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T H E

E M E R A L D T A B L E ;

[*Tabulas Smaragdina.*]

Translated from the Chaldee
with
Remarks.

Tableau miraculeux

The Emerald Table, & most eminent agreement is, Chaldeans
concerning the Lapis Philosophicus.

The Emerald Table mentions the Origin of the Alchemical state of
of Ueno Ateram / reath' Chiram /

The Chaldeans, Egyptians, & Hebrews, not to enquire
Chiram, have taken their knowledge from one & the same Secretaries.
Atemeus, who relates this history, in a cryptical manner, teaches
what Originator, and Uigil reath' Ateram, as Hebden
took the subject for his Uigil reath' Ateram, as Hebden
Uigil took afterwards in a Uigil reath' Ateram in his Uigil reath' Ateram.

The knowledge is Nature's secret operation, constant & in-
premeditated sense of all these ancient Writings but ignorance
wrought out of it that External or Sealed Metaphysics, and the
Lower Class of people turned it into Alchemie.

The Genuine Translation from
the Original Very ancient Chaldean is as follows

The secret Word of Chiram one in Essence, but 3 in Aspect.

p. The 2 last large Words mean the secret Work.

p. The second Line in large Letters, reads Chiram Selat mechaol.
i.e. Chiram the Universal Agent, one in Essence but 3 in Aspect.

It is true, no Lie, certain and to be depended upon.

The Superior agrees with the Inferior, and the Inferior with
the Superior, the effect that one truly Microcosmic Work

" as all Things owe their Existence to the Will of the Only
" One, so all Things owe their Order to One only Thing,
" the most perfect in the Arrangement is the One Self.

" The Father of that One Only Thing is the Self in
" mother in the Moon, the Wine carries it in its Belly; but
" the Nourish is a Particular Earth.

" That One Only Thing, after Self is the Father of
" all Things in the Universe.

" Its power is perfect, after it has been united to
" a Particular Earth.

f. Procy. 1. f. last dedication.

" separate that Particular Earth from the dense or Order,
" by means of a gentle Heat with ~~most~~ much Attention.

f. last digestion.

" A great measure it ascends from the Earth up to heaven,
" and descends again. New born, on the Earth are the Superior
" and the Inferior are increased in power.

" In this Wine will, particular is the nervous of the
" Whole World, and Earth will be, as a Wine.

f. Use 2.

" This is the Strength of all Powers; with this Wine will.

" be able to overcome all Things, and to transmute all

" what is gold and what is base. 2 1/2 4 2 2 1/2

" In this manner the World was created: the Arrangements
" to follow this Wine are hid.

For this Reason I am Call'd Chiram Slat mechaset
one in Essence but Three in Aspect

In this Stiracle is hidden The Wisdom of the
Whole World.

p. 10. in Chiram and its use.

It is ended now, what I have said concerning the
Effects of the MR.

Sense of the Tabula Smaragdina.

The Sense of this Stone can sufficiently convince us, that the Author
was well acquainted with the secret operations of Nature and
with the secret Works of the Philosophers; he likewise well knew
and believed in the True GOD.

It has been believed since several Ages that Chiram one
of the Sons of NOR is the Author of this Monument
of Antiquity.

A very ancient Author I do not recollect his Name, who
lived several Centuries before Christ mentions this Stone, and
says that he had seen it in Egypt, at the Court; that it
was a precious Stone an Emerald. Whereon these Characters
were represented in bas Relief, not engraid.

That is Mr. in his time esteem'd about 2000 years old,
and that the Matter of this Emerald had once been in a
fluid state like molten glass, and had been cast in a mould,
and that to this day the Artist had given the Hardness
of the Natural and Genuine Emerald, by Art.



Tabula Somaragvina Vera.

the Original Translation of the Ancient Chaldee
~~.....~~

Verum, sine mendacio, certum et Verissimum: quod est
inferius est sicut id quod est superius, et quod est su-
perius est sicut inferius, ad perpetranda miracula
Rei unius. / i. e. Miracula L. P. /

Et sicut omnes Res fuerunt ab UNO / a Deo /
meditatione unius, / Creatoris omnipotentis / sic omnes
Res natae fuerunt ab hac una Re / a principio sive
agente universali / a daptione. / adapting the principles /

Pater Eius est SOL / aurum purissimum / mater
ejus Luna / Beja, Diana, Regina, mercurius
Sophorum primus /

portavit illud Ventus in Ventre suo, / Ignis Secretus
sive Mercurius Sophorum secundus et argoth /

matrux Eius Terra est / Limus, Terra adameica,
et putrefactum in fundo Vasis /

Pater omnis Telesmi totius mundi est hic.
Vis Eius integra est, si Versa fuerit in Terram.

/ quando principia diversa unius generis tamen,
Devotione continua fuerint regenerata in Terram
rubeam igneam, ponderosam, fusibilem, tingentem,
penetrantem /

Separabis Terram / ⁱⁿ Rebis / ab Igne / Secretis /
subtile a spissa / argoth ex Rebis / Sua viter /

/ pleasantly not violently / cum magno ingenio.

Ascendit

ascendit a Terra in Coelum, iterumque descendit in Terram, et recipit Vin Superiorem et Inferiorem.

1. the sixth ascends from the ∇ from the Bottom of the Glass, and recedes in Veins and drops into the ∇ , and by this continual Circulation the azoth is more and more subtilised, Volatilises Sol and carries the volatilised Solar atoms along, with it and thereby becomes a Solar azoth, i.e.

our Third, and genuine Sophie ∇ , and this Circulation of the Solar azoth must continue until it ceases of it self, and the ∇ has sucked it all in, when it must become the black pitchy matter the Toad, which denotes complete putrefaction or Death of the Compound!

1. Thus is what the Emerald Table expresses!
Sic habes gloriam totius mundi.

1. without doubt as the black pitchy matter will and must of necessity become White and Red, and the Red having been carried to perfection, medicinally and for metals, is then fully capable to preserve mentem sanam in Corpore sano until the natural period of life, and procure us ample means, in infinitum multipliable, to be benevolent and charitable, without any diminution of our inexhaustible Resources, therefore will may it be called the Glory of the whole World, as truly the Study and Contemplation of the L. S. harmonising with Divine Truths, elevates the mind to God our Creator and merciful father, and if ~~done~~ He should permit us to possess it practically must eradicate the very principle of Avarice, Envy, and Evil Inclinations and cause our Hearts to melt in gratitude towards Him that has been so kind to us! Therefore the Philosophers say with great Truth, that the L. S. either binds a good man or makes one.

Idco iugiter a Te omnis Obscuritas.

1. by invigorating the Organs, the soul makes use of for
communicates

communicating with exterior Objects, the Soul must acquire greater powers not only for conception but also for Retention, and therefore if we wish to obtain still more Knowledge, the organs and secret Springs of physical Life being wonderfully strengthened and invigorated, the Soul must acquire new powers for conceiving and retaining, especially if we pray to God for Knowledge and conform our prayers by faith, all Obscurity must Vanish of ~~manifestation~~ course.

That this has not been the Case with all philosophers, was their own fault, as They contented themselves merely with the Transmutation of Metals.:

Hic est tolivus fortitudinis fortitudo fortis! This is a very strong figure, to indicate that the L. P. positively does possess all the Powers concealed in Nature, not for Destruction ^{but} for Exaltation and Regeneration of matter, in the 3 Departments of Nature.:

quia vincet omnem rem subtilem, omnemque Solidam penetrabit.

1. It will conquer every Subtil Thing; of Course, as it reduces the most Subtil Oxygen into its own fiery nature, and that with more power, Penetration and Virtue, in a 10 fold State, at every Multiplication, and each time in a much shorter period, until its power becomes incalculable. which multiplied power also penetrates every Solid Thing, such as the unconquerable Q and D, the otherwise unalterable Mercury, ~~Common~~ Crystals and glass lenses, to which it is able to give natural hardness and fixity, as Philalitha does attest, and is proved by an artificial Diamond, in my father's time, in possession of Prince Lichtenstein in Vienna, valued at 500 Thous and Ducats, fixed by the Lapis.:

Sic mundus creatus est. Hinc erunt adaphines mirabiles, quarum mundus hic est.

itaque vocatus sum Hermes trismegistus, habens tres
partes Philosophiae totius mundi.

∴ it is thought that Hermes was Moses or Zoroaster,
otherwise Hermes signifies a Serpent, and the Serpent used
to be an Emblem of Knowledge or Wisdom. The Serpent
is met with every where amongst the Hieroglyphics of the
ancient Egyptians, so is the Globe with Wings, the Sun
and Moon, Dragons and Griffins, whereby the Egyptians
denoted their Sublime Knowledge of the Lapis Philosophorum
according to Plinius, the hints in the Scriptures, and even
De Non where he speaks of the Sanctuaries of the ancient
egyptian Temples. ∴

Completum est quod dixi de Operatione Solis.

∴ what I have said or taught of the Solar Work, is
now finished. ∴ the perfect Seed, fit for multiplying.

∴ The Tabula Smaragdina of Dorotheus, inserted in
the Latin, is not the best, but defect, as the Scrub
namely, "Ventus portavit illud in ventre suo", is totally
omitted, therefore you should have this, as the genuine
old Translation, inserted in your English Translation

this I know is acknowledged to be the genuine
Tabula Smaragdina Hermidis. ∴

J. B.

∴ my Remarks or Explanations are in parentheses. ∴

Literal Translation

of
Tabula Smaragdina Hermetis, with
Remarks.

"The secret Works of Chiram. 3 told in Aspect.

"It is true and no Lie, certain and without
"Deception. What is above is like that which
"is below, and what is below is like that which
"is above, to effect a Wonderful Works. 1: The Top: /

"As all Things have been made by the
"Counsel of One, ~~in them~~^{so} ~~from them~~ all Things
"proceed from One Essence, the most Secret of 1: Δ: /
"all Secret Things, by the Arrangement of that
"One Being. 1: God: /

"The Father of this most Secret Essence
"is the Sun, and its mother the moon, and 1: attraction the
"the Wind has carried it on its Wings, its Nource ^{Electr. Δ as}
"is a Spiritual Earth. 1: such an ∇ is in Δ : / ^{Senden it is}
^{us in light}

Δ: / "This Essence is the common Father of all
"Things. Its power is perfect when it is
"united with the Spiritual Earth. 1: with the Θ or Ξ : /

"Separate the Spiritual Earth from the dense 1: from Δ : /
"body, with great Care by means of a gentle
"Heat.

"It ascends from the Earth towards heaven 1: the neck of the
"and newborn redescends to the Earth, and ^{flays;}
"exalts in power the Superior and Inferior.

Anima mundi, universal Δ, unmoved is invisible and cold — By
attracted and repulsed by the Sun and fixed Stars, becomes
visible and is called Light, but remains cold, until
collected in a Focus and agitated, when it becomes Heat and Δ;
1: will it ...

1 By the possession of this you will Obtain the ho-
11 nou of the whole world, and all Darknes will
11 vanish before you.

"This is the Strength of all powers, whereby
11 you will conquer all Things and be able to
11 transmute the fine as well as the Coarse.

"In this manner the World had its Beginning,
11 but the means will remain Secret to follow
11 this path.

"Therefore I have been called Chiram,
11 threefold in aspect, because in this Trinity
11 there is hidden the Gift of Wisdom of the
11 Whole World.

"It is absolved what I have said concer-
11 ning the Effects of the Sun."

This Table is the most ancient Books of Nature
we have, and contains the Oldest Hints concerning
the process of the Stone of Philosophers.

It is believed to have been written by
Cham one of the Sons of Noah.

A very ancient greek Author of good Credit
mentions that he saw the Original, which was
an Emerald-Stone, whereon the foregoing Table
or Sentences were marked in bas Relief Letters,

in

in the old primitive Chaldee Tong^{ue}; which same Author has left us not only the original Chaldee, but also a Hebrew and Greek Translation. The Emerald Stone or Table itself must have been of immense value independent of its venerable Antiquity.

Cham was undoubtedly the Father of the Canaanites or Phœnicians, the Ancestors of the succeeding Egyptians. The first Language was the ancient Chaldee Tongue, and the Emerald Table was composed in that Tongue, consequently it must be extremely ancient, as the very Hebrew derives conspicuously from the Chaldean Tongue.

The Canaanites were called the Phœnicians by the Greeks, who have told us that they had Hermes for one of their Kings.

There is a great Relation between Chiram and Hermes.

Chiram is a Word composed out of 3 words. denoting the universal Spirit, the Essence whereof the whole Creation does consist, and the Object of Chaldean, Egyptian and genuine natural Philosophy, according to its inward principles or properties.

The 3 Hebrew words Chama, Kuach and Majim, i. e. ¹ Sun's Heat, ² Spirit, air, or wind, and ³ water

3 water, give us 3 principal Elements, $\Delta \Delta \nabla$, whilst their initial Consonants: the hebrew Tongue, having no Vowels: Ch, R, M. חִירָם i.e. Chiram, that invisible Essence which is the Father of $\Delta \Delta \nabla$ and ∇ , because, although in material in its own invisible nature, as the unmoved cold Electrical Δ ; when moved, it becomes Light and visible, and when collected and agitated becomes heat and Δ , visible and tangible, and when it associates with humidity becomes material.

The word חִירָם Chiram: has been metamorphosed into Hermes, and into Herman and Irmin by the Ancestors of the Germans; and the Translators or even Copyists of the Bible have made חִירָם Hiram: of חִירָם Chiram: by changing the ח into ה : the Chet into He:

In the old word Hermaphrodite, a word invented by the Philosophers, we find Hermes changed into Herm, signifying Chiram or the universal Agent, and Aphrodit the passive principle or Humidity. Aphrodit is also called Venus, and said to have been produced or generated by the Sea—

It must create thinking, when we read of Chiram, or Hiram, that he was King of Tyrus on mount Libanon, situate in Phoenicia, whilst

1. mother Lig. of Sea Θ is Venus: and produces the universal Humidity, wherein is enclosed Hermes or the Δ of nature.

whilst we are told that Hermes was a King of Egypt, but in my humble Opinion Hiram or rather Chiram King of Tyrus on Mount Libanon and Hermes King of Egypt mean exactly the same spirit of the Universe, collected from a pure Δ on Mount Libanon, and from the Waters of the Nile in Egypt, both in the shape of Δ .

Job says of his Behemot Ch: 40 vs: 16. that he delights in the shadow and in slime or mud. now the overflowing of the Nile leaves this Slime or mud all over the low Lands of Egypt, and makes it fertile with its abundant Δ .

We read also that Hiram: Chiram or the universal Δ : assisted King Solomon to build the Temple, no doubt as Solomon possessed Wisdom he ^{understood} ~~know~~ what Δ to do with the corrupted universal Δ ; The Talmud of the Jews say that King Solomon built his Temple by the Assistance of שַׁמִּיר: Schamir: now שֶׁמֶשׁ: Schemesch: signify the Sun, as the Large Machine which is perpetually collecting the omnipresent surrounding Electr: Δ or Spiritus mundi and sends it constantly to us and the planets, in a visible manner called Light; therefore Chamma and Schemesch corrupted into Schamir: corrupted and regenerated into the Stone of Philosophers: have enabled

King

King Solomon to procure that immense quantity of O and D to build and decorate the Temple with.

The universal Δ has also been allegorically represented to the Wise under the Name of Jupiter and Jupiter ammon. These 2 words have a very ancient origin as evidently deriving from יה: Jah, God: פתח patar, he has opened, and ימן aman, he has nourished. His Emblem was a Ram's Head, alluding to the time of Spring /:O in Y: / When God by means of Jupiter or the α mundi opens and nourishes all Things.

Herodotus Book 2. Ch. 42. writes: that Hercules wished to see his Father.

Jupiter then stripped a Ram of his Skin, took the Ram's head /: the Emblem of March: / held it before him and hung the Skin over his shoulders. What does this denote else, but that Jupiter or the universal α generates and brings fertility in the Spring of the year.

The universal Spirit is also called Αρχα Archæus, from $\alpha\rho\chi\alpha$ Archæ, principle. and $\epsilon\rho\mu\alpha\phi\rho\delta\iota\tau\epsilon\varsigma$ Ermaphroditæ; $\epsilon\rho\mu$ Erm or Hermes the universal Agent, Δ , and $\alpha\phi\rho\delta\iota\tau\epsilon\varsigma$ Aphroditæ or Venus the universal passive principle or Humidity; Δ in Δ or ∇ and ∇ .

It has also been called Saturnus which derives from

from שֶׁטַר Schatar a power on which the Infe-
rior or Subordinate does totally depend; and
זָרַח nutr; to germinate.

The universal α is likewise called Trotheus
and Chameleon; assuming numberless Shapes
and Colours.

Hierodotus Books 2. Ch: 64. and Homerus in the
Iliad book 5. mention, that Mars went abroad,
but returned after his years of maturity, and then
wanted to cohabit with his own mother, who
resided in a Temple at Tapremis, and that
he actually went to his mother, in spite of
every Resistance;

i. e. Mars denoting the Descension of the
universal α , or Fertility, had relinquished
the Earth in Autumn, and went abroad to
reside in the upper Regions during winter,
and returned after his years of maturity to
~~his mother~~ the Earth, his native Country, where
he takes a Crystalline body in O.

Juno his mother, who had brought him into ^{Juno. i. e.} the world, ^{the ♀} not without the Assistance of a Man,
who resided in a Temple at Tapremis,
^{J. who was inactive in Winter} was obliged
to cohabit with her own Son, to be ~~was~~ im-
pregnated and ~~for~~ fertilised. J. in the Shape
of O. J.

The author of the Emerald Table indicates to us what Chiram is; the η Chet indicates the Agent $\eta\sigma$ the natural Heat; for that Reason the Table says that the Sun is the Father; The Moon which is said to be the mother, is called לְבָנָה Lebanah, a drop, a fountain, water, or a humid place, the passive principle.

Jablonsky in his pantheon aegyptiacum. Book 2. p. 94. has this remarkable Sentence:

„By the Sun's heat and Light the Seeds are
„enlivened and by the humidity of the moon
„or Latona, they are opened, humected and
„nourished. We ought to place Lebanah
„with Majim or ∇ in Harmony.

The word הָדָמָה Hadamah means Earth full of Life and Spirit, that is such an ∇ wherein the universal ω abounds; such an ∇ we find in the Centre of Ha-dam-ah i. e. דָּם .

Scenchiuniation in Eusebii Prepar: Evangel: Book 1. Ch: 10. gives us the following allego- rical Description of the Beginning of the Universal ω in the Elements.

„The Wind Kolpias from קוֹל Kol The voice,
„ פִּי pi, of the mouth יְהוָה Jah, of God, with
„his Wife בָּהוּ bahu, empty, void, generated
„Heion from עִיוֹן Ajun, Contemplation, the

the first Woman in the World, who married afterwards Protogonus, πρωτογονος i.e. the first-born, means the universal Ω , who brought forth afterwards Genus and Genea. Genus from Ψ Genis, noble, Splendent, i.e. Light or day and Genea from Σ Gen^a to Sleep. i.e. Darkness or Night. These last two became parents, and brought forth Phos, $\rho\psi\alpha$ and phlox. Light, Δ and Blame. (Observe the Ingenuity of ancient mythology, and their knowledge of Nature.)

The Author of the Emerald Table calls himself Chiram /: personifying the universal Ω / threefold in Aspect. $\Delta \Delta \nabla$, because in This Trinity Every Knowledge of Nature lays concealed, which Knowledge consists chiefly

- 1/ To know God, to love and adore him and to Strive to be reunited to Him, as we were first in Adam, and may be a Second time in the Anti-Adam, the Mejsia.
- 2/ To know Nature, and derive every moral and physical Good from that Knowledge.
- 3/ To know ourselves, that is to obtain a proper Knowledge of our Infirmities as well as of our Wonderful powers, that by this Knowledge we may learn what is necessary for our Everlasting Life, and

1
and for our short Life here on Earth, as a State
of less moment; nevertheless this short Life
we ought, by Will and Faith, to consider
as the precious moments to make ^{our} peace
with God, and thereby to begin the State
of everlasting Delicacy already in this Life,
relying on the mediation of Christ, who has
fully satisfied ^{offended} Divine Justice —

2/ To endeavour to obtain such Knowledge,
wherby we may have it in our power to
be of use to our Selves and to our fellow
Creatures; the most inoffensive and most effectual,
in the mean time ^{the} most independent method to do this,
is by the corporified, multiplied and determined
or mundi.

The Chaldean Tongue, where in the Emerald
Table is composed, was the Language spoken
by Noah and his Family; this Language is evi-
dently the mother of the Hebrew from the sound
and Shape of the Letters.

I will join here some ancient words and
Expressions, all relative to the first and great-
est of all Sciences, for the sake of your
Instruction, Improvement and Amusement.
I have collected them from various Authors
as I have the foregoing, with infinite Trouble
and application

Index
of ancient Words and their meanings.

Proteus from Πρωτεύων; i.e. primo Genitus - the first born.
~~Proteus~~ denoted the universal Ω, assuming
all Shapes as Ovid tells us.

Perseus who delivered Andromeda, see
urbigerus his Aphorisms.
from פרי Fruit, and Leuta, Life, denotes
the same universal but corporified univer-
sal Ω.

שָׁמִיר / Schamis and חִירָם Chiram assisted
King Solomon to build the Temple. Both
signify the universal Ω and its use.

The Talmud says that Moses ordered the
שָׁמִיר Schamis to be put in the Breast
plate amongst the 12 Stones, this is neither
more nor less than the ורִים and הַרְוּמִים Urim
and Thumim. The Writers of the Talmud
who were ignorant of Philosophy, thought
that Schamis was a small invisible Insect.

I have told you before that the Word Schamis
derives from Schemesch and Chama, the Sun.

The Whole Egyptian, Grecian or Roman
Mythology is a Book to the Wise, teaching
allegorically the universal Ω and its use.

Cris from צריר ארית, violent.

Helena from הלון Halin, he staid over night.
ελεη+ a certain vessel or pot.

Hesperides from אסף asaph he has collected
and פרי pheri, Fruit.

Iason from יסן he has healed i.e. healing.

Ida from ידה Idah, projected.

Ilius from יליל Il, a Child.

Solkos from לקש Lakash, Evening Rain in
the month of March. i. Lakash in Queen Char:
lotte's Islands, to the Northward of Nootka,
signifies good, pretty i/

Juno from יור raining, imbibing.

Jupiter from יה Jah, God; and פטר pattr, he has
opened.

Kolchos from קלחה Kalachath, what can be effused,
and καλχη Calche, an animal covered
with purple.

Medea from מדע ומעין, or μελέτη meditation.

Paris from פר par, a Prince and קוד קוד
a Secret.

Thetis the Earth.

Ulysses from אול Ul, Strength and לוש Lush
to subdue.

Jenus from ינוט Jenuit, it has germinated
or flowered.

Apollo from אפוללו I destroy, i.e. fire.

Diana דיאנא I flow through i.e. water.

Chamaelion from חמלון Chamelon, vital Spirit
which

which dwells in all Things, as long as they have
Life.

חִירָם Chiram, It has acted. i. e. Agents.

Αφροδιτις Venus. from אַפּוֹף apaph, surrounded
every where, and רָדַח Radah, ruled. Venus is
consequently that which is surrounded and ruled
i. e. the passive principle.

Neptunus from נוֹפֵף nuph, to drop, ו. פ. ו. ין sifs.
Saturnus from שָׂטַר Schatar, an inferior power
depending from a Superior.

Rhea from רֵעִיָה Raejah, a Woman joined to
a man by Friendship.

Tubalcain from טָבַל Tabal, he has tinged or
coloured, and קֵיין Kein, possessor.

Chalybs חָלָב Chalab, animating Liguor.

Methusalah, a man sent forth, a prophet.

Chemia חֵמָה Chema, condensed from milk.

Basiliscus from בָּשַׁל Baschal, he has boiled,
and לִשְׁכָּה Lischah, a place where one sleeps,
a Cellar, or Bedchamber.

Therapsim, Serapsim, signified by the Egyptians
the Spirit of the universe.

Beelzebub from בַּעַל Bel, Lord, and זְבוּל
Zebul, Dung.

Sphinx from the Chaldean Word סְפִיין Sephin
honourable and כֹּס Cos, a Vessel wherein
something is offered. It is a Symbol of
the Subject which contains the matter
of the Stone.

Ibis from יבשׁ Ibesch. barren, dry.

Orpheus from אור ur. Fire, and פה she a Sharp Edge.
Hercules from Chama and Ruach and Oul. signifies
the Strength of Strength or the universal Electric
attractive and repulsive principle, or the Soul
of the Universe.

Isis The Earth impregnated with the Sun's Light
and Heat.

Jupiter - Agent - universal
Danae - the patient, Humidity.

Perseus - the agent, universal mercury.

Andromeda - The power on metals.

Euridice - a good Humidity.

Alph. mena - the White Sp.

Hercules - the universal principle, corporified,
regenerated, multiplied and fermented
into the red medicine.

Jupiter, Neptunus, Juno. The first matter.

| Agent | patient |
|----------|---------|
| Uranus | Vesta |
| Pan | Rhea |
| Saturnus | Ceres |
| | Themis. |

Study these allegories and compare them, you
will see the wisdom of the ancients, and
their method to veil their knowledge.

Eris gave the \odot apple to Paris, with request
to deliver that apple to the most accomplished
of the 3 goddesses, Pallas, Minerva or Venus
Paris handed the apple to Venus, which amongst
the.

the ancient Philosophers signified the passive principle of Nature; Pallas means Knowledge and Minerva Art or Contrivance.

Venus received from Paris, or from the manifested arcanum a Fruit, the Golden apple, & The Idol, as an evident proof that Paris or the manifested arcanum was not a production of Pallas Knowledge, nor of Minerva Art, alone, but that it was a production or Gift of Nature, whereby Eris or the Difference was settled.

Venus, Pallas and Minerva in the mean time demonstrate that in order to obtain the Golden apple we must apply first to Nature, then make use of Knowledge in order to put our art in practice.

Observe that the Allegory tells us that Venus, Pallas and Minerva were three Daughters born of Juno; telling us that Nature, Knowledge and art must unite.

Explanation of King Solomon's Navigation and of Hiram King of Tyrus.

The History of Hiram: Chiram: the Friend and Assistant of Kings David and Solomon, who is said to have been King of Zur or Tyrus, signifies nothing else but the same
Thing

Thing as I have just now explained in Speaking of Paris, or the Golden Fleece at Colchos, nor is there any necessity that it should mean exactly the same process, although it is at the End the same thing power, and is centrally but one and the same. The same we find in the Emerald Table, where Chiram is represented according to its Origin and properties, whilst the Books of Kings represents that very same Chiram as King of Tyrus and Solomons Friend, under an Allegory.

King David had procured himself, by the assistance of Chiram corporified, or the accomplished Secret of the Stone, all what was necessary for building a Temple to the Lord his God, and much more, of Q, D, ♀ &c and he left to His Son and Successor King Solomon 120 Talents of Q. 1 Kings Ch: 9. vs: 14, 15.

The Talentum was a quintal, which moderately valued like Sterling Q, amounted to a Sum of £768000. — besides Silver and other Metals.

King Solomon tried and worked upon 20 Subjects, in order to elaborate the grand process from the very beginning, 1 Kings Ch: 9 vs: 11. but he did not succeed immediately, because his Subjects or Matters were not good. 1 Kings Ch: 9: vs: 12. and did not please Hiram. Chiram.

He succeeded nevertheless afterwards and made use of the multiplication, 1. Kings ^{Ch:} 9. vs: 26, 27, 28. and procured himself thereby 420 Talents or quintals of O, i.e. a Sum of £ 2, 688 000.—

Josaphat wanted to undertake the Same Works 1 Kings Ch: 22. vs: 49. but he failed, and when Ahasja wanted to recommence the Operation 1. Kings Ch: 22. vs: 50., Josaphat would not permit him to do it.

==== Explanation of the remarkable ====
Hebrew Words which occur
in this Allegory.

1 Kings Ch: 9. vs: 11 צָרַר Zur signifies also a poor man or a Beggar. Zur means also a Skin or Hide.

Tyrus from טִירָה Tirah a palace and קִרְיָה Rads, arcantum, or a Secret. Now it appears plainly, why the Golden Fleece has been named a Fleece, Skin or Hide, and why the Cities given to Chiram: Chiram: have been called צָרַר Zur or Beggarly, or poor.

The 20 Cities or Subjects were poor and good for nothing, therefore they were not approved off by Chiram, i.e. — mundi.

Gallilæa from גַּלִּיל & גַּלְהָה Galil & Galah, to
wander

wander from one place to another, and from לַיַּל
Lail, night; consequently it was a matter or Sub-
ject where in the Δ of nature was extinct or de-
ficient. Mathew 28. 15: 7, 16, Marcus 16. vs: 7.

Lucas 24. vs: 6.

1 Kings Ch: 9. vs: 13. כְּבֹל from כִּבְה: Chabal from
Cabal: / too old, extinct through age; and
כָּלָה calah, it has left its power, i. e. Things
which have left their powers by being too old,
and are good for nothing.

1 Kings Ch: 9. vs: 15. rejected or Rubbish הַמָּס
hamas, dissolved heat, from הַמָּה hamah, heat,
and מַס masa, dissolved, liquified.

Hazon from הָצוּ hazo, blackness.

Megiddo from מִגְדוֹ megido, a precious Thing.

Gezer from גִּזְרֵי gadser, a Weapon, Spear.

1 Kings Ch: 9. vs: 26. Ezeon-Geber a dry substance
which is salutary and useful to man; from
עֵז Ez, a substance very salutary and useful,
like wise a Fruit-Tree; and צִיּוֹן Zion, a dry
place, likewise that which is dry; and גִּבְרֵי
Geber, man.

Eloth אֵילוֹת Elot, robust, arrived to a degree
of perfection.

1 Kings Ch: 9, 26. on the Shore of the red Sea,
in the hebrew and german we find Reed-Sea,
the composer, when the first Bible was printed left

one E out, and it remained so, uncorrected, reed
was printed in the room of reed or Rushes.
We have several Errors of this kind in the Bible,
which nevertheless alter the Sense, however in
order to unfold the meaning, שִׁפְתָיִם Schepatam
means a dangerous Shore, where one may easily
be deceived and lost, from שִׁפְרָה Schapsah, Shore
and פְּתִי peti, easily deceived, dangerous; and
יָם Jam, the Sea. סוּף Sufsh, Reed, Rushes,
or any Sea Weed growing on Shore, to hinder that
part of the Sea from being clear.

Land of Edom, from אֶרֶץ Eretz, Land, or Earth,
אֶדֹם Edom, Red, deep-Red. This is a plain
Description of the matter, which was made
use off, i. e. דָּמוּ.

1 Kings Ch. 9. vs. 28. אֶשְׁכִּיר from אֹר Or, Light!
and פְּרִי peri, Fruit, produced by that Light!
i. e. the Fruit of the or mundi, which is Light.
from אֹר or and פְּרִי peri, Light and its
Fruit is derived אֶשְׁכִּירָה Aschirah, as we see
it in the Hebrew Text. From that allego-
rical Shore Solomons Ships; i. e. Glass or
earthen Vessels; obtained the ○.

1 Kings, Ch. 10 vs. 22. תַּרְשִׁישִׁי Tarschis,
deformed, impoverish'd, from תָּאָר Ta ar, he
has formed, and רָשָׁע raschas, he has been
impoverished. The Works of projection and
of multiplication seems to have been done every

3 years. /: the time the Fleet was out: /
 1 Kings Ch: 22. vs: 48. Tarsus is already explain-
 ed, here is to be noticed, that this time there
 were no Ships of King Hiram: Chiram /
 there was none of the finished red medicine
 left, therefore Josaphat intended or propo-
 sed to commence a new Works with new
 matter; ^{the Thing salutary to man:} Leon Geber was not near Eloth, or
^{u. e. it} now, did not come to perfection, so that the
 undertaking miscarried —

Ibidem vs: 49. Athaxia, ^{u. e.} "who has possessed
 that Thing; from אֶרֶב arabs, he has pos-
 sessed, and יָהוּ, Jahu, that Thing, the
 great Thing, the Thing from God; from יָהוּ
ha, Thing, and יָהוּ Jah, God, with וָהוּ Vau
shurik: / that, makes יָהוּ ^{Jahu} which is the
 very same as wrim and Thumim, u. e. Chiram
 corporified, multiplied and fermented or deter-
 mined.

although Josaphat would have been capable
 to undertake the Works, in the same manner
 as King Solomon had done, with the Ships of
Hiram, u. e. to multiply the medicine already
 finished, without beginning a new works; yet he
 could not undertake the long and tedious business,
~~and dropped it~~ from the very beginning, but
 dropped

perfection: /

* יָהוּ that
 Thing from
 God: /

dropped it. Thus far I have traced and endeavoured to explain this allegory; it is said that the Fleet brought home C, D, Ivory, peacocks and apes. This in my opinion is an allegorical Description of the White and red Med., of C and D obtained by projection, of the Colours called the peacocks' Tail, and of the various and tedious deceiving appearances during this long process, being, as if it were, mimicked by unexpected Appearances and Deceptions. —

The oldest Philosophers have mentioned no more than 3 Elements, $\Delta \nabla$ and seem to have comprehended ∇ and ∇ , for one Element only. Genesis 1. vs: 6, 9. It appears also that the above 3 Elements have been expressed by the Word חמה Chamah, the sun. King Solomon Cant: 6. vs: 9. calls the Δ רוח Ruach, i.e. Spirit, air; on account of its invisibility, when unmoved, and on account of its Being the Life and α of the Creation.

The above 3 Elements, properly considered, do not differ centrally, but externally they do, according to the predominating Light or Humidity. Therefore Δ , wherein Light is predominant, wants nevertheless ∇ and humidity.

In ∇ Light also abounds, but remains tranquil; ^{becomes} whilst it is violently agitated in Δ , and is in ∇ , surrounded with Humidity. In

In ∇ Radical Humidity prevails, yet we cannot say that there is no Δ nor Δ in ∇ , whilst both are even in Ice.

In the union of the 4 Elements, whilst in Harmony, all Things live and exist, but in their Disunion and Disharmony, they fall sick, decay and dye.

Here is the primary Cause of all Diseases;

To bring these 3 Elements in Unity into one word, the most ancient and primitive Philosophers have comprehended these 3 Elements $\Delta\Delta\nabla$, or חַמָּה *Chamah*, רוּחַ *Ruach*, מַיִם *majim* by their hebrew Initial Consonants and have called it הַיְרֵם or הַרְם , i.e. *Chiram* or Δ of Nature.

This *Chiram* inlosing himself in Humidity becomes Δ ; Humidity predominating by condensing the Δ becomes ∇ , which still further condensed becomes ∇ .

or vice versa ∇ extended by too much humidity becomes ∇ , which still further rarefied becomes Δ and by means of Light, if that Light is collected, moved and agitated becomes Δ , and when unmoved remains cold and invisible and constitutes *Chiram* or *Anima Universi*.

The very ancient hieroglyphics express exactly what I have just now mentioned.



- Δ Fire, turning the point every where to its origin or inward Centre, the *Anima mundi*.
- Δ - Δ Fire with \square humidity or water to moderate.
- ∇ - water, or Fire turned down wards, towards the Δ .
- ∇ - Earth, \square water above Fire, which is turned towards the Centre of the ∇ , causing there by its central Heat the sublimation of Vapours and the maturation and Fixation of Metals.

From another copy.

The Allegory of King Solomon's Navigation
and King Hiram's Ships Ex-
plained by S. Bacstrom M.D.

In some very old hebrew Bibles we have found the word חירם Chiram, not הירם Hiram. Chiram is certainly the original word; the Bible having been transcribed so often, the hebrew Letter ה he, has been used in the room of the original Letter ח, chet. Here lays the error, and it alters the sense prodigiously. Two or three Men of great erudition in Germany have made this discovery above 40 years ago; one of whom is our great Baron de Willing.

On the error of King Hiram the Masons have built their nonsensical

Story, and trace their origin back to King
Hiram, whilst Bacon Lord Verulam
instituted their Order in England.

The word Free Mason is derived from the
hebrew word, פרי, phri, and קוון, Mason, and
indicates: says our great de Welling, that their
society originated from a motive to hide or
cover themselves against the persecution of
gold greedy acquaintances who suspected that
some of them [the Rose Crucians] knew
the use of Chiram, or the Universal fire
of nature.

The Rose Crucians separated themselves
about that time from the Free Masons,
and left them nothing but the shadow
of their primitive valuable knowledge.

They are in no danger in our days
of being persecuted for the knowledge of
their ancestors, having totally lost it.

The original word קוון Chiram

[says Baron de Welling] is a radical word consisting of three consonants \square , γ , and \square , i. e. Chet Resh and Mem, 1st. \square , Chet, signifies Chamah, the Sun's light, i. e. the Universal invisible Cold fire of Nature, attracted by the sun, manifested into light and sent down to us and to every planetary Body belonging to the solar system.

