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Mercurius sapius sublimatus tandem fitur ut  
non amplius volare per vim Ignis possit;  
toties enim Sublimatio reiteranda, quousque fixus  
fiat.



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2. The Work of the Jewish Rabbi —
3. The Work of Wolfram &c, &c —
4. Three Processes for obtaining the Tincture from  $\odot$  &  $\ddagger$  enigmatically represented under the Character  $\triangle$  by Baron de Welling —
5. A Treatise concerning the Tincture of Antimony by Theophrastus Paracelsus —
6. Roger Bacon of the Medicine or Tincture of Antimony —
7. A Process for obtaining the Tincture from  $\square$  —
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    &c —



THE  
GREAT WORK  
OF THE  
LAPIS SOPHORUM  
*according to*  
LAMSPRING'S  
PROCESS

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*Translated from the German*  
By S. Bacstrom M.D.

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1804.



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## P R E F A C E.

The subjoined Processes for the manipulation of the Lapis Soffhorum are those that were actually followed by a German nobleman, a great Philosopher and a real possessor, of the name of Lamspring. He left behind him his process in hieroglyphical figures which were very well engraved on copper plates by Merian and published in a 4to treatise in 1625 which is very scarce.

Whether Lamspring himself, or some one to whom he communicated his secrets, wrote the German original from which the following

pages are translated is not known, but it is highly valuable.

As this author gives plain instructions respecting the true Lac Virginis or mercurial water or oil of Paracelsus & other Philosophers, and stands highly recommended by D<sup>r</sup> Becher (Vide Stahl's Chemistry translated by Shaw p. 421 - § 21), and as the work upon Mercury per se, with a Solar or Lunar ferment, in forma olei, is the greatest of all mineral or metallic works, I do not wish that it should be lost with me. In case of my death therefore I have translated it for you from the German copy of the process which I have in my possession.

I shall only observe farther that Lamsprings 1<sup>to</sup> treatise above men-

tioned is written in a kind of Emblematical verses, which become perfectly intelligible, as do even the hieroglyphics themselves when the following pages are employed as a key.

The present work is perfectly intelligible and is free from all ambiguity, but the process, taken in all its parts, (for the various manipulations described have but one ultimate object) is laborious and expensive, and demands an able operator.

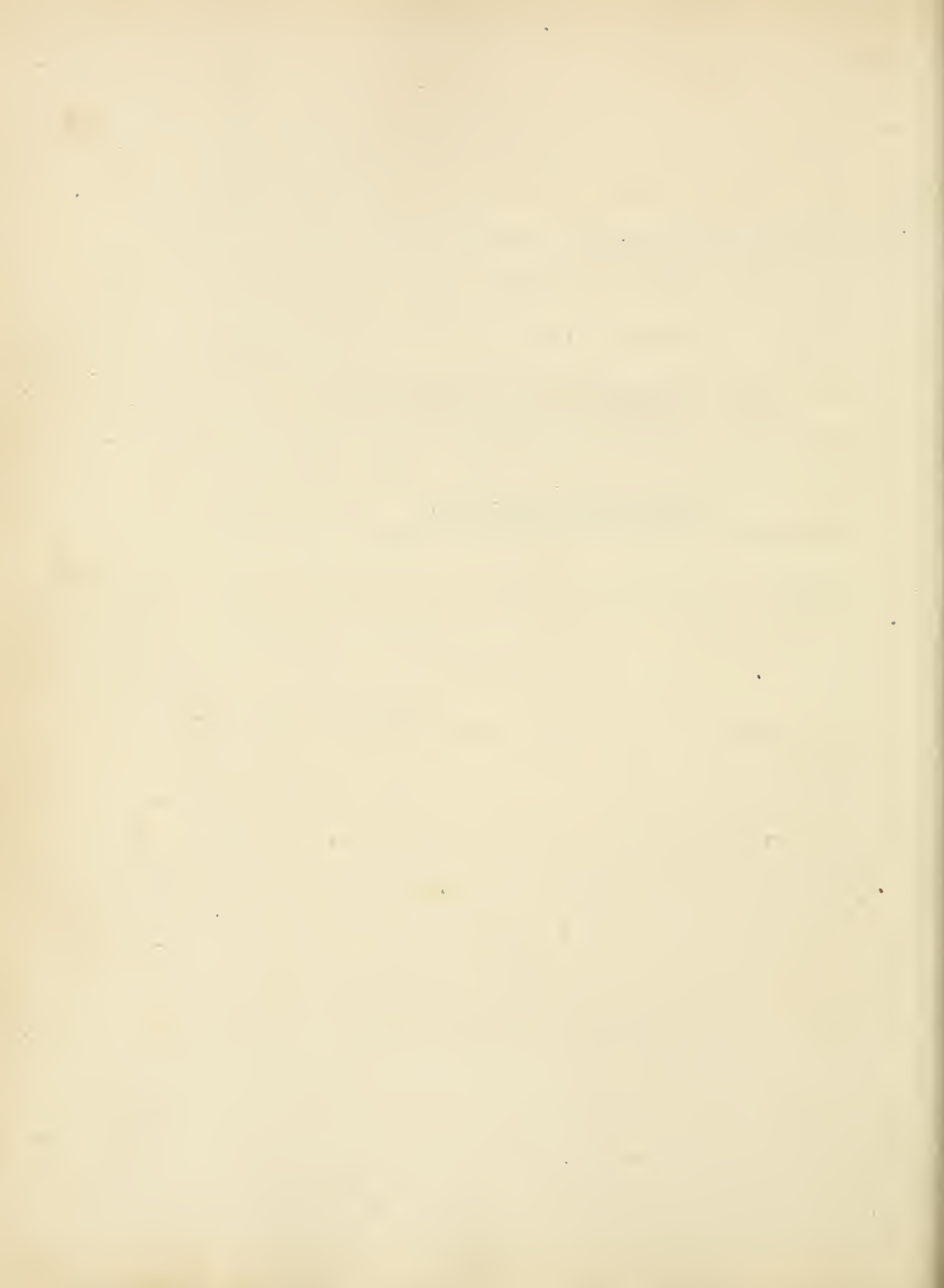
It appears from the writings of Basil Valentine that he was acquainted with this work, as was also Paracelsus who is plainer, but not plain enough. Isaac Holland,

seems also to have known it. It was known also at the Court of Saxony by Prince Elector Augustus about the year 1580. to 1590, and by Rudolphus Secundus Emperor of Germany some few years after; and likewise by Christianus IV. son and successor to Augustus of Saxony, all which facts seem to be well attested by documents and writings which I have examined.

April 1804



*LAMSPRING'S*  
*PROCESS.*



## INTRODUCTION.

He that knows how to elaborate the Great work from mercury alone will be the most profound Indagator of science and Art! because in mercury alone is to be found what the Wise Masters look for

"est in mercurio quidquid quaerunt  
"Sapientes."

Mercury, understand me literally, is the Mother of all the ductile Metals, the feminine sperm, the body, the menstruum and N.B. the nearest matter.

Mercury is not only a Spiritual Essence but also an Essential Body - a Natura media, containing a lingering sulphur and mercury indetermindated.

Mercury dies and resuscitates, and is fixed by its own depurated elements. N. B. But it is highly necessary that Mercury be depurated of its impurities, which are Earth and Water—the two passive elements. [Vide Philosophical Canons, which teaches the same doctrine].

Mercury may be extracted out of Metals, and out of some Marcasites, such as Antimony, Zinc, Bismuth, Red golden ore &c, as likewise from common running mercury itself. They are all of a nearly similar nature, excepting only that the mercury of Gold, Antimony, Zinc, Iron, and Copper is of a solar nature, and that of Bismuth, red golden (coloured) ore, Lead, Tin and Silver is of a Lunar

nature. You may prepare the Lapis from a lunar as well as a solar, or from an indeterminated mercury, if your mercury be but highly pure, so that you have the mercury out of the mercury. Then with a lunar or a solar spiritualised ferment you may lead your mercury which way you please; and even if you use a solar mercury you must absolutely make it pass through the perfect Lunar white Tincture before you can possibly obtain the Solar Red Tincture. Thus you may find our pure mercury and sulphur above ground, composed of the self same elements as those which in the mines generate silver and gold.



## THE WORK.

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### Purification of the Mercury.

Take good Spanish Mercury, or that from Istria in Italy, one or two pounds. Rub it in a wooden, or in a porphyry mortar, with sea salt and sharp vinegar, untill the salt and vinegar become black. Then wash the mercury with water. Continue thus to rub with more salt & vinegar untill the greater part of the external filth is gone. Wash it again, dry it and then strain the cleansed mercury through chamois leather. The mercury being thoroughly dry should be passed repeatedly through the leather till it appears very bright and beautiful.

## Sublimation of the ♀.

Rub and unite your cleansed mercury with an equal weight of good mercury sublimate corrosive, in a porphyry mortar, until it becomes a grey mass. Weigh the mass and mix it with an equal weight of pure nitre\* and roman vitriol, of each a a. Rub all well together until the ingredients are well incorporated and appear like a paste.

See Note (a)  
Page 74

Put the paste into a strong subliming glass, whereon place an almbic, leaving the pipe open for the evaporation of the humidity. Place your subliming body pretty deep in sand; increase your fire under the sand gradually, and sublime all the mercury upwards into the almbic,



white as snow. When you observe this taking place shut the pipe of the alembic.

This sublimation must be repeated three times: that is, once with the ingredients and twice after *per se*, in order to obtain the Zn as pure as possible.

#### Humid Calcination of the Zn

Take one pound of this Zn, finely powdered, and put it into two pounds of good Aqua fortis, not all at once, but gradually, in a glass body. Project only  $2 \frac{1}{3}$  at once into the aqua fortis, and so proceed until the  $16 \frac{2}{3}$  are all dissolved, as sugar dissolves in wine. Shut the glass close, and place it in a warm balneum, in such a

14

heat that the glass may feel pleasantly warm, but not hot, and let it stand so for ten days to insure a true solution permissima

Now apply an alembic to the glass body, and with a little more heat, in a hotter balneum, distil the aqua fortis from the mercury into a luted receiver, and the mercury will be left at the bottom of the glass body white like Floss lead: then cease distilling. This is the true philosophical humid calcination of the mercury.

Exuberation of the above ♀.

The mercury that has undergone the humid calcination must be exuberated and rendered fusible, which is accomplished in the following manner:

Cover the bottom of your glass body with a good tough luting. Lute on a roomy alembic and leave the pipe open. Place your body pretty deep in sifted ashes or very fine sand. Increase your fire under the iron pot gradually untill the humidity is all gone, and then again till you have sublimed your mercury into the alembic. Beware of the poisonous invisible fumes, which are mortal when received into the lungs by inspiration.

When no more ascends let the fire die away, and leave the vessels in its place to cool.

Next morning (defending your mouth and nose with a towel, moistened with good vinegar) take off -

the alembic, take out your sublimate and put it again into the glass body, previously cleansed, washed and dried, or put it into a new one. Then proceed as before and sublime the mercury per se. Repeat the sublimation per se once more (that is three sublimations in all) and the sublimate will appear of a most brilliant, glittering white, and will be much more fusible than before. This is our ♀ exuberatus, or fusibilis.

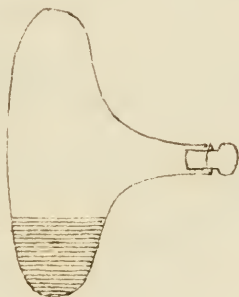
1/3 I have this  
very very

Fixation of the foregoing Exuberated ♀, that it may become the Gluten aquilæ of Paraselsus.

Of your foregoing Exuberated ♀ you ought to have one pound and a half at least prepared. Nor will you

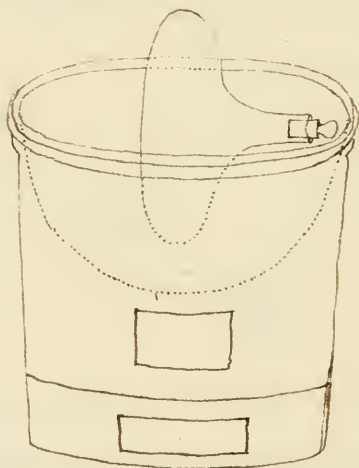
have cause to grudge your labour:

Take of your Exuberated sublimated Mercury, which has now lost its internal humidity and external earth by the sublimations, a third part, that is half a pound, & put it into a glass of this form



which must have a glass stopper, and ought to be pretty strong and roomy enough to be able to admit of subliming and fixing the half pound of your  $\text{Zn}$ . It ought to be blown with a flattish bottom, without any knob.

This glass is not to be placed on its bottom but sideways, with that part of the belly which contains the sublimate buried in fine sand, in an iron pan, over a charcoal furnace, in this manner



Increase your heat gradually, and continue untill the sublimate has ascended into the upper side of the vottle: then let the fire die away.

Next morning turn the upper side down into the sand and bury in the sand that part which contains the sublimate. Light the fire & sublime again — and so continue to do every day for a fortnight or three weeks, until your sublimate, even in a very strong heat will ascend no more, but remains below, fixed & and fusible.

Or you may fix your sublimated mercury in a double glass, like two deep cups in this form.



The mouth of the one cup must be nicely fitted and ground into the

other. This vessel as well as the former one (whichever of them is made use of) must be heated to expell the cold air and all humidity, before the previously warmed La is introduced. Then the joining, or the stopper if the first mentioned vessel is used, must be luted outside with stripes of linen pasted over the joining, five or six fold.

You could likewise fix your ☉ in such a double glass as has been just described by applying the heat to the upper one, per ignem suppressionis: but one of the former methods is less troublesome and should therefore be preferred.

When you have proceeded thus



for you are in possession of the  
Gluten Aquilæ of Paracelsus, or  
 the first fusible body, or the fixed  
exuberated earth of the mercury,  
perfectly pure!

Preserve it carefully for fu-  
 ture use.

Solution of a portion of the re-  
 served Exuberated Mercury  
 to convert it into the true  
Mercurial water, which  
 is the true Lac Virginis  
of the Soplri.

Take one half of your reserved  
 two parts, that is half a pound  
 of your sublimed exuberated ♀,  
 put it into a digesting glass &  
 shut it slightly, so as only to  
 keep out the dust and humidity.

Place this in a luke-warm water bath, wherein you can constantly bear your hands, about blood hot; and let it continue there day and night, until your Mercury sublimate is all dissolved into a fat water, which will infallibly happen in a few days.

Or

Lay it on a strong glass plate or a slab of porphyry placed obliquely in a dry cool cellar, so that the air may strike over it, placing a glass funnel in a bottle under the lower end. The exuberated mercury sublimate will run per deliquium into a water. This must be de-

deflegmated in a Balneum  
mare: the first method does  
not require that.

Or

hang your exuberated  $\text{Zn}$  in a  
strong, new linen, sharp pointed  
bag, over a glass funnel in a  
cool dry cellar, where there is a  
draught of air, and it will flow  
by attraction and drop into the  
funnel and bottle. This also  
must be deflegmated in a B.M.

When finished put it into a  
strong glass bottle, with a glass  
stopper, and keep it for use.

This is the true Sac Virginis,  
or Mercurial Water — the Dragon  
that devours and fixes its own  
tail, as Samospring mentions,

but it wants another operation which is as follows:

Distillation and Purification of  
the Lac Virginis which you  
have obtained.

Put the mercurial water which you have obtained into a digesting glass, which shut close. Then set it to digest in a gentle heat, not above 90 degrees, over a lamp for nine or ten days to procure a more intimate union between the sea salt and the mercury; and note here diligently, that in sea salt\* the universal mercury lies concealed, and in nitre the universal sulphur of nature, unspecified.

\* See Note (u) p.

After the digestion pour it  
 cold into a glass body, apply  
 an Alembic, lute well the join-  
 ing of the Alembic and receiver,  
 and distil the contents over in a  
 B. M. or in an equally gentle and  
 well managed heat in ashes, and  
 you will obtain a pure mercuri-  
 al water or Lac. Virginis, per-  
 fectly homogeneous, as being  
 the Mercury of Mercury, or the  
 very mercurial volatile Essence  
 thereof — the Spirit of the White,  
Mercurial Stone, or the Spirit  
of the white Tincture of mercury,  
 [With which spirit the author  
 afterwards multiplies the Stone  
 in Power and Virtue.] and this  
 is now, the true and genuine,

Lac Virginis, or Aqua mercurii  
of Lamberg and other philoso-  
phers that have proceeded in this  
way.

Conjunctio Spiritus cum Corpore.

The Union of the Spirit with the body  
of Mercury.

Now take of your reserved fixed  
Gluten Aquilae one part (one  
 $\frac{2}{3}$  or as much as you like and  
can afford) rub it in a warmed,  
perfectly dry glass mortar to a  
subtil powder, which put into  
a conveniently sized digesting globu-  
lar glass: pour upon it an equal  
weight of its own mercurial spirit  
or Lac Virginis: do this gradually  
and when all is in shut the glass

immediately and lute the stopper.

X II!

Now you have united Man and Wife, the fixt with the volatile, the body with the spirit, the salt with the mercury—the sulphur being contained in the mercury.

This is Lamspring's Dragon which is going to devour its own tail [i.e. its own fixt salt, or Golden Aquila]. (See Note (b).)

### Digestion.

Place your Globular Glass in a blood warm balneum. You should be able always to bear to have your hand in the warm water. This will be a guide to you as to the heat [A thermometer will, however, be more certain].

let it stand to de and putrify, for the space of 150 days, or five months; and be careful not to move nor disturb your glass.

When forty days have passed the first blackness will appear, which is called saput borvi, the crow's head; this will continue for some time.

After the blackness various intermediate colours will be seen, and lastly, and gradually it will become white.

Then by increasing the heat of the bath a little, about 20 or 25 degrees, the white matter will ascend, and hang round the sides of the globe, and assume the appearance of fishes eyes. It will however settle



again and look silver white. This is now Sulphur naturæ album, or the white sulphur of nature, indeterminate. But should it remain fixed on the side of the glass it is equally useful.

### Solution of the White corporeal

#### Sulphur of Nature.

Weigh this Sulphur naturæ album, put it into a small glass body, and pour upon it double its weight of genuine rectified spirit of wine. Shut the glass close, with a blind alembic and digest it eight days in a blood-warm bath. Then apply a proper alembic and receiver and, with a little more heat, distil the spirit of wine from the white sulphur of nature, till what remains behind looks like a white oil. As

soon as you observe this oil you must cease.

Now you have prepared the oil of the white sulphur natura, out of mercury alone.

☞ This must be united with the White Ferment, with the Liquor or Oleum Sulphuris Lunæ, which we shall teach you hereafter.

This is the surest and the most certain process to elaborate the Lapis Philosophorum via humida from Mercury and Spiritualised Ferment; and this is Ramspring's way; and believe me, the Great Elixer cannot be made without adding the ferment of Silver to the white sulphur of Nature, and the Ferment of Gold to the more digested red ♁ of Nature!

The Sulphur of Silver must be dissolved in the same manner as the sulphur naturæ album made of Mercury.

The Oil of the Sulphur Luna is Anima or Ferment spiritualised, which must be united with the spirit and body of the Mercury; and this is called the first spiritual fermentation of the Lapis, that it may become a powerful Elixir. This vivifies the lapis.

The first union was only a union of the spirit and body of the mercury, but this second union is a threefold copulation of the anima [oleum sulphuris luna], with the spirit [lac virginis], and the body [gluten aquilæ]. The two last,

viz the Spirit and Body, you have in the oleum sulphuris naturæ albi, in a regenerated spiritualised state, agreeable to the emblematical figure in Lamspring's printed Treatise.

The Spiritual Fermentation of the  
Sulphur Naturæ album  
or the indetermined white Tincture.

Take one part ( $\frac{1}{2}$  or  $\frac{1}{3}$ ) of your oleum sulphuris lince, put it into a warmed digesting globe, and add to it three parts ( $\frac{2}{3}$  or  $\frac{2}{3}$ ) of your oleum sulphuris naturæ albi, that is, the dissolved white sulphur of Nature reduced to an oil, which sulphur you made of mercury. Shut the glass, and after the super-

fluorous humidity is gone \* Lute the glass stopper.

Place your glass in sifted ashes, in a gentle degree of dry heat, from 90 to 100 degrees. Let it continue till it dry up into perfect permanent whiteness. Before this happens various transient colours will pass: then the matter will become white and glittering like fine silver.

This will only require a few weeks and you have then the Lapis Albus, or White Tincture completed, which tinges all metals (excepting gold) into fine silver; but one part will only transmute ten and no more. It may however be increased in power.

\* After the first 24 hours of digestion.

Multiplication of the Lapis Albus  
 or White Tincture in quality  
 or Virtue.

Having prepared the White Tincture you ought to multiply it in virtue, strength and power; otherwise your advantage will be but small.

Therefore dissolve your White Tincture in your rectified Lac of Virginis made of mercury, and, when it is perfectly dissolved, distil the spiritual liquor from it gently, until there remains a fixed oil of a white colour.

This first oil you must coagulate and dry up, in a globe or digesting glass set in ashes in a heat of 100 or perhaps 120 degrees.

This solution and Exsiccation must be repeated three or four times more, untill it will no more dry up but remains a fixed incombustible oil.

You have now obtained the White Sinctural Oil, or Great White Elixir of the Higher Order, by us called Serlice Ordinis.

