard Trevisan hints at this very method. The reason is this: a good  $\text{O}$  or  $\text{=}$  of  $\text{O}$  dissolves the  $\zeta$ , sea  $\text{O}$  precipitates it, and by this solution and precipitation the  $\zeta$  is still further volatilized, and by the succeeding Sublimation and volatilization, your  $\zeta$  loses every atom of its native arsenical earth, because it remains below in the  $\text{O}$ , and nothing ascends during the sublimation but the noble  $\text{O}$  of  $\zeta$ , which is the pure body of  $\text{O}$  and  $\text{D}$ . The  $\zeta$  is thereby animated, but his poison is burnt and destroyed.

Count Bernhard's hints: \* animated by the  $\text{O}$  and sea  $\text{O}$ .

finis of Duxenstein.

For: Duxenstein mentions 5 adepts that had the Stone as well as himself. viz: Schelte, Colerus, qualdus, fornegg and monte Schneider, and he was the 6<sup>th</sup> of this was in the 16<sup>th</sup> Century. D. Wulphorn was also living, and was the 7<sup>th</sup>.

Annotations and Explications of a valuable Treatise  
 named The Hermetical Triumph or the victorious Philoso-  
phical Stone. translated from the french and german.  
 London 1723. 12<sup>o</sup>. with a Title plate.

This is a valuable Treasure, because it illustrates urbigenus  
artepheus, Stamul and Monk Schneider.

p. 19. first part of the book.  
 " the wife who is proper for the Stone, to be united  
 " with ~~the~~ the Stone.  
 is the universal Agent Light and  $\Delta$ , the secret invisible  
 and visible  $\Delta$  of the wise, attracted by Magnetisation  
 from the Solar Rays by Day, and Lunar Rays  
 by night; <sup>near</sup> this is the wife of the Stone, because  
 the Stone or <sup>near</sup> mater reduced to a viscous humidity  
 or butter: is the magnet that attracts the universal  
 Agent from Sun and Moon, and is liquified <sup>and universalised</sup> thereby;  
 although in a more philosophical sense, the magnet  
 should be called the wife, and the Secret  $\Delta$  or uni-  
 versal agent ought to be called the Husband, because  
 that Agent  $\Delta$  and Light is the first Cause; after God;  
 of every action and life, throughout nature. #  
 the Chief of the ways of God, says Job. Ch. 40 vs 19.  
 all other secondary principles, as assistants, derive from  
 this primitive immortal Agent.

# obsequium, I do not think the rational  
 confessor who walk of man, nor in the  
 the light spirits

thus:  
 unmanifested <sup>omnipresent</sup> Electrical, <sup>or galvanic</sup> invisible  $\Delta$  of nature  
 manifested by <sup>the sun and fire</sup> Reflex ion  
 moving into <sup>or</sup> dilatation, by  $\nabla$  and  
 Light, Heat, ~~and~~ Caloric <sup>into</sup>  
 & burning  $\Delta$ .  
 dilated in spiritual incorporeal  $\nabla$ ,  
 the  $\nabla$  of the Wise <sup>or oxygen</sup> perceptible  
 in a universal aerial acid, which can be concentrated by  $\Delta$  by the  
 specified into all animal  
 vegetable and mineral acids.

$\nabla \nabla$ , Metals, Stones;  
 Male agent, by Calcination,  
 into fixt alkali, or magnet.  
 which can be concentrated by  $\Delta$  by the

Agents.  $\Delta$ ,  $\Delta$ ,  $\nabla$ ,  $\nabla$   
 Dryness: <sup>which</sup> The united  
 recreate all  
 Things. ~~the~~ Humidity.

p: 21. " It is not possible to attain to the possession of our ♀,  
any other way than by the means of Two bodies.  
Whose of one cannot receive without the other, the requi-  
site perfectio.

Two bodies alludes first to ♂ and ♀, which produces the  
M♂♂, the Sophic & Simplex in the Dry way; the Chaos  
of Trineus Philalitha. / 1: of the Grass founded;

2. to ♀ and M♂♂, i.e. by means of ♀ and M♂♂ or ♀ vitha  
the butyrum is distilled p. 20.

The male and female seed is Sophic & and Sophic &. / Δ & ∇.  
i.e. Δ♂♂ and ♀♂♂ in the shell of the M♂♂, which seems  
to have been the subject of this author and not the  
crude ♀, as will appear by the sequel.

24. battle was given; our Stone fought them both, the ♂  
and the ♀, overcame them, destroyed them. &  
The butyr. ♀ after having been made into Mercurius Simplex  
by abstracting, digesting, putrefaction and distillation,  
dissolves C, D, ♀ and all the metals and decomposes  
them, putrefies and regenerates them.

32. The matter of the philosophers perfectly purified  
and reduced into a pure Mercurial substance.  
i.e. first into a M♂♂, secondly into a butyrum and  
♀ Simplex.

The Stone of the second order, fixed into an incombustible  
Sulphur; (i.e. the Tinctura alba, or Sulphur natura  
album. Concentrated <sup>coporified</sup> red light. urim.)

The Stone of the third order, is the very same matter  
fermented, multiplied, and brought to the last perfectio  
i.e. Tinctura rubra, Sulphur natura rubrum, coporified  
Δ, Thurim. multiplied and fermented or determinated  
from its state of universality to the a state of Specific.  
acting towards metals, with C in the C, which is the  
a tingy Vitrum Solis, which by its over abundant  
Red Tincture, over fusibility and ponderosity, wants

or can bear now a great deal of  $\Delta$ , or  $\Theta$  to be lowered into common malleable  $\Theta$  again, and  $\Delta$  in this Transmutation, fixation, or maturation, the Solar glass is irrecoverably lost and becomes again what it was originally i.e.  $\Theta$ , with an immense accretion, according to the multiplication of the Red  $\Delta$  Nature or corporeal  $\Delta$ .

This corporeal  $\Delta$  as universal Sulphur Nature is a first fusible Alkali, wherein the Universal + Sulphur Nature album is fixed and exalted, and as + and alkali, agent and patient stand here in Equilibrium and are both fix'd, for this reason the Red Sulphur Nature, being already full of the Universal agent, does not attract the  $\Delta$ , nor flow per Deliquium as common fix'd alkalis do; this being fully saturated with Light and  $\Delta$ ; and the Elements being here fix'd in perfect harmony, it must by consequence be a powerful Remedy to reestablish <sup>in the disorders</sup> harmony and to cure every curable Disorder by the very Root; and as  $\Delta$  and  $\Theta$  bear a wonderful analogy, the Sulphur Nature album and more so the Sulphur Nature rubrum must be perfectly soluble in S.V. and in every clear Liquor, but this solubility must cease when the Red Sulphur Nature has vitified  $\Theta$  into a tinny glass, and therefore what is not soluble can be no medicine for the human bodies —



but as the Solar glass is fusible in the fire, it is capable to exalt the inferior Metals, when dissolved in the fire;

$\Theta$  is full of  $\Delta$ , and  $\Theta$  is full of Radical humidity.  
 both are perfectly soluble in Liquids.  
 $\Theta$  bears analogy to the Sulphur Nature rubrum.  $\Theta$  as  
 $\Theta$  ————— album.  $\Delta$  as

33. | This page hints intelligibly at the Subject, as  
 "It is truly a Stone, since it is solid, hard, heavy,  
 brittle, frangible & i.e. & and its  $\Delta$ ." |  
 40 the author <sup>refers</sup> reminds Pyrophilus to Artephius and Pontanus  
Artephius plainly and candidly names the Subject  
 i.e. antimonial Vinegar made with Go corrosive, i.e.  
butyrum  $\frac{1}{2}$ . he says:

This fire is of the nature of Lime or Calx; Lime is a caustic  
 and so is butyr: a violent caustic, and says that the  
 fire is no stranger to the Subject of Philosophy.  
 he hints here at the  $\Delta$  in the Go corrosive, which is a highly  
 concentrated + of Sea  $\Theta$  in the Sublimate, and the  $\frac{1}{2}$  in the  
 Sublimate is similar to the  $\frac{1}{2}$  of antimony, named  $\frac{1}{2}$  vice,  
 and therefore can be no stranger to the antimonial  $\Delta$ ." |

41 "that the Stars of Venus and horned Diana may  
 be propitious to you.

| horned Diana  form the Character of Mercury, thus  
 and Venus ---  here he does hint at the Go corrosive." |

41 The Secret  $\Delta$  of the wise men, is a  $\Delta$  which the artist  
 prepares according to the art.

| This is the concentrated  $\frac{1}{2}$  of Sea  $\Theta$  in the Sublimate  
 corrosive, but if you dissolve the  $\frac{1}{2}$  in  $\frac{1}{2}$  or  $\frac{1}{2}$  of  $\Theta$ , and  
 precipitate with resid:  $\frac{1}{2}$  of Sea  $\Theta$ , and sublime the  $\frac{1}{2}$ ,  
 you have the Secret  $\Delta$  of the wise, the  $\Delta$  nature of the  $\Theta$   
 and <sup>of the</sup> Sea  $\Theta$  both in your Sublimate, and such a  
 Sublimate must be more noble, as Rurenstein declares  
 in more than one place. This is the  $\Delta$  of the wise, the  
 Secret  $\Delta$  in a specified State in the  $\Theta$  and  $\Theta$ . but that, AB.  
 same Secret  $\Delta$  in a perfectly universal indeterminate  
 State, as it exists in Light and Lunar humors, you  
 obtain afterwards by magnetising and liquifying the  
butyrum. Now you fully comprehend me; that  
 vivifying principle is absolutely necessary in this work. |  
 and is what Eudoxus calls the will of the Stone.

p: 41 The dry  $\gamma$  mentioned by Cosmopolita, is the crystallized  
butyrum, before its Liquefaction, because it is an  
acid & combined with highly sublimed  $\text{M}$  or  $\gamma$  vile.  
If you dissolve your  $\gamma$  <sup>in  $\gamma$</sup>  according to Rusenstein's <sup>and Sublime it,</sup> your  
 $\gamma$  would be infinitely more powerful and more  
pure, and urbigerus has recommended that method,  
as well as Rusenstein.

p: 42. The author says, that there is but this one way in  
the world to extract from the Stone  $\gamma$ :  $\delta$ :  $\gamma$  Its unctuous  
humidity  $\gamma$  a butyrum  $\gamma$  which inseparably contains the  
 $\gamma$  and  $\delta$  of the wise men.

1. It appears by this and other places that the author  
of the horometical Triumph Eudoxus has made his butyr:  
of  $\text{M}$  &  $\delta$  and  $\gamma$  corrosive. There is not the least hint  
in the words of Eudoxus, as if the animation of the  
butyr: with the Cinnabar of  $\delta$  according to urbigerus,  
was at all necessary, as Eudoxus says here, that  
the unctuous humidity contains inseparably the  $\gamma$  and  
 $\delta$  of the wise. Thus the  $\gamma$  and  $\delta$  of  $\delta$  and  $\gamma$  are con-  
tained inseparably in the  $\text{M}$  &  $\delta$  purificatus, and this  
seems not improbable as I have myself converted  
the whole shellac'd  $\text{M}$  into a beautiful Scarlet coloured  
Sulphur antimonii curatum, by means of Monle Snyder's  
Fulmer, in Digby page 16.

This would save a deal of Trouble of animating  
the clear butyr: with the Cinnabar of  $\delta$ ; yet as urbigerus  
seems to have done so, but this may has not done so,  
therefore both methods may be right.

The Cinnabar of  $\delta$  is contained in the first Scoria  
when you make the  $\text{M}$  &  $\delta$ . urbigerus worked with crude  $\delta$   
but Eudoxus makes use of the  $\text{M}$  &  $\delta$ .

p: 50 The Stone  $\gamma$ :  $\delta$  or  $\text{M}$  &  $\delta$ : is the enemy of metals, since  
it distracts and devours them  $\gamma$  from this we have  $\text{M}$  &  $\delta$ ,  $\text{M}$  &  $\gamma$   
 $\text{M}$  &  $\gamma$ ,  $\text{M}$  &  $\delta$ , &c.



when you melt 3 parts of  $M\&D$  with 1 part of  $C$  or  $D$  you obtain a  $M\&C$  or  $M\&D$ ; but neither  $C$  nor  $D$  is destroyed or separated here, like  $\delta$ ,  $\eta$ ,  $\gamma$ ,  $\epsilon$ ; but if you treat a  $M\&C$  or  $M\&D$  with Monk Schnedders fulmen; Digby page 16; you can separate the Solar or Lunar  $\delta$  and  $\eta$ , and with sharp wine vinegar or rectif.  $\dagger$  of Sulph, make them appear by Extraction; and from  $C$  you obtain a  $C$  coloured  $O$ , like a Topaz, most beautiful, but from  $D$  you obtain crystals like  $O$ , <sup>transparent.</sup> In the remaining Terra or  $C$ , is contained Solis or Luna, which you can extract with  $V$ . all this I have done, and read what I have said on the Dream of Nebuchadnezzar in Daniel, of which Exper. I have got a high opinion. vide Digby p. 16, 17, 18, 19.

50. The Stone <sup>but</sup> like a true Dragon destroys and devours the imperfect Metals  $\delta$ ,  $\eta$ ,  $\gamma$ ,  $\epsilon$ ;  
1. The butyr. destroys and regenerates the perfect Metals  $C$  &  $D$ ; and this is the work of Arctepius, Monk Inydot and many other philosophers.

50. Cosmopolita says there is a Metal  $\delta$  and a Steel  $\eta$  proceeding from  $\delta$  and  $\eta$ , i.e.  $M\&\delta$ ; which is as the  $\eta$  of Metals, which has the power to consume metals, and that there is nothing but the Radical Moisture i.e. the  $\eta$ ; & the Sun  $C$ ; and of the Moon  $D$ ; that can resist it. 1. because the  $\eta$  in  $C$  and  $D$  is fixt. 1. afterwards the fulmen can separate the principles in  $C$  and  $D$ , and so <sup>does</sup> ~~comes~~ the butyrum via humida. 1. Boerhaave says that butyr.  $\dagger$  volatilizes  $C$  and carries it over by the alembic; Butyr.  $\dagger$  is not yett the Sophia  $\eta$ . 1.

53 Eudoxus here declares his opinion of the astral  $C$ ;  
1. This astral  $C$  is neither more nor less than the omnipresent universal Agent, the Soul and physical Life of Vegetables, animals and Minerals, yett with some boundaries of Distinctio Distinctio, according to the power or nature of Each Magnet; this is by the Sun and all the fixt Stars attracted, repulsed and manifested in Light, by Electrical Circumvolution

p: 60, that the metallic Humidity of the Stone, prepared  
and purified, contains inseparably in its Bosom the  
Sulphur and the ♀ of the Philosophers;  
and that the only ♀ of the Wise contains its own  
Sulphur, by means whereof it coagulates and fixes  
itself.

∴ the metallic humidity of the Stone is the butyrum.  
From these few Lines it appears that Eudoxus had  
not animated his Butyr: with the Cinnabar of ♂ nor  
with the Scoria prima, nor with any other ♀, before attraction.

That this is also a good work appears from  
Dight p: 180, and in other places further ∴

∴ Wobigenus, D. J. Wallichin and Jugel are the  
only 3 philosophers that recommend or notice this  
previous animation with the Cinnabar of ♂, and therefore  
it seems not to be absolutely required. — p: 3240 Eudox

∴ the Sulphur and ♀ in the butyr: are inseparable.  
It is true, that a M of ♂ may be converted totally into ♀,  
but that antimonial ♀ contains its own ♀, not adustible,  
but fixt. So can the M of ♂ be converted into ♀<sup>to</sup> avaratum  
which I have done, as I mentioned before, but that ♀<sup>to</sup>  
is also a ♀ of ♂. So fine O can certainly be converted  
into a running ♀ Solis, but that ♀ contains also the central  
fixt ♀ Solis, i. e. the Tincture. If you convert O into  
a Red ♀, first into a O coloured transparent Cr, by  
Monte Sydyus pulmez, which I have done, that Topase  
Crystal or Cr of O, is soon calcined into a Scarlet  
Crown; ∴ NB. This is the shortest way to produce the  
Ruby glass. This Crown is certainly ♀ Solis, but that  
♀ Solis contains inseparably its own fixt ♀.  
The O or terra Solis alone remain behind, and is  
obtainable and is white and transparent. ∴

Monteigny himself was deceived when he thought he had separated the  $\phi$  of  $\odot$ , because  $\phi$  and  $\psi$  are inseparably united in  $\odot$  and  $\odot$ , but in the unfixed metals I believe they are separable.

That the Metallum  $\phi$  is separable, is beyond doubt, Hollandus and Kunkel have done it very frequently, and describe the processes. I have done it, and could do it again, but it is not all required for the great work and is but unnecessary Labour.

volatilizing, subtilizing, putrefying, regenerating and fixing is enough; see my Translation of curia Catena Homeri. you may separate the Elements, and you may do it alone; Verigerus has separated the Elements, most Philosophers have not done so.

67, 68. Eudoxus thinks like most Philosophers Masters or adepts, that there is no other way possible in nature but his own with the attributed Butyrum. He confounds Trenaus Philalitha with Comit Bernhardus Blamel and Zacharias, whilst these 4 adepts have positively and certainly worked by 4 different processes, although Blamel and Zacharias have made use of Butyr; but Trenaus Philalitha has not positively, Comit Bernhard absolutely condemns altho' the arg. vivum from its metallic fluid form, as totally false, and Vieroot, altho' from this Stomach found also from the M&S, could neither use a running  $\phi$  nor a butyrum, as neither would have remained in the  $\phi$ . But these adepts are as obstinate as Mules: and very few of them have understood nature.

They know their own work, and there ended their knowledge; all this, I know, you will allow.

you must have in your Subject  
Light,  $\Delta$ ,  $\Delta$  and  $\nabla$ . and Radical Humidity  
as a Medium of union.

from these derive Universal and Specified Mineral  
and Metallic properties.

Universals are

The primitive Labours of the Egyptians, Chaldeans and  
ancient Hebrews, as for Example the properties with dam.  
In this Subject exist 9 or 16 different methods; vide  
Ashmole's Theatrum Chemicum, Ali Fubi, and Count  
De Chxxx groups; yet the Dam is only the Magnet,  
from which that corporified Light in the form of a  $\Theta$   
or  $\Sigma$  is and must be separated by putrefaction, as you  
know. In regard to the later Invention of the  
arabian Philosophers, <sup>Josephus, Porphyry,</sup> Gebel & and still later Count  
Boerhaave, Vasilius, Paracelsus, Hollandus, Blaimel,  
Philalitha & you must have a Mineral mercurial  
vapour, a Sophia  $\Theta$  and a first  $\Theta$  or  $\nabla$ . This is Basilus  
Hollandus and other Contemporaneous. This is a Sophia  $\nabla$ .  
those that have made a butyl: have also made use  
of that same Sophia  $\nabla$  obtained by a different group  
from a different nearer Subject; by this  $\nabla$  in forma  
humida viscosa, they have combined the Universal  
Mercury Duplex from Sun, Moon and Stars.  
still later Philosophers such as Paracelsus, Lam-  
spring, Count Trevisan, and Trenous Philalitha  
with many more less known have learned from  
Gebel that a Metallic fluid  $\nabla$  may become  $\nabla$  Sophia.  
Thus you see, that since the primitive Times, men  
have gradually deviated from the primitive Simplicity  
of Nature; they have gone from the Center to the  
Circumference, from universality to Specified Nature,  
and have come at last to the Metals and Metallic  
Radical Humidity, i.e.  $\nabla$ .

depend on it much can be done by  $\xi$ , as well as by  $\eta$   
corrosive. I know for certain that Doctor Schepplin, who  
lived in the year 1772 here in London, with whom I was  
intimately acquainted, and who was then assisted by the  
late great musician Bach, made in 6 weeks time a  
small portion of a tinging medicine, from  $\xi$  fermented  
with  $\Theta$ , where with he transmuted several ounces of  $\Delta$   
into  $\Theta$  with 1600 percent profit, after deducting of every  
expense, set down double; but the poor Doctor, who never  
kept any journal of his works, who was a bad writer,  
and a slovenly Philosopher, could not multiply his  $\xi$ ,  
nor hit it again from the beginning, although he was  
assisted by M<sup>r</sup>. Bach with above £ 300. During 2 years  
time, when Bach died. The late M<sup>r</sup>. Eberhard Kuhn this  
said from Bach himself and I know it from D<sup>r</sup>. Schepplin,  
and his widow repeated the fact to me many times.  
I do not doubt but  $\xi$  rightly sublimed, may be fixed  
according to Lampourg and Murxstein, dissolve  $\Theta$  radically,  
and become a Tincture; and why not fluid  $\xi$  the  
same? provided it is perfectly pure, deprived of  $\Delta$   
and  $\nabla$ , the 2 Elements that hinder  $\xi$  into  $\Theta$ .

What is butyr: else but a  $\xi$  of  $\theta$  &  $\nu$  vitæ; suspended  
in the concentrated  $\theta$  of Sea  $\Theta$ , universalized by attention,  
united to the Solar Light and Lunar humors  $\theta$ , i. e.  
saturated with oxygen ~~and hydrogen~~, therefore is  
state to ferment and putrefy; mind my reasoning,  
and try, if I contradict myself some where, then is  
that Case I must be wrong; if when separating  
the phlegma and purifying the  $\nabla$ , the foundation  
of Heat and fixation, the active principle of Light and  
 $\Delta$  must conquer all earth and be corporified in the  $\nabla$ ;  
Resurrection of a glorified body must follow, i. e.  
a  $\xi$ . If we doubt these Truths, we may as well  
doubt the Existence of a God, of Light, of  $\Delta$ , of an immor-  
tal animating principle, of Resurrection, of Reward,  
of punishment, nay Every truth must fall to the bottom!  
am I right or wrong?

p. 83 " but particularly the Sun and Moon are the principles  
" of this fountain of living  $\nabla$ , which alone is proper to ope-  
" rate all the wonders that you know.  
1: This confirms my philosophy, that the Solar Light is  
wanted as well as the lunar humidity.  
" except that, which some few persons knew how to  
" extract from the Rays of the Sun, or of the Moon.  
1: I prefer using both, from my reasons I have  
given before.  
1: Sir Kenelm Digby's Sympathetic  $\nabla$  must absolutely  
be prepared by the Sun, because the Light must be  
fixed therein, which the Moon cannot give, but in a diluted  
and altered State: that this is true, appears from  
the calcined  $\nabla$  increasing in weight.  
" to make the Stone become a Magnet, (i. e. to make  
a viscous humidity thereof, a butyrum, by means  
of  $\nabla$ ; even with a well rectified concentrated  
+ of Sea  $\nabla$  you may make a butyrt: and I do not  
doubt, but such a butyrt: made per se without  $\nabla$ ,  
would have the same Effect; as the  $\nabla$  in the  $\nabla$  is  
revived and remains behind in the  $\nabla$ , in small  
globes and partly invisible in the black antimonial  
 $\nabla$ , when you make a butyrum, as I have always  
seen it.  
85 " you well apprehend, that the wife, which is proper  
" for the Stone, and which ought to be united to it,  
" is that fountain of living  $\nabla$ , whose source is alto-  
" gether celestial, which has particularly its Center  
" in the Sun and in the Moon, produces that  
" clear and precious Stream or Rivulet of the wise,  
" which gently slides into the Sea of philosophers  
1: the atmosphere: which environs all the world  
i. e. the Earth.

in foregoing page 85, fully and intelligently illustrates the heavenly marriage. |  
page 86 points out the Time, i.e. Spring.  
Zacharias and other philosophers say, that they began the work at Easter, and that they finished it happily within the Course of the year.

1. a very good Rule of Conduct. |  
88 confirms the former.  
89 mentions the spiritual incorporeal O, called by cosmopolita the Salt-petre of the philosophers. } is alex: seton  
97. is of great moment, and deserves considering.  
that it is not possible to obtain the philosophical ♀, otherwise than by the means of 2 bodies, whereof the one cannot <sup>receive</sup> perfectio without the other.

our ♀ or our Stone does indeed take birth from 2 bodies to  
our Stone is born from the Destruction of Two bodies, which acting one upon another, as the male and the female, or as the body and the spirit, where by is brought forth a production of a miraculous nature and original, which has all the necessary Dispositions to be carried by art and nature, from perfection to perfection.

1. This is a proof that Eudoxus recommends the making of a ~~Alto~~ <sup>Alto</sup> stellatus and does not use crude & like urbigerus; the 2 bodies are ♂ and ♀. The male is ♂, the female is the ♀, or As ~~Alto~~ As ♀. The body is ♂, the spirit is ♀, As ♀, or metallu ♀. The production of a miraculous nature is Alto stellatus which is a Saphir & Simplex in via sicca, says Becher, Stahl and Viercoort before them.  
vid. Stahl page 364, 416.

p. 96. " remark also, says Eudoxus, that those  
" 2 bodies: ♂ and ♀ which destroy themselves, and  
" compound themselves one in the other, for the pro-  
" duction of a third substance: M & S: of whom the  
" one holds the place of male: ♂, his mercurial & or  
" sulphureous ♀: and the other of female: ♀ As impreg-  
" nated ♀, impregnated by ♂: in this new generation,  
" are 2 agents, who stripping themselves of their  
" grosser substance: the extraneous adustible ♀: in this  
" act, change their nature to bring forth a  
" son, of an original more noble and more illustrious,  
" than the parents, that gave him being, and in  
" being born: in the ☉: <sup>(The Son:)</sup> carries visible marks  
" that evidently show, that Heaven presided at his  
" birth: i.e. the superficial and central Rays, re-  
" presenting a star, so that if you saw the broad  
" part of a well made M & S off with a fine Saw,  
" any where, the Star remains every where visible:  
p. 96, 97. " remark more over, that our Stone is  
" born again several times, and that in every one  
" of its new birth, it still draws its rise from  
" two Things.

1. first of all from ♂ and ♀, by making a M & S:
2. from that M & S and ☿ corrosive, by making  
a butyrum thereof.
3. by liquefying the Magnet or butyr: and uniting  
or impregnating it with Solar Light and Lunar  
Humidity, i.e. with universal Sulphur and  
universal ♀; ~~compounded with~~ ☿ with Heat and Cold  
which Two are combined in the universal  
animated ♀ or Mercurius universalis duplicatus  
" It espouses a celestial nymph, says Eudoxus.



1. as a Nymph he calls it the wife or the stone!  
99. to make but one Sole and some They with her.  
i.e. a liquified, impregnated, universalized lutys:  
full of Light, and Lunar humidity, endowed with  
the very principle of fermentation, therefore it must  
and will putrefy, and by those means the Elements  
can be separated, i.e. the volatil, the Light and Δ.  
the phlegma, Lunar humidity, aereal Δ. Such a Δ is generated  
when you burn hyd.  
the Earth or ε vitre containing corporeified light  
i.e. Δ — and what remains, a void or empty Δ  
is a magnet to attract the Δ in the ε, which is  
corporeified in that void Δ, and generates a fixt  
alkaline ε, with a metallu Idea from the ε vitre.  
This is the work of Uebigerus.

modern Chymistry says that all alkies are the same,  
Deny it, altho in every fixt alkali the Δ is cor-  
porified and manifested in a fixt ε, yet pure in our  
alkalised Δ or ε vitre it has a metallu tendency or  
form or soul, whilst in calcin'd ε or wood ashes  
that form or soul is vegetable, and in calcin'd bone  
ashes, it is animal.

The reason why every fixt alkali, whether animal  
vegetable or mineral is so greedy to attract and flow  
our deliquium is this: because, (provided you keep  
it dry and warm or from the air), it is an empty or  
void corporeified Δ, (containing no volatile +) in the shape of a fixt ε, and is  
the universal female of nature, ever desirous and  
greedy to attract or to be filled with the spiritual  
incorporeal Δ, with aerial acid, and Lunar humidity,  
and having filled itself by repeated attractions and  
evaporations it is converted into genuine Δ, which again  
contains that same Δ in a volatile state, as it did in  
the magnet in a corporeified state of fixt alkali. Therefore  
the fixt alkali is a magnet and universal dissolvent  
to separate Δ or Δ from every concrete, and so said Count de  
Craue:!  
see my Remarks on De la Brie:!

p. 100. confirms that I am right in explaining Endogus.

" the practice of the first work is, to reduce into  $\nabla$  1: butyr: that body  $\nabla$   $\text{M} \& \text{S}$ : which is our Stone, and

" that is the most secret point of our mysteris.

" this  $\nabla$ : viscosus  $\nabla$  or butyr: must be vivified and fertilized by an astral seed  $\nabla$  by the celestial Influences of  $\odot$  and  $\text{D}$ : and by a celestial  $\text{---}$ , wherein resides the whole Efficacy of the physical Tincture.

" the  $\nabla$  is the body and the Soul of our Subject.  $\nabla$  both contained in the  $\text{♀}$  vitæ in the butyr:  $\nabla$  and the astral seed is the Spirit of  $\text{A}$ :  $\nabla$  he means the vital principle of  $\text{A}$ :  $\nabla$

p. 104 is worthy of notice.