2 γ , Resh, signifies $\square \gamma \square$, Ruach, i. e. Spirit, air, wind; as being the Vehicle which conveys and collects the light into numberless Focus's, wherein the solar rays of light are agitated by a circular motion and manifested in Heat and burning Fire

3 \square , or \square , mem signifies majim, water, humidity, but rather the mother of water, i. e. Radical Humidity or a particular kind of condensed air.

These three constitute the universal
Agent or five of nature in one word
חִירָם Chiram, not Hiram [thus
far Reason or telling what follows is mine]

Observe here the subtlety of our ances-
tors!

The story of Chiram, i.e. the three
fold universal principle, the Friend
of David and Solomon is personified [according to the custom of the Antients]
in the character of a King of Tyre and
Tyres, but it means exactly the same
thing as the Dragon that watched
the Golden Fleece at Colchos;
" peruigil Ecce Draco; Squamis crepit-
" antibus horrens, Sibilat et torto pec-
" tore Vestit humum.

Says Ovidius in Epist Heroidum.

" Behold the never sleeping Dragon, hor-
rid with his cracking scales; see how

"he hisses and with his twisted neck turns
"the Earth, bottom upwards."

This means the inward fire or origin of
the ⓪ of the Dragon, and alludes to the
Crackling and hissing of its Tulmen.
the Phoenix regenerating out of its own
ashes.

The Salamander living in the fire;
the Behemot and Leviathan of Job; the
chief of the ways of God; mean all one
thing.

King David had procured him-
self by means of his acquaintance and
good understanding with King Hiram
i.e. the universal principal, all that
was requisite for the building of the Tem-
ple; (A.) and a great deal more, con-
sisting in Gold, Silver and other mate-
rials, and left his son Solomon 120
Talents of Gold; (B) which treasure

Solomon preserved for the construction
of the house of the Lord:

King Solomon set 20 subjects in
digestion, (C,) with an intention to elabo-
rate the stone from the very beginning,
not contented with what his Father had
left him, but he did not immediately suc-
ceed, because the 20 subjects were not good,
(D) but afterwards nevertheless he ob-
tained his end, by making use of the
multiplication, i. e. by multiplying
the Medicine his Father had left him,
(E) and made by means of his multi-
plied medicine 420 Talents of gold; [a
Talent of gold is £ 5404.5. 8 ¹⁴ 161020 lb Wt of gold]

Zosaphat was also desirous of
undertaking the process (F) but it miscar-
ried, and when Atad. sic. proposed to take
it in hands (G) Zosaphat would not
permit him

| | | | |
|-----|------------------------|-------|------------|
| (A) | Second Book of Samuel, | Ch. 5 | verse 11. |
| (B) | First Book of Kings | 9 | 12, 15 |
| (C) | — | 9 | 11. |
| (D) | — | 9 | 12 |
| (E) | — | 9 | 26, 27, 28 |
| (F) | — | 22, | 29 |
| (G) | — | 22 | 50 |

Analysis

of the original hebrew words that occur
in this Allegory.

First Book of Kings Ch: 9. vs: 11.

דָּוָר, Dur, from דָּוָרָה, Dur, signifies
poor a beggar. H signifies also a skin
or fleece.

סִירָה, Sirus, from סִירָה Sirah a
palace, and הַרְוֵה Reads, Streamum. Here
we may trace the Golden Fleece, and here
we see why the 20 cities [Subjects] given
to Cahiram i.e. to the universal prin-

Principal, are called זרזר Zur, poor, -
beggarly, good for nothing.

The 20 Cities, subjects or matters were poor
and good for nothing, therefore they did not
please King Chiram, i.e. the Universal
Principle.

Gallilea from נלה, נלול Galil Galah;
to wander about from one place to another, and
from ליל Lail, night; therefore they were
subjects or matters wherein the Time of
Nature, the Light was deficient!

First book of Things Ch: 9. verse 13

כבול Chabul from כבה Chabab,
extinct through age.

בלה Calah, it has lost its power, i.e.
Things or matters extinct, or having lost
their strength through age and therefore
good for nothing.

First Book of Things Ch: 9. vs: 15.

חמס hamas, liquid or liquified

heat. [such is dam.] from המה hama h, Heat,
and מס, maas, liquified, dissolved.

הצר hazor, Entrance, Hall.

קנרו Meqiss a protective thing.

גזר Gazer, a weapon, Spear.

first book of Things Ch. 9 vs. 26.

Ezeon-Geber, a dry substance salutary
and useful to man; from עז az, a thing
highly salutary and useful. and ציון

in Zion, a dry place on a dry thing, and

גבר Geber, man.

אולה Cluth, robust, brought to a
degree of strenght. [by multiplication]

First Book of Things Ch. 9 vs. 26.

Shore of the Red Sea.

שפתים She pattram, shore of the
sea of easy deception, i.e. a dangerous shore;

from שפה Shapah, Shore, פתי

peti, of easy deception, i.e. dangerous, and

ים jam, the sea, סוף Suph,

Reed - Rushes or the like.

Land of Edom, ארם Emetz, Earth,
ארם Edim, Red-coloured. Here we see
the Description of the matter, which was
set to work.

first book of things Ch: 9 vs: 28 Ophir, from
אור, Or, light, and פרי פרי Fruit;
i.e. the fruit of light. [R]

the same as Urim Light and Shunim.
brought to perfection i.e. corporified
light. [R]

first Book of things Ch: 10 vs: 22.

פארשיש Sarshis, de bonis, improve-
rised. from פאר Saar, he has-
formed and פשש Rashas, he has been
poor.

The work of multiplication and pro-
jection was done every 3 years.

first Book of things Ch 22 vs: 48.

Sarshis has already been analysed, note

that here were no ships of Thing Chiram,
i.e. the medicine was expended; therefore
Yosaphat proposed to recommence the
great Work, the Urism and Shurnim
from the very first beginning; but never
did it, and relinquished the undertaking.
Ezeon-Geber was not situate near E-
loth, and consequently not being brought
to perfection, the undertaking miscarried.
first book of Things: Ch. 92. vs 49 50.

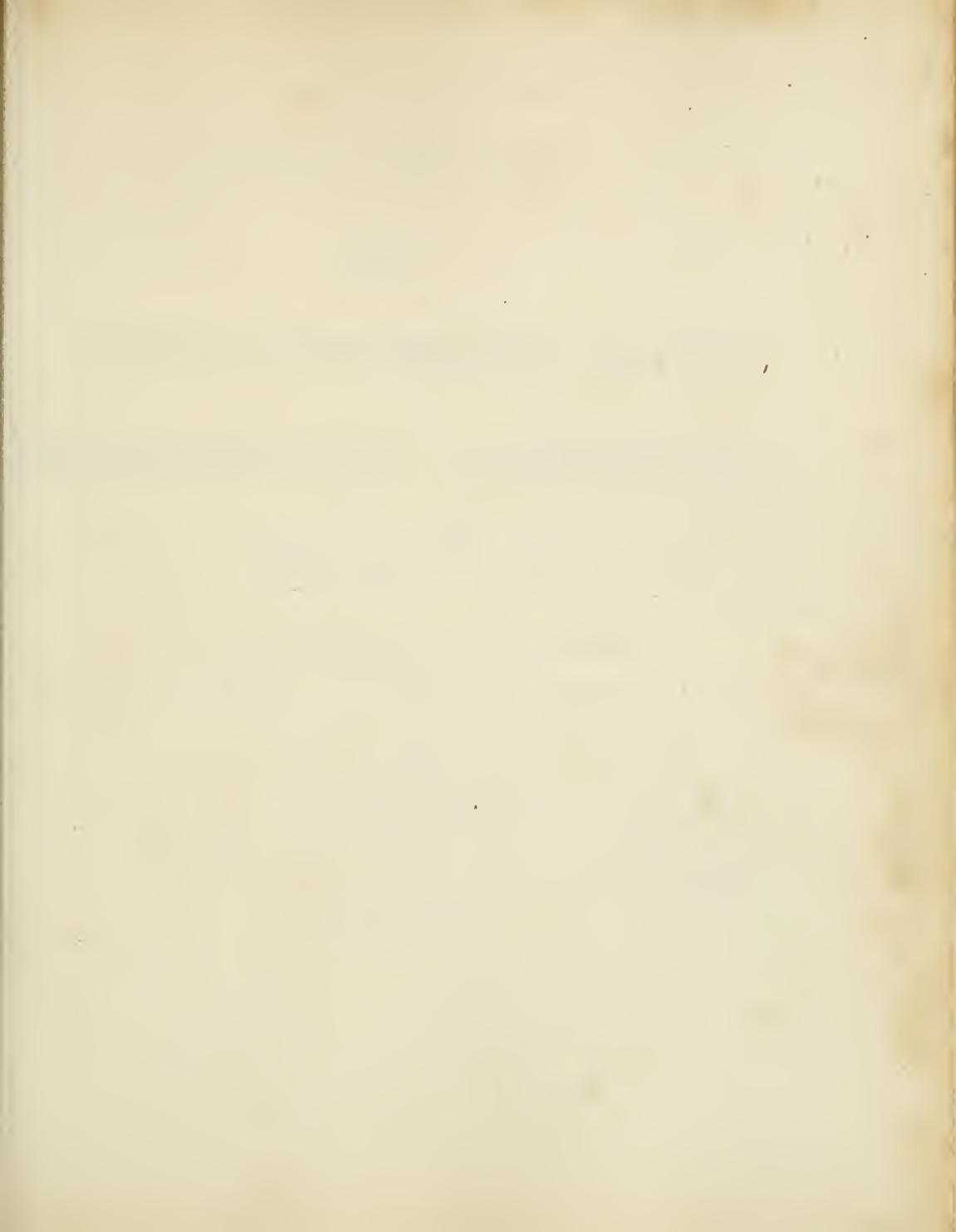
Ahadzia i.e. who possessed that Essence;
from אהדז אהדז ahads, he has possessed
אהדז Ahadz, that Essence; from
אהדז ahads, being, Thing; by
Transposition in אהדז Ahadz, with the
affixed pronoun אהדז ahads, that, forms אהדז
אהדז Ahadz i.e. that Essence.

Ahadzia was a son of Ahadz, which
means a Fathers Brother.

Although Josaphat was capable to re-
commence the great work, in the same man-
ner as Solomon had done, viz. with the
assistance of Chiram's Ships, [Chiram's
ships, i.e. the unfermented R]
i.e. to multiply the medicine, without
elaborating or beginning it from the first
matter, [the Land of Edom] yet he could
not resolve upon it, but relinquished the
undertaking.

This is my opinion the ge-
nuine sense hidden in the Allegory of
King Chiram's Ships.

Finis.



PROCESSES

from

JOHAN GOTTFRIED JUGEL'S

EXPERIMENTAL CHEMISTRY.

Leipzig 1766. 8vo.

*Translated from the German by S. B.
1798*

Jugel was Director of the Mines in Saxony.

THE UNIVERSITY OF CHICAGO

PHILOSOPHY DEPARTMENT

PHILOSOPHY 101

LECTURE NOTES

BY

PROFESSOR

OF

PHILOSOPHY

1950

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Pyrophorus to prepare

To prepare an excellent vinegar

Increase of Δ in liquor of plants

———— of \odot calx in the same

A Tinging glass made from Bismuth
which transmutes Δ into \odot

A curious fixed \odot of \ominus which tinges
 Δ cornea into \odot

A crocus from $\text{M}\&\text{S}$ stellatus $\&$ \ominus by
which Δ may be converted into a
Tinging glass

The same crocus treated with ∇ may
be vitrified per se & fermented with
 \odot in an open ∇

A glass which fixes running $\&$ and
whitens copper

A similar process

A white glass which transmutes
silver into \odot

A particular work with $\&\&$ & $\&$...

A particular work with \odot & $\&$ and
Lapis de Tribus

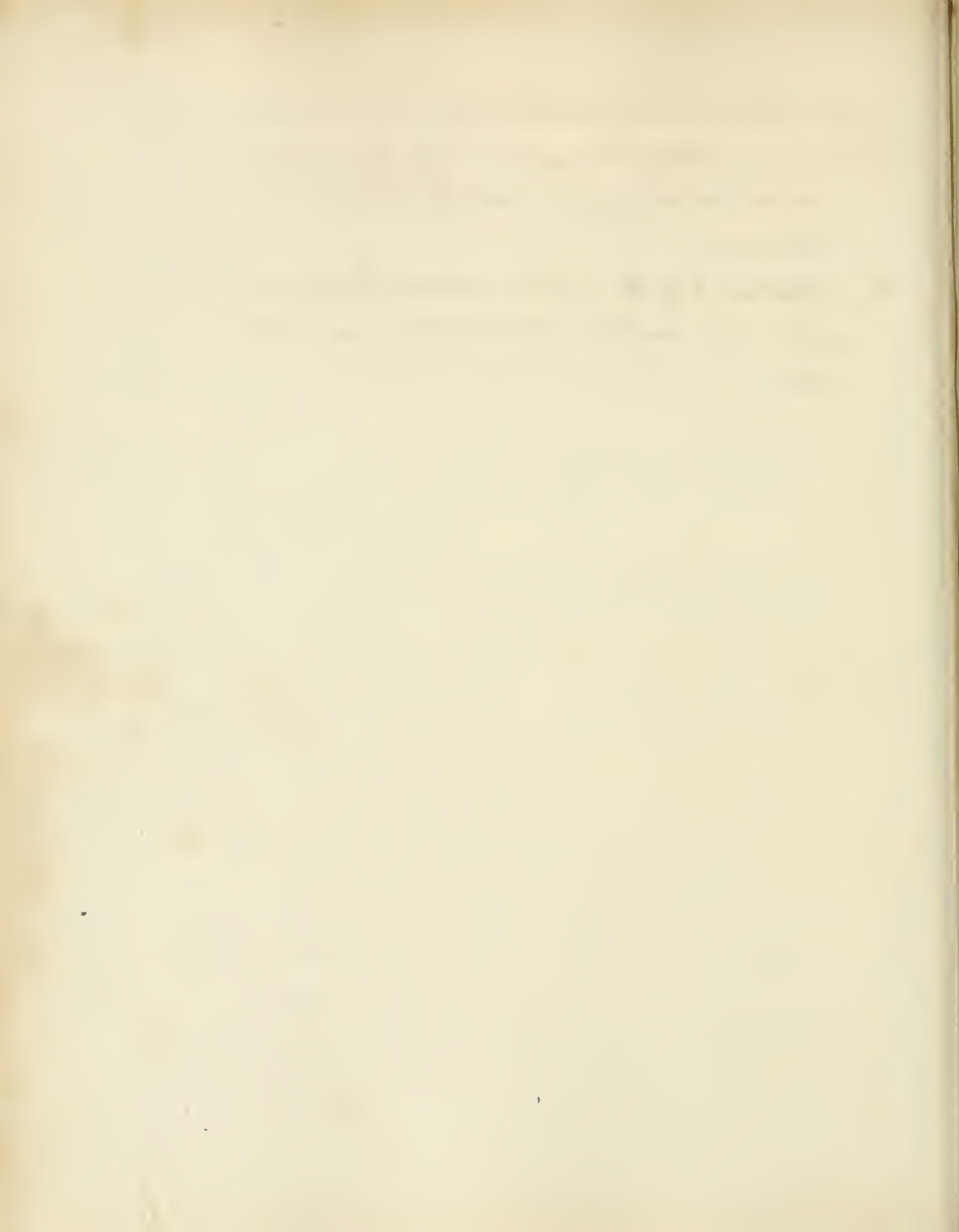
To prepare the Lapis de Tribus

A gradating \odot from But. Sii

To fix D that it may resist V

A primal material vapour from Lapis
calaminaris, fit for Philosophical
labours

To dissolve O & D and reduce them into
ashes by native Cinnabar, and the
use -



Some Processes
of

Johan Gottfried Tugel's

Experimental Chymistry &c

Leipzig 1766.

8^o.

translated from the German

by J. B.

1798.

13: 24. Speaking of O and ♀.

our atmosphere rightly considered is of a temperate humid Consistence, under which external Appearance the active power of O and ♀ remains hidden to us, which in this uncoagulated fluid Essence represent to us neither more nor less than the two principal Subjects of Nature, that is Heat and Cold; but as soon as the temperate Humidity is dried up, which happens very frequently in the air, the Cold is coagulated into O and Heat into ♀, and as these two are mixed mineral acting Spirits, on account of their contrary natures an Inflammation easily takes place with Lightning and Thunder.

Heat and Cold were the first principal Subjects of Nature which are moderated by radical Humidity or which medium, although these are the two greatest Contraries in the World, they are able to act and to become corporeal; as otherwise without this medium, their operation could not have produced Bodies.

The greatest Heat was manifested in ♀, and the greatest Cold in O. These are the ~~Cor~~ Corporeal matter containing our superior A, our animated A or universal ♀, but as yet in a fluid subtle Essence; as we easily conclude by in hot Weather that our Atmosphere is filled with

Ovens and $\frac{1}{4}$ eous Vapours, which frequently breaks out into Lightning and Thunder, whilst the atmospheric Humidity prevents a total Conflagration of the Air, although there is no want of $\frac{1}{4}$ eous and Ovens Vapours any where.

26. The Wise Creator of the Universe has permitted us to know, how the Elements in their simple Watery Appearance not only, but also in their concentrated Operating State become Visible and may be obtained, and has given us an Example in ∇ and Ice and in $\frac{1}{4}$ and \circ .

The Operating power of the Elements in the mineral Department can not be brought to action but by $\frac{1}{4}$ and \circ , as we know by Experience, that all metallic and mineral productions consist of a sulphureous Essence and the superior preserving power originates from the same principles.

Nature has placed in the mines, in the Laboratory for minerals and metals a certain Δ , wherewith a total destruction and Resolution of them can be effected by means of Δ .

We have only to consider the first principles of metals in that State, wherein they generate minerals and metals, and we may abandon the first Watery mercurial Essence, because metals require in the mines a certain active concentrated Δ , which in this department

Lays

13:

lays hidden in Sulphur.

I wish we could attempt this!!

1: This confirms the Truth of the process from Becher, mentioned by Stahl p:417. where a Ψ of D is converted into the D by the Universal Φ of A ; this is also in favour of De la Brie's Works:
 1: Likewise what Montanus relates of a A ation on melted F , which was partly converted into C see Stahl p:172. and Glauber's Works:)

The ~~Several~~ Species of A in the Mineral Department are Various and of different properties, therefore it is necessary to chuse such a Species of A , as will answer your Intentions.

p:26. Now as Sulphur is in the whole mineral Department a generator of all Creatures, and contains its acting power within so on the reverse A is also the Destructor and death of the whole Mineral and Metallic Composition, as its operation and Effect, proves in their Resolution, first in its Superior aerial Dominion, and secondly in its corporified State, when it acts in the Shape of a Mineral A during Calcination. It remains as yet a mystery to many, what Wonderful Secrets lay hidden in A !

the F on page 417 in Stahl, see also Stahl p:79:!

13:

p:27.

27. The superior Δ matter in the Δ is the genuine
Sperm of Minerals and Metals, whereof they
have their Origin and by whose Influence they
are preserved and destroyed again.

p. 27. of \bigcirc in particular

In \bigcirc we see a wonderful Subject of Nature, which
according to its Origine, does neither belong to the
Vegetable nor mineral Department, as its parents
are of a higher Nobility, and as it is generated
by Superior Influence.

The Father of \bigcirc is beyond dispute the po-
tent universal Mercury, a Ruler of the up-
per Regions and preserver of this visible
world, born of a Vegetable Female, whom we
call Alkali, which the Universal or Nature
herself previously had prepared in the Earth.

During his manhood, he \bigcirc is become a Hero
and Conqueror of the whole Earth, as his Father
has made him governor of the 3 departments
of Nature, to govern and reign over them, with
his Brother Sulphur.

All Volatile Minerals tremble at the Rage of
 \bigcirc , and none of them dare to approach him, to
pacify him, when he is angry, as They cannot
get clear of him without their own Destruction,

as

NB:

see what
Staub writes
concerning
the Fulmen
Sours & /

as is proved by the Fulmen of O with such
Volatil Acous or ocal minerals; which Fulmen
deserves a serious Consideration!

p. 28. When we consider O with attention, we
find it to be a Subject of Wonder, because it
possesses Heat and Cold at once; because exter-
nally the greatest Cold is manifest, whilst the
Internal Principle is nothing but Δ : diluted in \ddagger :
If the \ddagger of O or O of O could be so highly concen-
trated, so as to be divested totally of Humidity, they
would become real Δ , by the Contact of Δ , and go
off in a large Flame; the concentrated \ddagger of O espe-
cially! We have a so called concentrated \ddagger of Sea
 O as well as of O in the Zn , which according
to common notion is without Humidity; but
if it really was so, it would be real Δ : pray
what is \ddagger else but the Metallic Humidity
or metallic ∇ , which holds here these concentrated
 \ddagger in the Zn and prevents their manifestation
as real Δ ? I believe I am right! :

No subject in all nature's productions, is like
 O , because it possesses two Contrary properties!

It destroys and breaks every Thing, and
brings every Thing to Fixation! We mean to
say: all what is of a first Metallic property,
as Experience teaches us by its Fulmen and

Inflammability, therefore the Conclusion is just,
that the inward power of O is inexpreisible
and inexhaustible! a 'poor mean Subject!' ^{1: de la. & Drie!}
which not one in a Thousand takes sufficient
notice off, nor does he know what to do with
it, therefore its Mysteries remain unknown!

1: after having heard so much of M^r. Jugel of
Glauber and others I think we need not be
at a Loss to discover the heavenly Tells of
heavenly properties of the Copper Smith!

2: we do not immediately succeed with it, it is
because we do not yet know how to use it,
to open and to fix with it! :/

29 the Δ Mercurial m of O forced out of it by distil-
lation is that very Saturn, mentioned by Ovid, who
adores his own Children, or that very Menstruum
which dissolves all metals and minerals, as
we see by the V and W.

Its Alkali, when fixt, is of such a Δ quality,
that it dissolves in Via Sica every mineral
or metallic Subject and devours it in a moment.

3: read Glaubers apology against Tarner, where he
speaks of his Alkalis; I know that when you
evaporate a Δ Oceans Lye to a fat O, neither glass
nor China or glazed Vⁿ Vessels can resist, they are
all dissolved: if you must either take a polished
iron Basin, or one made of fine D without alloy,
or the Evaporation plaques one to death! :/

The use of O is as yet of an unknown property,
It is such a Solvent, as Nature rejoices in, but
very few know it.

Many Philosophers, who wish to be looked
upon as possessed of every Knowledge, have
told us that a menstruum for metals must
be homogenious to them and not corrosive,
and thus they reject the use of O and V, and pre-
tend that it is good for nothing for the true
Solution of metals and minerals; and they
do not consider, that all metals and minerals
are generated from Oeuv. &euv. Vapours, and
that the atmosphere is filled with such matter,
therefore nothing is more homogenious to metals
than use of O, but the fault lays, that the me-
tals are not rightly and previously prepa-
red for such a Solution.

p. 30. In all nature's productions only one universal
Salt is generated, which proceeds immediately
from Celestial Influence, which is called Nitre,
and therefore is the universal menstruum of
the whole mineral Department, and by its
power the same Subjects are dissolved and
destroyed, which were generated before by
that same power, if we do but understand
how to make a proper use of that power?

you may safely believe, that in O a glorious heavenly m is hidden of a ruby red fiery Essence, to whom nothing in the whole universe is comparable! $\text{N}.$

$\text{N}.$

1. see what Stahl quotes after Becher, where he speaks of the immortal Soul of O , in his Treatise on the Philosoph: Stone. :

2. The above words of Jugel seem extremely weighty! The author has certainly known more about it than he has openly communicated! It all confirms us in the knowledge of the Copper-smith's heavenly Salt! :

31. The superior aërial influence descending constantly into our Earth, generate various sorts of Salts, amongst which the Salt-petre on account of its perfection in imitating the powerful active principles above, is the masterpiece, as a particular Ray of the superior Influence in its whole Essence inconceivable.

It is demonstrable that in O the superior Δ y principles of Light are infused in the purest and most perfect State, and are hidden under a Veil of the greatest external Cold, but are daily manifested, when placed in the Δ and a sulphureous combustible matter is added.

1081. Amongst the mineral salts, Or is the most perfect, and this is the Subject which conveys to minerals and metals the Influences and fiery saline Emanations from above. The Metals have their growth from this Subject. In Or we find the first metallic ∇ formed, which by Nourishment of Δ is perfected more and more in its metallic Exaltation, until it becomes a first Metal; There, ore Or is deemed a metallic O, in which the first seminal power of the metals lays perfectly inclosed; This saline quality is conspicuous by its Transparency and Crystallisation, because its metallic ∇ is so subtil, that it passes through the Biltre. The mysteries hidden in Or shall be mentioned hereafter.

As Mr. Jugel has spoken concerning O and its anima, it will be useful some time or other, to find here an Experiment, which I worked one in Maryle Bone after Mr. Jugel, but could not succeed, as the Subject came over all at once into the Receiver with the greatest Violence, when I attempted to distil it, w. Retort, in order to obtain that glorious Red Anima, whereof Stahl says

says: that it may be treated with O &c. see
Stahl's Treatise concerning the Philos: Stone.

Mr Jugei's Experiments

Litau and Jörlich 1768.

p. 385. To obtain a blood red or from O ;
An Arcanum.

As it is as yet very little known amongst
the lovers of the sublime part of Chymistry
how to destil a blood-red or of O , I will
communicate this Process, which is my own
Discovery.

Take good refined crystallised O 1 to reduce
it to a fine E , mix this with 16 to of finely sou-
dered and sifted Stone Lime fresh from the kiln,
fill a large V with this mixture, and Lute a
Cover on the V , which must have a small hole
in the middle, when the Lutum is thoroughly
dry, if it has any Cracks, fill them up care-
fully and let it dry.

Then place your V in the Windurnae,
whose Δ space must be no less than 8 Inch
Square. Light your Δ in the morning, by
placing lighted Coals on the grate round the
 V , and dead Coals on the Top, until you are
cover with the Lid or upper part of the V .
and

and the Δ will light gradually to season the ∇ and the matter within.

After it has stood thus half an hour, cover the ∇ with Coals, and keep a good Δ , without the blast of bellows, during 2 hours more or 5 or 6, so much the better. Then, towards Evening let the Δ die away of itself, and when the ∇ has lost its red heat, you may take it out so cool.

Break it and you will find a Cake which is of a most beautiful parrot-green colour on the outside, but of a pale purple within and grey in the Centre.

1. I have done this several times in Marylebone and am doing it at present here, the Success depends upon a Gradual and at last a Strong Heat, and it will always Succeed; In Marylebone I used to take very fine fire stone Lime fresh from the Mills, here I took Stone Lime, which was 3 months old and had by attraction fallen into a Snow white powder, which I sifted, and I have succeeded all the Same, because the Lime becomes reanimated by the Δ and ∇ during

the
~~my~~ Calcination in the ∇ , although I must
allow a fiery Lime from the Hills to be
the best, if it can be got.

My Luting is Windsor Loam 1 to, Sifted
bone ashes $\frac{1}{4}$ to, mixed up with cold ∇ . :

/. This burns very hard in the Δ . :
/. I make use of this Luting, to besmear the
Inside of the Δ hole in my wind furnaces,
about $\frac{1}{4}$ or $\frac{1}{2}$ Inch thick; if you neglect
this, the furnace soon tumbles to pieces,
after every operation, I lute my Δ holes
with fresh Luting, as above, and it keeps
them in good order. :

Reduce the Oeous Cake to a Coarse $\text{\textcircled{F}}$, and
pour boiling hot ∇ upon it, stirring it from
time to time, and your Lye will be as
green as grass, but gradually looses
that Colour, and becomes clear like ∇ .
Let it stand 24 hours to cool and to
extract every thing out of the powder.
then filter your Lye until it is perfectly
clear like Rock ∇ .

Evaporate this Lye, until there remains a
fat moist very fiery $\text{\textcircled{O}}$.

/. Here is a great difficulty, no glass will

stand

stand this Evaporation, as soon as the Lye becomes concentrated, all glasses crack. I found a China Bason stand best, although it is in time dissolved; glazed ∇ Basons get gradually perforated, and the Δ Liquor runs through it. a polished iron Bason, or a fine ∇ Bason, made without any alloy, would be an everlasting Evaporating Vessel, for this purpose; Consider that this is a Δ alkalest, which dissolves all Sulphurs all ∇ , Stones, Minerals, glasses and Calxes of Metals. It is Glaubers alkalest! :

1. If you evaporate in polished Iron, you get a Subtil Crocus ∇ mixed with your Δ salt! :

1. as far as here, I have done with good success, but what follows of M^r. Juges process, I could not succeed in! :

p:386 take your fat most Δ and pour it through the ∇ into a glass ∇ , which bury in the ∇ , apply a Receiver, which lute to the ∇ .

distil first with a small heat, until all the humidity is come over, then increase your Δ gradually, and continue the distillation until red drops come over, and proceed with a very strong heat until all the red is passed
into

into the Receiver. This distillation, after the Δ is gone out, must be dephlegmated in a Baln: Vap: And the ∇ will come over by itself. The remaining red ω must then be rectified per se in a small glass B, and this red ω will come over with a small Heat, and leave a little ∇ behind.

This is a curious red ω of O, which Every Artist is not acquainted with.

As the ψ vive is here become a Key to unlock and open the O, you may be assured that ψ viva is a valuable Subject to open and unlock mineral Bodies. \int Thus far Mr. Jugel \int

\int I have attempted this in my Laboratory in Marylebone, however I could never do it, following Mr. Jugel perhaps too literally, as my humid fat Salt came over all at once, and pushed the Receiver away with an Explosion and so much Violence, that the Receiver rolled to the further Side of the Room without breaking, as I had not luted the Rec: to the B: \int

\int It is my Opinion that the fat O ought to be evaporated as dry as possible, although it will remain fat in spite of the strongest heat, and then mixed with a Native ∇ in fine F, or Flores ∇ : and

one part of calcined powdered and sifted
Flints or pebbles, that is to say, of Park
aa. I think this mixture distilled in a
gradual strow in heat of clay I would
yield M^r Sugel's red anima of C.

To see the $\frac{1}{2}$ in Order that the fat Θ of C
may take to itself and extract from the $\frac{1}{2}$
its anima, which is also the universal ω
as well as that of C; and thus one might
obtain as much again of this wonderful
red ω ; by adding the $\frac{1}{2}$ of pebbles, I wish
to prevent the melting and too close Cope-
sion of the fat Θ with the $\frac{1}{2}$, which would
prevent their parting with the anima. /
/ as M^r Sugel gives it us, it cannot be done. /

the fat Θ is
the clearest
and dissolves
all $\frac{1}{2}$!

London

Johan

Christian Godfrid Jugel's

Experimental Chymistry

Leipzig 1766 8

continued :

38. (After having demonstrated that the universal principle is corporified in Sea- O , Cr & as well as in O , by means of animated Δ , M^r Jugel gives us the Sweetness of Sea- O , which I need not repeat here, as I have already translated and wrote it in a former Msc: where Fuchsens greenness of O is mentioned.)

38. I mixed one equal Weight of Sea O and Ψ vive in subtil E , which $\#$ I put into a V and luted a Cover upon it. Then I calcined it in my windfurnace during 4 hours time, and after that ~~at~~ the Δ go out.

I powdered the Cake warm, and poured Sharp Wine $\#$ upon it, and obtained a high Saffron Coloured Tincture of a Sweet Taste and pleasant Smell. I filtered my Solution, and evaporated the $\#$ from it, and obtained a fixt O , and that part which would not

Crystallise

Crystallise ran per deliquium into a blood-red Sweet Liguor.

This Liguor is a wonderful External Remedy in healing of Cancers, if not too old.

Observe that the operation of nature of magnetical Subjects running per deliquium by attraction is of the first Consequence, nay the whole master piece of art lays here, as it is impossible that the universal ω can work in a Subject, if it is not magnetically attracted, either before or during the operation, which universal ω dwells in the Δ , and is nothing else but Δ .

NB.
de la Brie:}

NB: }
therefore
do not look
him out: }

How nobly this agrees with our anonymous Letter, with Cramer, Sendivogius, urbigerus, Hermetical-Triumph and others! :

3:38 another time I mixed 3 parts of Sea Θ with 1 part of Ψ vive and melted this mass in a luted γ in my windfurnace, extracted the Θ with Wine \ddagger , and filtered and evaporated untill it became fit to crystallise, and I obtained not Cubical but Spherical Crystals like Small Shot.

39 Every Experiment I made with sea & shewed a different Effect; Endeavour to bring the Salts to a diaphanous State and Separate the V.

If you wish to obtain their Inward Sweetness and Fixation, make use of ψ viva, and you will be able to perform curious and useful operations in Medicinal and Metallic Works.

40 of the Secrets of the Microcosm.

The animal Department has its Origine from the Superior Principles as well as the two other Departments of Nature.

The Secrets of the animal Department lay concealed in their own Magnets, which is also the Case with the other Two.

Animals manifest their magnetical power by drawing the Δ into their Lungs, whereby they obtain the use of Life; but the body must be nourished by Victuals and drinks, to replenish what is Wasted, the powers from above alone are not sufficient to ~~nourish~~ nourish the body.

The principal Creature in this Department is Man, but on account of his Inward immortal principle he is above the animal Department and is called Microcosmus, or
the

the lesser World, which signifies that man was created out of a matter, wherein all the 3 departments of nature were essentially concealed, independant of the Breath of Life that Divine Emanation of Divine Light, our immortal Soul inspired into the first Man by the Almighty Himself.

p: 43 Now as man, in regard to the universal matter, out of which he was created, may be deemed an universal and fixt Creature, it is easily to be comprehended, that He possesses a prerogative above other Creatures, and a universal Magnet to attract the universal ~~in~~ in a perfect State.

p: 44 We say that in man a magnet is hidden, which is capable to attract the universal & in full perfection; Man surpasses all terrestrial Things in this respect.

p: 45 This wonderful magnet of Man is in the Mouth or rather in the Windpipe.

1: alluding to the Inspiration of the Breath: /

MS: Saliva The Expiration of the Breath and the Saliva collected, are an astral ∇ , impregnated with the universal Mercury.

p: 46 & collected once the Saliva of healthy young man in great quantity, and set ^{it} in a warm place

to putrefy during 6 Weeks time, which stinks
abominably; When putrefaction is over, and
the slime and Impurities are settled, it becomes
clear and transparent again and of a grateful
smell. Then you must pour the clear into a high
glass body and in a very gentle Heat distil
the clear Volatil on off into a Receiver luted to
the Tube of the Alembic. you distil until there
remains a thickish yellow Solution behind in the
body. - During the distillation of this volatil on,
great attention is necessary to regulate the
heat very gently, as this Subject ascends in
large Bubbles and is apt to come over all
at once into the Receiver, which must be
prevented by proper Care.

1. I found by Experience, that when you distil
putrefied ☐, which does exactly the Same, if
you oil the Inside of the glass body, with
a leather dipped in good Olive oil, all round
up to the Top, and then pour the putrefied ☐
into your body and distil with an equal
gentle Heat in Baln: Vap:, the ☐ remains
quiet below and does not offer to ascend
all at once; the Same Method would do here
and succeed with the putrefied Saliva: /

The ♀ of the Philosophers is contained
in the volatil on, which is come over, although
in

in an extended and not in a Concentrated State

p. 46 The volatile is obtained in the Receiver, I put
in, corked, and in the space of 26 Weeks I ob-
served on the bottom and Sides a number of
various red, yellow, green, blue and white Crystals
of Θ , about as thick as a grain of Oats.

That these Crystals deserve to be deemed the Θ
of the Philosophers, need not be Doubted.

The Saline Essence of this Liqueur has caused
me many Thoughts!

p. 47. another time I took a quantity of putrefied Sa-
liva collected from healthy Men, and distilled
it out of a high glass body per alembicum
until dryness. The next day, what was in
the Receiver I poured back into the body,
and distilled it over again until Dryness;
having done this several times I found that
my clear is diminished but a Saline matter
increased in the body; thus I continued Du-
ring several weeks, until all my is
dried up by Cohobation, and I obtained this
way a foliated grey Θ ; thus I experienced
that a Venus or universal Θ was contained
in my Saliva. This cost me 6 months Labour,
and I distilled it once every Day, and it
cost me many Coals. Doctor

Doctor Faber at Montpellier encouraged me in this process and I know that he has made a tinging Medicine from this Subject. But I could not succeed at that time.

1. His writings have been published in Latin and in German in one 4^o Vol.

Baron de Welling led me again into the right path, that I might obtain a fixt Medicine, independent of my volatib Microcosmical m.

Baron de Welling Wrote: „ expose the distilled m every day to the Sun's Rays, and at night to the moon, that it may be dried up and liquefied again.

I did so and poured my Liqueur into a China bason, which I covered with a large Glass bason, in the Shape of a Watch-glass, and placed it the whole day in the Sun Shine, and at night in the Moon Shine, so that the Rays of Sun and Moon could perfectly fall on the Liqueur through the Glass, and I observed that in one month time, my Liqueur was mostly dried up, all but a red or white remained, in which or a yellow O grew, as big as a hazle Nut; this O liquefied every night, and became a dry O in the Sun; and my O unweaded from day to day, but the red or became thick like honey and at last like wax, so that I could cut it with a Knife. I was obliged to abandon this Labour, on account

account of a Journey I was obliged to go,
and at my Return my valuable matter
was missing in the Laboratory, and I never
saw it again.