#### Multiplication in quantity.

The multiplication in quantity, by simple projection, is performed in the following manner:

Take one part ( $\frac{1}{3}$  or  $\frac{1}{2}$ ) of your white Sinctural oil or White Elixir Serlice ordinis, and project it upon 100 parts ( $\frac{1}{3}$  or  $\frac{1}{2}$ ) of fine copelled

silver in fusion in a crucible, and let them flow together for a full hour. All is safe now. You can't hurt nothing by taking time enough. Make a trial by dipping a clean iron rod into it: examine the adherent matter, which ought to be and will be a brittle, white, vitreous mass. Then it has been long enough to be perfect, but should it remain exposed never so long to the heat you can no longer destroy it.

When the mass is cold beat it to a fine powder.

This is the corporeal fermented white metallic Elixer.

Take one part ( $\frac{1}{3}$  or  $\frac{1}{7}$ ) of this glassy powder and put this to one hundred parts of purified mercury



in a crucible. Give it a good heat and let stand for an hour in the fire in a wind furnace. The mercury will not fly away, but will be converted into a fixt, fusible, white, lunar, tinging precipitate.

### Projection.

Now take 1  $\frac{1}{2}$  of this your last made Mercurial lunar precipitate, envelope it in wax, and project it upon 100  $\frac{1}{2}$  of common mercury, lead or tin, and let them melt well together, in a good strong heat, for half an hour, and your mercury, lead or tin will be converted into most pure silver.

Should it prove brittle or fly

under the hammer, you must gradually add a little more of the same metal,  $\frac{1}{2}$ ,  $\frac{1}{4}$ , or  $\frac{1}{2}$ , until your metal becomes soft and ductile fine silver — finer than any from the Spanish mines in America. See Note (c)

How to prepare the Lunar Ferment, and to Spiritualise it into the true oleum Lunae to determinate therewith the Sulphur Natura Album ex Mercurio towards Luna.

What you sow you will reap.

Gold produces a Solar and Silver a Lunar Tincture. Whosoever knows how to tinge Sulphur natura indeterminatum, the White with Silver and the Red with Gold, will obtain the highest and most glorious secret in nature!

Hermes says: "Our Elixir is nothing else but Mercury fermented with Silver or with Gold" By his <sup>♀</sup> he means Sulphur naturæ album<sup>et rubrum;</sup> by Silver and Gold he means, the Spiritual Lunar and Solar ferment. Both united [Sulphur naturæ album with oleum lunæ — Sulphur naturæ rubrum with oleum solaris] constitute the true Mercurius Sopherum animatus, duplex or duplicatus; which absolutely can become nothing else but the Great Elixir or Lapis Philosophorum!

### Calcination of the Silver.

Take four, five, or six ounces of fine copelled silver: Beware that there be no copper in it, left by a

careless Refiner. Let this be milled, first and beat out into leaves at the Gold beater's: or make your Silver into a fine calx or Luna cornea, which edulcorate thoroughly with warm water and then dry it.

Take 1. or 5  $\frac{1}{3}$ s of this calx or of your Silver leaf, and pour twice the weight of our rectified mercurial water or Lac Virginis into a digesting glass and dissolve therein, gradually, your calx or silver leaves, two or three at a time.

If you should be short of your Aqua Mercurialis you may mix it with a clear Aqua fortis and the effect, as I have found by experience, will be the same.

Note! that you dissolve your silver at the first without heat; but when it will no longer act, being nearly loaded with D, then put your digesting glass in a blood-warm water bath, and let it dissolve as much as it can — You have then obtained the true proportion.

Let the glass be closely shut, and let it stand in the warm water bath nine or ten days, until the whole solution of silver is become a green coloured water. Then let the balneum cool. Take the glass out of the water, not quite cold, pour the solution carefully into a glass body not too high. If there happens to be a little sediment leave that carefully behind.

Apply quickly an Alembic and connect it to the body. Apply a receiver which also lute to the pipe of the alembic, letting the pipe go deep through the neck into the body of the receiver:

Place the body in a balneum and distil over gently the dissolving water into the receiver, until the greater part is come over. Do not hurry but proceed gently, until your silver remains behind in the body, not as a calx, but in the form of a white oil or oily liquid. Then take away the fire quickly and cease.

Our Lac Virginis or Aqua mercurii, either alone or when mixed with a aa of good Aqua fortis, is such

a powerful solvent that nothing can resist or withstand it. It dissolves every thing, for which reason the Philosophers before me have, not unjustly, called it Alcahest, universal dissolvent and Ignis Ephemera; but we call it our calcining water. See Note (d)

It is of such a fiery nature & property that it dissolves all metallic bodies into a liquid, which elementary fire cannot do, but reduces them into calces, while this our calcining water reduces them into a metallic oil. Note (e)

Further Solution and Subtilisation  
of the Oily liquor of Silver.

In order to subtilise this

Liquor lunæ still further and to deprive it of the corrosive moist fire, pour the oily liquor lunæ into another glass fit for digestion.

Now you must have at hand some highly rectified Spirit of Wine, made from good German or French wine brandy, and not from corn: if from corn you will be deceived.

Pour, very carefully, a small quantity, a coffee spoonful at a time, into the Lunar liquid, and move the glass. When the two fires meet a great reaction takes place, and the glass gradually becomes intensely hot: therefore you must proceed gradually and



and cautiously, shaking the glass horizontally, after each addition of the Spirit of wine, until it cools again and tranquillity is restored. Continue thus adding the Spirit of Wine gradually until it stands four fingers breadth above the liquor lunæ. By attending to these precautions you accomplish the union without any accident.

Then shut the digesting glass, which ought to have a long neck, and set it in a blood warm water bath, where let it remain to digest for ten days, until

a perfect union has been effected, in form of a delicate oily liquid. See Note (f.)

Pour the oily liquid you have obtained by the digestion in balneo into a glass body; apply an alembic and, with a most gentle heat, distil all the spirit of wine from the dissolved silver, untill the silver remains again in the form of an Oil.

Further Subtilisation,  
and Pulvrefaction of your Oleum  
Lunæ.

Put your Oleum or liquor Lunæ into a digesting globe

of such a size that only one third or one fourth part of it may be filled. Then place the glass in a blood warm water bath, so that it may constantly feel comfortably warm, as you feel yourself when in perfect health.

Let the superfluous humidity evaporate during the first twenty four hours, & then shut the glass tight with its glass stopper and luting.

Let it stand unmoved one hundred and fifty days, i.e. about five months, and the Silver will die and putrefy. When the caput corvi

or Blackness is part increase the heat twenty or thirty degrees and various beautiful colours, like the Peacocks tail, but transient, will pass from day to day, in the same manner as during the first regeneration of mercury, before tawght.

After six weeks more you will see the White Sulphur appear. Then increase your heat again a little more and your White Sulphur will ascend and settle all round the sides of the globes, bright and shining, like Fishes eyes. This is your purified, resuscitated

and regenerated Sulphur or  
Fermentum Lunæ.

This fermentum lunæ is  
is not so firm as a fixed bo-  
dy, nor is it so volatile as a  
spirit. It is a Natura media,  
between the body and the spi-  
rit, and is called the Sophic  
ferment, the Forma of the White  
Elixer spiritualised, of a middle  
nature.

Without this Form the  
Lapis cannot lunge into sil-  
ver.

Note! that with this sul-  
phur Lunæ the white sulphurs  
of all the imperfect metals,  
can be spiritually ferment-  
ed, and become Singing

medicines, which tinctures, when dissolved and coagulated three times, in such a manner that they remain & stand like a fixed oil, are then incombustible oils, and Elixeria tertia ordinis, as well as ours of Mercury, and are equally multipliable.

Reduction of the Lunar ferment  
or Saphic ferment, shining  
like Fishes eyes, into  
an Oil.

Take your Fermentum  
lunae out of the digesting  
globe, put it into a clean  
digesting glass and pour

highly rectified Spirit of wine.  
(made from good brandy,) upon it, so as to cover it two or three fingers breadth, and then digest in a blood warm *balneum* for two or three days.

After this digestion distil the Spirit of Wine gently from it until the *Sulphur* ferment remains behind in the form of an oil.

This is the *Oleum Sulfuris* for the spiritual fermentation of the *Sulphur naturæ albumæ ex Mercurio*, which you have also, by means of spirit of wine reduced to an oil; and thus the two oils are united *per minima*, as we have

taught you, and want only  
to be dried up and fixed.

Of the Rubification of the  
White Sulphur Naturæ  
ex Mercurio.

Having obtained the White Sulphur of Nature from mercury, in two or three digesting globe glasses, take that glass which you propose to continue to digest till it be perfected into the Red Sulphur, and, without permitting it to cool, place it in a Lamp furnace, in a bed of sifted ashes, warmed to the same degree of heat as the glass had acquired



in the water bath. The dry heat in ashes must be no stronger than that you can bear the glass in your open hand.

Continue this gentle degree of dry heat, say about 120 to 130 degrees until your Sulphur naturæ album is become of a very bright and beautiful cinnabar colour, which it will in about thirty days.

This is Sulphur Rubrum Naturæ indeterminatum.

Solution of the Red Sulphur Naturæ  
into an Oil.

Dissolve this Red sulphur of Nature

by the same process as you did  
the White Sulphur: that is dis-  
solve it in genuine, highly  
rectified Spirit of Wine, digest in  
a blood-warm water bath, keeping  
the glass close shut, and you will  
obtain a deep, Ruby-red, transparent  
solution.

This solution is Fire!

If you tinge a bottle of good  
old White Rhine wine or Austrian  
wine with this Essence until the  
same become as deep in colour as  
Burgundy, which a small quan-  
tity of the dissolved red Sulphur  
will effect, you have then in your  
possession

The glorious universal Medicine;

## Quinta Essentia Medicinalis,

Which is so powerful that a few doses of a Coffee spoon-full will expel the most dreadful diseases. Epilepsy, palsy, dropsy, consumptions, fevers, gout, leprosy, all fly before it. It is a cure for the maladies of the whole animal creation.

But when the solar sulphur spiritualised, has been united and coagulated therewith, it then becomes an hundred times more powerful, and must therefore be diluted proportionably before it be exhibited as a medicine. One single grain in substance, in-

that state would extinguish  
 life like a stroke of lightning  
 or a violent shock of Electricity,  
 which is the same thing with  
 less power, as we have proved  
 by experiments made on dogs  
 and other animals.

Distillation of the Ruby-red  
 transparent solution of the Red  
 Sulphur of Nature.

Having, by the means directed,  
 obtained your ruby-red trans-  
 parent solution of the Red  
 sulphur of Nature in spirits  
 of wine, you must, with a  
 gentle heat in Balneo, draw  
 off the spirit of wine per

Alambicum, until there remains behind a Ruby-red oil.

### Composition of the principles.

To three parts of the Ruby coloured oil you must add one part of the Golden ferment, reduced to an oil, by means of Spirit of Wine.

Manage exactly as you did the White, and coagulate the united oils in a digesting globe glass, placed in a dry heat of sifted ashes, leaving the glass open during the first twenty four hours of digestion, to evaporate the superfluous

humidity. Then shut it and digest until it is become a beautiful deep red mass. This will be soon accomplished, in a heat of from 120 to 130 degrees. The trial is, that it must melt without fuming. See Note (g)

### Multiplication in quality, virtue & power.

The multiplication of the Red is performed exactly in the same manner as that of the White Tincture formerly taught.

You must dissolve the above red mass, which is the Red tincture in an infant state, capable of transmuting ten

parts only of mercury into ☉,  
in your rectified Lac Virginis.  
by a gentle digestion.

When perfectly dissolved dis-  
till the mercurial spirit from  
the Tincture until it remains  
an oil.

This being put into a diges-  
ting globe, placed in warm  
ashes must be dried up again,  
until it become again a red  
mass.

Repeat this solution and  
coagulation, until it will not  
dry up any more, but remains  
a fixed ruby red oil, which  
shines in the dark.

This is our Elixir Rubrum  
tertia ordinis, which is capable

of vitrifying a great quantity, at least one hundred parts of refined gold in the crucible, & which vitrified gold can convert a greater quantity, at least one thousand parts, of mercury into a red tinging cinnabar or precipitate, which, finally can transmute at least an hundred parts of mercury into fine gold.

The red Tincture is capable of being still further multiplied.

Before it has vitrified gold it is the Lapis Saphorum medicinalis universalis, the Urin and Thumim, which gives light in the dark and tinges alcohol of wine into a Ruby red essence, wherewith you <sup>can</sup> tinge



a generous, old White Austrian wine into the medicine, capable of healing and overcoming all diseases, and able to preserve life beyond the general term.

The dose of this tinged wine must be small, a few drops only, and that not too often.

### To prepare the Solar Ferment.

Take of pure gold of 24 carats, refined with the greatest care by a faithful refiner, two ounces. Get this beat into thin leaves, at a Gold beater's, one whom you can trust and who will

not change your gold. You  
ought to get enough heat to  
yield you two ounces of leaves.

Dissolve the Gold leaf, one  
leaf after another, gradually,  
in your Lac virginis, mixed  
with a good Aqua Fortis in  
which aqua fortis you have  
previously dissolved one fourth  
part of its own weight of sub-  
limed Sal ammoniac to make  
it become an Aqua regia.

Let your double solvent,  
consisting of the aqua regia  
just mentioned and your Lac  
virginis, of each an equal  
weight, weigh twice as much  
as your Gold does, that is have  
four ounces of solvent.

Dissolve the Gold leaves gradually, without heat and you will obtain a beautiful, transparent fiery red liquid. This is the humid calcination.

Shut the digesting glass, & place it in a blood-warm water bath, to digest for eight days.

Then distil the solvent from it very carefully until there remains behind an oily liquor gold.

### Digestion.

Put the solar oil just obtained into a digesting globe glass and set it in a water bath of a blood heat for one hundred

and fifty days (five months) and the Gold will die and rot, as the Silver did before.

After Blackness is over you will obtain, in about six months time, the White Mercurial sulphur of Gold, which will settle all round the globe like small pearls or the eyes of Fish.

### Rubification of the White Sulphur of Gold.

When you have the sign just mentioned, your White sulphur of Gold settled round the globe like small pearls, take your glass gently out of the water bath and place it

in Ashes previously warmed over a lamp to nearly the same degree of heat as the water bath was. Then increase your heat gradually to 110, 120 and 130 degrees and the White Sulphur will change into a yellow and finally into a beautiful deep red colour.

The change from the White to the Red will be accomplished in five or six weeks, if you will then have in your possession the Red Spiritualised Gold or Solar Ferment, extremely feasible.

Solution of the Solar Ferment  
and reduction of the same  
into Oleum Ois.

Dissolve your Red Solar Ferment in genuine highly rectified alcohol of wine and you will have a transparent Ruby coloured solution, which no art can reduce per se into ☉ again.

This Ruby Tincture is Aurum potabile per se, but not Lapis Philosophorum medicinalis; yet it is a glorious restorative and curative medicine.

Distil the Spirit of Wine in Balneo gently from the

solution, per alembicum, until there remains behind, in your glass body, a deep Ruby red Oil of Gold, that is a solar oily looking liquid, which is the Spiritual Solar Germen, for the composition of the Red Elixir primæ, secundæ et tertie ordinis.

*Soli Deo gloria!*

*F I N I S.*





## NOTES

On the foregoing Process, by  
Dr. Baestrom.

The Introduction (pages 7. 8. 9.)  
I consider as containing great and  
valuable truths in natural science.  
If the Modern chemists would deign  
to learn and understand them, and  
would keep sight of them in their  
labours they might accomplish,  
what they now hold to be impossible,  
the transmutation of one metal in-  
to another

The Philosophical Canons (in M.S.)  
agree in the doctrine laid down in  
the Introduction to this work but  
they as well as Frenaus (i.e. Doctor

Winthorp) in the practical part, reject every Sophic Mercury in forma Aquae, olei or butyri, admitting no other except a running mercury, or ♁ vivus, only because they succeeded therewith and not with the others, and were not Philosophers sufficient to examine the Central Elementary powers of Nature; or because they never took the trouble to go beyond their own successful labours.

There have however been more Philosophers that possessed the stone, who worked with Mercurial waters or mercurial oils, than of those who worked with Sophic running metallic mercuries.

This seeming disagreement therefore, while the real agent (♁, Δ, life.)

is centrally the same, differing only in outward appearance, ought not to trouble the mind, much less to perplex the Studies of a determined and indefatigable Enquirer. Remember what Stahl says (page 321,) and which Becher had said before him.

Basil Valentine worked long labours via humida, and succeeded first of all with Gold retrograded into  $\odot$   $\ominus$ s, and that into  $\text{♀}$ ,  $\text{♁}$  &  $\text{♃}$ . Afterwards he worked on Hungarian vitriol, separated a mercurial water or spirit, a red sulphureous oil, & a fixed salt, and succeeded. Afterwards he succeeded in another way: he retrograded Iron and Copper into a Vitriol, separated the principles,

Sulphur, Mercury, Salt: or soul,  
agent, fire: mercurial spirit, pati-  
ent,  $\nabla$ , and the first  $\ominus$  or  $\nabla$  - the founda-  
tion of the building, the magnet and  
principle of fixation. By letting those  
three pass through sufferings & death,  
Nature regenerated them. Having suc-  
ceeded in these labours he recommends  
the last mentioned way as the best.  
He knew nothing of a Mercury sophic  
in forma metallica currente.

If you examine this subject with  
care you will easily discover the cen-  
tral harmony and truth of seeming-  
ly contradictory principles. A volatile  
spirit of vitriol is a mineral volatile  
mercury: the succeeding ponderous  
oil, when concentrated into a deep  
red oil is a tinging metallic  $\nabla$ , or

fire, or anima, not yet matured or fixed, and the fixed salt is the basis of the whole - the principles of rest and fixation.

Paracelsus had a work upon A  
 vitriol, another upon mercury,  
 another with mercury and anti-  
 mony and knew nothing of a  
running sophic mercury. Whenever  
 he passed a Druggists shop in  
 Vienna, where it is usual for those  
 in that line to place a large  
 piece of Vitriol, antimony or Alum,  
 in the open shop window, he used  
 always to take off his hat and  
 make a bow as he passed the piece  
 of Vitriol; thereby declaring the pre-  
 ference he gave it. The people who  
 were passing thought him mad.

(a) What the Author says, page 24, respecting sea salt and nitre is perfectly just, but in the first instance he had sublimed his Mercury with nitre (page 12) and vitriol a. a. Perhaps nitre there was a mistake, for sea salt; for we have enough of nitre in the Aqua fortis in which he dissolves his first sublimate, but whence have we sea salt? \* It stands however in my original as I have written it, nor do I believe that the first sublimation being done with

\* D<sup>r</sup>. Baestrom has here overlooked one circumstance. The mercury was sublimed with Corrosive sublimate, and that contains the acid of sea salt — of Nitre aqua fortis is only the acid.

nitre and Roman vitriol would be inferior to that with sea salt and vitriol. In fact we have a number of processes that proceed either way.

(b) "The Dragon is going to devour its own tail" The volatile, the female, predominates at the first in every process for the Lapis, as the first woman committed sin and disobedience first. The female, the Virgin Mary also prevailed in manifesting and corporifying the Messiah. She was the material instrument to manifest the Messiah, who has restored that which was lost by the first woman. You may perceive by this also that the Male agent must spiritually and materially

935 ✓ prevail at last, and purify and fix the female, the volatile, into one united glorified homogeneous and immortal essence, no longer susceptible of a distinction of sexes, for which reason there can be no distinction of sexes after physical death — all must then be male agents, perpetually active & unchangeable.

(c) Respecting Projection observe the astonishing extensibility of the Elixir tertie ordinis, which before multiplication transmuted only 10 parts of the inferior metals into silver but after multiplication can transmute at least 100 parts. The reason of this wonderful extensibility and penetration is owing to the



first preparation of the Sulphur Na-  
turæ album, which is a regenerated  
 resuscitated, indetermined Essence.  
 This again is fermented, not cor-  
 porally only in the crucible, but  
 spiritually, by a regenerated, spiri-  
 tualised fermentum Lunæ, reduced  
 to an oil and then fixed together.  
 Then the Elixer tertie ordinis vitri-  
 fies silver, which again converts ♀  
 into a tinging precipitate before  
 it can become ductile. D in fresh ♀.

Afterwards, when you have  
 obtained the perfect red sulphur na-  
turæ ex mercurio, fermented it spi-  
 ritually with regenerated solar ferment  
 reduced to a fixed oil, and multiplied  
 it by Lac Virginis, the produce is still  
 more extensible, in as much as the

red sulphur nature is or consists entirely of corpified fire, which causes it to be of a fiery red colour, and as gold in its own original character is far more extensible than silver. The produce in gold therefore is immense, and if you reserve but a small portion of it it is still farther multiplicable, as Frencæus, Count Bernardus, Basilius and all true philosophers attest. This process of Lamspring is founded on true natural principles and is highly valuable.

(d) Some particulars respecting the Alcahest may be seen in Van Helmont. See also Boerhaaves Che-

mistry translated by Shaw 1<sup>to</sup>. Vol. 1.  
page 570 &c

(e) See Isaacus Hollandus.

(f.) When mixing the oily liquor of silver with the Spirit of Wine, especially if the calining water was composed aqua mercurii & aqua fortis aa, I would not put the oil to the moist fire, but the fire to the oil. In making the mixture for Ether of Vitriol I find it best to add the rectified Spirit of Wine to the oil of vitriol, extending the stronger fire in the weaker which is safer than a contrary mode of proceeding. Why the author overlooks this I cannot

for, as he calls his calcining  $\nabla$  a moist  $\Delta$ . I shall shew what he means by that expression.