" observe that  $\Delta$  separates at first the heterogeneous parts and conjoins the homogenous parts of our Stone.

$\nabla$   $\Delta$  separates the pure, semi-metallic, reguline, mercurial internal sulphureous principles from  $\text{S}$  and  $\text{S}$  in the  $\text{O}$  in the wind furnace  $\nabla$

" that the secret  $\Delta$  produces afterwards the Same Effect or of both, of Sea  $\text{O}$ , or of  $\text{O}$

$\nabla$  the secret  $\Delta$  is the concentrated acid of Sea  $\text{O}$ , or of  $\text{O}$ , or of both, of your Sublime after Rosenstein, concentrated in the  $\text{♀}$  corrosive  $\nabla$

$\nabla$  the secret  $\Delta$  is in  $\text{O}$ ,  $\text{O}$ ,  $\text{O}_2$ , and in all concentrated acids, why? because Every  $\text{O}$  is a dilated  $\Delta$ .

the father of this secret  $\Delta$  is the Solar Light, or invisible, omnipresent  $\Delta$ , manifested in Light, Heat and  $\Delta$  i.e. the Celestial Nymph Venus. The wife or

better Husband of the Stone:  $\nabla$  Perseus:  $\nabla$

" the secret  $\Delta$  introduces into the matter  $\nabla$   $\text{♀}$  vitæ:  $\text{M}$ :  $\nabla$  a fiery spirit  $\nabla$  the concentrated  $\text{+}$  of  $\text{O}$  in the  $\text{♀}$ , or the concentrated  $\text{+}$  of  $\text{O}$  in the  $\text{V}$ , by Rosenstein's subl. matio of  $\text{♀}$ :  $\nabla$  and Urbigerus

104. which (fery spirit) opens centrally the secret gate, which sublimis and sublimis the pure parts of vitæ, i.e. sublimis volatilior  $\Delta$ ; separating them from those that are terrestrial and adustible.

1. from the black antimonial  $\odot$ , and revived  $\ddagger$ , when you distill the butyrum;  
" the solution, which is afterwards made by the addition of the astral quint essence / Sun and moon which animates the Stone  $\ddagger$  and animates all nature; makes a third depuration of it, and Distillation completes it entirely.

1. This is a demonstration, that I comprehend Eudoxus as well as urbijous; after attacking and liquefying of the butyr: after the whole has been universalized or retrogradated, the liquified magnified butyr: must be fermented and putrefied, on a very gentle warmth, in a close shut vessel, very rooking.

During this putrefaction the volatle spirit or universal  $\dagger$  is separated from the phlegma.

Now as this volatle, fiery philosophical spirit of wine will and must stand at the Top, the phlegma or  $\nabla$  will stand below, and that phlegma unable to hold the ponderous  $\nabla$  or  $\ddagger$  vitæ, or  $\Delta$  containing the mercurial intrinal  $\ddagger$  of  $\odot$  and  $\dagger$ , that  $\nabla$  must be precipitated and sink to the bottom in a shiny  $\nabla$ . Then you begin to distill and separate by a most gentle heat, well cuted,

- 1) your <sup>highly volatle spirit</sup> ~~Mercurius Saphyrum simplex~~ and
- 2) <sup>and his butyr: remains behind.</sup> all the phlegma from the  $\nabla$ . } which Eudoxus distills both at once, and calls it  $\nabla$ .
- 3) Then dry your  $\nabla$  or  $\ddagger$  vitæ, and extract it with  $\ddagger$  Simplex and you get Mercurius Duplex or Mercurius animatus.

4) Calcene the empty white  $\nabla$ , in a luted  $\odot$ , and extract the corporified  $\Delta$  as a fist  $\odot$  with your

young Mercurius Simplex, according to urbigenus.  
now you have { Eudoxus his  $\Delta$  Simplex is the remaining Glutinous or butyr  
y femedatio, basis, Rest, principle of f<sup>e</sup>ratio. <sup>a full</sup> <sup>dephleg</sup> <sup>matibz</sup>  
fixt  $\Delta$ , metallic alkali. —  $\Delta$

2) Mercurius Duplex animatus. —  $\Delta$ .

3) Mercurius Simplex — Light, vital  $\Delta$ .

now follow urbigenus or other philosophers  
mentioned in Digby, there are many ways, even  
in this one process. (by Imbition)

urbigenus fixes gradually his Mercurius Simplex  
upon his clarified  $\Delta$ , i.e. fixt  $\Delta$  metallosum et  $\Delta$  & t.  
until his  $\Delta$  now fully saturated with Light  
or vital  $\Delta$  melts easily without fuming, and  
he has obtained obtained  $\Delta$  natura album  
indeterminat, the whole Medicine, Tinctura alba,  
corporified Light and vital  $\Delta$ ; i.e. fixt Light;  
Wrim.

This he imbibes, saturates and fixes with  $\Delta$ , i.e.  
with his <sup>Red</sup> Mercurius Duplex animatus cum auro  
Sive sulphure Saphiro, until that ~~also~~ becomes  
Red, fixt and fumble without fuming; and  
now he has the Red sulphur natura, the Red  
universal indeterminate Tincture, i.e. concentrated  
Light manifested in corporified  $\Delta$ . Thumim —  
altho' in this Thumim lays concealed the Wrim,  
for which reason Meser calls it Wrim and Thumim  
i.e. perfected or corporified Light and  $\Delta$ .

This is a noble and clean way, but it is  
not absolutely necessary to separate the Elements,  
altho' the phlegma must absolutely be separated,  
Electon. Coniunctio, in any work.

otherwise you may unite the  $\nabla$ , clarified, i.e. the  
flesh & metallosum with  $\xi$  Simplex, digest and putrefy  
and carry it to the perfect white.

then add the  $\xi$  Duplex animatus and ~~carry~~ carry  
it to the perfect Red.

or from the very beginning you may unite the flesh &  
with  $\xi$  Simplex and Duplex and you will obtain  
the white and the Red, by one process.

but the perfected white  $\xi$ . must be multiplied  
with the  $\xi$  Simplex, without doubt.

and the perfected Red  $\xi$ . must be multiplied  
with  $\xi$  Duplex; therefore it is prudent to work  
with 2, 4 or 6 glasses at once, but let each glass  
have no more than 2 Inches in Diam: in the globe,  
with a neck 5 or 6 Inches long, and a glass stopped.

The last Determination in the  $\xi$  is to vitrify  $\xi$   
by the white Sulphur of nature, but  $\circ$  by the Red  $\xi$ .

but after this vitrification, being no longer soluble  
in S. & R. it is no medicine for the human body,  
but only for such bodies as are soluble in the  $\Delta$ , i.e.  
metals; it must be multiplied whilst it is universal  
metals; it must be multiplied whilst it is universal  
undetermined, i.e.  $\nabla$  nature album  $\nabla$  rubrum.

The property upon  $\circ$  is a multiplication in quantity  
but not in quality. The first is a multiplication  
in quality and weight.

consult for Confirmations p: 106. 111, 119, 121, 124, 126,  
27. 126, when by distillation we draw the water, which  
is the Soul and the Spirit, the body remains in the  
bottom of the vessel, like a dead, black, and drugg  
 $\nabla$ , which nevertheless is not to be despised.

from page 127. appears the mode of operating of Eudoxus,  
whom does not separate the elements.

" The Sons of Science ought not to be ignorant, that  
" the fire and the  $\Delta$  are hidden in the Centre of the  $\nabla$ ,  
" and that you must wash it exactly with its Spirit,  
" with the  $\nabla$  Simplex, to extract out of it the balon,  
" the  $\text{tixt } \theta$ , which is the blood of our Stone.

" This is the essential mystery of this operation,  
" which is not accomplished, till after a convenient  
" Digestion: putrefactio: and a slow Distillation of phlegma,  
" Eudoxus, having distilled off the <sup>most volatile spirit</sup>  $\nabla$  or  $\nabla$  Simplex,  
" and afterwards, <sup>with his precipitating butyr:</sup> he dried the  $\nabla$ , and extracted  
"  $\Delta$  and  $\theta$  at once, <sup>with his deeply refined Gleters,</sup> without calcining his  $\nabla$ , <sup>with his sulphur,</sup> remaining glut.

p: 128. confirms the Imberbitions.

p: 130. by this it appears, that Eudoxus has not  
" universalized the whole liquified butyr:, as he  
" says here, that the  $\nabla$  and the phlegma ascends first,  
" the oily substance, in which the Efficacy of our  $\nabla$ : <sup>Solp</sup>  
" consists, comes the last, like the distillation of vinegar.

" This will and must be the Case, when a great  
" part of the butyr: remains only or viscous, see  
" Digby; in this case the phlegma will go over first  
" and an oily butyr: will come over last, which is his <sup>secl.</sup>  
" it is this middle substance, says Eudoxus, between  
"  $\nabla$  and  $\nabla$ , which is the generative of the philosophical  
" Child and does the Office of the Male.

" This however, <sup>is not</sup> compounded yet; Digby  
" tells you that the  $\nabla$  of paradise, <sup>is the purest & more volatile</sup> does not differ from  
" the remaining glutes, only that the glutens is more  
" only and concentrated: it seems however, <sup>that</sup>  
" Eudoxus has used this remaining butyr: <sup>or glutens</sup> which  
" urbigerus converts totally into Mercurius Simplex,  
" or valitized principle; but Eudoxus does not.

p: m: Hand follows Eudoxus: 133. #3

131. "133. all this mystery is but the Extracts of the fixt  
& of our Compound, in which the whole Energy of our  $\Phi$   
consists. The water which ascends by distillation, carries  
up with it, a part of this fiery  $\Phi$ .

is the affusion of the  $\nabla$  <sup>upon</sup> on the body:  $\Phi$ , & vice:  
reiterated many times, impregnates, fattens and fer-  
tilises our  $\Phi$ , and makes it fit to be fixt, which is  
the End of the Second work.

As Eudoxus has by no means universalised  
his butyl: totally, i.e. he has not attracted long enough  
to universalise the + in the butyl:; as urbigerus  
does, (who says that the corrosive, poisonous, oily  
quality must be taken away, i.e. that the whole  
of the corrosive butyl: must be universalised,  
therefore <sup>Eudox:</sup> his liquified butyl: as the most poisonous  
remains below, and the most volatile principle  
and the attracted Lunar  $\nabla$  floats at the Top.

Therefore after putrefaction, when he <sup>Eudoxus</sup> distills, the  
phlegma or  $\nabla$ : not having attracted long enough to  
volatilise the whole: ascends first, and the glutes  
remains behind. vide Diges.

Nevertheless during putrefaction, the  $\Phi$  has ~~been~~  
<sup>separated</sup> <sup>separated</sup> and remains below.

This is  $\Phi$  vice <sup>or All</sup> containing  $\Phi$  and  $\Phi$  of  $\delta$  and  $t$ ;  
this  $\Phi$  he dries, it does not appear that he calcines it,  
nor must he calcine it, otherwise he would destroy  
the tender mercurial  $\Phi$  in the All.

Therefore he cohobates his remaining dephlegmated  
glutes <sup>or butyl:</sup> upon his dried  $\Phi$ , and distills:  $\Phi$  until  
the fixt  $\Phi$  and  $\Phi$ : combined: is volatilised and  
distilled over, whereby the water or glutes is  
thickened; by these repeated Cohobations he  
obtains a Mercurius animatus triplex, containing  
 $\Phi$   $\delta$   $t$ .

p. 134. This whole page is about the distillation  
 and Cohobations of the glutens, i.e. after <sup>duplex</sup> ~~duplex~~  
 matris upon the acid  $\nabla$ , the whole with Sweetbrift  
 and native sug. Eudoxus; thus you will have  
 an cruse Extraction of the juice of the Vine of the wise  
 i.e. all the good there remains in the  $\nabla$  he extracts  
 volatiles and distills over by several Cohobations,  
 and thus he says: you will possess the true  $\nabla$  of life,  
 i.e. the sophie animated  $\nabla$ ,  $\nabla$  and  $\Theta$ ; volatilisid!  
 in a liquid form. and  $\nabla$  and you know, says Eudoxus,  
 the more you rectify it, the more you work upon  
 it, the more penetrating and virtue it will acquire.  
 he adds: they call it a Sulphureous Substance,  
 a balm, a gum, the viscous humidity, and the  
 most sharp vinegar of the philosophers.  
 Its exuberant porticity is the true Character  
 of its virtue.

135. There happens in its distillation, the same thing  
 which happens in the distillation of Wine Vinegar.  
 the phlegma and the  $\nabla$  rise first, the Sulphureous  
 and saline parts ascend the last.  
 NB: Separate the phlegma from the  $\nabla$ . / what he  
 calls here the  $\nabla$  is the volatile attracted  $\nabla$ , which  
 comes over like S.N. The phlegma <sup>follows and</sup> is reputed.  
 The  $\nabla$  or volatil principle is the  $\nabla$  unite the  $\nabla$   
 and the  $\Delta$  together, says Eudoxus, this again agrees  
 with Urbeyus, ~~but~~ <sup>Eduplex</sup> ~~but~~ <sup>Shuk</sup> I believe  
~~Eduplex~~ <sup>Eduplex</sup> calls the glutens the  $\nabla$  or  $\nabla$  <sup>the glutin</sup> with the  $\nabla$ ;  
 he means; however he says unite the  $\nabla$  with the  $\nabla$ ;  
 this he has taught us by his Cohobations and distil-  
 lations, whereby he also volatilis the  $\Theta$  and distills  
 it over,  $\nabla$  and  $\Theta$ , and the light empty  $\nabla$  must of  
 remain behind in the  $\Omega$ .



p: 136 Here he explains himself pretty intelligibly:  
The Lumarina i.e. the Volatile  $\sigma$  of Wine (Philosophical)  
(vide Urbegeus) which comes before the phlegm, is the  
white  $\zeta$ . i.e. the  $\zeta$  simplex. Then comes the phlegm.  
The sharp vinegar i.e. the remaining gluten is the  
red  $\zeta$  duplex when animated with its own  $\sigma$  or  $\odot$

p: 137 Here he explains Sendivogius coupling  $\odot$  with  
the calix 11 times, but I think erroneously, unless  
Sendivogius meant to hint that 11 parts of butter could  
radically destroy & putrefy 1 part of  $\odot$

p: 138 "It is the water of Life of the Wise; diana constantina  
calls it so; the water of Dianee, the great Lumarina,  
the water of argent vive, it is our Mercury, our income,  
combustible oil which in the cold is congealed like Ice,  
and is melted with heat like butter. /: Bidey: 8: /  
39. /: by the 2 last lines, the butyt: or  $\zeta$  Duplex is to  
be understood, the Gluten, which by repeated Colo-  
rations and distillations has volatilized its own  
fixt  $\sigma$  and  $\zeta$  contained in the  $\sigma$  or  $\zeta$  vita; therefore  
this liquor must of necessity congeal in the cold  
and liquify in a gentle heat; but Urbegeus  
works by a different prouff, his rectif:  $\zeta$  Simplex  
and  $\zeta$  Duplex do not congeal like a butyt:  
because he keeps his fixt  $\sigma$  out of the calixid  $\sigma$   
separate by it self, for Imbibition.

39. however Eudoxus will have it, that this butyt:  
or  $\zeta$  Duplex (which now has been thickened by  
having received its own volatilized  $\sigma$ ) is the  
clear fountain of Count Trevisan, which I cannot  
believe, except the Count deceives everywhere.  
It is the great alcahest, which radically dissolves  
the metals: this I truly believe: / and is inseparably  
united to the dissolved metals: this I believe also,  
and is frequently mentioned by Monte Snyder. /

p. 144. & convert, separate and purify the Elements as I have  
taught you, and you will possess the true  $\phi$  of the philoso=  
phers, which will give you the fix'd  $\phi$ , and the universal  
Medicines.

This confirms his distillations and Cohobations, i.e.  
after having magnetized and liquified the butyr: he sets  
it in a gentle Digestion and putrefies it, until it is black  
and in real fermentation, During which time it must  
Depose its  $\phi$ , or  $\psi$  vitæ, which according to Eudoxus  
C: altho' he obtains no Cinnabar, by making use of the  
M<sup>o</sup> and not the Quid  $\phi$ , as urbigerus and others do,  
and therefore does not animate his butyr: before magne=  
tisation; his butyr: is clear and transparent like  $\psi$ :  
contains nevertheless all what is necessary for the work;

Digby tells you the same in several places.  
Thus he ~~distills~~ distills off with a very  
gentle heat, not exceeding the heat of one's hand, Gays  
Digby, the phlegma or  $\psi$  which here comes first,  
and contains the attracted most volatils aerial &  
which he seems not to notice; when this is gone  
he is obliged to increase his heat and the remaining  
Mineral glutin; not totally ununiversal, as urbigerus  
teaches: comes over in a vapour, or in oily veins,  
and as it has been decomposed by putrefaction and  
fermentative inward Motion, a black and dreggy  $\phi$   
remains behind in the R. p. 127. Horn: Tr: i

This  $\phi$  or foul  $\psi$  vitæ he dris gently and cohobates  
his <sup>mineral glutin</sup> ~~butyr:~~ upon it and disills it 30 <sup>from it</sup> after until  $\phi$   
and  $\psi$  united has been extracted, volatilized and distilled  
over, so that his butyr: begins to thicken; and lastly  
there remains but a few light faces behind, which  
are rejected.

This butyr: now contains  $\psi$ ,  $\phi$  and  $\psi$  volatilized,  
and it seems that he digests part of this per se,

root. until it becomes black, white and Red  
and with the reserved animated & Duplex he multiplies  
the Red universal Tincture or Sulphur nature rubberum.  
you see that this method differs from that of Paracelsus  
who was the great philosopher of the Two, and is more  
fundamental than Eudoxus.

46. \* if you know our Stone:  $\Delta$  &  $\Delta$ : the only matter of our  
\* Stone: the  $\Delta$  out of  $\Delta$ , by means of  $\Delta$ : and if you have the  
\* understanding of our  $\Delta$ , which is both Secret and Natural:  
1. the Natural  $\Delta$  is the Solar Light and Lunar  $\Delta$ . The Secret  $\Delta$   
is the concentrated  $\Delta$  contained in the  $\Delta$ , which carries  
the  $\Delta$  of  $\Delta$  vitæ over and by degrees: by putrefaction and  
fermentations, separations and volatilities and retrogradations  
it. ~~ex. if you like, you may reverse it, as both are~~  
~~Secret and Natural at the same time!~~

If you know these things, you have the Secret of Keys  
of the art, says Eudoxus, and so says Monte Trujal.  
and you can calcine our Stone, by a philosophical  
Calcination, which is purely natural.  
1. i.e. in humido, by fermentations, Digestions, fermentations,  
and Distillations and Cohobations: until all the  $\Delta$  of  
and containing  $\Delta$  is come over, and has thickened the butyr:

46. \* you will find that this philosopher: Calcination  
\* which Sublims and distils the Stone:  $\Delta$  vitæ: in  
\* calcining it: in humido: much arguments its humidity.  
\* the reason is, that the igneous spirit of the Natural  
\*  $\Delta$ , is corporified in the Substances, which are analogous  
\* to it.

1. the igneous  $\Delta$  of the natural  $\Delta$ , the attracted Light  
and  $\Delta$  incorporeal  $\Delta$ :  
1. you will observe here that the Secret  $\Delta$  is in the  $\Delta$ .  
but the Natural  $\Delta$  is the Solar Light and Dar  $\Delta$ .  
~~Therefore you must reverse my above Explanation,~~  
~~it is the same thing!~~

Dives Sicul ardens S. \* \* \*  
Sau - ni - ers.

S i c u l a r e n s  
1, 5, 3, 2, 7, 6, 4, 8,

Sauniers - his name was Jean Sauniers

he lived in the 15<sup>th</sup> Century.

\* Gabriel de Castaigne a french franciscan monk speaks of him, and relates that, a noble Lady in Dauphine in France, whose father Confessor he was, elaborated Jean Sauniers proofs and succeeded in the very first attempt. Gabriel de Castaigne is seldom met with, it is perhaps one of the rarest old books in France; however he hases no more, than we know already, and what we have here in the hermetic Triumph.

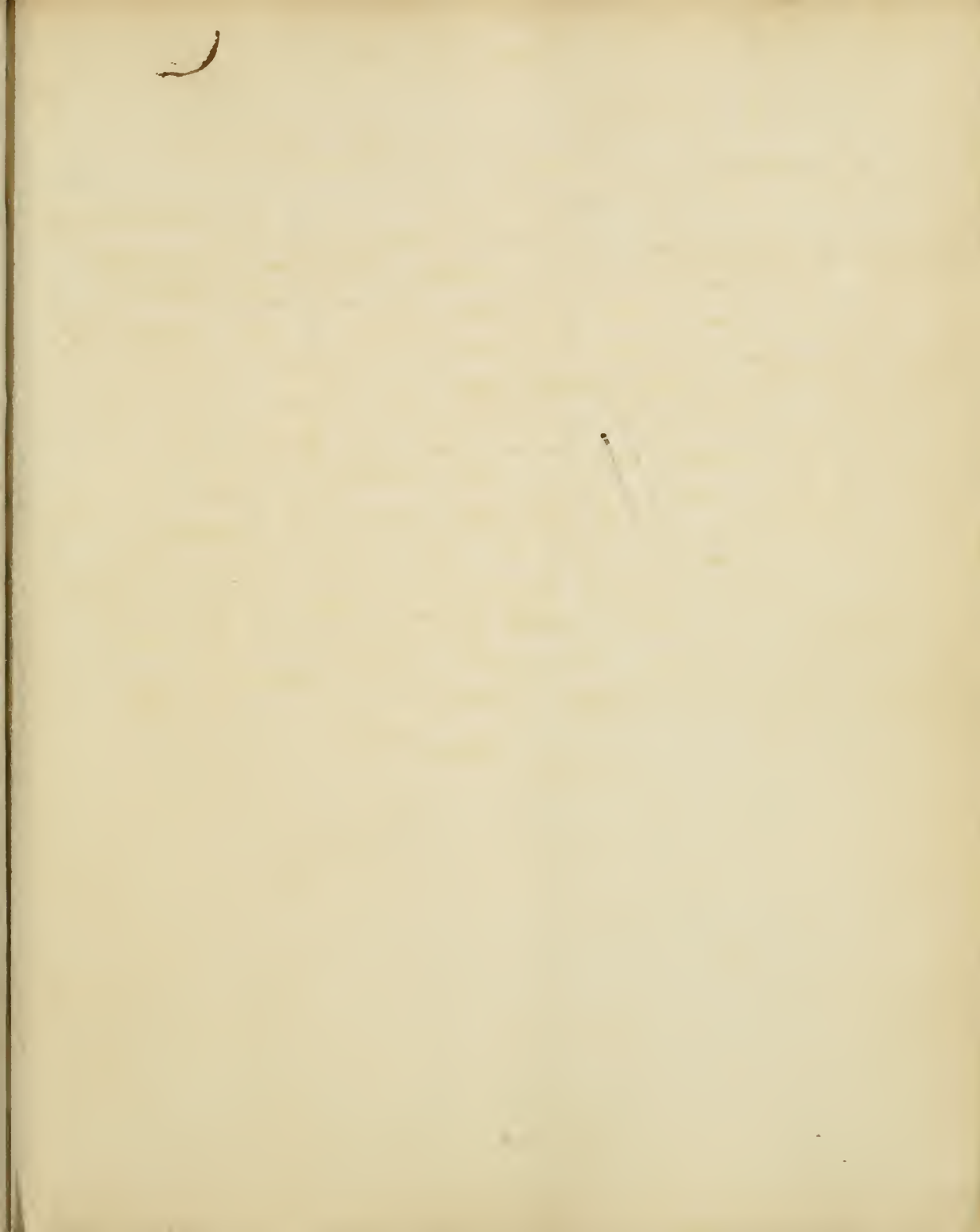
The antient war of the knights is a very old Treatise in german, which I have, and is wonderfully scarce, and is very well translated here, and is the foundation of Eudoxus his Hints and Explications to pyrophilus.

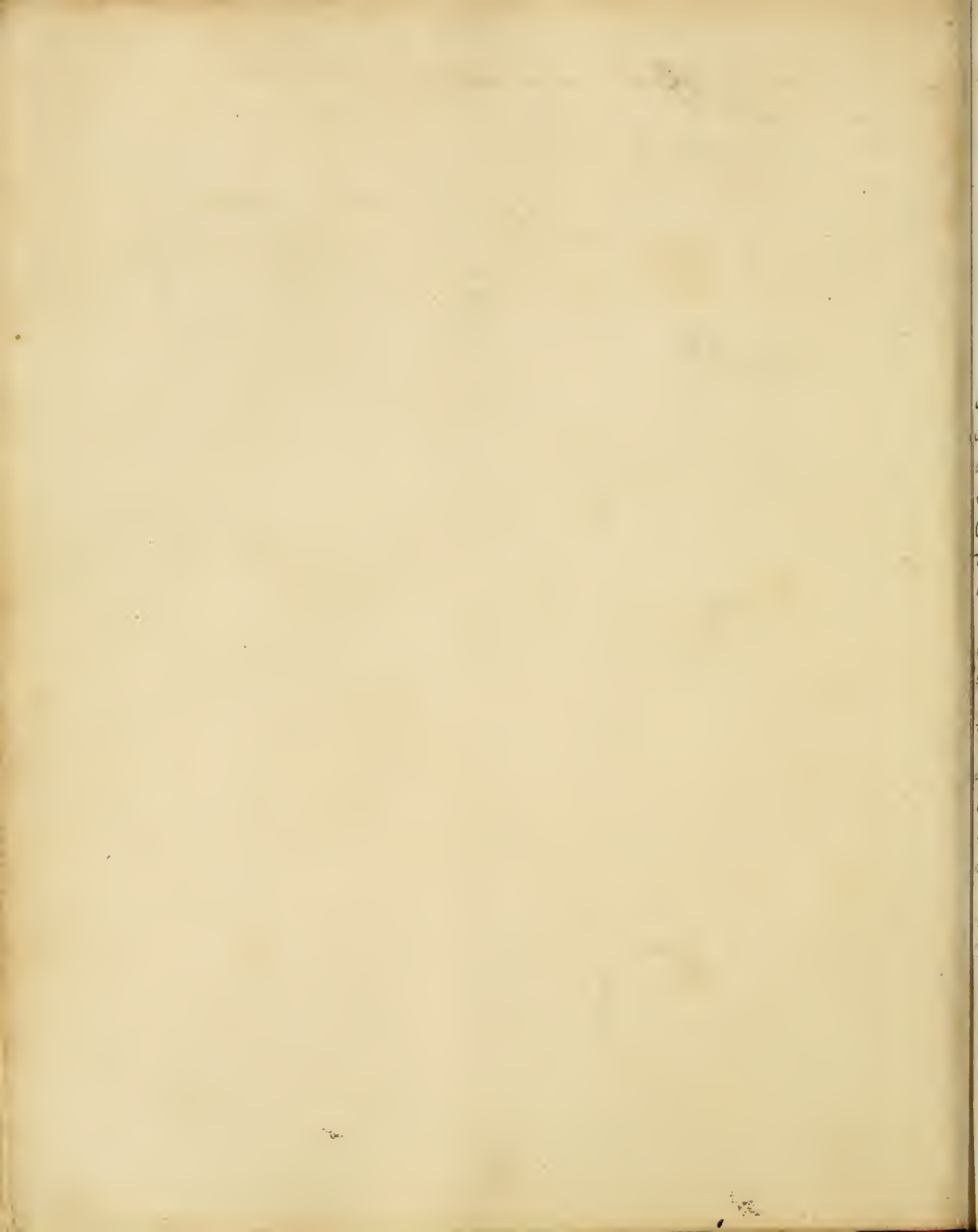
Gabriel de Castaigne was also Confessor to Louis XI. and his physician, altho' a franciscan Monk.

J. B.

finis. 1804. Sept:

\* Gabriel de Castaigne - "Les oues hermetique" 4 tomes  
8vo Paris 1661





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a Thought of D. B. concerning Platina.

I conceive the platina to be not a Metal, but a metallie Abortus, which was intended to become C, but by some accidental Cause the Stubborn Nature of ♄ has been centrally intermixt during its formation, instead of fixing the pure Car ♄ into C. So the want of pure ♀, and the unfluxible, terrestrial, highly fixt, martial ♄ renders platina so stubborn and intractable in the Δ.

♀ causes malleability and fusibility; the more a Metal possesses ♀, the softer and more malleable it is; vice versa the less ♀ the more stubborn as we see in ♄, the first in T. ♀ also gives N<sup>g</sup> to all metallie productions, from thence the great N<sup>g</sup> of the platina, therefore I say that platina is a fixt Car ♄ corrupted and rendered still more compact by the central mixture of a fixt ♄ of ♄, during its Coagulation, which makes it a metallie abortus, because it is neither ♃ nor C, much less could it be D.