Nevertheless you are to Observe, that if
By dissolving ϕ : by the moon: and coagulating
 ϕ : in the Sun: you can not make your Θ so
fixt, so that it melts like wax on a Candle,
without the least Smoke, it is a Sign that
it is not sufficiently maturated!

Ms. Ms: But when it obtains its proper fusibility
and Fixity, it is then a Key to open
radically and centrally both Θ and Δ and
to vitrify the Same, in the Γ ; which De-
Ms: gree of Fixation the upper part of my
 Θ had attained, when I was forced to leave
it, as the Experiment proved I made
therewith in the presence of a Friend and
Lover of this Art; therefore I call this
 Θ Valuable!

ϕ : This must have been one of Mr. Tugels
great Works; his journey I suppose is
a Fiction, to deceive the Ignorant! He
has said enough for us! ϕ

p: 50. Some time after my Return I ordered a good quantity of Saliva to be collected in the Spring Season, and I obtained 12 quarts.

a certain artist came to see me and persua- did me not to distil my putrefied ∇ at all, saying that this tender matter could not bear common Δ .

I followed his advice, and after having putrefied my matter and filtered the clear and transparent ∇ , I poured thereof into a great number of Tea-Saucers and dried it up in the Sun, filling the Saucers from time to time as the Liqueur evaporated, this I continued until I obtained, as before, a ∇ in a white Δ .

I poured the red Liqueur into a Glass, and had the Vexation to see it Knocked to pieces by a Servant, so that the Liqueur was Spilled on the Floor. I took it up with clean Cotton as fast as I could and saved the greatest part thereof, which by Standing quietly became clear and pure again.

This saved red Liqueur I placed again in the Sun in a Basin, covered with a Glass Bowl, but it was upset a Second time during my absence and was mostly Spilled and lost. a small quantity of the remaining
red

red Liquor I mixed with O fulminans, after
having taken the fulminating power from it,
and ground this mixture in a glass mortar,
and found that my ψ of O became invisible
and dissolved; this I wanted to reduce into
a body again, but my O evaporated in a
Smoke.

Part of the same I evaporated to dryness
only and became a brown Crocus. This I
dissolved with my Sweet ω of Sea-Salt, and
became a Ruby-red Sp , and abstracting
the ω of O very gently, a Ruby-red ω of O
remained behind. What power this may have,
I leave to the philosophical Reader to judge,
I shall say no more about it.

It is a tedious operation, but if you have
leisure time sufficiently and patience, you
will not repent of your Trouble. Sapienter
Sat. ---

Of the Superfluities of the Microcosm
of ☺ and ☐.

So, prepare a Medicinal Rx. from ☺ and ☐.

The process I have seen and assisted in the working of it, at a Friend's House.

We collected our own Excrements and ☐ being both in perfect Health and put it into a small Tub which we placed under the Roof of the House in the Beginning of Spring and let it stand to ferment, and it smelted abominably.

We let it stand 3 months to putrefy and stirred it very often and it became a thick Liquid.

Then we put this stinking Substance in brown glazed earthen dishes and during this same summer we dried it all up by the heat under the Tiles, as the Sun shone the whole Day on that Roof.

Then we rubbed the dried Substance to a fine ☐ in a Stone mortar the stinking smell was gone.

Distillation

We filled a glass R half full with this ☐, and distilled, the R placed deep in ∴, until all the Vapours and drops had passed into the Receiver.

During this distillation, you receive first some phlegma, then a Volatile and an oil totally.

in

in Furnes, and in the remaining Coal or ☉ a
fixt ☉.

you must rectify the ω per alembicum, and
distil the phlegma from it, and then the volatil
 ω must be rectified per se, once more.

The ω and $\omega\omega$ come over together. From the
☉ of the first distillation, you extract the fixt
☉ with hot ∇ , which must be filtered, evaporated
and dissolved, filtered and evaporated again,
several times 'until it is clean. It does cry-
stallise after it has been evaporated.

We separated the $\omega\omega$ from the ω by means
of a glass funnel; this $\omega\omega$ was brown red;
When you rectify your vol: ω per se, observe
that this cannot be done above once or twice,
because if you venture a third Rectification,
the ω is coagulated into salt-crystals,
and then you would have much unnecessary
Trouble.

Composition and Coagulation

We took the elixivated, fixt and purified ☉
out of the first ☉, as much as we had ob-
tained; you must take great Care to loose
nothing of either of the 3 principles;

We.

We put this O into a convenient digesting Globe with a long neck, and poured our rectified volatils upon it, and we shut the glass with a glass Stopper; We placed the globe in a gentle digesting \therefore heat, and we regulated the heat so gently, that we could always bear the hand on the glass; the first hour the matter became as black as pitch. We let it continue in that same gentle heat, and the matter became grey and at last as white as snow.

Now we opened the phial, and poured some of our brown-red oo , previously warmed, into the phial, and within a few days a solution of the white O and union of the oo with the same O took place and the most beautiful colours in nature appeared in the glass, particularly predominated a colour of fine O ; as if the inside of the glass had been gilt with fine O ; at last it became coagulated and red. We now added the second quantity of our Sulphurous oo previously warmed, as we had divided it before hand into 3 equal parts, and we proceeded as before, in the same gentle degree of Heat, and we saw the same glorious colours, and when all was dried up again we projected the 3^d and

and last part of our Co, and put the phial
again in the same place and same heat,
we saw the same phenomena, and if possible,
more glorious Colours, until it became again
coagulated and a Tincture, which was ex-
tremely viscid. This was a glorious and
most universal Medicine for the human
Body, 2 or 3 gr. for a Dose.

We proceeded no further with it. My
good Friend told me that this was the
Process of Loroaster and that it was
the Lapis Philosophicum and a very an-
cient Work. I believe it might easily be
carried further. But this Subject is so very
fatid, whilst in putrefaction, that it requires
a Convenient Out- House to manage it.

Finis of this process.

to be continued

Experiments

of Mr. Johan Godfried Jugel

formerly

Director of the Electoral Mines in Saxony.

Littau and Gorlitz

1768.

Translated from the German

by J. B. 1798.

Y Concerning Borax. p 77

Borax, by every genuine and natural analysis is nothing else but a dissolved and subtilised Flint or pebble Stone. \therefore Silix \therefore

Those that disbelieve it, let them observe its nature and properties, when it boils in a \odot .

What is more fusible and more fixing than the Flint particularly a Flint thus subtilised and prepared, as Borax is; which in a moment makes things fusible and promotes Vitriification.

Consider about this, it is a fundamental truth! \therefore The Flint pebble or Silix is the matrix of the metals, where in Vitalis metallic Δ .^o can be fix'd, and where in metallic Ψ .^o grow and increase \therefore

2. To effect a metallic or mineral Growth or increase, by means of the Universal principles of Nature. p 148.

The Key which I am going to communicate, is proper to Open many natural Locks in the mineral Kingdom, and thereby to discover many hidden Secrets in Nature.

We know from numberleys Experiments that in the Alcaline Θ of nature all Growth and Increase in the 3 Kingdoms lays hidden.

That that Θ alcali of nature is as yet an unknown Subject, because it resides in an invisible

ble ∇ , wherein it manifests itself at last, is a truth
~~we~~ will know to those that search after this Θ .

But we will say no more of that universal
heavenly Θ and speak of the known visible Θ ,
wherein the above mentioned is also hidden.

All fixt Salts and alcalies give proofs of this
Secret Θ of Nature and demonstrate, that they
all proceed therefrom and that they have all taken
a body by means of that universal Θ .

It is a Doctrine in Chymistry, that in melted
metals, such as C and D, no Sperm or first Be-
gunning is to be found, and that that principle
has departed during the fusion.

But in order to comprehend that axiom, I say
this: that metals in their Ores or marcasits
in the Veins and Shafts give sufficient proofs
of Life Growth, ^{or} ~~In-~~ and Decrease, and that their
nourishing fumes and oval Vapours undoubtedly
are driven off and from them when the metals
are melted out of their Ores; Yet the melted
metals, C, D, E, & F are not dead for all that,
nor destroyed, nor altered in their Essence, du-
ring fusion; they are only refined, and their
Life or moving ~~as~~ is turned inwards and locked
up in their Centre. Although such fused metals
are deprived of natural Encrease in the Vein
in the mines, so that if they were in this fused
state replaced in the mine, they could not
possibly grow any further, but might decrease
in

in progress of Time, as ♂ and ♀ are resolved into
Or in the mines as well as by art.

yet if the artist knows what to do, to recover
the Volatility in Metals: particularly in C, D and ♂,
he may in his Laboratory restore them to Life,
and cause them to increase, even faster than they
can grow in the mines, if he knows how to
reunite such volatilised metals to the alkaline
O: and metallic matrix. / Silex, Flint, pebble. /

Experiment 1.

1. Liquor Si-
licis. /

take purified Sea O 3 parts, perfectly dry, mix
therewith 1 part powdered, sifted, 3 or 4 times heated
and extinguished Flints or pebbles, and let this
mixture flow and melt well in a large roomy
V in a good Windfurnace; it must flow thin,
so that the Flint or pebble may be thoroughly
dissolved by the O.

after it has flowed thin a while, about $\frac{1}{2}$ an F,
take the V out of the Δ and let it cool; then
break it and take out the mass, which pound
in a clean iron mortar, and place the powder
in a glass body with a large opening; expose
it to the moon and Stars, and let it flow per
deliquium, and the flint will flow into a
penetrating Liquor. This Liquor must be
filtered by a Worsted or Cotton thread from
its subtle white V.

This is the famous Liquor Silicis of Glauber,
and this is the true metallic matrix.

Its Use.

If you put metallic Ores powdered and sifted,
or sublimed Volatil Calxes of C, D & in this won-
derful Liqueur and expose it at 9 to the Influence
of moon and Stars and in Summer time to the
Sun Beams, or in Winter in a digesting furnace,
you will in 2 or 3 months time observe a
Considerable Increase and growth of your Ψ
of C or D, I or F in Weight, so that it would well
pay you, if you was to work that way with
20 or more glasses, which observe to leave open,
we accept of A.

The best C Ψ I found by Experience to be an
Aurum fulminans. I dissolved my C in R, and
and ~~with~~ it with 50 \square of \square deliquium, washed
and edulcorated my Ψ , and left it moist.

The best D Ψ is D dissolved in V, and ~~with~~
with a of Sea O; this is Luna Cornea.

Rich Lead, or Silver Ores must be powdered and
sifted and placed in the above Liqueur Silicis
in a digesting Globe, the neck left open.

That this mineral and metallic Increase
is conformable to nature according to nature's
principles will appear by Experience as well
as its utility if it is done in a reasonable
sufficient quantity.

Ex=

Experiment. 2.

If you alcalise O by Ψ viva, according to my way, or with Charcoal, extract the first Θ , and melt it with Flints or pebbles, glow'd, extinguish'd, powdered and Sifted, exactly in the Same manner as I have shewn in the first Exper^t. and let it flow per deliquium, which Liquor you filter by Threads, in order to separate it from its ~~Sediments~~ Ψ , you will thus from O obtain a Liquor Silicis equally as good as the first from Sea Θ .

Or you may make a first Θ of \square , either by calcining the \square in a Wind furnace, or potter's Kiln, or you may alcalise the O and \square together by detonation and from this first Θ and pebbles you may again obtain the same Li-
quor Silicis, as efficacious as the former.

Remember that the pebble or Flint in its first beginning was formed of ∇ , wherein the metallick Seminal principles are introduced by nature. In Every place where metals are found in the Ore, you also find flints, pebbles or quartz; but I refer you to nature itself, and you will soon comprehend the meaning of these Things. I think I have communicated a Thing of infinite utility, and I repeat it there are great mysteries in this Subject.

3. To give a Coral-Red T_o.
to \odot , which red \odot tinges a D fixa into \odot . p. 165.

That the Colour of \odot , as the most fixt Subject in the mineral Kingdom, is merely accidental and not centrally congenial to \odot , appears from two Circumstances: 1^o that that yellow Colour can be taken from the \odot , 2^o that when the yellow Colour is gone, it can be immediately given ^{to} the white \odot again.

1/ If you Corall' \odot several times with H , the H extract, finally all the Colour and leaves it white. a Saturnine Menstruum does the Same in via humida. By frequent Separations by V , the \odot may also be robbed of all its yellow tinge.

2/ The Colour is immediately returned to the white \odot , if you fuse it with S , when the white \odot lays hold of the Sial A , assimilates that A to its own fixt Nature and tinges itself therewith; this is well known to Refiners, who easily give the proper tinge to pale \odot by S . —

Z has the power to tinge \odot with a Coral Redness, which Superfluity of Colour can be given to a white fixt Silver, but no more than just what such over coloured \odot has too much.

The process is this:

mix filings of Z with a equal quantity of good factitious Z , put the mixture in a Coat'd

glass

glass D , adapt a Receiver half full of Cold ∇ , and lute it; the D must lay in \therefore and be buried therein, so that only the upper part and necks appears.

raise your Δ gradually until the \ddagger comes over into the ∇ , and in the upper part of the D and in the necks a Red \equiv will settle. This is a new $\frac{2}{3}$.

When the operation is ended, which requires a strong heat at the End, then let the Δ go out.

Take the red \equiv or $\frac{2}{3}$ out of your D and weigh it; rub it in a glass mortar with 2 parts of OX , and place this mixture in another glass D in your \therefore heat, buried in the \therefore as before, and raise your heat gradually and another $\frac{2}{3}$ will rise within the superficies and necks of the D , mixed with OX , you must have a Receiver as before but unluted.

Take this $\frac{2}{3}$ out of the D , and pour clean ∇ upon it, grinding it in a glass mortar, in order to wash all the OX from this $\frac{2}{3}$, and in this $\frac{2}{3}$ you have the anima or Δ of \ddagger ; which wash by grinding it with fresh ∇ , and then dry it.

This red \ddagger gradually projected upon O in fusion, enters and tinges the O as red as Coral.

This red O has now a Superfluous Colour, which it communicated⁵ to a Luna Sixa

1. D sexa is compact D , which ∇ will not dissolve, but must have ∇ , in fact it is White O : see Digby's Secrets!

This process leads to higher Things and is given here as a philosophical Hint to the Wise.

This Experi^t is not conducive to Riches, but it is a Key to things of a higher nature.

Experiment 4.
concerning O and Fertility. p 174.

In O , which proceeds from astral Influence, Superior and Inferior Fertility lays hidden; this is manifest by its fertilising volatile I , as well as to S , fixt alkali, which secret is not unknown to a true philosopher.

Who soever understands to make a proper use of these two properties of O (even it need not proceed always from O only) will have it in his power to effect curious Things.

If you infuse Seed-Corn in the Brown Liquor which runs from dung-Hills, in which liquor you dissolve previously a little powdered O , and sow such a Seed-Corn, you will ~~see~~ perceive a wonderful Increase of fertility. Observe here what the O produces when dissolved in the animal alkali of the Dung-Liquor. Try it, and Experience will convince that I have told you a valuable Truth. Compare this Truth with that, which lays hidden, in the Liquor Silicis.

If you imbibe an ∇ or garden mould with the distilled phlegma of O and alcalise the ∇ therewith, and sow any seed in such an ∇ and leave it to God and nature, you will experience in a short time a Wonderful Fertility.

∴ the author does not mean the ∇ of O , but its ∇ , or O dissolved in ∇ , will produce the same. ∴

You must observe that if you make use of those alcalies, that you do not over do it; because they are Cold Fires ∴ ∇ are hot Δ ∴ which can burn and destroy as well as hot fires.

∴ this I have often observed last Summer, when I emptied the old dung out of the bath, and found the bottom fairly burnt like ashes, by the cold alkaline Δ ∴

Consider about the Cause of this fertility and you will discover other valuable Truths.

Experiment 5.

concerning the Liquor Silicis. That proceeds more clearly explained. p 227.

Take fine white River pebbles, make them red hot in your fire furnace, and throw them into cold ∇ , repeat this operation 3, 4 or even 6 times until your pebbles become soft and brittle, so that they tumble to pieces. Reduce them to ∇ , which pass through a Sieve.

Weigh of this ∇ one pound or one part,
and

and mix it, by grinding, with 3 to or parts of
good fixt \ominus of \square .

Of this mixt mass project 2 or 3 table Spoon-
fulls into a ∇ , standing in a good wind fur-
nace, and let them flow well; then add 2 or 3
Spoonfull more, and let it melt with the first,
and so continue projecting gradually, until
the ∇ is $\frac{2}{3}$ full.

as soon as it flows thickly, stir it with
a red hot iron Rod or poker, and after it
has melted well during one hour, take the ∇
out of the Δ , and let the Mass cool gradually,
or let the Δ die away, and the ∇ remains
in the furnace until it is cold.

Whilst it is yet warm, break the ∇ and
take the matter out, which resembles a white
Glass or white Scoria. Beat this to a coarse
 $\text{\textcircled{F}}$ and place it in Glass or glazed basons,
which set on a free Δ , or in a Cellar with
a good draught of Δ , and it will liquify;
and you will find that the pebbles are dissolved
by the power of the alkaline \ominus , and run
into a fat oily Liquor.

This Liquor contains the seminal powers
of the first metallic principles; not that I
mean to say, that this petrifying ∇ is the
Sperm

Sperm of metals, no! but it is truly their matrix in the Earth; wherein we may see Volatilised metallic Calxes, and bring them unto a new Life. In pebbles and quartz the metals are generated, particularly \odot , and pebbles frequently and commonly contain volatil \odot . Nay there is no \therefore without such volatil \odot .

Into this wonderful Liqueur Silicis, you lay metallic Calxes, and expose your vessels to the influence of the Δ , uncovered, and you will soon perceive the Operations of the universal α therein.

Experiment 6.

to prepare arsenic so as to become a dry Menstruum to unlock metals and minerals in the Δ , by the Via Sicca. p 239.

1: confer:
Summas
proofs in
Baron
Schroder:

α possesses a subtil penetrating property, enters greedily into metals, lays hold of them, but for want of fixity cannot do much good. When α is fixed by \odot or by borax it becomes a Key to dissolve an open metals in fusion.

do not think that I pretend to teach here the Philosophical Art, I only intend to discover

covered

discovers its use on metals; it is taken from them and can be re-introduced into them.

Take 1 lb of white oo, reduced to a subtil $\frac{1}{2}$, and as much O , mix the powders carefully, be wary of the subtil poisonous dust.

put some of this mixt powder into a roomy C , which must be filled only half, place the C in a good furnace, which has a good draught, to carry the poisonous fumes out of the Chimney. Raise your Δ gradually, and the mixture will melt as soon as the O does flow; the melted mass will ascend in the C with Ebullition, and the pot will seem quite filled; But as soon as the volatility of the oo is conquered and the poisonous fumes are most gone, and when the O is alcalised by the oo, the mass will sink down again in the C , flows quietly, yet with continual fuming and ascends no more. These fumes smell like garlicks and are mortal, if received by Inspiration.

after it has melted quickly 15 or 20 minutes, take the C out of the Δ , and let it remain under the Chimney to cool gradually.

When ^{not} quite cold, break the C , and you will find a white opaque Brilliant mass, like Mother of pearl. This

This oo is only about half fixt. It flows very soon per deliquium into a / so called / oo of fixt oo.

But for this purpose keep it in a glass with a wide mouth, closely corked, that it may not flow per deliquium.

Its use in Via Sicc

of this so called fixt oo take 3 parts, of Crocus ♂, crocus ♀, or $\frac{4}{5}$ of ♂, or of the first Black Scoria of the $\frac{11}{8}$ 1 part, and melt the mixt $\frac{5}{8}$ together in a \mathcal{V} ; then pour it out or let it cool in the \mathcal{V} , which breaks and take the mass out.

Beat this mass, before it is quite cold, into a coarse $\frac{5}{8}$ and expose it to the Δ to attract the Influences, and a Red oo or Liqueur will flow containing such a $\frac{1}{2}$ or $\frac{4}{5}$ as you made use of.

1. Mr. Jugel breaks off short, but I think this Red oo might produce Summers $\frac{1}{2}$ or $\frac{4}{5}$ mentioned by Baron Schröder, if this red oo was filtered by a Cotton thread to separate it from its \mathcal{V} , and then coagulate it in a gentle Heat, let it attract and flow again; filter

It again to spiritualise it more and more,
and coagulate it again by Digestion; repeat
this 5 or 6 times, or perhaps oftener, and try
it on ♀ in fusion; or try it on ☉ in the ☿, and
then on ♀, ♀ or ♀. :/

1: the heavenly marriage of attraction should be
performed very often, and the filtration should
not be neglected in order to subtilise it. :/

1: confer this with Summers Tr. :/

Experiment 7.

of a burning pyrophorus or fiery Sub-
stance. p 245.

Pyrophorus is a substance which takes Δ
of itself, by the Contact of Δ , and is not
easily extinguished with ∇ ; therefore it is a
dangerous Δ as it burns every Combustible
it meets with. It consists of a Vegetable ∇
and a Volatile ∇ . It is so strongly magnetical,
that it attracts almost immediately the Δ
out of the Δ and thereby inflames itself.

Its preparation is mean, but its Effects
are astonishing.

Process

Process

Take very dry Bean- or Rye flower and Alum
āā 1 $\frac{1}{2}$; the Alum must be in $\frac{1}{2}$, which mix with
the flower.. Stirr this up in good liquid honey
into a thick massa. put this mass into a ∇
which has a Lid that shuts well, and has
no hole in it. place the ∇ on a Charcoal Δ ,
and keep stirring it continually with an iron
Rod, whilst it melts; the ∇ need not be red
hot all over, a moderate heat is best.

Observe carefully as soon as a Small blue
Flame appears on the Top of the matter,
it is a Sign that it is finished. Take the
 ∇ this moment from the Δ , having shut it
previously with its Cover to extinguish
the small flame on the matter, and have
a Lump of soft warm Loam ^{ready} to lay
on the Cover and Squeeze it ^{tight} ~~over~~ over the
Lid, to keep the Δ out of the ∇ .

Let the matter cool of it self, then put it
quickly into a wide mouthed glass, and
cork it immediately, that it may not in-
flame suddenly, and break the glass!

It is a black substance, which looks like
a Cinder. It keeps its Δ several months

if it is kept perfectly dry and free from ~~A~~ or
moisture. —

Experiment 8.
concerning Vinegar. p 254.

as good Vinegar is of infinite use in Chymistry
as well as in private Families, I'll here
communicate one of the best methods to make
it.

The genuine making or Brewing of Vinegar, must
from the first beginning be done with malt,
in the same manner as if you wanted to brew
Beer.

Let your dried malt be ground finely into
flower, than putt this malt flower into a large
Brew-Kettle, and to one sack of such malt
add about 4 gall: of ∇ and a Couple of ounces
of pot ash or pearl ash, and let it boil well
together; you must have a Cask, standing in
one end upon Bundles of Straw, with a Cock
in it near the bottom, and a Cover which fits
on the Top of the Cask. pour the hot Liquor
into this Cask and putt into it a little Sower
Ferment or Leaven and a hand full of Crude
Tartar in powder, and stir it up together.

Cover

Cover the Cask with its Cover, and lay or hang a Course
of Red Blankets over the Cover and Bundles of
Straw on the Tops of them and all round the Cask
to keep it as warm as possible; if this is done
in fine warm summer weather, the Liquor will soon
ferment and become essentially acid. In this man-
ner in 2 or 3 Weeks time you may have a very good
Sharp and wholesome Vinegar, which you draw off
and put it into a Smaller Cask, so as to fill
it, and Bung it up and let it lay in a Cool
place.

Experiment 9.

(p. 342) addition concerning the Liquor Silicis
during the melting of the pebble powder with the
fixt O of F or fixt O or fixt Sea O , the purest
Virgin F of the pebble united with the fixt alkali;
both their purest parts remain united and flow
together per deliquium into a fat Oily Liquor.

The gross F of the Stones as well as of the
fixt alkali remains as faces, and is entirely
unfit for this work; therefore the fat O must
be filtered by Cotton Threads.

In this Liquor Silicis you place a Luna Cor-
nea, or an aurum fulminans, or O Ore in fire F ,
or D Ore in fire F or Glass-Ore or Lead-Ore, into
a Convenient digesting Glass or glasses, so that
the

the Liquor Silicis may over Top the Calx an Inch high; Cover the glass with paper tied over it, only to keep the dust out but leave ~~an~~ access to the A. In Summer time I placed the glasses in the Sun Beams, in Winter on a digesting furnace in a gentle warmth like the Sun-shine.

Your O or D Ψ will in this its new ground and metallic matrix not only be increased but likewise exalted and ennobled, so that you will be surprised, if you can do this with a number of glasses. If during the digestion the Liquor Silicis Dries up or decreases, you must add some fresh, that it may never get too Dry.

In one month time I found half an ounce of Luna Cornea increased to half and a $\frac{1}{4}$ of an ounce, which Silver was become Goldish also.

There is the same Increase with the O Ψ .

Note what I tell you:

It is known to every Chymist that all Salts, when they are deprived by a Strong Calcination of their volatile en , become next alkalies, which flow per deliquium. They become thus magnetical, after having lost their former corrosive en , to attract the astral Influence in form of ∇ . as long as a Θ remains united with its own en , it can not do much good, but when by Δ the first Lodges is

is departed and the Magnet is at Liberty, it attracts another and better one, which unites with the magnet in Love and Harmony, not like the first, in a fiery volatile inimical Union.

Therefore in such a Liguor Silicis, on account of its attracted Astral and heavenly ω , many Mysteries lay concealed, and the industrious Glauber has not written half enough in its praise!

I do not mean to insinuate that such an attracted ∇ by the Liguor Silicis, be the most universal matter, no! but it is certainly the nearest Succedaneum.

Experiment 10.

Consideration of Native Bismuth-Ore.
called peacocks - ~~Teit~~ Teit -
Bismuth. p 360.

Bismuth-Ore classes amongst the D Ores, as it generally contains D; it is a Lunar production, and is generated by ω , which is the vicar of D.

It melts into a reddest brittle III and contains a Lunar ∇ , which, if united with a volatile D ∇ , such as Luna Cornu shows a tingens power.

I am not unwilling to communicate here what I have done myself with this curious Ore. But

But I cannot promise you great riches from it, as this kind of Bismut-Ore required in this process is so extremely scarce here in Saxony, that I could never meet with it but once in my whole life, and therefore I succeeded only once.

The Native Bismut here required is called peacocks-Tail-Bismut-Ore, if you break it it is dotted all over the Inside Fracture with small gold Atomes, and the general Tint of it is a pale Lilac Colour. Outside it plays with beautiful Shades of the most glorious Colours, like the Rainbow or a peacocks Tail.

We have enough of it in Saxony, but it is adulterated by nature with Cobalt-Ore, and all such Bismut fails in this process.

Arcanum

Calcine the right Sort of Bismut-Ore in an open ζ , to drive off the oo in Fumes.

Then dissolve it in good V , and you will obtain a high C Coloured Solution, equal to any C dissolved in V . The Ore must be in a Coarse $\frac{3}{4}$ for Calcination as well as for Solution.

pour the Clear Solution off into a phial, and pour fresh V on the Subject, in order to extract as much Colour as you can.

The

The tinged ∇ weaken with Clear ∇ , and then filter it through filtering paper.

put the filtered solution into a small glass Body, apply an alembic and receiver, and distil all the humidity and the ∇ from it by a moderate Δ . When it is dry, increase your Δ , take off the alembic and Receiver, and evaporate the mass still further, until there remains a kind of blue Glass like Smalta.

Take this blue matter and Luna Cornea aa, put it into a small glass body, which place in a Large ∇ with \dots at the bottom an all round, buried pretty deep in the \dots .

The blue matter must be finely powdered and mixed with the Luna Cornea, before it is put into this body.

Thus prepared. place your ∇ in a wind furnace, and lay lighted Coals all round the ∇ , and dead Coals on the Top, but not quite so high as the upper Brim of the ∇ , or the flame would break your glass body; Shut the draught or ash-hole of your Furnace and your Coals will light gradually without any flame, and your ∇ will in time get red hot, keep a quiet glowing heat in this manner,
and

and the mixture in the glass Body). which must be left open; will fairly melt; keep up a moderate glowing heat without flame until you perceive a natural separation in the matter; a White glass, similar to white China will ascend and flow at the Top. at the bottom settles a Coarse blue-glass, like vitrified Smalta; this is good for nothing.

after the White glass has flowed half an hour in the body, you may let the Δ die away, but disturb nothing by moving it.

When Cold, break the glass body, and beat off the blue glass from the white, which is easily done.

Use of the White Glass.

project the White Glass upon fine \odot in fusion gradually, untill the \odot becomes a fine deep red glass, like a red Granite - Stone from Bohemia.

Projection

With one $\frac{1}{2}$ of this medicine I have tinged 20 $\frac{1}{2}$ of fine \odot in fusion into \odot of 24 Carats.

Observations

Observations of the author

If you do not get the right Bismut, except no success. I could never get it but once.

If the Solution of your Bismut-ore is not equal to that of fine C, i.e. of a beautiful Orange Colour, your Labour will miscarry.

If your Solution is white, green or bleu, you get no tinging glass. I have had the most beautiful peacock's-Tail Bismut-ore to all appearance, but generally had a Green or bleu-green Solution and never succeeded but once.

My Thoughts on this process.

1/2 The foregoing process is upon the same foundation as the Δ made of D by Sulphuration, mentioned by Stahl. the bleu-mineral or Smalta which comes from Saxony is used for enamelling and painting on China, because it vitrifies in the Δ . the Saxon Smalta is a Δ of the peacock's-Tail Bismut-ore, and as this Smalta brings a great Revenue to Saxony, the peacock's-Tail-Bismut ore is prohibited to go out of Saxony under pain of death. If we could get $\frac{1}{10}$ to of genuine Saxon Smalta which is a ponderous very delicate Sky- or Firmament-bleu powder, but they adulterate it here and make it heavier with white Δ .

I would melt such a Smalta with Luna Cornea, and try, whether such a White glass would separate itself, as the author requires!

1. Vitrum and
M are the
same thing!

Experiment 11.

"Sixt Co of Or. p 372.

Dissolve a quantity of Hungarian Or in ∇ , Boil the Solution in a Copper Kettle, which must not be tinned, as soon as it boils, throw into the Solution small quantities of finely powdered and sifted Liery ψ , and all the Fly particles of the Or will be ∇ in a green mass, which when dry, is a yellow ∇ .

The clear Solution, which is no longer green, but clear and white, you must pour off into a clean glass.

Filter this Solution through paper, and putt it into a China basin, which place in \therefore , in a Charcoal Furnace, and evaporate it gently, until it is almost dry, or until a beautiful white entirely metallic $\&$ settles at the bottom of the basin.

Take this $\&$ and expose it to the moon and Stars in a Clear Serene Δ , and it will flow per deliquium into an $\circ\circ$.

This is a fixt wonderful $\circ\circ$, very different from common $\circ\circ$ of Or.

If you make a Luna Cornea, and imbibe it with the above fixt $\circ\circ$, and then melt it together in a small glass body, placed in \therefore in a ∇ , set in the Δ hole of a Windfurnace, you will see what will delight you.

The purer and clearer this fixt $\circ\circ$ of Or per deliquium is, the richer is its ψ on Δ Cornea into \circ ; But I found that no other but Hungarian Vitriol would do this.

Est.

Experiment 12 h 375.

a particular Exer.^t with
115^o Salt, and the first Scoria

Via sicca

Make a 115^o stellat: and take the first Scoria for use.
Expose the first Scoria to the Δ , until they become a
black \mathbb{F} . Wash the alkali of the \mathbb{O} from this \mathbb{F} with
 ∇ , and dry the \mathbb{F} .

Pour good ∇ upon this driededulcerated \mathbb{F} , and
you will obtain a solution like \mathbb{O} dissolved in ∇ .
dilute this solution with ∇ and filter it, then eva-
porate it gently in a basin, and there will remain
a subtil deep red Crocus. This Crocus or \mathbb{F} is
fixt and Δ proof. Sublime this \mathbb{F} with aa of \mathbb{O}^* ,
wash the \mathbb{O}^* from the \mathbb{F} , which ascends with the
 \mathbb{O}^* of a beautiful red Colour and more subtil and
pure than it was at first.

Repeat this sublimation with new \mathbb{O}^* twice
more and the 3^d time wash all the \mathbb{O}^* from it,
and dry this subtilised Crocus \mathbb{F} at 5^u.

This subtilisation gives it penetration and Ingreff.
mix it with aa Luna Cornea, = led with a of
Sea \mathbb{O} , and put it into a small glass body,
buried in \therefore in a large \mathbb{V} , which place into a
windburnae, and observe the same precautions
on account of managing the Δ as I told you
when I wrote of Bismut, and thus the Crocus
will unite with the Luna Cornea and melt into

a burning Glass, give it sufficient time, and leave the little glass body open.

propose this glass, which will be red, upon D in fusion, upon 10 parts, or perhaps a little more.

Whilst you prepare these first Scoria, observe that you fulminate the M well with O .

If you take your E washed and dried subtilised Crocus E at E^u before mentioned, and dissolve it again in V , evaporate again to perfect dryness, you will now obtain a most beautiful deep red Crocus, which will per se without any addition, melt: if treated in a glass body placed in C in a V into a most fine ruby red glass.

This glass can be fermented with O in an open C . This I discovered once accidentally, or rather providentially.

Experiment 13. p. 230.

To Obtain a fine Ruby Glass from E , 1 part of which fixes a 100 parts of F into a Substance which is neither D nor O ; Such a fine F can be melted without evaporating; it also makes a white F , which is not D , but as beautiful.

I give you this Exper^t not for the sake of any great Benefit, but because I think there is something very great in it.

Take

Take fixt O calcined with Charcoal dust, or
fixt O of P , 1 lb, put it into a large roomy V , placed
in a wind furnace, raise the V gradually until the
 V gets red hot and the fixt alkali melts.

then project into the melted O , pulverised yvoo S ,
by small spoon fulls, until about 10 or 12 $\frac{1}{2}$ of S are
incorporated, by melting, with the fixt alkali

you must keep a strong Δ all the time, so
that the matter may fuse thinly and freely.
Let the Δ die away gradually, but do not stir
the matter. when the V is cold, break it, beat
the M from the bottom, which looks brown.

The Scoria standing at the Top of the M ,
break to pieces, and expose them to the right
 A , or in a dry cellar, and they will flow per
deliquium.

The M which looks like a dark brown glass,
beat to a fine F , which put into a glass body;

When the Liquefaction of the Scoria is fully
accomplished, pour this Liquor, which is very Δ y,
upon the powdered M into your glass body.

Extract as much out of the M as you can,
then filter the Extraction by Cotton Threads,
from its V ly faces.

The clear filtered Tincture put into a small
glass body, which place buried in \therefore into a
roomy V , which set into a wind furnace, observing
proper

proper precautions about managing the Δ , which must be gentle at first and gradually stronger until the ζ is of a red heat and the \therefore glowing. In this last Strong heat the ζ must be kept 10 or 12 $\frac{7}{8}$ time.

Then let the Δ die away and let all cool. The next day, when you come to break the glass body, you will find a ruby red vitrified mass at the Top.

Its use.

Beat this glass to $\frac{7}{8}$; 1 part of this fixes a 100 parts of $\frac{7}{8}$, so that it can be melted and does not evaporate, but is brittle like a Δ .

as much of this $\frac{7}{8}$ or a small bit of this glass of the size of a pea, tinged $4\frac{3}{4}$ of $\frac{7}{8}$ into a fine white metal, which is not Δ , and can not bear Copellation.

I discovered this when I worked another process.

1. I think this glass should be projected upon \odot or \odot in the ζ , to give it a ferment and metallic Ingress; This, M^r Trigel has kept a Secret. \therefore

Experiment 14. n 376.

The following Experi. is the same as the foregoing & give it you here, on account that one process often illustrates another. our author does this ~~the~~ very frequently, whereby he ~~prague~~ often hints at some valuable Truth or other.:/

The process.

Let good crude t in fine f be successively projected into alcalised O , or into fixt t of f , melting in a C in the Windfurnace.

Let them melt together until you have obtained a Brown Scoria, Breaks the C , and beat the Scoria into small Bits, which expose to the moon during a serene night, and in the t time in a dry Cellar, and the Scoria will liquify by attraction and flow into a fat f cons Liguor, very d .

Filter this Liguor, from its gross f . Evaporate the filtered Liguor to dryness. This mass put into a small Glass Body, which keeps 12 hours in a C with :: in the windfurnace, in a moderate Δ in the windfurnace, yet strong enough to make and keep the C red hot, but not to excite your Δ by Draught or Blast of Bellows. and the mass will melt and become a Brown red Glass.

project this glass projected upon running f , as soon as it begins to fume in the C , fixes it; the

the ♀ remains and melts, but becomes a kind of
Brittle D white M, which is not D, nor can it
bear the Copell.