Every corrosive in nature must of necessity be either Acid or Alcaline. When Acid it is derived from  $\Delta$  and  $\triangle$ , when Alkali from  $\nabla$  and  $\nabla$  by means of fire. Every acid in Nature is  $\Delta$  extended or dilated or corporified in  $\triangle$  and  $\nabla$ . There is more  $\Delta$  extended in a strong concentrated than in a weaker acid. If you could deprive the smoking acid spirit of nitre of all its acid humidity, it would absolutely manifest itself in a sudden flash of  $\Delta$ , in the act of returning to its primitive state of universality.

which as fire is invisible, but as light visible.

As one element cannot act without another it is therefore impossible that the elements can ever be perfectly separated by the art of man.  $\Delta$  communicates with  $\nabla$  through the medium of  $\triangle$  and thereby impregnates it,  $\Delta$  and  $\nabla$  being two extremes: and when  $\Delta$  by the means of  $\triangle$  extends itself in  $\nabla$  the universal acid is generated, every acid proceeding from  $\Delta$ . Flame itself, maintained by the medium of  $\triangle$ , is a highly concentrated acid, more active & powerful than the moist corrosive fires in nitric, sulphuric and marine acids &c, but incondensable.

The principle however in all is the same: centrally, the last mentioned acids are all, more or less, extended, determenated moist  $\Delta$ s by means of  $\Delta$  and  $\nabla$ .

The time will come when our modern philosophers will simplify their principles as well as their minds and be obliged to return to these truths.

The Alkaline principle is likewise a corrosive but it is exactly the contrary of the acid as to its corporification. In alkali the  $\Delta$  is corporified and extended as well as in acid, not however by means of  $\Delta$  and  $\nabla$  but by means of humidity and  $\nabla$ . For this reason every alkali (NB fixt) is humidity—

concentrated into  $\nabla$ , wherein  $\Delta$  is corporified.

The two universal principles, as the two first manifestations of the universal agent  $\Delta$  stand thus:

<u>Sol</u> $\Delta$ <u>Light</u>	<u>Cold</u> & <u>Darkness</u>
$\Delta$	<u>Warming</u> , <u>Luna</u>
$\Delta$ in +, <u>Acid</u> , $\Delta$ extended	<u>Alkali</u> $\nabla$ it is an <u>Salt</u>
$\nabla$ <u>Heat</u> , $\Delta$ morbid	$\Delta$ inverted
<u>Dryness</u>	$\Delta$ corporified in $\nabla$ .
<u>Activity</u> , <u>motion</u> , <u>action</u>	<u>Rest</u> , <u>Fixation</u> .
<u>Agent</u> , <u>Male</u>	<u>Magnet</u>
	<u>Female</u>
	<u>Papiriness</u> , <u>Rest</u> .
$\nabla$	$\ominus$
$\nabla$	$\nabla$

(g) Here no putrefaction is mentioned by the author, perhaps there is none.









## RECAPITULATION.

The following is a brief recapitulation of this authors process, in which, for the sake of perspicuity, a somewhat different arrangement is followed and some of his terms, where he uses a great number for the same product, are disregarded.

### Preparation of the Sublimate

Purify the Mercury by rubbing it with salt and vinegar, washing and straining it through leather. Unite the mercury with corrosive sublimate of mercury  $\text{a}^{\text{a}}$ , by rubbing them together till they form a grey mass; to which add and

equal weight of a mixture of nitre and roman vitriol  $\bar{a}\bar{a}$ , and rub all together till well incorporated like paste. Sublime this paste in a sand heat, and afterwards sublime it twice more per se. — Mark this with the letter A.

Dissolve 1 part of A, reduced to a powder, in twice its weight of good aqua fortis. Put the sublimate in by little and little, and keep the vessel warm in a balneum. After it has stood ten days in the balneum draw off the aqua fortis per alembicum, till the residuum be like hogs lard. Then cover the bottom of the cucurbit with a lute, apply an alembic, and, in a sand heat, when the humidity is all

gone, sublime the mercury into the  
 alombic: then let all cool and in clean  
 vessels repeat the sublimation twice  
 more. On this put the letter B.

### Preparation of the Gluten Aquilæ.

Put half a pound of the sublimate  
 B in such a glass as has been described  
 at pages 17 and 18, put the belly of the  
 bottle in sand placed sideways and  
 sublime the contents to the upper  
 side. Next day turn the side that  
 now contains the sublimate down  
 into the sand, light the fire and  
 sublime again. Repeat this every day  
 till, after 16 to 20 days, it refuses to  
 ascend any more. You have then the  
Gluten Aquilæ. Mark this with C.



## Preparation of the Læc Virginis.

✓  
 Take another half pound of the sublt<sup>e</sup> B, and in a glass vessel slightly stopp'd with paper expose it to a gentle heat in a balneum. In a few days it will dissolve per se. Or you may let it run per deliquium on an inclined plate of glass plac'd over a bottle with a funnel, in a cellar; in which <sup>case</sup> the liquid must be deflegmated. — This is the Læc Virginis.

D This must be digested in a heat of 90 degrees for ten days and then distilled in balneum. — You have now the true Læc Virginis, which the author afterwards calls Purified Læc Virginis. Mark this with the letter D.

Q Querc. Will the mercurial part go over?

Preparation of the White Sulphur of  
Nature.

Take 1 part of the Gluten Aquilæ (C) powder it and pour on it, gradually, in a digesting glass, 2 parts by weight of the Lac Virginis (D) and lute the stopper. This is uniting the male and female — the fixed and volatile — the body and spirit — the salt and mercury, (the Sulphur is in the mercury). This is Lamspringe Dragon.

Digest this in a heat that you can bear with your hand for 5 months. At the end of 40 days blackness will appear, then the transient colours, & lastly Whiteness. Increase the heat  $20^{\circ}$  or  $25^{\circ}$  and the matter will assume looking like Fishes eyes, after which

E

it will settle again and look silver white (if it should not the effect will be the same). This is Sulphur Naturae album. Call this E.

Preparation of the Oil of the White Sulphur of Nature.

F

Weigh the White Sulphur E, put it in a glass body and pour on it twice its weight of genuine alcohol of Wine. Shut the glass with a blind alembic and digest in a blood heat for 8 days. Then apply a proper alembic and distil off the alcohol till the residuum looks like a white oil. This is the Oil of the White Sulphur naturae exanneuric. Mark this with the letter F.

This is afterwards to be united with



93

The Oleum Sulphuris Lunae, which is  
the Lunar or White ferment.

### Preparation of the White or Lunar Ferment.

Take 4, 5 or 6 ounces of pure silver  
in leaves, or convert your silver into a  
calx or Luna cornea, which edulcorate  
with warm water and then dry it.

Put the silver to twice its weight of the  
rectified Lac virginis (D), in a digesting  
glass, adding the silver gradually till  
the whole is dissolved.

If you be short of Lac virginis you  
may take nitric acid or a mixed  
with it. Let the liquid dissolve  
what it will cold, and then, in a  
blood-heat let it dissolve till saturated.

Let the solution stand in the *Balneum* nine or ten days till the solution becomes of a green colour. Then pour it, still a little warm, into a low glass body, leaving the sediment behind if there is any. Apply an alembic and distil in *Balneum* till the greater part of the liquid is come over and the silver remains not as a calx but like a white oily liquid.

Pour this into a digesting glass — with a long neck, and add to it good alcohol, a few drops only at a time, on account of the heat occasioned by the reaction of the two, until the alcohol stands 4 fingers breadth above the oily liquid. Shut the glass and digest in a blood heat for ten days, till a perfect union is effected.

Then pour it into a glass body, apply an alembic and draw off the alcohol till the silver remains again like an oil.

In a digesting globe, one third filled, digest the above, in a blood heat, suffering the superfluous humidity to evaporate for 24 hours, after which put in the stopper and lute it. Let it digest for five months and the silver will petrify. When the blackness is past increase the heat  $20^{\circ}$  or  $30^{\circ}$  and the Peacock's tail will shew itself.

After 6 weeks more the white sulphur will appear. Then raise the heat a little and the sulphur will ascend, and settle

round the sides of the glass,  
white and shining like Fishes  
 G eyes. This is the Lunar or  
White Ferment. Call this G.

Conversion of the same into a  
 White Lunar Oil.

Take the White Ferment G out  
 of the digesting globe; put it in  
 a clean digesting glass; pour  
 alcohol over it, two or three fin-  
 gers breadth; digest in a blood-  
 heat for two or three days and  
 then, per alembicum draw off  
 H the alcohol till the Lunar ferment  
 remains behind in the form of  
 an oil. This is the Oleum Sulphu-  
ris Lunæ. Mark it with H.

Fermentation of the White Mercurial oil with the Lunar oil,  
for the White Stone.

Take 1 part of the Oleum Sulphuris Lunæ H, and add to it 3 parts of the Oleum sulphuris Naturæ albi F. After 24 hours digestion to evaporate superfluous humidity close the glass and lute the stopper. Digest in a heat of  $90^{\circ}$  to  $100^{\circ}$ . Various transient colours will pass; the matter will dry up, and become white and glittering like silver, in a few weeks. This is the Lapis Albus, but only able to go one part on ten of the baser metals. Mark this with the letter I.

Multiplication of the White Stone in power.

Dissolve the White stone I, in the rectified lac virginis D. Distil off the lac virginis till there remains a white fixed oil. Coagulate and dry this up in a heat of 100 to 120 degrees. Repeat solution\* and siccation three or four times, untill it will no more dry up but remains a fixed, incombustible oil. This is the Great White Elixir. Mark it with the letter K.

K

\*Quere. Does the author mean that the same lac virginis which was distilled from the white stone, or fresh lac virginis is to be used for these solutions?

Multiplication of the Great White  
Elixir in Quantity.

Take 1 part of the Great White  
Elixir K and project it on 100 parts  
of pure silver in fusion: keep them  
in a strong heat for at least an  
hour, till, on taking out a little  
on the end of an iron rod, you  
find it has become a brittle, white,  
L vitreous mass. This is the Corpo-  
real, fermented, white metallic  
Elixir. Put the letter L on the bottle  
in which you keep it.

Envelope 1 part of L in wax  
and put it to 100 parts of purified  
mercury in a crucible. Give a good  
heat for an hour, in a wind fur-  
nace, and the mercury will be

M

converted into a fixed, fusible, white,  
lunar tinging precipitate. Mark  
 this with the letter M.

### Projection for Silver.

Take 1 ounce of the tinging pre-  
 cipitate M, envelope it in wax and  
 put it to 100 ounces of common  
 mercury, lead, or tin; give a good  
 heat for half an hour and the  
 result will be pure silver.

If it is still brittle add a little  
 more mercury, lead, or tin till  
 the whole mass becomes ductile,  
 fine silver.

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## Manipulations for the Red Elixir.

The foregoing is the process of the work for the transmutation of the baser metals into silver. To obtain a Red Solar Singing precipitate the author describes other manipulations as necessary.

### Preparation of the Red Sulphur Naturæ

Take one of the digesting globes, containing the White sulphur naturæ ex mercurii F., and, without suffering it to cool, place it in a damp furnace, warmed to the same degree the globe had in the bath. Continue the heat at  $120^{\circ}$  to

N

130° till the White Sulphur acquire a very bright cinnabar colour, which it will in about a month.

This is Sulphur rubrum naturæ, indeterminatum. Call it N.

Preparation of the Oil of Red sulphur of Nature.

O The Red sulphur N, must be brought into the form of a Red oil (oleum rubrum sulphuris naturæ) exactly in the same manner as the White sulphur naturæ was brought into a White oil (See F).

Call this Red Oil O: It tinges wine into a glorious medicine for the human body.

You must now proceed to —

## The Preparation of the Red or Solar Ferment.

Dissolve two ounces of Gold, leaf by leaf, in a mixture of  $2\frac{1}{3}$  of Sac virginis (D) with  $2\frac{1}{3}$  of aqua regia (made by dissolving 1 part of sal am-  
moniac in 4 parts of good Aqua fortis). Dissolve without heat. You will obtain a red solution. Shut the glass and digest in a blood heat for 8 days - Then distil the aqua regia & Sac vir-  
ginis from it till there remains an oily liquid gold.

Digest this in a globe glass, in a blood heat, & the gold will putrify and shew blackness in about five months; after which, in about 6 months time, the White

Mercurial sulphur of gold will shew itself all round the globe like pearls.

Increase the heat to 110°, 120°, 130°, and the white sulphur will change to yellow and then to a deep red colour in five or six weeks. This is the solar ferment. It must be reduced to an oil (oleum sulphuris solaris) by solution in alcohol and after abstraction per-

P

alembicum till there remains a deep ruby red oil of gold - Call it P. This is the solar ferment which is to be used for the —

Fermentation of the Red Sulphur of Nature ex  $\Phi$ ii, or the Composition of the Red Elixir.

Take Oil of Red Sulphur of Nature  
 (O) 3 parts and of the Solar Oil (P)  
 1 part. Manage exactly as you  
 did the white fermentation (See I),  
 only that now the heat must be  
 from  $120^{\circ}$  to  $130^{\circ}$ . It is not long  
 in turning into a mass of a deep  
 red colour. When sufficiently de-  
 gested it must be able to melt  
 without fuming.

Q This is the Red Stone or Tincture,  
 in an infant state, 1 part of which  
 can only transmute 10 parts. Dis-  
 tinguish this by the letter Q.

Exaltation of the Red Elixir in power.

This is effected in the same way  
 as the Lapis Albus was multiplied

in power (see K). Dissolve the Red stone Q in the rectified lac virginis D, employing a gentle digestion, & then distil the lac from the Red tincture until an oil remains.

Digest this, in a globe glass, in warm ashes or sand till it become a red mass. Repeat the solution and coagulation till it refuses at last to dry up any more, but remains a red oil which shines in the dark. This is the Elixir Rubrum tertice ordinis.

Multiplication of the Red Elixir in quantity.

This is done in the same way as The White Stone was multiplied,

with this difference only, that whereas the latter was put to fine silver, this must be put to fine gold - 1 part to 100. The whole will become, in the crucible a red brittle mass, able to transmute mercury 1000 parts into a red tinged cinnabar, which again can transmute 100 parts of mercury into Gold.









*T H E*

*W O R K*

*O F*

*T H E J E W I S H R A B B I .*



A Particular Labour, communicated  
to S. M. Belisario, by Rabbi Isaac Calvo  
of Jerusalem.

Communicated to Calvo by a Rabbi at  
Constantinople.

The Process was written in good  
old Hebrew with points.

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1 In 1 pound of good  $\nabla^i$  made into  $\nabla^r$ ,  
by dissolving gradually 4 or 5 ounces of  
crude  $\otimes^*$  therein, you are to dissolve  
 $6\frac{1}{2}$  ounces of a gold marcasite finely  
powdered.

2 In 1 lib of good pure  $\nabla^i$  dissolve  
4 ounces of fine  $\mathcal{D}$ .

3 In another pound of the same  
 $\nabla^i$  dissolve 6 ounces of purified  $\mathcal{F}$

When each is perfectly dissolved, de-  
cant the solutions and unite them  
in a roomy digesting glass, with a  
long neck, which shut close

Digest it for a week in a most  
gentle warmth, so that you can  
only feel it comfortably warm to the  
hand — (Say in a temperature of  $80^\circ$ )

Then distil off the acid gently, until  
the residuum is left perfectly dry.

Wash it out with warm rain  $\nabla$ , & continue washing and edulcorating it until the  $\nabla$  comes off perfectly tasteless: then dry it in a bason in a sand heat.

The dried mass must be copelled with lead, and the above proportions will yield about 10 ounces of fine gold of 24 carats.

#### Remarks.

The success depends on the Marcasite. Calvo said the gold marcasite was sold cheap at Constantinople, and used for mean purposes. He took it to be a red calaminaris. It was very ponderous.

Crude <sup>red</sup> calaminaris is called gold marcasite by the old chemists and metallurgists. It is a Zink ore, and perhaps East India Zink itself would answer.

Becher also calls native  $\text{O}$  from Smyrna a gold marcasite.

# ON ZINK.

Zink was probably The Firey Dragon of Moras de Pespaur, who was a contemporary and an intimate friend of D<sup>r</sup> Winthorp, who employs the same figure in his Treuous Philaethra, calling his subject, the firey dragon, two or three times. In page 75 he says "yet it has a resemblance to gold" and calls it our gold. — Hensbels Pyrotologia is worthy of perusal on this account.

Zink when in fusion has the property of exhibiting the same Emerald colour that gold does — a property possessed by

Temper of  
Wroclom

Whose attention  
add.

Zink produces

a white colour

red by others

to give them

colours

being metallic  
matter



one Ton of Zink, to 9 Tons of water, 1 1/4 Tons of oil

A cubical piece of Hydrogen

Gas, which is 7 times lighter than Air.

See also the account in a Magazine, 1835, p. 141.

none of the other metallic substances, and therefore Trencius says "it has a resemblance with ☉." Limba is therefore called the fiery dragon, while ☉ is called the Red lion, the red man, the King.

The author of Alchymia & Demudata, a Count of the German Empire relates from his own knowledge an experiment which deserves attention, and which was repeated by another author who concealed his real name & published his works under that of ab Indagine, i. e. The Enquirer, or Stramp Enquiry. They both affirm this:



"Zinc is a wonderful subject. When in filings it amalgamates quickly and kindly with pure  $\text{Z}$ , even cold, merely by rubbing the two together in a glass mortar. When the  $\text{Z}$  is sufficiently loaded with zinc put the  $\bar{a}\bar{a}\bar{a}$  into a glass retort which bury deeply in sand, and distil the running  $\text{Z}$  from the zinc into a receiver half filled with  $\nabla$ . The zinc that remains behind will be like white ashes. Dry the mercury and squeeze it through leather.

"Amalgamate the same  $\text{Z}$  again with a fresh quantity of zinc filings (if you beat the glass mortar the  $\bar{a}\bar{a}\bar{a}$  will

be sooner made). Distill the ♀  
off as before and press it through  
leather.

"I repeated this operation 4  
times (says the count of the  
Empire), and then found that  
by evaporating a small quantity  
thereof in a silver spoon, over  
a charcoal fire, that the inside  
of the spoon was as finely gilt  
as it could have been with  
☉ itself, only that the gilding  
had not so deeply penetrated  
into the pores of the ☽, being  
a volatile and not a fixed  
gold.

"This experiment is of the  
first consequence, as it opens  
one of the darkest passages

in Frenai Philalithæ's Secrets  
Revealed, and furnishes us at  
once, with very little labour  
or expense, with a highly  
animated Sophie ♀

Ab Indagine says "I advise  
you to prepare a Golden net  
for this philosophical bird."

By this it appears that  
the Philosophers-volatile, in-  
corporeal mercurial  $\odot$  lies  
concealed in the mercuries of  
all the metals. Lixiv is no-  
thing but a coagulated mer-  
curius metallorum, which  
in its primitive state was  
a mercurial or arsenical  
vapour in the mines - then  
became  $\circ\circ$  and lastly arg<sup>t</sup>.

vive, the matter passive or body of all the metals.

Hence we have every reason to believe that such an highly animated mercurius Linci, strongly impregnated with the male metallic sperm, the volatile philosophic ☉, is alone sufficient for the production of the Sapis, and thus I believe is the short way of Irenæus Philalætha, with our ☉ in our ♀. p. 65, 75, 77.

Another question arises here, namely, whether a ♀ vive already charged with volatile ☉, obtained from Linc, is a better solvent for common pure ☉ for the work

of Bernhard Count Trevisan  
than a ♀ or arg. viv, purified  
otherwise without the addi-  
tion of that volatile ☉?

S. B.



THE WORK

with

*WOLFRAM,*

*A Process communicated to*

*M<sup>R</sup> FREDERIC LA FOUNTAIN*

*by*

*a VENE'TIAN NOBLEMAN,*

*who at the same time presented him with*

*a ponderous Red Powder, w<sup>t</sup> which*

*he afterwards transmuted one*

*Bound of Copper—*

*into*

*Pure Gold.*





## Introduction

Mr. Frederic La Fontaine, a gentleman of honour and respectability, and possessor of considerable property, <sup>was</sup> an intimate acquaintance with Baron V. Hatzel, an Envoy at the Court of Saint James's from one of the small German States about 30 years ago. Having been invited one day by the Baron to dine with him he went at the hour appointed. The Baron told him he had just received a message from the Ministers which required his immediate attendance at the Treasury; and that as he had invited a Venetian Nobleman to dine with him he wished Mr. La Fontaine to make a proper apology

for his absence; and at the same time begged he would do the honour of the table for him and entertain the stranger as well as he was able - the butler and other servants having received orders to attend to his instructions.

The Baron went to wait upon the Ministers. Soon after his departure the stranger was announced. He was an aged gentleman of a most venerable and engaging aspect and polite manners. Mr. La Fontaine performed the office imposed upon him by the Baron - they dined & afterwards conversed on various subjects. From Politics they went to Divinity and from that to Philosophy. After discussing

several branches they came to converse on Chemistry, a subject in which, it turned out, that, both of them were well versed. When they had conversed on this subject for some time the Venetian asked La Fontaine whether he had any belief in what is now generally called Alchemy, or the art of transmuting inferior into more perfect metals. Mr La Fontaine told him he had read much upon the subject, with a view to come at some practicable knowledge of it, but hitherto without success: But do you believe in the truth of the science? replied the other. He answered that, so many men had wrote upon the subject, and asserted its truth with so much solemnity,

that he really could not believe that they were all liars, or even self-deceivers. The Naberman then asked him if he would like to receive an ocular testimony of its truth, to which he answered that he wished it of all things.