Now we know that ♄ is the Devorer or Destroyer of all the Metals, except the Radical Humidity of C and D, which does resist it, and is amended thereby. J. Sendivogius. It is therefore extremely probable that Platina can be converted into C, and ♃, without the L. P., and perhaps, by continuing the same Operations, into an overintured C, which would transmute ♄ into C.

Propes


Process with the platina

Take finely powdered and sifted platina - Ore 1  $\frac{1}{2}$ , mix it with 6  $\frac{1}{2}$  finely powdered and sifted crude  $\delta$ , project this gradually into a Red hot  $\zeta$ , having warmed the powders; then cover the  $\zeta$ , and let it melt in a bright heat for  $\frac{1}{2}$  an hour, but mind that it flows thinly like a metallic  $\nabla$  and boils in the  $\zeta$ , which must be covered with 2 or 3 large Charcoals.

Then fulminate it gradually with perfectly Dry and warmed purified  $\odot$ , about  $\frac{1}{2}$  an  $\frac{1}{2}$  at a time, waiting until the fulmen is over, then project a 2. dose, and so proceed until the  $\odot$  has consumed the external  $\Delta$  of the  $\delta$  and of the platina partly. This will take about 3 or 4  $\frac{1}{2}$  of  $\odot$ .

In the mean Time this external  $\Delta$  of  $\delta$  does forcibly attack the  $\delta$  in the platina, for which reason I have taken 6 parts of  $\delta$  and request an intense heat before fulmination.

That  $\Delta$  will separate those  $\delta$  particles, with which it will unite and ascend to the superficies of the flowing matter, being the lightest, where the fulmen: the Electric  $\Delta$  in the  $\odot$  must consume it, whilst the Cr<sup>as</sup>  $\delta$  in the platina resists the  $\delta$  and must be gradually amended thereby.

When the  $\odot$  ceases to act on the matter, sending no more to devour, cease projecting of  $\odot$ , shut your  $\zeta$ , and raise a great heat, to make the matter flow thinly for  $\frac{1}{2}$  an hour, and when it flows like  $\nabla$ , pour it quickly into a much heated, oiled, cast-iron Cone.  Let it cool gradually.

You will find the platina combined with the  $\Delta$  of  $\delta$  in the bottom, which separate by a blow of the hammer from the blue black or greenish black upper scoria.

2<sup>d</sup>. powder this  $\Delta$  grossly, weigh it and add again 6 parts of Crude  $\delta$ , melt in a strong heat for  $\frac{1}{2}$  an hour, fulminate, as long as the  $\odot$  will act upon the matter, when it has ceased consuming, as the matter approaches purity and the Cr<sup>as</sup> nature, cease projecting, let it flow thinly again, and whilst it flows like  $\nabla$ , that moment pour it into your heated oiled Cone, and when cold beat the  $\Delta$  from the  
The



the Scoria, which will ~~now~~ <sup>again</sup> be black, ~~but~~ <sup>and</sup> greenish.  
repeat this operation <sup>a third time</sup> of melting your coarsely powdered  $\text{M}$   
with 6 ~~parts~~ <sup>parts</sup> powdered  $\text{S}$ , let it flow thinly for  $\frac{1}{2}$  an hour,  
then fulminate as before; and pour it very thin flowing  
into the heated oiled Cone.

beat the  $\text{M}$  off from the Green Scoria; pound the  $\text{M}$  in your  
clean  $\text{S}$  mortar and melt it per se, without  $\text{S}$ , and ful-  
minate it as before, until the fulmen ceases, for want of  
 $\text{A}$ , and less and less  $\text{O}$  will now be required.

Repeat this melting of the  $\text{M}$  per se, and fulminating  
it with  $\text{O}$  a second and third time, until the  $\text{O}$  will  
fulminate no longer but converts part of the now pure  
platina and antimonial  $\text{M}$  into  $\text{O}$  coloured Scoria.

Separate this  $\text{O}$  coloured Scoria when cold.

I expect this platina Cake at the bottom, if you eva-  
porate the  $\text{M}$  from it in a Red hot  $\text{V}$ , to remain very  
pure, perfectly soft, ductile and malleable.

### Further procedure.

beat your Mine Massa into a Coarse  $\text{S}$ , what is brittle,  
if the platina Cake is soft, put that to the  $\text{M}$ , if brittle  
~~not~~, on account of the  $\text{M}$  antimonial particles intermixed  
with it, not having yet been melted per se, the same as  
happens, when  $\text{O}$  is refined by  $\text{S}$ , then powder it with the  
Rest, weigh the whole and call it one part, if it will  
powder finely, do so, as it is better; mix this one part with  
6 parts of Monte Snyders fulmen, and project this powder  
gradually, a Tea spoonful each time into a Red hot  $\text{V}$ , until  
the whole quantity has been fulminated, waiting each time,  
then let it melt thinly for 20 minutes; I do not think  
that there will be any flash of lightning here.

then let it cool and powder it, and you will have  
a scarlet  $\text{S}$ , if this happens so, as I hope it will, it will  
certainly become  $\text{O}$  in due time.

wash the generated alkali from the red  $\text{S}$ , with hot  $\text{V}$ .

dry the Red  $\Phi$ ; If any of the platina is found to be metallic and ductile, it must yield during the succeeding operations: take of this red  $\Phi$  1 part which mix at present not with crude  $\Phi$ , but with 3 parts of  $\text{Mto}^{\text{D}}$ : the  $\frac{1}{2}$  of  $\text{S}$  and  $\text{S}$ , which are both Solar: and melt these together for 20 minutes, so that they flow not pappy, but thinly. Let it cool and powder the black mass.

Of this  $\Phi$  1 part mix again with 6 parts of fulmen, and project it as before, a sea-spraying each time, into a Red hat. Then make it flow thinly for 20 minutes and let it cool. powder the massa and wash the alkali from it, and take notice, whether the  $\Phi$  improves in the Colour, from scarlet into  $\frac{1}{2}$  and Crimson.

This Scarlet  $\Phi$  mix again with 3 parts of  $\text{Mto}^{\text{D}}$ , and unite them again in the  $\Delta$ , when cooled, notice whether the black  $\Phi$  improves from blackness into brown and yellow - or Redness by degrees? This is a good sign. The obtained  $\Phi$  1 part mix again with 6 parts of fulmen, and proceed as before, wash the alkali from it, and repeat these operations carefully, until the Red  $\Phi$  improves in Redness, and the black  $\Phi$  in yellowness, which operations must probably be repeated 11 or 12 times, until when you melt the Red  $\Phi$  with 3 parts of fresh  $\text{Mto}^{\text{D}}$  into a massa, a Solar  $\text{M}$  will settle at the bottom, whilst it cools, which I expect will take place, when the black  $\Phi$  has lost its blackness and is become yellow or orange, more and more  $\text{M}$  will settle, until the whole quantity of platina first employed falls and settles as a ductile metallic  $\text{C}$  or  $\text{M}$ , which upon melting with Borax, 3 p. of  $\text{C}$ : to 1 of  $\text{B}$ , can be nothing else but pure  $\text{C}$ , or I am very much mistaken, because, was the spiritual and corporeal  $\text{S}$  separated from the platina and its  $\frac{1}{2}$  augmented and tinged by another Solar  $\frac{1}{2}$ , which is here the Cause: the  $\frac{1}{2}$  of  $\text{S}$  &  $\text{S}$ : no other metal but pure  $\text{C}$  can be generated.

Recollect what has happened to me, evaporating  $\frac{1}{2}$  a to

of  $\text{M}^{\text{st}}$ , when there remained a small Globule of pure  $\text{O}$ ,  
weighing  $\frac{7}{16}$  grains, yet in my possession.

In the room of melting your  $\text{O}^{\text{st}}$   $\text{M}$  into malleable  $\text{O}$   
with borax, powder it whilst it is yet somewhat brittle.  
melt it with 3 parts of fresh  $\text{M}^{\text{st}}$  into a black massa,  
and fulminate it with 6 parts of the fulmen, and  
follow Stella's process in this Msc: and I believe  
the same dry Tincture must be produced at last.  
I may be wrong, but it seems rational to me, because  
if platina can be purified, matured and converted  
into  $\text{O}$ , that  $\text{O}$  can also be converted into a plusquam  
perfect, over tinged Red O, which again will become  
common  $\text{O}$  in  $\frac{1}{2}$ ,  $\text{D}$ ,  $\text{T}$ , and  $\text{2}$ , with some 100 per Cento  
Increase.

1 $\frac{1}{2}$ of platina cost	£	5	—
5 and $\text{M}^{\text{st}}$ say	"	1	10
Charcoal	"	12	—
Fulmen	"	3	—
$\text{O}$	"	6	—
Expenses	£	24	16
			deduct
			from
produce, if?			
1 $\frac{1}{2}$ of $\text{O}$	"	4	4
	£	4	8
whilst £ 1. 8. — is earned			
4 $\frac{1}{2}$ may be worked as easy	£	16	16
Expenses	"	4	—
overplus.	£	12	16

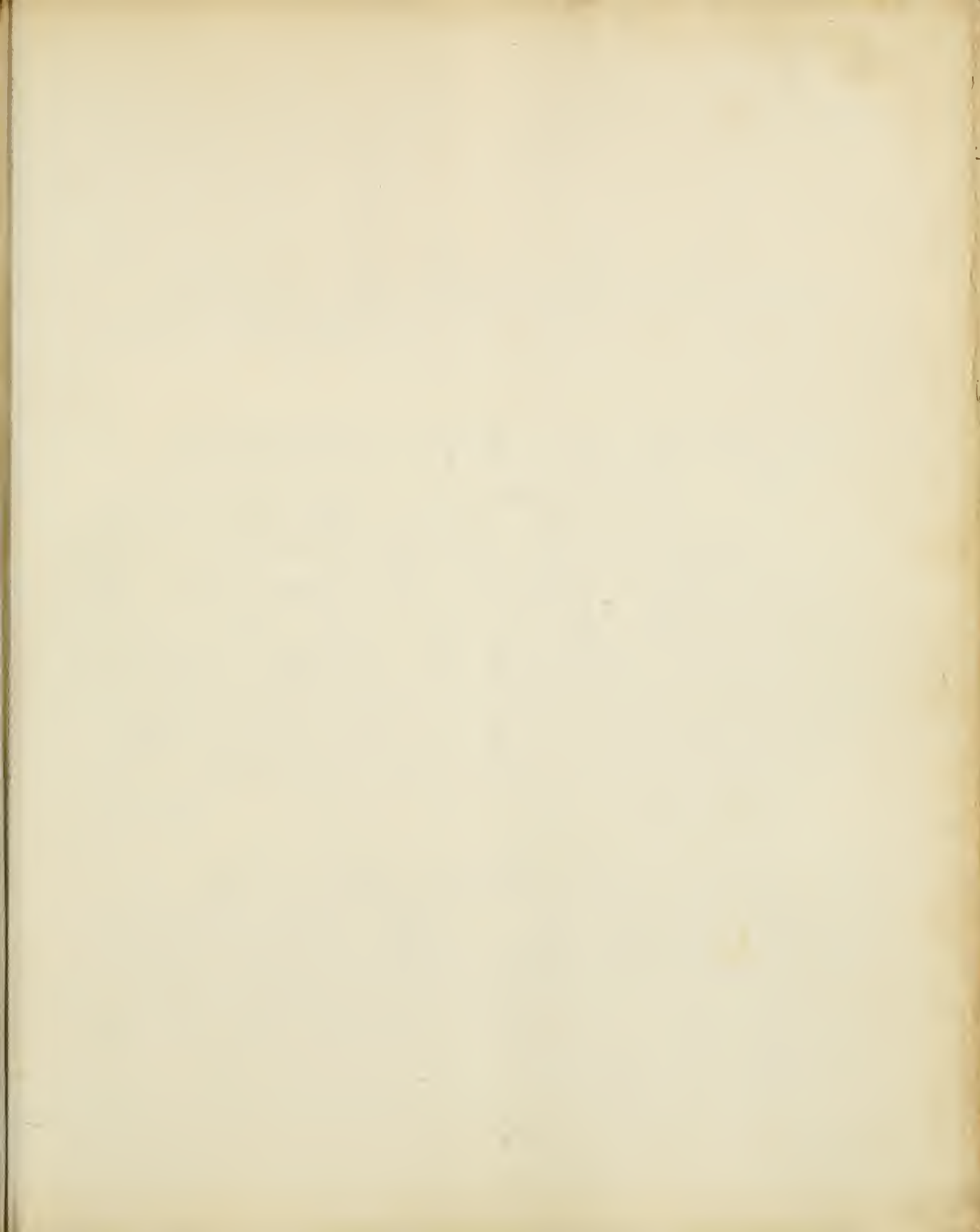
The greatest Expense would be the  $\text{M}^{\text{st}}$ .

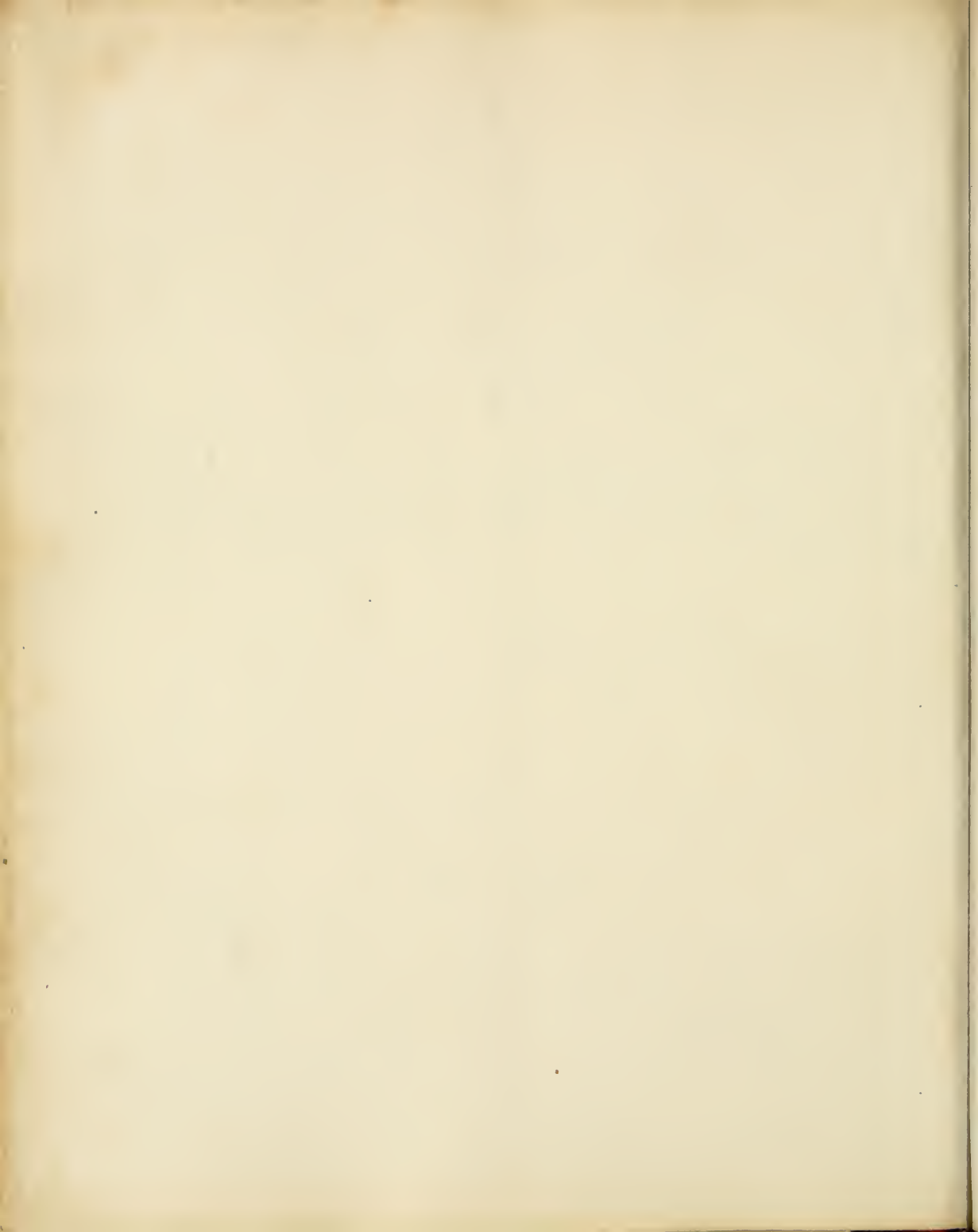
It can certainly be done in 2 or 3 weeks.  
Experience would teach abbreviations.

J. B.

The first part of the document  
 discusses the general principles  
 of the system and the  
 various methods of  
 application. It is  
 intended to provide a  
 comprehensive overview  
 of the subject matter  
 and to serve as a  
 guide for the reader.  
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 document contains  
 detailed instructions  
 for the use of the  
 system. It is  
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 a step-by-step  
 guide for the reader  
 and to ensure that  
 the system is used  
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 information on the  
 subject matter and  
 to provide a list  
 of sources for  
 further study.





Substance of a conversation which  
Mr. B. had with Mr. Ford 8th April 1805.

I shall here relate (says Mr. B.) the  
substance of a conversation which  
I had yesterday with Mr. Ford respecting  
the works with the Bortyrum. He seems  
to be well founded in his theory, more  
so than Mr. H. and his theory has been  
confirmed to him by a well conducted  
and judicious practice on a small  
scale

1 The works with very small tu-  
bulated glass retorts, not bigger than  
a hens egg. With two such retorts;  
buried in sand laid in an iron  
pan

pan, on the common coal fire  
in his bath stove he can obtain  
from each four ounces of the  
butler; that is eight ounces by one  
operation from the two reports. He  
never troubles himself with more  
than one operation on the same  
day.

He says he never wished to pro-  
cess at one time more than 2 lbs  
of the butyrum; that whoever may  
attempt to execute the work on too  
large a scale will never bring it to  
perfection; and that, because of the  
great length of time which Nature  
requires to perfect a large quantity.  
On a moderate scale it may be done  
in a comparatively short time

M<sup>r</sup> H. also says that the butyrum  
is not perfect untill there remains  
no caput mortuum: all must be brought  
over gradually. He uses  $\text{M} \& \text{S}$  and  
good pure  $\text{Zn}$  corrosive  $\text{a} \& \text{a}$ , for this reason:  
(: he



he knows that equal parts of  $\text{Fe}$  and  $\text{M}$  cannot conquer the whole quantity of  $\text{M}$ , but he adds gradually a little more sublimable to the remaining  $\text{M}$ , until the whole is brought over; and by this method, he finds out the proportion, that nature requires.

1. I say, that  $1\frac{1}{2}$  of  $\text{Fe}$  is able to dissolve and bring over  $1\frac{1}{2}$  of  $\text{M}$ , for which reason I have given you that proportion for the Works of Pentanus. S. B.

He rectifies his Butyr, by cohobating it on the  $\odot$ , until it is, whilst hot and fluid, like a pure crystalline  $\nabla$ . If that  $\nabla$ , as it cools crystallises or shews into Tables, Squares, Triangles & with all the glorious Colours of the Rainbow  $\phi$ . as I have often observed it with pleasure in Marlebone. It is then an animated Butyr: or Sepia  $\phi$ , animated by the Secret  $\Delta$ , the  $\nabla$  of Sea  $\odot$ , and the 2  $\nabla$  mercurus of  $\nabla$  and  $\nabla$  says M<sup>r</sup> Ford, and wants no further attraction from the  $\Delta$ ; as it now possesses all what it is in need of.

The  $\text{Fe}$  is the Secret  $\Delta$ , which contains the 2 Doors of Diana, i.e. the  $\nabla$  of Sea  $\odot$  and the  $\nabla$  sublimed together, applied by the art of the Nymph Venus.  $\phi$  Venus born of the froth of the Sea.  $\phi$  says Ovidius, i.e. Sea  $\odot$ , its concentrated  $\nabla$ .  $\phi$  The universal Mercurial Key, says Mynsicht.

M<sup>r</sup> F. says if you work with vulgar  $\odot$  according to Archeplus, that Author has candidly mentioned a necessary Ingredient,  $\phi$  Crude  $\text{Ox}$ .  $\phi$  you ought to make a philosophical  $\nabla$ , by subliming your  $\text{Fe}$  once more with Crude  $\text{Ox}$ , into a Sal alembrol.

$\phi$  This process is nicely shewn and explained in D<sup>r</sup> Hempe's Mineralogy, <sup>London</sup> a thin folio Treatise, become very scarce.  $\phi$  It was likewise used by Paracelsus who called it Sal alembrol, Saltz Vor allen Brod Salt procuring Bread for all,  $\phi$

of such a  $\text{Fe}$  united and sublimed with  $\text{Ox}$  crudum, and  $\text{M}$  &  $\text{D}$  distil your Butyr. and you get the true  
philo-

philosophical  $\Psi$ , that does immediately attack  $\odot$ , and does  
solves it kindly, even without the help of external heat,  
and as soon as solution is completed, assisted by  
kind and gentle heat, he says, Coagulation comes  
instantaneously.

M<sup>r</sup> F. Said: Arstephio has named the Subject, Sal am  
moniac, which when sublimed with  $\frac{1}{2}$  of  $\Psi$ , such a Sal alembrat  
and M<sup>r</sup> D., containing the 2 Mercuries, washed by the Doves  
of Diana in the Scind  $\Delta$ , or  $\frac{1}{2}$  of  $\Psi$  of  $\odot$  now form the true  
Butyr. or philosoph:  $\Psi$ , for the Central solution of  $\odot$ .

this butyr: you must rectify until nothing remains  
behind, save a few few light grey ashes, and your butyr:  
must be perfectly transparent, like Procy, you have in  
this the philosoph: Scind  $\Delta$ , and all what is necessary  
for your work.

he says: You do not want attraction, because you must  
allow some phlegma, which you must afterwards se-  
parate again, which obliges you to separate the Elements,  
which you must rejoin, all unnecessary Labours, as  
phlegma cannot be coagulated nor fixt. add the ferment,  
 $\odot$  and your Work is complete, for Digestion; your heat  
must certainly be strong enough to keep your butyr:  
constantly in a fluid state with the dissolved  $\odot$ .

If your  $\odot$  is kindly dissolved in this truly animated  
butyr. or philosoph: aqua Regia, Coagulation must ab-  
solutely follow and in a short time he believes, if  
your quantity is not too great, out of reason.

he says it is astonishing what a small gentle  
heat does keep the butyr: constantly fluid, and that heat  
he thinks is the right Degree, which nature requires.

M<sup>r</sup> Ford is of opinion, that without adding the solar per-  
ment the work cannot be so well done.  $\odot$  for the white  
and Red, but  $\Psi$  for the white alone; but the  $\Psi$  does not  
require a Sal alembrat, nor  $\Psi$  in the Butyrum, which is  
only necessary for  $\odot$ . Orudena is the M<sup>r</sup> D., the Scind  
or philosoph:  $\Delta$ , which burns within the glass is the  
concentrated  $\frac{1}{2}$  of  $\Psi$  of  $\odot$  in the  $\frac{1}{2}$  of  $\Psi$ , which contains the 2  
Doves of Diana, i.e. the  $\frac{1}{2}$  and the sublimed  $\frac{1}{2}$ , and this is all

M<sup>r</sup> Ford says the Scind in English contains the white work.

# I have paid lately L<sup>l</sup> Clarke in Redmonsey a visit, he was now  
pretty cancried and told me partly his work.  
he begins a bullet  $\delta$  from a dirty lead coloured M<sup>l</sup> and impure G<sup>l</sup>,  
he says it does not scintillate, and the revived running  $\gamma$  that is left behind  
he sublimates again; makes a bullet  $\delta$  that ~~is~~ with fresh lead coloured M<sup>l</sup>,  
collects again his revived  $\gamma$ , repeats these operations of the Eagles 7 times,  
and gives his animal's Sophia running  $\gamma$ , which he has obtained with D.  
he is a bad dirty and severely operator, is very delinquent in the philosophy  
books, but relies much <sup>on</sup> his Experience in the Laboratory, having formerly  
had the management of a large wholesale Laboratory. He repeats the bullet.

totally, and says there is no other growth but in his annotated Sophie & vive, sealed with D for the white, and with C for the Red.

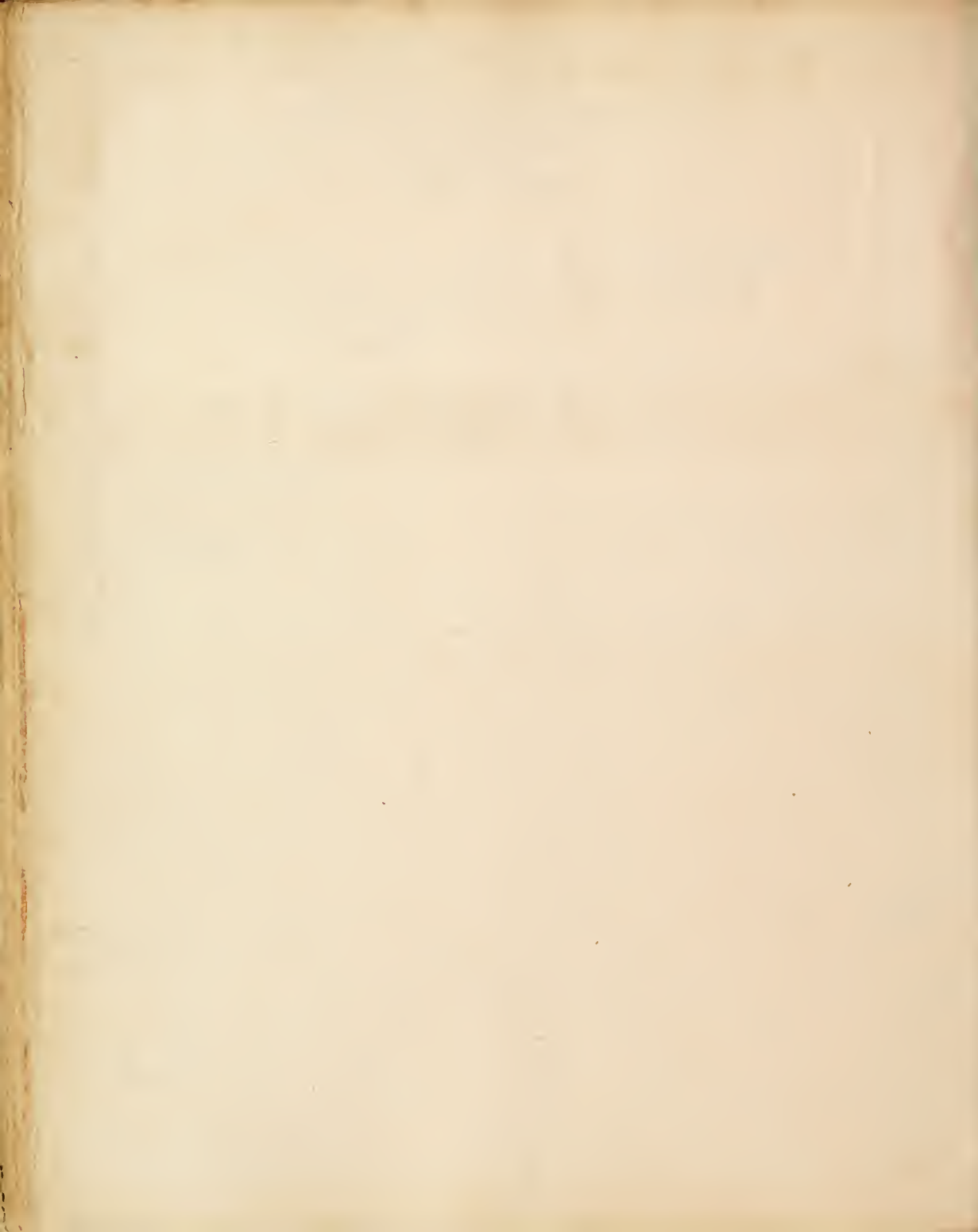
He condescends to show me his Laboratory, and all that I saw there, glasses and digesting furnace, I would not give 20 Sh: for.

He has been constantly at work these 12 years, and has effected nothing, and I give him 12 years more and he will be as far as he is at present, because he has no Idea of Nature's operations — He had 2 Egg glasses in digesting, for the white 'work, to be putrefied and regenerated, but he calls to be fresh. His sand was so hot, that I could not bear my hand in it. It was very hot in front, much cooler towards the End — I observed his two glasses looked white, and were covered the whole neck, up to the glass stopper with a dim milk white Sublimed  $\frac{1}{2}$ , like Calomel. I said nothing, but wished him great success! ~~with~~

M<sup>r</sup> Th. says the Work with the butyls is the pursued  
way of Artepnius, Blamel &c;  
The Work with the same Ingre<sup>d</sup>., before you distill  
them into a butyls, united with O, is the Dry way;  
I observe here the harmony between his Ideas and  
mine, concerning Pontanus;  
the Nymph Venus born from the froth of the Sea,  
as Ovidius has expressed himself, is Sea O.  
The M<sup>o</sup>, not crude S, is the Right Subject.