If you consider this process attentively, why
common ♀ is thus detained and instantaneously
fixed by this ♀ of ♂, vitrified? you will come
at a very great mystery, and you will have
it in your power to transmute metals into
C or D. These my Experiments are not mere
Opinions but practical Operations performed
by my own hands.

Experiment 15. p 377.

which is equally interesting.

Take good ♂ and ♀. āā, mix the 2 ♂, make
these with S. S. S. in a large C, and ♀ in thin
Lamels, cut small with Cigars, so that the ♂
lays at the bottom and on the Top.

Put a Cover on your C, and when perfectly
dry, place the C on a hearth, between 4 Bricks
set on Edge; lay lighted Charcoal round the C,
Let your Δ be very gentle the first 2 hours, and
then increase it gradually every 2 hours, so
that the last 2 hours, during ♂ in the whole,
your C may glow of a red heat, but not

of

of a white heat all over; this is called Cemen-
tation, or a gradual Calcination.

Let the Δ die away; when cold break your ζ ,
and you will find a green glassy or Bic massa

Reduce this green massa to a fine ξ , and dis-
solve it, as much as will dissolve in good ζ ,
dilute and filter your several Solutions, and
then evaporate to dryness, until there remains
a blue Bic Stone of η .

Reduce this to ξ , and pour a highly rectified
a of brandy or genuine S.V. upon this ξ , and
extract again as much as you can, in a
heat over a Lamp; but observe that into
one quart of such a rectif: S.V. you must
previously dissolve $\frac{1}{2}$ or $\frac{2}{3}$ of Borax in ξ .

filter all your Extractions or Solutions,
and then distil the S.V. off *per alembicum*
until there remains a pale blue Stone or
massa at the bottom.

Try this whether it flows on a red hot
Copper or iron plate, without firming; if
it does so, it is right, but if it firms yet,
you must pour new prepared rectif: S.V.
upon the powdered mass and extract it again,
in order to subtilise it further, and then

coagulate

coagulate it as before, after having filtered it
from its faces, if there should still be some.
Subtilisation gives Ingress and penetration.

Its Use.

as soon as it flows without fuming in the least,
mix it with aā Luna Cornea and melt these
two united \mathbb{F} in the same manner, as I have
taught before, in a small glass body; placed
in a \mathbb{C} with \therefore at the bottom and all round it.
Let it stand 10 or 12 hours in a well graduated
 Δ in the wind furnace, and it will become a
fixt white glass.

Its further use.

melt some fine \mathbb{D} in a \mathbb{C} , and as soon as it
flows clear, project some of your glass, reduced
to \mathbb{F} , envelopped in wax, and let them melt
well together for half an hour; 1 part of the
medicine to 20 parts of \mathbb{D} . Let it cool.

dissolve the \mathbb{D} in \mathbb{V} , and you will find the
new generated \mathbb{C} , which will fall in the
form of a black Calx; which you may wash,
dry and melt with borax in a small \mathbb{C} .

∴ This white glass, I think should first be
melted with \mathbb{C} in a \mathbb{C} ∴ before projection ∴)

Experiment 16. p 378.

a particular process with ♂, ♀ and ♀.

Take 3: /
when there is
or arises no
more fulmen,
it is a sign
that the M
has O enough: /

prepare a fine M♂♂♀. Sillcatus, out of ♂ ¹² parts
♂ 4 parts, ♀ 2 parts, fulminate it well with O,
then melt the M again with a crude ♂ and
fulminate it well with O. purify this M♂♂♀
2 or 3 times more; fulminating each time with O,
until you obtain Scoria of a C Colour, and your
M will be finely laminated and Stellate.

Reduce this M to a fine F. Take oo of $\frac{4}{7}$ or oo
of Or, well rectified, pour this gradually and with
great Caution into an equal quantity of well
rectified and attracted or liquified butyrum ♂ⁱⁱ,
after the Effervescence and terrible heat has ceased,
distil these 2 mixed Corrosives over per Retortam,
and what comes over will be a m as red as
Blood. 1: there remains a white Calx behind in the R: /

called mi-
neral Beroar:
an excell^t
medicine, they
Dulcified: /

In this double Menstruum dissolve as much
as you can of the above purified and powdered
M♂♂♀. weaken it with clear V and filter it
nicely through paper. Evaporate the filtered
solution in a glass body placed in a iii. pot,
in a Charcoal-distilling furnace.

Evaporate until there remains a hard Mass
or

Stone. I have this process of an intimate friend,
who tells me that $1\frac{1}{2}$ of this Stone does con-
vert $10\frac{1}{2}$ of fine \odot in fusion into a tingery
glass or Medicine.

I have not yet had time to work this pro-
cess to the End; it seems to me to be per-
fectly rational. I would have the Curious
artist try the hard mass: if fusible: with
Luna Cornea first, in the room of fine \odot , and
He will soon see, whether this Sp. obtains
Ingress, from the Luna Cornea; then it might
be projected upon \odot in the \odot .

/: I think this is a broad hint of Mr. Tugel,
for this and other such like Medicines, he
is afraid to say too much, yet he is suffi-
ciently generous: /

My Friend says: that you must prepare all the
materials your Self, with your own hands.

Experiment 17. p 378

This process I have obtained of the same friend
but have not yet tried it. It is many years ago,
since I obtained a few processes of him, and as
he is no more, I think it is not ungenerous,
to insert his processes amongst my own Labours.

a tinging Medicine made
from the Lapis de Tribus.

Take $\frac{1}{2}$ $\frac{1}{3}$ of fine pure O, such as Venetian Che-
quines or Venetian Ducats, cut them small with
Cezars and dissolve the O sheeds in a good Ro.
made of $\frac{1}{2}$ of O and will rectif: $\frac{1}{2}$ of Sea O $\bar{a}\bar{a}$.
then dissolve $1\frac{1}{2}$ $\frac{1}{3}$ of good pure Common $\frac{1}{4}$ in
good V. make both solutions over a Lamp
heat, and keep in the Spirits.

Both solutions, yet warm, pour together into
a capacious glass body, I mean a large glass
receiver, and shut it.

now put $2\frac{1}{3}$ of good purified O with $4\frac{1}{3}$
Lapis de tribus, both powdered and well
mixed into a roomy glass D, which place
in \dots , and apply the Receiver which contains
the two solutions, of O and $\frac{1}{4}$. Lute the Rec:
to the D, whose Bill must go pretty far into
the

Receiver, at least 3 or 4 Inches far.

now distil with a heat, raised moderately, carefully and gradually and the fumes or a^{u} will ascend and pass over into the Receiver, and the solutions of O and F will be thickened by these Spirits.

When the distillation is ended, let the vessels cool, by suffering the Δ to die away.

what is found in the Receiver, put into a glass body, apply an Alembic and adapt an empty Receiver. distil in a \therefore ~~heat~~ gradually all the humidity over into the Receiver, until the matter becomes quite dry.

Then take it out, and put it into a small glass body, placed in a F with \therefore . Set this F into a windfurnace and regulate your Δ so as to avoid the flame breaking the glass.

Increase your Δ gradually and moderately, until the F is red hot, and your dry matter will blow together to a red glassy Stone.

In this process the F is fixed with the O by the medium of the Lapis De Tribus.

of this red glass $1\frac{1}{2}$ transmutes $6\frac{1}{2}$ of fine D in fusion into good O .

It does more if the red glass is first projected upon fine O in fusion.

The

The Lapis de tribus
is made thus:

Take $2\frac{1}{2}$ of good crude S , $2\frac{1}{2}$ of white O ,
and $2\frac{1}{2}$ of Δ , each in fine F and well mixed.
melt these F . together in a glass body, placed
in \therefore in a roomy C . you place the C on a hearth,
and set 4 bricks round it, on Edge, and lay live
coals round the C , and dead Coals on the Top
of them, and thus let the Δ increase gradually
until the C glows, and the F . begin to melt.

as soon as you perceive that the mixture
begins to inflame in the glass, you must
cover it immediately with a Lump of moist
and warm Loam. when it is thoroughly
melted together, the Lapis de tribus is made.
which take out when cold, by breaking the
glass body.

Mr. Sugas Observations.

Beat your Lapis de tribus into small bits, like
a pea, and not in F , which is an Error in the process;
put the O by itself into an V tubulated
 D , which must hang over a naked Δ , and
gradually be heated, until it glows red at
the bottom, so that the O may melt in the
 D , which must be kept there in constantly
flowing.

flowing; as soon as the \odot melts in the D ,
open the Stopper, and throw into the D , a
Single Bitt or two of the Broken Lapis
de tribus, and the \odot will gently fulminate
and the united Venus, Z cus, coal and tal-
er will pass over in very corrosive fumes
into the Receiver; the moment the projection
is made into the D , the F^{n} Stopper or a
piece of warm soft Loam must be put
upon the whole, or else the poisonous a^{r}
will escape straight upwards and not pass
into the Receiver. Be careful!

thus far M^r Jugel.

Keep projecting Lapis de tribus, until the
fulmen ceases, or until no more a^{r} can
be raised or will come over into the Receiver. /

A Gradating Oil. p. 104.

Sabre Hungarian L 1 lb. good E 2 lb. both in
subtil E and carefully mixed, on account of the
fumes. Distill the dry E in a glass B , which bury
deep in the a^{r} : so that only the neck appears: lute
a receiver to it & beware of the poisonous vapours.
Distil by a well regulated gradual heat. The E melt
first in the B and looks like \odot : then a butter
& it sublimed itself & sticks in the neck of the
 B .

Compare this with Waller's
China's Gradating O .

The neck must be intensely hot so that you cannot bear your finger upon it, else the butter will coagulate in the neck in the form of a Θ and not come over. When the process is over cover your nose and mouth with a towel, that you may not breathe the poisonous vapours, but wait until the vessels are so far cooled that you can ^{just} handle them. (When quite cold the butter in the receiver shoots into square oblong tables of Θ .) Sweep the $\zeta\zeta$ carefully out of the neck back into the D , and what sticks fast loosen with a narrow hollow sharp chisel or other fit instrument. Pour the yet fluid butter through the tube into the B upon its own $\zeta\zeta$: stop the mouth of the D with a cork, and now it may coagulate in the D over night.

Next morning distil again as before & the butter will come over purer, a little animated with its own $\zeta\zeta$, nevertheless the $\zeta\zeta$ will sublime again in the neck. This is the first animation & rectification of the butter from its own ζ contained in the $\zeta\zeta$ from the D . This labour you must repeat twice more, with the same care: that is you are to rectify your butter 3 times from its own $\zeta\zeta$, sublimed into the neck of the B .

Then

Then take such ores or subjects as contain solar Junctures,
such as red Cataminars, Red bohemia Granates, Crocus =
♂ Crocus ♀ hungarian & Thermalites & and extract
as much Colours out of them as you can with V.; which
is easily to be done. Then evaporate the V. from the
extracted solar ♀ to perfect dryness. i. to a dry ♀;

upon this dry ♀ pour your rectif: Butyr: animated
by its own $\frac{1}{2}$, and digest for 2 or 3 weeks. i. in a h. heat:
when distil 10. Glass D, cohobating what comes over,
upon the Residuum, until, by Strong heat, your Butyr:
comes over as Red as blood. —

This is a double or animated Sophia ♀, and a
divine Gradating oo upon a well prepared Luna
Cornea, which by Digestion becomes fine O of 2 lb Carats.
i. Confer: Urbigerus his Aphorisms concerning this
very same animated Sophia ♀.

I. S. S. gets Experiments p: 422

So fix D, or to make Luna fixa, which is soft
and loose its round, and cannot be
dissolved in V.

you must prepare the following Cementum ♂.
Take crude White U, powder and sift S; melt
Sea H in a V; when cold powder it finely. Take over $\frac{1}{2}$
take 1 lb of the ♂. Sea-O 2 lb and very Stone $\frac{1}{2}$
3 to, mix these things together and keep them in
a bag or sack well closed to keep the A or V.
This is your Cementum ♂.

Now take one Copied D in thin lambs, and
of your Cementum ♂ air. Lay a stratum in a roomy

\mathcal{C} of your \mathcal{F} first, then a Stratum of the thin Lamel.
which you must dep previously in Stru \mathcal{E} ; these
Lamel of \mathcal{D} must lay Singly so that the \mathcal{F} can touch
them every where you may either lay them flat or
on edge, it is enough, if they do not touch each other.
above this a Stratum of the \mathcal{F} , above that again
some \mathcal{D} Lamel, and so you continue, laying vice
versa or alternately \mathcal{S} . \mathcal{S} . \mathcal{S} . sinder and Lamel.
until you finish with \mathcal{F} , the bottom and upper
stratum of \mathcal{F} are the thickest. Let there be some
room at the top for a covering of powdered Glass.
and take no less \mathcal{F} than \mathcal{D} . if more, there is no
harm. Lute a Strong Cover on the \mathcal{C} , and when
thoroughly dry and you have filled all the Crannies
or Cracks and it is thoroughly dry again, put
the \mathcal{C} in a little Cementing Furnace, build on
purpose on a Hearth. Observe the following
degrees of \mathcal{A} . it is the most difficult Thing in
Chymistry, and I have never seen no master
yet in the Art of Cementation. But I will
tell you my Rules as nearly as I can.

First lay lighted Charcoal all round, and deal
Coals at the Top, but this first \mathcal{A} must not
touch the \mathcal{C} by 2 In^{ch}. keep it in this heat
the first 6 hours; this degree can not cause the \mathcal{C}
to glow, although it becomes intensely hot
the

The first 6 hours past, increase that is approach your Δ close to the ζ all round, yet keep it low, so that the ζ may glow at the bottom and become red hot all over, but not of a bright or white Heat, but only of a dul, dark, glowing Heat. Keep the ζ 6 hours more in this 2^d degree of Cementing heat. These 6 hours also past, lay the Coals to the Top, that is level with the Cover of the ζ , but none upon the ζ , and govern your Δ nevertheless with so much moderation and Discretion, that although the ζ glows now all over, yet it must never be of a bright Heat but must remain of a dul red Heat, and no more, because your D must not melt, but only be cemented; I can describe it not clearer. 1: 6 hours more!

Then open the ζ , take the mass out, the Lamella must look black and be brittle, if they are so, you will succeed, if the D melts you do nothing. is 18 hours.

Brush the Lamels with a Wire brush, and lay them again in Stale Δ . Take a new ζ , and Weigh the Lamels take a new Cementing ζ and lay $S. S. S.$ in the ζ , exactly as you did before, and lute the ζ .

Cement again during 18 hours as you did the first time exactly, using every precaution as before Repeat this whole Operation a third Time, and then break the ζ ; Take the D Lamels out

1: make 5th cementation

out and boil them in V, until They are perfectly
clean from the F and G.

This is a Luna fixa, which no V will dissolve.
Such a Luna fixa is soon transmuted into O, either
by a Dp. of S, of F or of S and F, or by a Gradating
V, or by our antimonial Gradating O, as I know
from Experience. J. G. Jungel.

1: if you use glass, the Cementing F must be pressed
down in the C, that the glass may flow on a
firm substance; (when I use no glass, I press
it gently down all the same; says M^r. Jungel.)

J. J. Jugel Experimental Chymistry
Leipzig 1766. 8. german.

p: 191. "To produce a prima-material
Vapour by distillation out of
Lapis Calaminaris, wherein
are concealed the 3 metallic
principles A , B and C .

"Fill a large V D , about half, with 6 lb
of fresh Calaminaris from Aix la Chapelle,
which is of a deep red colour, powder it finely.
place the D in a wind furnace on two iron
Bars, over a naked Charcoal Δ . adapt
a glass Balloon Receiver, and a glass tube
to the D , fitting into the Receiver, by means
of a good Corks, with a hole cut through
the middle of the Corks.

"Light your Δ and distil gently and Suc-
cessively, and a little phlegma will come
over first, increase the Δ gently and gra-
dually and a Strong Mineral W will
follow.

"You must put previously into the Receiver
a quart of V , in order that the corrosive it
is may be extinguished and detained in
the V , as every drop which falls into the
 V hisses, as if you dropped melted Lead
into

into the ∇ . Strong white Vapours come over in Clouds, therefore you must continue the distillation and animate your Δ gradually as you perceive the matter and those Vapours requires it, which distillation must be continued during 3. days and nights, until all the Vapours are come over.

"Then let the Δ die away of itself. You have now obtained a Chaos, which must be dephlegmated in Balneo vaporis,

"The remaining ω you distil over in a glass D , into a Receiver without ∇ , and there remains now behind, a fixt Θ , which first came over like a Fume or Vapour.

"If you pour the ω upon this Θ , it dissolves the Θ first, and coagulates itself afterwards with the Θ .—

"What may be done with this coagulated mass, when fixt, I leave to the curious Enquirer; enough, that more can be done therewith, than we would wish to say openly, as this ω is a genuine ω of $\frac{1}{2}$, and will perform every operation."

The same author, p: 172.
concerning the Via Sicca

"To dissolve C and D and reduce them into metallic ashes by native Cinnabar?

"I take corporeal fine C or fine D, beat into thin Leaves, or filed, or dissolved, the C in V or the D in V, and the Corrosive distilled from it to a dry Calx, it is the same which you take.

"Now take native $\frac{1}{2}$ lb, beat it coarsely into bits of the size of pease or small Beans, dip them into the White of an Egg, and roll them about in the filings or Ψ of C or D, so that the $\frac{1}{2}$ lb bits may be well covered therewith, and let them dry.

"For this wonderful operation, I take equal quantities of $\frac{1}{2}$ lb and C, or $\frac{1}{2}$ lb and D, i. e. $\bar{c}\bar{c}$ in Weight.

"Now lay them in a \mathcal{C} , and cover the $\frac{1}{2}$ lb bits with the remaining C or D, and strew it over them.

"Then lute a Cover on it, and when the luteum is dry, put the \mathcal{C} on a hearth, and cover the \mathcal{C} with an ∇ pan or pipkin, and set 4 bricks round this pipkin, so as to form a small furnace or oven round the pipkin. Now fill the space round with dead Charcoal, and light your Charcoal at the Top, over the reversed

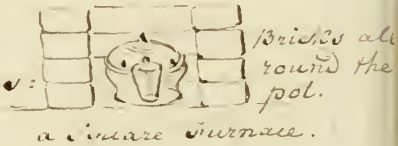
Bottom

Bottom of the pipkin or pan, and keep supplying the Top with Charcoal, So that there is always a good Δ at the Top.

"Entertain your Δ 8 hours, and then let it go out of itself.

/: I do not know whether an english ∇ -pan or pipkin would stand the Δ , otherwise a small cast iron pot with 6 small Legs, turned over the ∇ , bottom upwards, would become of a red heat during the Cementation, and answer wonderfully well.:/

This is what Mr. Jugal means:



"When all is cold and you open the ∇ , you will find the $\frac{3}{4}$ Bitts converted into fine ∇ , if you have used that metal, and that the ∇ of ∇ has forsaken its own body and has entered that of the $\frac{3}{4}$; your ∇ , in this Cementation is entirely reduced into ashes, and totally retrograded from Metallie Splendor.

"This operation may appear Common and Silly to some inconsiderate men, but it proves us one of the greatest wonders in nature, which cannot be performed by no other Thing in the world.

"Examine now these Metallie ∇ ashes, or

C) ashes and try to reduce them into D or C) again,
by every art or Knowledge and I assure you that
all your Endeavours will be in Vain.

174 "Have you not by this Simple process and by
means of the mineral Δ : \ddagger and \S in the $\frac{1}{2}$: destroyed
the fixed metals radically, and reduced them to
dead ashes? and by the same Wonderful Operation
you have fixed the Volatil $\frac{1}{2}$ into a fixed Metal,
into C) or D)!

"But as the foregoing Simple Experiment seems
to promise no Benefit, most men have thought
no further about it! But now, Open your Eyes,
and consider what might remain to be Done?

"The dead shall rise and live in a glorified
regenerated Spiritual Body! Consider whether
this same Resurrection might not be effected
with your ⁵ dead into ⁶ ashes reduced ³ metallic
bodies? a Consolation will appear! The
dead ashes will come to a new Life and will
be invested with an everlasting Essence!

175. "Call the Anima or ω back out of that
Chaos, where all metallic and Mineral ω :
are confounded and can be had, which ω
you must know from my Description of
Nature!

"Whether you take this ω from the Air,
1: the attracted ω of \ddagger of Abbe' Rousseau, would

do this: / or whether you take A from the ∇ ,
it will be the same here, if you do but
rightly prepare and apply it properly.

/: from the ∇ alludes to a will made Ω of Θ ,
or such a Ω as is obtained, when you fulmi-
nate Θ with ∇ : /

NB: "Such a Ω will be a proper menstruum, to
extract a red anima or tinging ∇ from
the destroyed fixed Bodies, or Lunar or Solar
metallii ashes, along with the fixt incor-
cumbible metalli Θ ; whereof the Philoso-
phus have written: Sal metallorum est La-
pis Philosophorum.

NB: "I repeat it, there is a great mystery
in the foregoing simple Operation with ∇ ; /
viz: to obtain in so short a time the Θ
and tinging ∇ of the fixed Metals, for the
amelioration of the unfixt.

"This is the greatest Treasure, which lays
concealed in the whole Mineral Kingdom."

J. F. Sijel.

Neuman on Nitre. (①)

Neuman
on
The nature and Difference
of Salt petre.

We divide common O into 3 Classes;
though when O is perfectly pure and well
depurated from external, impure or foreign
bodies, it is then one and the same, whether
it comes from Germany, Poland, Prussia,
France or the East Indies.

The difference consists alone in a greater
or less degree of purity, viz:


- 1 The unpurified quite crude O .
- 2 The once purified O .
- 3 The perfectly pure O .

1/ Crude O is crystallised but is still mixed
with a

a quantity of $\Psi \nabla$, common Θ and fat ∇ ly particles;
This Θ looks yellowish or ∇ ly, consists of small
ill shaped Crystals, and fulminates slowly and
badly.

2. The one purified Θ looks white, has got large
clummy Crystals, fulminates stronger, and when
dissolved in ∇ and precipitated with $\text{so } \nabla$ or with
a pure potash Lye, this Θ does not precipitate
so much $\Psi \nabla$ as the quite crude Θ does.

3. a perfectly pure Θ is nearly transparent like
 ∇ , has beautiful well shaped Crystals with
6 sides and conish, fulminates very strongly
in the Δ , contains no $\Psi \nabla$ nor common Θ .

Its Crystals look like this , some
smaller, some larger, which depends on the quan-
tity of the evaporated solution and on the vessel
according to the place and room the Crystals have
to shoot in, which Crystallisation is done
suddenly in a moment, and though not in every
place at once, but gradually in different places
of the Dishes.

M^r. Neuman says: Nature generates the Stali-
nitrum or asphro-nitrum! i.e. the natural Θ , before
the saltpetre-makers boil and crystallise it the first
time, and is called Native-nitre if the most prin-
cipal and from all other Salts distinguished Essence,
preserving the Character of Nitre.

Nature

Nature does not bring this Aspro-nitrum to a perfect dry hard and crystalline state, or into such a salt, as the genuine O appears, after boiling and crystallising.

Art adds to this imperfect nitreous Essence generated by Nature, a fixed alkaline salt, and therewith, by various, yet simple Operations, brings it to a dry, hard, crystalline, perfect and useful Nitre.

How Nature generates Nitre, M^r. Neuman formerly a celebrated Chymist and Pupil of Professor Stahl at Berlin, gives us the following Information, well worthy of notice to a Chemical Philosopher.

When ever Nature intends to generate O in the Earth, three Ingredients are required.

1, The principal is a putrid Substance or a rotten Concrete either from the animal or Vegetable Department.

This requires putrid Substance must be an oily urinous salt.

2, The second Ingredient is an V , which must be fit to receive such an oily D ow O , until the generation is accomplished.

To this, either Clay or meagre Loam, or Lime-stone, Old Walls or Old plaistered walls

Walls are the most proper Earths.

3, The third and principal Ingredient is the Δ ,¹¹ Excellent! partly as a universal agent, although not the Whole Δ , but its inward purifying principle included in a Universal acid, Nitreous, most subtil Salt. In my system of nature exactly: partly as an assistant and Instrument, as nature wants the whole Volume or Mass of Δ to perform this wonderful Generation, not only for causing the first necessary putrefaction, but also as a Vehicle for introducing that universal agent, the aereal acid, Nitreous, incorporeal O, in order to effect the new mixture or Generation of the Native-Oeous-Essence. —

The whole Process of Nature consists therefore in the following Operations:

- 1, To dispose animal or Vegetable Substances towards putrefaction.
- 2, When those Substances putrefy, to introduce the most subtil ody, Oine, & Aour particles into one or more of the above mentioned kinds of Δ , and
- 3, ~~Common~~ to introduce that vital principle enclosed in that universal acid, Oeous Salt, as much as is necessary, and
- 4, by means of a Warmish aereal Humidity, as a Vehicle and assistant to accomplish the

natural

natural Mixture.

- The native Saltpetre originates and is got without much human assistance, as God and nature procures it. It is either obtained
- 1/ from nitreous ∇ , which is the Case with us in Germany and more so in the East Indies.
 - 2/ From Loamy Walls or grounds.
 - 3/ from old decayed Ruins, which have been build of Lime - Stones.

Whenever nature generates O , unassisted by the art of man, it happens commonly in such places, where different Substances have putrefied, and such putrefaction has insinuated itself into a Clayish or loamy ground in its whole mixture, or the putrefied most subtil O by Fine O us Essence has evaporated and insinuated itself into the Limy particles of Old decayed Walls, standing near such putrefactions.

- Both may happen Various Ways, viz:
- 1/ When O is generated in the Earth, the place is either such a one where large herds of Cattle have stood, or where much Cattle has passed, or Where Battles have been fought and a number of Men and horses have been killed

killed and buried; or such a place where leaves
of Trees or other juicy Vegetables have putrefied
in large quantities, or in Church-Yards and
Burying grounds, and lastly in or near places
where dead Cattle or dead horses are buried.

1. Blamel makes use of a saying: remember
"that you have learned this secret amongst the
"bones of the dead!":

2. When Δ is generated on loamy or lime-Stone
Walls, buildings, Cellars, or such like; It is
then either near Stables or places where Sheep,
Piggs, Cows, Goats or Horses are kept night
and day, or near Pidgeon- or Fowl-Houses;
or near privies and Common-Sewers, near
Dung-Hills and places where much urine
is thrown, and ^{what} no Sun-Shine can dry it up;
like ^{wise} near old Walls in Churchyards or Bury-
ing grounds, near old decayed Ruins build
of Lime or ^(standing in shady places) free Stone, and under old decayed
thatched sheds; finally in such places where
various putrefactions and strong Exhalations
of putrefied Substances happen or have hap-
pened, such as Burying Grounds.

3. Its Origine may well be called Vile.!

The Loam and ∇ where in the putrefied
Essence insinuates itself more readily for
nitrication, is commonly rather poorer than

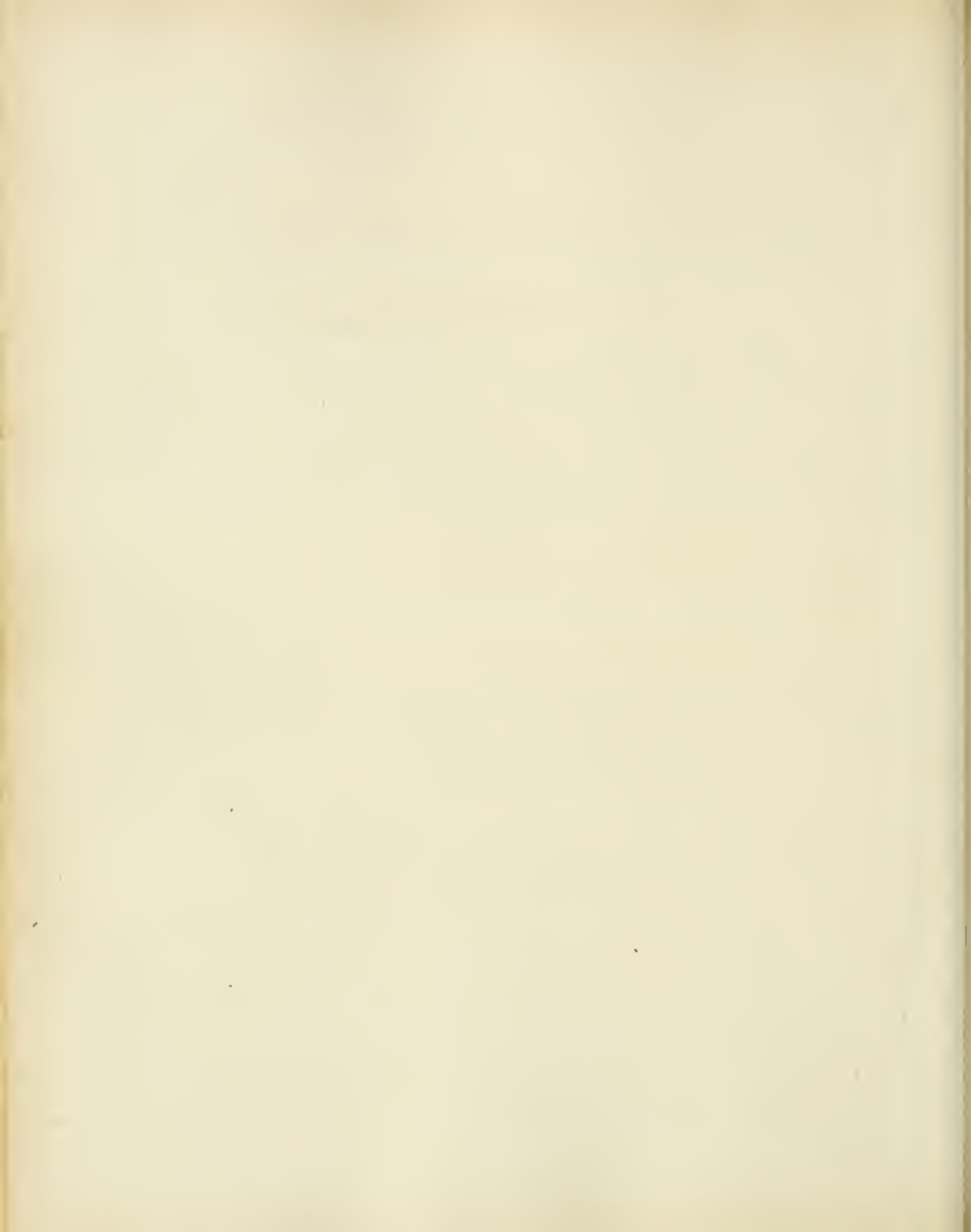
lat,

bat, or has been plaistered or built with Lime,
for that reason we deem Lime Ψ an excellent
magnet.

3) Ω is generated in Ψ Stones, and most commonly
in such as are of an absorbing kind; such
are those ~~now~~ about Paris.

In France near Saumur on the River Loire
is a quarry, which yields a mineral, full of
 Ω , and therefore is digged out there in great
quantities; out of this Stone much Ω is boiled.

Fines.



SIR KENELM DIGBY'S

SAL ENIXUM :

And

ABBÉ ROUSSEAU'S

PRIMUM ENS SALIS .



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1
Prussische concerning Sal Enixum
or the Use of Sal Enixum in Alchemy.
from some Manuscripts of Sir Kenelm Digby.
translated from the German.

The following Salia Enixa are the Source of
genuine Chymistry. Various Operations on animal
Vegetable and mineral Substances are performed
with them relative to Medicine and the Trans-
mutation of Metals.

17
O Enixum of Strange Virtues.

Dissolve a great quantity of Sea O or common O
in clean Rain V, filter the solution and let it
evaporate gently, until a Skin appears, collect
this Skin with a Wooden Spoon and put it by.

Continue the Evaporation until a new Skin
appears on the Surface, collect this also and put
it to the former.

Continue to evaporate your Liquor, until it
yields no more Salt on the Surface.

These Skins of O, on the Surface of the Liquor,
contain the purest $\frac{1}{2}$ of O and the most subtil
and most Dry Stones of O, which possess strange
and unknown Virtues.

You must collect a great quantity of this
O from the Surface, by evaporation, as a Good

provision of it is very useful.

Take now all your Θ , as much as you have collected from the Surface by Evaporation expose it to a cool Δ and let it flow per de liquium until it is become a fat Saline V , weigh this V and add an equal quantity of ∞ of Δ to it, and let it stand 24 hours.

Then distil it, but in a very gentle heat until it remains thick like honey.

If I would take a Volatil ∞ of Δ , such a One as the ∞ of Δ of Stobe Rousseau; if you take the ponderous ∞ of Δ , rectify it first per se, so as to make it clear like rock Γ ; If you distil the above mixture in a gentle heat, a yellow ∞ of Sea Θ does come over, whilst the heavy ∞ of Δ remains behind with the gross part of your Θ .

The ∞ which you have distilled over, pour back on the Residuum, and let it stand quiet as before during 24 hours, to await the celestial Influence.

Then distil the ∞ from it again, in a gentle heat, until it becomes thick like honey. By ^{this} attraction and second distillation the Θ will become more powerful, fusible and of greater Virtue, on account of the union with the purest heavenly Influences.

If you repeat these operations 3 or 4 times, your Θ will increase in power and virtue, and will melt in a ζ , with a small heat, and will be extremely fusible like a Θ alkali.

With this Θ Enixum you may dissolve a $\Theta \Psi$ in a phial, placed in hot \therefore , and with such a dissolved Ψ of Θ curious operations may be performed on animals, vegetables and metals.

Ab: If this solution is digested in a most gentle animal heat, a great Conflict will happen, whereby the subject is finally very much exalted.

Nota. by the ∞ of Δ mentioned in this process is also meant the ∞ of Δ .

/: This process is somewhat dark, it seems that the remaining honey like Residuum is to be evaporated and melted into a fusible anorogynat Θ , called Sat Enixum, partaking of both sexes \ddagger and alkali.

! Sat Enixum!
meaning of
the phrase: /
! cohabating:
the ∞ /

I would rather distil up and down per ∞ , until no more would come over, $\&c$ then take it out for use!

The author hints that a Tincture can be made with this fusible Θ , impregnated with the universal ∞ , capable to cause Θ to Ψ and to be regenerated!

(Θ She

(The process is truly natural, if we consider that the first corporification of the universal Δ is in the universal Γ , in O and Sea O , taking a body of Concentrated radical Humidity, i.e. Alkali; and by means of Γ and alkali, nature, i.e. Ω Mundi, generates, preserves, destroys and regenerates all Things. see Sir Kenelm Digby's Chymical Exper. page 131.) according as one or the other principle predominates, it causes preservation or Destruction, or when in perfect Harmony, which is then a Sal Enixum, Generation; see Digby p. 131.)

It is proper here to give you the curious universal Ω of Δ from Abbe' Rousseau.

secrets et Remedes esproves .p. par defunt Mon.^{se} L'Abbe' Rousseau, cy devant Capucin et medecin de sa majeste'. Paris 1697. -8^o / of Louis XIV)

page 59.

Ω of Δ .

I'll give the following Example as a new proof of the means, which are sometimes necessary, to excite the magnetical virtue, when it is become too fixed and asleep. / Radical Humidity

Take 3 or 4 $\frac{1}{2}$ of Good Flowers of Δ , put them into

into a glass body, pour upon it 5 or 6 times as much in Weight of Good ω of Δ , and distil all the ω from it by an easy heat, the body being placed in ...;

Cohobate the same ω , which is come over, by pouring it back upon the Δ , and distil it from it again, and repeat this operation 9 or 10 times.

You may likewise do this operation by a tubulated Δ .

The remaining Δ being exposed to a fine clear cool Δ , attracts the ω of the Δ and determines that ω to the nature of ω of Δ .

∴ Observe how this confirms my System, that the first Corporification of the ω mundi or universal Δ by means of humidity is in the Acid or becomes acid! ∴

This attraction is so powerful, that $\frac{1}{3}$ of Δ , treated in the above manner, will yield after distillation $\frac{2}{3}$ of ω equally strong and of the same quality as the ω of Δ made by the Glass Well.

Thus $\frac{1}{3}$ of Δ ~~fixed~~ fixed and rendered magnetic by ω of Δ attract and yield at every distillation $\frac{2}{3}$ of ω of Δ ; and the remaining fixed Δ is a perpetual Magnet to attract

the same as for ever; and what is remarkable, the α of O which has served to fix the ϕ and make it magneical, loses none of its qualities by this operation, but remains the same.

Is this not a sufficient and well established proof, to persuade the most unexperienced as well as the unbelieving, and to convince them of the perpetual action of the universal Spirit? which I call for good reasons the universal Mercury of the Philosophers! because he dissolves all things and unites himself to all things by an inexhaustible indefatigable and permanent action!

See my philosoph: misc: Emblem of the Andro, p. see also Le Debut's Chymistry; and Sal Lumen et Spiritus meu de philosoph: gynal Figure: of exalting Beings to a more noble and more perfect State by the Communication of the α from above, which is the sole and only Cause of perfection in all Nature. Thus far Abbe' Rousseau p. Co.