The stranger then told Mr La Ham-tain that he was himself a possessor; that he had some of the metallic medicine in his pocket & would satisfy his desire so far as to give him a little of it. He then took out a gold box from his pocket in which there was a good quantity of a ponderous red powder. He put about half a teaspoonfull of it into several folds of paper and made a present of it to Mr La

Hauntain, telling him at the same time that it could only be projected on copper, & giving him instructions how to proceed.

Mr. La Hauntain expressed his gratitude for the gift, but such a succession of ideas rushed through his mind as made him feel himself truly miserable. He could not help telling the stranger that he now found himself truly miserable! 'How so?' said the other, 'I thought I had obliged you by what I have done?' - so you have, said La Hauntain, but unless you do more it may occasion my ruin; for after I shall have received an ocular proof, when I shall have followed your in-

instructions in making projection, it may produce such a desire to be a Popejon that I may ruin myself and spend my whole fortune (then about \$10,000) in the pursuit without ever attaining it.

The stranger was mute, and seemed to meditate with himself for some minutes. At last he said to him "Well! I will put you in possession of the way to execute this small branch of the Tincture. This is not the grand Elixir: it is only a small work, fit for curing the leprosy of metals but not a medicine for the human body; and, besides, its tinging power is very limited - Get pen, ink and paper and write what I shall dictate to you."

7

M<sup>r</sup>. La Fountain then wrote down the process from the Venetian nobleman's own mouth. After having it in his possession about ten years, that is, about twenty years ago, he permitted D<sup>r</sup>. Bacstrom to make a copy from the original M. S.

He informed him also that he had made projection with the red powder that had been given to him upon one pound of purified  $\text{Zn}$ , which he had been informed was the best or the only fit metal for this particular inclure, by the Venetian, and that he obtained nearly  $\frac{3}{4}$  of a pound of most pure  $\text{O}$  of  $\frac{2}{4}$  carats.

The following pages are a faithful translation made by D<sup>r</sup>. Bacstrom from his own copy of the  $\rho$

the process, made in the month of June last.

So far as this statement of facts relates to the veracity of Mr La Fountain it may be relied on. He was in company with the Venetian Nobleman alluded to: received from him the process; received also some powder of projection from him; and with the same powder transmuted some copper into Gold. But either the Venetian wilfully misinformed La Fountain of the matter he employed or by Wolfram he meant some other mineral than the one known in England by that name; for, since the translation was made, Dr Paacstrom tried the experiment, following exactly the process given, employing



a very fair specimen of the Wolfram  
found in the Tin-mines in Cornwall,  
and he found that the first piece he  
threw in, instead of "floating on the  
fluid & and not being destroyed by it"  
very soon disappeared. He therefore  
discontinued the process. Would the  
result have been different if he had  
continued to throw in fresh pieces  
of Wolfram?

August 1797.



Though not the greatest, a great Science!

The labour with Wolfram:

Wolfram, Wolhart, Wolfern, breaks in Tin mines, is an abortus among  $\text{Zn}$  ore, externally of a black appearance, like  $\text{Zn}$  grains, but if you scratch it with an iron instrument it shews a bright red stroke, while tin-grains shew a white stroke.

Sometimes Wolfram is long-striated, and at other times it looks exactly like  $\text{Zn}$  grains.

The Wolfram deceives the Miners very much, when they wash the  $\text{Zn}$  ore; for it stands or remains in the water with the clean washed ore.

Wolfram destroys and spoils

the  $\zeta$  in the melting of the ore, and must, for that reason, be carefully separated from the  $\zeta$  while it is burning.

Its name, Wolfram, alludes to its rapacious nature in acting upon  $\zeta$ .

The purification of the  $\zeta$  for this Work.

Take pure white pebbles, found in fresh water rivers, make them red-hot, and then extinguish them in <sup>oil</sup>  $\square$  in order that they may become short and brittle; then beat them into a fine powder in an iron mortar. Prepare yourself a sufficient quantity of this pebble powder.

Now melt 1 or 2 lib of good ♀, and as soon as it flows project a small iron ladle-full of your pebble powder, previously heated, on the melted ♀: increase your Δ and let them flow well together.

The pebble powder will become black: as soon as you see that it is become black take it off carefully with a small sharp edged ♂ ladle with a long handle. Be careful that you take no ♀ along with it.

Repeat the same operation by projecting a nother ladle full of heated pebble powder upon the melted ♀ in the ♀: cover your ♀ with a lid, and lay fresh coals on the top, for it requires

an intense heat, and let them again flow well together. When the surface of the pot, that is the pebble powder has become black as before, take it off again carefully as at the first.

The pebble powder acts as a menstruum upon the ♀, in the dry-way, and extracts the gross external red & out of the ♀; and purifies the ♀ more and more at each operation.

This projecting of heated pebble-powder and separating the black-scoriæ must be repeated untill the pebble powder remains clear and white on the surface of the melted ♀ - sometimes tinged red, and at last green. As soon as no more blackness can be extracted,

this operation is finished, and your ♀ will have become beautiful, and look like alloyed ☉ of a most delicate and fine grain. [Thus far has been proved by Dr Baestrom.]

Thus you have prepared and purified your ♀ fit to be tinged ☉ by the Wolfram prepared with ♂ by the following

### Process.

Take good ♂ crudum 2 lib, let it melt in a rosmey ♀: have your Wolfram ready beat into small pieces of the size of a Nutmeg, and have it warmed.

When you see that the ♂ flows thin like ∇, with a pair of tongs

project one bit after another of the heated Wolfram upon the  $\ominus$  infusion, which pieces will float on the  $\ominus$  and not be destroyed by it. Do not throw in more than 5 or 6 small bits the first time.

The floating bits of Wolfram will become as red as blood, and will extract the central  $\omin�$  out of the  $\ominus$  infusion, by means of its arsenic — which arsenic will partly evaporate with the  $\text{ars.}^{\text{h}}$  of  $\ominus$ . The tincture of  $\omin�$  in the Wolfram unites here with the tincture or golden  $\omin�$  of  $\omin�$ , while the  $\text{ars.}^{\text{h}}$  in the wolfram is the menstruum in this dry way.

When you perceive that the Wolfram has become quite red, take it out with your tongs and lay



it next to the  $\Delta$  hole on the hot wind furnace; to cool gradually.

Continue to project fresh bits of Wolfram on the melting  $\phi$ , as long as they become red. Whenever that redness ceases it is a sign that the Wolfram has robbed the  $\phi$  of all its central  $\zeta$ ial tinging  $\nabla$ . Then it is time to leave off projecting any more Wolfram upon your  $\phi$ .

### Projection

Melt 1 lib of your purified  $\zeta$ ,  $\phi$ , as soon as it flows thin, project half an ounce of your red prepared Wolfram; reduced to a fine powder, and mixed with 2 ounces of melted wax, upon your melted  $\zeta$ . Let it

melt for 2 hours, covered with a lid. At the end of the 2 hours pour it out and you will find  $\frac{3}{4}$  lib of good  $\odot$  of 24 Carats.

Thank God for this blessing and be charitable towards your distressed fellow Christians.

You must be cautious that no coals drop into your  $\nabla$ .

Finis.

Gellert's Metallurgy.

"Wolfram is a black-brown striated ore, sometimes constructed of fibres without order, sometimes it consists of thin superincumbent small leaves. If you scratch it, it then appears of a deep red colour. It spoils the  $\sigma$  by its iron particles."

Valmont de Beaumont in his  
 Dictionary of Natural History  
 of the 3 Departments of Nature  
 4to vol II p 863 — says:

"Wolfram or Wolfart is an arsenical  $\sigma$  ore, very much resembling  $\sigma$  crystals or grains. It is not uncommon to find Wolfram in the  $\sigma$  Mines among the  $\sigma$  ore."







THREE

PROCESSES,

for obtaining

*THE TINCTURE*

from  $\text{O}$  and  $\text{♀}$ ,

Enigmatically represented under this Character



BY BARON DE WELLING.

Extracted from his *Opus Mago Cabbalisticum*,

Homburg 1735-4to.

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By S. Bacstrom. M.D.

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1797.





The Enigmatical Figure.



Observe here the ingenuity of the  
our Philosophers. The triangle, used  
the character to express the Fire of  
ture, incloses  $\textcircled{\text{O}}$ , the character used  
Nitric, dilated in an Universal  
id ( $\text{+}$ ) to be fixed and kept below.  
 $\text{+}$  too is represented as having de-  
ended from above  $\text{♀}$ . The exterior  
es are also the symbolical marks  
r Sulphure.

The whole hieroglyphic expresses the  
so subjects  $\textcircled{\text{O}}$  and  $\text{♀}$ .

## The theory of the Subjects.

De Willings Theory of his subjects - ought to precede his processes; for they illustrate each other. He says in his *Opus Magico Cabalisticum*, p. 574

I Out of two bodies, not out of one, is made one.

Out of ♀ and ♂, when they are united together, proceeds the first matter of the Stone, out of which the sophic ♀ is extracted, wherein is found every thing that the wise men look after.

II Out of ♀ alone and out of ♂ alone, nothing useful to our Art can be produced. Our Stone must be composed of both natures.

III Two different palpable matters, possessing properties contrary to each

other, and yet proceeding from one root.  
are required to our work.

IV The one [☉] is Mercurial, the other [☿] is Sulphureous. The one [☉] is sa-  
line, the other [☿] is oily. The one [☉] is lunar, the other [☿] is solar. The one [☿] is combustible in the  $\Delta$ , parting easily with its inward principle, the other [☉] is white and absolutely incombustible [for though volatile you cannot burn it by melting if you avoid the fulmen.] Both are of easy fusion. One [☿] is terrestrial, for it comes out of the  $\nabla$ , the other [☉] is celestial because it descends from heaven. The one [☿] is the inferius, [in the Tabula Smaragdina Flormetis,] the other [☉] is the superius. The one [☿] proceeds from the solar, the other [☉] from the lunar rays;

Glauber has the  
Tab. Smaragd.

but both have their roots in the  $\Delta$ , though they are caught in the  $\nabla$ .  
 [Perfectly true.] Both are represented under the figures of <sup>2</sup>serpents, one with wings, [the  $\nabla$ ] and the other [O] without wings, but much more dreadful as it appears in practise.



The first Emblematical Process.  
 [p. 575 of De Welling.]



Cut off the tail of the double scaly Snake [Peruigil ecce Draco squamis crepitanibus horrens! Ovid.] which hides her head in red  $\nabla$ . This Snake you will find in fields which abound in humidity, and in green meadows, where she delights to be.

As soon as you have cut off the tail from the stinking body, tear also off its head by the power of Vulcan [Δ] for you will find that the snake is fixed and is not afraid of Δ.

Continue to cut off the point of the tail as well as you can. Then join the head to the tail in such a manner that the hidden humidity that is about the head may depart, united to the humidity of the tail; in order that the Divine medicine may become visible and be manifested, because it is the radical humidity.

Increase or multiply, in this radical humidity, the solar and celestial powers, by the power of the Tail, which has been drawn

from the firmament; and you  
 will see how the matter or the  
 terrestrial powers become mag-  
 netical; so that the head of the  
 Snake begins to erect itself and to  
 live - and its open throat will  
 become so voracious that it will  
 be almost impossible to satiate  
 it; and it will always be ready  
 to devour its own tail, though  
 of a considerable size.

At last you will perceive  
 that the Snake will become  
 pregnant, and will bring forth  
 the heavenly child or the Tinc-  
 ture.

## The Second Process.

[p. 576.]

The place where our matter is found is a mineral cave, or a stoney Saturnine mineral; known to the wise only - though known by the common people according to its mean value.

Know therefore that the Black Crows are commonly found among old walls, where they like to fly about; but the Toads are met with in loamy marshy places, in stinking Dung-hills and in subterraneous fat caves.

Near the Toad and the Crow, which feed upon dead carcases, you will find our matter:—

therefore we say, that from the  
greatest venom we make our  
medicine.

It is truly wonderful, that out  
of poisonous mineral bodies, which  
have their beginning from the  
coldest chaos, the Child of the  
Sun is generated, and that out  
of  $\nabla$  is made  $\Delta$  - out of poisons  
a medicine, and out of Death, life.

Cause that out of the Raven  
may proceed an Eagle, and from  
the Toad a lion; which will hap-  
pen if you whiten the fatness of  
the Earth by its own graduated  
motion of the Spirit, proceeding  
from the Dew of heaven.

The belly must not be too  
much diluted: bring it to a



clear water, wherein the soft and tender female is washed untill she is white - which female is very desirous after the Red husband, as matter is desirous after form.

Unite and prepare them naked: mix  $\nabla$  with  $\nabla$ , and digest it when the heavens are serene & clear.

The nuptials must be celebrated in the house of Nature, and the union, or mixing them, must be repeated divers times, in order that the conception may be more certain!

The vessel of the wise men is our  $\nabla$ . We use two  $\nabla$ 's to work the quicker.

Pay attention to what the

matter rejects or casts out when  
 you extract the redness; because  
 the matter makes a great froth  
 or ebullition. The shortening of  
 the wash consists in separating  
 diligently the faeces.

If you know how to separate  
 them with a Philosophical sieve,  
 you want hardly any thing else.

### The Third Process.

[p. 577.]

Take congealed Dew of Heaven  
 and Hat of the Earth, as much as  
 you like: grind and mix their  
 bodies, and place them in a well  
 closed bed

As they are externally cold and

without Desire, irritate them with a male  $\Delta$ , that they may be inflamed, and that they may yield their sperm, through their secret union; which sperm is a Hume or Exhalation, wherein is inclosed that universal  $\Omega$  which we seeke and are in want of.

This  $\Omega$  which is congealed in the beforementioned Hume or Exhalation, comes over by drops - into the Receiver, as a very clear transparent  $\nabla$ ; and leaves behind our dry, fat, wearied, thirsty Lacton in the bottom of the vessel.

Give him, to drinke, his own  $\nabla$ , which is the  $\nabla$  of life; and return this  $\Omega$  to the Lacton which is in want of it.

Let him drink as often and as much untill he is saturated with our spiritual  $\Delta$ , and swells visibly.

After this he must be put in bed in his apartment, that he may fall asleep, and that he may transmute or change his own food, which is of a metaline nature, through our living  $\Delta$ , by a good Digestion.

What is heterogeneous is expelled by insensible transpiration, like a sweat.

Be not surprized at seeing various colours on his face; for it can be no otherways, as our  $\Delta$  is purifying, expelling all external impurities, which do not

belong to its pure central Essence; nor can they be changed thereunto.

You will see, while the superfluous slimy humidity is expelled, various inconstant colours, all volatile, except the permanent white.

But before you obtain the white you must notice a great mystery, which consists in knowing the time when the true conception takes place.

You must know the method to cool luna, that you may find the heat of sol.

When your Laton is become white rejoice, because in the white the spirits are fixed, and after that Laton does not dread

the  $\Delta$  any longer, untill he is boiled to the highest degree, with a central red colour, and becomes himself the blessed Stone; tingeing all inferior metals into  $\odot$ .

If you can learn nothing from what I have here delivered you are not to have this knowledge.

The matter of the Stone of the Philosophers and how to proceed therewith. I have discovered more plainly than I ought to have done.

Are you ingenious you will find here what you look for, but if you are of dull apprehension I have then said nothing to you.

The End of the Three processes.

D<sup>r</sup>. Baestrom's Thoughts on the Pre-  
ceding Processes.

On the first Process.

"out of the tail of the double scaly  
snake which hides its head in red  $\nabla$ ".  
The double scaly snake is the Dragon  
of Ovid i.e.  $\ominus$  and  $\nominus$ . De Welling seems  
to hint here at a Hepar  $\nominus$ : made with  
 $\ominus$  in the manner I have pointed out  
in my Remarks on De la Brie's pro-  
cess. The head of the snake is the  
corrosive + of both ingredients. The  
tail seems to be the black fixed tin-  
ging  $\nabla$  of  $\nominus$  left after the conflagration  
of the ingredients. I think that the  
snake hiding her head in red  $\nabla$ ,  
means that the + of  $\nominus$  is yet in  
the Hepar. The Hepar is a red  $\nabla$ .

I cannot explain what the Author means by the Snake being found in fields and meadows.

"As soon as you have cut off the tail from the stinking body" i. e. as soon as you have obtained the black sediment, or fixed tinging  $\Delta$  "from the stinking body" from the Hepar  $\Delta$  which when dissolved stinks very much, "tear off also its head, by the power of Kalkan" that is by  $\Delta$ . after obtaining as much black  $\Delta$  from the Hepar as it will yield by solution (See quotation from Stahl in my remarks on De la Boie) I would evaporate the remaining solution to dryness, & then in a  $\Delta$  drive the  $\Delta$  away by  $\Delta$ . You would then have a fixed body remaining; for "the Snake is



not afraid of  $\Delta$ ."

"Continue to cut off the point of the tail as well as you can," let it melt and purify itself in the  $\Delta$  in the  $\xi$ :-  
 "then join the head to the tail, in such a manner that the hidden humidity, which is about the head, may depart united with the humidity of the tail:"  
 that is join now your fixt  $\circ$  (which contained the head or  $+$   $\cup$  of  $\ddagger$  in the beginning in the hepar) to the fixt tinging  $\nabla$ , and then, mixing the two substances with a glass rod or tobacco pipe stalk, evaporate them in a china or glass vessel placed in hot  $\therefore$ , untill the hidden humidity of the head depart with the humidity of the tail. In short evaporate the two substances as much as they

will bear "in order that the Divine medicine may become visible and manifest, for it is the Radical & humidity." The black substance, consisting of the black tinging  $\nabla$  of  $\nominus$  united to the Radical humidity i. e. to the fixed and alcalised  $\ominus$ , seems here to be the nearest matter of the Divine medicine.

"Increase or multiply in this Radical humidity the solar & celestial powers" — expose your subject now to the celestial influences, and let it attract from the  $\ominus$  and stars, and your subject, already mag-  
netical will become more & more so "by the power of the tail," or of the fixed tinging  $\nabla$  united to the Radical humidity which gives

it ingressive power "which" power  
"has been drawn from the firmament  
and you will see that the matter or  
terrestrial powers have indeed be-  
come magnetical.

So far I think I understand and  
have explained this process. How  
the subject is to be brought to its  
final perfection Baron de Welling  
does not inform us.

On the Second Process.

This is the most obscure process of  
the three.

"The place where our matter is  
found is a mineral cave" a quarry  
"or a Honey Saturnine Minera"—  
probably Lime stone in the form  
of ♃ "known only to the wise, tho'

known to the common people according to its mean value."

"The black Crows are commonly found among old walls — the toads in loamy marshy places" — The former I think means  $\ominus$ , the latter a fat or  $\oplus$ eous substance — "Near the Toad and the Crow, who feeds upon dead carcasses you will find over matter."

"Cause that out of the Raven may proceed an Eagle, and from the Toad a Lion, which will happen if you whiten the Watnefs of the  $\nabla$  by its own graduated motion of the Spirit, proceeding from the Dev of heaven." (i.e. from  $\ominus$ .)

"By the fatnefs of the  $\nabla$  is meant  $\oplus$ . The graduated motion of the  $\ominus$

seems to hint at the attraction and influence; but the passage is dark and I do not yet understand the remainder of the process.

### On the Third Process.

"Take congealed Dew of heaven & fat of the  $\Delta$ , as much as you will, grind and mix their bodies, and place them in a well closed bed." — At the time in which our Author wrote Manna, from its being gathered from the leaves of plants, was believed to be congealed Dew; but he cannot mean Manna. I believe he intends  $\ominus$  here; for from Dew, Rain, or Snow I have always obtained genuine  $\ominus$ . The fat of the  $\Delta$  is consequently  $\nabla$ . Grinding

the bodies excludes manna, but agrees very well with our two brittle subjects. "In a well closed bed," means in a glass well luted.

"As they are externally cold and without desire excitate them with a male fire that they may be inflamed and yeild their Sperm."  $\odot$  is externally cold and very much so: by the male  $\Delta$  I think he means the Sun the action of which will be necessary "to make them yeild their Sperm, which is a fume or exhalation wherein is contained that universal  $\Omega$  we seek and are in want of."

Though this process has a great harmony with the first and partly illustrates it yet in some respects

the mode of operation is very different. It looks as if in this he mixed  $\text{O}$  and  $\text{F}$  in most subtil powder, put them in a glass body, with an Alembic or head, luted the joints and put the body in the sun's heat. It is perhaps possible that a gentle melting or flowing might thus take place at the top of the mixture with a small fulmen; and, supposing the sun to have power enough, a most subtil fume or exhalation may very likely proceed from the mixture and come over into the receiver. The process however is curious

Glauber says (I believe where he speaks of the liquor  $\text{O}^i$  fixi) "Tame

the fixed  $\Delta$ ry  $\circ\circ$  of  $\text{O}$ , put it in a  
 glass  $\text{B}$ , pour the corrosive +  $\omega$   
 of  $\text{O}$  through the tube of the  $\text{B}$ , one  
 drop after another, which causes  
 a dreadful hissing and reaction of  
 the two contraries [+ and alcali,  
 male and female, Heat and Cold,  
 $\Delta$  and radical humidity] until  
 a subtil White fume rises, which  
 will come over into a receiver if  
 the  $\text{B}$  is placid in  $\therefore$  over a  
 lamp heat. He says that this  
 subtil  $\omega$  has wonderful proper-  
 ties: he took some fine mould &  
 put salad seeds into it: he then  
 imbibed the  $\Delta$  with this  $\omega$  and  
 put the dish in which the mould  
 was over a gentle heat, and in 2  
 or 3 hours the seeds came up and



produced visibly." This process and the result of it encourages me to think that I explain the third process of De Welling rightly; for that the universal  $\Delta$  may be specified in such a form as is spoken of above I cannot doubt.