Finis.

9 April 1805



and sufficient <sup>Mr. S.</sup> from a series applications and <sup>comparative</sup> study of the best authors  
of 30 years and some Experience, is <sup>now</sup> convinced that the L. O. depends on this  
basis. Make a red unburnt Calc of C for the Red but a white unburnt of  
of D for the white also, by means of a thoroughly annealed butyl at 1100°  
and an <sup>acid</sup> <sup>test</sup> D.

When you distil your butyl nothing must be left behind, save a few grey  
light ashes, which can by no art be reduced to a metallic substance, as 160°  
of your <sup>acid</sup> <sup>test</sup> D. has observed a part of in the C, <sup>then</sup> also contains a part of  
If you distill the first butyl off to perfect dryness, you may get no more  
out of the black C; but before the remainder is sent to dryness, but remain,  
get beyond moist, he adds a little more iron, distills again and more  
of the light C of D is carried over, and by this method adding a little more  
iron or iron lenses, he volatilizes the whole, so that only a few light  
ashes remain behind. Thus he rectifies his butyl: per se, and the more  
you work upon he or rectify it, the clearer and purer it becomes - Mr. S.  
has also observed, that after many rectifications, the annealed butyl  
grows as hard as a flint, and attracts less or hard stroke of high rectifi-

cutting, they in the beginning, and will scarcely attend at all, yet being  
 more & more fusible, so that the glass stands on the top of the  
 stove will keep for so high rectified: but if you melted, whilst it is not  
 so extremely fusible after the first distillation. Thus you collect a highly  
 rectified well made butyl: animal by its own right & C. of C. <sup>of the plant</sup>  
 For the known way you are to melt 3 parts of <sup>blended</sup> ~~the~~ <sup>with</sup> 1 part of <sup>of</sup> <sup>fine</sup> C. <sup>and</sup> <sup>subl</sup> <sup>the</sup> <sup>plant</sup>  
 to this, is <sup>of</sup> <sup>the</sup> <sup>secret</sup> <sup>A</sup>, and distill <sup>in</sup> <sup>butyl</sup> <sup>by</sup> <sup>means</sup> <sup>of</sup>  
 several distillations & Rectifications, the C will be volatilized and  
 a Red animal: butyl <sup>solare</sup> will be obtained. but this is not enough,  
 the whole quantity of your C employed must come <sup>every grain</sup> <sup>then</sup> <sup>your</sup> <sup>butyl</sup>  
 is truly known and both the Mineralized C. This <sup>must</sup> <sup>per</sup> <sup>se</sup> <sup>be</sup>  
 digested <sup>in</sup> <sup>the</sup> <sup>Red</sup> <sup>Substance</sup> <sup>provided</sup> <sup>you</sup> <sup>bring</sup> <sup>this</sup> <sup>to</sup> <sup>an</sup> <sup>uniform</sup>  
 Red substance, by <sup>concentrating</sup> <sup>of</sup> <sup>it</sup> <sup>in</sup> <sup>balance</sup>. <sup>of</sup> <sup>the</sup> <sup>digestion</sup>,  
 putrefaction and pip, and increase with the red animal butyl.  
 reserved for that purpose. 9  
 a part of it

in the mind desire, &c

\* the <sup>which</sup> <sup>is</sup> <sup>the</sup> <sup>Woman</sup>, <sup>the</sup> <sup>moon</sup>, \* the <sup>Red</sup> <sup>man</sup>  
 p. vide Bloomfield. Blasphemy in  
ashmore Theater: Premium.  
 p. 320.



9. Mr. F. says if your butyr will attack the O, so as gently and gradually to dissolve  
it, you are on the right way; they volatize your O in the solution, until it  
is all come out, they concentrate it into an essential gum, <sup>oil</sup> calx, pulchre  
and fix it. Mr. F. says a well rectif. butyr dissolves fresh iron, without  
renewing the O, & I think the butyr is much better in quantity than  
agrees with <sup>are proved that to explain them right</sup> Baron Schroder's Mr. F. says the iron precipitates in glaucous  
precipitate, and that process in Boyle's Sceptical Chymist, where the volatized O  
could not be separated from the butyr. I should have said I make <sup>and</sup> yet he was  
right in his own way, although he mistook the name of antimony for D

which is the  $\text{Al}$ , the wrong, and not common  $\text{D}$ , which is a mule.  
The dry way is to gain 3 pt.  $\text{Al}^{+3}$  with 1 part of  $\text{O}$  and is  $\text{Al}^{+3}$  of  $\text{O}$   
may be fresh.

But the better way is to make a well aerated-butyl, or in you  
like a  $\text{O}$  alambic, and thereby dehydrate and volatilise  $\text{O}$ , and carry the  $\text{O}$  all  
away; Dry  $\text{Al}^{+3}$  per  $\text{Al}^{+3}$  with a  $\frac{1}{10}$  pt. of fresh  $\text{O}$ , perhaps a few  
in with the  $\text{Al}^{+3}$   $\text{O}$ , until it is properly fixed and purified.

999. Glauber although not wrong in his own way, as he obtains the concentrated marine +, by making a Luna corner, because although you wash your D twice, 150 times, you cannot separate the concentrated Saline from the D, and this gives you the Secret  $\Delta$ , in making Glauber's Butyr. besides Luna corner is positively a Semi-volatilized Silver, as C treated with  $\text{E}$  alembrot is a Semi volatilized C, or Sol cornuus, which Kunkel von Lowenstern has demonstrated, thus you see the use of a butyr: made of  $\text{E}$  alembrot, i.e. with  $\text{EX}$  if you work with C, and perhaps it is not without weighty reasons that artepheus has added the  $\text{EX}$  and made use of such a  $\text{E}$  alembrot, or butyr: of  $\text{E}$  alembrot:  $\text{E}$   $\frac{1}{2}$ .

Glauber has so far mistaken artepheus, by joining  $\text{C}$  and  $\text{D}$ , not knowing that the philosophers Moon is the  $\text{M} \frac{1}{2}$  bright like copelled D. if  $\text{M} \frac{1}{2}$  Butyr: animated by its own part  $\text{E}$  and  $\frac{1}{4}$  of  $\text{C}$ , will not carry over every grain of your C, depend on it it will be necessary to make the  $\text{E}$  alembrot by adding  $\text{EX}$ .

Such a  $\text{E}$  alembrot: is fit for the dry way of Pontanus and Bloomfield, and such a butyr: made of  $\text{E}$  alembrot: may they certainly serve for the humid way, and for enervating or multiplying the perfect Red Sulphur Nature indeterminatum. Depend on this.

If you distil a Red animal Solar butyr:, breaking all the  $\text{C}$  over, p.  $\text{D}$ , you may add a  $\frac{1}{10}$  part of pure  $\text{C}$  or a Calx of  $\text{C}$ , as a spiritual fermentative in principio, digest and putrify per vram humanam, when this is fixed, you must

absolutely incruste with your red animatd Sophia  
& Duplex, this is beyond any doubt.

after, at least 3 such Multiplications or more  
of the Red indetermined & nature or L. P. melts  
like wax, without fuming, it is certainly perfect  
and salubre in the S. V. G. nati of Metall: for melting  
the deep Ruby Red of P. or aurum potabile.

no more is necessary, than to dissolve, putrefy,  
fix and multiply or incruste.  
but finally to ferment or determinate with Juice C  
in the C, and extend with purified F, as the Medium  
conjugendi, to make the Med go 10 times further  
than without F.

Bloomfield does the whole work in 4 Monthly  
time, putrefaction does last 40 d<sup>o</sup>, he obtains the  
white Sulphur nature from C in 40 d<sup>o</sup> more,  
and the Red Sp. or universal Sulph: nature in  
40 d<sup>o</sup> more, which is a 120 d<sup>o</sup> or 4 Monthly.

Bloomfield is astonish'd if has worked by the  
dry way, like portanus, nevertheless the Red Solar  
& Duplex or animatus should be made for Incru-  
sting or Multiplicating of the perfect Red Sp.  
would the F Simplex made by volatilising Juice  
D, should be used for incrusting and multi mul-  
tiplying the first white Sulphur or Sp, obtain  
these Scriptures which way you may.

J. B.

#

a valuable Confirmation of Truth, concerning  
the work with  $M\delta\delta$ ,  $\text{O}$  and  $\text{Zn}$ ; whether this is a  
Subtlety of Sir Robert Boyle to convey Truth to an  
attentive well informed Reader, or whether He only  
related the Truth and knew no more about it? I can  
not tell; but let it suffice and be a strong proof for  
us, that the process itself is a Reality.

R. Boyle's Sceptical Chymist; Oxford 1680. 8°

220.

and this may perhaps be somewhat illustrated, by  
reflecting upon what happens in some Chymical preparations  
of those Medicines, which They call Beroardicum.  
In Batis Dispensary you will find Beroardicum Solare,  
Lunare, Martiale, Joviale & which are Things that confirm  
Truth:!

They take  $\text{S}$  and  $\text{I}$ , which may be looked upon as prima  
mista: prima or rather proxima Materia Metallorum,  
because prima i.e. remota Materia is a Vapour:!  
of these two they compound a  $M\delta\delta$  Stellatus, and to this  
They add, according to Their Intention, either  $\text{O}$  or  $\text{D}$ , which  
makes with it a new and further Composition.

To this, They add  $\text{Zn}$ : the Secret  $\Delta$ : which is itself  
a decomposed Body, consisting of Common  $\text{Z}$  and diverse  
Stance, united by sublimation into a Crystalline Sub-  
stance, and from this  $\text{Zn}$  and the other metallic mixtures,  
they distil a Liquor, i.e. a butyrum:! which may be allowed  
to be of a yet more compounded Nature.

If it be true as Chemists affirm, that by this art  
some of the  $\text{O}$  or  $\text{D}$  mixed with the  $M\delta\delta$  may be carried  
over the Helm with it, by the  $\text{Zn}$ , as indeed a Skillful  
and candid person complained to me a while since,  
that

that an experienced friend of his and mine, having by such a method brought over a great deal of  $\text{O}$ , in hopes to do something further with it, which might be gainful to him, has not only missed of his aim, but is unable to recover his volatilised  $\text{O}$  out of the antimonial butter, where with it is strictly united.

1. M<sup>r</sup>. Ford has noticed this remarkable passage as will as me, that Sir R. Boyle's friend was unable to recover his volatilised  $\text{O}$  out of the antimonial butter, where with it is strictly united.

If Sir R. Boyle's friend had understood the philosophers a little better, he would have rejoiced at the loss of his  $\text{O}$ , and at the intimate union of his  $\text{O}$  with the butter of  $\text{S}$ ; if he had digested his volatilised i.e. Mercurialised  $\text{O}$ , it must have fermented by means of the Scent  $\Delta$ , it must have died and putrefied, and Nature alone, hidden in the Scent  $\Delta$ , assisted by external gentle heat, would have regenerated or resuscitated i.e. refixt the new born  $\text{O}$  along with the homogenous Solvent, the very mother of  $\text{O}$ , into a Universal Tincture or universal Medicine prima ordinis, which could have been further multiplied by repeated Imbibitions with the same Solvent, and by the same Scent  $\Delta$  or internal Agent, passing through reiterated Deaths and putrefactions, mercurialisations, Resurrections and Refixations, constantly increasing in Subtlety and fusibility or penetration, must become the genuine Elixir or L. P. or Sulphur Nature fixum indeterminatum; and what is this else but genuine fixt FIRE? Lastly to be specified with  $\text{O}$  in the  $\text{C}$ , and with  $\text{S}$  in a strong heat, and then to be preputed on Metals.

L. 13:

Lucine Conversation with Mr. Ford, when he was at my house  
and drank Tea with us on Gods Friday, April, 1805.

M<sup>r</sup>. F. thinks Artepheus has not worked with C and D  
united, because C and D are two Males, we cannot join 2 males  
together and expect a generation.

I am sure not: but Artepheus makes use of the M<sup>th</sup> as a  
female Sperm, containing the 2 Mercuries of C and D,  
Wherever Artepheus mentions Luna or Silver, M<sup>r</sup>. F. says,  
he means the M<sup>th</sup>,

but it appears in a number of places in Artepheus's book,  
that he has used both C and D, united by fusion, which  
is also the Opinion of Stauber in his Proserpina, nevertheless  
Artepheus has used the M<sup>th</sup> besides, which certainly is  
the philosophers Luna, our Moon, says Sinley.  
The M is the Woman!

part of Artepheus agrees with the Gluten in Digby and  
partly, but not totally, with the Hermet. Triumph, but  
Artepheus does not abate, and he shuts his glass close.  
The Blood of Innocents in Diamond, repeated in the Her-  
metical Triumph, means Mercurialized or Spiritualized  
C and D, by means of the M<sup>th</sup> and the Secret Δ i.e. in  
the Ex distilled into a White Lunar Oil, butyrum, or  
Lunar Sophe  $\xi$ ; and by means of Ex, sublimed with OX  
into C alembret, and C, opened by the M<sup>th</sup>, a Red Solar  
Oil or Butyrum, i.e. a Solar Sophe Mercurius Duplicatus  
can be obtained; this alone is enough for the White and  
Red universal Tincture.

but if you aim at the Lunar Tincture alone, the Lunar  
Sophe  $\xi$  is sufficient, but for the Red, the Car  $\xi$  is abso-  
lutely necessary.

I believe M<sup>r</sup>. F. is perfectly right!  
1. The Truth is this, if Artepheus has used D and C both,  
as I greatly facilitates the philosoph. Solution of C, he  
has obtained the Lunar and the Solar  $\xi$  by one and  
the same process, and I believe he has done so. The  
same can be done by 2 distinct processes, now you  
see it clearly. /

The Work of Pontanus according to Mr. Ford's  
partly <sup>Opinion</sup> confirmed by his own judicious  
Experience.

Mr. F. says: that Work is the dry Way, consisting of M<sup>o</sup> & C, by means of the Secret  $\Delta$ , concealed in  $\frac{1}{2}$  corrosive  
Pontanus calls the M a Crude Matter, says Mr. F. -  
and it is so, without the Secret  $\Delta$ , which must purify  
it, causes a Reaction, Death, putrefaction and Regen-  
eration, whereof the Corporeal C, here enclosed in its own  
Womb. M must absolutely partake.

The proportion is M<sup>o</sup> & C 2 parts, fine C 1 part, united by  
thin fusion, the black massa subtly levigated; add to  
this  $\frac{1}{2}$  parts of the Secret  $\Delta$ , i.e.  $\frac{1}{2}$  corr: and this is the  
number of 7, the philosophical Sabbath, or take M<sup>o</sup> & C  
3 parts, fine C 1 part, and  $\frac{1}{2}$  parts of  $\frac{1}{2}$ , all finely  
levigated, and you have 8 parts, this proportion is good  
also. Shut your glass and digest in a gentle heat of  
76 to 80 in the beginning, to stir up only or to excite  
the matter to a Reaction, and a black Trume will arise.

1. See Jumba Semeramide:

You need not doubt says Mr. Ford, but it does ferment  
and putrefy almost immediately, for I have begun this,  
and having seen many Colours, I was obliged to give  
it up, being continually called from it.

It becomes a black matter like melted pitch, and  
passes through various, some very beautiful, Colours,  
and becomes Clear and white, but whilst it remains  
warm, it does not coagulate, although it may be-  
come fixt, on account of its wonderful fusibility,  
but when Cold, it becomes a White brittle massa,  
which can be powdered;

after white it becomes Red by continued Digestion,  
increasing the heat a little, but it remains a Red  
liquid



Liquid oil, whilst hot, but when cold, becomes a Red brittle  
massa, pulverisable, which is perfect, when it melts,  
without fuming, and must be multiplied or increased.  
M<sup>r</sup> F. . . Says it cannot become Dry, whilst it continues  
hot, and a small heat keeps it fluid, because it is  
of such easy fusion and stands like an oil, but when  
cold it is a brittle massa, and this he says is the  
Case with the Red as well as the White; and thus  
he thinks is the Dry Way of Pontanus, who separates  
nothing, as he says himself.

Pontanus unites the Sun  $\phi$  with the Moon, or the  
Woman,  $\psi$   $\text{M}^{\text{S}} \text{D}^{\text{S}}$  and adds the Secret  $\Delta$  in the  $\text{Ga}$  and  
and digests until the whole substance is perfect and  
fixed.

Pontanus had his knowledge from Arctophilus,  
therefore followed him, having read and understood  
him; except that Arctophilus worked by the long  
humid way, but Pontanus by the short Dry way.  
and M<sup>r</sup> Ford believes that it can be done in a  
very short time, probably in a few weeks, and  
sooner than we are aware of.

" It is asked of an expression used by Scdvogues  
quoted in the hermetical Triumph, is the calcined  $\text{C}$   
melted by the  $\text{M}^{\text{S}} \text{D}^{\text{S}}$ , which is the philosophical  
Calcination of  $\text{C}$ .

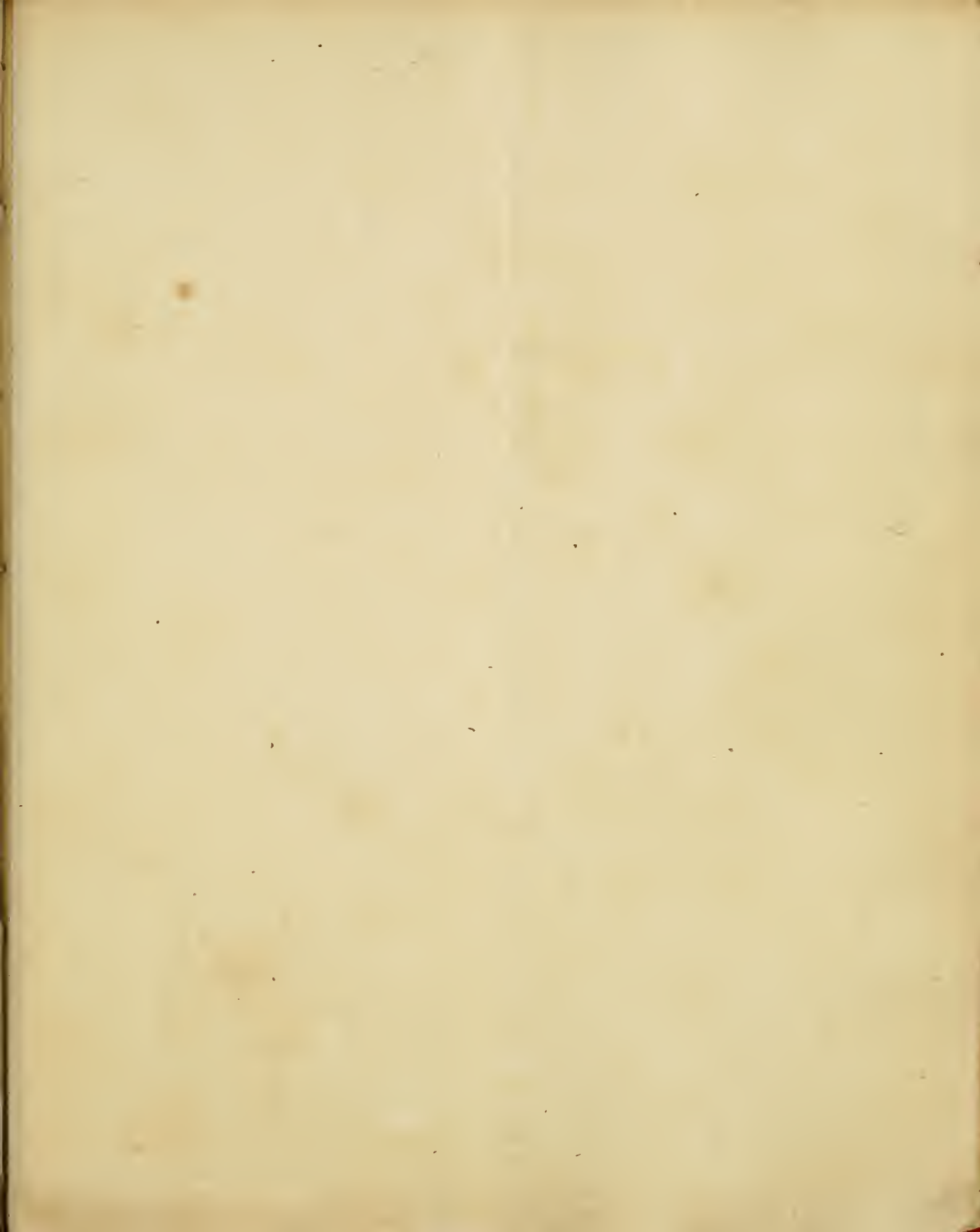
M<sup>r</sup> F. . . recommends to read the Turn of Semiramis,  
and the Glutens in Digby.

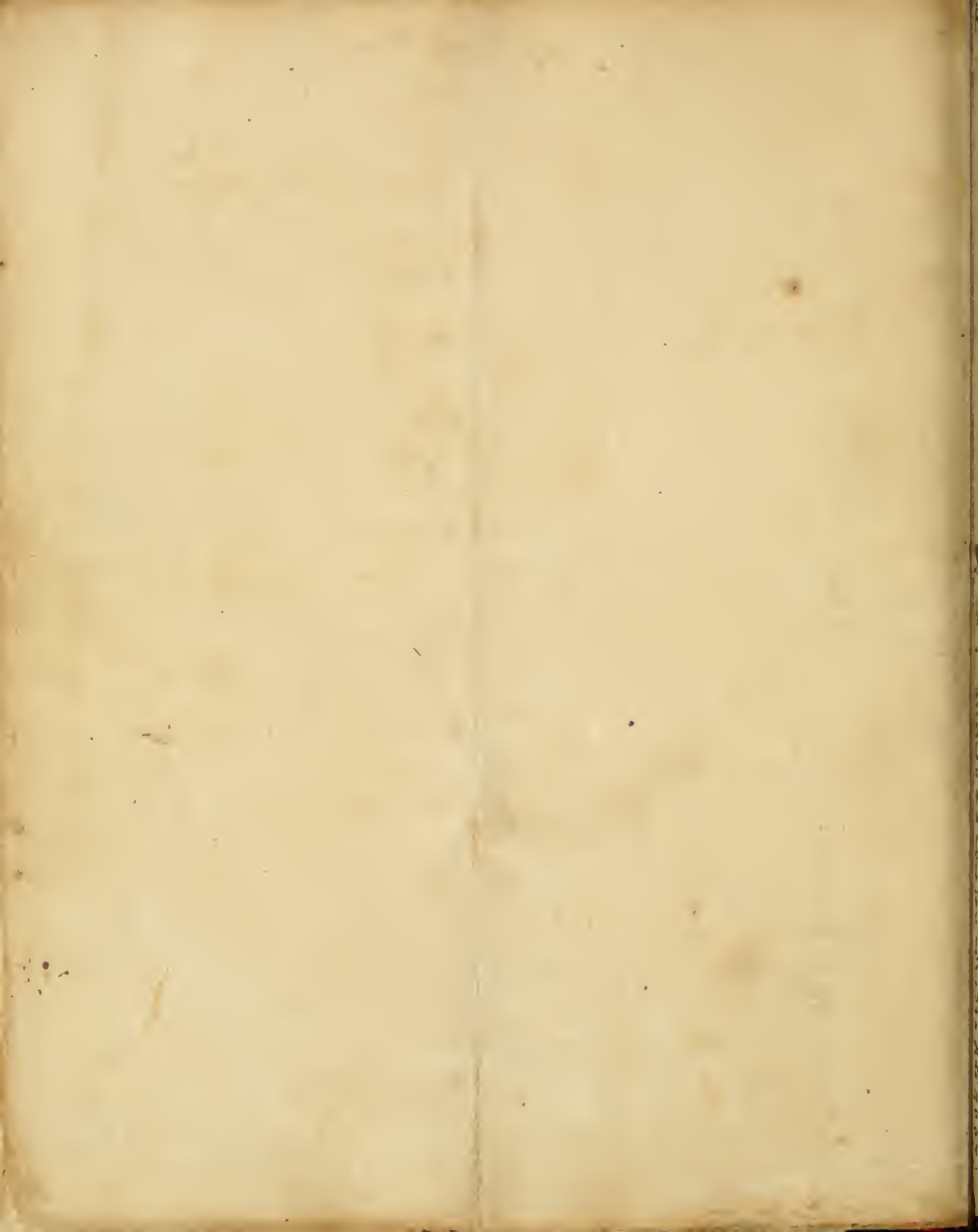
His favourite authors are Arctophilus, Pontanus,  
Blamel, Hermet. Triumph and the Glutens.

Amis.

increasing the number

liquid







# I. Capitulum.

Das der Spiritus Mundi sey, als von  
an zu furcht ist, ob es ein  
das gung febr, das nicht ein  
erfolget ist in furcht  
ob es.

Dortanid Vertu in  
Vertue Sine: hoc est  
de and factu in  
trahe in furcht  
glorif.

Da nun soget der philosophen Ato her Hermes trijme  
gihub in furcht & furchtliche furcht,  
Verum sine mendacio Certum & Verissimum, quod est  
inferius, est sicut quod est Superius; & quod est Superius  
est sicut quod est inferius: ad perpetranda Miracula Rei,  
Vnig. id est, vncolattig, dandem hinc ga tids undt and  
das ad vncolattig, dandem hinc in hinc glordan  
obron; undt dandem hinc in hinc glordan dandem hinc  
mit man kan es dandem hinc in hinc glordan dandem hinc  
obron dandem hinc in hinc glordan dandem hinc

Hermes in Trinitabula.

## Semiotogus in Epil. 12. tractat.

Est in aere occultus Vitacibus, quem nos Rorem De  
Nocte, De die Aquam Rasactam Vocamus, Cujus  
Spiritus inuicibilis Congelatus melior est, quam Vni  
uersa terra. hoc est Das manf and vnder vncolattig,  
Cobert (von Luft) Das in Das Luft ist eine vncolattig  
Hofen Das Cobert, die vncolattig Das Luft dandem hinc  
undt Das Luft, Rasactam Aquam dandem hinc  
undt ist balvor Congeliter Spiritus ist, Das die gant  
Ex da. Item tractat. 4.

Res omnes nascuntur ex Aere Liquido Vel Vapore sicut  
Das der Spirma alle and dandem hinc, Hofen in furcht  
Vapor der dandem hinc.







Tractat De Sulphure.

Hec est Verus locus Seminis omnium rerum, & in ipso est  
 spiritus Virens omnium Creaturarum & reliquorum Elementa-  
 torum; sine eo enim Aqua putrescit, Ignis extinguitur,  
 Terra autem ab eo audivitur imprægnatur & Conservatur

Nachdem ich in dem Tractatu referiret hab, finge ich zu zeigen  
 was in der praktischer in solch, der selbste darff sein geben,  
 die drey Stüdigen Natur liegende zu der fingen: auf die ersten  
 die nicht patienten zu persuadieren das nicht was zu bringen,  
 die selbste für sich selbst wichtige Medizin auf giebt, so die selbste  
 man, der eine dreyer vorse darff in der Apotheck bedömen,  
 so die darff er selbst darff (selbst so spiritus Mundi, so dreyer  
 edelste Virensal Medizin, da der selbste also so die Philosophi.  
 & dreyer zu Naturen (feyn) der 12. gl. geben, zum ersten setze  
 die selbste, zum andern bringet so auf die andern zu giebt  
 mit sel. die selbste mächtig dreyer, selbste das nicht selbste  
 das selbste selbste, der selbste man so ein selbste gelichet  
 das selbste selbste der selbste selbste selbste selbste selbste  
 selbste selbste: Re. finge ein May in wider auf selbste selbste  
 für geben so bringen selbste selbste selbste selbste selbste  
 selbste, so die selbste selbste selbste selbste selbste selbste  
 mächtig dreyer selbste selbste selbste selbste selbste selbste  
 selbste selbste in der selbste selbste selbste selbste selbste  
 selbste: so das man selbste selbste selbste selbste selbste  
 selbste dreyer selbste selbste selbste selbste selbste selbste  
 in der selbste selbste selbste selbste selbste selbste selbste

göpping, aus dem exemp  
 selbste selbste selbste selbste selbste selbste selbste selbste

26. ist nicht mehr ein einob, Darinnen aber Natürlichen  
dinge oben in Beschreibung des 1. Die soll auf folgende in  
andern mit drittem Theil, Nouum Lumen, Philoso: Chymicum ge-  
tractirt, werde, Man findet es in den.

~~27. ist ein~~ ist ein geist das sein Mund wird es die Lüge  
also gar nicht und geschwind ein, die Lüge aber nicht müde

Xa. ist es ein altes 2. exempel, die die Jüden ihre Cabala ge-  
heissen, von denen solches mit heiligem Jahu Geistes-  
mit dem wort: ~~1111~~ i. d. G. 4. und sagt auf den 4. Brief  
haben / das ihre Cabalistischen Schrift: Et tradit de Messia  
in Iongum / Jüden, Christen, Sagen, in ihnen.