2. another possible al' Enixum

Take good V q. v. add α of O gradually until a θ is precipitated, which is easily separated and coagulated. distil the α from this θ p. & cohobate the α back and distil the α from it again, and repeat this operation, until the

remaining θ is become perfectly fusible.

3. Impregnated spiritual salts i.e. Salia Enixa for Tinctures.

These salts are made by two ways:

1. They are distilled from such Ingredients as are Bound in Tincture.

Take r of Sea θ , or r of O , well rectified, pour it on powdered Calamine Stone; the red Calamine or Calaminarius from Nix la Chapelle is the richest in Europe; digest and extract the Sp .

There is red, yellow, grey and brown Calamine and some is spotted.

pour the Sp from the Sediment; then distil the r ^{over} ~~from the~~ Sp r . O with a strong heat in r ; The Sp will come over with the r . you must cohobate the r several times upon the Residuum until the Sp does come over.

precipitate this corrosive acid Sp with r of OX until the Effervescence ceases.

When it is now impregnated with the r of OX , dilute it with ∇ and filter it.

This filtered Lye is full of A , which must be evaporated until it is a Sal Enixum.

(7)

Take r of O or red θ , 1 part reduce it to $\frac{1}{2}$, pour upon it OX dissolved in fair ∇ , distil the ∇ from it, per Alembicum and a red transparent

r

2. The second method to prepare the spiritual salt Enix or sulphureous salt, is as follows:

Take any ♀ you like precipitate it out of the Lye, dissolve in that Lye a ♂ of Θ, which has been aerated by its ownth Salt Enix, and this ♂ of Θ will become red on the spot, and much sooner if the ♀ of Θ has been added.

This ♂ is a Gradating tinging ♂, after it has been rectified.

For the above process is very dark, I could never comprehend it!

precipitate the ♂ of Θ first, as has been told above, and by these means you will obtain a tinged and tinging Θ.

Evaporate the humidity over a gentle heat, boil the remainder, and you will obtain universal Venustus which can be exalted by new Solutions, this way is good.

Salt Enixcum impregnated with ♀; with this Salt D is tinged into C, and ♀ into D and C.

The Sulphurous Θ Enixum.

Take ♂, C and ♀ aā 1 lb, ♂ 1/2 lb, Trilings of ♂ and of ♀ aā 4 2/3, reduce the Ingredients to ♂, and mix them, add 1/4 lb of powdered Charcoal,

coar, then fulminate your F in a very large C . or project your F gradually into a red hot roomy C , and after the whole is fulminated, let it remain 3 hours in the Δ .

If you add now some common O , the Operation will succeed much better.

NB: The Whole Secret consists in this: that you consume the Salts entirely, which Salts corrode the M and transform the M into Δ and a R .

/: this is a valuable Hint at the Short way of the Adept, who spoke to Stelvelius, see Golden Calf. I have attempted it in Marylebone, but could not succeed: /

Now take the remaining substance out of the hot C , and throw it into boiling hot V in a Bason, placed in hot C , and let it boil for several hours.

If you should have some M left, which has not entirely been corroded by the fulmen, you must reduce it to F and add it to the Rest in the bason, to be boiled altogether for 7 or 8 hours; and you will obtain a deep red Lixivium.

precipitate your Lixivium with r of O , in order to obtain the Mercurial Sal Emisum.

∴ This requires an Illustration. The Lixivium looks like Blood, and as it cools the Graft darks red ♀ falls to the bottom of it self.

I have poured the red Lye, which becomes clear, from the Sulphureous Sediment; I diluted it with 20 or more parts of clear V, and then dropped my $\frac{1}{2}$ of O out of a Small phial into the diluted Sulphuric Lye, and a beautiful mercurial ♀ proceeding from † & ♀ is precipitated to the bottom of the basons of a most beautiful Scarlet Colour.

before extension with V and before the precipitation with $\frac{1}{2}$ O, the Sulphureous Lye gills basons and glass funnels, but when the ♀ is alone, separated from the Alkali it gills nothing. As soon as the $\frac{1}{2}$ of O, V^o or strong Vinegar comes in Contact with the Alkaline Lye, a most intolerable Smell of rotten Eggs is perceived that same Instant. I have remarked or noticed these phenomena, where I commented on De la Brie's process:

In the above mentioned manner the Sulphureous O Enixum is made.

Now project your ♀ upon crude O, flowing in a V, and let these two melt an hour together. pour it out into a glazed Vⁿ Vessel, and you will have a red O.

In this red Θ are the Sulphurs of ♂ ♂ and ♀ .
 I have attempted this, and the Θ by fulminating with the Sulphurs, flew out of the Θ all at once. /

Weigh your red Θ and dissolve in hot ∇ , filter the solution, add as many ounces $\circ\circ$ of Or as your Θ did weigh.

in the room of $\circ\circ$ of Or , I would always make use of the r of ♀ according to Abbe' Bouffean /

Evaporate the liquor until you have a dry Θ . This Θ will be much more powerful if you distil the r from it, and pour it back, and repeat this Cohobation until the Θ Enixum remains dry.

thus you have prepared a Sulphureous and mercurial tinged Θ Enixum.

Its use.

D cornea: /

dissolve fine D in ∇ , precipitate it with a great quantity of $\Theta \nabla$ / i.e. a solution of purified Θ com: in ∇ / in order that the volatill Θ may be more easily separated from the fixt. pour the ∇ off, wash the $\text{D} \Psi$ and dry it. this is D cornea.

dissolve your dried D cornea, which is half volatilised by this simple process, in your Θ Enixum in a glass body placed in hot r , increasing your heat, until the Θ Enixum melts and dissolves the $\text{D} \Psi$.

When

When the solution is finished, let the Δ go out and before it is quite cold, pour hot clean ∇ upon it, filter the solution, and preserve it for further use.

In the same manner dissolve oo in new Θ Enixum, or native ofo , when it is dissolved by the Θ , pour hot ∇ upon it, and filter the solution. It may also be done in ∇^s . pour both solutions together and evaporate the humidity until dryness. This dry substance is semi-volatile.

put it in a \mathcal{C} , covered with its Lid, and melt it gradually, whereby it will be fixed again.

The use of this fixed Substance

pour hot ∇ upon it and dissolve it, filter the solution, which put into a digesting glass. Drop into this solution a few very thin Lamels of \mathcal{F} , not thicker than paper, and let the solution boil γ and δ , and the \mathcal{F} Lamella will be fixed and exalted into \mathcal{D} which contains $\frac{1}{2}$ part of fine \mathcal{C} .

Melt these transmuted \mathcal{F} Lamellæ in a \mathcal{C} , and you will obtain a pure \mathcal{D} and \mathcal{C}^m III.

put the III must be $\overline{\text{t}}$ ed with \mathcal{F} or with

Softly, or with the blacke flux, or with Cal-
cined filings of ζ .

Observe. that these Θ 's can always be used
again, after they have served your purpose,
as they do not loose their value.

5/ Operation to prepare Θ Enixum in a glass phial.

Dissolve a very subtil and well prepared Ψ of Θ
in Θ Enixum, then precipitate the $\Theta = \Delta$ out
of the solution as you know, and keep it for
use here after?

1. The solution of the Ψ of Θ in Θ Enixum
must either be done in Coated glass bodies,
placed in a \therefore heat, or in good ζ . which do
not let the Θ Enixum run through, as it is
so extremely fusible and penetrating!

Take the Δ of Calamine from process $N^{\circ} 3$
grind it with Θ mirabile and dissolve it
therein in a \therefore heat, make a solution and
write the Δ , and reserve it likewise for use.

unite and mix this Δ of Calamine with
the above $\Theta = \Delta$ or Crocus, mix it with Charcoal
Dust and lay it during 24 hours in a ζ .

Take the substance out and dissolve it again
in Θ Enixum, make a solution and write the piece

$\frac{A}{F}$. put this $\frac{A}{F}$ into a digesting Glass, add
 \odot Enixum, which is very fusible.

The \odot Enixum will melt and dissolve the
 Δ Sulphur and unite centrally and inseparably
 therewith.

Shut the vial Close and let it stand to
 digest, until it is become a Genuine Δ in
 the form of a Red \odot .

Its Use

Dissolve this red fixed \odot and filter the Solution,
 put it into a digesting Glass, with some $\frac{F}{D}$
 or thin laminated Δ , let it boil $\frac{1}{2}$ and $\frac{1}{2}$ for
 2 or 3 d, and the $\frac{F}{D}$ or the Δ will be transmuted
 into fine \odot .

In this manner you can operate with
 every $\frac{A}{F}$, after it has been fixed with powdered
 Charcoal.

To fix $\frac{F}{D}$ of \odot .

I think the Author must mean by $\frac{F}{D}$ of \odot
 the purified MS \odot Mellatus!

Take fixed $\frac{A}{F}$ of \odot and $\frac{A}{F}$ or Crocus of \odot ea
 dissolve both united in \odot mirabile in a
 Coated glass body, placed in a $\frac{1}{2}$ heat.

Then

Then make a solution and ~~use~~ the $\frac{1}{2}$ out of it.

The precipitated powder fixed $\frac{1}{2}$ must be dissolved again in your pericote & Enixum in a digesting globe and must be digested in hot $\frac{1}{2}$ until they are united and fixed into a Red E.

Its use.

This piece red lining $\frac{1}{2}$ must be dissolved and filtered, and the solution must be poured into a digesting glass.

If you boil $\frac{1}{2}$ of $\frac{1}{2}$ in this for 3 or 4 h and $\frac{1}{2}$ the $\frac{1}{2}$ of $\frac{1}{2}$ will inevitably be fixed into good and permanent $\frac{1}{2}$.

1780: 1. Mr. Garden told me many years ago, that he had seen a stranger who shewed him a red E which he told him did change $\frac{1}{2}$ into $\frac{1}{2}$, if it was boiled 24 $\frac{1}{2}$ in a solution made of his red $\frac{1}{2}$; might this not have been such a red Sal Enixum as here taught? the stranger said, it maintained him very well. ;

1. most of these processes are dark and no proportions are set down, at least mostly not. ;

6. Sal Enixum impregnated with $\frac{1}{2}$.

Take any metallic $\frac{1}{2}$, but best a $\frac{1}{2}$ of $\frac{1}{2}$, add
a

a fusible Θ Enixum and let them be well united by melting together in a ∇ , and you will obtain a Red Θ , which is a red Θ^{r} Po , where, with your Θ Enixum is impregnated.

Dissolve it in $\text{air } \nabla$ after having weighed it, add as much $\text{oo' of } \Theta$ or $\text{r of } \Theta$ as the red Θ weighed, evaporate and you will again have a Θ Enixum highly tinged.

In this Θ Enixum dissolve again new $\frac{1}{4}$ of Θ , and proceed as above, and your red Θ will have a greater tinging power, which performs wonders upon $\frac{1}{4}$ of δ .

This operation is most admirable for other wonderful operations.

Observe

The $\frac{1}{4}$ of δ has almost as great an Effect as the $\frac{1}{4}$ of Θ , when fixed, to exalt the $\frac{1}{4}$ of δ into Θ , and is obtained at an easier Rate.

7. Of the Red Tinctures of Θ and δ , which tinge ∇ into Θ .

1. This process illustrates some of the others, relative to proportions and method of working;

Dissolve sine Θ in Θ Enixum. I suppose the Au. that

17
Author means a Ψ of O , as he mentions in the
process N.1. at the End of it.

add to it a fixed Δ of S ; or take 1 part of
fine O and 3 parts of $\text{M}^{\text{t}} \text{S}$ salt, melt it together
into a brittle massa, which reduce^{to} a black Subtil
 S . Dissolve this in your fusible E Enixum
in 3 hours time by melting it in a C .

Then pour warm ∇ upon it, dissolve and filter
the Solution, out of this Solution precipitate
the red Δ . now you have the O and S united.

Dry your Δ and project it \neq in purified common
 O , which is melting in a C , and let it flow
there in 2 hours.

Then pour the E out, and you will have a
red Sp of O and S . \neq not immediately!

\neq I think in the room of common purified O , the
salt process N.1. should here be taken, because
the Author mentions at the End of process
N.1. "if you dissolve a Ψ of O in this E of S ."

This operation is performed without adding
Charcoal Dust.

Your red Sp must be pulverized, and dis-
solved in warm ∇ , and the Solution filtered:
then add as much O of O as the red Sp
weighed, and distil the S over ps . \neq by se-
veral Cohobations, until the O remains dry
behind.

behind. This is now a Sal Enixum impregnated with the tinging powers of O and S .

7. This last Operation is necessary, if we take only purified common O , but if we take the S Enixum N. 1., this operation would be needless and superfluous.

Its Virtue and Use.

Melt the above tinged S Enixum in a V , add a $\frac{1}{2}$ of O .

Further you must have ready some good alcalised C made by detonation with Char. coal in coarse F .

add this to the flowing massa in the V , add it in a melting state, let it flux together 2 hours or 2 $\frac{1}{2}$, then project into this alcalised S Enixum, some pieces of fine D Coin or La. mella of fine D and let it stand 4 or 5 hours longer in fusion, covering your V that no Coals may fall in, and all your D will be graduated into most pure O , but the massa must be Caselled —

8. a Red As . of common A is prepared as follows.

Take O . $\frac{1}{2}$ and Common A $\bar{a}\bar{a}$, powder the

In .

Ingredients and mix them. Then project the mixture gradually, by a Spoonful at a time, into a V, standing heated in the Windfurnace, and the mixture will fulminate and detonate, when the whole quantity is projected let the alkaline remaining matter flow a while.

Then dissolve the mass in hot V, filter the solution and precipitate A, and you will obtain a golden Δ from common Δ , this way.

project this dried Δ into purified and melted Θ , which stands flowing in a U; and you will obtain a red Θ .

dissolve this red Θ in common V, filter the solution, and as much as the red Θ weighed add $\frac{1}{2}$ of Δ or $\frac{1}{2}$ of Θ , distil the α from it by several Cohobations, as I have taught before, until your impregnated Θ Enixum remains dry.

9/ another wonderful and very fusible Salt called Sal mirabile.

Take 1 part. $\frac{1}{2}$ of Θ and 2 parts ΘX .

dissolve the ΘX first in common clean V, and filter the solution. Then drop gradually $\frac{1}{2}$ of Θ into the solution of ΘX ; distil it $\frac{1}{2}$ in B, and a valuable α of Θ will come over into the Receiver,

1 Glauber is the name of Θ unum; the present Θ mirab. which or is called Glauber salt answers no purpose in Alchemy as it is made by the ant. process now, and is no longer Glauber's Θ Enixum.

Spirits, which break a Weak Glass.

End of Sir Kenelm Digby's processes concerning
the Doctrine of Sol Elixum, translated
from the German. 1797.

For the sake of useful knowledge, I shall
join here something from Abbe' Roussseau

Chapitre 10.

§. 61.

Continuation of Experiments.

I have understood since some years, that the uni-
versal Θ , by Paracelsus and Jan Helmont called
the primum Ens of Θ , is nothing else than the
universal α and universal Dissolvent, corpori-
fied in the most simple of all sublimary Salts,
being as it were an embryonated Seminal Θ .
This Θ is not found separately in Nature, but
it can be separated from the Body of ~~another~~
other Θ 's, as their Heart, Life and Centre.

I consider
the process of
the Θ Elix: N. 1.

1. The Life and Centre of every Θ is Δ diluted
in Humidity, and in that State is called α , when
perfectly free from Humidity, it appears then
in the Character of a Volatil dry Θ , as we see
it in volatil or sublimed Θ X, which is a α of \square
without phlegma.

This separation can not conveniently be done
without the action of that very same universal
 α dispersed in the Δ and in all things!

which

which universal Δ : Δ : / corporifying itself
with this universal Θ , decorporifies it again
and renders it incoagulable, and this univer-
sal Θ proceeds from Sea ∇ , nay it is the very
Life and Soul thereof. /: Sea Θ : /

/: This is an indisputable Truth! the first Deter-
mination of the Universal Cold Δ of Nature, when
it descends into the Ocean, is into that princi-
ple which makes the whole Ocean Salt, and

/: Electr: Δ
Light, Heat
and burning
 Δ : /

frequently appears luminous at night, when
agitated; In the same manner as that Uni-

/: I have expla-
ned this fully
in my misc: /

versal Δ incloses itself in the same universal
 Ψ and descends into the ∇ , and where ever it
finds a proper Magnet or Alcaline body, it
copulates therewith and assumes a Crystalline
Body, called Θ , as it assumes a Crystall-
line body in the Sea ∇ , when concentrated either
by the Sun /: its great Agent: / or by common Δ : /

/: We need not to wonder then, that Sean Saunier
according to the testimony of Father Gabriel de
Castaigne and others made the Stone out of
the primum Ens of Sea Θ , which he fermented
with a Ψ of Θ ; the process is in print in the
Works of Sean Saunier published at Paris dur-
ing the last Century, I have never seen the Books: /

/: We find a process upon Sea Θ in the Second vol.
of Boerhaave's Chemistry, well worthy of Notice: /

I have shewn to some Friends what this Θ is but I do not think they will ever take the trouble to carry it to that perfection, it is capable of being brought to, by Art and patience.

B.

p. 62.

Process upon Sea ∇ , in Order to obtain the first End of Θ , or the very Leven of Θ and Its Life and α .

Note that the process upon the Mother Lye of Θ and Θ is the very same as this upon the Mother Liqueur of Sea Θ .

It is very curious to observe in the first preparation of this Θ , the different Figures of Crystals and the different Smell~~e~~ and Taste of them, proceeding from the Sea ∇ , before it is reduced to a State^{**}, so as to crystallise no more, but remains an oily Mother Liqueur, wherein is primum Ens Salis.

It becomes then a Liqueur which is incoagulable and will not crystallise; a thick and fat ∇ of a fiery taste, attracting continually the Universal α in the Shape of humidity out of the Δ .

This

*
Mother Liqueur
or primum
Ens Salis.!

**
in continual
Evaporations &
Distillations!

! does this
not fully
confirm my
Doctrine of
the univer-
sal α ?

but as they have not proved it by Experiment, as I have done, our modern little Philosophers have looked upon that Doctrine as a metaphysical Chymæra and have ridiculed it, although it is an essential Truth, founded on the invariable principles of Nature!

Observe that you ought to have at least 400 lb weight of Sea V, in order to obtain a reasonable or moderate quantity of the primum Ens Salis.

s: 64.

My Experiment on Or.

I have conceived that this process might be brought to a greater perfection, in order to obtain a Dissolution of the Vitriolic Body, which might be more simple and more animated with the universal air.

For that reason I have made use of a certain Oric V, which is fat, thick and blackish and remains behind in the Coppers, after the last Crystallisations or Coagulations of Or.

This Oric V resembles that which is called mother of O.

At Silvena, where they make roman or bleu Or, this mother liquor is thrown away; But at the mines in Dauphiné, it is kept and
made

made use of to humect or imbibe the $\text{Ore } \nabla$ with, in the same manner as the O makers pour their remaining mother or O Lye upon the pitaceous ∇ ; and this is a magnet and Leven to hasten the Dissolution and Corruption of their ∇ . They have no need of this at Silvena, where the Ore is resolved into a Liquor by being exposed to the Δ . —

1. the same is practised at Blackwall at the Ore Manufactory; several 100 weight of pyrites, which is a ∇ Ore and is found plentifully in Hampshire, lays exposed to the Δ the whole year round, attracts the universal Δ of Nature enclosed in aereal humidity, ^{h determines itself here towards O ,} and thereby runs per deliquium into large Cisterns under neath and becomes a $\text{Ore corro. sine Liquor}$, wherein they dissolve afterwards old iron; filter the solution and evaporate, when they obtain the English Green Vitriol or so called Coperas. /

I have considered that this mother liquor of O is a Leven on $\text{Ore } \nabla$ in the same manner as the mother liquor of O is a magnet and ferment on nitrous ∇ . ~~See~~ that this ^{mineral} ferment proceeds from the Corporification of the Universal Ferment, determined towards the nature of the Ore, to act agreeable to the Subject; consequently I thought that one might corporify still more of the universal Δ into this mineral Ferment, and

cause it to be more active or a greater abundance and Concentration of the same universal D solvent, so that the r which we might obtain therefrom by distillation, might be a natural D solvent for metals to reduce them into a Pr ic Salt, without Corruption, as we see that the r or the C liquor is a Leven or Ferment and radical D solvent of Stones and Marble, which it reduces into their first distillable matter, which is C .

Radical
-dissolvent
for
Stones & mar-
ble!

Although Stones and Marble possess no apparent quality of Salt, yet by means of this Leven, they become pure and perfect C , from which you may distil a corrosive r or V , as from any other C .

It is remarkable that a common r of C does by no means effect this Resolution of Stones and Marble into distillable C , as the r does which is distilled from the mother Liquor or Ferment of C . Is this not a proof of the Universality of such a r ?

It has caused me to think, that the mother liquor of C , being prepared in the same manner, might be made an exalted ferment to dissolve metals *Sia humida* into a Pr ic Salt, which would approach nearer to the first matter of metals, than if they were dissolved

1. such is the
Liquor of
Blackwall!

dissolved by the common usual Corrosives! In the same manner as O is the Result of a solution of Stones and Marble. It seems that it is the same Operation of Nature, only differing in the Specification or determination, as we see O and O produced by nature in the same manner.

1. I am perfectly of the Abbot's Opinion:

Process with the Mother Liquor of O .

1. That of Blackwall or New Castle is the very Liquor here intended.

I took about a 100 parts of this Mother 1: a 100 to Liquor of O , I have filtered it through Strong Linnen and evaporated it Gradually over a gentle Heat, until a Skin appeared on the surface. Afterwards I placed it in a Cold place During Δ 8 P , to crystallise all the O which it might contain.

1. I have done this in Marylebone, and Obtained from the Blackwall Liquor a beautiful Green O , which Smelled like a honey Suckle.

I have repeated this Operation, until I could Obtain no more O or Crystals from my Liquor.

Then I evaporated the Liquor further, on a gentle Δ , and took out a few drops, which

I put on a piece of Slate to cool, and found them of a Consistence of cold thick honey, which did not run; Thus far I evaporated my Liquor, until I observed that Sign, and then ceased evaporating.

I poured my hot Liquor on several flat glazed dishes, that it might congeal in the Cold. After being cold, I set the Dishes in a Cellar inclining downwards over some China Cups, to receive the Liquor which did flow from this Substance by attracting the Δ .

In the same manner as fixed O_2 flows for deliquium. I left my dishes standing and attracting, until the whole Substance dissolved into a Liquor.

At the End there remained a few small Crystals in the dishes, which would not dissolve; I separated them, as useless to my purpose.

I filtered through blotting paper the Liquor which ran daily from the thick Substance, in order to obtain it perfectly pure, and more impregnated with the Universal O_2 .

I have repeated these Coagulations, Resolutions by the Δ , and filtrations 6 or 7 times, until there remained no more Crystal nor any

any ψ in the water; at the 7th operation my
last attracted liquor was perfectly pure.

When Labour did cost me at least 6 months
time, and produced me a thick ψ of a dark
brown colour and so at, that it would not
pass through the vitolina paper, except I wetted
the paper first, and then it pass'd very slowly.

Distillation

I put this last liquor into a tubulated Glass
B, which I placed in hot ψ , and managed
my distillation with great Care and patience,
because the matter sumps up and rises in the
 ψ like honey.

This working up and rising of the matter
happens so frequently, that it is almost im-
possible to prevent it, if you have not an
uncommon share of patience, as I had, na-
ving employ'd no less than 8 or 9 following
to regulate the heat gently and equally under
the ψ , out of fear that the whole substance
might come over all at once and destroy
my Labour. With great patience I succeeded.
I would advise the use of Alembic and place
the body over a Bain: Maria, if the ψ will
come over that way.

After

after I had finished my distillation, the bottom of the Residuum was of a Ruby Colour, which threw out Sparks like melted ☉, whereof it seemed filled!

The upper part of the Residuum, was white resembling mother of pearl, brilliant and foliated like Russia Talcs, and looked as if it was full of Oriental pearls.

This Residuum or ☉, whether it was distilled in a \therefore heat or in a naked Δ , had no more taste than common ∇ .

I have distilled it in a naked Δ , to obtain all the heavy ω from this Residuum. Afterwards I exposed the ☉ to the Δ , and it soon acquired the same ∇ Taste it had before distillation.

I have poured back the distilled ω upon the ☉, and having distilled again in a naked Δ , I obtained in about 10 hours time a new ω , which was neither acid nor corrosive, but Saline.

This second ☉, exposed to the Δ , soon became reanimated with a new ω ;

This Reanimation succeeded 4 times successively. I tried it no further, but it seemed that this Attraction had not ceased, and

I believe it would continue as long, as there remains \odot , which diminishes gradually. whilst there is any left, it never ceases to attract the universal α .

70. The Author's Experiment
on \odot .

I have made the same Experiment on the Mother Liquor of \odot .

After having, by Evaporation, Separated all the Oeous Crystals from it, filtered and concentrated the Liquor, I let it run ρ : deliquium exposing it to the Δ , then filtered my Liquor, coagulated and liquified it again by attraction, and proceeded as I did with the Mother Liquor of Cr and of Sea \odot , until there remained no more ρ :ces in the filtre.

There is this Difference between this matter proceeding from the mother Liq: of \odot , and that of Cr , that the Residuum of the mother of \odot , when distilled without any mixture of Bole, Brickdust or Clay, there remains, after the α is distilled from it, a metallic mass, white like milk.

! the Concentrated attracted purified fat liquor!

From this, if you make a Lixivium of it with ∇ , you obtain a very White \odot , which is

fusible

fusible like wax, and being exposed to the A flows into a Liquor, much sooner than Θ of Γ .

After having distilled the ω , I took this fusible white Θ , dissolved it by the A , filtered coagulated and dissolved it so often, until no more pieces remained in the Filice.

Now I cohobated my distilled ω upon this Saline Liquor, and distilled a ω from it again by a graduated heat.

There remained a snow white Θ , which I exposed to the A , and it became a Liquor, which I filtered, upon the Liquor I again cohobated my ω , and distilled it from it as before. Thus I proceeded with the remaining Θ , which diminished at every Distillation, exposing it each time to the A , to be reimpregnated with the ω mundi and thereby liquified, cohobating my ω upon it, until all my fixed fusible Θ had passed over with the ω into the Receiver.

This Operation I performed in a Glass B .

Its Virtue and Use.

The animated ω , as well as that made of, the mother Liquor of SeA , dissolves C radically without the least noise or Ebullition and carries it over the Alembic in a very moderate Heat.

NB.

It is remarkable, although a Common ω of C dissolves F quickly and easily and not C ; yet the our ω of C does not dissolve F at all.

I poured some on F , and the F became as blue as In in an instant, and puffed up in the bottom of the Glass, exactly like unslaked F , when you expose it to the A . afterwards the F tumbled asunder into a F of it self, without mixing with the solvent.

Let our modern Philosophers reflect on these phenomena, as well as on this quiet peaceable Dissolution of C , not effected by a Corrosive V , which cannot carry the dissolved C over the Alembic; whilst our Dissolvent dissolves it radically, and volatilises it, instantaneously, leaving a small portion of the C in form of a White V , which V our menstruum does not dissolve.

I shall not say any more of that Operation

I made on the Sea V, concentrated to a Mother Liqueur and premium Ess of Θ , which I prepared exactly in the same manner.

The Curious Lovers of our Science will find still more than I have written, if they have patience.

I must not omit telling you that an ounce of Sea V: un muid d'Eau de mer: about 4 1/2 gall: yields no more than one pint of Mother Liqueur, after the separation of all the Θ Crystals and Concentration of the remaining Liqueur.

There are few people that would imagine, that in Sea V Crystals are to be found of all Shapes and of so many different qualities!

13: We may then safely take it for granted, that in the Ocean, premium Ess omnium Salium as the first Corporeification of the invisible cold Δ of nature, is to be found, this is confirmed by Baron de Melin who says in many places of his works that Sea Θ : meaning this Mother Liqueur, is the mother of all Salts, and that the universal ξ of the Philosophers is concealed therein, which Abbe Rousseau has demonstrated by Experiment, consequently ^{he} has rendered us an eminent piece of Service!

This

This is not a trifling proof: says our profound Author: / to confirm what the true Philosophers have written, that Sea \ominus or rather Sea ∇ is not only the Root of all the Salts, but also of all minerals and metals.

/: So is \ominus ; They both come from one and the Same Fountain, they are Trees which have their Roots in the Δ and their Branches, Leaves, Blossom and Fruit in ∇ and ∇ : / /: see my msc.:

Therefore, says the Abbott, that salt and Dry Liquor which remains behind after so many crystallisations deserves to be called the first Essence of Salts and the very Central Life of the Element ∇ : /: undoubtedly! /:

Principally, when after several Resolutions and Liquefactions in the Δ , that mother Liquor becomes still more impregnated with the universal α of the World, whereby it is carried, through fermentation, occasioned by that same universal α , to its last Return to its first universal matter.

Let that matter be distilled, as I have done, but do not sophisticate it by mixing it with bole, Brickdust or Clay, but distil it entirely *per se*, take pains, and cause its own fixt \ominus to come over with its own α , as I have taught you the process very faithfully

faithfully when I make of the mother liquor of
C; and you will receive to see, what this
glorious Solvent can do upon C.

With rectified S. V. a good artful will easily
obtain from C so radically dissolved, a Ruby
red oo of C, dissoluble in every Liquid.

genuine
aurum potabi-
le or the ancient
Philosopher's!

I do not doubt but many who want to
perform their philosophical Experiments in an
honest time, will condemn my long and tedious
processes! but They shew that they are no Phi-
losophers but Sophisters and do not deserve
to read what I have here revealed!

I conclude and desire the true and faithful
Philosophers to fix into their minds, that no
radical Revolution nor natural putrefaction
or Dissolution can be made but by the Uni-
versal oo, which resides in the A; volavit
super penna Verborum J. Tab. Smaragd. Hermetis!
and ^{that} that operation which is called Fermentation
and putrefaction, the only Key to Regeneration,
is nothing but an operation of that Same
Universal oo, whereof I treat so often in
this my Books.

Thus far Abbe' Rousseau.

Extracts

from

Seventy nine wonders of a certain Subject.

Gotha 1725 - 8vo.

1. On the Singing power contained in Peacock-tail Native Bismuth Ore
 2. On the Work of the Adept who spoke to Helvetius at the Plague
-

a few sentences from
"79 Wonders of a Certain Subject"
 Gotha 1725. - 8°

618 " The Subject is Lunar, and is the peacock - Tail
 " Native Bismuth Ore.
 " from the penetrating power of the \ominus mind, dwell-
 " ing in an animated \oplus , and by those means concealed
 " splendidly in our Subject and many others, it is
 " easily to conceive, how the \oplus , when such animated NB:
 " \oplus is fixt therein and is become corporeal perceives
 " such a wonderful sudden ingress, like Lightning!
 " now it is thit very same \oplus corporified and fixt in NB:
 " the \oplus whereby the metallic Bodies are penetrated
 " and exalted, according to the White or Red
 " Serment.

619 " Our Subject, the Native Bismuth has been called
 " by some, the Old Demogorgon envelopped in a rusty
 " Cloak with a Green Lining, as the Grandfather
 " of all the Gods.
 " The Old Demogorgon is the \oplus , whether we find it in
 " \oplus , \ominus , Bismuth or in Syrites or Or. :/

620 " Manassius Kircherus, a learned Jesuit, mentions
 " that he knew a physician, who did extract with
 " dist: \ominus or with Lemon juice from Bismuth-ore
 " a white \oplus , wherewith he made pills, and always
 " cured hydropical people in 4 days with two pills.

Sayings of the Author
concerning the Works of the Adept that
spoke to Helvetius at
the Plague.

2: 52. The Copper Smith, that conversed with D^r. Helvetius,
" has left us a great Light, which it is better to follow
" than the long and tedious *Vea humida*.

MS: MS: In this very short and violent way are hidden
much higher mysteries, in Respect of Corporifying
the anima mundi extracted from the Δ by means
of Δ , during the Operation.

MS: Every true adept knows what I mean to insi-
nuate here.

You see, how the otherwise invincible \odot is
in this process opened, destroyed and rendered
irreducible, Seminal, diffusive and tinging, by
means of our 3 Fires.

1. By this it appears that the Copper Smith has
made use of \odot and of a Key to destroy and
vitalize it! ;/

MS: MS: 1/ The 1st Δ is the Elementary Δ , kept up by Char-
coal or Wood; this is the Magnet to attract still
more of the universal Δ out of the Δ and to cor-
purify and fix it in the Subject.

2/ The 2^d Δ is a Metallic Δ , and is the Philosophers
 Δ of \odot or \odot , as you like to use the one or the
other, which is incombustible in the Δ .

3/ The 3^d Δ is a Magical Δ , and is the philosoph:
Subject or our Matter; the Sophic \ddagger in *Via Sicca*,
which

which has a power to burn C or D and to bring
it to the last degree of a tinging Glass.

13:

55. it is wonderful that this Short way of prepara-
ring the philosophical T^o, has so long remained
an impenetrable Secret, and is so little taken
notice off!

13:

"Sendivoigius^{***} in his Novum Lumen calls
it a Via regia or a Royal-path, by which
one may walk very safely—

56. To oblige you, Note: that C, although Vitrified,
stands upon an inferior metal in fusion, and has
no Ingress, i. e. the Medium of union is wanted.

13:

"We have seen curious modern Philosophers vitrify
C by means of a large burning Glass, which solar
Glass having no Ingress into metals, they dis-
puted with us and called our art an Imposition;
We left them in the dark, but are willing to tell
you that the philosoph: ♀ is the Subject that gives
Ingress to such Vitrified C, nay the Philosophers
♀ has power sufficient to vitrify the C, which
power proceeds from animated A—

13:

"We have known an ingenious Journeyman C Smith
at Strasburg in the year 1640 who made a fixt
glass of ♂ where with he melted C, and the C was
destroyed by this glass and became a glass.
With this glass he tinged D into fine C.

Every metal communicates a particular fixt
/ *** Sendivoigius says it is called steel, or Chalyb Colour
and means the M♂♂ shell: and adds: if C
is 11 times mix'd there with it becomes weakened
almost to death, emits its seed, the Chalyb: M♂♂!
conceives and brings forth a child &c. see your msc:!

Colour to common-glass, according to the nature of its tinging ♀.

½ gives yellow, yellow-brown, - red and other Colours.

2 — pearl-grey.

♂ — a ruby Colour and green.

♀ — green and blue.

The desisted poisonous Cobalt-ore, gives the most beautiful ray almost every Colour, so does Bismut-ore.

5: 57. When metals are vitrified, they are the beginning of real Tinctures, but such metallic glasses must be made irreducible.

5: 58. We have known a Laborant, of the name of Johan Hauptman, who extracted a sixth body from common ½, and in 6 hours time made a tinging medicine thereof.

This man also knew to make a green glass of ~~♂~~ ♀, which when projected on melted D, gave him plenty of fine C.

an unknown Philosopher anonymous writes thus of ♀.

994 " The ♀ extracted from the Scoria of ♀, fills the purse with C.

" Who soever knows how to kill the ♀ of Metals, i.e. to destroy metals radically, he knows also this our art.

" O Beautiful Greenness in the Kingdom of ♀! where is thy Equal."