"This  $\Omega$  which is congealed in the beforementioned form or exhalation, comes over by drops into the Receiver, as a very clean transparent  $\nabla$ , and leaves behind our dry, fat, weakened, thirsty Saton, in the bottom of the vessel." This Saton can be nothing but the fixed, black, tinging  $\nabla$  of the  $\nabla$  united to the  $\odot$ , alcalised gradually by the gentle and continual superficial fulmination of the Dragon.

"Give him to drink his own  $\Delta$ , which is the  $\Delta$  of life and return this  $\Sigma$  to the Laton which is in want of it." — We must pour back this same  $\Sigma$  upon that which remains in the retort. I would do this gradually, imbibing the  $\Delta$  and gently drying it each time, untill the  $\Delta$  or Laton becomes fully saturated with the  $\Delta$  of life; for he is to "drink as often and as much; untill he is saturated w<sup>th</sup> our spiritual  $\Delta$  and smells visibly."

As the stranger generally & naturally overcomes the weather, not more than  $\frac{1}{3}$  or  $\frac{1}{2}$  of the spiritual  $\Delta$ , in proportion to the Laton, should be given to him at one imbibition: otherwise it will not be able to

receive or retain its own volatile spirit.

### Digestion.

"After this he must be put in bed in his apartment, that he may fall asleep, and that he may change his own food, which is of a metallic nature, through our living  $\nabla$  by a good digestion." Put the fully saturated, swelled and moist  $\nabla$  into a digesting globe, lute it properly with an cork stopper, set it in a gentle heat over a lamp (in  $90^{\circ}$  or  $100^{\circ}$ ) and digest, and no doubt but there will be reaction, fermentation, and complete putrefaction and regeneration in due time. All that follows is, I think, plain enough.



EXTRACT  
from  
BARON DE WELLING'S  
CONSERVA FONTINALIS.

Take rain, dew or snow  $\nabla$ , put it into a large digesting glass with a long neck & shut it close. The glass must not be above half filled, that there may be  $\Delta$  enough within the glass. Place it in the sun shine every day during summer, or in a warm place, and you will find after your glass has stood a certain time in such a gentle steady warmth that the  $\nabla$  will ferment and putrefy, and that a subtle  $\nabla$  will be precipitated. This precipitated  $\nabla$  is truly nothing but a subtle  $\nabla$  dust or sand; but whosoever knows this  $\nabla$  centrally, and not merely superficially, will comprehend the meaning of Genesis ch. II v. 7. "The Lord God formed man from the dust of the earth."

## Process.

If you proceed rightly, by distilling this putri-  
fied  $\nabla$  you will obtain a clear, transparent, won-  
derful oil, very fiery and hot like ardent spirits-  
This oil is sought after by few, and known by fewer.

The solar light is corporified in the  $\nabla$  during  
this operation, and as the lapis Philosopharum  
is truly nothing but corporified light you may  
judge of the importance of this truly natural  
process!

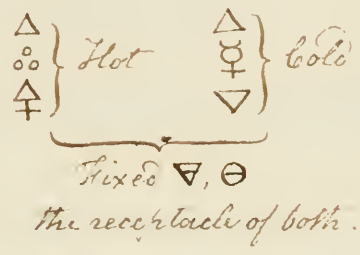
The Lunar rays, wherein the influences of the  
stars are concentrated, and which convey to us  
cold radical humidity [the female] can be  
collected in the form of cold  $\nabla$  by means of  
concave mirrors. In this Lunar  $\nabla$  also there  
is more concealed than fools will believe

Behold I have now generously and candidly  
laid open and pointed out to you the two prime  
principles that pervade the universe

Finis.

Note by Dr. Baetstrom.

In the *Conserve Fontinalis* we have  $\left\{ \begin{array}{c} \Delta \\ \circ\circ \\ \ddagger \end{array} \right\}$  and fixed  $\left\{ \begin{array}{c} \nabla \\ \ominus \end{array} \right\}$   
 The Lunar  $\nabla$  furnishes the Sophic  $\ddagger$  i.e. the volatile.  
*Via universalissima.*



FINIS.





A

*TREATISE*

concerning

*THE TINCTURE*

OF ANTIMONY :

Communicated to his friend

*THEODORE,*

*in the year 1536,*

By *Theophrastus Paracelsus.*



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## MEMORANDUM.

The following treatise was published in an old German collection of alchemical tracts, with the Title *2* prefixed. D.<sup>r</sup> Baström took the trouble to translate it for me; but afterwards found that it had been published in English as the work of Sir Roger Bacon. If he be the Author Paracelsus has communicated another mans work than his own to his friend: But as Paracelsus's copy may in some places be considered as a commentary, explaining some things more fully than the English Edition, Doctor Baström's ~~own~~ translation is preserved along with the latter, omitting only one or two places in which the copies are the same almost verbatim.

July 1797

Theophrastus Paracelsus,  
to his friend Theodore.

Dear Theodore,

With great truth the ancient Spara-  
gypriots have said "Est in  $\Phi$ io quicquid  
querunt scientes!" but they have not  
told us what kind of  $\Phi$  they meant.  
Although I dare not mention open-  
ly what they intended, let it suffice  
that, from ocular demonstrations,  
I am convinced they intended such  
a  $\Phi$  as I treat of in the following work.  
That with this tincture, or  $\Phi$  of  $\Phi$ . I cu-  
red gauls, mad, leprous, apoplectic, drop-  
sical and epileptical people, and such  
as were afflicted with venereal & pes-  
tilential epidemic fevers, old & young,  
male and female, and restored them

to their former health, the whole Province of Corinthia, Styria Transylvania, Hungary and other places will bear me witness, and attest what I have done.

Therefore I boast of and praise this my Tincture made out of ♀ of ♂; and can say, with great truth, that whatever you wish to obtain in medicine or Alchemy, you may find it in this ♀ of ♂; for it is the specified ♀ of the Philosophers, wherewith I have done every thing myself that I am about to communicate to you; and for which reason I esteem this as one of my greatest treasures and secrets in medicine and Alchemy - which royal treasure I wear round my neck, or on my breast, in defiance of my

enemies. They say that it is a demon  
or evil spirit whereby I do such great  
things: but let them talk and belie-  
me — as the apostles of Galen they  
propagate what he learnt from Sa-  
tan the lying spirit. I admit that  
that it is a spirit or a spiritual me-  
dicine, but not a demon — They  
themselves and other learned men  
call it a spirit.

But you, my dearest Theodore, ac-  
cept of me this treasure and secrets  
with a joyful mind and good con-  
science. Do therewith, as I have done  
and you will certainly obtain your  
reward in Heaven — nay even here  
on earth, from God and man — it is  
truly so — attended with every blessing.

## Of the Tincture of Antimony.

Stibium, according to the Philosophers, is composed of a noble mineral ♂ and ♀. They have called it the secret black lead of the wisemen. The Arabians in their language have called it Asmat or Armut. Alchemists retain the name Antimony. Some have called it Matister and Sarbason. In Spain it was formerly called Alcohol. Avicenna names it Altimed, Ch. VII - he teaches a preparation of Antimony. Dioscorides Lib. V Ch. 98 gives it the name Stibi - Stimmi. The Germans call it Spies-glass: it ought to be called Spies-glanz, [English Lancellated - Glitter]. Gerlandius names it aliophinigrum, delophel, Altim, cosmet.

It is two fold Male and Female.



It will lead us to a contemplation of high mysteries if we consider the time in which the Sun is exalted. The Philosophers of Old have observed that this mineral [☿] is appropriated to the constellation of Aries and for that reason some have called it Aries mineralis. This is the first sign in the Zodiac, and the place in which the Sun hath his Exaltation. Though this circumstance is overlooked by most men, yet the intelligent know and believe that in that very sign the greatest mysteries ought to be contemplated & pursued.

Many of the ignorant think that if they have but ☿ they can do every thing by extraction, cal-

calcination or sublimation; others by  
reverberation pretend to come at the  
great mysteries and grand medicine  
of that mineral; but I tell you that  
all their labours answer no purpose:  
neither by calcination, sublimation  
nor reverberation will you obtain  
from it what can exalt metals and  
perfect them.

Be not led into error by such Phi-  
losophers as have taught sophistical  
works on purpose to deceive; such  
as Geber, Albertus Magnus, Rhasis,  
Aristotle, Paracelsus and others.

Some have said that if melt the  
Stibium, so as to make a glass of it,  
you will get rid of the bad arseni-  
cal volatile  $\ddagger$ , and that an oil,  
prepared out of such a glass will

So a fixed So and a truly ingressive  
medicines for perfecting metals. The  
meaning of these words is good, but  
that it should be so in reality is  
false. I tell you with sincerity &  
truth that if you lose the above-  
mentioned volatile  $\Delta$  during your  
preparation - for a small  $\Delta$  may  
easily destroy it - you lose also the true  
penetrating volatile acid  $\alpha$ , which  
must penetrate the body of  $\phi$  and  
turn the whole body into So, so that  
it may ascend volatile and pass thro'  
the Alembic with a delightful smell  
and most glorious colours.

Know therefore that the whole body  
of  $\phi$  with all its members or principles,  
without losing any of its weight, &  
a few faeces excepted, is to become

and has  
more this

our glorious  $\infty$ ... It is to come over  
as an  $\infty$  - note it! How is it possi-  
ble that this mineral body can be-  
come a pleasant  $\infty$  if you carry it  
to its last degree - Vitrification? for  
Glass is the end and last of all things.  
Vitalize first before you think of  
fixation.

You are to note that all creatures,  
at their last change, and after the  
final judgement, will be exalted  
into the clearness of precious stones,  
according to the twelve tribes of  
Israel and twelve precious stones,  
whereof Hermes makes mention, &  
of which we have treated in our  
cabalistical books - but all these  
creatures were created volatile!

You must also know that you will

by no means obtain our noble perfect  
oil if you barely extract from  $\text{S}$  with  
distilled vinegar - nor will you by  
reverberation; for though various  
colours should appear yet the way  
is wrong - You may indeed obtain  
an  $\text{O}$  but it will be void of tinging  
power. We will therefore give you

### The genuine process.

Take in the name of God, fine  
pure minerals of  $\text{S}$ , which looks beau-  
tiful, and is inwardly full of  
yellow streaks or veins, and abounds  
in red and blue colours and small  
veins. The best is found in Hun-  
gary and Transylvania - aboun-  
ding most in tincture.

Reduce it to a subtil  $\ddot{\text{t}}$  in an iron mortar, and dissolve in our  $\text{R}_p$ , not all at once, but gradually, by small quantities, in order that the  $\text{R}_p$  may dissolve it the better. - As soon as the solution is made take it out, that the  $\text{R}_p$  may not, by remaining too long with the dissolved  $\ddot{\text{t}}$ , do it an injury; for it dissolves the Tincture of  $\ddot{\text{t}}$  very speedily. Our water is in its nature like the stomach of the ostrich which by its heat digests and corrodes iron. - Our  $\nabla$  would consume and destroy the tincture if it were allowed to remain many hours along with the  $\ddot{\text{t}}$ , and would reduce the  $\ddot{\text{t}}$  to a slick, or soft yellow mud. In that case all your labour would be lost.

Take an example of D, which is dissolved into a clear and beautiful solution in F. If you let the solution stand a night or longer, while the F is full of life and spirit, your good D will be so completely corroded as to be lost in our F; and when you would afterwards reduce it into a body it will be out of your power; for there will remain nothing but a foul dirty yellow slich or mud, and should it run together it will appear like horn or an horses hoof, reducible into D by no art whatsoever. [C. r.] It says "This actually happened to me once, and I lost above one half of my D." ] Therefore remember that immediately after your F is

that immediately after  $\text{Zn}$  & dis-  
solved you must weaken the so-  
lution with a great quantity of  
 $\text{H}_2\text{O}$ , and precipitate the  $\text{Zn}$  according  
to the usual manner of chemists.  
Wash the precipitate in different  
clean waters that none of the  
corroding spirits of the  $\text{R}$  may  
remain along with it. This is  
very essential. Dry it in the  
sun or over a vapourous bath.

To make the  $\text{R}$  wherewith we  
dissolve our  $\text{Zn}$ .

Take  $\text{O}$   $1\frac{1}{2}$  lib,  $\text{O}^*$  1 lib, Azinut or  
 $\text{Z}$   $\frac{1}{2}$  lib,  $\text{O}$   $1\frac{1}{2}$  lib,  $\text{O}$  Gemmæ, Roch  $\text{O}$ ,  
or fossil  $\text{O}$  1 lib, crude Alum  $\frac{1}{2}$  lib.  
Pulverise each seperately & then p



mix them in a hard stone mortar. Put them in an  $\text{Ferret}$ , and distill at first very gently till all the  $\text{Aque}$  come over. The receiver must be very large. The fumes come over with great violence—much more so than from any other ingredients for the making of  $\text{R}$ . Beware of these fumes: they are very subtil, penetrating and pernicious to the lungs.

Note by D<sup>r</sup> B. "This process is very dangerous and requires great precaution. The  $\text{D}$  when in fusion fulminates with the  $\text{O}$  and will burst the  $\text{D}$  and receiver if not prudently managed. Use a stone  $\text{B}$  (an  $\text{Ear}$  ware  $\text{B}$ ) Let the ingredients be perfectly dry and pre-

previously well heated in a Cason  
placed in hot i. Project it through  
the tube on the back of the  $\mathcal{B}$ , the  
 $\mathcal{B}$  being previously gradually  
heated, by teaspoonfuls at a time.  
In this manner it may with the  
safety be put into the  $\mathcal{B}$  - shut  
the hole, after each spoonful, with  
a piece of moist warm lute, press-  
ing it close, and waiting each  
time till the spirits be gone over  
into the receiver. The fumes go  
over quite red. In this way, and  
in no other it may be done safely -  
under a large chimney. Glauber and  
D<sup>r</sup> French (in his art of Distillation in  
4to) will give you every caution, and  
all the various methods to be followed  
in such dangerous processes. S. B."

How to proceed after dissolving the  $\phi$ .

When you have dissolved your  $\phi$ , precipitated, washed, sweetened and gently dried as I told you, so that it is free from the corrosive spirits; put it into a high glass matrass, or long body, & pour good sharp distilled wine vinegar upon it, so as to cover it 3 or 4 fingers breadth: cork it close and place it in horse dung or in a warm bath, to ferment and putrify. Let it stand therein 40 days and nights: during this time the liquor will become as red as blood.

Examine your glass at the end of this time, to see whether any of the precipitate remains undissolved. Pour the clear red and transparent solution carefully off

into another glass and cork it. On the remaining matter pour fresh distilled vinegar, and digest as before in order to extract all the good tincture out of the feces: let it stand again 40 or 89 that it may the more effectually be dissolved and extracted.

What is now become red and transparent pour off again to the former red extraction in your bottle. Continue to extract in this manner as long as there remains any red tincture in the feces. When they will yield no more throw them away as useless.

Now put your red solution or tincture into a roomy glass distilling body, not too high, lute a large Alembic thereon, and apply a receiver. The distilling body being placed in a

B.M. next boiling under it, and then distil your vinegar over from the subject, but not quite to dryness.

Next day pour the same spirit & back upon the subject: or in case you find it weak pour fresh distilled vinegar upon it, and the matter will dissolve speedily in the vinegar. Distil it again from the subject as you did before in B.M. so that the matter may remain quite dry.

Now pour clean distilled rain  $\nabla$  upon the matter and shake it with a circular motion, in order to wash the sharpness of the vinegar from it: after it has settled pour the clear colourless  $\nabla$  off very gently. Repeat this operation twice more, and after the third time evaporate the remai-

remaining & very gently, either over  
a vapourous bath or in the Sun heat,  
until your matter is perfectly dry: - it  
will be of a very deep red colour.

The Philosophers, when they had  
prepared our  $\xi$  in this manner;  
saw that its external nature and  
power was turned inwards, but  
the internal central power out-  
wards, now centrally opened to  
become an  $\xi$ , which lay hidden  
in its inward center, till well pre-  
pared: but now it cannot be re-  
duced to its former cruder state;  
for if you would melt it to re-  
duce it, as soon as it should  
feel the  $\Delta$  it would ascend like  
a vapour and nothing remain,  
being now totally volatile.

[The Author here gives a particular  
works for drawing  $\odot$  out of  $\text{D}$   
which, <sup>we</sup> omit transcribing, being  
the same as in the printed  
copy p. 162. 163. 164.]

To make the true Oil.

This  $\odot$  is known only to the  
wise! therefore attend diligently.  
After you have rectified your  
 $\text{S}$  in the manner I have di-  
rected, you must have at hand  
some good and genuine, highly  
rectified Spirit of Wine. (not  
spirit of mall) and pour  
some of it on the reds  $\text{S}$  of  $\text{S}$ ,  
so as to cover it and stand a-  
bove it 2 fingers breadth, in

a high glass digesting body, and shut it close. Set the glass upon a vapourous bath in a very gentle heat, so that the S.V. may not rise, to digest 8- to dissolve; and let it stand 4 days and nights and you will obtain a ruby red solution. Let it cool, and then pour the clear ruby solution gently off from the few faeces into a clean glass; and if there remains any thing undissolved pour some more S.V. upon it and digest as before. Pour off the transparent tincture, and repeat the operation till the <sup>faeces</sup> matter will give no more tincture.



Pour your tinctures or solutions into a large wide-mouthed distilling body, which place in a vapourans BM: lute an alembick on your body, and join a receiver. Let your heat be very gentle, - the bath must only evaporate slowly, or if it boils let it be only gently; and in this manner distil the S.V. from your subject, not quite to dryness. Your body must not be too high

The S.V. which comes over you must pour back the next morning on the matter in the body, and again distill the S.V. off w<sup>th</sup> care as before. Do this again and continue, cohobating and

distilling of the S.V. always in the same gently heat, until the S.V. is coming over, tinges the Alembic with various beautiful colours.

Now it is time to increase your heat, and your S.V. will ascend of a finer red colour in the Alembic and drop into the receiver, united with a blood-red  $\odot$ , which is the opened body of  $\ominus$ .

This is the most secret way of the Philosophers to volatilize  $\ominus$ . This is the blessed  $\odot$  of  $\ominus$ , and is a noble and powerful  $\odot$  of a delightful smell. Continue your distillation till all the  $\odot$  be come over along with the S.V.

A particular work with the Oil  
of  $\text{S}$  and calx of  $\text{t}$ .

Now to you that are poor and  
have it not in your power to  
wait till the great work be ac-  
complished, I will teach some-  
thing whereby you may help your  
selves; but not by taking  $\text{O}$  out  
of  $\text{D}$ .

Take  $1\frac{1}{2}$  of your  $\text{O}$  of  $\text{S}$  and  $8\frac{1}{2}$   
of calcined  $\text{t}$ , burnt to ashes ac-  
cording to art, imbibe your  $\text{t}$   
gradually with the  $\text{O}$  and mix  
all well. Put it in a flat ce-  
menting  $\text{V}$ , and lute the cover  
on very tight. Put it in a fur-  
nace in digestion for 10  $6\text{P}$ .

255 u'



For the first two days and nights give a gentle degree of heat, so that you can bear your hand on the cementing pot Increase your heat gradually after that time; and after 48 give the third degree of heat, increasing gradually; and let it stand 3 69. This degree is so hot that you cannot bear to touch the pot; but it must not become glowing hot yet. — after that give the fourth & last degree, so that the pot may become of a dull red heat and glow, and in this degree let it stand 3 days and nights. Then let the  $\Delta$  die out. Open the pot and you will find the upper part of the contents black lime &

charcoal dust, and under the black  
mass a mass of beautiful red  
and yellow matter.

Beat this mass to pieces and  
melt it with borax, and you  
will find a great part of the  
 $\frac{1}{2}$  fixed into fine  $\odot$  by the tin-  
ging power of our  $\odot$ . Thus have  
you wherewith to elaborate your  
work.

[Cementation is done, with a char-  
coal  $\Delta$  on a hearth, between bricks,  
or in a roomy wind furnace.]

The main work resumed p.

You have been directed to distil the S.V. over the alembic, and, by several cohobations to distil the So along with it by increasing your heat. Now we proceed to the last work of the Real Tincture it is therefore necessary to separate the S.V. from the So.

Put your So and S.V. in a glass body: set an alembic on the top and join a receiver - lute the joints every where. Place the body over a vapourous bath and distil with a gentle heat until all the S.V. is come over clear like V. Towards the end of the distillation, when you

see red drops begin to ascend it is a sign that the  $\infty$  begins to come. Put your fire out suddenly that the bath may cool.

Take the receiver off with the S.V. Put the S.V. into a bottle, and stop it up close. This is the precious medicine for the human body, full of life, and volatile tincture from the  $\infty$ , as you will be informed hereafter. In the glass body remains now by itself, separated from the S.V. The blessed blood-red  $\infty$  of  $\odot$  - pour it very carefully into a glass bottle with a glass stopper. Observe to keep it clean that no impurities may get into it.