2. 2. bringt Rabi Hacadaf für ihre eine Frage: die  
wird Messias finden? und gibt auf erst auf seine Cabala,  
heiligste Schrift: JESU wird er finden, das thut er ex  
initialibus literis Jabo, Siloh, Volo. 100 J. 8. 11. das ist  
Jahu! gleich wie es auf Johes 72. 4. 17. in dem vortan:  
sein Hofme wird auf der Hofme reifer, also auf Johes.  
96. 4. penultimo, gleich wie die die Hofme Jahu IESU. auf  
diesem Hofme Hofme: In Ho Solo Venit Salus. das ist  
Jesus; in einer Schrift mehr heiligkeit. das in den  
hofft bezauberer mag unter dem Überdrey, et.

hier sieht ein Jahu tunde, das der Jüden Cabala ist, und  
auf das auf 3. Manier für die Schrift bezauberer, das soll  
es alles mit heiligsten worten, das der Unterfrid 3. ist  
die 3. stückigen 4. et 5. stückigen „Mystischen“, „Maois“, in „heiligsten“  
Cabala, gebracht sind: Vale.

Handwritten marginal notes on the left side of the page, including the word 'Herman' and other illegible characters.



Das 1. Cap: Ist so geschrieben: Als solches Comte gewis  
Mose mit Hermina so verlobt ist, so hat sich, dan dem  
inneword die Sache in die hand nimet, so fängt an zu te,  
barren, so oborist es ganz (so er mit freunden, dan  
aber das process zu Ende dömalt so list es ihm aus. so  
oder verstanden muß Jobij mit freunden mit Goerly frey  
fängt es an, aber mit Traurig so klein fastig mofstox  
Dankfließ: Das ist Mose in dreyer dreyer dreyer:  
Namen ihm der philosophen Esfischer, das dem Bloch  
Bijfabe zu Mose, so eben ist nicht, dindas, das  
Dose drey so gemain alt die braung so bood baly  
denn, so focht die so Mose drey, die dan in gemain  
gessit, die vom M. H. Brand der M. gelevin f. 7.  
Sennivogius sagt: Die drey ist so, die drey  
aber der dreyer feldig, das Mose in Jodro, der  
ist in der drey beschreiben. Sill, das man Mose die  
dreyer nicht die dreyer dreyer, et.

Das 2. Cap:

Nun ist nicht anders so beschreiben, so vifma ist  
östantig so Mose, der dem dreyer so Sennivogium,  
so andan die so verlobt ist so Jobij, alt Sam. Roth:  
die so ist die dreyer, dreyer die selber nicht der  
dreyer, dan die dreyer sagt was oben ist, ist gleich  
dan das dreyer ist, so das dreyer ist, ist gleich dan  
das dreyer ist, die dreyer ist die fächte dreyer, da  
was ficht die die dan dreyer dreyer dreyer, ist  
dan gemain verstanden so dreyer dan dreyer  
Laget, so müste die nicht sein. Das ist was oben  
ist auf nicht drey, so ist nicht so ist dreyer dreyer!

\* Aus dreyer  
dreyer sagt:

Handen des Lichts oder Lichts hat in jeder Bewegung in seinem  
Bereich, wie kommt die Bewegung her? Das Licht ist  
in seinem Ganzen bewegt, ist also alles das Licht. Und ist  
das Licht auch alle Dinge Licht, und ist also alle Elemente  
es ist quinta Essentia Macro & Microscopii, und ist ein  
unveränderliches Wesen, das ganze Natur Leben, "Stunde"  
und Kraft, ohne dass es nicht Licht ist das Leben, das  
das man man das Licht Essentia Concentriert hat, und  
hat ein wenig anders wenig kommt aber nicht in dem  
an, und so ist ein Leben das man das Leben, das  
so besteht es in der geordneten Welt, und so ist in einem  
oder einem, so ist es, und ist in einem Kraft die  
Licht ist das Licht, geordnet ist, et. Da mit dem  
große Miracula oder einem die kommt, so ist das  
Kraft der, aber man das Licht die so ist

\* Um hat Hermes. Da mit auf weiter in Natur geordnet, alle in beiden  
Welten, in Macro & Microscopium, das er sagt: das Licht  
ist, ist gleich dem das Leben ist, et. alle in der großen Welt  
und in der kleinen Welt ist alles Harmonisch dem to Welt ist  
3. Planeten + 3. Planeten, das Licht ist die Bewegung, alle in Macro sind  
7. Planeten. in der Erde sind 7. Planeten, in Microscopium sind  
7. Planeten, 3. Principia in der Natur das man alle Naturlichen  
Dingen die Leben, hat 13. Elemente, et. das ist alles ist in  
sind Licht Erde, das so sagt Hermes (es zeigt die die  
das ästhetische mit an) das Leben ist, ist gleich dem das Licht

Natur in geordnet geordnet geordnet, und man die  
ganze Natur, das ist die ganze Spiritus Mundi  
in der Welt ist in der Licht geordnet die Welt

Das so, ist nicht so gesehene, aber solches Conit soitten  
Mose, mit Noemina so überstet, es gas toll, dan dem  
immer erst die Sache in die sandt Nimit, so fängt an zu te,  
barren, so oberrit so gantz sies so mit freunde, dan  
aber das process zu Ende demal so list so thin reu so lat  
oder Noemina muss lab: mit freunde mit Gorky fest,  
fängt so an, aber mit Noemina so klein fest so mafot so  
dann fließt, das ist Mose in der ste davor der Platz:  
dann thin der philosophen Gfungen, das dan Bloh  
bist ab zu Noetoh, so eben ad list, dinder, das  
diese dinge so gaimen alt die bewang so bood bald  
dann, so list <sup>han</sup> list so hier Reagn, die dan in gaimig  
giffet, die am Noetoh hand der Noe gelovde fin:  
Sennuoyius sagt: Die dinge ist so, die <sup>ist vor</sup> "later"  
aber die dinge so den, das Mo. dan so die die

Das so sagt:  
nach Noemina

was ist für die die dan Bloh list ab zu Noetoh, ohne  
dan gaimen Noemina der Noe dan Bloh  
liegt, es muss die list sein, das ist das Noe  
ist off list der, es ist list so ist dan Bloh list!

Handen des Lichts oder Lichts hat ihn gebracht in seinen  
Gefäß, wie kommt dieses registriert (sagt); Das das Licht  
in seinem Gefäß bewegt, ist Moß als das Licht und ist  
das Licht und alle Dinge lebend, und ist über alle Elementa  
es ist quinta Essentia Mares & Microscopii, und ist ein  
unveränderliches Kalium, das ganze Natur Leben, "Stunde",  
und Kraft, ohne diese d. h. ist lebendiges Stoffe Wasser, das  
das man man das Licht ~~Essentia~~ Essentia Concentriert hat, und  
hat ein wenig Wasser wenig Wasser oder feinsten damit  
an, und soget ein Gefäß Wasser so, man <sup>Wasser</sup> ~~Wasser~~  
so schickte es in der geschickten, und so in einem  
oder einem, so feinst, und wird in einem Wasser die  
Leder als das rechte, gelbes ist, d. Da mit dem  
große Miracula oder einem die Form, soget feinsten  
gebeugt Wasser, aber man der feinsten die feinsten  
Name, und ist von dem Coagulierten Spiritu <sup>Munde</sup>  
einer rechte groß in einem Name, ab so in einem, doch  
ein wenig Name, d. Man man ein wenig über das  
Lichter bis auf die Name kommt, d. ist es feinsten  
offenbar ein feinsten Wasser feinst, so wird das ein  
Stück in die duften und bleibt gebräunt, und in  
einem feinsten Name die Zeit; das das die feinsten  
aber geben das soget 2. Maß, die andere feinsten  
geben mit dem anderen zu gleich aus, das in der  
Natur ein groß gebräunt ist, und sind die  
ganze Natur, das ist der Name Spiritus Mammis  
d. der wird nicht in der Luft gedungen die Stoffe

In der hohen Sophia des Philosophen für gelehrt  
sagt ein großer Meister Theophrastus & Philophrastus,  
Dass edelste Wasser ist Luft, Man solle auch nicht den  
spiritum mundi secretissimum, dem geheimsten Geist der  
Welt, zu der Universal Medicin, aus der Luft fangen  
oder aber vom Firmament der Himmel, in gewisse  
Materialien, so auf dinstliche anordnung der Artigkeit  
das zu in sandelholz zu geschaltet werden, nicht falsch.

\* oder aber spiritus

Adi Thoro! Giebet Gedacht, setzt auf Wasser zu  
gegracht? es ist ohne zu thining Manthun fange die  
sicht, nicht Gedacht an ordnung Man sich selbst die  
gefange, die zu reuina so gefange, Zeit; mit  
hat ihre selbst eine Materialische fange außer  
sich, nicht zu bewahrt, so es mit der Chochy  
eig \* Wasser soll so will: Die so oft die nicht die  
so stes, ist ein einum und d'hermannen Pleasur,  
Geist (gleich demen fange geiler) aus dem  
Licht, nicht ein dunkelst d'fies, nicht demen auf  
dem Firmament (ja demen d'hermannen) die  
die der Manich zu Attraktion, so zu lege zu  
bringen, in dem der die imo phantastisch die  
geschalt Materialien oder Corpus; die Kunst auf  
ihre selber geschalt Licht, das nicht demen lauge  
bringen, so hat d'fou sois bequem lora man, da  
viele so der der d'fou d'indigen an zu bester  
ist, nicht besser, als die in d'fou d'indigen an  
zu loben gedanklich; die mit ist, demen d'fou  
man hat, das ist fange lora. Es ist aber nicht



de re son fall 1496. see: fore dem unioogonye...  
 139. 4-7. Fey. Couer d'ur Couer Catholische...  
 Catholice... Magnesium philosophorum  
 Catholicam... in aed...  
 mai tam philosophis opere...  
 Vniuersaliter existentem...  
 Magnesium philosophorum...  
 Dico solbigo (Assistentia Gratia Divina) Chimice in tract  
 tiren...  
 Phantaseij...  
 Almia Sapientia; que stultitia summa.

Gad gasannus...  
 Juda...  
 mag...  
 v...  
 B...  
 D...  
 in...  
 g...  
 a...  
 v...

Magnesium...  
 mit...  
 Dalt...  
 auf die...  
 e...

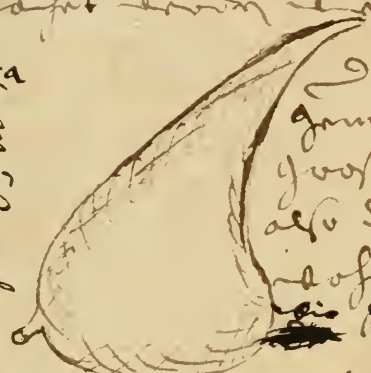


Sohn derer Coben. Ihn ist tags über den gutten vech  
21st will an Hofma in dem solben folgen, der Sels  
Kornabentfain: Folgt er dieß, geistlich ist er dieß  
wast sitzig, oder gefat auf adlab von philosophisch.  
Dat 3. Cap.

Es hat mit Zeit an, auf das dieß in Monio  
Der lufft gedungen sind, <sup>die lufft</sup> hat den weith  
beriffte instrumente. Dat das ~~die lufft~~  
philosophisch " beriffte, das ist, und laigt zu dieß:  
ald, die die solber philosophi von der lufft sagz.

Der Modis ist also, man lebat in der messer &  
Kinzftein instrument mesa, <sup>die</sup> bei gedetztes Form von 2.,  
oder 3. Stücken, auf die bester zu sama gelötet, doring  
muß unter ein gooster boden & fiedam, und davor  
2. the Calciminten Marmol (so 5. Layer mit daf  
in glas oder zingel oder geboant), mit einant.  
vohu Marmol (die daf) die fabel auß und von  
ander der miff, gelayet doring, mit dan der lufft  
dieß die untere unge & dancian dafon an gezeig  
doring, so dancian die die Stük, ist, doring dat  
instrument gefat, und so dafon od außer ist von  
fander (da funder die die obere Köhvan so faling  
er so Enger), hat Endlich sind an guttissimi &  
frictissimi orificij ist, da in dafon Stük an ge  
so möge, so dafon, so dafon mit maff solber oder  
lufft in dat instrument (so funder fikat), und Endlich  
dieß die dafon, ald solber von Marmol ge  
funder, in dat dafon gefatze dafon dafon sind,

In Tolfa gingen, da man Ziv Doffinert Kopf und  
Manu das mit veränden May. man fast zu erst  
21 of andere instrumenta in einer Kirtel gefalt, da  
mit man den in einer räumlichen Studie, dem  
offen das man für Attractionen den in räumen, da  
von und dünftige; das instrument ist sehr vollständig  
geneset werden in für das Zerklandt Gfot.



\*a  
Mit einem Messer  
Manier zu seiner  
Länge / Länge  
Nicht auf / Aufs  
Manier zu seiner  
Mit einem Messer

Da sich ein  
gemein, das die  
gute Kunst  
also der spiritus  
einen philosphi  
oben gefort ist  
Da mit guten  
Philosophia, medicina & Chymia

Philosophia, Medicina & Chymia, davon et comes in  
Tabelle tabula Smaragrina (sagt), da mit man den  
einen dinge, die da andere sehr philoso-  
phi sehr künstig da man Gfotly.  
die da ein Tag et das, den  
da, das die 2. Tag ist, das 3. Tag ist  
in der 3. Tag, die 3. müssen  
stabiles verum in vna zu  
da da sagt Jendriogius das da  
als ein gegeben

Man in <sup>quantum</sup> ~~quantum~~ <sup>bono</sup> ~~bono~~ <sup>san</sup> ~~san die gantz <sup>totale</sup> ~~totale~~ <sup>da</sup> ~~da  
Mit man <sup>benim</sup> ~~benim~~ <sup>medicinis</sup> ~~medicinis <sup>den</sup> ~~den <sup>id</sup> ~~id~~ <sup>das</sup> ~~das gantz  
meyster <sup>Stück</sup> ~~Stück~~ <sup>des</sup> ~~des <sup>philosophia</sup> ~~philosophia~~, <sup>Medicina</sup> ~~Medicina~~, <sup>Chymia</sup> ~~Chymia~~, <sup>das</sup> ~~das  
Da <sup>dies</sup> ~~dies~~ <sup>denn</sup> ~~denn <sup>die</sup> ~~die <sup>fügt</sup> ~~fügt~~ <sup>den</sup> ~~den <sup>Arztwey</sup> ~~Arztwey <sup>Hand</sup> ~~Hand~~  
<sup>Medicinen</sup> ~~Medicinen~~ <sup>zu</sup> ~~zu <sup>bege</sup> ~~bege <sup>gebraucht</sup> ~~gebraucht~~ <sup>worden</sup> ~~worden~~. <sup>Das</sup> ~~Das~~ <sup>selbe</sup> ~~selbe <sup>in</sup> ~~in <sup>der</sup> ~~der~~  
<sup>potabile</sup> ~~potabile~~ <sup>den</sup> ~~den <sup>dies</sup> ~~dies~~ <sup>ist</sup> ~~ist~~ <sup>zu</sup> ~~zu~~ <sup>bege</sup> ~~bege <sup>gebraucht</sup> ~~gebraucht <sup>wird</sup> ~~wird~~  
als <sup>3</sup> ~~3~~ <sup>weisse</sup> ~~weisse <sup>Animal</sup> ~~Animal~~, <sup>Vegetabil</sup> ~~Vegetabil~~, <sup>Mineral</sup> ~~Mineral~~. <sup>Die</sup> ~~Die~~ <sup>denn</sup> ~~denn, <sup>da</sup> ~~da~~  
<sup>dies</sup> ~~dies~~ <sup>in</sup> ~~in~~ <sup>der</sup> ~~der~~ <sup>quintess</sup> ~~quintess~~ <sup>entzogen</sup> ~~entzogen <sup>wird</sup> ~~wird~~. <sup>Da</sup> ~~Da~~ <sup>mit</sup> ~~mit~~  
man <sup>einem</sup> ~~einem <sup>in</sup> ~~in~~ <sup>Medicine</sup> ~~Medicine <sup>finden</sup> ~~finden~~, <sup>das</sup> ~~das <sup>Gelte</sup> ~~Gelte <sup>den</sup> ~~den~~  
<sup>andern</sup> ~~andern <sup>Metallen</sup> ~~Metallen <sup>in</sup> ~~in~~ <sup>der</sup> ~~der~~ <sup>potabilitet</sup> ~~potabilitet~~ <sup>mit</sup> ~~mit~~ <sup>Wasser</sup> ~~Wasser <sup>des</sup> ~~des~~  
<sup>selben</sup> ~~selben <sup>Wassers</sup> ~~Wassers <sup>Zalunen</sup> ~~Zalunen <sup>zu</sup> ~~zu~~ <sup>geschiedet</sup> ~~geschiedet~~ <sup>wird</sup> ~~wird~~. <sup>Das</sup> ~~Das~~ <sup>selbe</sup> ~~selbe~~  
<sup>fort</sup> ~~fort <sup>der</sup> ~~der~~ <sup>Wasser</sup> ~~Wasser~~ <sup>in</sup> ~~in~~ <sup>den</sup> ~~den <sup>selben</sup> ~~selben~~ <sup>reduciret</sup> ~~reduciret~~  
<sup>wird</sup> ~~wird~~. <sup>Das</sup> ~~Das <sup>in</sup> ~~in~~ <sup>groß</sup> ~~groß~~ <sup>Heranum</sup> ~~Heranum <sup>ist</sup> ~~ist~~, <sup>in</sup> ~~in~~ <sup>der</sup> ~~der~~ <sup>Chymie</sup> ~~Chymie~~.  
<sup>Da</sup> ~~Da~~ <sup>mit</sup> ~~mit <sup>alle</sup> ~~alle <sup>Arten</sup> ~~Arten <sup>den</sup> ~~den~~ <sup>die</sup> ~~die~~ <sup>Wasser</sup> ~~Wasser~~ <sup>und</sup> ~~und~~ <sup>Gold</sup> ~~Gold~~  
<sup>viele</sup> ~~viele~~ <sup>ander</sup> ~~ander <sup>den</sup> ~~den <sup>da</sup> ~~da~~ <sup>mit</sup> ~~mit~~ <sup>curiret</sup> ~~curiret~~ <sup>wird</sup> ~~wird~~. <sup>Die</sup> ~~Die~~ <sup>sey</sup> ~~sey~~  
<sup>den</sup> ~~den <sup>gemeinen</sup> ~~gemeinen <sup>Medicinis</sup> ~~Medicinis <sup>Abgelenk</sup> ~~Abgelenk <sup>seind</sup> ~~seind~~. <sup>Die</sup> ~~Die~~ <sup>seind</sup> ~~seind~~  
<sup>den</sup> ~~den, <sup>wird</sup> ~~wird~~ <sup>ist</sup> ~~ist~~ <sup>alle</sup> ~~alle <sup>zu</sup> ~~zu~~ <sup>curieren</sup> ~~curieren <sup>möglich</sup> ~~möglich~~. <sup>Da</sup> ~~Da~~ <sup>man</sup> ~~man~~  
<sup>ein</sup> ~~ein~~ <sup>mal</sup> ~~mal~~ <sup>aus</sup> ~~aus~~ <sup>fuhrlich</sup> ~~fuhrlich~~ <sup>voll</sup> ~~voll <sup>gehandelt</sup> ~~gehandelt~~ <sup>wird</sup> ~~wird~~. <sup>ist</sup> ~~ist~~ <sup>gehört</sup> ~~gehört~~  
<sup>zu</sup> ~~zu <sup>die</sup> ~~die <sup>Wasser</sup> ~~Wasser <sup>als</sup> ~~als~~ <sup>das</sup> ~~das <sup>gehört</sup> ~~gehört <sup>zu</sup> ~~zu~~, <sup>es</sup> ~~es  
<sup>das</sup> ~~das <sup>Wasser</sup> ~~Wasser <sup>genet</sup> ~~genet <sup>aus</sup> ~~aus~~ <sup>dem</sup> ~~dem~~ <sup>selben</sup> ~~selben <sup>Wasser</sup> ~~Wasser~~ <sup>und</sup> ~~und~~ <sup>Wasser</sup> ~~Wasser~~.  
<sup>Das</sup> ~~Das <sup>die</sup> ~~die <sup>philosophi</sup> ~~philosophi <sup>gantz</sup> ~~gantz~~ <sup>diese</sup> ~~diese <sup>genommet</sup> ~~genommet <sup>haben</sup> ~~haben~~. <sup>wo</sup> ~~wo~~  
<sup>es</sup> ~~es <sup>hätet</sup> ~~hätet <sup>von</sup> ~~von, <sup>das</sup> ~~das~~ <sup>in</sup> ~~in~~ <sup>der</sup> ~~der~~ <sup>Natur</sup> ~~Natur~~, <sup>abgelenket</sup> ~~abgelenket~~  
<sup>ph</sup> ~~ph <sup>philosophien</sup> ~~philosophien~~. <sup>ist</sup> ~~ist~~ <sup>die</sup> ~~die~~ <sup>Wasser</sup> ~~Wasser~~ <sup>als</sup> ~~als~~ <sup>ist</sup> ~~ist~~ <sup>das</sup> ~~das~~  
<sup>Wasser</sup> ~~Wasser~~ <sup>mit</sup> ~~mit~~ <sup>diesem</sup> ~~diesem~~ <sup>Element</sup> ~~Element <sup>weder</sup> ~~weder <sup>aus</sup> ~~aus~~, <sup>das</sup> ~~das~~ <sup>Wasser</sup> ~~Wasser~~  
<sup>Spiritus</sup> ~~Spiritus~~ <sup>Mundi</sup> ~~Mundi <sup>aus</sup> ~~aus~~ <sup>gegenerat</sup> ~~gegenerat, <sup>wie</sup> ~~wie~~ <sup>die</sup> ~~die~~ <sup>alter</sup> ~~alter <sup>phi</sup> ~~phi  
<sup>losophi</sup> ~~losophi <sup>mit</sup> ~~mit~~ <sup>ihren</sup> ~~ihren <sup>Wasser</sup> ~~Wasser <sup>aus</sup> ~~aus~~ <sup>gegenerat</sup> ~~gegenerat <sup>haben</sup> ~~haben <sup>und</sup> ~~und~~ <sup>gläubigen</sup> ~~gläubigen~~ <sup>nicht</sup> ~~nicht.~~

Das 4. Cap.

Meldet, dass zugetan, dass diese dem Spiritum  
Mundi durch gewisse actionen mit zu  
eigen gebracht werden, dass hier diese sind  
die besten werden.

Erstlich von dieser Medicin anfang zu machen,  
welche Paracelsus aus Aloe, Myrrha und Croco zu  
bereiten gelehret, und so gar dann alle zu  
langen eben recommendet und selbe mit dem  
Namen *Elixir proprietatis* <sup>#</sup> <sup>\*a</sup> (da mit ferner zu  
~~erfahren~~ <sup>#</sup> <sup>\*a</sup> erfahren hat. Dieweil der Paracelsus in  
bevorstehender dieser Elixir Medicin zu  
eben dasselbe gelehret worden gelehret, die  
sind *Elixir proprietatis* <sup>\*a</sup> <sup>\*a</sup> an dem Tag zu  
also habe ich gut angesetzt, seine  
setzen und also sein.

Also auf die Materie in *Elixir* gelehret hat, dass  
dies Naturales mag in seiner  
dieser *Elixir* gemacht werden: also aus Myrrha  
Croco und Aloepotivo Citrino. aus  
selbst können, setzen wie De eorum Generatione,  
so signieren hier an dem Prozess, so  
anfang, dem wie der dies gemacht  
also: Rx. Myrrha, Aloepotivi, Croci ana. i. Unzelein:  
Cub in Petricano mit arena siccitate auf 3  
2. Monat. Das selbe separieren per Alembicum

aber das oleum von Terebinthine, sine adustione, und das  
oleum Digerie mit Circulato ein Monat, in gleicher ge-  
weise, Darnach befollet. In dem ist alle Augendie das  
Saturnische Balsamum, so ist in seiner Virtute ~~Conferre~~  
sine in Venibus, quod licitum non est assignando: quia  
non unum etatem percurrit ab ea, sed quatuor, sed  
septem, sed decem: Cujus vim natura per se non est pene  
assignando: Etiam irrisoria Consultis hoc legere,  
sed quo ad nostrum ingenium nobis sat est interpreta-  
tum.

Alhier beforlet paracelsus seinen Elixir mit soler ab-  
seuen mit Junefunder wort, also das wol niemand  
bis for wol seinen wortan et das gutad sat mach  
Adion, Davider Almont Alayot, das paracelsus  
in der bewahrung der Alkalest beschreibe sein  
von selbigen in der bewahrung gebraucht wurde, es  
man als dan sine daffe Medicin von soler quod  
drastan so lange soler das Junge beschreibe, das  
paracelsus seinen Elixir proprietatis zu thun zu-  
gehören sat. soler mit dinsten, so ist seler ja  
Sichrich, nicht gering sat. Derselbigen von Helmontium  
Davider seler göm. Ich bin in bewahrung seler Medicin  
also zu werden gegangen, ist tabe von den 3. specibus:  
als Myrrah, Aloe, und Croco von einem Judenten  
3. lotz pulverisiet und ein ander gemisset in einer  
phiole mit 1 1/2 lb. und mit gutem liquoris Alkalestici  
Spiritu Mundi also unter seinigen wasser gisset, et.

Nur & fittet Aret in einem Linden Balneo 2. ad 3.  
Dage Digestion Lase, in welcher Digestion Aretes & fowth  
Liquor die species auf faldirt, Aret sich soll da mit Con-  
jungirt, Das nach fobri ist alle das ist in einem  
Aret eine glöckern Dolbe gogabig, dem fowth mit dem  
recipienten soll Aret lütet, Aret in fowth Linden Balneo  
alle das hat von Aret gese alle (Aret) fowth  
Aret ab fowth auf fangung. Erste ist gese eine  
Aret auf subtiler köckliche die fowth Aret  
Spiritus Aromatisatus, das dem ersten Helmontij,  
Aretis Fragrantissimi. Das nach gese ein gelbe Aret  
auf ein wäth, welche Aret auf köcklich fowth Aret  
fowth ab fowth fowth auf fangung fowth. Zuletzt  
es alle fowth Aret ist, Aret man das fowth  
ein wenig köcklet, so gese auf fowth Aret ein fowth  
ein fowth wäth fowth Liquor Oleaginosus Alkalifatus,  
welche fowth in alle fowth Aret auf fowth  
fowth Uceribus als ein köckliche fowth fowth  
man Balsamus zu gese ist. Die subtile spiritus  
die fowth gese fowth mit allen fowth  
glöckern zu Balsamieren, Aret da fowth Aret  
fowth zu fowth me fowth zu fowth, Aret bei  
dan alle fowth gese ist. Die inoxidation  
fowth Balsamifera als Aret, so zu ist die fowth  
Aret subtiler, dan als Aret fowth, so fowth eine  
gute Aret fowth fowth, dan Aret fowth  
fowth fowth, als fowth fowth fowth fowth  
fowth



Natur ist, das, so alle Vegetabilien, Animalien, und  
Mineralien (das ist alle 3. weis, 11. alle das selbe  
Gamm. "Quanta" laus und quod alle das dargumet  
ist Vegetab: zum 2. alle heist lebendig ist alle 10. weis  
giffen: Affen, Mensch, et ist Animal: 3. alle das Steins  
und freudig ist, als, alle Erbs, Saltz, Eisen, et ist  
Mineralig, ad ist alle 3. fass in dargantz Natur  
und ein Contrafet der Eingen 3. fait Gottes, das  
dan auch der Natur alle heist, das, sein ein  
gan Gold 3. faitig er Kant und guffenhet fahy.  
Da man ein weis auch fuffen der Gatt Leben und Zeit  
kuffenhet) kuffen er fuffen, der weis er der weis,  
und selb heist in exaltation die er dem sub  
jectis in der weis heist kuffenhet, selb man  
besten kuffenhet er, dan man at der weis  
guffen er die selbheit mit dem fuffen guffenhet selb.  
gleich ein ein alleis mit dem Croco, Aloe und Myrrhe  
kuffenhet, also dan man mit ander Vegetab: und Animalig  
Subjectis guffenhet weis; ist der selbheit ein weisheit  
sinn jeder Medium ein besander processione  
für zu fuffen. dieses alle ist in alle zu fuffen, das  
man das guffen er weis, alle selbheit, in alle weisheit  
Subjecten mit dem fuffen fuffenhet alle weisheit  
dan so man das zu fuffen der fuffenhet Materi  
zu fuffenhet, so er alle spiritus Vita der Mundi  
sinn die fuffenhet Materi der weisheit, und alle  
spiritus in der Destillation alle guffen, so man aber

Der Alkaleptis, allzu wenig dar zu thun, sondern  
das über geistigere spiritus nicht seine perfection und  
kräftigkeit zu langem, weil die Kraft das feine  
Subjecti sich zu weit in die Höhe des spiritus zu heben  
denn in allen Dingen vordurch muß erst geist ob,  
secundum hanc speciem, als Kräuter,  
Wurzeln, Saamen mit beinahe 8 Stunden in sich,  
die seltzere aber nicht so wenig, die starker in sich  
auf zu bringen. Denn mit jeder sa in sich selbst  
ist das gutte Wasser, alle, darob, mit sich  
zu setzen, das es darob nicht zu viel oder zu wenig  
für, sondern alle Zeit das vordurch mittel trocken, drey  
Pfund ein Pfund 10 Mal gelbe Arbeit, die unrichtig  
ist, alle so diese zubereiten, das es in jeder  
Kammer alle ohne auf Dänd, also balden trocken  
halten. Die fundamenta werden sich gezeugt, in  
die feine Stoffe Holz zu Holz nach dem will,  
damit es alle so diese gezeugt und gezeugt:  
es halten alle feine Merit die feine be-  
weitung guter Medicamenten in die Protection  
in sich, und das unrichtige Kunde auch da  
gegen auf, so, gezeugt es sind, so die Menge  
dies gezeugt unrichtige Medicin nicht also für  
möglich der Dämmert, <sup>und</sup> das so bezeugt zu sein  
gezeugt werden. Die Zeit aber die Zeitliche  
bey dem Menge der, und die Tathen der  
Menge

Das Mayer fortz er mit Leid, Traitz, Guffast, / singen //  
 Mit andern Leyten er füllet, Mit mit dem  
 Vainen Anduyant, Davin seiner Besitz, Mit furchung ge  
 nommen, Das Malat das er zu den Medicis so eding  
 Samariter, Mit so Vieh pviata. Mit Leuten Doctoris  
 gefunden, dard, dreljed aber bij den Eynen Nicht  
 also sein selte. Volch An Haemfortzige, Mayer, die  
 in Ofen die bey Eynen sein, geben Ding so Gold,  
 loss thim zu er dänig, das sie kein geleich Joby, das?  
 sie weder Gold noch Mayer an sich. Endlich aber den  
 et den in fuan sin, toby einige so geleich auff daselst  
 Mit so er finnen, die An Eynen die Eyrannig, so  
 mit dem armen Quanda gelehrt, als den fobor die  
 Desperat, gantz togt loss dafin, dan salkan in dasy,  
 die if dan dora exempel die fischer toby dänke.  
 dan seit Morfanden dora; so ist dief geringe  
 geyst dafin Joby, Mit der Nicht de bay dora, auf  
 diefde lof ~~er~~ noch sich edly.