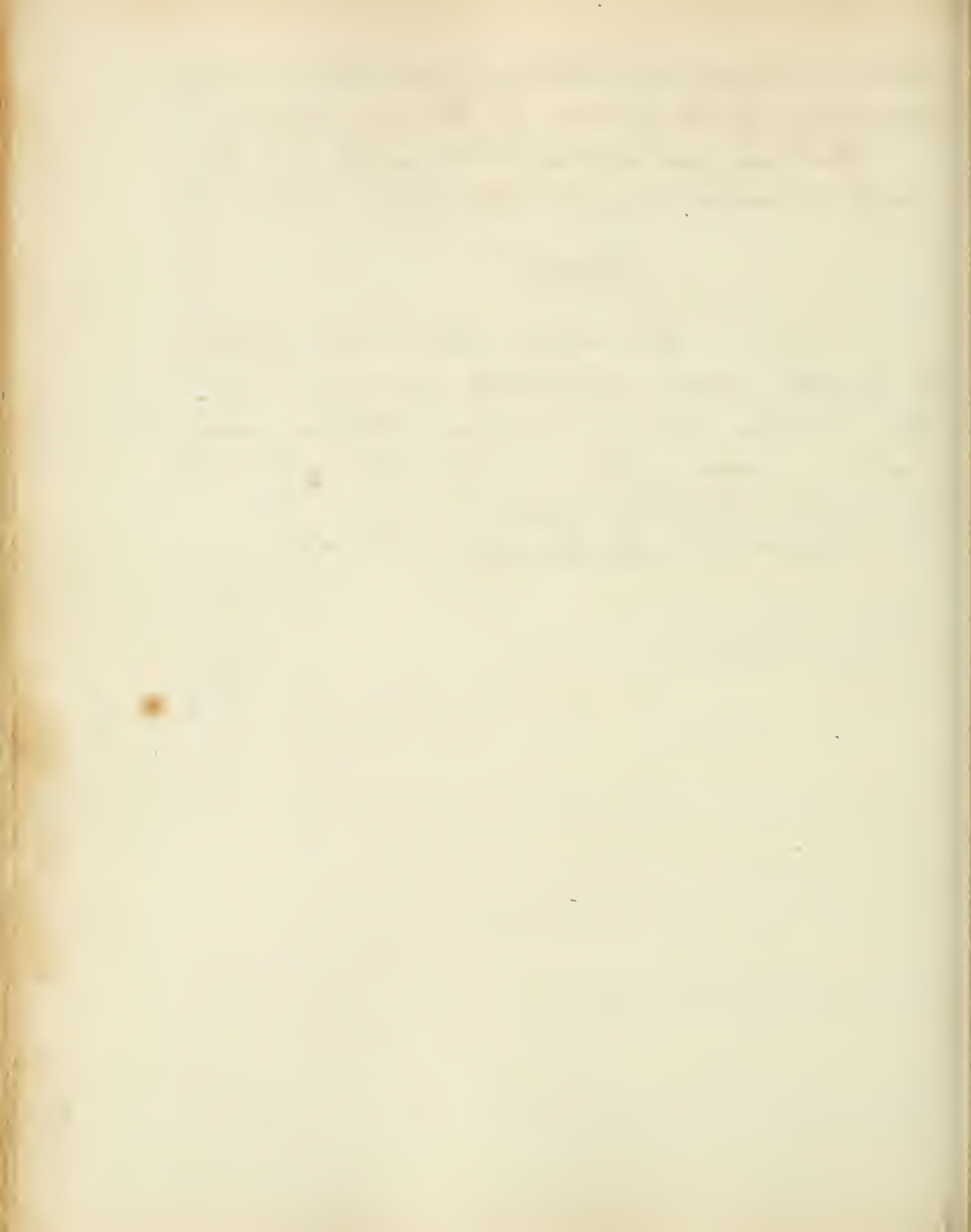
" Thou art first killed, then fixed, then added, 999 when glass is projected on ♀ in fusion it becomes to red first, and of a most glorious green afterwards, if you continue to project new glass into the C."

"to D in fusion, and Thou givest it a bright
"splendour of \odot , which no ∇ can touch.

"But do not attempt to work on \ominus
"with arsenic or you lose your time!"

Finis

p. I think the above sentences from
the Gotha book of infinite consequence.
The author seems to have had as cor-
rect an idea of the nature of vital Δ
as we can boast at present from the so
called modern discoveries S. B. |



EXTRACTS

from the

CONCORDANTIA CHYMICA

and

Collection

of 1500 Chymical Processes

of Johann Joachim Becher M.D.

Imperial Private Counsellor.

Halle

1726 - 4to.

Translated in 1797.

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HERMETICAL EXTRACTS

from

BECHER'S WORKS.

Concordantia Chymica. p. 176

If you desire felicity and wish to obtain a blessing, as God lives eternally, there is one subject in the world, which is called the Stone of the Philosopher. It is indestructible, & contains both White and Red. The one is male, & other female.

It is called animal, vegetable & mineral. such another subject cannot be found anywhere.

It has an active and a passive power, a dead and living substance, & possesses within itself a spirit and a soul, though the ignorant look upon it as a vile thing.

It contains the 4 Elements in its bosom: it is every where, is found in all places, and

is commonly possessed by all men: it is bought for a small price - one pound for a penny.

It ascends of itself, grows black, descends & becomes white: it increases and decreases.

It is a thing which the ∇ produces.

It descends from above: it grows white & red: it is born, dies, and resuscitates, and afterwards it lives for ever. By many ways it attains the End.

It is a modest and strong soul and is multipliable.

∇ Proceps

from the Concordantia Chymica p. 177.

Whosoever would obtain the Stone of the Philosophers let him not search in Vegetables or animals; in ∇ , ∇ or metals; in \oplus , \ominus , \ominus &c. nor in $\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{8}$, $\frac{1}{16}$; nor in \mathcal{D} or \mathcal{C} .

Hyte or Chass does all: it is inclosed in our fountain of salt - the tree of Sol & Luna, called *flor mellis*, the flower of honey.

It is ∇ and ∇ : the ∇ is volutite - the ∇ fixt.

One does not operate without the other: both are from one root, and possess the powers of all the metals, yet it is not dug out of
the

of the mines; where our matter is found, are never any metals, except in potentia in our Style, well known by Homerus; this herb has a black root; the ∇ is green, white and blood-red; the God Mercury shewed this herb to Ulysses to preserve himself from the sorceries of Circe.

It is also called the Solar Root, well known to the Wise, and is metaphorically compared to the Planets; is likewise called Aroth, or ars, the Mercury of the Philosophers, Adrop, and Aration, Saturnus.

Saturnus rules the Earth, which is compared to our subject; This subject is the red ∇ and red Lead, despised by Fools; This is also called the Red and Green Lion, and Terra adamica. This is an Extract of whole Nature; out of this mass or red Earth the Almighty God created Adam. Our matter is also called Microcosmus; learn to know Adam, the red Earth, which we call the first matter. Now we come to

the Preparation

Kill the Lion with great Courage, and take its Blood, the Splendor of \odot , separated from the Centre of the Stinking ∇ .

Dissolve this ∇ with great Care, and separate
the

the dry from the moist, that is the ∇ from the ∇ ,
the Volatile from the fixt;

∇ and ∇ 2 visible Elements contain Δ and Δ
invisibly; If you want your works to come to a
happy End, marry the Woman to the Husband,
Because Nature when pure, rejoices in Nature,
and wishes the union.

She animates and saves the body, and the
Body coagulates the air; It is our ξ reone, on
whom is founded our Stone; our ξ of itself be-
comes black, green, white and red; is himself
the Protheus, the God of the Ocean, who is
caught in a strange manner, dissolves and
coagulates itself.

Phenomena

during the Digestion

a Wonderful Reaction takes place amongst the
Elements, and ∇ covers the whole Earth, and black-
ness takes place. In order to dry up the humidity
continue a gentle Heat, and God will create a
new Heaven and a new Earth, which is the
Phoenix, killed and regenerated out its own-
ashes, and is become a true Salamander, who
lives in the Δ .

Theophrastus

in their Houses.

Take that Swan without touching it with your hands, and inclose it in a wooden prison, taking care that the cold Winds may not hurt it, but when Phœbus will have the Tishes behind him and \vee before him, i. e. at the Entrance of Spring; then take the Swan out of its wooden prison and immediately observe it in a transparent Tower, where its white garments will be stolen from it. i. the subject will change and become black.

For that reason the Swan will be sad and by weeping will shed many Tears, until it transmutes its Life and Soul into a Fountain or living \vee . i. the total Liquefaction of the subject.

The Body of the Swan, during some space of time, will hide itself in the Fountain out of shame, because it has lost its white Robes.

Therefore the Swan desires to be born a second time and to be dressed in a new white Shirt and a purple Robe, and wishes to be crowned with Crown of \odot , that it may become a King i. a fermented Sp.

Whilst Phœbus expands his Rays from \vee to \odot the Body of the Swan will be separated
from

from its α , and resting in its grave, must be left therein to putrify.

The sign of this putrefaction is, when the Body of the Swan is surrounded with the blackest Colour of the Raven.

After this, the Swan's Body longs to be humcted by its own α , that it might be washed clean, and fed with its own blood until Phæbus shall have enlightened the Room of Π and \odot : during May and June: when at last the Body of the Swan receives its own α again and a new Life, and puts on a new white and desourated Shirt: Sp. alba:

The \odot of the Zodiac now killed by Phæbus, sheds his Blood, and a few drops had fallen on the new white Shirt, and became thereby as white as Snow.

: The Sun going out of Leo in August, the perfect white Sp. was obtained:

When Phæbus saw this. that the Shirt was not soiled by the blood of the Lion, but on the contrary was become more splendid. He Phæbus: sent the heavenly Virgin: VR: that she might fill the Ballance: ♎: with the Lions Blood, and therewith stain the Shirt all over, in order to convert that white garment into a Scarlet Robe. Sp. rubra:

Which red Robe Phæbus proposed to send to
the

the King by the M and S .

1. When the \odot is in S the Red Medicine will be completed.

This operation of the incombustible Swan was written and absolved by Father Hieronymus monk of the Order of S.ⁿ Franciscus. A.D. 1498.
aged 86 years.

Finis.

Becher Concordantia Chymica. p: 520.

Tinctura M. Lepireni, which he communicated ~~to~~ to the Emperor Rudolphus.

The Emperor
Rudolphus
was a professor
for all the
time of the
quiesc. Elec.
of Saxony
in the year
1580 &.

What great power there is in the Salt anatron or Durck ancient and modern Philosophers have frequently mentioned, and as that Salt is animal, Vegetable and mineral, and contains also a secret metalli S , for that reason it operates in all metalli, animal and Vegetable Substances; and the whole Earth is filled with this Salt, so that nothing can grow without its power.

If it is putrified by the help of art, it becomes a Lion which devours all Things, and by its great power brings them into a new Essence.

This mineral Earthy Salt, when it is reduced to a V , it is compared to an Eagle, and is called a S , because whatever causes a fume or vapour is called Mercury or a S . Therefore

Therefore this Salt is a true Mercurial α .

This Salt is inwardly a true Δ , although outwardly cold and cooling, therefore it is also called \ddagger , because \ddagger is the Life of every Thing. When this \ddagger vanishes, the End of Substances is near hand as we may observe that in animal, Vegetable and mineral Substances.

There is in this Salt a fixt principle, and is in its own nature a Body, nay a spiritual saline Body; It follows from thence, that in this Salt there are 3 principles, viz: \ddagger , \ddagger , Θ , i.e. Anima, α , Corpus, and these 3 are concealed in the 4 Elements, which are also plainly conspicuous in this Θ , viz: Δ , A , V and ∇ , and appear by Separation and Reduction, therefore the Ancients have called it a Stone, containing the 4 Elements; They have Chosen this Θ for the true matter of the Stone, and have called it the first matter, because they made use of this terrestrial salt as a key to open Θ or \mathcal{D} , so as to become a Tincture.

J. Baron Ruserstein says in many places of his Book, that no more is wanted for obtaining a \mathcal{D} . than a fit Menstruum to Open Θ or \mathcal{D} centrally and naturally, to putrify the same and nature herself will regenerate and perfect it!

Process

Proceſs

How the Salt amatron or Dunck is to be prepared and volatiliſed, ſo as to become an opening all penetrating ζ , wherewith the perfect Bodies may be unlock'd, to become Tinctures.

Therefore take this amatron or dunck, $q. s.$ purify it, until its Crystals become perfectly transparent.

Weiĝh 4 to of this and powder it in a Stone mortar, then take 7 to of potters Clay, of Broken unbaked veſſels, reduced to a powder and ſifted, mix the 2 Inĝred: in the mortar.

Then put it into a roomy well coated glaſs Δ , which bury in the \therefore ſot, and apply a very large Balloon-Receiver, which lute carefully to the Δ .

Now light your Δ , and let it be gentle and gradual, during 6 and $\frac{1}{2}$, beginning early in the morning, until all the white and grey ω are come over;

When you ſee the red ω or ſapours come, take the Balloon away with the white ω , and apply quickly another very dry Receiver, and lute quickly with a ſtroke of Linen and paſte,
and

and thus you will obtain the red vapours.
now inverse your Δ a little to force all the
red m° over, and give a Still Stronger heat
the 3. day, until no more does come over.

∴ It appears plainly by this, that a red m°
of O is made here ∴

Let the m° cool and rest 24 hours, then take the
Receiver off and pour the m° into a large bottle
with a glass Stopper.

∴ This mercurial Δ or Sulphureous Δ is the Key
to our w^t.

Composition

Take 2 $\frac{1}{2}$ of pure O , beat into ten leaves, which
cut into small bits with a pair of Scissors,
put them into a denting globe, and pour upon
it of your above prepared m° , so as to cover
the O 2 Fingers high. ∴ shut the globe and set it in Summer Heat. ∴
Note that your m° must be acuated with its ∴ it must
own fixt O in the following manner. be an R .

Extract the fixt O with boiling ∇ out of the O
remaining in the R , and clarify it well.

Then dissolve 2 $\frac{1}{2}$ of your fixt O in 4 $\frac{1}{2}$ of
your m° , out of your glass bottle, put the So-
lution into a small glass R , and distil the
 m° over, and in 2 or 3 Cohobations all the
fixt O will come over with the red m° .

This m° dissolves the O radically.

∴ 4 $\frac{1}{2}$ of m° will not volatilise 2 $\frac{1}{2}$ of fixt O ,
but 3 parts to 1∴ will do it ∴
∴ By different Cohobations ∴

∴ 6 $\frac{1}{2}$ of
of m°

*
1: the neck must
be shut, the glo-
be stand in
a warm place,
in about 76: /

When your \odot Leaves are perfectly dissolved, which must
be done in a digesting glass with a long neck,* then pour
the \odot solution into a small glass body, which place
over a Baln: Vap:, apply an alembic on the body and
a Receiver, and distil the ur : from the \odot , and the
most fixt Spirits will adhere to and remain with
the \odot , whilst the most volatile forsake it and come
over, and the dissolved \odot becomes heavier, and when
you set it in a cool place, it stands like a red
Butter.

1. i. e. Vp /
Pour fresh ur upon your \odot , such as has been acua-
ted with its own fixed \odot , and distil it from it in
Baln: Vap: as you did before.

Repeat this with fresh ur , until the \odot has in-
creased in Weight from 2 $\frac{1}{3}$ to 3 $\frac{1}{3}$. Then it is
enough.

1. i. e. Vp /
This solution of \odot is, over a gentle Heat, a red
fixt Butter, of the Colour of a Sturgeon stone,
or marry gold, rather deeper, but in the cold it seems quite
hard. or stiff.

Now as you have made your \odot ponderous
in the above manner and impregnated it with
the universal ur or Δ , you must now wash
or purify it, as follows:

Purification

Purification of the Solar Solution.

Take dist: Rain ∇ and pour it upon the \odot , so as to cover it 2 Fingers high, and the solution will be diluted in the ∇ and will look of a \odot Colour.

Let it stand 24 hours, then pour it off perfectly clear, in Case there should be any Impurity at the Bottom, into a small clean and dry glass body, which place over a Vapour Bath, apply an alembic and Receiver, and distil the ∇ gently from the \odot , until it remains like an \odot of a deep Orange Colour.

If it should not be perfectly pure, this same operation must be repeated, until it is so.

Take it from the Bath, and it will stand coagulated like a red Butter.

Digestion

now you must have a double shirt, where the necks of the upper one is ground in the necks of the lower, and of such a size, that only the $\frac{1}{3}$ part of the groove is filled; paste straws of Linnen over the joints. Then put your groove in a lamp, stove and set your heat be as gentle as possible, and in the space of 30 or 40, the whole substance will be a \odot coloured ∇ , which will begin to ferment and become darker from day to day, until it is as blacke



as Ink, and does pass, and smells very
badly through the Joinings of the necke.

Before it is quite black, dark Clouds ascend and
descend again. This operation lasts 40 or 50;
continue the gentle Heat, until it dries up and
becomes White. After the White is completed
the Heat is increased a little and continued
to Rednes. Finish the process as nature requires
it.

Finis.

The above process must be compared with that in
Digby's Chymical secrets p. 31. It is true that
Sir Kenelm had 22 ℥ of O for 1 ℥ put in the glass,
p. 32, then this process may be true also, as they
are both worked with an V , wherein is H and alkali.
Consequently Abbe' Rousseau's process upon the
mother Liquor of O, or the Solvent prepared his
way, may be treated with fine O exactly in the
same manner as this process of Lepirini,
tho' I like Abbe' Rousseau's Solvent still better
than this.

I believe Lepirini's Digestion must be ex-
tremely gentle, not above 90 or a 100 Degrees
or the Ether, in the V will soon burst the
glass, which is double for the sake of giving
more Room to the Expansion of the animated
highly elastic A therein contained. The

/. The author calls his solution of \odot a buttes,
which however it is not, as it is yet perfectly
fixt in the ∇ ; but I do not doubt, that
during the gentle and long Digestion the \ddagger and Alkali
in the ∇ , ^{by Reaction} are fully capable to open the \odot radi-
cally and centrally, and then of Course it must
die and putrefy, and Nature i.e. the univer-
sal ∇ within and without will certainly re-
generate it.

/. In the room of distilling the red ∇ of \odot , I
think a Common ∇ of \odot might be bought,
and carefully rectified in a gentle Heat, ma-
king use of the red Vapours, i.e. ∇ Nature, alone. ***
then I would rectify a Common ∇ of Sea \odot
2 or 3 times, and this done, mix the 2 rectified
 ∇ 's in equal quantities, and you have certainly
a most admirable ∇ , which is as red as a
Ruby; I made it once in this manner.—

We cannot ascend more universally, but in
the mean time corporeal and palpable, than
to \odot and Sea \odot . Then if this is practicable,
as it seems to be from Sir Kenelm's process
with \odot and ∇ . p. 31, there must also exist
a Short way with \odot , Sea \odot and \odot in the ∇ .
or with \odot and \odot without \odot .: to procure a universal
Solvent or Key for \odot in the ∇ .: /

*** Becher tells us in his Physica Subterranea,
and Stahl repeats it that \odot contains abundantly the ∇ Nature,
and Sea \odot the o-oval Virgin ∇ as the first principle of ∇ .: /

f. Mr. Pott a pupil of Stahl, tells us, that if you pour Ether of Or upon a solution of O in Vp, and set the glass in a very gentle degree of heat, the O forsakes the Vp and ascends into the Ether, which does not mix with the Vp. One Monsr. Macartly at Paris made O medicinal by this process, and got a vast deal of money by this kind of O^mpotabile, as it performed some very great Cures - This has happened about the year 1750 until '70, when Macartly died at Paris near a 100 years old; I have this fact from a French Gentleman, Count Lauraguais, who was in London in 1772.

Nevertheless I do not deem Macartly's potable O, a regenerated O, by no means! :!
A thought occurs to my mind concerning the foregoing Lepireni's process, and perhaps it is a good one, which Experience would discover.

1. I would begin treating an $\frac{1}{2}$ of pure O by the Tulmen of Paracelsus, as is taught by Monte Snyder in Digby's Chymical Secrets p. 16. in order to obtain a Oⁿ Or, which will be of a O colour and transparent.

This I would treat with a good Vp, as Lepireni teaches in preference to O in Leaves,
as

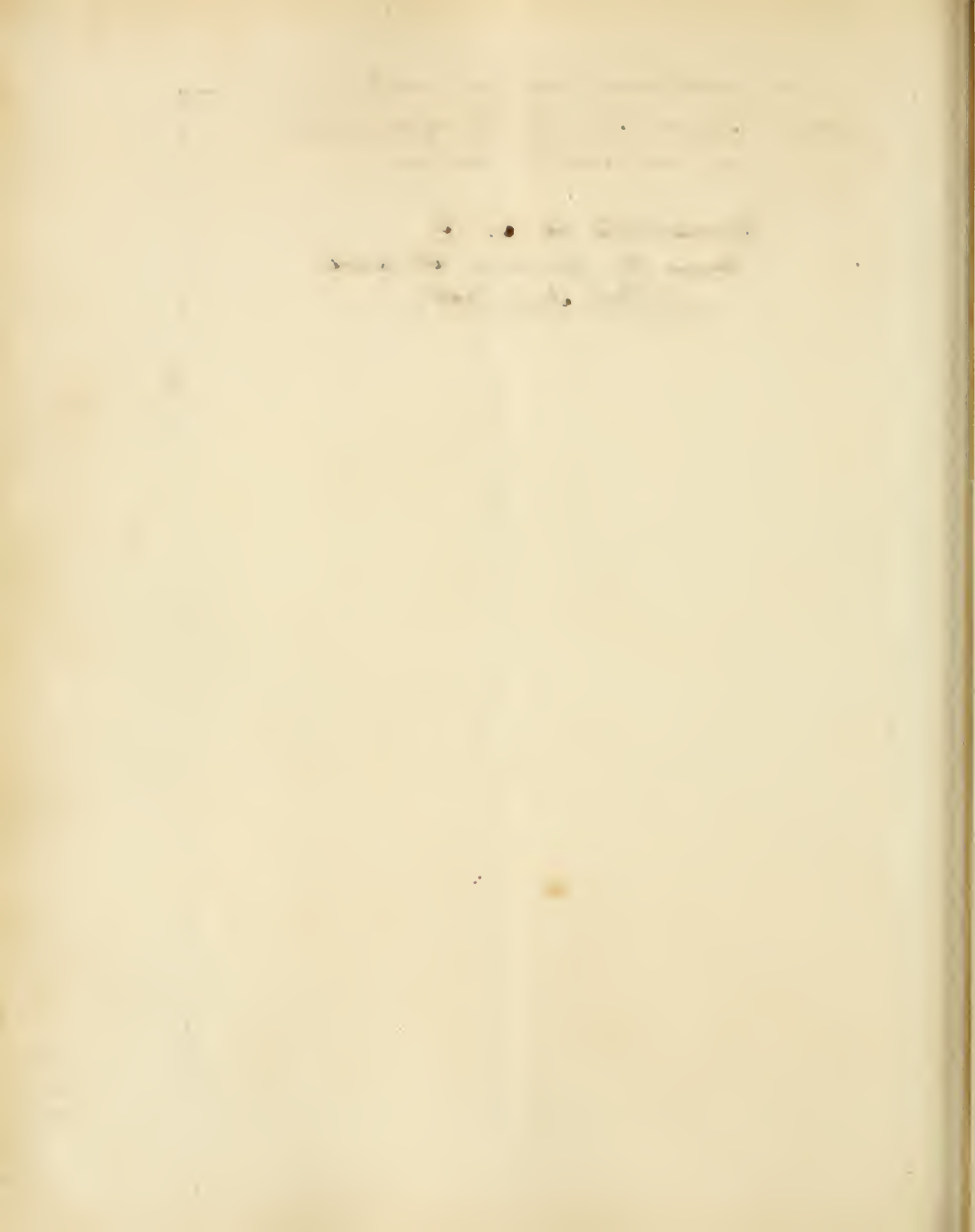
as a Solar Or is already opened by the Trilmon,
whilst O in Leavis is quite corporeal and locked
up.:/

Finis.



a particular process on D
from Baron Kunthel Von Lowenstern
his own Hand writing

translated by J. B.
from the german original.
London July 1805.



a particular Labour to graduate Jene D into
O. has been communicated to Baron Johan
Kunkel Von Lowenstern in the Year 1667
the 1 of May by H: Berp: R: Vogt. and
the process is written by Baron Von Lowen-
stern himself.

1. If we are to believe what the Baron says him-
self in his Laboratorium Chymicum " that
" a Real tinging Medicine is easier to
" elaborate than any particular, that he
" himself whilst in the Laboratory: the
Gold-House of His Elector: Highness of
Saxony, at Dresden, endeavouring to recover
what had been lost, but possessed to its
full Extent, by Augustus Prince Elector a: 1580,
His Spouse Anna and Their Son Chri-
Christianus ^{a: 1590.} instructed by Sebal Schwartzer,
" had never been able to establish a single
" gainful particular, worth pursuing, although
" he had seen the possibility of a real trans-
" mutation of D and Z into O , not once, but
" hundreds of times, until he succeeded in
" elaborating a process upon Vitriol one
" of the easiest of Sebal Schwartzer's
" processes, and full of Hopes to recover
" the Art for the Court of Dresden, he imprudently
" used the whole quantity of the obtained
Op.

48 $\frac{3}{4}$ 8 marks $\frac{1}{2}$ of fine D into pure C;
4.4 in the presence of his kind Prince and
19² 9.12 several respectable Witnesses, so that the
L. 201.12 Fact is undeniable; He says that his
fixt and fusible Tincture, afteramenta-
tion acted only on 10 parts of D; that
full of Joy and Expectation, he expended
all what there was, thinking to recom-
mence the same, seemingly, easy process
on a larger scale and further to multi-
ply the Tincture in Infinitum.

Through this success Johan Kunhel was
Baronised and made Baron Von Löwen-
stern, but he laments that he never
could succeed in elaborating that same
process upon Or, ^{a second time,} and was at last obliged
to give it over, and never could discover
the reason of his failure.

If this present or any other particular had
proved any ways lucrative, it would have
been worked and continued at the Gold-
house, where in Kunhel's time no less
was done, except what proceeded from this
single process on Or, as the Baron himself
testifies, nor has the Court ever since possessed
that Divine art so fully known and suc-
cessfully practised in the Years 1580 to
about

about 1600, when by the death of Christianus
Prince Elector, and successor to Augustus,
the art totally vanished unto this day,
and the Treasure left by Christianus was
lavished and squandered away by a Regent
or Administrato Count de Brühl a
debauched and bad man in Every Respect,
and who hated, and suppressed Knowledge
and Science; So God had given it to the
good, and will inclined, but took it away
again from the bad and evil Inclined.

I have no Opinion of this particular, it
may show a possibility and fixation, as
many hundred particulars of the Baron
have shewn, and if any Thing had proved
gainfull or profitable, it would have been
pursued and continued.

In my Opinion Every profitable particular
must proceed from the fountain Head, i.e.
from a well animated Sophia & whether
running or viscous in forma Butyri, it
does not signify; wherein the D may be
dissolved, larged and fixt and united insepa-
ably with a Sophia animatd tinged & per-
menema, and then when fixt, if reduced
or melted, must become O in the C.
Such a process you find in Urbigorus,
in Iustanus, Jugel, Dorothea Wallichin,
and

with fine
O; sedo
urbigerey.

and to such alone you can trust, I mean
to say, you must have a tinging Soppie
animatid & fill for the great work, fermentid
In this, by way of abbreviation, you may
without doubt dissolve and digest fine D,
but a Luna Cornua, gradually into atoms
of fine O, and to prove what I say, con-
sult Repleys Bosom Book, Justanus,
Jugel, Wallichin & Philope Ponia and
Gardley; No gradating Liquor or Oil
can give a particular abbreviation but
a will animatid Soppie & nothing else
will do, believe me. J. Balstrom.

now I proceed to the Translation of
Kunkels msc: as follows.

Anno 1667 the 1.st of may.

H: Berp: H: Vogl. This particular
copied in Kunkel von Lowenstern's own
hand writing.

N^o 1. To melt fine D by the blast (the quan-
tity was 2 Marcs 11 Lath 2 quint)

1. i. e. 12 $\frac{1}{2}$ and 5 $\frac{1}{2}$ $\frac{1}{2}$ and 2 $\frac{1}{2}$ Tray Wg.

1. or 17 $\frac{1}{2}$ $\frac{1}{2}$ and 12 $\frac{1}{2}$ Tray.

whilst it melts put to it finely powdered
and

and sifted Ruddle i. e. Red Chalk, this
is a 3rd minera, but powdered and sifted
Lapis Haematites is better, richer and purer:
∴ this is a fault, why not take the best ore?
if it be wanted? ∴

The ruddle powder you must pour on the
melted Δ a fingers thick, and now cease
blowing, but let it stand in a quiet heat and
let the Δ die away and let it grow cold.
repeat this operation 3 times, and you have
obtained the purest Δ possible, by this operation;
I ordered this Δ to be flattened or milled
and therewith I have proceeded as follows.

The 2. of May.

2. Of this prepared Δ , as has been indicated,
cut in Slips or Shreds I took $6 \frac{1}{2}$, Tutia
Alexandrina $\frac{1}{2}$ an $\frac{1}{3}$, Lapis Calaminaris
Ruber $\frac{1}{2}$.

∴ note. Here, that the Tutia is always adul-
terated, except you have it from Alexandria,
but as the Tutia contains the Zinckish
principle and is so seldom to be got
genuine, I advise to take filings of
Zinck at once, the Calaminaris is a
Zinck ore not actualiter but in potentia,
because it is the principium Zinckosum
which is wanted here; Tutia and Cal-

∴ Blende is a Zinck ore actually; mi-

minaris make the common pale tinged
brass, whilst Zinc converts the ζ into
a more beautiful & coloured metal called
prinkbeck; therefore your Calaminaris
~~must~~ must be of the Red Sort, that is
rich in Tincture.

In the room of Tutia and Calaminaris
you may safely take Zinc in filings:
now stratify your D Shreds with the
above mentioned Ingredients in fine powder
and mixed; alternately, D and ζ in a roomy
 ζ , and cover your Strata with powdered
Venice or german Glass: which contains no
Lead: cover the ζ , which is not to be cut,
place it in a windfurnace, and let it melt
gradually; then uncover the ζ , and with
a red hot iron wind the melted glass
out, which remains White.

1. a sign that it did not flow long enough:
cover your D with fresh powdered glass
an Inch thick as before, cover the pot
and let it melt again and stand in
fusion 12 hours, then take the ζ out and
let it cool. beat the glass off from the
melted D with a hammer. This glass
is as black as pitch, having flowed so
long upon the D; and we found a few
globules of D mixed with the glass.

This

This 2^d Glass is bitter than the first, preserve
this 2^d Glass.

Let your D be milled or flattened again
as thin as a playing Card; and cut it
into Shreds.

When we weighed this D we found 42 Loth,
i.e. 21 ounces, which we put into the ζ at
first, with Tutia $1\frac{1}{2}$ $\frac{1}{2}$ and 2 $\frac{1}{2}$, and
Lapis Calaminaris 3 $\frac{1}{2}$ $\frac{1}{2}$.

Here is an Error in the process, as at
first they took but $17\frac{1}{2}$ $\frac{1}{2}$ and 2 $\frac{1}{2}$ of D,
which they purified with the powdered
Ruddle;

Of that purified D They ^{took} but 6 $\frac{1}{2}$, of
Tutia $\frac{1}{2}$ an $\frac{1}{2}$ and of Lap: Calaminaris
 $1\frac{1}{2}$; to reconcile this I'll give you the
more literal Translation:

he says, we found the same Wgt^l of D
in the same proportion as we used it.
at first of 42 Loth, i.e. 21 ounces, with
Tutia $1\frac{1}{2}$ $\frac{1}{2}$ and 2 $\frac{1}{2}$, and Lap: Calaminaris,
3 $\frac{1}{2}$ ounces. If you can reconcile it,
so much the better, I can not. :/

3. The 3^d of May.

determine O and \square aa; of this flux take
3 parts and 1 part finely powdered and
sifted

sifted white River pebles; put a ζ in the wind=
furnace and let it become Red hot, and project
gradually of your flux and ~~peble~~ peble powder
mixed together, into the ζ , which cover, and
let it settle, then ~~project~~ project a Spoonfull
more and let it settle, and so continue
projecting the mixed massa, until it is all
entered, then cover the ζ , and let the massa
flow thinly for $\frac{1}{2}$ an hour, covering the ζ
with Coals, then pour it out, and reduce it
to a powder.

pour warm ∇ upon it gradually, until it
is become a thick fat oil; put this into
a glass bottle and a subtil ∇ will settle
on the bottom; pour the clear oil \int : Oleum or
Liquor Silicis: \int gently from the fauces or ∇
into another bottle and keep it for use.

NB: The Vitrum Silicis, before it is powdered,
is of a greenish Colour, like a Serpentine
stone, more opaque than transparent,
and dissolves or becomes greasy whilst
you powder it. \int by attracting humidity
from the Δ : \int It Dissolves almost, whilst
you powder it.

I detonnated O and \square $\alpha\alpha$, and of this
flux I took $\frac{3}{12}$, and of the powdered
pebles $4 \frac{3}{4}$.

24. Now take of your Clear Oleum Silicis, as
much as you have clarified, and $3\frac{1}{2}$ Oleum
Vitrioli dephlegmati. put 2 or $3\frac{1}{2}$ of your
Liquor Silicis into a large round Receiver,
and pour very slowly and ^{care}cautiously from
 8° , 10° or 12° Drops of your rectified oil of
Vitriol into the Receiver upon the oil of
pebbles, which makes a terrible hissing; and
as often as you have dropped some of the
oil of Or into the Receiver, shut the glass
with a Cork, and wait until the Efferves-
cence is over and the elastic vapours are
settled, and in this manner you must con-
tinue dropping the oil of Or into the Oleum
Silicis, until no more Effervescence is
caused, and the 2 Contrary principles are
peaceably united, then shut the Receiver and
set it in digestion in a gentle warmth for
24 hours and the Liquor is made.

Divide this ^{Liquor} in 3 equal parts. in 3 different
dissolving glasses. It is that at least
half of the glass remains empty.

The glasses must have glass Stoppers.
In one of them I put $1\frac{1}{2}$ of my thin
laminated D Shreds, as the D has been
prepared N. 1. and 2. Let it stand 14°
in gentle Digestion, then take your D out
of the Glass; what remains to be Done

will

will be taught here after.

Nota

Having united the oil of Or with the oil of
Sulphur, I set it in digestion on the 3. of may
at 6 o'clock in the Evening, and on the 4. of may
about the same hour it remained clear,
and then it began to Depose a Calx, about as
large as a Dollar, and this settled as hard
as a O, and I could scarcely get it loose
from the glass by shaking; then I divided
my Liquor into 3 parts in 3 glasses, so that
in each glass I had 5 Loth and 2 1/2 drachms.
with the O in it, which settled at the bottom.

When I had put the D in one of the glasses,
as has been mentioned, it became black
immediately, and as soon as the glass was
sealed up, the Spirit appeared in the glass
in the same manner as when you distil an
V. of a fine yellow Colour, and it attacked
the D kindly, scarcely observable; but having
stood about an hour in warm ashes, it
yielded much of a pale yellow Calx;
on the 5th of may the Calx mostly lost
itself again and the Liquid Spirit became
almost clear and transparent.

N: 5.

6 May

I made the pible glass again, as before.

I took 4 parts Theriac and 1 part of ♀;
and

and I melted this together during 5 hours,
then I poured the fused matter out, and
let it cool. I beat the glass from the ♀;
my glass was deep red; this glass I pou-
dered and preserved it in a warm place
for future use.

The remaining ♀ can be used again, as
long as it yields any Red.

My ♀ had lost 20 grains.

I recollect what I have communicated to you
from Joh: Godfried Jungel, how to extract
all the external Red metallic from ♀ by
means of powdered glass, whereby the ♀
becomes highly pure, and if the process is
continued long enough, the ♀ is deprived of
all its external and internal Emerald
blue-green tinging ♀, and the body becomes
a mercurial ♀, white like fine D but extre-
mely Volatile; which I have done, and
therefore know it to be true.

When the glass has extracted all the Red
external from the ♀, which is the cause
of its being ♀, then the next powdered glass
tinges it self of a glorious Saphire or
Emerald blue-green, which is the Internal
pure anima Veneris, and this continues
until the ♀ remains white like D.

This simple Experiment demonstrates much
clearer

clearer to the sight what ♀ does consist of
than any Exprim^t of Modern Chemists,
1^o and proves that ♀ consists of an external,
unfixt, Red, Sulphureous Metallic^t;
2^o of an internal pure fixt Anima or incom-
bustible, ^{green} Sulphur; and when these 2 prin-
ciples are removed, there remains the
3^o the Metallic body; which is a Coagulated
Volatile ♀. 1: ♀ Venus Simplex: corpus Venus:
Glass has the same Effect on the ♂ & it takes
away by repeated fusions and projections
all the black Metallic^t, and leaves a D-
white volatile Mercuial body.

Why should we deny now, contrary to the
assertions of all the philosophers, that
the metals consist of ♀, ♂ and Ⓞ?
atleast of ♀, both external and internal
I am very certain, from Experiment.
mind that this cannot be done with D and
O, because these 2 Metals have no external
Sulphureous^t, and the Central ♀, anima
or living principle is so homogeneously
combined with its own ^{pure} Mercuial body,
that ♀ and Mercury are inseparable,
but one Thing can be Done, D and O can
become totally Mercuial, or totally
Sulphureous, or in the form of a Salt
or O₂, containing ♀ and ♂.

The

The Vitrum Silicis united to the fixt alkali,
will act on the ϕ with more power and
expedition than glass, because the fixt alkali
grues it. Ingress by its fixity and oiliness.
The fixt alkali is the Ingressive Receiving
principle in Nature.

86.

on the same day.

we took 2 parts of Dry Calx vive and 1 part
of ϕ , which we calcined together in a covered
 ϕ for several hours in a wind furnace;
we made a strong Lixivium of this calcined
massa with warm ∇ , as long as it yielded
any Salt.

1. This you will find in De la Brie Msc: and
is M^r. Puzos's green ϕ , which I have done
several times.

We weighed the extracted ϕ or fixt ϕ , and
took half as much in Weight of finely
powdered oo.

Upon this arsenic, pour some of your
strong Lixivium, and boil or simmer the
arsenic therein, until the Lees are evapo-
rated; continue this boiling with fresh
Lees, until all your Lixivium has been
evaporated upon the oo, and by this
method the arsenic becomes fixt.