You possess now a most precious heavenly oil, full of light and virtue, which shines in the dark like a glowing coal. The reason is this - its central power and life is now turned outwards: the hidden principle of light and life is now made manifest, & shines forth through the open volatilized body, as a lighted candle, shines through the glass of the lantern; in the same manner as our invisible immortal principle will be manifested in a regenerated spiritual body, after the resurrection, shining forth like the sun in the firmament.



Keep each separate, the S.V. impregnated with the volatile tincture of the So, and full of light and power in healing diseases of the human body; and the glorious blessed heavenly So for the Stone, or Tincture.

This blessed heavenly So can conquer all infirmities of the base or inferior metals and lead them to the perfection of O.

The power and virtues of the impregnated S.V. is equally great: it is indeed a heavenly medicine.

[The Author here gives the doses and mode of exhibiting the S.V. for the cure of various diseases: the same as in the printed copy page 171 (a) 175.]

How to proceed with the Oil of  
☉ for y<sup>e</sup> true Rx.

Take in the name of God a beautiful well opened volatilized calx of ☉: dissolve it in a genuine — well rectified S.V. (not a spirit of corn) and when it is dissolved set it in digestion in horse dung, or over a very gentle heat, a whole month night and day. Then distil in Balneum Vaporis the S.V. from the ♀ of ☉. so often, pouring back the same S.V. and adding now and then some fresh spirits, until your ☉ remains behind in the bottom like melted honey. — This is the true manna of the ancients to open and prepare

the ☉ for tinctures — But I will teach you a shorter way. In the room of such prepared ☉ I advise you to take a ♀ of ☉, as I have taught elsewhere. Evaporate all humidity from it, that it may become a subtil volatile powder or calx.

[Observation by Dr B. "It need not be a running ♀ of ☉: it is enough if it is a volatilized ♀ of ☉, highly subtilized and well dried, which will be of a scarlet colour. Processes to obtain such a calx are given in Digbys chemical secrets in Tolden and other authors.

"☉ cannot be dissolved in S.V. unless previously highly subtilized, opened and made fusible. This

can be effected with a particular  
dissolved  $\ominus$  of sea  $\ominus$ , taught in  
Lugels Universal Chemistry, and  
in Abbe Rousseau's works: the  
 $\ominus$  then becomes so fusible that it  
dissolves in  $\nabla$  as well as in S.V.  $\mu$   
When thus dissolved in S.V. it is of  
aurum potable of the ancient  
Philosophers; but not the Stone  
of the Philosophers, nor their u-  
niversal medicine." ]

Take one part of your highly  
opened volatilis'd  $\ominus \ddagger$ , and 2 parts  
of the dilys'd  $\ominus$  of  $\ddagger$ . Drop the  $\ominus$   
gradually on the  $\ominus \Psi$ , until the  
whole quantity has penetrated,  
into the  $\ominus \ddagger$ . Put the mass in a  
small glass globe, yet big enough  
to allow three parts out of four

to remain empty. - Seal the  
globe perfectly tight: put it in a  
digesting stove in the first and  
most gentle degree of heat, about  
90° or 100°. let it stand in this degree  
until your mixture is quite dry &  
of a greyish colour. After ten days  
increase your heat to the second  
degree, gradually, from 100° to 150°  
or 160° and let it stand in this de-  
gree 10 days and nights: the grey  
and black colour will gradually  
change into white, and at last  
into a beautiful silver-white.  
After these 10 days it will begin to  
look red, which proceeds from the  
Fial principles contained in our  
blest So. By a continuance of  
gradual gentle increase of heat our

1<sup>st</sup> Degree.

2<sup>d</sup> Degree

oil will tinge the Gial principle  
with its own central, <sup>red</sup> colour: there-  
fore after 20 days and nights di-  
gestion in the 1st and 2d degree,  
as directed above, it will be ne-  
cessary to administer the 3d de-  
gree of heat, increasing gradually  
from 150° to 210° or 220° and the  
white colour will be turned in-  
wards, and the central red will  
appear outwards by the power  
of our blessed So assisted by heat.  
Continue this 3d degree also 10  
days and nights, without di-  
minishing or increasing, and  
you will see your matter be-  
come gradually red like red ty  
and cinabar. But though red,  
it is still volatile; therefore you

3d Degree

must now place your glass in  
in the 4th degree of heat, increa-  
sing gradually from the former  
to this 5th and last degree. Keep  
your glass in this degree like-  
wise 10<sup>69</sup> until your mixture  
begins to melt; and keep it thus  
fusing gently and it will become  
perfectly fixed and of a deep ruby  
red colour.

4th Degree,

Now take it out and let it  
cool. You will find a fused deep  
red transparent glassy substance,  
of the shape of the bottom of  
the globe, which must be broken  
to get it out. [This is not for the  
human body.] With this you  
may make projection upon  
♂ or ♀. Praise God for this great

Red Tincture  
for Metals.

bleſſing and do not forget to be  
charitable to the poor.

### Multiplication.

Former Philoſophers after having  
diſcovered and elaborated the Stone  
and brought it to perfection, for  
the amelioration and fixation  
of the imperfect metals into  $\odot$  &  
 $\text{D}$ , took much pains to find out  
a method to increaſe the virtue  
of it, and they found two ways  
of multiplication, one in power  
and virtue, whereby the medi-  
cine is exalted ſo as to lingere a  
much greater quantity than  
it could before. The other mul-  
tiplication is only an arg-



mentation of its own quantity  
so that you obtain more medi-  
cine in weight, but tinging no  
higher than it did before; for  
by this multiplication the me-  
dicine is not increased in  
power.

### Multiplication in quantity.

Take in the name of God  
your finished vitreous ruby-  
red stone and rub it to a fine  
powder in a glass mortar, and  
add as much of the volatile  
calx of ☉ as I told you before,  
in fixing your red ☉ of ☿: unite  
the two powders by grinding  
them together in a glass mortar,

and put the  $\xi$  into a globe-glass & seal it: put it in the digesting furnace, and proceed exactly as you did before: - the work is the same; but at every multiplication it is sooner accomplished; for though in the beginning it took 40 or 50 it will be done now in 10 or 12. The volatile  $\odot$  will volatilize the medicine first, and then they will both be fixed again, and you will have so much more medicine of the same tinging power than before.

Lauds Deo omnipotentis!

Amen!

Remarks on the foregoing work  
by D<sup>r</sup> Baestrom.

"I am of opinion that the first vitreous Stone may be augmented in quality, power or virtue by the same principle that produced it viz. the ☉ of ☿, before fixation with the volatile ♀ of ☉.

"I would take 1 part of the vitreous ruby stone and 2 or 3 parts of the ☉ of ☿ per se (without the S.V.) and pass it by digestion through the 4 different degrees of heat, as the work teaches.

"The volatile ☿ or ♀ of ☉, which Paracelsus calls a ♀ of ☉, in the

same manner as Glauber calls a Luna cornea a ♀ of ☽, gave to the ☽ of ☿ Fixation and Ingress, along with the seminal diffusive virtue latent in ☉ and ☽: therefore the most volatile principle of the two, which is undoubtedly the ☽ of ☿, will volatilize and putrify the finished stone again, and the ☉ (which is the stone) assisted by heat, will fix both the ☽ and the vitreous stone, which it before volatilised; and where it tinged at first 10 parts it should now tinge 100."

"It also looks to me as if the ☽ of ☿ could be fixed *per se* without the addition of ☉ at all, by.

a heat increased gradually till the matter would melt on a hot plate of D without throwing off any fumes. If that were accomplished it might be melted with C in the  $\psi$ . The proportions could be learnt by a few experiments. It would then certainly open the C centrally and make it red, seminal and diffusive or extending, and shut it up again — that is turn it, by sufficient fusion, into a red, brittle, vitreous mass, of very easy fusion and penetration, on account of the fusibility and penetrating quality of the C itself. We have hints of this kind in Jungel & other good authors" &c.

FINIS.

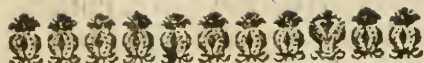


The English copy, ascribed to Friar Roger  
Bacon, which is hereunto subjoined,  
was published in a volume, very  
small 8vo, along with Basil Valen-  
line's Treatise of Natural & Super-  
natural Things and some other  
Tracts.

Printed by Moses Pitt, at the White  
Hart, in Little Britain, 1671.







*Of the Medicine or Tincture of  
Antimony, as well to preserve  
Mans Body in Health, and to  
divert all desperate and incurable  
Diseases, as also to cure the  
Leprosie of Metals, to purifie  
and to transmute them into the  
best Gold.*

*Written by that Noble and Learned Phi-  
losopher, Roger Bacon.*

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OF THE  
*TINCTURE*  
OF  
*ANTIMONY.*

---

**S***tibium* or *Antimony*, as the Philosophers say, is composed of a Noble Mineral Sulphur, which they accounted to be the black secret Lead of the Wise. The *Arabians* call it *Asmat* or *Azmat*;

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*Azmat*; the Alchymists retain the Name *Antimony*.

*Addition.* The *Moors* call it *Antimony*, others call it *Alabaster*, or *Tarbafon*: By the *Arabians* and *Spaniards* it is called *Alcohol*. *Avicenna* c. 7. calls it *Artemed*. *Alexius* of *Piedmont*, in his seventh Book of Secrets, calls it *Talck*, even as *John Jacob Wecker* renders it in his Books of Secrets; but *Talck* is far different from *Antimony*. *Pliny*, Book 33. Chap. 6. of *Antimony*. *Dioscorides* gives a preparation of *Antimony*, Book 5. Chap. 39. They call it also *Stibi*, *Stimmi*, &c. The  *Germans*  call it *Spies glass*, or as *George Fabricius* would rather have it, *Spies glantz*. *Gerlandius* calls it *Black Alcophil*, *Altofel*, or *Alirnu*, others *Cosmet*, and it is twofold, Masculine and Feminine.

It will lead us to the consideration

of higher Mysteries, if we behold and discern that Nature wherein Gold is exalted, even as the *Magi* have found that this Mineral is by God ordained under the Constellation of *Aries*, which is the first Celestial Sign, wherein the Sun takes its Exaltation, though this be not regarded by the Vulgar; yet discreet people will know, and the better observe, that even in this place also the Mysteries and Perpetuity may in part be considered with great benefit, and in part discovered.

But some ignorant and indiscreet people think, that when they had *Antimony*, they would deal well enough with it by Calcination, others by Sublimation, and some by Reverberation; thereby to obtain its great Mystery and perfect Medicine. But I

will

tell

tell you, that here in this place it avails not in the least, either Calcination, Sublimation, or Reverberation, whereby afterwards a perfect extraction can or might be done or effected with profit, to transmute the meaner into a better Metallick virtue; for it is impossible for you.

Be not deluded; some of the Philosophers which have wrote of such things, as *Geber*, *Albertus Magnus*, *Rasis*, *Empcissa*, *Aristotle*, and many others: But observe this: Some say, that if *Antimony* be made to a *Vitrum* or Glass, the bad volatile Sulphur is gone, and the Oil which may be prepared out of that Glass, will be a very fixt Oil, and will really give an ingress, and Medicine of perfection to the imperfect Metals.

These words and opinion are good

good and true, but it will not be nor appear such indeed; for I tell you truly, without concealed speeches, that if you lose any of the aforesaid *Sulphur* in the Preparation or Burning, for a small fire may easily prejudice it, you then have lost the true penetrating Spirit, which should make the whole Body of *Antimony* to a perfect red Oyl, which should also ascend over the helm with a delightful sent, and curious Colours; observe likewise, that the whole Body of this Mineral, with all its Members, should be but one Oyl, and ascend over the helm without any loss of weight, excepting the *feces*.

How should the Body be brought to an Oil, or yield its pleasant Oil, if it be brought to the last being of its degree, for  
 Glas

Glas is in all things the utmost and last.

You shall likewise know that you shall not obtain that perfect noble Oil in the least, if it be extracted with corrected Vinegar poured upon the Antimony, nor yet by Reverberation; and although its various colours may appear, yet is it not the right way; you may indeed get an Oil, but you must know that it hath no part of the Tincture, or power of transmutation in it.

*Now we come to the Manual Operation.*

Take in the Name of God, and of the Eternal Trinity, fine and very pure Mineral *Antimony*, which is fair, white, massie, and inwardly full of yellow Streaks or Veins, and likewise of red  
and

and blew Colours, and small Veins, this is the best; pound it to fine Powder, dissolve it by little and little in *Aqua Regis*, that the Water may conquer it. After Solution take it out immediately, that the *Aqua Regis* may do it no prejudice; for it will quickly dissolve the Tincture of the *Antimony*; for our Water in its nature is like to the *Ostrich*, which by his heat can digest Iron, and consume it to nothing; for the Water will consume it, and turn it to a Mud, that it shall remain only as a yellow Earth, and then is it quite spoiled.

Take an Example hereof from Silver, which is dissolved, fair, pure and fine in these our Waters; but if it stand a night therein, while the Water is strong and full of Spirits, I tell you, your good Silver will be corroded to nothing



thing in these our Waters; and though you would reduce it into a Massie Body, you cannot; for it will remain as a pale yellow Earth, and sometimes it will run together in the form of Horn, or of a white Horse Hoof, which you can by no Art reduce into a Body.

Wherefore you must remember to take the *Antimony* out presently after the Solution, precipitate and adulterate it according to the custom of Alchemists, that it may not be corroded with its perfect Oil by the Water, and burnt up to nothing.

*Q. if Nitre precipitate Antim.*

*The Water wherein we dissolve is thus made.*

R. *Vitriol*, a pound and a half,  
*Salt-Armoniack* one pound, *Azinat*  
 one pound, *Salt-nitre* a pound  
 and

and a half, *Salt-gemme* one pound, *Allom* half a pound; these are the Ingredients which belong unto the making of the Water for the Solution of *Antimony*.

Take and mix them well together; at first distil very slowly, for the Spirits ascend with greater violence than those of any other common *Aqua fortis*; beware of its Spirits; for their Fumes are very subtile and hurtful in their penetration.

When you have <sup>edulco</sup>adulterated the *Antimony* well and purely from the corrosive Water, then put it into a clean Vial, poure good distilled Vinegar upon it, let it forty dayes and nights to putrefie in Horse-dung, or in *Balneum Mariæ*, it will be bloud-red. Take it out, and see how much is yet to be dissolved, decant off gently the pure and clear,

clear, which is red into a Glass-  
Gourd, poure other Vinegar  
upon the *Faces* as before, that if  
any thing should yet remain  
therein, it might be dissolved;  
this must be done four times in  
fourty days and nights; for if  
any good be in the *Faces*, it will  
be dissolved in that time, then  
cast the Dregs away as unprofit-  
table, being but Dirt, and to be  
cast to the Dunghill.

Put all the Solutions in a glass-  
Gourd into *Balneum Maria*, distil  
all the tart Vinegar from it, pour  
it on again, or else pour fresh, if  
this be too weak, it will quick-  
ly dissolve in the Vinegar; distil  
it again from it, that the Matter  
be quite dry; then take com-  
mon distilled water, wash all  
tartness from it, with the Vinegar  
imparted to the Matter, then dry  
the Matter in the Sun, which is

L of

of a very deep red, or else dry it very well at a gentle fire.

When the Philosophers find our *Antimony* thus secretly prepared, they say then that its external nature and virtue is inverted internally, and the internal cast forth externally, henceforth becoming an Oil, which is concealed in its innermost and profoundest part, till it be well prepared, and cannot any more be brought into its first Essence, untill the last Judgment; and it is true, for so soon as it feels the force of the fire, it flies away in a Vapour with all its parts, because it is volatile.

A  
Parti-  
cular  
work.

Some of the common Laborators, having thus prepared *Antimony*, they take one part out, because of its consumption, that they may the better operate it, they mix with it one part of *Salt-Armoniac*,

*Armoniac*, one part of the *Vitrum* (with others *Titrum*) one part of the *Rebooth* (with others *Cadoli*) wherewith the Bodies are cleansed; this mixture they cast upon a pure *Luna*; and if there were eight Ounces of the *Luna*, they found ten Drams of good Gold in the separation, and sometimes more; and by this work they gained wherewithal to bear their Charges, the better to attend upon; and attain unto the great Work. The ignorant called this an induction into the Silver, but that is false; for this Gold is not brought into it by the Spirits, but every kind of Silver hath one Ounce of Gold more or less in the Mark (or 8 Ounces) for Gold is so united with the Nature of Silver, that it cannot be separated from it; either by *Aqua fortis*, or common *Antimony*, as the *Goldsmiths* know. L 2 But

But when the aforesaid Composition is cast upon the *Luna* in the flux, then happens such a separation, that the *Luna* doth freely let go the Gold implanted therein into the *Aqua fort*, and is separated from it, letting it precipitate and sink to the bottom, which otherwise could not be done at all. Therefore it is not an induction into the *Luna*, but a bringing out of it.

But we return again to our proposed Work; for we would have only the Oil, which was only known to the Wise, and not to the Ignorant.

When you have rubified the *Antimony* very well according to the former Directions, you must have in readiness a Spirit of wine well rectified, pour it over the red Powder of *Antimony*, set it four daies and nights in a gentle

*Balnea*

*Balneum Mariæ*, that it may dissolve very well. And if then any of it remain undissolved, pour fresh Spirit of Wine upon it, set it again into the Bath as aforesaid, all will be well dissolved; and if perhaps any more *Fæces* remain, they will be very few, cast them away, for they are good for nothing. Put the Solution into a glass-Gourd, with a Head luted upon it, set it into *Balneum Mariæ*; with its receiver to take the Spirits, distil slowly with a slack heat, till all the Spirit of Wine be come over, pour it in again upon the dry matter, draw it off again as before; this pouring in & abstracting continue so often, till you see the Spirit of Wine ascend over the helm in various colours, then is it time that you follow it with a strong fire, then will the

Spirit of Wine ascend red into the helm, and drop into the Receiver like a bloody Oil, and the tender Body ascends like a red Oil, dropping into the Receiver; truly this is the most secret way of the Wise, the so much applauded Oil of *Antimony*; it is a noble, well sented, virtuous, and powerful Oil; as you shall hear afterwards.

But here I will teach and instruct you poor Operators another way, because you have not the Means to attend the great work, not as the Ancients did, with the separation of Gold out of Silver.

Wherefore take one part of the Oil, or half an Ounce, of *Saturn* four Ounces, calcined according to Art, pour the Oil upon the *Calx* of *Saturn*, mixing it; set it ten daies and nights in the heat,



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heat, into the secret Furnace; every two days augment the fire one degree, according to the capacity of the Furnace; after four days and nights set it into the third degree of Fire, therein let it rest three days and nights, then open the Door or Vent of the fourth degree, which must likewise continue three days and nights; afterwards take it out, the *Saturn* will be above black, like unto Charcole dust, but under this black dust you will find other Colours, throughout pure, red, yellow, which flux with *Venetian Borax*, you will find it converted into good Gold by the power of our Oil, so have you means again to set forward the great work.

We return again to our purpose, where we left off before. You have heard, and have been

L 4 instructed

instructed how to abstract the Spirit of Wine with the Oil over the helm into the Receiver, and to use it for the work to convert *Saturn* into Gold. But we will now hasten to the other work of the Tincture, and give advice concerning it. It will therefore be necessary to separate the Spirit of Wine again from the Oil, which do as followeth;

Take the mixture of the Spirit of Wine, and of the Oil, set it into *Balneum Mariæ*; distil the Spirit of Wine only from the Oil with a very slack heat, so that you may be assured that there is no more of the Spirit to be found in this most precious Oil, which you may easily try, when you see some of the drops ascend over with the Spirit of Wine, it is a sign that the Spirit of Wine is separated from the Oil,

Oil, then remove all the fire from under the Bath, how little soever it be, that it may cool the sooner. Take away the Receiver with the Spirit of Wine, stop it very close, for it is full of Spirits which it hath retained from the Oil, as you will hear afterwards: But in *Balneum Mariæ* you will find that blessed Oil of *Antimony* red as Blood; take it out, wash the Lute off by gentle mollification, that nothing impure may fall into that curious red Oil, when you take the head off; reserve it carefully, that by no means it may receive prejudice, for you have a Celestial Oil, which in a dark night shines like a glowing Cole, and this is the reason, because its internal power and soul is cast forth externally, the hidden Soul being now revealed, shining through  
the

the pure Body as a Candle through a Lanthorn, even so at the last day, these our invisible internal Souls shall be revealed, and seen out of the Body, shining as the clear Sun : So keep each apart, as well the Spirit of wine full of power, and wonderful in curing humane Distempers, as also the blessed, red, noble, celestial Oil, which transmutes all the Diseases of the imperfect Metals into the perfection of Gold ; and the power of the spiritual Wine extends very far being rightly used.

I tell you, you have obtained a Celestial Medicine, to cure all the Diseases and Distempers of Mans Body ; its use is, as followeth ;

*In*

*In the Gout.*

Give three drops in a Cup of Wine fasting to the Party, just at the time when he feels the beginning of his misery, anguish and pain to come upon him, the second and third, use it in like manner; it allays all pain the first day how great soever it be, and prevents Swelling; the second day it causes Sweat, which is very nasty, tough and thick, very soure in taste, and of an evil sent, and most of all in those parts where the Members are united and joined together by the Joints; and if you should give none in the third day, yet will there be a purgation of the Veins, and of the Excrements; without any molestation or pain; is not this a great power of Nature?