Das 5. Cap.

Soll in wenig die foudoch puncten auß  
 Meccurio Termagisto Mit Jenuoyis <sup>er dab auß dafelst</sup> ~~er dab auß dafelst~~ <sup>er dab auß dafelst</sup>  
 die fult so thurst der Stunden dard. Das sie dief  
 das erft dafin. Mein, das sie zu fua Medicin ge  
 brach, dora's alle Dinge sich gebüß.

Hermes sagt ~~er~~ dora ist, ist gleich dem ~~er~~  
 aben ist, et. da mit mein t er, die Vmversal Medicin, das  
 sie gebildet ist, in 2. principal theil Ding die dinge, Mayer

\* Element's Buch, 93  
 Hier ein phlegma ist  
 die auch thoman

Wandelt in dem obersten Teil, so in die feste Natur, und  
in dem untersten Teil, so fix ist, und gleich nach dem  
beide Theil über ein in der Kraft des Feuers, und  
davon heißt es: das feuer ist, ist gleich dem, so  
erobert, das ist das, und geist, das feuer  
und fix, und das fixe feuer. Und ist geist  
zu sich, das die theilung nach dem geistlich, zu  
nicht unter sich sind einig Ding, das unter  
Theil ist fix und sind die Erde geistlich, das ist eine  
Erde von geistlich und dem Feuert, auf dem. und  
der obere Theil ist feuer, ist die Erde, das ist dem  
ganzen Leib lebendigkeit und so erdet. Und  
den nach die theilung geistlich so die zusammen setzung  
und auch geistlich, so erdet die untere Ding, das  
wissen, in dem geistlich auch der Natur. die den  
auswendigen sagt, dessen Geistlich, spiritus  
den so mit dem untersten Theil über einig ist, das ist  
das die ganze Erde: portant Ventus in Ventre suo  
das sind hat ihn geistlich in seinem Geist. Da mit  
nach sind die 2. Theil, als feuer und fix  
da die 2. man sie sich mit ein ande begehren oder  
einigen, in zusammen setzung der Medicin, so man  
sie mit ein ande im Geist, das sind, das ist 2.  
geistlich davon beide sind, das ist ein, 2. und 3.  
2. sind feuer das 3. oben ist der feuer, und ist  
Capula, das die 2. sind sind, als feuer und  
fix, das 3. sind ein Salz, Sulphur, Mercurius  
das die 3. sind sind und Wasser, das ist ein  
Hollomon Philosophus, Medicus & Chemicus, Kunstlich

Es ist bedacht, das der Luft ein Kind, oder ein Kind  
 der Luft ist das Leben, und es Leben ist die Seele.  
 Und ich habe schon von der Seele durchgehend, welche  
 den ganzen Leib lebendig macht, und davor  
 muss der Geist sein, so wie das Wasser, das er gegeben  
 und die meisten Stoffe. Und also der Seele das  
 Leben, das sie von ihrem Mütter, das sie von der Erde  
 oder fixen Stoffe, das sie von Hermes: Tonis Elementis  
 wie ist die Erde: et. für von der Erde quing. in andern  
 muss mit Geld zu gleichheit (die die ganze Tabula) man  
 ragna von dem so beifert davon.

Est in aere occultus vita cibus / Das ist, in der Luft,  
 ist eine der börgenen Stoffe das Leben, das ist  
 Senninoga: ist das ist eine gewisse Nutriments Essentia  
 Elementis

Es ist eine neue...  
 Luft: die die börgenen Stoffe, die in der Elementis  
 Luft ist, habe den, der ist, ein andern Namen, als der  
 die nicht hat, das <sup>Langen</sup> Name. Diese sind nicht nicht (die)

Oben ist in dem obersten Teil (so in die hohe Hoheit, und  
 in dem untersten Teil (so fix ist, und gleich nach dem  
 beiden Teil über ein in der Kraft und Wirkung, und  
 davon heißt es: das ferner ist, ist gleich dem, so  
 es ist, das ist das, und so ist, das ferner  
 und fix, und das fixe ferner. Und ist gleich  
 zu sich, das die Teilung nach dem geistlichen, zu  
 nicht anders als ein einziger Ding, das unter  
 Teil ist fix und sind die Erde geistlich, das ist eine  
 Engländer genannt sind und ferner, als ein. Und  
 der obere Teil ist ferner, ist die Erde, das ist das  
 ganzen Leib lebendigkeit und so ist das. Und  
 der nach die Ordnung geistlich so die zusammen setzung  
 und auch geistlich, so werden die untere Dinge. Und  
 in dem unteren Teil.

\* Die ist als in einem, da ein ganzes Teil von Personen ist,  
 und mit einem das zu geistlichen instrument Oben ist ferner, als ein  
 in einem (oder Licht) das ist ein Teil des dem Mund aus  
 dem Concentriert, und am <sup>geistlichen</sup> instrumenten Ende, das ist das  
 das instrument ist ein zu attrahieren sind, ist das Ende salz ist  
 in dem geistlich geistlich geistlich, ist ein und das, als  
 ein Teil und distilliert Wasser: das ist die in dem  
 ganzen geistlich das ist ein Chaos <sup>ist ein Teil</sup> ist  
 ist geistlich: oben also ist ein auf geistlich geistlich

Capula, das ist 2. mit ein, als ferner  
 fix, das ist 3. ferner ein Salz: Sulphur, Mercurius  
 das ist 3. ferner ein und Wasser. Das ist ein  
 Philosophus, Medicus & Chemicus, ferner

Es ist bedacht, das der Luft ein Kind, oder ein Kind  
ist die Luft ist das Leben, und es Leben ist die Seele.  
Und ich habe schon von der Seele durchgehend, welche  
den ganzen Leib lebendig macht, und davor  
Miß der Luft ist für die Seele, das sie gegeben  
ist die meisten Kraft. Und also der Seele das es eine  
Höherung des Lebens, und eine Milderung, Höherung von der Erde  
oder fixen Sätzen, das ein Stück Hermes: Von der Seele,  
wie ist die Seele: et. für von der Seele quing. in andern  
muss mit Geld zu gleichheit (die die ganze Tabula) man  
zastina von dem zu beifert davon.

Est in aere occultus Vita cibus / Das ist, in der Luft,  
ist eine überhörende Kraft der Leib, (so gut  
Sensitivität) ist der Luft eine gewisse Nutriments Essents  
in der Luft, das ein Stück Stoff, so dass die <sup>Elemente</sup> Luft  
die Kraft selber nicht sein, als zum Beispiel, der  
Mensch nach der Natur, hat Leib zu Seele, und dass  
nicht sagen der Leib ist Seele, und die Seele Leib, und  
das Elementen davon zu wissen: also ist es auch mit  
der Elementen Luft die nicht ist, als ein Lebewesen  
das in der Luft zu Heil ist, und gar leicht den  
Concentriert werden, mit der zu dinsten instrumenten

\* So ist das das Seele Luft das ein Stück Stoff:  
es ist eine <sup>zu Säuren</sup> Impurität ~~et~~ ist die Seele der Lebendigen  
Luft: und die überhörende Kraft, die in der Elementen  
Luft ist, haben den, der ist, ein andern Namen, als der  
die nicht hat, das <sup>Langen</sup> ~~xx~~ dann. Diese sind nicht mit (die

Du bist nicht 4 Manier gefangen, die die Stunden  
fangen der Meinung, da sie können das was beygemisch-  
t ist, sie haben nicht ad hoc anzu, sondern, flüchtig man  
angibt, das selbe bleibe die Accura soll vor ihm, was  
beygemisch, bis an jüngsten Tag. Sennuogis sagt, Res  
ennes nascuntur ex Aëretiquo Vel Vapore, das ist, ~~das~~  
das das ferner oder andere Dinge sey, Nämlich ein feiner  
Vapor oder Dunst; Dinstad ist in einem Aufstande, als  
da er sagt in der Luft ist eine was beygemisch, ~~ist~~  
Nicht loben oder Dinge, da man es sagt, das es selbst  
sind, das ist aber nicht von dem Einweifen Luft zu  
erhen zu der Luft, da das äußere verläßt nicht  
das unter, sondern das inneren mit das äußerliche  
Reifen, oder verläßt, ferner's kommt ihm, das zu  
relig philosophia ist, eine äußerliche und eine die  
auf das innerliche geht, die äußerliche ist nach dem  
Aristoteles, die innerliche aber ist nach dem Hermes, ~~weil~~  
meist: die Aristotelische philosophia, lehrt die vier  
Unveränderlichen Elementen, und beweiset die inneren Essentia  
nicht, aber die Alchemische philosophia geht nach dem  
auf die vier Elementen, und beweiset die inneren  
Nicht die äußere, sondern sie beweiset dieselben für  
gibt, und beweiset das Leben was dem Tod  
weiter sagt Sennuogis, der Luft ist der ver-  
setzt in Geat, das Samen oder Dinge, in ihm ist das  
die lebendige Geist oder Creaturae, oder gesäht.  
Der in dem Leben, et. ihm ist also 2. fast und 3.



Ka. Sov zu haben sie 2 of nicht die hieße vest Aristoteles / als  
 die Unvermieg Element, sie solch davor 4. Das die Natur, hat  
 nicht mehr als 3. Das ist die Natur, die hieße nicht die

das sehr auch seine eigenen, giebt und Zwingen  
 philosophus (sich aus) Aristoteles solches, das  
 die philosophiert, mit großer seiner bescheid, das  
 in seinen Metaphysica, das dämmt seine Unwissenheit  
 mit offenkundig mit Schrift: Das Aristoteles seine  
 Aristoteles, in dem Dingen so in der Natur an  
 dessen Fall so das seine, das so blind das  
 hien so das die Natur die hieße die Natur  
 die so die Natur die hieße die Natur die hieße die Natur  
 die so die Natur die hieße die Natur die hieße die Natur

oder Phlegma, zum driten, das hieße, zum vierten, die Luft  
 oder das hieße, zum fünften, die Erde, die  
 existenz des hieße, zum sechsten, die Unvermieg  
 die hieße, zum siebenten, die Unvermieg

Die Natur ist die 6. Natur, das mit die Natur die Natur  
 hat ist, die Natur die Natur die Natur die Natur  
 das 2. Teil giebt die Natur die Natur die Natur

3. partes hat, die Unvermieg Elementa, sind die, die  
 das hieße, das hieße, das hieße, das hieße, das hieße  
 das hieße, das hieße, das hieße, das hieße, das hieße  
 das hieße, das hieße, das hieße, das hieße, das hieße

zum 2. Ziegen die 3. Natur Elementa, die Natur  
 die Natur die Natur die Natur die Natur die Natur  
 die Natur die Natur die Natur die Natur die Natur die Natur  
 die Natur die Natur die Natur die Natur die Natur die Natur

Die Natur die Natur die Natur die Natur die Natur die Natur

\* also sein  
zu den Haupt  
to phantasiere  
Roman, Dorn  
Lohnd Dorn  
für immer  
gibt es  
Baum  
Lohnd  
m. h. 7. D.  
Caelo. text. 102.  
"Mundum  
factum.

# Das Ding ist sehr weit davon liegen, gehört auch zu dem  
Der größte philosophische (von ant) Aristoteles (selbst), welcher  
Nur dem die Philosophie, mit großer Liebe besaß, <sup>fügte</sup> die  
welche in seiner Metaphysik, Gedächtnis seine Prosa, und  
Aristoteles offensichtlich nicht: Das Buch ist seine  
augen das Bestand, in dem Ding zu sein der Natur an  
zu sein (selbst) soll es nicht sein, das so blind ist  
als die augen der Taube (Nur) und das man im folgenden  
Mitage 1. d. Da das die ein Leben Natur bestanden fasten  
das was eine Sophia und das ist der Natur mit da sein.\*

wo auch der folgenden 4. Plata, Eine Landt Johat also <sup>da</sup> \*  
 Johat die 1. Plata: das firs folgt.

Das "fainar" } ist  
 "Eude." }  
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"Licht" }  
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 "im Eude." }

\* Das fainar  
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 "das fainar" } ist  
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 "das fainar" } ist  
 "im Eude." }  
 "Licht" }  
 "das fainar" } ist  
 "im Eude." }



Nun sollen wir die vier mit Unreinigkeit  
Eines gegen dem andern halten, dass ist die Kraft des  
das Leben voll erhalten zu werden.

Dass einig wir auf alle an, das ist die Kraft des Lebens

Das Leben ist die Kraft des Lebens, das ist die Kraft des Lebens  
Das Leben ist die Kraft des Lebens, das ist die Kraft des Lebens  
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Das Leben ist die Kraft des Lebens, das ist die Kraft des Lebens

Doch, das ist ein Hoher Aristoteles // beyherat hat. 5  
Nicht der 3. Einige d. Jäger oder Dinge, wo man die  
Namen philosphi recht die gewisse Litter, davon solche philosphus imo  
Litter, die das Centrum stat, und der Natur Aristoteles  
ist gelehrte folgt: zum zweyten folgt Aristoteles in ganz  
zu der Natur, da sie recht die Welt zu betryfen, et.  
Über sey mir, das hat Aristoteles in seinen problematis  
Nicht per qualitatis primas solvitur? Das ist aber auch anders  
folgt oder nicht, dolt, oder dann: mit diesen  
Namen nicht ist alle Geister nicht zu sein Litter.  
Daher wird man für nicht der Natur gewisse principia  
Nicht klar, so nicht für sich nicht, was für Eisen ist,  
weil für sich? Ist für Kraft sein? Das ist an ganz  
zu das zu sein nicht? So mit sie befähigt, oder so  
mit sie aufgeführt werden also was für sie nicht die  
Sim: & Antipathia. ist das was bey diesen philosphi gleich  
vollig nicht, ob man gar gefühige folgt. Nicht  
genügend weil solche fürer fürer d. philosphie zu dem  
Doctorie an einer Gystori bey dem Episo. Dieser Dinge  
mit seinen folgen, wo ein philosphus & Natur für  
hündigen oder Dinge ~~ist~~ (ist fürer phantaseij) das, in  
gantz, wo gästner alle zu diesen them, oder das ist für  
sich Natur Aristoteles Doctor folgt, freyheit zu ihm, man  
sich die ist ob ein Ding, das man nicht dinst, ohne  
nicht & Baum so die Natur ist nicht, das ist fürer  
ganzen sich zu betryfen, wo da ist fürer gar mit fürer  
Namen fürer dinst nicht nicht: folgen aber die folgen  
wird, Materialij & Corporeij bey der Aristoteles

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Die Janigen Kräuter, die ich mit fleiß (Ich, oder mit einigem  
 Tatz, ob ich nun das mit dem besten fleiß lerne / danach ist  
 also mit laßig sey: Dierer sey die Medizin "gelofen der  
 Stultz Zungen Doctor zu Philofophus, nicht auf die fange im  
 Nichte zu antwort (Dan die fache sey fime auf zuerit a "  
 Von der primis qualitibus ant logen) flosch der obigen sey  
 in fang groß Nütze zu dierer Generalitet: Diab dem  
 also der Natur der dierigen sey an foch. Eposus (von  
 Anst zu an zu laßen so faget: So bin ich auf diesen ein  
 Philofophus, dan mit dierem laßen alle ich alle zuerit des  
 ant mofen: Sie vedaten zu an, da es ob bester sey, als ob  
 so daffelbige an zeigen: Eposus (Gefar ein Grober focher  
 Mensch, aber nicht focher dierem Vorstand) ant dierem  
 Mein Xarthe, die dierem laßen alle die von fang focher sey  
 an, sein dierem laßen alle die dierem laßen: Die dierem  
 laßen, welche der dierem laßen zu focher, die focher  
 nicht gabelig, sondern sein focher "dierem, dan dierem  
 an focher zu dierem laßen, das dierem laßen "dierem  
 so gabelig focher, als focher dierem laßen.  
 Also ist es so gabelig noch focher dierem laßen mit dierem  
 ant gabelig focher, sie focher, nicht gabelig focher  
 focher dierem in der Natur, das focher dierem laßen  
 ganz eigentlich: Der Patient, Natur (ich ein focher dierem  
 eigentlich dierem dierem: Das zu an die dierem focher  
 focher, tartarisch "Argemisch "Atrisch "Mercurisch "Sul"  
 "Schwefel "Salz "Quarz "die ant dierem mit focher oder  
 focher an focher) focher (so sey sie nicht dierem eigentlich die  
 focher oder focher dierem, weil sie dierem nicht dierem  
 dierem, sie an dierem focher focher, sie focher die Natur  
 dierem, Materiellich zu Corporalisch focher dierem laßen  
 focher,

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 3. im  
 4. fang  
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Hill Joby: Sie dan d'wert alle voll gemessig  
u. d'wert werden, Vol. alle Gott auf eine andere Zeit  
u. folgen von Gott leben. Mit gottlichen gezeugen  
beseuert: Sie aber d'wenn nicht sagen sie es sein, oder  
daß die Eignung für jeden an jeden. Mit sehr lauter  
samt der Werts in Not fall, gleich sie sind dort  
mit einem ungeschicklichen Anfangen & davon: Sie stoff  
die Falschheit, d'wenn die Leute sind eine feindliche Werts  
ganz Qualität, u. man sieht das die Leute in d'wenn  
u. ob g'wacht d'wenn d'wenn öffentlich, für d'wenn  
für aber die d'wenn, als die d'wenn. aber für d'wenn  
vorne ist, im Notfall.

Jesu, Sie wie in der d'wenn d'wenn, das in d'wenn  
mögen, d'wenn

3. fof, das ihm dinst nicht Wohlthun der Natur, da  
 ist sehr leicht von der Natur nicht, es ist für nicht  
 nötig einige mit künstlichheit das von ein fof, das  
 oben da sendivogius, sagt, in der Luft ist eine gewisse  
 oder Herbargene flucht. Das Leben, oder die selbe  
 gefangen " Concentriert mit Coaguliert ist, ist bester  
 da die ganze Erde, et. dinst eine grinet & dinst  
 mit lobet alle goldenen fängen, opsinion auf mit  
 einfluss zu baden, die in ihre Phantasie für geben  
 sie sollen dem Spiritum Mundi, oder der Luft Leben  
 fangen, dinst andert alle man goldenes dinst fangen  
 müssen, dinst dinst also, es gegeben mehr das zu, als  
 ist der mündel. dinst dem sendivogius nach dinst, so dinst  
 dinst mit dinst " Das 6. Cap. " dinst, als zu dinst  
 dinst dinst dinst auf dinst dinst dinst dinst dinst  
 Mündel oder Leben dinst die Natur dinst dinst, alle  
 gefangen werden, mit die in seiner Essentia mit  
 Substantia ist, das die dinst Name.

Das dinst aber dinst dinst, die hylcalische Aether  
 dinst dinst dinst, die dinst ist die dinst Catholica,  
 Aether ad limo Mündel-primordiale dinst dinst, dinst  
 alle gewisse dinst - dinst dinst dinst dinst dinst  
 am anfang der Welt, in Chaos, eine allgemeine  
 Materia dinst, dinst mit da dinst die dinst dinst  
 dinst die dinst der Welt, als dinst Forma rerum,  
 Essentiales, dinst dinst dinst dinst dinst dinst  
 dinst, Materielles dinst Corporal dinst dinst dinst  
 dinst

Jedy, und also alle Formas und gehalten, so Gott in  
 Schöpfung des Welt befolgt, an sich selbst: auf sechsmal  
 das Jahr operiret, das ist durch die Natur und  
 Eigenschaft eines jeden Special Theil // eines Theils,  
 der Natur, mit einem so sehr für einen Theil  
 (□ · ♁ · ♃ die sechs Theilung) in sechs Theile  
 Theilung in sechs Theil, unter denen Vegetabilis, Animalis,  
 Mineralis, Lixivialis, et. gassen. Und das sagt, *Quinque*  
*gassibus / Natur / Natur ist Natur so Macht so*  
*Welt / anfangen ist Welt, (quia est de semine u. spermate*  
*Mundi ex Magnesia Macrocosmi filio;*) die sechs Theile  
 Natur und so Natur nach, das ist eine sechs Natur, zu dem  
 so gehalten sind, (so auf der Natur, gleich ein so planet  
 ♄ mercurius am firmament das oben hinhalt; das ist  
 die alte Natur das sind gleich sind, auf den, ♄  
 gassen. Das ist mercurius, am oben hinhalt, das ist  
 das gassen, mit dem so, auf einer Seite, Conjun  
 giret oder zu einem gassen sind, (so accomodat und  
 der Erde so gassen; mit guten planeten gut und  
 glück, mit bösen böse und unglück: also auf der  
 ♄ so das gassen Natur, spezifisches (so Natur operiret  
 auf das, eigenschaft und einbildung des so frei, mit  
 sechs so beid der Natur der Natur gemein // *Amph*  
 auf der gassen der Natur so in Formes sind. In dem  
 so selbst ist so in einem Catholicismo Catholisch; mit dem  
 Speciatione Natur, Specialis. \*C.

X.C. (Dit is Universal Medicin, löst (i) Land zu se Jan  
vorden man sie, da sie in ein perfecten Labor  
Das zu bewahren ungesch, das die in Materie man  
für sich frucht, ant weder zu der Medicin, oder zu Religionis  
Dit ist ein ist kein es weder der personen, dan es nicht  
alles an das man für zu frucht, dan es ist sie is kind  
Bis in der Weltliche good, auf halt, so alle spiritus  
sine fleisch sitz is to frucht, davon begreiff der Frucht bei  
Dit ist ein ist kein, 4. 4. dann forr sehr Einge  
Philosophen Dits ein ist kein, der Frucht alle, auf  
Das Dage Frucht ist ein, dan der kein ist kein der personen.)  
H

H. in der <sup>Welt</sup> ~~Welt~~ ist mir kein Ding unbekant,  
Das zu einem mehr ist als ein in 3. ~~Welt~~ in der  
Natur / desgleichen ein Welt ~~ein~~ als ein in 3.  
Natur. 7. ~~Welt~~ 4. & feiliger, (wie 8.) Das Unverstand  
So geht ~~in~~ gefunden ~~den~~, als die ~~Welt~~ ~~Welt~~ ~~Welt~~  
Philosophische Ding: Das Centrum ~~ist~~ ~~in~~ ~~der~~ ~~Welt~~.  
Bleib die ~~Welt~~ ~~Welt~~ ~~Welt~~ ~~Welt~~ ~~Welt~~ ~~Welt~~ ~~Welt~~ ~~Welt~~  
als ist diese ~~Welt~~ ~~Welt~~ ~~Welt~~ ~~Welt~~ ~~Welt~~ ~~Welt~~ ~~Welt~~ ~~Welt~~  
~~Welt~~ ~~Welt~~ ~~Welt~~ ~~Welt~~ ~~Welt~~ ~~Welt~~ ~~Welt~~ ~~Welt~~  
in ~~der~~ ~~Welt~~ ~~Welt~~ ~~Welt~~ ~~Welt~~ ~~Welt~~ ~~Welt~~ ~~Welt~~  
Bist ~~der~~ ~~Welt~~ ~~Welt~~ ~~Welt~~ ~~Welt~~ ~~Welt~~ ~~Welt~~ ~~Welt~~



Ihn dem den Jungen, so er fließet, mit jeder der sofort be-  
folgt, als lange, bis er, nach vieler Anwendung, zu einer  
Vorigung leicht zu gefalt (In daff phis quamperfecte Nam ge-  
kocht mit Glorifiziert) sich wiederum in gedöfot hat,  
als das so dan er große mit einer dinge Anviffy,  
das von nicht weiter auf nicht woffen alle das die mit  
ähnlich zu d'facht: also zu hat, dan wird er Cabaline  
von einem Nütz so wenig denn folgt Anviffy.

Danda d'itum THEO. Sophie naß; mit dessen dem protestan-  
Universatem nach er Adima, anstanger, so philosphie be-  
folgt, so geföhrt auf mit in das Collegium mit in die  
Zoll der tay philospher.

Da föret zu das das woffen woffen ist, d'arum alle das be-  
steht mit er faltet sich, d'itad ist, das die philosphie  
sagen: fac mercurium per mercurium, per Aquam mer-  
curiaca, nach mercurium d'it mercurium d'it mer-  
curialis woffen, so lieber woffen (Et enim Septenarius  
mercurius mysticus ac sacer, sublimaret, das ist, woffen de-  
pudret mit gewinnget ist. Das folbe Landy Mon,  
d'it mit mit der philospher Reomatif, über auß  
Lieber v'fand, auf gleich der zosteren woffen, da  
dem endvostan d'itna sofer l'ittem Z'itly, dem  
Jungem dann dann f'elbcher, bis sich gewinnget  
wiffen oder auß gewinnget, bis sich auf d'itna  
wiffen, d'itlygattig d'it woffen in die Jungem in fallend  
in, mit subtil d'it d'itwiffen Universat d'itly  
d'itly (so auß Antom Catholifly Chaos, d'itly d'it  
große Nütz, f'elb mit dann woffen: er öffentat die  
be d'itly woffen, das er auf, gefagtes gestollt die



Weis / darmit flüchtig über Landen / das so es ande  
 Luft offen hat, von sich selbst, ohne außreichend der  
 / in die Luft zu verfliehet / hin weg fliehet und  
 (Fleisch / da es das sehn an sich selbst darmit  
 fix ist) durch gelagert saltz der erdheit Natur  
 und diesen Boden / Magis / die Metalle, als  
 ohne allen Nothen brauch des anwendung & Gedeihen Corro  
 \* Einige Dinge / die an sich oben es was ist gedacht  
 / die es leidet für sich - nicht mit groser & jeder  
 Weisheit / die man sich gesunder / nicht allein die  
 von man es forschung & dreyer 10 hundert Laboranten  
 und argu Chemisten / so beufliehet / sondern als  
 beifor 10 / so ist gar wenig / und das nicht durch  
 gleich nicht andert / als das mit dem Luft fang  
 möcht es sich zeigen / (Merkung der Höer fang)  
 das Statue der Luft / darmit Goldt / Silber  
 beifor andert / das nicht Luft / Corripit  
 / nicht geföhlich beifor Mineralien & Metalle an  
 dreyer / nicht geföhlich beifor / Natur gemacht  
 / in (das gelagert) wenig Zeit & gar bald  
 was mit lauffend Medicinalis Potabilia oder  
 fündlich gemacht: also das sie nicht allein in  
 Metallis Corpus, auf dreyer Weise noch laufft /  
 durch dreyer fündlich dreyer & dreyer  
 dreyer / sondern auf dreyer Weise alle fündlich  
 mit dreyer / die Natur (Fleisch dreyer) da  
 vain gelagert / nicht nicht Metall / nicht  
 Weisheit / nicht gemacht an seiner dreyer:

Ein Merkmal / die man sich gesunder / nicht allein die / von man es forschung & dreyer 10 hundert Laboranten / und argu Chemisten / so beufliehet / sondern als beifor 10 / so ist gar wenig / und das nicht durch gleich nicht andert / als das mit dem Luft fang möcht es sich zeigen / (Merkung der Höer fang) das Statue der Luft / darmit Goldt / Silber beifor andert / das nicht Luft / Corripit / nicht geföhlich beifor Mineralien & Metalle an dreyer / nicht geföhlich beifor / Natur gemacht / in (das gelagert) wenig Zeit & gar bald was mit lauffend Medicinalis Potabilia oder fündlich gemacht: also das sie nicht allein in Metallis Corpus, auf dreyer Weise noch laufft / durch dreyer fündlich dreyer & dreyer dreyer / sondern auf dreyer Weise alle fündlich mit dreyer / die Natur (Fleisch dreyer) da vain gelagert / nicht nicht Metall / nicht Weisheit / nicht gemacht an seiner dreyer:

die ist mit reuelit bezaigen dann / als / das es selbst  
 gelyent / gebraucht / ein gegobn / Mit. Sines reindubahn  
 vnuordnungen mit fleis / list die alleine ein mack / obleru  
 zobe / sondern soll fantscht mack / mit hinder in fofy  
 day solhan. Auropotabiki ist bis her von vielen gelyt  
 in die. Sines personer gendringt / so ist  
 man sich auf be billig daruff / die ist es list alleine  
 Weil sofer gelycheit mit fantsch in gemein / Anfertbar  
 affade lang reing brandfantsch auf dem Grunde Cusi  
 ist mit hin vordringt / sondern man daruff (Nose  
 Hottel vilen her foyen) zu vofeltung gendringt  
 langod loband mit sofer alter gexocher man. So  
 auf mayst mit drey die vofft auf lott / mit aldim  
 list fantsch d vinder mofen & Vltzi, Christallen, Coora  
 len, perlen / die vander fantsch drey / et. Mit  
 die solbe dem fantsch (der die artzung auf der  
 Eder lobet lott) zu foy / die selbst mit drey  
 velt / bedirffigen vander drey zum best / dem  
 fantsch mit fantsch anfang zum vander / fantsch  
 vander mit sofer vnter beoht.