1. Vide a Book called Tehior, who says
that

that common Sulphur and common ϕ
must be fixt by means of a Cold Δ , i.e.
by a Strong Lye made of Quiklime and
 ϕ . and that such a Red fixt feasible
 Δ is useful for transmitting the inferior
metals into ϕ , and the fixt ϕ for con-
verting them into fine ϕ . See Schior. :/

having thus fixed your ϕ by your Lixivium,
having evaporated to Dryness, put the
massa into a ζ , which cover that no Coals
may Drop in, and let it stand in a good
 Δ for 4 or 5 hours in the wind furnace,
until no more fumes escape from
it, and keep this fixt ϕ for use.

Nota we took 1 lb of Calx vive, $\frac{1}{2}$ a lb of ϕ ,
and $\frac{1}{4}$ lb of white arsenic.

N.B. :/ arsisignentum nativum would be ca-
pital for this purpose, as you have
 ϕ and ϕ together, united by nature,
which when fixed, would be a Tincture
but would want a Solar ferment N.B. :/
If ϕ can be fixed this way, ϕ can be
fixed much easier. :/ Schior says So :/
the fixt arsenical glass was blue and
transparent, but it flows p^t. Deliquium.
the glass weighed $\frac{1}{2}$ ounces.
:/ if you keep it long enough in the Δ
in

in fusion, until the humidity is consumed
as nature retains enough for vitification,
then it could not flow by attracting hu-
midity. the principle of vitification is
a subtil & concealed in every fixt alkali.

27.

The 18 of May.

I took the Shreds of D out of my digesting
phial, which were quite soft, like Cotton,
I poured upon them some of my oleum
Siliqis p. deliq. N. 3, so that my D was
well covered, thus I dried up in the glass.
the Liqueur which stood over the D I poured
into a glass bason, and I poured as much
of my oil of pebles to it, N. 3, and the mix-
ture became first of an orange Colour, then
quite white, and by continual stirring
it became quite thick.

Further I took $1\frac{1}{2}$ of Fe corros. in fine $\frac{1}{2}$
'and poured as much of my oil of pebles
N. 3 upon it, until it tasted no longer
acid or corrosive; thus like the former
I dried up gently on a sand heat.

and the first gave me a white but the
second a brown powder.

21. May.

21 May.

Now take of the Red Glass from the ♀
N:5. 16 Loth. $\frac{1}{2}$ i. c. $8 \frac{1}{2}$ of the arsenic
glass N:6 9 Loth. $\frac{1}{2}$ i. c. $3 \frac{1}{2}$ of the Orange
Coloured powder 6 Loth. $\frac{1}{2}$ i. c. $3 \frac{1}{2}$ of the
brown Red powder from the ♀ 5 Loth
 $\frac{1}{2}$ i. c. $2 \frac{1}{2}$ both mentioned in N:7, the one
was white; powder the above Ingredients
and mix ~~ten~~ them.

Now take your before mentioned D: that
which was in the phial and had become
soft like rotten: and stratify it with some
of the above mixed powders in a ζ and
glow or Cement it, in a dull Red heat,
for 3 hours, so that it does not melt.

Then increase your Δ gradually, during 10
or 12 hours more, until all the saline vapours
are evaporated, and until the whole mixture
has vitrified and is become a genuine Glass.

beware
of those
poisonous
vapours!

the longer this glass melts, the better it is.
take this glass out, by breaking the ζ .
take care of this glass.

It seems that under this glass there
remained a Δ of his fine D, although he
says nothing about it, but it appears so
from what follows:!

after your D has been melted long enough,
"laminati"

laminatè or mill it again, and cut it into
shreds as before, putt them into a glass
and cover it again with the Oil of N. 10,
and let it stand again 14 or 15 in gentle
digestion in warm ashes, and melt it
then again with your genuine glass,* as I
have told you, and repeat this operation
a third time.

* the
groundating
glass.

Nota

after this had stood 1 1/2 hours in the A,
the C broke and a great deal was lost;
yet when it was cold I found some of
my D in a M on the bottom; and this was ! good!
more ponderous than common fine D.

however having saved a little out of the dirt
and ashes, I still got 1 1/2 3 and 1/2 a 7 of D.
and when I melted it again, there appeared
drops upon the D from the A.

I melted it then fairly and poured it out,
and I found to have lost 2 3 of D.

my remaining D proved so brittle, that it ! bad!
could scarcely be milled, being so very hard.

! a very bad sign, which must give us a
mean Idea of the whole complicated process,
as the softness of the D, if approaching to
the nature of C ought to increase and not
become brittle or refractory! !

On the 31 of may this D has been put
again, in digestion.

The 18 of June.

our D was melted a second time for 12 hours with the genuine glass, as before taught. and when the D was cold, and I touched it on the Stone, the Stroke was white like fine D, but when I poured a few Drops of Spirit of O upon the Silver stroke on the Stone, it became gradated as high as Hungarian O.

∴ good:

∴ from the Oxygen in the O₂ ∴
on the 19 we put this D, having been filed again, in Digestion in the same oil, as before, and afterwards melted it again with the gradating glass for the 3. and last time.

The 3. of July.

Having melted our D for the third time, I weighed thereof 2 Drachms, by way of Essay, and laid it in the Spirit of O, which dissolved part thereof, being D, and there remained a black Calx, which proved $1\frac{1}{3}$ of pure O.

∴ D so treated becomes enriched with atoms of O, when separated, the O calx remains undissolved in the α of O or F. ∴

∴ vide Stahl page 337 ∴ Finis.

concerning a gradating glass.

July 1805.

J. B.

THE
EPISTLE
OF
ARNOLDUS DE VILLA NOVA
TO
THE KING OF NAPLES,
and
MYRIAM'S INSTRUCTIONS
TO
KING AROS



An Epistle of Arnoldus de Villa Nova written to the King of Naples, in the 13th Century.

translated from the German by J. Wadstrom. M.D. for the use of his friends.

Great and mighty King! In answer to Thy Request, know that the several philosophers have mentioned many Stones in their Works and many Labours such as dissolving and coagulating, many Verses and proportions of Weights, which they did to send the ignorant, but to explain the work to the Wise.

And Thou O King! thou shalt notice that the Philosophers have declared the Work in very few words, altho' they have added many superfluous Things, in order that no man, but a true Son of Art, should comprehend them.

The Wise men before me have declared, that there is but one true Stone, composed of 4 elementary principles, that is Δ , Δ , ∇ and ∇ , or Heat, Cold, humidity, & Dryness; and this Stone by Comparason and in some measure is a Stone, yet no Stone according to its Nature, but is a Composed Metallic Substantial.

It is a Composition, when managed rightly, in which there is nothing superfluous, nor any thing wanting, as all things necessary are to be found in this our Stone i. e. the pure $\alpha\alpha\alpha$ / 7 7 7

and altho' it be a compounded Substance, called a Stone, yet it is only of one Mercurial Nature, and but one Thing, i. e. $\alpha\alpha\alpha$ / when Thing, during the Devotion in the Δ , generates and sheweth various Colours, before it becomes a White perfect Tincture.

Moreover, O King! Thou shalt notice, that the

999/ The true matter, i. e. the pure cleansed $\alpha\alpha\alpha$, is an homogenous Metallic Matter, which consists of a pure revived $\xi\alpha$ intimately united with 'mercurialised \odot in Rebis, and the \mathbb{M} animated by δ , and married to SOL , is here also ξ ialised; therefore we have here 4 Mercuries, of δ , of δ , of \odot and of secret Δ revived, and therefore this our $\alpha\alpha\alpha$ contains in it self Every principle necessary for the Stone, and only wants Digestion, Calcination, &c.

This must be the work of 999/999

because this our Humidity flows in the Δ and is therein dissolved, congealed, and becomes black and white and finally Red and brings the whole Compositum the pure $\alpha\alpha\alpha$ to final perfection.

There must O thing. take notice. that in this our work not many things are put together, but only one thing: the purified $\alpha\alpha\alpha$: and there is no necessity of handling that thing with your fingers, nor to add any thing besides what it contains.

I consequently there is no need of adding \odot , as it is already contained mercureialised in Rebis , in this $\alpha\alpha\alpha$: but you add just W , you introduce new forces!

Further take notice O thing. that the Snow-white ∇ is the White perfect Stone, and the Red ∇ is called the Red perfect Stone.

and that the white ∇ , by the Regimen of the work, without the help of any other Thena is converted into Redness.

The Humidity which is in our Stone $\alpha\alpha\alpha$ is called the ∇ or our Mag^l. Vire. ∇ : N° : ∇

I. i. e. the refined secret Δ , intimately combined and united with the mercureialised \odot in Rebis : ∇

I: the Harpies having been previously washed from it, by the cleaning of the Mugian Stables, as performed by Hercules: ∇

and take notice: whilst the ∇ or Humidity, goes out of the composed matter, that is: out of the Stone, ∇ : $\alpha\alpha\alpha$: the whole Composition is converted into Blackness settling on the bottom of the Glass.

I: This is the Last Blackness of the $\alpha\alpha\alpha$: and as you now continue with an easy heat, this Blackness containing our metallicum inimicū.

duplex, many various colors and terminates finally
in perfect Whiteness. \int : Sp^a alba

This our Humidity \int : our z : is called Δ , which Δ or ∇
is combined with its own ∇ , and with the other Elements
concealed in the Stone, until perfect Whiteness is
obtained, wherein the Elements are fixed.

And here O Kings. take notice: that the just now
mentioned airy humidity, which is our aryl: Vive,
with the before mentioned ∇ : \int : Rebis: and other Elements
concealed in the Stone, are but One Thing.

\int : i. e. a Solar, antimonial, martial and mercurial acid.
This Humidity \int : our z : altho' there is but little
yet it is more than sufficient for the nourishment
of the Whole Stone, from which this very humidity
does proceed.

This humidity is enough to bring the Stone to
full perfection. \int : to perfect White and Rebis:.
especially if you have in the beginning employed
a sufficient number of Eagles or Virgins:

Thou shouldst also know, that in our first men-
tioned Composition, or Composed matter, that is in
the Stone, are united both SOL and Luna, according
to their power and operation, as well as in the Elements
and Nature of the Stone.

If SOL and Luna were not in our Composition
neither O nor D could be generated; yet is this O
not like vulgar O, nor is our Luna like vulgar Sil
because our SOL and Luna contained in our Composition
are far better in their nature than those 2 vulgar
metals, because our united SOL and Luna \int : Rebis
are living, whilst the vulgar metals are dead,
 \int : z : in Rebis :)

and it is to be understood, that Sol and Luna vulgar
are related to our Sol and Luna, concealed in our Stone
and altho' the Philosophers have called the Stone
A self Sol and Luna, yet these 2 are only to
be understood according to their power and Op-
eratum, but are not visibly in the Stone.

They must also know, that this Stone or the
composed and united matter, is but one only Thing
the aaa and of one only Nature $\frac{1}{2}$ al and
that therein is to be found all what is necessary
and therein lyeth also concealed, what amalgamates
and perfecteth it.

This Composition altho' called one only Thing,
does not imply a meaning, as if it were a work
made of animal or vegetable substance;
but the meaning is one only pure metallie nature,
taken from its own mines, which afterwards by
a prudent Regimen of the fire, is transmitted, does
subsist, in Blackness and death, and becomes White
and Red and displays many other beautiful transient
colours.

Again, O King! Thou must notice, that our before mentioned
Gemideli, which is our Arg. Vivo, $\frac{1}{2}$ Sophic $\frac{1}{2}$ causes the
destruction of the Stone $\frac{1}{2}$ of the aaa and makes it Black
and White!

and Thou must observe, that the Philosophers say:
Ye shall make the body fusible, and scruit it until
it is converted into $\frac{1}{2}$ into $\frac{1}{2}$!

This is to be understood of our Composition, which
must be rendered fluid, and then coagulated, and then
it is called Earth.

Thou

Thou must also observe, that the philosophers call
it Water when the Stone is softened and liquified
in its own ∇ / in its own sophie $\frac{\text{q}}{\text{f}}$ / which is otherw
just in the Stone / \odot in Rebis in the āāā / which ∇
 $\frac{\text{q}}{\text{f}}$ / then runs or floweth, and looks white, like
other ∇ / like $\frac{\text{q}}{\text{f}}$ /

and take notice, O King! that this ∇ is converted
into Δ , which is to be understood that this ∇ $\frac{\text{q}}{\text{f}}$ /
must be coagulated and converted into Earth, as
it was originally.

This Bddy / the coagulated massa / now remains
so long in this Regimen of heat, until it is converted
into a subtil spiritualised body, and at last
into perfect Whiteness. and this Whiteness has been
called Δ by some philosophers.

Then, when they say, that the Air must be trans-
muted into Fire, you are to understand, that
this Composition, called Air / Sy. alba / must
stand in a strong heat so long, until it is
rubified and has attained perfect Redness,
and this is called Fire, or regenerated \odot .

O King! Thou must also observe: that our W
is prepared of one only Composition or compounded matter
and of no other

Take this compounded matter / āāā / quite clean and pure
without any impurities, which are Chimer naturally
but must be separated, I mean to say, that the matter
ought to be well purified. This

This Compositum place on the fire, and Govern it as Nature requires, and Thou art especially to Notice, that in the Beginning of the Work, there is much danger in the Regimen of Heat, as Thou mayst soon Destroy the work by too much heat. But when putrefaction is over, after, whereas it is not easy to commit Errors.

After putrefaction, the heat must be between gentle and strong, until the Spirit has separated itself from the Body, and has ascended on high, above the Earth, whilst the Body lays dead below in the bottom of the Vessel, without its Spirit or Soul.

During this period, take this as a Sign, that the matter must not flow nor sublime during putrefaction, it is dead. Thy Heat is too strong, and Thou wilt destroy the Work.

If Thy Work goes on quietly, the Spirit leaves the Body, but must be brought back to the dead Body, from whence it came analogous to Resurrection.

This Spirit resembles a black Cloud, full of Rain. This Spirit is called the V of Life, which doeth preserve the Body, with whom this Spirit rests a while, and finally reusitates with the glorified Body.

Thou art to notice, that the often mentioned orichon: first Red and scud. After which the pure red uniaints that our principle or Δ, which killeth and disingeth, as for low our reason the composed matter becomes black, white and Red, without the help of any addition there.

Secondly observe, that in the beginning of the Work, the heat under and about the Glass, must be

be gentle and kind, in the middle after putrefaction
it must be stronger, but still moderate up to the
white, but from the perfect white to the Red, the
Heat must be strong.

so that the Δ must be gradually increased,
until the Stone has obtained perfect whiteness,
and still more, until the Highest Redness is
accomplished.

Series of Arnoldus his Epistle
to the King of Naples.

Myriam the prophetess, Sister of Moses,
her Conversation with Aros King of Egypt,
concerning her Work.

translated from the German by J. B.

Myriam. my dear Aros! I can accomplish the work
of our Stone not only in one day, but even in a
part of a day.

does thee not know Aros! that there is a V,
or a Thing, which whiteneth Flendragers? / 6 /
The V is ~~11111~~ and its $\frac{1}{2}$ which whiteneth C. /
Myriam said to Aros: "Hermus has mentioned
that the philosophers are accustomed to whiten
the Stone in one hour.

I did not ~~have~~ have a steady mind in Thee,
O Aros. I would say no more

yet I will tell thee
of a Stone from Spain, the White Gum, / 2 /

in the Red Gum, the Ribon of the Philosophers, Shew
O, and the Great Tincture 1:1.e. pure O:
make a Marriage of the Gum with the Gum
by a true union, i.e. make Rebis,
traced there with, that they may flow like V;
this will prepared ∇ Thou must Vitriol, that is.
Thou must make a Glass thereof.

The Glass is composed of Two Lubichs: Rebis
is a part body.

1. is the part body we mean here finely powdered
and sifted white powder, which in a strong heat
flows into Stays; this will appear to be her
meaning by and by. . .
under this matter fusible by the secret operation
of Nature in the philosophical Vessel.

Take Care of the Fume, and beware, that nothing
of the fume may escape! attend the work, with
a gentle Δ , such as the Sun gives in July.

1. in July at B. in Egypt!

be not absent from the Vessel, that Thou mayst
observe, how the matter becomes beat, white and red,
in less than 3 hours of a Day, and the fume will
penetrate the Body; the Spirits will keep together
and will become like milk, which softens,
renders fusible and penetrating.

and this is the Secret O' Aros!

Myriam my dear Aros! I could tell Thee another
Secret, which the Philosophers before me, did not
know nor make use of! and that was not
any Thing medicinal. it is this. viz:

Take that White, Clear much honoured herb, which
is found on low Hills, pound it fresh and sift
the powder very finely.

This is the true red body, which does not flow
from the Δ , but rather melts into glass.

1. The means white powder, clear and white.
Ar. s. is this the Truth? Myriam ex. truly.

But very few know this Regimen and its
Quickness in the Δ .

Myriam. Strip, or make a mass over the matter
over the Niwick and Lubeck, over the 2 Furnes,
which contain 2 Lights 1. Sol and Luna, i.e. Rever
and when it is perfect, throw or project thereon
the fulfilling or ferment of the Tincture and of
the spirits, according to the true Weight.

1. The means here the last ferment with O!

Then pulverise it, it is very brittle, and make use
of it in a strong Δ , and Thou wilt see strange
things performed thereby.

The Whole Regimen depends on the Moderation
of the Δ . It will pass from one Colour to another
in one hours time, before it becomes White and
Red.

When Thou hast obtained perfect Redness, let
the Δ go out and let the matter grow Cold,
open the Vessel;

1. whether that Vessel was an F^n fire-proof Crucible
or a Glass Vessel, I cannot decide! It is however
probable that it was a Crucible, as the Invention
of making glass is not so very antient, as
the Time of Moses! /

one then set fire and the blue part will appear
now clear like a fine pearl with a tint of the red paper
intermixed with black, a few drops of the substance, being
incubated, growth, strength, molten and penetrable.
and this Stone can be produced in 2 or 3 parts of 1/2 or 4.
Cyprian said further to Nino Stron:

I will teach thee how to proceed in the special way:
with the Clear first body, found in Small hills:
this body cannot be conquered by putrefaction; the powder
like that body, finely powdered and sifted; rub it up
loose, with Gum El. saron: Wtd. / rub it very finely
and unite to the 2 powders.

If you project this or unite this with her spouse,
it will flow like V, and when it cools, it will
be coagulated and there will become one body,
project some part of this body, and there will see
wonderfull things.

1. this must be compared with that the same first,
I suspect that this mixed powder, forming Red
and powdered and sifted rubble, must be melted
must become black, white and Red and be extracted
finely in the Crucible and become a tinging Stone.
The success will depend on the right proportion
of the ~~pr~~ principles.

The 2 stones mentioned 2 Stones are the Studs of Las
1; and these 2 Stones are the White Vitriol: Wtd. /
is the humid Calx:
but the first body is from the heart of Saturn, which
receives the Tincture.

One

The Philosophers have given various names to this
first body, which is taken from small hills, and it is
a clear white body: a Clear white pebble.

These are the principles of this art, which can hardly
be bought, partly it is found on small Hills: pebble
In our Work enter 4 Stones, and the Regimen is as
I have said: The first are: Scyare, Adc and Lithet.
The Philosophers have always indicated a long
Regimen, and have concealed the Work, that no man
should easily understand it; and They pretend to be
a whole year in doing the magistry; But all this
is done with no other view, than to have the work
from the ignorant, until They can comprehend it
because it is only accomplished with fine O.,
which is a great and Divine secret.

Myrcam said further to King Trus, the Vessel of
Hermes does consist in the degree of the Δ .

The Root of our Art is a brittle leprous body: \ddagger
and venomous, which destroys all mineral and me-
tallu bodies and reduces them into a powder.
it coagulates \ddagger by its fumes.

Myrcam added, by saying:

I swear unto Thee by the living God, that if
the before mentioned venomous matter: \ddagger be dissolved
and opened, so that it becomes a most subtil ∇ : \ddagger
Wds: no matter by what solution, it coagulates
 \ddagger into Luna, by its strength, and tinge 4 into 3.
an

And the art is in all the metals, but especially in the
1st Metals, wherein I've concealed the lingering Elements
Translation of Some Verses, which terminate
this Treatise.

Myriam relates many Wonders in few words.

She fixes the fugitive servant (☿) with 2 Quins
(☿: Rebis:) This she performs in 3 hours time.

Myriam united her principles in 3 hours and
fixed them.

She was well acquainted with Pluto's Daughter,
(☿: the Δ :)

Myriam's Art is concealed in 3 Sperms,
which she unites and fixes.

1. Myriam's Work is dark, yet it seems that
she has used OM, i.e. Rebis.

from these Verses it appears that she has
made use of 3 Spermatic matters, which must
be Rebis and the Vitrifiable and Vitrifying
pebble or principle of Glass-making
or she has used Rebis, Secret Δ , and the pebble
on the Top of the Matter, in a \mathcal{C} ?

I am not yet Philosopher enough to explain
Myriam more clearly than I have done here,
yet I do not doubt, whenever the Work will
be practically accomplished, by the better known
longer but Sure Way of Slow Digestion, then
Myriam, the Brass's wonder, and all other
Philosophers will be fully comprehended,
as the principles remain the same. I. 13. :/
FINIS.

Arnoldus de Villa nova
and Myriam.
from J. B.

S C H R O E D E R ' S H I N T

Respecting

THE SPIRIT OF MERCURY

Translated from the German.

Also the Work of Leona Constantia.



Handwritten text visible along the right edge of the page, likely from an adjacent page or a margin. The text is partially cut off and includes various characters and symbols, such as 'u', 'v', 'w', 'x', 'y', 'z', and some mathematical or scientific notations.

William Baron von Sarseder's Defense
of Alchemy. Nürnberg 1727. 8.

translated from the German by P. B. *

the 5th Chapter. p. 262.

There is more than one Road from here to Rome
 as we are so justly censured so as to think that there
 is no other process in Nature but one, to obtain the
 Golden fleece, have but a very limited Idea of beautiful
 Nature, and this narrow Idea has thrown many into a
 labyrinth of Errors, confounding one subject with another
 and explaining processes in the most erroneous manner.
 Although the Universal Agent of Nature, which is
 nothing else but Δ , although differently manifested, is
 but one throughout Nature, Δ yet being omnipresent,
 it is in all Things, but is not equally obtainable for
 our purpose out of all Things.

The ancient Philosophers had a Materia universa-
 lissima, which they brought to perfection by a very simple
 process. This materia universalissima lays plentifully
 concealed in Sea, and indeed I know it to be possible
 to convert Sea into the most universal Sophic.

See what Rusenstein says and Ramon de Solking concerning
Sea; besides that Materia Universalissima, the more
 down Philosophers have taken their Materia remota,
 from the Mineral Kingdom, and lastly from Marcasites
 and Metals.

One of our greatest Subjects in the Mineral Department
 Hungarian Or, or the metallu Or made of β and γ ,
 and this is the grand subject of Basilius Valentinus,
 which process Radocus von Reke has very candidly
 and plainly explained, and must be contrasted with
Sarcus Hollandus. What Radocus benevalis, Hollandus
 has revealed.

I myself have followed Antephinus and Flamel
 and am willing to give you this faithful Hint:

* The parts in parentheses & thus & are no part
 of the text - they are the emendations of the transcriber if

If you can hit upon a Menstruum, which will dissolve
all Metals gently and quietly, without Effervescence
especially C and D, without the one precipitating the
other, you have already entered on the Royal path.
Note also that D for the white, but C for the Red
Tincture are the Specimens for the L. P.

If you can dissolve either naturally and homoge-
niously, so that the metal may die and putrefy
in the homogenous Menstruum, be assured that
Nature, i.e. the agent of Nature within, will rege-
nerate it into the Tincture.

This Death and Regeneration must be repeated
several times, until the Tincture is become firm and
fusible like wax, and tinged highly enough to equal
mind.

That you may not think I am envious and wish
to take my Experience with me to the Grave, although
you might learn my Works from artophius, yet I
proudly give you what follows, nevertheless I wish to
exclude the ignorant, the self-opinated and the unwor-
thy recommending my Book to the Direction of Divine
Providence, who will never permit a bad Man to
succeed in this our Divine philosophy.

The preparation of the Spirit of Mercury.

Take our Nitrum Sapiensium or Vitriolum philosophi-
cum, which is as ponderous as Lead but without
any Taste or Corrosive.

- 1) This is a Curious Description of the Subject, and
even of both Subjects to be employed;
- 2) the ponderous Subject without Taste or corrosive,
is a pure W^o.
- 3) the philosoph: Vitriol is z^o. p. s. e. Orised & /

3/ the crystallized Menstr: when Cold is called by
Sensuous and 2 or 3 others, the philosophical O. /
extract out of these the Central O.

1/ you see now what the Baron means, when the Butyr:
of M^o & A^o crystallizes in the Cold, it is a
fair transparent O, which shoots into Tables, Square,
Triangular and other curious Shapes.

This O the Baron calls a Central O.

Make thereof a Viscous V, which rectify so often, until it
become beautifully transparent. 1/ i. e. Butyrum S^o /
with this V you must extract its own Sulphureous
anima. Be cautious with it, because it is a
powerful poison.

This requires an Explanation. recollect what I have
communicated to you from M^o Jungel and from Verothera
Nelana Nällichen concerning a Yndicating Butyrum S^o;
recollect now that every Sulphur, although 10, or 20 times
rectified is no more than a Soph^o & Simplex, and
is only S^o & S^o, but the Baron wants it to be a
3^o animalis or 3^o duplicatus.

1/ by the attraction that anima, Life, or Δ , is obtained from
the heavens, but the Baron travelled a nearer Road.

you may animate your But: with its own Sulphureous
anima by more than one method:

1/ by placing it on some of the best black Scoria
in fine S, previously thoroughlyedulcorated with
hot V, so as to wash all the alkali from it, then
dry the subtil S in a sand heat or by the Sun.

The first Scoria contain the best Δ of S and of S, whilst
the 2 Mercurius descend into the M.

cover the powder 2 fingers deep with your rectif: butyr:
reserving half as a Mercurius Simplex / shut the

glass,

glass, and digest in Luteum warm ∇ , i.e. in a Balneum, until
your butyr: is deeply tinged. 8 days will do it.

Then distil per glass ∇ in Sand, and the butyr: will
carry over the Sulphureous anima of δ and ϵ , which
must be rectified 3 or 4 times, until it is of a deep
Orange Colour, like a solution of \odot in ∇ , and ~~clear~~
transparent like a Topaze.

This is truly a ∇ Sopherum animatus or duplicate
I have made this in Maryle bone, but did not know
then the value of it.

2) another method is to animate the butyr: with the
 $\frac{3}{4}$ of δ , or with Sulphur auratum, but I believe
the 1st method to be by far the best: /

rectify your Mercury from its faeces, (says the Baron)
and the Spirit of Mercury is accomplished, that is:
a brilliant Crystalline transparent ∇ , as ponderous
as Lead, and of a deep \odot Colour.

Its use.

In this spirit of ∇ all metals dissolve like Ice in
 ∇ ; Common running ∇ dissolves therein centrally and
radically, and this our Mercurial ∇ is thereby multi-
plied in quantity, ~~and in power in infinitum~~ if you distill the clear ∇ ial
solution over pr. δ ; your ∇ is multiplied in quantity
and power, and the obalt of the ∇ remains in the \odot .

The preparation of this our spirit of ∇ is the grand Secret
of the Philosophers; They all conceal it, what I have
said about ^{it} will be intelligible enough to such as are
well versed in the books of Philosophers. p. Arsephius /

The matter itself teaches, what ought to be done with
it. i.e. it must be purified, and separated into ∇ & \odot .

1. do not fly away the first Scorio!
e. into ♀ and Scorio, by means of ♁ & ♃ .
I call this our ♀ V by its right name, a Spirit
of ♀ , which other philosophers have concealed by dark
hieroglyphical Expressions: says the Baron with good reason
It is very properly called a Spirit of ♀ ; I say:
It contains a highly subtilized and volatized ♀
of ♁ and ♃ in the Character of a snow-white ♀ vitæ.
The Spirit in the ♀ , which is our secret Δ , is the
concentrated universal Lunar ♀ , which actually con-
tains the first Rudiments of ♀ , as Becher has de-
monstrated. and as Mynsicht says: that the Sea V
contains the universal Mercurial Key.
The ♀ vitæ, which is the pure central part of the $\text{M} \& \text{S}$,
raised over by the concentrated ♁ Sea O , p. 10,
has been called by our ancestors Mercury of Life
with a great Deal of Meaning, not with an Intention
to use it as a dangerous Emetic, but truly to make
the L. P. thereof, either *per se*, when the ♀ vitæ is
still further volatized according to Urbigenus, Herme-
tical Triumph, and M. Flanck's process, by repeated, by 10
attractions, putrefaction, and ^{re-}distillations, until the
whole ^{is} universalized and leaves a ^{dark} O behind,
which must again be volatized by several Colo-
rations, until that O comes over and thickens
the V or volatile, and lastly redistilled into a
White and Red ^{Diaby} V , into ♀ simplex, and ♀ Dupli-
catus, ^{which} ~~are~~ these 2 principles putrefy together and are
^{operated} become the White and Red Elixir, by the longest way,
going from here over Lisbon and Madrid to Petersburg,
whilst we may go nearer through Hamburg, Königsberg,
Priga &c. and arrive in half the Time, and with
less than half the Trouble and Expence!

Baron Schröder concludes by saying:

By the preparation of this our Spirit of Mercury the whole preparatory or first Labour is happily absolved.

Be diligent and mind this first Labour, the Remainder can be very well absolved in 2 Months time, if God permits.

1. observe here the Difference of Opinions, between M^r. H. and M^r. F. ...; M^r. H. will not accomplish his process in less than 18 Months time, and M^r. F. wants to do it in a few hours time.

Neither of the 2 Friends do reflect on the Nature of the Butyrⁱ, viz: that the mere Butyrⁱ is only $\frac{1}{2}$ Simp^l i.e. the $\frac{1}{2}$ of $\frac{1}{2}$ and $\frac{1}{2}$. The Δ , ∇ , anima or Life that is necessary to ^{the} work per se, may without Doubt be obtained from Sun and Moon, but it can also in a much shorter time and with much less Labour be obtained nearer home, i.e. from the Subject itself, i.e. from the first edulcorated black ^{or purple} Δ & ∇ . M^r. H. laughs at that, but I should suppose, that Jugel and Dorothea Wallichin, ^{nor Dumba Semiramidis} were not apprentices in Alchemy: nay I have myself made that Coloured animated Butyrⁱ in Nauglebone, but did at that time not rightly know what to do with it; I had about $\frac{1}{2}$ of it.

2. I believe truly that the Butyrⁱ highly rectified, clear like Rock^s is enough to dissolve fine D, i.e. a well made D cornua, may be putrified and digested into the white Elixir, but can never become the Red; whilst the Coloured per se animated Butyrⁱ is the right and proper Solvent: via humida: for D and C united or Single, and can be carried to the white

To the Red. for the White and the Red both; ~~the~~
Cone is sufficient, as it will give you first
the White and lastly the Red.

The white to be multiplied or increased, if you wish
to proceed no further, with Soph: & Simplex. but
the Red must be increased with Soph: & Duplex or
animatus; but if you wish to carry the white to
the Red, you must undoubtedly imbibe or increase
with the C colored & Duplex.

Does this not stand to reason? does the C co-
loured animate & not contain primum Ens auri
& A D? Should not C be multiplied with
the Sperm of C, and D with the Sperm of D?
the C with A and E, the D with F.

If you compare this with the Tomb of Semiramis
thoroughly, altho' ^{the author of} Semiramis animates with C or D
only, and not per se, much less by attraction, you
will find these Thoughts of Baron Schroder extremely
valuable, and thank me for this Communication.

Altho' I think we know a great deal, yet we
cannot possibly know too much, and this is no
trifling addition to our late very latest Knowledge.

~~These truths have created some~~
~~fresh ideas in my mind, concerning the~~
~~crafts of the~~
~~same foundation; I am arranging them.~~
These Truths have created some
fresh Ideas in my mind, concerning the crafts of the
same foundation; I am arranging them. J. B.

I advise you to get a lb or 2, of M. Fl. first
Black Scorja, he does not value them, and think
them of no manner of use.

N. nor are they, indeed in his long journey through
Lisbon and Madrid.

quid potest fieri per pauca, non debet fieri per
plura,

I: what can be done by little, do not pretend to
do it by a great quantity. I

In the Tomb of Semiramis wⁱⁿ in my opinion the
best process of Mercurialising C, i. e. of animalizing
the butyr: or ζ Simplex with C, which by your
Sophu ζ Simplex becomes Sophu ζ animalized with
the mercurialized C, as V mixed with V.

now refer this to a pure running ζ , rendered
pure and homogenous, not by adding to it, but
by taking from it, digest such a ζ dea treated
with pure C, and your C must become ζ C²
and your ζ becomes animalized Sophu ζ , which will
purify and become the white and Red Tincture
according to Count Bernhard Trevisan.

You see what numberless ways and means
to come at the Truth! and observe the Connexion
and central Concordance!

B: Take away V & V from ζ , and give it the C^{us} Δ ,
Life or Δ , which however your ζ cannot receive,
before your C dies and becomes mercurialized.

imilis similis gaudet.

I: See Tomb of Semiramis: I

S. B.

I: read over again what I have said
to you about Zincke, which is another
additional Help! I: although not absolutely
necessary! I

S. B.

St. Justanus, an arch Bishop of Canterbury, who lived in England in the Reign of King Edgar, one of the Anglo Saxon Kings, about the year 947, Several Centuries before the Reformation ^{was} canonized by the pope as a Saint, on account of his Exemplary piety and Charitable Donations to different Monasteries, stands recorded in respectable Wills as a professor of the Latin Language: I have his poems in Latin, without naming the poet Mineral Matter. § 5.

You will find in the Colledgeian Pharmacy, in Sir George Euxen's Lesson Book, that Sir George has said his Work from the Manuscript of St. Justanus, there is no doubt of this, as both works are nearly the same. § Ripley and Justanus call it Sericon. § (in England

In Justani Time in the 9th Century, the adepts knew nothing of Sea, but they knew the powers of the Iron Salt, and therewith provided this way:

They took to pieces powdered dissolved it in rectif. of Sea E, tillward the solution, & then through cotton, until it was as clear as V, then they distilled off the solvent until there remained a thick green gum, conglum, or buttle, which they further evaporated to perfect dryness. you get an olive green brittle massa; I have done ^{this} and know it to be true.

§ it must be evaporated over boiling V.
a M: B:

according to Justanus the subject crude is, without making any all thereof, is the ponderous subject, without Taste or Corrosive. It becomes the philosophers O or the philosophers Or, after it has been dissolved by

This grey brittle mass they powdered, and put it
 in a glass R buried deeply in Sand; then they
 distilled a clear phlegmatic weak Saline - a from it
 fresh, which they let go or drop out to waste,
 as soon as they perceived a white fume to rise
 over the matter, they applied a Receiver and luted it
 carefully; then they increased the Δ and a clear butyr
 \dagger comes over, which is \dagger Simply unfinished; by
 increasing the Δ , a yellow and afterwards blood
Red or \dagger Duplex comes over, and there remains
 a black \dagger or \odot ; in the neck of the R, During
 the distillation of the Red butyr; the flowers \dagger in
 e.e. the \odot Sublimes in the neck of the R, as white
 as snow, which is also a \dagger Soph: Simplex
 for a certain short Dry way, for the white and
Red, and of this Sublimed Roats dooff
 made use of with a calx of \odot , via Secca
Digestionis. They caliened the black \dagger or \odot ,
 and rectified that 2 principles therefrom,
 an order that the first should be combined
 with the \dagger volatiles: \dagger Simplex; and \dagger anim
Duplex; and they separated and purified
 the Elements and made the white and Red
Elixir of the white and Red rectif: anemetic
cils or Mercuries, without corporeal \odot or \dagger

before you see one and name
 simile simile gaudet.

See Form of Semiramis:

J. B.

I read over again what I have said
 to you about Zinck, which is another
 additional Help: I although not absolutely
 necessary:

J. B.

and with C or D, both ways, as you will find
in George Ripley's bosom book in Collectanea
Chemicæ.

So you see there is no absolute necessity
of making the $M\ddot{t}d$, which is a latent Evden-
tion nor is there any need of Go corrosive,
altho' the Scout Δ : the + of Sea O & I is
indispensably and absolutely necessary
and was well known to Justanus and
to George Ripley: both, to describe the un-
experienced, call the Marsic acid, distilled
vinegar, but you are to observe that
distilled wine \ddot{t} : does not dissolve \ddot{t}
if you deject to Storax, but the rubified
+ of Sea O dissolves \ddot{t} completely into
a green solution, which solution and
evaporated Coagulum \ddot{t} : Justanus and
Geo. Ripley both call the Green
Lion. Since more modern times they
have begun making a $M\ddot{t}d$, rejecting the
 \ddot{t} of \ddot{t} and \ddot{t} , which remained in the first
Scorie. They make a butyr: and obtain
a Sophic & Simplex: which must absolutely
be animated with a \ddot{t} .

according to Justanus the subject crude \ddot{t} , without making
any $M\ddot{t}d$ thereof, is the ponderous subject, without Taste
or Corrosive. It becomes the philosophers O or
the philosophers O , after it has been dissolved
by

therefore to make the work entirely pro se, from
its own principles Cuide to alone is sufficient
and that is the fast and grandest way of
the vigorous, see his aphorisms. Such as is the
way of Bishop Justanus and Sir George
Ripley. Such as make a M to D must absolutely
animate this butyl: that & simplex call
with the first Scoria, as Baron Scheerer ^{does}
or with the universal & or D of nature, as
Hornet: Triumph, and others do and the
Hand, or they must absolutely animate
with C or D as Tumba Semisarnis,
cutephins and flamel and Mente Snyder
p: 16 Dify ~~Does~~ have done.