*In*

*In the Leprosie.*

At the first time take six drops fasting, and cause the impure party to be alone, free from sound people, in a place far distant, and commodious; for all his Body will begin to send forth Fumes and Steams, like unto a stinking Fog, and Vapours abundantly; the next will Scales and much Uncleaness fall from his Body; then let him have three drops of this Medicine, and let him take it in on the fourth day, afterwards on the eighth or ninth day by the assistance of Gods Grace and Blessing, he will be quite clean.

*In the Apoplexie.*

Let one drop fall upon the tongue

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tongue of the Patient, it will attract it forth immediately like unto a Mist or Fume, and restore the party again; but if he were taken in the Body, or in the Members and Limbs, then give him three drops at once in good Wine, as you have been taught in the Gout.

*In the Dropsie.*

Give one drop in baulm water, or Valerian water six days together, the seventh day give three drops in good wine, and it is sufficient.

*In the Falling Sicknes, and its kinds, as Epilepsie, Catalepsie, and Analepsie.*

In the beginning of the Fit give the Patient two drops in Sage-

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Sage-water, after three hours, give him three drops more, and it is sufficient. But if in case any thing should stir again, give him two drops, as hath been said.

*In a Hætick.*

Give the party two drops the first day in water of Violets, the second day two drops more in good Wine.

*In Agues.*

Give the party three drops in the beginning of the Fit, early in a morning, in good distilled water of St. John's wort, or of Succory, and the next day two drops more fasting.

*In*



(175)

*In the Plague.*

Give the Patient seven drops in good Wine, let the infected party be alone, and let him sweat well upon it, by the Divine Assistance that poison will not prejudice him as to his Life.

*For a prolongation of a healthful Life.*

Take and give two drops at the beginning and entrance of the Spring, and in the beginning or entrance of Autumn likewise two drops; every one that so takes it, is freed, and well preserved from unhealthful and infectious Air, except the Disease were by Almighty God ordained for the death of the party.

We

We will now step further to the Oil, and its Power, and shew how by it the Diseases of the impure Bodies of the Metals may be cured.

In the Name of God, take very pure, fine, refined Gold, as much as you will, or think to be sufficient, dissolve it in a rectified Wine, as is usual to make *Aqua vite*; after solution of the Gold, set it a Moneth in digestion; this distil in a Bath very slow and gently, distil the Spirit of Wine divers times from it, so long till you see your Gold lie at the bottom like a Juice: This is the true way and meaning of some of the Ancients, to prepare Gold. But I will shew and teach you a way much readier, better, and more beneficial; that in stead of this prepared Gold, you take one part  
of

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of the *Mercury* of Gold, as I have taught the making of it in another place; abstract from it its water of Airiness, that it may be a subtle Dust, and take two parts of our blessed Oil, poure the Oil very slowly upon the Dust of the *Mercury* of Gold, till all be in it; set it in a Vial well sealed, in the heat of the first degree of the secret Furnace; therein let it stand ten dayes and nights, your Powder and Oil will be quite dry, of a black gray colour. After ten days give it the heat of the second degree, the gray and black colour will by little and little become white, till at last it will be of a heavenly white, and at the end of the ten days it will begin to be of a pure red, but let not this trouble you; for all these Colours proceed only from the *Mercury* of Gold,

M                      which

which swallowed up our blessed Oil, and now conceals in the innermost part of its Body; but our Oil will conquer this *Mercury* of Gold by the power of the fire, and cast it forth from within, and the Oil will predominate over it with its hot red Colour, and be continually outwards. And therefore it will be time, after the expiration of twenty days, that you open the window of the third degree, wherein the external white Colour and Power will by little and little enter in into the inward part, and the internal red Colour will turn outward by the force of the fire. Keep this degree of heat ten days without diminution or augmentation of it, you will see a Powder which before was white, to be now very red, but let not redness trouble you, for 'tis yet  
unfix'd

(179)

unfix'd and volatile. And after these ten days are ended, thirty days being in all expired, then open the last window of the last degree of fire, keep it ten days in this degree, this high red powder will then begin to flux, let it stand so in flux the ten days, then take it out, you will find at the bottom a very high, red, transparent stone of a Ruby Colour, flux'd according to the form of the Glass, as is taught in the Treatise of Vitriol, where with you may make projection. Praise God for such his high Revelation; and thank him for ever,

*Amen.*

*Chap. II. Of the Preparation of the Stone.*

*Its Multiplication.*

*The Ancient Wife.*

having found the Stone, and prepared it to a perfect power, and muta-

tion

tion of the imperfect Metals into Gold; have a long time enquired whether a thing were not to be found to augment the power of the Stone; and they found two kinds of Augmentation, one of the power of it, so that the Stone may be brought much higher; of this multiplication you will find direction in the Treatise of Gold. The other Augmentation is an augmentation of the quantity of the Stone, in its former power, so that it receives no more, nor loses any thing of its power, though it increase in weight, and augment more and more, that out of one Ounce many Ounces arise and increase.

The Augmentation or Multiplication is done as followeth; Take your Stone in Gods Name, grind it to a subtile powder, add to it as much of the *Mercury* of Gold,

(181)

Gold, as is taught before, put them together into a fine round Vial, seal it hermetically, set it into the fiery Furnace, proceeding as you have been instructed before, only this time is shorter, for whereas before you had ten (thirty) days, now you need no more than four (ten) days, otherwise the work is one and the same.

Praise and give thanks to Almighty God for his high Revelation, continue in Prayer for his Grace and Divine Blessing in this Art and Operation, as likewise for continuance of Health and Prosperity ; withal let the poor be recommended to your Help and Charity.

*Glory be to Almighty God,*





A  
PROCESS,  
for obtaining  
**THE TINCTURE**  
FROM ☐.

Communicated by  
A clergyman in America  
to

Mr. Lentz.

Contains also an Extract from Covel's  
Vindication of Alchemy, relating to the  
work of Herman Brown.



## MEMORANDUM.

The following process was communicated to Dr Sigmund Bacstrom by Mr Lentz, an intimate friend of his, and a man of veracity and integrity. He died in London in the year 1784 and Dr B. has copies of all his manuscripts.

Mr Lentz was well versed in Hermetic Chemistry. He had lived ten or twelve years at New York in North America where he met with two possessors of the Philosophic Tincture. One of them, a German Protestant Clergyman, had two different Tinctures for Metals; which he informed him were made, the

one from ☩, the other from Man's ☐.

The process with ☩ Mr Lenty did not obtain from him, having neglected different opportunities that were given to him to write it out; but the process with ☐ the Clergyman dictated to him one day in German. From a translation of it into English, by D.<sup>r</sup> Bacstrom, was made the following copy; to which are added several remarks by the Doctor.

London }  
July 1797 }

## Process with ☐

Take the matter which you know, you know also where it can be got: but that of the morning dew and from a young mine is best.

Collect as much as you please, and let it stand quiet seven or fourteen days, according as you intend to work.

Keep it in a dark place; even while you are collecting it, where the sun cannot but where the moon and stars may shine upon it.

When it has stood quiet 7 or 14 days and begins to collect at the top an Oil of a Golden colour, or even of a deeper tinge, then it is

times to separate, carefully, with a glass or china spoon, the deep coloured oil floating at the top.

Continue to take off this oil from time to time as it collects, and as long as it remains transparent.

In damp and rainy weather this oil generally becomes, in seven days, of a blood-red colour.

As soon as you have collected two pounds or two quarts of this Red Oil separate the Earth from the water.

Dry the  $\nabla$  in the shade. Unite the dried  $\nabla$  with the red  $\text{O}_2$ . Set it well closed in its proper place, and let it bring forth its fruit. The longer it stands the better and more

fixed it will be.

The best time to begin this work is in Spring or in Autumn. viz. in March, April or May, or in October or November.

If you have a mind to collect a good quantity of the said  $\odot$ , and if you will, let it stand in its proper place, for a sufficient length of time, you will then obtain a true and genuine Paradisical  $\nabla$ , equal to the finest  $\odot$  in philosophical Labours.

This  $\nabla$ , either from the first or second process, dried in the shade, and, during that time carefully preserved from dust, is afterwards, that is when dry, to be exposed to the open air, in a northerly aspect;

that the Moon and Stars, but not  
the Sun, may shine upon it. Be  
careful that neither Dew nor Dust  
nor Rain come to it and take care  
that the Sun do not shine upon  
it. - The longer it stands the  
better it will be.

This magnetical  $\nabla$  is to be im-  
bibed with its own Red  $\circ\circ$  - or the  
whole quantity of its own red  $\circ\circ$   
may be poured upon it at once.  
Then put it in a glass globe well  
luted; - set it in its proper place,  
in a gentle animal warmth, like  
that of man, that it may pro-  
duce flowers and fruit.



Or Proceed thus:

Take the red  $\odot$  and put it in a glass  $\mathcal{B}$ , and distil it over into a receiver. Pour back what comes over into the  $\mathcal{B}$  again and distil as before. Repeat this, using only a gentle heat, until it will come over no longer, and all is become a fixed fusible substance remaining in the  $\mathcal{B}$ , which ought to be tubulated.

Or thus:

Take our Paradoxical  $\nabla$  - put it in a proper glass vessel - imbibe it with Paradise  $\nabla$  or  $\Delta$  [the red  $\odot$ ] - lute the glass, and place it in

if he did not then make use of  
the earth, but of the So only.

Mr Senty informed me that  
he had seen the Clergyman trans-  
mute and fix both ♀ and ♂ into  
fine ☉ by this medicine, and also  
by the one made from native ♀;  
which the author called common  
♀, because all ♀ sold and used  
in America is native; or was at  
the time Mr Senty lived at New  
York. He was also told by his  
friend, that the ♀ was overpow-  
ered and fixed into a ♀ by ☉.

In the year 1780 Mr Senty told  
me that he had collected the mor-  
ning ☐ of his son Frederic, then  
about 16 years of age, and that  
he had evaporated it over a

vial until only one third part remained, which he then poured into high wide mouthed glasses and covered up. The  $\square$  collected a skin or film at the top, of various colours, and was changed into a blood-red oily liquor. He took this off and it was succeeded by another film which formed itself into the same red  $\circ\circ$ .

While he went on with the process of collecting the red  $\circ\circ$ , the paradisaical  $\nabla$  kept settling at the bottom of the glass. He added - "The  $\circ\circ$  and the  $\nabla$  increase daily. If you unite the floating red  $\circ\circ$  with the pale liquor under it, by agitation, the  $\circ\circ$  ascends again in an instant and floats at the

top." He also said that if the abundant phlegm be not previously evaporated the red &c will not appear; but whether he had been told so by his friend who gave him the secret, or whether he found it so by experience he did not inform me.

The following quotation from a German work, Professor Breyling's Vindication of Alchemy. Printed at Sulzinger 1790, 8vo, page 137, relates to a process that seems to have been wrought with the same subjects, and therefore may be considered as a kind of confirmation of the foregoing

"In the year 1701 there lived  
"at Frankfort on the Maine a

"journeyman Apothecary named God-  
win Herman Bracon, a native of  
"Comarburgh in Westphalia, who  
"possessed a transmuting Tincture  
"A principal ingredient in this  
"Tincture was Phosphorus. This  
"man, at Frankfort, at Mr Salty-  
"wedel's, an Apothecary at the sign  
"of the Swan in presence of Doctor  
"Eberhard and several Gentlemen  
"of distinction transmuted a Ball  
"of Lead, weighing 1 ounce, with  
"his medicine into good fine gold.

(Page 139) "That projections and  
"transmutations were made at Frank-  
"fort on the Mayn, about 15 years  
"ago, at the Apothecary's Mr Salty-  
"wedel's, is too well known to be  
"questioned.

"It was done with a deep red  
"coloured  $\text{So}$ , and the projection -  
"was always made on  $\frac{1}{2}$  iron  $\text{♀}$ .  
"But that this red fixed  $\text{O So}$  was  
"made out of Phosphorus, many  
"that saw those projections were  
"entirely ignorant of.

"I have smelled and tasted it:  
"it smelled like burnt phospho-  
"rus, and tasted like balsam,  
"Capiviæ, but more pleasant.

"A journeyman Apothecary,  
"one Adams, inherited this Tincture  
"and process, and worked much  
"in Phosphorus; and the manu-  
"scripts of the original possessor,  
"Mr Godwin Herman, written  
"during his younger years, treat-  
"ed chiefly of the making and

"use of Phosphorus. I have myself  
"seen and made projection with 4  
"drops of this oil upon 1 dram of  
"Zinc at Munster in Westphalia.  
"I bought myself, previously, to  
"prevent all doubts or deceptions,  
"the Crucible the Z, a little wax &  
"some wax. The professor handed  
"to me 4 drops of his Tincture pou-  
"ring them on my wax, which I  
"then rolled up into a little ball  
"and threw it into the crucible upon  
"the Z. A man was ordered to blow  
"the fire with a pair of bellows, &  
"in a quarter of an hour we poured  
"it out and found the most glori-  
"ous gold to the quantity of one  
"Quintal."

FINIS.









a Thought of Dr. B. on Saturday?

In part 8. 6 of April 1805.

ruminating on the process of Dr. Meysicht, and on  
the brown Red oil of Goodwin Brown, which led to  
into C.

Dr. Petrus in his very learned preface on the Works  
of Basilius Valentinus, of the Hamburg Edition 1740  
in 2 vol: says:

It is universally known at Frankfurt on the River Mayn,  
that 15 years ago, at the house of an Apothecary, M. Saltz-  
Wedel several preparations have been made with a deeply  
tinged brown Red oil, in forma fluida, on  $\zeta$  and  $\xi$ , some in  
my presence and that of some of the most respectable  
Witnesses at Frankfurt.

This Red fixt Oil was made of Phosphorus; I have smelted  
and tasted it, it smelted very acid like burnt phosphorus,  
and tasted like Balsam: Capiwi, but more pleasant.

The possessor S. Brown had inherited this Tincture from  
his Master of the name of M. Adams; whose manu-  
scripts chiefly taught the Elaboration of  $\square$  into phosphorus.  
I have myself after wards, when I met again with  
the possessor at Munster in Westphalia, transmuted  
1  $\zeta$  or 60 gr. of Common quicksilver with 4 Drops of this  
oil, into most pure and tender C.

I procured myself the  $\xi$ , the  $\zeta$ , wax and borax, that I might  
not deceive myself; The possessor M. Brown poured 4  
drops of his Tinctural oil on my bit of warmed wax,  
as he would not give the phial out of his hands, and  
I envelopped my 4 dr. into my wax; I laid a foundation  
of Borax into my new  $\zeta$ , a  $\zeta$  of  $\xi$  upon it, then my  
pill of wax, and a covering of Borax again, covered  
the  $\zeta$ , and made it become of a bright heat, and in  
about 20 min; the fixation into C was effected, and  
my

my Bead of  $\odot$  was most gloriously beautiful, and soft  
and tender and weighed a Dutch Ducat.

Whosoever considers or has experienced how kindly the  
phosphorus or the acid of  $\square$  attacks  $\odot$ , and has read  
what Mr. Dippelius, who knew more than writing  
on Alchemy, has written concerning  $\square$ , will be forced  
to allow a possibility from this foundation; therefore  
we say, even if we had not this fact fresh in our  
memory, that there is a Lapis animalis as well as  
Mineralis and Metallicus, because the Spirit of God  
and of Life is in all Things; all is full of Life. &c.  
D. Petrus wrote this in 1738. Dr.

My first Thought concerning Mynsicht's process.  
Mynsicht dissolves  $\ddagger$  in Sea  $\nabla$  by gently simmering, until  
the Red man appears, who did hold in the right hand a  
Triangle with a Cross, but in the left the Eye of the World  
with a small Line through it: vide Mynsicht's msc.  
This Red Hepar  $\ddagger$  made with Sea  $\odot$ , cannot be obtained  
per viam siccam in the  $\odot$ , therefore Mynsicht's method and  
Communication is wonderfully Concise and ingenious.  
remember now that the  $\ddagger$  of  $\square$  attacks  $\odot$  kindly, and  
recollect that  $\ddagger$  and  $\ddagger$  is primum Ens Ens  $\odot$ .

Now I reason thus:  
The Microcosm resembles the Macrocosm, the Earth.  
In the room of the  $\nabla$  of the Ocean, make use of the Sea of  
the Microcosm.

Methodus procedendi

Collect your morning  $\square$ , before break fast, and none else  
and let it stand to settle in a Bottle, and in 2 or 3 weeks  
time it becomes Red, do this Every morning, until you  
have 4, 5 or 6 quarts to begin with. pour this collected  $\square$   
from its slimy Sediment, and filter it. keep the Red filtered  
 $\square$  from dust. The  $\square$  will ferment, ~~as~~ but that is in our  
favour.

Now take good pure Native  $\ddagger$ , or fine Flores Sulphuris,  
if you take Native, reduce it to a most subtil impalpable  $\ddagger$ ,  
but

It is my Opinion that the flowers, which is a pure  $\Delta$  distilled from Nature  $\Delta$ , will answer our Intentions. Take  $\frac{1}{2}$  an Ounce and spread it on a shallow broad china plate or dish; pour some of your Red, Stale,  $\frac{1}{2}$  lb. collected  $\Delta$  upon it, so as to cover it a finger deep, and evaporate the  $\Delta$  by the Sun's Rays, until it remains like Honey. If you pretend to do this on the Top of the house, and get mortar, dust or Rain into it, you will spoil your Operation.

pour the same quantity of your Red Stale  $\Delta$  upon the honey like Mass, as before, so as to cover it a finger high, evaporate again by the Sun Beams, and repeat this 20 or 30 times, but prevent smoke, dust or rain mixing with it, by covering it, when necessary with blotting paper, or taking it in doors.

This Operation must be continued until Munsicht's Red appears in sight, i.e. until a well opened Red Hepar is obtained, by means of the microcosmical sex invisible which is not lost here, it is only the useless phlegma that evaporates.

You may for a certainly believe that this  $\Delta$ , which is a premium Ens aurum, will become redder and redder, more fixt and more fusible; The Operation should be continued until the Red Hepar melts kindly on a Red hot Lamella of  $\Delta$  without turning. but this fixt, fusible Hepar cannot bege yet, read what De la Brie says. Now let us compare this our Hepar  $\Delta$  with that of Munsicht or De la Brie. (in the  $\frac{1}{2}$  of  $\Delta$ )

Munsicht's Hepar contains the universal, Lunar, Yal Key, the universal Mineral  $\frac{1}{2}$  in the  $\Delta$ , and the black fixt tinging  $\frac{1}{2}$  mentioned by Stahl page 161, 162. In our Hepar we have the animal  $\frac{1}{2}$  in the  $\frac{1}{2}$  of  $\Delta$ , the Mineral in the  $\Delta$ , which is the Mineral Agent in the Mines, the black fixt tinging  $\frac{1}{2}$  in  $\Delta$ , mentioned by Stahl, and more over most fixt and wonderfully fusible microcosmical  $\Theta$ , nor do we loose the pneumatic principle by this our truly Natural process. I believe our Hepar is superior to that of Munsicht and De la Brie. our

our Red Man must gradually increase in Redness,  
fusibility and fixity, by the Corporification of Light  
in the Subject, gradually becoming corporified  $\Delta$ , because  
 $\Delta$  is nothing else but Light concentrated by motion.  
The continually evaporating phlegma of the  $\square$ , will form  
here a small artificial atmosphere which will assist  
to concentrate the Light and generated Heat, so as to  
corporate it in your Subject, a very homogeneous Magnet,  
consider it will!

Whilst the gradual fixation of the  $\ominus$  of the microcos-  
mical Sea penetrates the  $\Delta$  centrally, fixes it, without  
loosing fusibility, and without burning or destroying  
one single necessary quality.

It must become a Matter containing the fixt  $\Delta$  core of  
the Mercurial Agent, combined with the phosphoric  $\ddagger$ ,  
which kindly attacks  $\ominus$ , says D. Petrus. the black  
fixt tinged  $\ddagger$ , now become Red and  $\Delta$ y, and the ex-  
tremely fixt and wonderfully fusible Centre of the  
microcosmical Sea. In fact, you will positively and  
truly obtain a fixt, fusible, blood Red Hepar  $\Delta$ .

and what do you want more for opening  $\ominus$  centrally  
in the  $\square$ , to convert it into a brittle, spermatic  $\ominus$ , over-  
tinctured by primum Ens auri, by Light, Heat,  $\ddagger$   
and  $\Delta$ ? I know I am right as much as myself  
or De la Brie.

Do we not here introduce and incorporate the  
Light, the father of all Colours and Tinctures into  
primum Ens auri or unripe  $\ominus$ ?

When your fixt Hepar melts without fuming, melt it with  
fine  $\ominus$  in a  $\square$ , the proportion must be leaved, perhaps  
1 part of  $\ddagger$  may be able to conquer 2 or 3 parts of  $\ominus$ , so  
as to convert it into an opaque red brittle mass, which  
is the specified Metalli L. P.

This must further be led or introduced into inferior  
mercurial metals, by a homogeneous Medium, which is  $\ddagger$ .

now follow Anonymous in Ashmole's Theatrum Chemicum  
p: 412, 413. add purified  $\zeta$  gradually in such a heat as  
keeps the red brittle C in gentle fusion, and the  $\zeta$  will  
become a Red, soft, fusible, tinging  $\omega$ , which will tinge  
 $\zeta$ ,  $\eta$ ,  $\theta$  and  $\delta$  into C. this  $\zeta$ ial medium will go much  
further in tinging the mercurial metals, than to prepare  
the Red brittle C immediately upon the inferior metals.  
To make the Red tinging  $\omega$ , is best done in a C.