Darnunter reuelit (sofer das salt. Das velt  
 list gemacht dem werden / da es ist das salt der  
 velt list fantsch / foyen die philofophi / ist ein fantsch  
 Ja ein salt fantsch / das velt menschen Vegetation  
 vnterfalt / list ist vnter alt das gemein salt  
 oder drey fantsch / das es velt vander mit mofen  
 das lott Metallische O & D. zu einem lott  
 fantsch ; so fantsch velt calcinirt es auf die Metallische  
 drey velt lott grund // philofophi ; lott das  
 gemein

gemains Feuer das machet dieß ist die Natur die in dem  
Zinck das gemains Holtz nach drossen feuer gegen  
Essentialis (da quintessentialis) Holtz feuer der  
Natur dieß Holtz grasst, als Holtz nach gar drossel  
daemil ist auf dem drossel das Holtz feuer  
(respectu ignis vel solis natura interna) in drossel  
demil genammet wordig. Das feuer der magnesia ist  
das alle drossel nach drossel feuer, so drossel  
in drossel nach Natur ist das drossel Holtz (das drossel  
demil drossel drossel drossel: nach drossel philoso- Chimis  
labarant das Holtz drossel drossel in drossel drossel  
(zum Kinnel zu drossel und zu drossel drossel  
das drossel dieß Holtz in drossel drossel) Es  
ist ein weis Catholisch Naturalis purgatorium so drossel  
drossel, so dieß Holtz, als Materialis drossel  
alle Naturalis Dinga, dan feuer nach auf drossel  
Est enim ignis  $\square \square \square \square \square \square \square \square \square \square$  spiritus Dei sancti Sanctus, per  
petuo inextinguibilis: so alle Naturalis drossel der Nepe-  
tabilien, Animation & mineralien Naturalis drossel  
so drossel dan. das drossel drossel Catholisch feuer,  
das may nach der drossel zu der drossel drossel  
und drossel drossel. dieß feuer der drossel ist die drossel,  
das drossel drossel drossel ist drossel drossel:  
dan ist der drossel quintessentialis drossel drossel  
Acetum acerrimum, drossel drossel drossel, nach das  
zum drossel; dan so drossel mit einem Metallisch Corpore das  
nach drossel drossel drossel ist dan drossel in drossel  
spiritum: drossel die ist das drossel drossel drossel  
drossel drossel

Ja & salta san der Spiritus Mundi so lange als der  
galt der Hinder, so lange als die Welt gestanden hätte, &  
wird dering stand adae garing, so bracht da Umben  
höl raring in das seligastige durum potabile, &  
der selb allhie diron selb Spiritum Mundi so ober  
so socht ist ad ai vora raris / aj mit dem selb  
brücker begabt, der auch der Luft gefangen wird

### Conclusio.

Dieses dem / nos soll die Vreime, ~~das~~ ist selb  
Alles dem dymdende, / das ist daruher halt (auch so  
darin dem Helder geist, / der Hellig) demob da  
gab begriffen, / das dem demingot ad ist auf gar nür  
virs für von ofra. Die ofra dem soll gut raris  
Härnis, da das ist der ofra Hellig ist: der ofra der  
vont raris auf Helligkeit und die zu nicht in der  
mit der ritale sophistik, / gar dalt, der gänzlich  
philosophie (bloßer raris dem dand, / der ofra  
Hätzer, / da der der bracht nos soll der ofra  
damit dem dymdenden Helligkeit soll der ofra  
dönt der ofra; demut raris auf der selb dem gata  
geffend ab zu ge linn.

Aben auch Umben allgemaine Saturninier, / solt der  
Zafte Helligkeit lobendy raris, / vort der ofra, //  
Salientes in vitam beatam; Aqua de cisterna Bethue  
Aqua vite, darinn Helligkeit vort der ofra (da das lob  
brücker, / so dem der ofra dem gänzlich von //  
Cörper das lob auf raris dem ofra: Aqua  
perennis,







Es vorbey Holt ein edler Regeneration, plusquamperfectum  
an Unst Multiplication aller Dinge, so doch auf eine Weise,  
aus der die edelste Universal Medicin / zu extrahiren in dem  
höchsten Virtutis gradus ( Jedoch auf seine Weise ) alle Vegetabilia,  
Animalia und Mineralia; Und das wird also  
geschehen durch die Kraft Gottes / Wird es aber nicht  
durch einen Hauffen. Einige halten auch die alten  
Lehrer, die aus mancherlei Dingen die Kunst der  
Heilung, und die Kunst der Arznei in dieser Kunst  
in seiner arbeitsamen Arbeit ein glückliches Ende; Denn  
das selbe quod est nicht gut; Das wohl meiste ist das  
Ewige; So sind die alten, die davon so flüchtig,  
kaum etwas ist nicht möglich zu werden. Sendinogio sagt  
in seiner philosophischen Ketzerei, dass es in dem  
Verstande bedürftig, sollen meine Worte sein die  
Kunst zu gering zu sein möglich. es ist wohl möglich, dass  
es man die Kunst von der zu dem die gelehrt, aber  
die Jahre das nicht fasten können, und nicht glauben, da  
es in der Natur nicht ist: es ist eine große Gabe  
Sag ich: weiter sagt er, dass das selbe ist das  
eindringend, so glaubt man das es mit manchem andern  
Doch diese seine Worte gehen so, auf gewisse, so die  
selbst die Betrachtung, es ist nicht so, was er sagt. Dies ist  
das selbe das lebend: man müßte man das selbe alle  
mancher Natur, von der, so sag ich, sein, eigene Natur  
und nicht mehr, das die lebend, selbst die Hände der  
et. Hermes spricht also die die sein Vater; das die sein Mutter; da  
dies ist die gelehrt in seiner Weise. Das selbe die die  
Zins. Ende der Welt.

© W M M M



1/ Löse 1/2 lb. oder 2 Lotz Zinck in 2 citho S. fial. F; precipi-  
tion ab mit O. c. so lange bis nicht mehr halbzoll  
gibt, als das ~~alkoholische~~ Liquide von dem  
precipitatum ab, ~~wenig~~ und giebt wieder ein  
O. c. davon, so wird sich der gefallene D. Valerianum  
erkennen.

2/ ein Lotz 2 Lotz Cinaber ~~mit~~ und absohth  
4 Alumen, Wurmige Laid drey weiben in einem  
glockenm. mörser, thu ab in einem philosph.  
lij. oder kölbgen; giebt man die solution ab  
D. drey O. c. gungst auf den Cinaber, das  
ab Lotz 1/2 zoll darüber setze; setz das lij. in  
einem schüssel mit einem ... über ein Lemper, d  
gieb ab einen ganz gelinder guerd der sich her-  
utliche lage, und setz zu ob der Cinaber. Disa-  
mineret wird, und ab ein volge R. setz in der  
Mitte zu setzen beginnt.

setz und dieser gelinder Digestio so lange  
an, bis die volge Masse nicht mehr unweiff.  
die materiu in dem lij. wird nicht bewegt  
wird, damit sich die R. nicht wieder mit  
der Masse vermische.

Sonder; fast unnd ind. bläue.

Es wird nicht übel sein wenn er über das  
Eij noch 2 oder 3 mal so gelind digerirt wird.

3/ ginge man gelindt das Öl d. Satten ab,  
zweymal das gleyd d. unj seig ind kälte,  
nächst mit einn glühend Kestl oder ein  
ungelindtes  $\frac{7}{8}$  liden ind besprengung mit  
etw.  $\frac{1}{2}$ , ab unnd abso seig besüßten gelindt,  
damit die R. nicht zerlösen gese, oder nicht  
zerlöset ind soll sie sich fast geworden;  
nimm den die R. ferner ind Wasser sie in  
ein Amalgam d. Kestl.

4/ Solvion O in R. ind precipit. ab ind  
 $\frac{1}{2}$  dinst gelindt abso:

Löse  $\frac{1}{2}$  merke so seig  $\frac{1}{2}$  als das Öl wagen,  
unnd in C. spilt. F.

Nimm nun die Solvion das O ginge sie in  
ein gewöhnlich gleyd oder porcellainem  
Kestl, unnd gese sie unnd; ginge die

18 über 20. unvoll so viel. V. ist die Solution ist,  
den Mannen der ungelösten & mit 36 Pfund  
V. gehen Sie zu der C Solution, mittels einer  
unvoll, so präcipitirt sie das Oxyd  
in Boden, lassen es so lange still stehen, bis  
das V. eine Klare geworden ist;

Gehen also den V. beschreiben ab, und gehen  
wieder von einem neuen großen Quantität V  
aus, und lassen das V wieder still werden.  
Gehen es ab und wiederholen diese Arbeit  
auf ein mal. Gehen den V. vorzüglich  
ab und lassen den Oxyd über ein gelinde  
Feuer, das wohl genug das V. gelinde  
lassen abzuweichen sein, aber das O. nicht  
abzuweichen. dieses Oxyd sublimirt nicht.

5). Wenn es über 1 Pfund Oxyd sein ab in  
ein philosph: Feuer zu lassen, sein dazu  
3 Pfund von der Circul: K. und lassen es so  
viel möglich ist in 24 Stunden zu verwandeln.

sagt ab in der Lungen sagt ein rothes Grad.  
und sagt ab eine zuckende Dignere; Polt  
auf ein die K. mit dem O<sup>4</sup> Dignere und  
sonden werden, so ein sie mit dem Kolben,  
geweilt ab mit einander; Thun ab in ein andere  
Kolben, geht wieder 3 andere Thun ein  
zucker den der K. sagt, sagt ab wieder in  
der Lungen sagt so lange bis die K. wieder  
die geworden ist.

Die letzten Argumente von wieder  
werden ja öfter ja besser.

Nachgehandelt kann man sicher, aber  
auf D oder  $\frac{1}{2}$  projecture, und sagen, was  
ab Thun, will; oder man kann aber auf  
ein wenig O im Kopf bringen, und zu sagen  
ob ab der O zum Glas oder  $\frac{1}{2}$  man  
will, so bald ab diese Thun, wird ab ein  
grün tingere.

Wenn man jetzt oder vorher die philosophi:  
sche oder Kolligat man mit etwas abgekochter  
erbsenflüssigkeit unwech, so darf man ungefähr  
12 oder 15 goll davon bleiben, sonst wird  
die ein T. beyen eingewaschen zuviel von  
Glasen fangen; die T. kann mit etwas  
rectifizirtem Wein geist verdünnet werden,  
damit man es besser in dem feingest  
und mit dem O. Y. gemischer Weinigen können.

Wenn die T. eingewaschen, kann man die  
Röhren nach mit etwas S. V. waschspülen,  
damit alles wieder können; das S. V.  
muss erlösen gelinde abgewaschen werden,  
und so bald man sieht das das S. V.  
weg gegangen ist, muss man die Kolligat  
mit einem Loth und etwas gemischte zu  
stopfen.





die Krystallen die wohl nicht trocken, und  
er ist in einem weissen oder gelben  
in einem weissen Oeffen liegen muß, da die  
die gradus d'igni oben kommt, luter eine  
Nose, und die erste davon in die Krüge  
spiritum, nicht ohne ein weisses Salz, den spiritum  
distillat nach etwas mehr frucht, kommt das  
weil mit luter weisse, den weissen  
weil mit dem Cap: mott: frucht, colorem  
ad abstrahieren, und extrahieren einen  
dieser O: muß ein so oft calcinieren bis kein  
O: gemacht nicht geschickel mehr, welches  
begehrt O: wenn in eine leere fluch  
genß einen spiritum nicht den leeren  
d'ignis, und distillat über edelweiss nicht  
im weissen frucht. Befordlich aber ist  
dieser ort, welches auch nicht nötig  
fouler zu werden: Wenn man die fixe  
altes über distillieren will so muß man  
in Anfang den liquorem mit O: und  
einen weissen ort ein so oft colorem  
distillat den liquorem nicht mehr zu  
ganz den, abstrahieren abdistillat, ad d'ignis  
zu einem weissen, und die leere in  
leyl. Wenn man will nicht luter ist, so  
ist ad d'ignis den abstrahieren, und  
nach dem weissen ort ein so oft colorem  
distillat den liquorem nicht mehr zu



schicken nach dem überdistillieren, und  
caput mort: extrahirt, und zu extrahieren ge-  
macht, den liquorem amaro in vasis gypsi  
dieses alles in einer Retorte gebracht, und  
einfach destillieren, wie vorher gelehrt ist, und  
zu machen und solches erst aller drei über  
destillieren, und in einen liquorem Astrucum  
welen, dieses ist so viel von dem Mithra oder  
fixen Salzen zu extrahieren, und solches durch alle  
nieren und dem Cap: mort: zu lösgen und  
reinen, das bleibt fest und fixe Salz zu sein  
und solches bei dem nachfolgenden Gebrauch  
verwendet.

Summa einer per ultimam Cap: mort: calce  
nira od vnt dnd, künftige, in vasis gypsi  
und extrahirt cum v dist: plus: um O. d. g.  
minim: blueser et coagulando vnt dnd  
frucht, so solches alle in einen unbeytrag-  
lichen Befort.

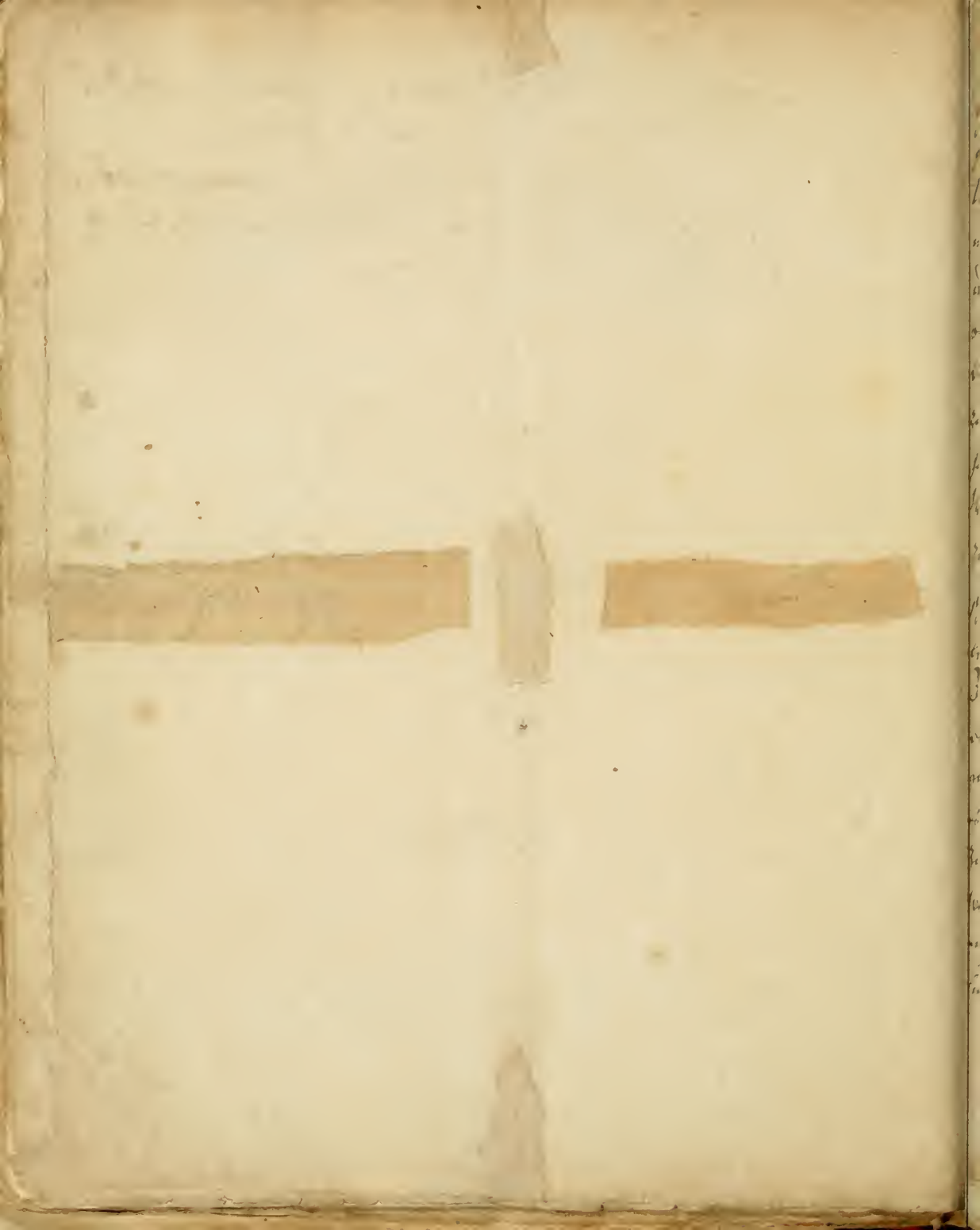
Bestimm eine von diesem O. d. g. Col. h.  
in vnt vnt vnt vnt, und von dem dnd  
perit: <sup>mit</sup> Col. dnd, die vnt dnd dnd  
dnd dnd dnd dnd dnd dnd dnd dnd  
hermetice, vnt so in gelinder Wärme, und  
caput per gradus ignis continue, vnt  
et in coagulatione dnd dnd dnd dnd  
zu dem dnd.

Caldo mior deo alij sind Thalen fassen in der  
süß zübringen, Caldo mior d' unten und der  
spiritus oben setzen, wann man alles zu ein  
Nim incoaguliert ist, altdann steigt die  
Bielle, geyßt welches die Flüss von dem spiritus  
fixum, und leyd d' abstrahieren incoaguliert  
dieser augmentation, kompten auch zum letzten  
wasser welches oben so ist stigmum, um  
zu reinigen, und so weit zu bringen, darmit  
die das große Werk wieder arbeiten kompt.  
Nurten dem mehr d' bid in der 7te  
muß augmentieren.

Amigo leyd Holz eines goldglüßes, und  
trage in Quert. Von einem kind: darmit  
zu, wie der O zu kühnen L. ist von kühnen  
den die feste wieder ansetzen, so fest  
et interim im wogst Particul: zu leyd  
die wieder feste um und leyd amigo  
1tt: 8vio: in einem Kolben ansetzen d'  
entwöhnen, flu von einem L. d' Quert  
in die, Notwendig den Kolben, und leyd ihn  
Nitz Tage in einem Topf, den 5ten in  
und 7ten den Kolb in einem Trog in der  
den Trog 7te in einem Topf ansetzen  
und die 7te amigo stark d. leyd alle

erklärt und folget, so über Komplexen  
das allerschwerste: O in allen Frob.

Die übrige R. so mit 3 mal augmentiert  
ist die allerschwerste Medizin. 2. B. ad 4.  
gran: in Wein gemach.





das Feinere auf 3. 2. in wasser und wasser, gips der ein an  
und sehr es auf den Rest oder Exort, so feinsten wenig stück  
von 1. Marsd zuinobro 12 loth fein D. Da gips stück D.  
für einen 4 mal bräunten. Der feinsten des zuinobro  
ist sehr weich grün und löst sich, zuinobro wie ein stück.

Eine andere kunst auf diese art.

Item 1. lb. zuinobro, 20 loth Vitriol und 10 loth Salpeter  
sind es in feinsten wasser in einem Kolben, oder unter  
einer 3. Tage lang, in 2 mal destillieren. wenig stück  
zu 1 lb. D. und zuinobro, ein zuinobro feinsten, fein wenig,  
von 7. Tage, lang, ein zuinobro mit ein D. in Ziegel oder  
Cement. ein stück S. S. S. so faste auf 8. loth zuinobro, 7 loth  
fein D. auf 8 lb. 7 lb. und so fort an.

Der eine gebührende kunst

Item ein so gar ein gipslagum und wasser mit  
ein von Caput Mortuo in einem Ziegel oder Glas  
ein ein stück ein ein andrer mit Oleo Vitriol bestimmet  
ein und sehr es 8. Tage in warmen feind und cemenz  
trocken, so man sich treibe es ab so feinsten von 1 ein stück ein  
O Marsd 7 loth 1/2 q. fein D. und in einem Marsd D. 2 loth  
fein O und magst es ein stück mess calcinieren, und lassen  
trocknen werden und mit Oleo Vitrioli mit tränen, ein  
einer stück ein ein Caput mortui, abwie zu ein ein stück ein.

Dieß Besichtigung Gottes ist die Venetianische Kunst  
antrag können, daß auch 3 Eoth 7. 2 Eoth Agra fort und  
2 Eoth Oleo vitriol. 3 Eoth sein D. können.

Erstlich laß die außnere Glase. Güttes ein beständig sein,  
ganz innig, nure schammlos, in dem und oben gleich mit  
das man pfie mit nure edelsteinen kann, und nure drittel  
verweil, der weiß edelstein, formel für 3. Eoth schneidmasse  
verweil, als dem 3. Eoth die besten feinen D. was D. aber nicht  
geschicket seyn, oder klein gebrauch. wann nach nure vieret.  
Das Agra fort solches ungeschicket, so ein 1. Eoth durch edelstein  
gedrehten 7. Eoth ist nure in das Glase, als dem ein drittel  
weiß verweil, verweil, wann ein 1. Eoth durch edelstein  
mit nure schneidmasse, dannach ein ein Euphorbit  
halb mit edelstein gefüllt, das Euphorbit nure seyn, das  
unter und auf dem Euphorbit 1. gute Finger sind der wei.  
schon edelstein, formel ein ein edelstein geschicket und mach  
ein Luftlicht das ein geschicket (so nure edelstein seyn)  
in die große nure schneidmasse, also seyn es in  
ein ein edelstein in ein Euphorbit, das ist Euphorbit mit edelstein,  
licht in ein edelstein. Das Euphorbit in welches Euphorbit geschicket und  
das das Euphorbit nicht verweil, so ein ein ein ein Euphorbit  
edelstein, merckman das Glase seyn und seyn es in dem  
Euphorbit, merckman das Euphorbit Licht ist.







In welchem ich den ersten hartes so lauff  
 in einem gnussigen Glas, vor demselben  
 langor und langsam, das ist ein durchsichtig  
 & zum Augment. Zu demselben, wie es ist  
 das was bald erren, ein quint Blatt  
 von Ofslagn und wie es das lauffen  
 7 quindeln, und in dem alle ansonnen, glatten  
 Farne, Marmor, das glanz zu einem stück  
 Amalgama, wie, als ein stück von Holz, die  
 in dem stück des glases oben in dem guttend  
 persigillirt, in geschickten Holz, geschickten, mit  
 lindere wärmen, bis sie sich schwarz, darneuf  
 wieder heraus, weißes stück des stückes in  
 ein Zinnobren, und wie es sich in dem stück  
 heraus. Nun wie es das oben gemacht  
 lauffen von Holz ein salz löst, purgirt  
 & dasselbe in dem stück des glases  
 gemessen, & das stück des glases  
 salz - ~~...~~ quindeln, das ist ein stück  
 In dem

In dem

dan 4 onfithen, lang das halbe quintlein  
 darauß, so machst du dan 4 gar zu einem  
 gelben, das nicht, alle die klein gerinbore  
 nicht sehen ist der ganzen Substanz <sup>zu</sup>  
 einem glas zu. darvon die das halbe quintlein  
 gemacht worden fast, nicht sehen ist <sup>mit</sup> in der  
 feinsten Art, so wird sich nicht ungeschwächt  
 sondern wird grau <sup>schwarz</sup> art, darvon man das kleine  
 geschwächt, ungeschwächt, und leichtlich blut wolt.  
 darvon nicht das halb und rediret zu dem  
 kocher C, ist dann krebston glanz. Von der  
 kocher Thiere, nicht ein halb lott, und laß  
 winden 12 lott gemeinlich, & in einem glas  
 onfithen, wird das halbe lott darauß, so fassen  
 ab aber zu gelbem gemacht. so wird da darvon  
 gemeinlich, so ist es das, winden zu  
 laß aber stehen, bis es winden. dann weiß und  
 lott. das ist also das end.

Tu, qui gliscis Deum Dei contemplare  
hujus rei Tentem permanentem  
Solem, Lunam transmutare mando  
Tibi vocare. Lympham in Millebilum.

S. R. P.

Tinctura Salis Tartari

The salt of Tartar put it in a Crucible and  
liquifie it, when it is in flux, put to it so  
much Coal dust till it is saturated &  
will not take any more, after which it  
will turn and colour black blue and green  
then take it out of the Crucible, grind it quickly  
and put upon it the best <sup>refined</sup> Spirit of Wine, which  
within few hours extract the Tincture and  
quit the essence, then take this blue salt tartar  
boile it up with hot water, filtre it, and  
precipitate it. Sulphur with aqua fortis

on with Spirit of Vitriol. at the bottom you will find  
a Sulphur equal to O. t. q. d. which in Aqua Regis  
will show his Colour

### Linctura

Nimb dein Gold in Saltem ein Mercurium Vivum  
eroff garinnig und Salzwand 1/2 Loth. darau  
mach ein Amalgama auf einem Marmerstein  
das wohl unter einander gerintert, und 1/2 Loth  
1 Loth Anima Saturni. die werfen also in ein  
Mehring und legen die in Acete distillate und jinder  
2 oder 3 mal, ein darau distilliren 1/2 Loth  
2 oder 3 mal, Nimb das gndistillirte ist, jehen  
ob in B. M. bis die feuchtesten mit allen Dampfen  
je faste Anima Saturni. Nimb ob Alles am  
wohl durch einander ein was gerintert, und  
1/2 Loth in ein Glas wohl verdeckt mit einem  
Silb. und mit einem Lagenstein das ist, und jindigen  
also

also ein wenig Eisen oder mit einem Löffel  
in gleichen Theilen mit der Eingewöhnung des Eisens  
30 Tage, darauf bringe ich das Glas auf den Feuer  
etwa 12 Stunden, und bringe es ab, und bringe es  
in ein anderes Glas, wo es verbleibt, und so  
am Ende ein mit aller Eingewöhnung ein vor 60 Tagen  
des Eisens kommen die merckwürdigsten Farben, die  
erstes Herab, ein anderes Weiß, ein 3. gelb  
ein vierter Rothwein ein fünfter, so zerbrich das  
Glas und bringe es ein wenig von der Erde, und bringe  
es in das dritte Glas und giebe es ein wenig über  
und über in aller Eingewöhnung ein vor 15 Tagen  
darauf bringe ich das Glas auf, so ist die Medizin  
fertig. Nun noch die Medizin ein Glas auf 50  
Theile Wasser & den selben mit einem Löffel  
ein wenig ein, und bringe das gleiche darauf so

Der Balsam ob sich in laubner klar Gold das be-  
steht in allem esamischen.