If you weigh these matters well in your
mind, you will soon see the harmony
and Concordance in all these works,
both male and female are necessary for
procreation; for a posterity. The female alone
& Soph: simplex can produce no nothing;
& but the animated Soph: & can, because he is
male and female both, and is the nearest
matter of the Stone. J. B.

similis similibus gaudet.
: see Tomb of Semisarnis: J. B.
I read over again what I have said
to you about Linck, which is another
additional Help: (although not absolutely
necessary!) J. B.

D^r B's second Explication of Baron Schröder lies 2. 67
~~from for study, practical use, & other purposes, & is much more valuable than the former one.~~
This ought to be joined to the former one.
vide German Theatrum Chemicum 1. vol. p. 262.

The preparation of the Spirit of ζ .
by Baron V. Schröder

Take our Nitrum Sapientium or Vitriolum Philosophorum
which is as ponderous a Lead, but without any Taste
or Corrosive. p. i. c. Crude ζ .

My second Explication, according to the Works of
J. S^t. Justanus, arch Bishop of Canturbury, who lived
during the Reign of Kings Eldred, Edwin and Edgar
about the years after Christ 938 and 958; and according
to S. Ripley, according to his Besom Book in Collectanea
Chemia, ^{and} ^{who} probably acquired his Knowledge from
S. Justani Manuscript, as Ripley uses the same Lan-
guage and often the very same Expressions, with this
Difference: that Justanus simply tells the naked Truth,
without ever naming the subject. Crude ζ but Ripley
names the subject and calls it Sericon or Antimony,
and envelopes his process in perplexity and Obscurity,
and unnecessary Subtilties of separating and refining
the Elements. But neither Justanus nor Ripley had
any Idea of Liquefaction by Attraction.

a S^t. Justanus, from a Motive of piety, is much the
incrust, I shall here abide by him alone.

according to Justanus the subject crude ζ , without making
ny ~~it~~ thereof, is the ponderous subject, without Taste
or Corrosive. It becomes the philosophers Ω or
the philosophers Ω , after it has been dissolved

by

1. This Sulphurous anima, Life, Δ , Lingering power, is obtained according to Justanus and Repley: Bosom Rook by increasing the heat, when a Red very corrosive Foot comes over, which is Mercurius Sulfurum animalis or duplicatus. 1. the grand object in view!

The Baron says, "be cautious with it, because it is a power, but poison." 1. i. e. Corrosive!

1. This must also be rectified by 2 or 3 Cohobations, and there remains a black, ∇ or \odot like pitch, says Justanus as well as Repley!

its use says the Baron.

In this Spirit of ξ all metals Dissolve like Ice in ∇ , common running ξ dissolves therein centrally and circularly, and this one Mercurial ∇ or \odot of ξ is thereby multiplied in quantity in Incubation.

The preparation of this our Spirit of ξ is the grand secret of the philosophers; They all conceal it; what I have said about it will be intelligible enough to the true sons of art. The matter itself teaches, what ought to be Done with it.

I call this our Mercurial ∇ by its own right name, Spirit of ξ , which other Philosophers have concealed in dark Expressions. 1. antephrus alone excepted!

By the preparation of this our Spirit of Mercury, the whole preparatory or first Labour is happily achieved, be Diligent and mind this first Labour; the remainder can be very well accomplished in 2 Months Time: if God permits.

1. see astrolabe Treat: Chem. page 269, & 278. 1. from rectify your Mercury from its feces / the black ∇ the pitch! says the Baron, and the Spirit of Mercury

... moment still, that is a brilliant crystalline trans-
parent V as ponderous a Lead, and of a deep C colour
). The latter means the Rectification of the Red or
from the very black pitch V or C; or (having dissolved
purified running; therein, in order to multiply and
to mercurialise it.) the Reason may here understand
the Rectification of his Red or, from these last mer-
curial loes, whereby the Red or would loose part of
its Blood Red colour, and on account of the 4 or
become of a C Colour, because extended Red become Orange
and yellow, and concentrated Yellow become orange
and deep Red, as it appears by the Rainbow and
a prisma. Like the White Med: Sulphur nature album
must pass through the Citrine or yellow into the Red
or Sulphur nature Rubrum. (S. Baerstrom.)

annex this to my first Explication of Baron Schroder,
both are admissible, and I am convinced that we
may chuse either way, and may succeed either way,
altho' one way is sufficient. this
I for my own part prefer, my last Explication
to the first, as being the most simple and agreeing
with Justanus and S. Ripley's heron Book.
and I am inclined to think that Baron Schroder
travell'd this near and easy Road. S. B.

I believe attraction perfectly unnecessary, even if
7 adepts would obstinately defend it.
The Wassfounder and the button maker at Birmingham
and Summer at Vienna, may arithmetic and philosophy
knew nothing of it, not nor at the Court of Dresden
in Augustus and Christianus^{IV} Times, who were
French adepts and professors, about the year 1580, &c
and how many more could I quote, from gods authority.

I'll give you here a passage from Justian proves
the use of the Donde animated tophu mercury.

and after that, increasing the Δ , a Deep Red Oil will
ascend, called the philosophers astral O, a stinking
menstruum, the philosophers O, our Tincture,
our burning V, which burns within the glass, the blood
of the Green Lion, our unctuous humdilly; *i. the red dross*;

" the philosophers Mercury, the disolvins V, which
dissolves gold conserving its own species. *J. M. Trond work.*

" It is also called the Secret V, the most Sharp vinegar,
by which all metallic bodies *J. C. D.* may be reduced
^{retrogradated} into their first matter. This is our Δ always
burning equally within the glass.

" This is our Horse Dung, our agua Vitae, our
Balneum, our horse belly, working and producing
many wonders, in the most Secret art of Nature
It is the Examinator of all dissolved metallic bodies,
dissolved or undissolved.

" It is a Δ that and moist, sharp and corrosive,
a V carrying Δ in its belly; otherwise it could not
have the power to dissolve fixt bodies J. C. D. into
their first matter.

" This is our Mercury, our Sol, our Luna,
which we use in our Secret Works. *v. B.*

J. by this you will comprehend Luna Constantia.

of this more hereafter.

The Works of Leona Constantia Abbess of
Clément in Switzerland.

as she communicated it to our great Metallurgist
M. Henkel, printed in Henkel's Translation of
"Meras de L'esper" p. 186

See Flower of the Wise by Leona Constantia Abbess of
Clément. p. 113

"To conclude, I will from a Motive of Curiosity and Truth,
teach the well intended persevering Lover of our Divine
Science, how and in what manner he is to prepare our
Stone.

"Let the Two Heavens Saturn and Mars fight together,
(although the first inclines to peace) and after 3 or 4
severe blows, they will make peace, and you will see
as a Token of peace the glorious Banner united, which
resembles a Star.

1. this is peace enough and means that Leona makes
a pure 1110° Metallurgy.

p. the severe blows are the Separation with O.

"So these at present united valiant Heroes 1. 5-3, their Fe-
who have much fatigued themselves in the Dry battle,
you must for their comfort administer the V of Life,
which V wants or requires a Rectification, and be the
use of this V, the 2 triumphing Fighters 1. 5-3 will
contract an eternal and indissoluble friendship.

"as a Token of this unchangeable and inde-
vitable union the 2 Doves of Diana appear, which
carry in their Bills a Branch of the Olive Tree.

"You are to make a vidyt of the 1110° , by means
of the 2 Doves of Diana, i.e. the Sublimed matter of 1. and 3.

the 2 Doves, whose feathers
are brilliant like Snow.)

news in order to announce this peace to the whole World,
a ~~Star~~ Herald appears, who ^{proclaims loudly 7 or 9 times} ~~repeats~~ ~~repeats~~ ~~repeats~~
~~words~~, that this peace has been concluded.

'The butyr: must be rectified: 7 or 9 times: (all must come out)
& present the otherwise contrary properties are united,
& present after many fold storms, which tore the Seas
asunder, & in the E: after Earth quakes & the tumult in the
W, occasioned by the fulmen: after the devouring Δ : the W: of
the sky is become serene and it rains a gentle Dew!
Whosoever has got Ears, let him hear!

"In these few words our whole art & secret consist,
the author of Aula Lucis or The house of Lights knew
this well, and concludes with these few words:

"The Coagulation of our V (the Sophia &:) and the
solution of our V, Δ : of its own V or a Calyx of C, according
as you work, either per se, or with sine C: are the
2 most difficult Labours.

Every one knows how to boil V on the fire, but if
They did know how to boil Δ in V, Their Knowledge
of Nature would surpass that of the Kitchen.

! This process cannot be unintelligible to you now! /

S. B.

'A branch of the Olive Tree indicates the weakness or oily quality
of the butyr: ex III^o & IV^o. /

Second Explicatio
of Baron Schroderus or of 4.
and Leona Constantia
abbess of Clermont.

by J. B.

Das Sued wird Trismosin genant, darinnen
werden gefunden 3. gemaltige Tincturen und an
dieser Weisheit wie folgt

Also schreibt Salomon Trismosin vom rothen Löwen.

Alles ist der weisheit Löwe der größte Ofen in dieser Welt, darmit
die menschlichen Tünder, walschreyer begehren ist, groß Wunder
anzubringen. Von der weisheit in geschickheit und Kunst sein vollen
gen. weisheit. Einmal ist die Löwe in einem großen
trocken Ofen, in der viel rote Thier in seiner augmen-
tation tregt, verstand die unvollkommenheit Metall &
Zinn, Eisen, Zinn und andere, darob ist ein nutzlos und
Wer nun darmit will umgehen, der muss das Gold probieren
können in die feuchte der Weisheit, so wieder große Dinge ersehen
wird, denn ist schrieben das gold so muss man verfahren
Tinctur sein, der ist und die Tinctur sein, die ist
wohl verstanden, am Ende Argument des Löwen, sonst ist nicht
auszuführen.

Das sogenannte Mercurial was der, darinnen die
Oxi prima materia wird und bleibt ein Jahr vor
und ward der Auflösung, das ist das 1^{te} Werk

Man calcinirt ein Alaim und Saliter in 6 Loth, grünen ge
dort salz in 4 Loth, und alle Thier in einem feinen Pulver
darauf man 1/2 lb. wohl sublimirt und sublimatum und
obymaltum Pulver von Saliter und Alaim auf 1/2 lb. für
re in ein reines destillatorium wohl verbrüht mit
die alle Thier in einem feinen Pulver, das alle Thier in einem feinen
Labgrant auf sublimirt, bis der sublimat alle Thier
re in einem feinen Pulver, das alle Thier in einem feinen Pulver
re in einem feinen Pulver, das alle Thier in einem feinen Pulver

O in altem Korbem beständig und sehr sehr gradie & weicht
auf ander Stein O in dem feinsten Goldem tingiert und so
schon am Geruch, das Lutz Ormelpflanzen thut ist. Und ist
schon, wo die O in einem feinen Wein abgelaßt wird und
um ansehnlicher Menge des Weins & Lutz mustern trinkt
in 24 Stunden ist es von seinem Ansatz rein, & Cybiller
von Franzosen und andern Ermedfunden weise.

Wem jemand von der oben Tinctur, so die roth. mit dem O
schon fließen lassen, 1 Pfund und das 1000 Pfund von roth &
fließen und trocknet man das darauf, das es auf ein
halb Viertel Rund geben, ein Dose und, so fast in der woffel
O und Lutzfrucht Art sehr geschmeidig mit O in allen Proben
also kocht die auf mit dem feinsten Sande mit dem Lutz.
Du sollst wissen, das das Metall sein, die mit es nicht in
Ochse so schnell zu bringen ist, so ein ein sein sein und
das es auf der Art und ständigt stürm, und die die Tinctur
den Augen zum Aufstand, salt das sein wieder in
das Lutz, so wird es sehr sehr O. sehr und bringe, das die
O mit dem O das und dem Mercurio gemacht worden, fließ
sein, Pfund mit Pfund, so ist es das beste O, in altem Korbem
und unter dem Hammer geschmeidig und sehr gut.

Und dieses Dose fast. den roth. Leo und sein Tinctur
wasserhaftig gemacht, and als Metall, wie in zu tingier
sich, darum soll ein jeder, der die Werk aufzugeben und
arbeiten will, fließ die oben und den armen auf vorrif
ter Arbeit, groß und rein allmorgen geben, so wird manig

glück sagen. N. Von einer Trinctur in Form
zu Wein gebracht, die wird stark in seiner Natur
und die alten Tractat vermischt, ganz anders von Plu-
morem Radicalem, als wenn sie wieder neu gebildet wäre,
von. Es Trinctur in Form selbst LXXX jährlige Männer
und Weiber mit dieser Trinctur curirt, sind ganz neu
worden und solche Weiber können Kinder tragen, davor
von solcher Medicin ganz gesund, wenn sie alle Morgen
einige Toffe voll des Weins trincken.

Folget die Trinctur der schwarze Adler, ein gross
Elin 2 lb. ^{Grünlich} ^{Stem} ^{den} ^{die} Philosophi zu Form
zu geben, wenn man bedenkt, so die bekannte Kunst, gemacht
man sein, sein voll Glas, nicht die Laborantur, sondern zu
machen, die man mit 2 lb. Weib, sein Elin und 4 Unzen
aus einem Maßle oder Aichschmiss und vier Decimter einer
weissgelblichen Salz, Salmiac 8 Loth, für es alle in ein Weil-
Glas in einem Apfein, der Dampff ist und 10. Tag und
Nacht, so wird sich die Materie resoliren, und laßt in einem
gelinden Wärme coaguliren, also gemacht, darneuf ein
in die Materia und dem Glas, wie in Elin, für es wieder
in ein Weil-Glas und den folgenden 8. Tag darneuf, laßt
sich 3. Tag und Nacht, ganz den 8. Tag darneuf in ein Weil-
Glas oder Gefäss davon, ganz neuer frisch. 8. Tag darneuf,
laßt es aber es traktiren 3. Tag und Nacht, die für mit
frischem Ely die es nicht mehr andern.

Man nimt die außgelegene flüß all in ein glas, zündet in
ayfen ab zum trocknen, so bleibet die Flores Antimonii et
pfermentum ad hoc in dem ein glas. Die Flores ist in ein
frisch glas, darauf einen becken mit geschid. solches braun
grün Salmiac darauf ein feuer setzt, das so zündet darüber
gibt sich zu putrificiren mit lauter warmen in Balneo M.
auf 3. Tag und nacht, dann destilliret in ein feilich glas
in feinem percurus in traube in stunde so sticht der becken,
und spiritus Salmiac, darauf steht ein stunde off
mit vielen sacken, so lange so lang die feuer trocknet
gibt. Dann nimt die substanz in glas und destilliret den spiritus
auf dem Balneo Mariae. so sind bereit, so bleibet das Oleum
Antimonii in glas braunrotlich oder dunkelrotlich, das glas
solte wohl verlutiren und so es auf laide warmen in ayfen
laßt es genau coagulirt. Je mehr man, darauf in dem
glas, so es wieder mit der materia in feilich trocknet über Bal-
neo M. das so es sohin, darauf coagulirt wirdet, das ist als
lacy mit coaguliren und re solvire, bis es sich nicht mehr co-
aguliren will und ein unerbennliches öl bleibet, als ist die
der Tinctur ist bereit. Darauf man einen leichten grünen
der juner ein feilich stetes und einen salt sublimirt vor,
der, aldem ist er purgirt, so solten in einen Engel, das
denselben aufsetzen und wenn es rauchen will, so laßt man
einen subtilen glaystein 6. Eröffnen die ölfe darauf gelbes
und man so feind mit einem gelblich ungeschick so wird
es lauterer Tinctur. Dann diese Tinctur mit 1 feilich
laßt 20 feilich ein. O solten in einen Engel, tragt in die
darauf so wird es die rechte Tinctur, die man mit 1 feilich laßt

1000 Theil langshunden & in einem Ziegel wohl versetzen und
trag die Trichter darauf wohl eingewickelt und angezündet
als ist das beyde Oley die gezogen worden, ist sehr geschmeckt,
sich auch in allem Proben beständig.

Die folget die Zubereitung des Salmiacs

Item 1 lb. des allerbesten reinen calcinirten Weinsteins
dieselben mit Wein, die dieselben in ein Glas eingeseigt
allerbesten Weinweyß darauf zum Viertel, der ein
Lunten sey, destillir den Essig in ein Turck Glas auf der
Verunstigung distillir dieselben ab, das die mit
dies und abseihet & wasch, so wird dieselbe Essig sehr scharff
zum extrahiren, die Glas dinn schmelzen und trocknen.

Die folget der göttlichen brennend Geist Salmiac

Item 1 lb. grünen Salmiac rein und 1/2 lb. grünen gelbes
Salz, diese beyde species mit Wein zusammen sublimir solch
in einem Sublimatorio und mach sehr subtil an sublimiren, das
Laster ab und wird wieder unter glühende scharff gemach salz, das
abromach sublimiren, das für alle die zu sehn Saltpetras zu se,
man unterweyß, die Kristall zu sehn, dieses mit und auch zu se
neuen Glatten Wein, die zu se in ein Glas, beständig zu se
drückerinn, vornehmlich das Glas oben wohl, sehn in Balneo M.
die zu sehn Kristall solviret, das sehr ab, mach nicht zu Wasser vor
den was putrificiren wieder, das für alle die alle zu Wasser
zu se. Wenn alles solviret ist, so die das Wasser in ein feil
Kleinen Glas, destillir in Balneo M. die auf den feil, die
zu se das Wasser wieder darun, zum abromach ab, darun wird
re, darun, die alle über den Boden lauff, darun rectificiret die
für Fees mach seht, so ist das selbigen brennend Wasser brennt

Paraseton Trismosini.

Arcanum auctu Laurentii de Mercurijum.

Wer diese Solution brausen will, der soll den überschüssigen Silber
und den lauten Arsenik nicht messen, oder die Kunst wird ihm zu Weg-
gen werden. Zu Messen soll ihm nicht mehr als 200 fl. darüber nicht
messen zu seiner Zubereitung und einem Leuchte milch ein kleiner Topf
für und länger zeigen, sich mit Wollst, darüber zu setzen. Das
Arcanum verfahren er zu seiner Zubereitung. Was der, was in seiner
Ardum sich erfindet, oft ist nicht gut vor 100 fl. zu messen, weil
Gold und die Kunst verfahren in Messen, zu seiner Zubereitung
für sich nicht verfahren, sondern wird er den Einfluss verlieren.

Dieser weißt gut, dass die Substranzen verfahren und in einem
offenbar, die Kunst sonst schwierig und nicht sein. Dies ist die
Welt, halt den Mund und schenke dies mit Schindern nicht an Tag,
denn Gott die Botschaft nicht hindern mag.

Die Solution heißt Paraseton auf ein flüchtig Metall, weil
sie alle von sich zieht.

Ein Salmiac 1/2 lb. sub. bey dem, für ab in ein ungelöst
Gras, davon ein wenig in einem kleinen Wein, der weiß
darüber gefest, der soll warm zeigen, so wird sich der Geist des Sal-
miacs in Wein zeigen, der Kopf aber wird in Feuer setzen
auf 1/2 Hand, ein dem Wein saßen ab in ein andern ungelöst
Gras, einen sehr lindigteil nicht gar auf den selben Topf ein,
indem bey dem, davon ein sehr über Nacht an ein Salz statt
ein dem Wein ab, so findet die Erystallen die brausen folget.

Uelto rirst den Spiritum Vini zu

Ein guten Aardum Oxymerisfy Erandman 1/2 Hand in ein
Glas, davon ein wenig 4 faßt Lappire oder Saft Braun.

weltl. verübten / und Junge nicht gar über die Welt ab,
so ist es nicht.

Practicien Ferner.

Nimm Felch folion 2 Loth der obren Erystallm. 5.
Loth, weis Jurey stünd rind und nimm Maronen sehr klein
mit einander auß 2 Hand, was du in einem kleinen Kol,
den du ganz den obren Spiritum darvorn, weis du
wast verübten gese, zumal du sehr gelind ab und pfützt
du wieder dem und Junge du ab, was nicht gese
mit Junge, bis sich die Plüchtigkeit allenthalben an
einem glühenden Kofeln sehr laß und ruffen,
darnach den Spiritum abgezogen bis zur Trocknen
in Balneo Mariae. Nun im ein Glas
samt der Substanz, was ist noch nicht gar trocken, son,
den ein starker Liquor, setz du in ein feines ge,
große weis und laß sehr sehr gelind ein coaguli-
ren zu einem weiß. Im Kofeln, die sehr in groß der Gut
das es nicht anstretet, sondern salt es in glühenden
Wärme 18 Tag und Nacht bis du empfindest
das es nicht bewegt und zu steynen, darnach stünd
was Fein noch so stark, so wird es in ein

Grund zur groben Labyrinthum, dem stardt vab
frum noch so stardt und salt es stet so wirdt pson
wirdt und vauuch über virdt als ein glühend ca-
vorigen fuder und ist also brüet zu ein & zu conglu-
tiren.

Diese caudovorigen Salzmin-
nium salben Vorkling mit 16 Loth & purgatum in
ein Simbrlts glas. (Sint ein flücht glas) die vab
caudovorige Salz vauuch, sch ob in sand, den vauuch glüh,
und mit layd and 2 stund glühend flücht, zimlich
stardt, vauuch zerflag mit glas und virdt in sark
Materia virdt. Hab so faste gut silber.

Dies Arcanum laßt sich auf ein virdt Metall
brüchen.

Arcanum Lufanii auf Zimelon und Mercurii

Den Bitriat Kijbur, in 6 1/2 lb. soltaum sub
calcinirt ist und vauuch in 6 4 Loth altes sub-
til Zimelon virdt und in ein virdt sub-
limatorio aufsublimirt. Dirsu Kijbur
virdt und mit der subtilen. Set atali

Laugen und oben von Weinstein mit einander
figirt, bis kein Rauch beyen Dinsten sol gemerck
werde, so ist es bereit zu erhitzen.

Du solt nehmen Turmelon 4 Loth und 4 8 Loth,
das ist amalgamirt worden, das Drogen in einem
Eingel in runfunder Stitz, trage es vorbrunten,
den Pulver verwech 2 Loth laß fließen 2 1/2
Stunden, was ist fast Silber mit einem Gold.

Particular

Die D. und F. und F. sind in dem gleichwert, solvir
wird besunder, wenn alle solvir ist, so gung die
3. Solutiones zusammen in ein Glas und setze sie
in Aschen 3 Day und Nacht, dem feinsten Kalid
und feinsten wass und trill durchs Has so wird zu
sehen, was Gott besant hat.

Wenns Particular gesert wird zu dem Parasc
ton, so wird ist

daß Wasser einnehmen bis auf ein Drey Ligeor
darthon, Man dinstet ein 1/2 Pfund und thut die obig-
en Laugen 2 Pfund, Mütterlaugen thut man Salpeter
finden auf 2 Pfund, thut solchs mit ein andern in
einem Eisen-potz bis es ein feurig öfl giebt und
brühet ein Tag ein sechs Stunden, als das man
in Gälte bleibe.

Man nim ein Metall was man nicht in Welt-
Maße solich zu einem Capellen, thut solich in ein
großes Glas, dan es halt kein anders gefäß zu
einem lauge, thut 2 bis 10 lb Zinn in 1/2 Pfund
lauge Zinn, thut man das gefäß in ein
setz es in ein beständige Wärme 3 monat lang
bis es in Luft das ein lauge thut ein und ob-
en auf sich ein volles Fettigkeit sich setz, alsdann
öffne das Glas und nim die Fettigkeit hinweg,
was Fettigkeit was in ein Luna Cornua ad ein
die thut man, das zu ein geliebten ein thut ab
bis auf ein Drey, thut es in ein Dingel laß es
an, setz es in ein Silber glatt zu ein, thut es mit gelb-
en ein ein, das auf die Capellen abgeben, so ein
alle Zeit zusammen, 1 lb Silber und 2 a 3 Lot Gold

Zabon

13

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Faint, illegible handwritten text in the top right corner, possibly bleed-through from the reverse side of the page.

Sein O / Geist oder Halmey / Weiss
Z. O. der vier lauborn O. prob. gibbt
Zinnf. ist in sein A. aus mit R. auf dem
mit 3 loth A. aus dem O. 3 loth gumm.
ernu A. laß III. auf einem loth sein
B. miss. bonum, sein 3 loth A. lar-
nie, in wasser ab woff. in der mit andern
bis man sein G. unte. sich, als dann
schick gar sein in in R. alle zu
V. in in salz Mare D. V. miss. je
auf in der sein G. loth laß in. a
in in in sein Zinnf. D. V. 3. maße ab in
wider auf gong. sein, B. loth. maße
ab in gar sein, B. in in in in
L. in in, laß in in in in in
sein Materie in in in, auf dann
auf sein Capelle in in in in in
B. in in in in in in in in
Mare. Verde.

3
Lauter gegeben damit also
Lauter gegeben.

man misst so viel granuliert
D. und Folien in obigen Distillation
gradis Wasser so wird das
Hessisch O. Salz salzen

So repetiren dieser Arbeit mit unuon
A bisent der geystl. mit dieser exaltat
© wirp die mit Werdens in, ob wird die
Inim Kopern Anifflig bahafly, die
Massam Laup die, geystl. inoedaciat
wird, in geystlichen Waissthen
in abbronnem, geystlich mit einem
Inyessimonen Kupredaciaten

Aqua Fortis Paracelsi

☉ wird auf die gelbe calciniert, ☉ des bysson, jardi
ana, darauß wird ein H. F. Distilliret ohne Luce,
pflanzung wasser, das Caput mortuum solviret man
in Distillirten Wein = 8 Pfund reine galtz das ton,
läßt es abranfau, zur Trockne, darauß gießt man
das H. Ziesel es staret ab ton reinen galtz, daß die
getorte glühet. In dieses abstrahirte H. F. von reinen
Copite Mortuo in ein Pfund, wieß man 4 Loth
Corrosivischn Sublimat, und 3 Loth * ziesel es
über, so ist der * und Sublimat aus einander gelanet
in dieses püttel man gleich so viel Olerum ☉ ziesel
es wieder über, so ist es fertig und immer zu gebrauch
des Olerum ☉ wird also gemacht: Corrosivischn Subli
mat wird in 3 Pfund Spiritus Salis solviret, und
residuum wieder abgezogen, wird es durch die Choba,
kon alle als ein Orl aufsteiget.

Dieses soll Paracelsi unvolligke. Alcahest
sein, stoff in ein Orl genommen mineralischn
Platen.

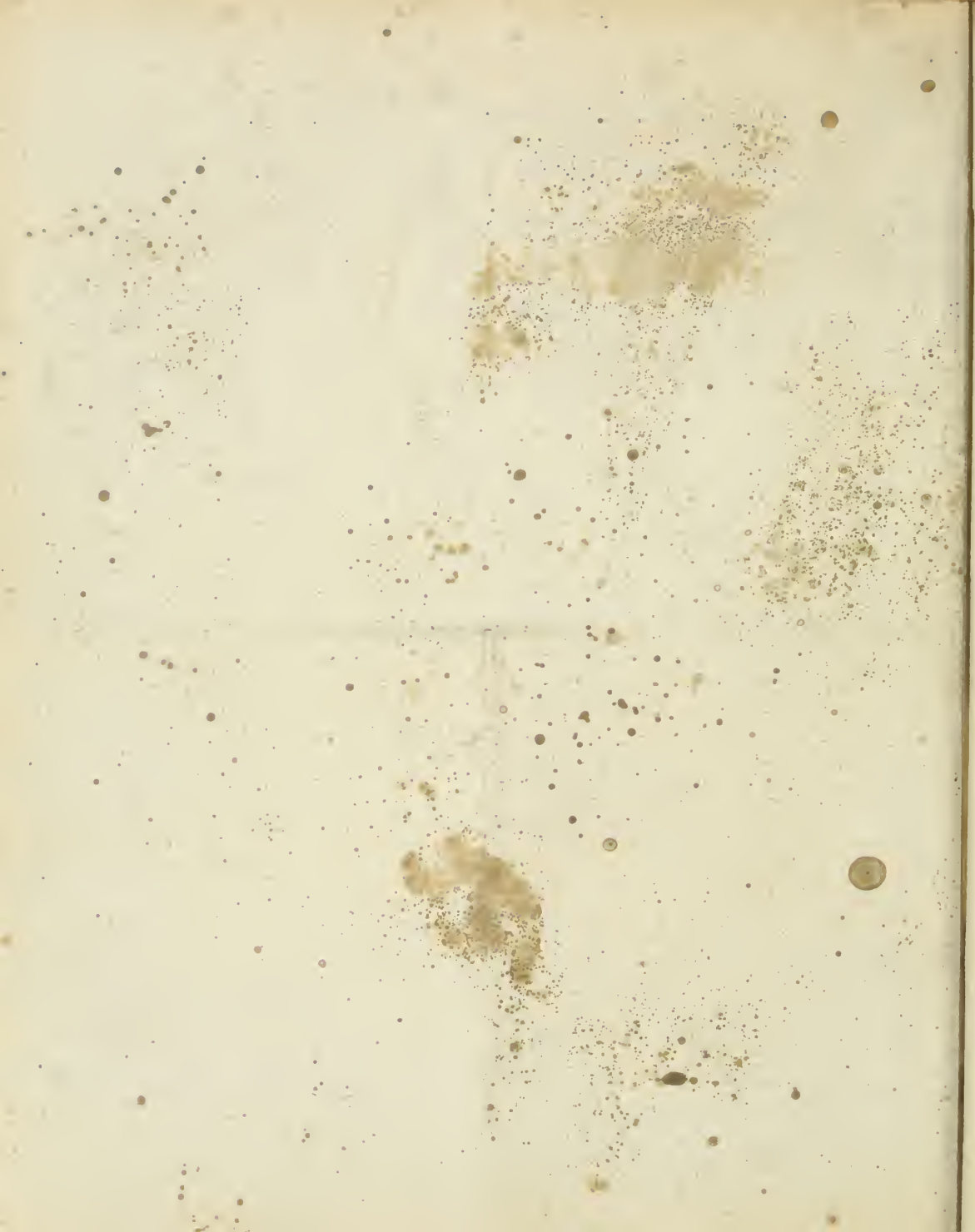
Wirdi Nay-arbeit im nayten ist furo ley, menstruum
Universale. Rosus putrificatus \square , acetum
Distillat. Δ Fri aa, putrificirt es mit ein andre
dann Ψ Fri in furo lösen solten, getzet in ein
Solm iray, so oben ein Loth sal, alles wohl Lutirt,
wenn disses geschehen, getzet in solten in sand, und
 Δ , wenn Jhe man domet, so solten solten
so gisset durch ein Trichter von dem Trichter die Liqueur
durch das Loth in den Solm, so wird viel der Ψ verhalten,
/ Jhe müß aber das Loth fast zu machen, und müß auch
das Ψ nicht zu viel auf einmal nehmen, sonst wird
es auch nicht überstrichen / dann wird ein Δ übergeben,
den sammlet, und rectificirt Jhe noch einmal per se.
mit dissem können Jhe auch jede Minera de animam ex-
trahieren, wenn Jhe wolle. können Jhe auch disses menstruum
ofen freier bereiten; der Ψ viv. müß aber gutt sein, und ist
auch bester in der Operation; wenn man disses bereiten
will, so muß man statt des \square einen planeten Δ \square nehmen,
so muß man auch die andern wohl rectificirt, und reiner sein,
so gisset es an, mit dissem menstruum kan man auch von
alten Alcaon zimmern Δ und loben extrahieren.

At fulvis Mercurii. Sublimetur, et solvatur in aquam
Rubicundissimam. in qua Luna saporis extinguitur et
Solis colore indubitanter tingetur. unde coaguletur et
projiciatur Super Lunam et fit Sol.

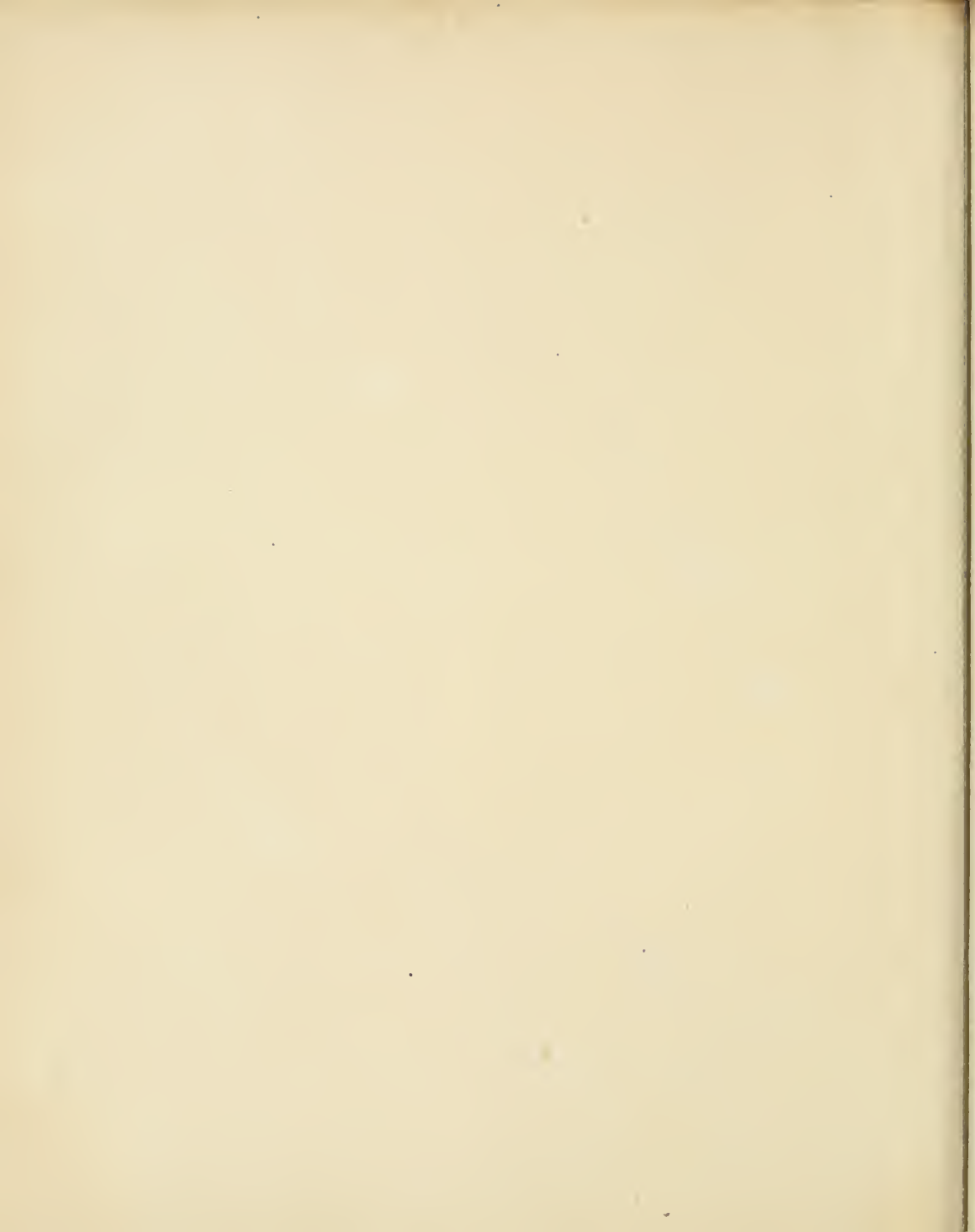
Fiat aqua ex Saturno et Mercurio more solito hae solvit
Lunam, quae Jupiter odit Lunam et amicitur Soli, igitur et
solvit Solem. Quare solve in aqua Jovis Solem, et Lunam
in aqua Saturni conjunge et habebis honorem. Melius suc-
cedet opere no. si etiam Martem calcinatum in aqua Jovis
dissolutum conjungas.

Saturnus exaltat Martem, prepara ergo Saturnum ad natu-
ram Capricorni. hinc ad naturam aquariae, postea ad na-
turam piscium. et tinge
Saturnus solvitur mediante armonico Sole et Luna calci-
nata cum eo imbibita et terra etiam in Lecto philoso-
phorum posita tingetur Luna appositione tantum de aere
et habit in judicio.

Capricornus Terra frigida. Sicca. Aquarius aerea. Calida
et humida. Piscis aqua frigida, humida.
Saturnus reducit ambo luminaria ad primam materiam,
quia opponitur ambebus. sed Soli per accidens. Ergo
Saturnus in Mercurium conversus leniter reducit ea
secundum viam universalem.







3/3