The same process

can certainly be Done with Good pure Ordo  $\delta$ ; because  $\delta$   
contains Primum Ens auri more perfectly, as being  $\Delta$  and  $\zeta$ ,  
than common  $\delta$ . proceed exactly in the same way, and  
your  $\delta$  will turn Red, and you will obtain the same  
may a still superior soft, fusible, Sulphureous, Mercurial,  
Hepar Antimonii, which will produce the same and even  
greater Effects on C and  $\zeta$ ; think here of Pontanus.  
I confess in common  $\Delta$  we have the remote Mineral  $\zeta$ , the  $\delta$ ,  
but in  $\delta$  we have the nearer Metallic or Marcassical  $\zeta$ ,  
As  $\Delta$ ! and the remote Mineral  $\zeta$  in its  $\zeta$  Acides..!

Concerning Multiplication in Virtue.

The best Hepar, whether from  $\Delta$  or from  $\delta$ , can be De novo  
volatilized and subtilized, and refixed.

1<sup>st</sup> Method

if it will attract the Lunar  $\zeta$  from the Moon and become  
moist and pappy, exsiccate it and refix it on the Sun  
repeat this, until, being fully Satiated, it will attract  
no longer but remains Dry.

2<sup>d</sup> Method.

imbibe it sparingly with Red, Stale, filtered  $\delta$ , until it  
becomes like pap, hoasty pudding or brick layers mortal,  
exsiccate and refix on the Sun; repeat this 3, 4 or 5 or 6  
times, but it must finally meet without fuming.

Now Concerning Edwin Brown's  
phosphoric, Solar, tinging Oil.

now we have 2 Subjects to consider of, viz:

1. primum Ens curi,  $\Delta$  or  $\delta$ .
2. common fine  $\odot$ .

proceed with primum Ens, without  $\odot$ .

Lay a pipe of phosphorus in a saucer and cover it with fair or fresh  $\text{E}$ . Cut it with a Knife into small Bits.

Choose a hot Clear fine day, when the Sun has great power place a shallow  $\Delta$  proof vessel, or the bottom knocked off of a  $\odot$ , in the Sun, and provide a convex glass of 5 or 6 Inch<sup>s</sup> diameter and 4 or 5 Inch<sup>s</sup> focus.  $\text{p} 3$ .

Lay <sup>the  $\Delta$</sup>   $\frac{1}{2}$  of  $\Delta$  in subtil  $\delta$ , or crude  $\delta$  in subtil  $\delta$  on your shallow vessel, put a small bit of phosphorus on the top, set it on  $\Delta$  by collecting and moving the Solar Rays by your convex glass, so that the focus falls <sup>upon</sup> or  $\text{p}$   $\delta$  the phosphorus, which will burn with a great flame, and melt the  $\Delta$  or the  $\delta$ .

It will not be all consumed; from the  $\Delta$  a red or black moist  $\text{V}$  will be left, from the  $\delta$  a  $\text{M}$  or a Scoria add more  $\Delta$  or more  $\delta$ , which again burn with a small bit of phosphorus, until the remaining massa increases to a sufficient small quantity.

The bottom of the  $\odot$  gradually becoming intensely hot you will only have to project one bit of phosphorus after another on the massa, and the <sup>burning</sup> glass will become unnecessary. By adding gradually a little more  $\Delta$  or crude  $\delta$ , and destroying that by small bits of phosphorus, continuing so until a stick or 2 of phosphorus is burnt upon it, it is possible that a brown first unctuous massa remains, which should be tried on  $\odot$ , by means of more phosphorus burnt on this massa, mixed with a small quantity of Leaf or filed  $\odot$ , or might be laid in a small  $\odot$  in a furnace.



melt 1 ℔, i.e. 20 grs. of fine C with 11 or 12 ℥ pure  $\text{M}^{\text{S}}$  in  
 a  $\gamma$  into a thin, flowing black massa, which powder finely  
 melt and destroy a part of the black  $\text{F}$ , say  $\frac{1}{2}$  a  $\gamma$ , by  
 throwing small bits of phosphorus upon it, set  $\Delta$  to the  
 first by means of your Convex glass, and continue the  
 operation for a while: i.e. at noon, when the Sun is in its  
 highest Meridian: until a Stick of phosphorus has been  
 burnt on  $\frac{1}{2}$  of the black  $\text{M}^{\text{S}}$  with C.

may we not hope that the Residuum or C, which  
 must be fixt and loaded with Oxygen, will be a brown  
 unctuous massa, which will melt like wax, whilst hot  
 will be a brittle brown Red Substance, when cold, and  
 may by liquefaction by night and Exsiccation in the Sun,  
 become a brown Red tinging oil, like that of Goodwin  
 Brown, smelling like burnt phosphorus and tasting  
 like Balsam Capivi: see at the End:

If phosphorus can be fermented with C, Depend on it,  
 that tinging phosphoric oil can be obtained.  
 The black Solar antimonial martial  $\text{M}$  in fine  $\text{F}$  should  
 be gradually destroyed and fed with burning phos-  
 phorus upon it, until the massa becomes Deep Red,  
unctuous and oily, which may be liquefied by the  
 Moon at  $\gamma$ , and fixed by the Sun at noon.

It might be multiplied by reiterating the  
 same process, adding fresh Solar  $\text{M}$ , and more phos-  
 phorus.

J. Baynton,

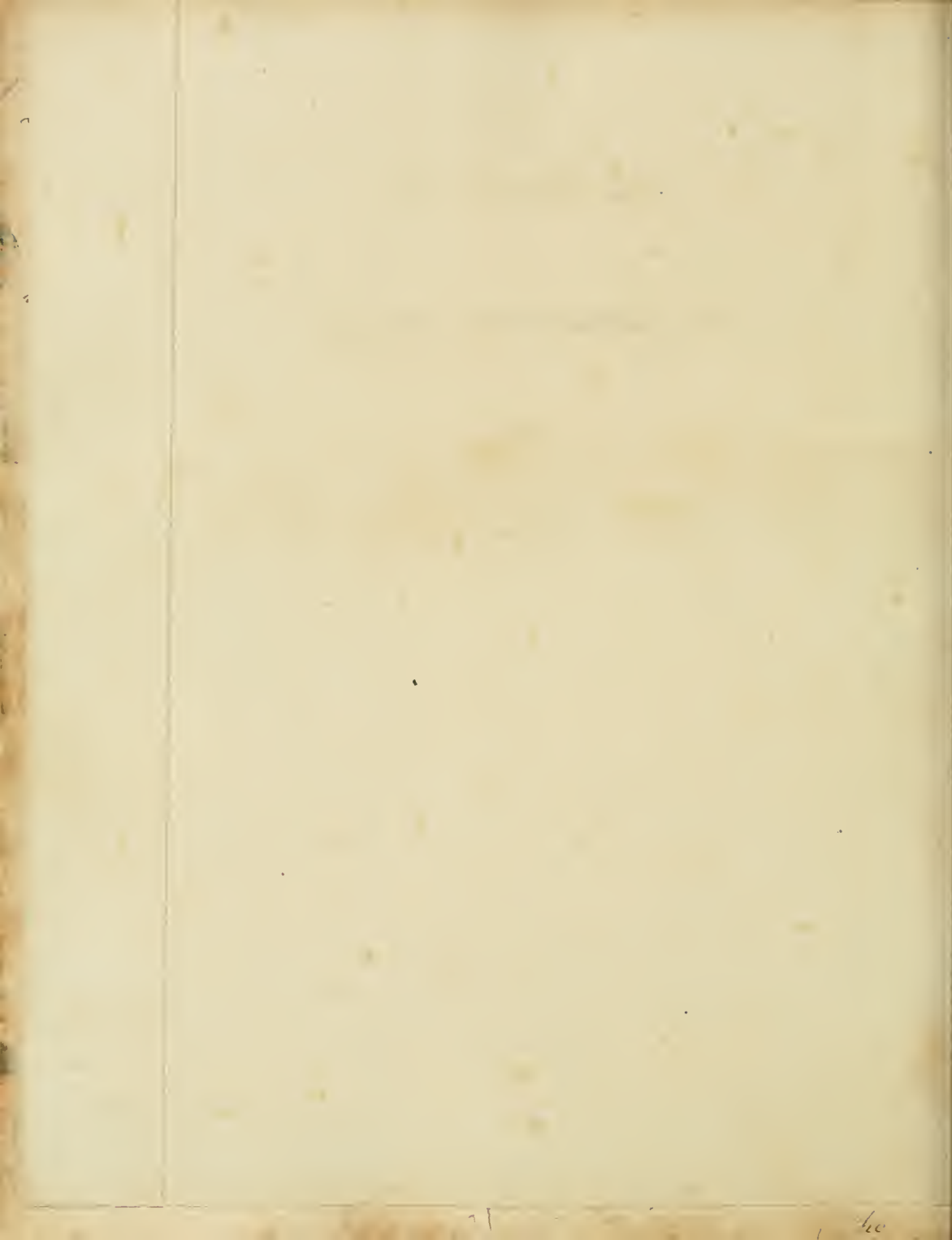
The Taste of Balsam Capivi proceeds from  
 the Centrally opened C, united to the fixt phosphor:  $\text{F}$ .

Mr. Lippelius was privy Counsellor of the King of  
 Denmark.



The Process of  
The American Adept.

—  
*in German*  
—









... magnum... processu... aente, ...  
... processu... aente, ...  
... processu... aente, ...

... processu... aente, ...  
... processu... aente, ...  
... processu... aente, ...

... processu... aente, ...  
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... processu... aente, ...  
... processu... aente, ...  
... processu... aente, ...

A. 2. Ein wenig Nindozgely aus D.

...  
...  
...

... processu... aente, ...  
... processu... aente, ...  
... processu... aente, ...

... processu... aente, ...  
... processu... aente, ...  
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... processu... aente, ...  
... processu... aente, ...  
... processu... aente, ...











San + rectorem non mirum est in San. Balneo. San. 3 alii  
 phlegma Galen. Balneo, & mixtum in San. f. in Balneo.  
 and various other mixtures being in San. f. in Balneo. & in  
 Balneo. & in Balneo. & in Balneo. & in Balneo. & in Balneo.  
 and various other mixtures being in San. f. in Balneo. & in  
 Balneo. & in Balneo. & in Balneo. & in Balneo.

San. Balneo.

¶ antidoticus recommended by L. Boerhaave  
 in the year 1688.  
 an excellent family medicine.

Take the antidoticus moderate in whole quantity, and as the  
 ¶ be recommended & 3. The antidoticus being tender powder in a glass  
 mortar, so as to become insipid, mix them well, and keep  
 it in a glass closely stopp'd.

antidoticus medicinalis

Take the best & 3, common & 3, genuine & 1 1/2, make  
 all into a fine powder; rub it by themselves into a fine  
 and then it flows like V, take it off and let it stand to  
 cool, pour milk and as the bottom the antidoticus &  
 medicinal antidoticus, must not be carelessly separated from the  
 Serum, must gently powder, and well washed from the &.

The antidoticus is always a good purifier of the blood  
 and the use is from 10 to 15 grains.

¶ antidoticus

Take Bezoar Mineral, Bezoar animal or Oriental aa 1 1/2,  
 Cocineel, Safran, Pelabil aa 2 3; Campher, Vitabil & of  
 Hartshorn aa 1 3; make all into a Subtil ¶, and mix it  
 of this ¶ take 3 3, which mix with the above as I have men-  
 tion'd, and mix that you concatenate the ¶ well, and reduce  
 it to an insipid powder.

antidoticus

You may give it to Children from 15 grains to 1 1/2 or more;  
 to elder persons from 1 1/2 to 2 1/2. and strong people may take  
 1 1/2 of it.

Scordium  
 with fine  
 red Spots  
 if possible.

20 or 25 Grains may be given Morning and Evening for  
3, 12 or 20 Successively, until the patient is cured.

you may make it up into a bolus or Electuary with a  
little Jelly of Marsh-mallows or some agreeable Syrup.

### Virtue

ad Febres

Its Virtues are very great, it is Sudorific, it first works  
downwards and then provokes Sweat, in all Fevers,  
Measles, Small-pox.

in Obstructione  
Bis Menstruum

It is a great and Wonderful Medicine in all female  
Obstructions.

ad Aicna  
Vaccinum

When mixt with Venice or Chic Turpentine, it prevails  
then against the Sonorities, the Whites and other Dis-  
tempers of the Womb and seminal Vesels.

Aciditas.

It is also a fine medicine in all hectic Fevers.

Letter written by the celebrated D.<sup>r</sup> Mead to the Author  
of this Medicine. Oct. 23. 1683.

Worthy Sir,

I have us'd your Antisebreticke powder in Fevers, with great  
Benefit. it is so far from causing any vomiting, that I  
have administered it to Children when they have vomited,  
and it has turned Crusts.

Stools that have been inodorous before, have been  
strangely offensive after it.

It has cured Fevers sometimes at one Dose, I have  
given it at least 50 times, and its Effects have been  
always innocent, for the most part. Spemal, sometimes  
Supendous.

I Doubt not but it may be given against other Diseases  
with equal Advantage.

D.<sup>r</sup> Mead

N:6 an excellent Medicine for a Cough or Cold  
also good in most Consumptive Cases and Disorders of  
the Breasts.

Take a large Iron Cup full of Linseed, 1 penny worth of  
Steeple Liquorice,  $\frac{1}{4}$  to of good Traven, and 2 quarts of  
Wine; Let these Ingredients simmer over a slow Fire in a  
new glazed pebbles with a Cover, for the space of 2 Days, until  
the Liquor is reduced to 1 quart.

Then strain it off, and add thereto  $\frac{1}{4}$  to  $\frac{1}{2}$  of Cloves  
of brown Sugar Candy in  $\frac{1}{2}$  a Table Spoonful of old Rum  
and a Table Spoonfull of the best white Wine of or Limes Juice  
indies and it is best to be added only to that quantity,  
you can are going to take immediately; for it is a patient  
the whole quantity it is and is a little Time to convert it  
to Oil.

1150

Drink 12 pint warm going to Bed, and in the morning rising  
and take a little Wine or the Cough is troublesome.

This Medicine generally cures the Worst of Colds in  
2 or 30 Time, and if taken before it becomes to late, may  
be said to be almost an infallible Remedy.

It is a most Sovereign and balamie Cordial to the  
Lungs. It has cured Colds advanced into Consumptions,  
in less than 3 Weeks.

It is an excellent Medicine for a Consumption.  
It will not keep good for more than 30 after it is made,  
It must therefore be made fresh every other Day.

N:7 für Souveraines Mittel wann man sich überaus  
galt, ist ein golt winds Inn-  
Rheumatismen.

Man nimm Johannis Eruant: Hypericon - gult: S: Johns  
Wort: Nimm die Eulgen und Chryse zwolff Unzen, 70 grain  
Nimm Salis, nimm <sup>gult</sup> Grundtoll, 1/2 Unz gult in  $\frac{1}{2}$  pint des  
beym Florentines oder provence Camille in einem gult.  
Wolben, wohl zu gult und gult ab 2 Monate in ein  
Tromm, ein Tromm, 70 gult ab lach, und wird ein gult  
es, 1/2 ab mit der Eulgen gult.

1151







Nun 2 3 Leptocarpum hier solch in ein Weylung des Nip-  
phen, falls ab in ein schubalep, und in, ein da 1 pind gub  
• unco, yfer, ti. davor, und foz ab vub d, so dinst ab gung  
galand Kopf, abo jor nigt brenn, foz ab b fünd abo brenn  
brenn b fünd abo brenn, und nimm gung fünd  
fo brenn nimm nimm galb-botz, Liquorem vub d, b fünd  
gung fünd, und adstringend vub d, gung ist, abo  
immerlich gubalep.

Man kann die wasser in der gelatin beständig, so ein d  
nimm solch ab, und Merkmal ab in ein gub d, dinst  
gung fünd.

Man dinst gung fünd nimm nimm dinst gung fünd in nimm  
nimm Bouleille V, so nimm ein weißer Liquor davor  
brenn, vub d, galand vub d, gung adstringend,  
und fündlich gubalep.

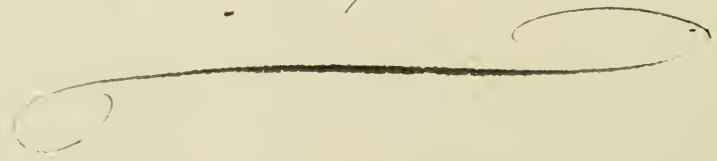
Es magt gubalep wohl gubalep vub d, abo ab gubalep  
vub d, dinst ab precipitend vub d, ein gubalep.

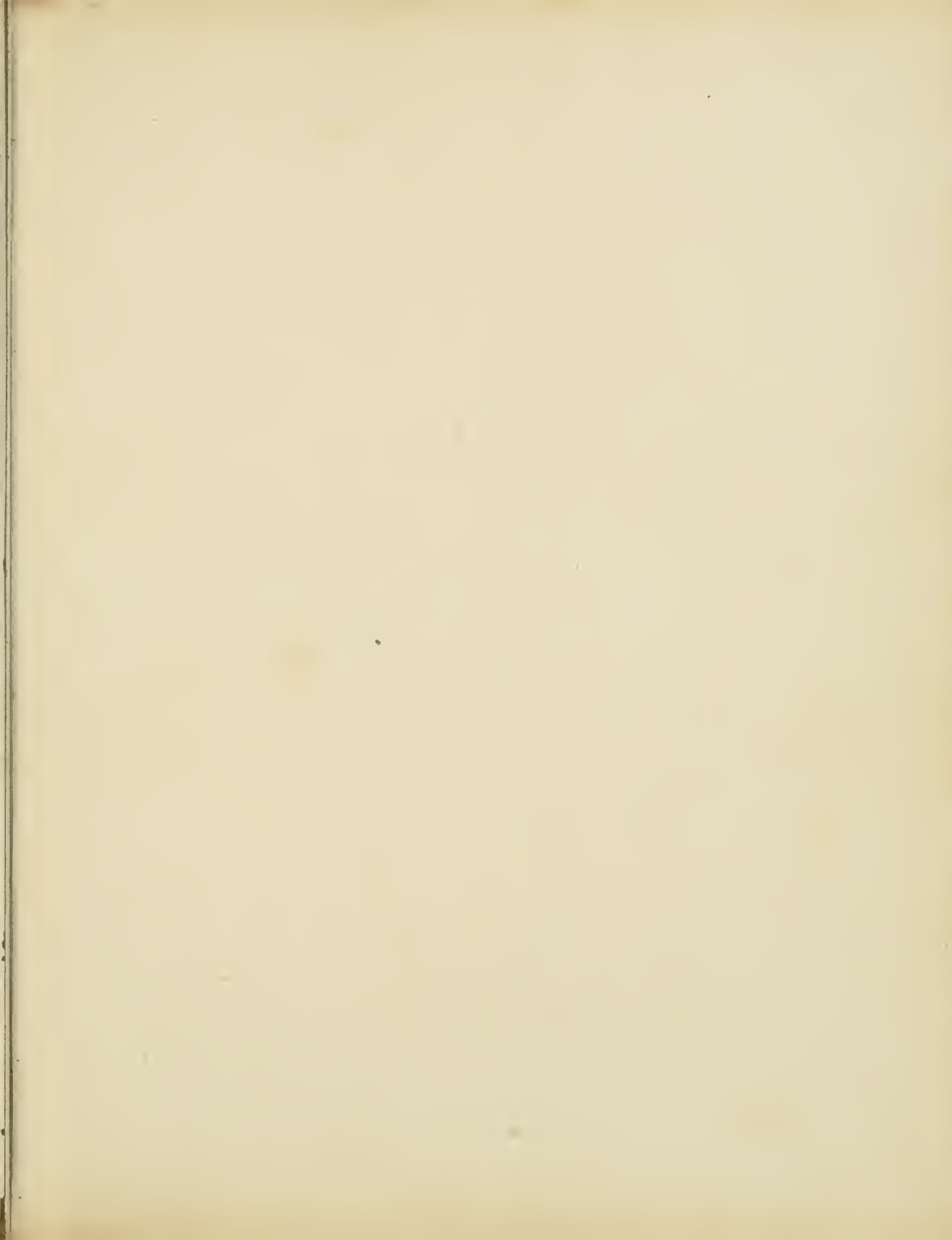
Nun dinst gung fünd nimm nimm dinst gung fünd in nimm  
gubalep gung fünd, und vub d, die gung gubalep, nimm d  
nimm dinst gung fünd vub d, gubalep gung fünd, so gubalep gung  
die Inflammation der gung, und vub d, gung fünd die  
Augen nimm, so nimm, gung fünd in vub d, gubalep.

Mit diesem Liquore haben die 500 Negroes vub d, nimm  
gubalep, vub d, nimm nimm nimm Africa vub d, West India  
vub d, alle böse Auges fünd, curiert, vub d, nimm dinst  
gung fünd in nimm, und vub d, gubalep, ab ist ein vub d  
Liquor; in dinst nimm dinst nimm nimm dinst gung fünd  
Minerale Bouleardi.

Diese Liquor vub d, gung fünd und in gubalep vub d  
gung fünd: Cillblain: gubalep vub d, in vub d.  
nimm gubalep gung fünd die S. V. camphoratus, nimm vub d  
gubalep nimm nimm nimm Camphor.

einige  
ist noch  
beide.







3/3