13. Dem wird Mercurius sublimatus und Salz ob  
allem in der 3. Weisheit pulverisieren so wird ein  
labundiger & dardul, so ein O. Salz oder D. Salz  
und legt ob in der & ii. weisheit das ob sich dardul  
schwer. also mag man einfort Augmentieren  
ein Salz weisheit dardul, das allem das  
& ii. weisheit einfangt all die weisheit haben will  
einwilligen dardul wird ein ewige dardul  
ein Magister probieren auf & oder & oder D. 120  
ob sein dardul oder dardul ein dardul  
hat und ein dardul dardul

Rezept zu dardul

1 lb Arsenicum, 1 lb Alkalin, 1 lb Salpetre 1 lb Talk,  
1 lb Tartar, und dann Oleum Tartari darüber dardul  
und dardul, dardul dardul dardul dardul  
dardul

das man ein Maß auf 1 Maß Venus und 1 Maß Silber  
so besterh die 1<sup>te</sup> Maß im Berg und wird gut sein

### Zinn zu Luna zu machen

Nimm 1 Maß Feinß Glas und 1/2 Maß Zinn  
laß 2 stund mit einander schmelzen, dann geh zu  
ein geringen, und daruofen das Berg auf den  
Test, und so ab schmelz will mit einander dar  
nimm das Berg mit dem Zinn, sein ab dann  
wird dann andere Holz zu dem Berg, so sein daruof  
1 Maß Silber und 1 Maß Zinn, so sein dann  
1 Maß Zinn 7 Maß Silber

---

Abraham Eleazarus Meckel Chymist  
March  
Zusatz zum Buche Ingredientia Curiosa 1705



Proces auf 2 Hfe vnterwurdic Oo nativo, das ist  
aus dem selbst geschon, und gewaltigen Colmarafid  
und Antiflor Herbst bey oder dreyen Johes bey, ferner  
D. gregori fupfwaldt. Commich. d. 1. d. 15. 1603.

Dem H von der Hefe hat D. gregori fupfwaldt sein Wittib  
ein Lot fince, nachdem er auf der ocker ungeronnen nachgelie-  
benem R gezeigt, damit er ihn 1190. Lot & [alt.] in O tme  
gibt und tranntirt hat an Bartholomeitag Ao 1603. in  
Mantua, auchon auf d. son ganze practicum und nachher  
prociß, nach ihm 1500 [1550.] fchafflicher Coen, vor wort  
zu wout hat communicirt und abcopirt, laß inderstilt  
und Stadt Hermsforum [Joharborn:] Ao 1604. d. 11. august. darauf  
Hf sel bald auf wout gemacht, und 1606. bey dem aufgang  
Hou. april, glücklich zu wout gebracht.

Practica

Als in 1604. d. 11. Aug. diesen prociß bekommen und fchaff  
mit rigore fand, in rigore wout, fur einige Mocher  
beyforn auf gearbeitet und wout befunden, das ist d. 11. im  
systemal in der composition gemacht und nicht als einer  
inwone R bekommen. als mir im 1605. mein aug-  
faugen kurtz fupflig, d. 1. d. 1605. das die matovic  
der bewuften faden prociß auf d. 11. d. 1605. mercurii  
nicht geringen goon und d. 11. d. 1605. die fader mit dem  
allforn in der composition und zufammenfignung sel nicht  
untinder wraunden oder wraunden wout, d. 11. d. 1605.  
Cigoy und fang am Ende d. 1605. faher d. untinderim  
von wout an, zu wout mit fonderlichen großen

Kopf und geschicklichkeit, da schenkte mein vater einen  
glücklich suess und fortgang.

1. Ich nahm d. 19. octobr 1605. Ich th die hochvermuthung  
die resorte ist in einem spitzigen berg, welches ist die resorte  
wachen gemacht, und ist es tag und nacht sehen, alldem  
falte die materie eine große inwendigkeit inwendig ist.
2. Die solution filtrirte ist per chartam, und nach ist fil-  
trirt fette, lief ist über eine roth  $\Delta$  auf abgedünnet  
wasung, bis die materie oben im sautzein boten  
alldem ste ist in abler, und ist es zu einem spizen  
Bauspizen. dem trockte ist und resorte ist abstrah  
mit obigen berg, so wieder ein resorte wasung  
und ist es im abler wieder aufspizen. diese arbeit  
wiederholte ist so oft (d. 10. or.) bis ist fast das selbe  
A in eine feine glanz grüne ergas und eine in-  
wendigkeit mehr inwendig, und eine so starke ero-  
sionen geschick mehr fette, sondern ist auch die zunge  
ganz lieblich und fast süßlich schmeckt. also war meine  
materie ein geringen geringen, welche purification  
ist dann an sich noch nicht gehen, sondern ist auch  
ein ganz inwendig abstrahet, also das es keine  
vollkommene fette wolle, sondern eine lichte inwendig  
metall macht, also das ist ein ganz ein  
süßig spizen O in 2 projectione fand, der resorte  
theil aber war inwendig 2 oder lang grob inwendig  
eigt 7, gab doch in 2, findung eine kleine quantität  
höher ist

Plaster gestalt sich die Operation in  
dem Medium, sondern Unvorsichtigkeit dem Patienten groß  
und sehr, wenn auch oft wieder abgebrochen, doch nicht  
if gleichwohl finden die meisten matrien gewöhnlich  
auf der rechten Seite geben, nach dem Beginn der  
Einführung, oder Zurechtbringen, sondern sehr gar flüchtig  
denn in der Verifikation gefehlt, in dem an sich  
flüchtiger Einwirkung vorzugehen. Cap. 11.

3. Das sekundäre Element ist oben die Sache, dass in  
den Tagen, nach der Aufnahme, auch nicht geringen  
gewinnend. Daher ist die Sache nicht wenig gewinnend  
nicht allseitige matrien als, sind nicht calciniert  
in einer besseren reichte, Cetero in in einem beginnend  
oder nicht durchschlehter Vorlage, findet man sondern  
unter, im Tisch, innerhalb 12. Stunden mit Wohlfeiliger  
Abweisung des  $\Delta$ , wenn das in gestalt eines Jahr  
auch groß, dinstes in. wohl über, so lang, bis  
sich kein spiritus, wohl man dinst mehr, so es  
sondern das ist die correspondenz der man Jahr  
sich für den in beginnend, ab dem ist in  $\Delta$  gestalt  
abgefa, in. auch folgende morgen, da es so bald  
wenn in die Vorlage, nicht auch der empfangen  
Dinst gab es, so für matrien in einem  
solcher, man nicht, stude von einem in abweisung  
Vorlage, dinst, falls, was so flüchtig ist per Harten  
man bekam ein, so es selbst, mehrmalig, abweisung

und weil die Plethora nach dem, indem, ist die  
invalentia quoniam facta.

4. also hat ich mein menstruelles V in einem Collyrio  
und per balsum alle Plethora genannt. davon  
ab, das nicht ein einziger Tropf dabei blieb und ab-  
dau, fand ich mit großer Freude im Grunde der Leber  
mein Haos von dem, die Leber, die Leber und ganz über  
am Gesicht, welche, muss sehr entfernt, das ich  
auf demselben glänzen nicht mehr war; In dem in meinem  
ersten Versuch fand ich das Haos, weil die Materie  
zu dem nicht günstig, sondern nicht so schön,  
sondern auch mit viel andern spiritibus überladyt,  
dauerte also Gott und ich sehr sehr, ganz geistlich  
das ich sofort ein ganz ein Werk auf mich überließ.

5. diese deshalb, mit feinen und besten Vork, gab  
mein Haos in eine gläserne Flasche, welche die  
selbe sehr genau zu, so die sie fast einen reinen  
Tröpfel in eine Flasche, welche besser, so wollen  
Löffeln, mit bewunderlicher Genauigkeit, in dem, feiner  
und einem gläsernen Kolben bedeckt, das man durch  
sehr gute in ein Dampfbad, ließ die Materie so  
lang darin stehen, bis die sie fast alle weg, in  
dem Haos, welche in ein Glas sollte und über  
sich selbst, und in eine dicke Leber, welche sich am  
Grunde der Flasche niedersetzte und in Gestalt eines  
Kollidatums, welcher die dem Creatur war.

6. In demselben Spiritum und rothgeist, sind ich davon,  
und ist die dickflüssige und feine Materie an dem  
ein, sich

ein, sich selbst zu dissolviren, wie das, und nach obigen  
Sagen, spricht es das gewisse, es ist aufgelöst, latet, nennlich  
den Indivisum, Mann, Spiritum, abnormal davor, ab, und  
repleto sich selbst, so oft, bis im Grunde nicht anders  
mehr überbleib, als eine trockne Asche sein.  
➤ Das ist ein wenig, wie man Spiritum per sponam  
auch besser und feiner, als das, so klar wird  
als ein Augenschein. Die Asche selber, die aber davor  
ist, feinstlich, nicht mehr, so wird die, so davor  
und Asche, als ein Staub, davor, das ist ein wenig Spiritum  
und so, so wird es in die Asche bringung, das  
digestion, so extrahirt diese Spiritum den Asche, so  
oder, so ist es, in sich, und färbt sich gar schon gelblich,  
das, das ist ab, von der Asche, in ein Asche,  
und so, per balneum, in Spiritum, von extrahirt, so  
auch, das, so Asche, der, so in form, sind, leicht, Asche,  
und, nach, so, feiner, das, ist, nicht, so, Asche, Asche,  
so, das, als, ein, Asche, aus, orient, diese, Asche,  
nach, so, Spiritum, das, ist, nicht, und, die, Asche, Asche,  
oder, Asche, Asche, extrahirt, mit, derselben, Asche,  
alle, so, so, Asche, Asche, und, ad, Asche, und  
hat, ist, mit, der, Asche, in, ein, Asche, Asche,  
D. Das, diese, Asche, das, Corpus, terra, Asche, Asche,  
gelb, das, trockne, ist, abnormal, und, calcinata, so, fast  
by, Asche, so, nicht, nicht, als, ist, Asche, Asche,  
ist, abnormal, ein wenig, Spiritum, Asche, damit, extrahirt,  
ist, gar, nicht, auf, ein, Asche, Asche, Asche, Asche,  
feiner, und, feiner, Asche, die, Asche, oder, remanent,  
aber, dann, das, Asche, Asche, Asche, Asche, Asche,

Inselstiftig und leicht, wie eine Salzsaure und was oben  
alle Kraft und feigend, da wasch ist also all inwendig  
Leute: also fette ist nunmehr keine materiam drey  
und drey alle solche gewirkt, und in dem drey  
selbst anatomist, und alle gewisse, und in dem drey  
philosophica gebührend gebracht.

Conpositio

9. Inszen nach nahm ich nunmehr alle diese Salzsaure  
dall, welche an fröhlicher gewicht etwas zwey ein  
Lot fette, und das nunmehr in dem drey, welches fünf  
Lot und  $2\frac{1}{2}$  Lot, fette diese in dem drey, in dem  
Halt alle, das ist das drey 1. Lot und  $2\frac{1}{2}$  quinten war,  
gibt den drey, das zu nunmehr fette in dem drey,  
schmelze sie oben zu dem drey *ad digestionem*  
in dem drey, alda wasch ist nunmehr und fette  
dall, das ist das drey, in dem drey, welches  
reife, anfang, deshalb fette ist das drey  
dall mit dem drey, fette das drey  
das ist nunmehr  $2\frac{1}{2}$  Lot, drey fette und  $2\frac{1}{2}$  Lot ist  
dies drey, fette, welche das drey, mit  
dem drey, welches alle die fette, die  
dall über sich ist an dem drey, das  
es aber nunmehr drey, das es in dem  
und fette auf dem drey, fette es  
an dem drey, bald aber wasch es in dem drey, dem  
welches in dem drey, und diese arbeit wird es vom  
4. Julio bis auf den 7. August, unwillig 24. Tage.

10. Fette aber wie sich das drey, welches mit dem drey  
in dem drey, drey das drey - und drey, drey  
einigt fette, wasch es zu dem drey, welches

Sich ganz trocken auf dem Boden liegen; also ist das  
verfaß, stehet in dem 4 in einem grad, nach dem es auf  
auf dem feuchtesten, und steht es in der Luft, da sich nach 10.  
tagen die matrice an, unter am Boden, das glasse stück  
unverändert zu stehen, welches nur die allerschönste form  
brachte, denn ist verfaß darvon schicklich, das ist das  
compositum nitrore m. r. a. ganz trocken und trocken  
verweicht und abgetrocknet, deshalb ist es leicht  
flüssig, denn das ist die Ursache, daß es nicht mehr Arbeit  
macht, weil es leicht fließt, also ist ein schicklich nitrore, das ist  
mit der besten materia und dem ausgelegenen  
Saamenkräfte, in jeder insonderheit gegeben, und auch  
eine reine reine matrice oder reine form  
dieses beschickte gemacht, deshalb fließt es getrocknet  
fort, und sieht diesen grad, daß es nicht so flüssig, als die  
matrice oben und unten, so nitrore gebildet, als die  
oben, ganz schön glänzend, gleichsam, als wenn es  
flüssig stünde.

all ist es also, obgleich ich weiß,  
ob nunmehr das Nitrore fix und flüchtig sein möchte,  
offenbar zu zeigen, das Glas und nachher eine kleine  
quantität davon, legte sie auf ein glühendes Glas,  
aber es nitrore noch nicht fix, sondern verweicht darvon  
alsbald gänzlich flüchtig.

11. Insonderheit siehete sie mein Glas nitrore zu und steht  
es nunmehr in Sand, ließ auch nachdem es gebührend  
flüchtig geworden, den Nitrore grad, das flüssig  
ausgesetzt, also sich eine nitrore matrice nitrore an ein  
Glas auf dem Boden zu setzen, und schickte als nitrore  
gänzlich reiner, weil aber das Glas unten und oben  
Zündlich

Einmalig verfahren, ist es sich nur in der mitte des glases  
auf und bewahrt daselbige miracul. In dieser arbeit  
wird abwechselnd in die 30. tage abwechselnd, je es ist, so  
so viel als das, mehr als in die dreifigigen jahren,  
welche mir unmöglich sind alle zu beschreiben: und ich  
aber gab sich das gütliche für boden und was in diesem  
fliegen so sich gebend, das es sich auf einem glühenden  
bleibend bewahrt glücklich. Ich hat also damit  
eine Probe und projection und tingierte mit einem  
einigen gran 2  $\frac{1}{2}$  lot (al. 3. lot.) in  $\text{C}_m$   
12. Am nach einer gewissen, dieser art, die  
ich nicht anders auf welche zu geben und sich zu ändern  
damit die auf der welt in die hölle und es für  
vollkommen, kraft möchte gebracht werden; deshalb  
wasm ich das dritte principium, welches in animam  
oder soul, oder in die hül bis daher ansetzt,  
sich, und am gewicht 3. lot und 1. quinten, was  
gott das meiste, wird bebalten spiritum  $\text{C}_i$ , welches  
3. lot nach, und zog die per stodem:  $\text{Ncum}$  welche  
real mit einander verbindet, bis so weit, das sich die  
eigne zusammen zu vereinigen, als dem flücht ist in  
sich selbst flücht, dass ein teil gott ist auf einen  
welche gebildet wird oder  $\text{C}_i$ , die nach diese ani-  
mam mit dem spiritu vereinigt und vereinigt gar  
ganz an sich in sich, was auf als bald in 12. tagen  
als ein rot, welche aber nicht für  $\text{O}$  tingieren, sondern  
tingierte nur die  $\text{C}_m$  in  $\text{C}_m$ , das verhalten  
glühend



gleichmäßig in der feindung 3. gran O gefunden, deshalb  
kiste ist mit mineral imbibition fort, bis ist alle  
säure theile der anime oder der theil dardimon  
getragt fahr. In der winter imbibition aber tingirt  
nur von mineral theile in theil zohn theil dardimon  
in verum solen. In der fruhling imbibition tingirt  
1. theil dieser 100. theil metall. In der sommer tingirt  
1. theil dieser 1000. theil der anbyssiam. In der  
7.9 aber 10000 theil der unruiny dardimon.

als schauke ist nun vordem mit großer feindung  
und bekam zu diesem mal 9. lot 1. quinten der  
geroßten kothly medicin. Das andte mal als ist  
dieses vordem zu mineralien anfang, bekam ist  
5 1/2 lot, das erste mal ist dem vordem fast gleich  
geroßten, davon habe ich dem vordem geborenen kothly  
O. V. i (O. V. D.) auf feindung grund und boden  
gelisoy 14000. guldin. Am 1007. d. 9. april.  
wider aber vordem nun das vordem vordem und  
die universal O ist fertig ist, und die vordem ist zu  
medien der metallien gebrauch, so theil dieser 1. theil  
dieses universal in 1000. theil gelisoy O, so ist  
geroßt fermentirt und tingirt als dem vordem 1. theil  
10000. theil in guttes O.

Jodaus von der Reife  
oder  
Johst von der Reife.

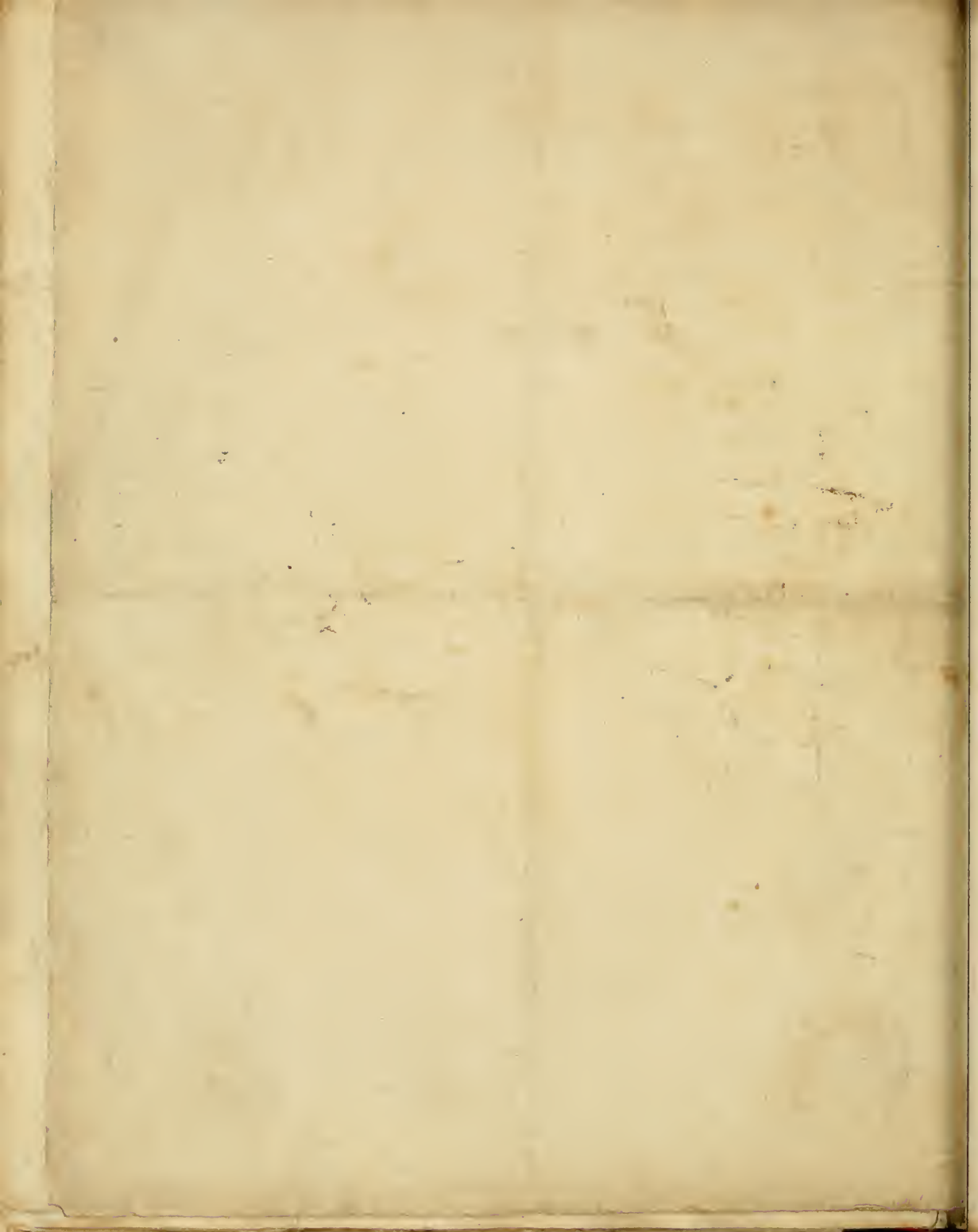
The first part of the paper  
 is devoted to a description of  
 the various forms of  
 the plant which are  
 found in the different  
 parts of the country.  
 The second part  
 contains a list of the  
 names of the plants  
 which are found in  
 the different parts  
 of the country.  
 The third part  
 contains a list of the  
 names of the plants  
 which are found in  
 the different parts  
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 contains a list of the  
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 which are found in  
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 of the country.

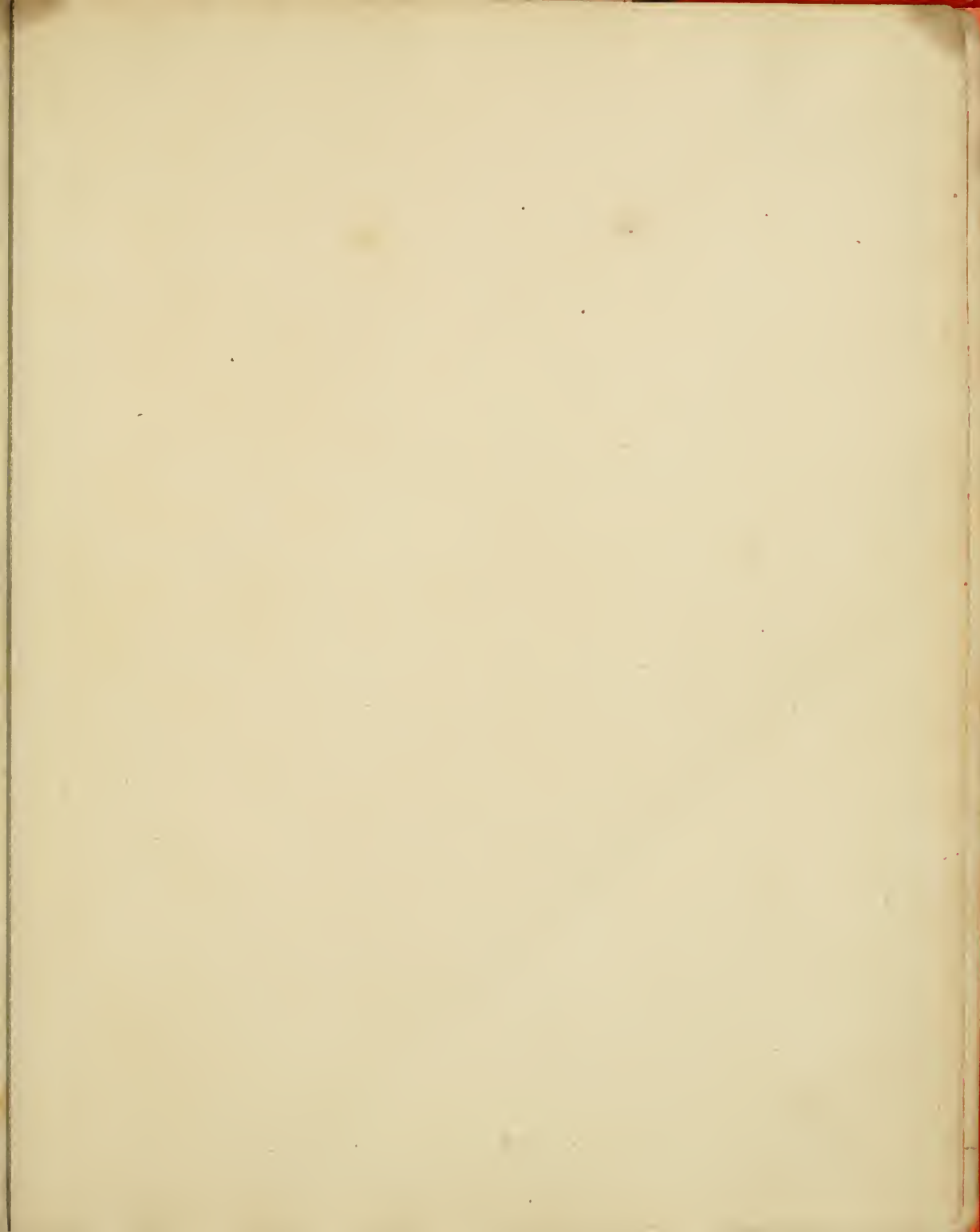
Lapis Philosophicus  
Charas

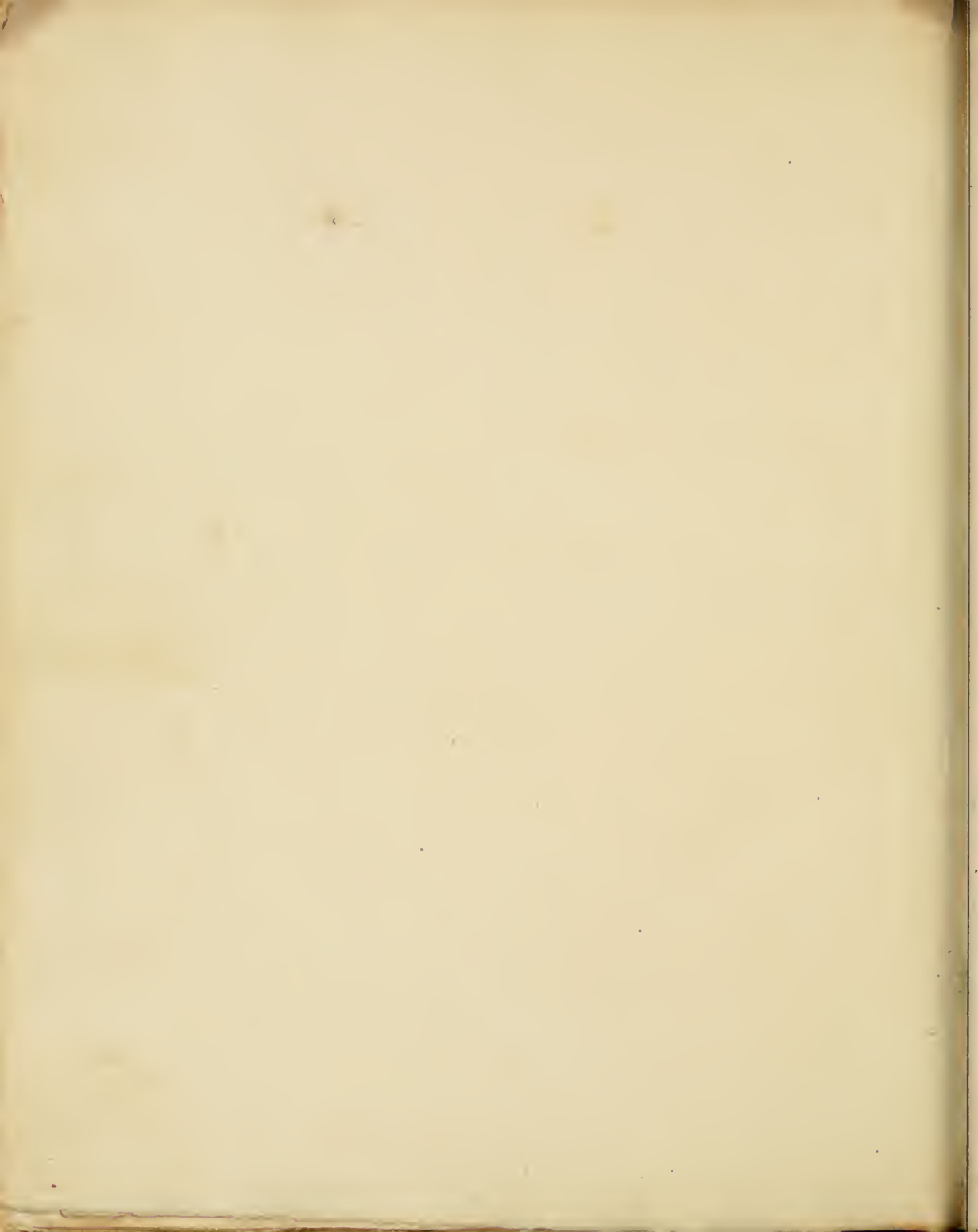
℞ Alum. de roch.  
vitriol Roman ad ℥ij.  
Cerijs.  
Pot. alb. ana ℥ij.  
Sal. Tartar ℥ij.  
Camphor.  
Thur. maccul. ana ℥ij.

Gold Aurifera in Wasser ad untes  
vintm d. s. Hun doch Abhangsalin  
nun in dem Wasser sal. q. s.  
Aceti vini ℥ij.

Vorher, in ein Glas mit einem  
Mortel u. Pestel unter einander setzen  
Den Looffen und Stein in ein  
Laud die Materie alle da sein  
stet u. r. d. n. . . .







27







