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THE
WAY TO OPERATE
THE ELIXIR.

A Work
Copied from an Original Manuscript
without any Date or
Signature.

♂ ♂ ♀ & ♀.

Copied in the year
1797:

Memorandum.

The following work was copied from a manuscript bought out of Lactington Allen & Comp^y. sale catalogue for 1797 N^o 10886.

London June 1797

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How to make
the
ELECTRUM.

How to make it, and how I made
it. Good God of Heaven and
Earth, for thy Son Jesus
Christ's sake blefs my
proceedings!
Amen!

mol - (n)
The Philosopher's Earth

Take 5 lib i. (but let it be true
male Hungarian 5) and flux it
in a large $\mathcal{V}$, first having mixed w.
it 3vi of good $\mathfrak{F}$ (that is to say Rhenish
 $\mathfrak{F}$) and good $\odot$ crystals - all in fine
powder. Cast the materials into
the $\mathcal{V}$ by little & little: let all flow
well and then cast it into an An-
timonial horn & separate its $\Delta\Delta$,
which will be about 3iiij. Re-
peat this process with fresh ma-
terials till you have about 3xij or
more, then purge it once with
a mixture of about three parts

parts 7 to one of O , and then it will
be truly prepared, which is then the
Philosophers Earth.

To turn this Earth of the Philosophers
into Fire Elementary.

Take 3xij of this so made Regulus
or earth, and 3vj of pure, fine and
clear new made filings of Spanish
needles, for another steel will not do,
Flux all your 3xij of Earth clear down
first, then cast down on it 3ij of your
pure clear filings of steel needles, and
give a white heat: let them flow
well together - even as thin as water,
casting on it, as it flows, now and

and then some of your composition
of ♀ and ♂ and cleanse with your
cleansing-iron from what drops or
scum swims above from your ♀ and
♂: then when clear cast it out into
your Antimonial horn (the horn
being first^{*} anointed with a candle[÷]
end) and let all cool. When cooled
pound it grossly again and cast
on it ℥ij more of fresh steel filings,
as before, about ℥ij of your compo-
sition of ♀ and ♂ being mixed with
them: then let all flow exceedingly
clear, casting still on, now & then,
some ♀ and ♂; and still cleansing
it well from that which you find
floating above: when clear cast it

* Well heated &
then

÷ better with a
feather dipped
in Olive oil.

it, as before, into your Antimonialp /: made hot :/
horn, and let all cool again. You
have now obtained a very brittle
mass, but no star. A third time,
as before, in gross powder, mix it
with the composition of ♀ and ♂,
and cast it down on your Zij of
filings of steel. (Remember at every
time of repeating this operation you
must use a new ♀.) First let your
Zij of steel filings be in a white heat
every time before you cast down your
regulus upon it, which I find to be
the best way in this work; therefore
note this, and let your matter flow
well, and very clear, with a char-
coal-fire, in a wind furnace, cas-

casting down now and then some of
your composition of ♀ and ♂ letting
your fire be quick in every flux
which causeth less loss.) And now,
having flowed very clear, and
being well freed from its scories,
being taken from the furnace,
pour it forth a third time into
your Antimonial horn, and let
all cool. You have now a most
brittle mass, but still no star
— scaly on the outside, like to
a serpents skin, and so intirely,
from the top to the bottom, and
yellow and blewish and greenish
if never so little tallow more,
than just sufficient to moisten

moisten it and no scoriae to be separated: But one perfect mass, only what you ~~take~~ took off with your skimming iron, all joining with your ∇ and $\ominus$, and so it is cleansed with the ∇ and $\ominus$ from the impure parts; for if care be not taken to separate the scoriae, both the pure and impure will continue joined together in one mass: to prevent which you must be exceeding careful to cleanse it well by casting in a little ∇ and $\ominus$ from time to time, while the matter is in fusion, to make it throw its scoriae to the surface; for if the bodily impurities be not in this manner purged out with

with the greatest care, always separating the scorie as it arises your body will still remain inert and dead and all your other labour and expence will be fruitless; but proper attention being paid to this particular you will bring forth a most pure matter, the
1. Iron Philal. / chaos of the Adepts, the fiery element of the Philosophers.

Having obtained this pure matter you must not think your labour ended; you are now only entering the portal of the true Philosophers. Therefore attend to your work and proceed to the next step.

of the joining of the Philosophers ☽,
(Luna) to their ☉ (Sol) or Air.

1. the III: /
Weigh the pure matter you have
now obtained, and add to it exactly
its own weight of good Verdegres,
first well purified: that is to say, if
your matter weigh 1 lb. then 1 lib.
of verdegres is to be added to it. Let
both be ground to a fine powder,
and work in with them in the
grinding and mixing Ziiiij of
your composition of ☿ and ☉. Then
cast them, so mixed, ~~into~~ into a
new V , the V being red hot; but
you must not cast all in at once

once, but by little and little, by means of a small iron ladle, and be sure your $\angle$ be large enough. Keep a very strong fire, and let your $\angle$ be covered with a cover provided for the purpose. You must also, as before, keep casting in from time to time a little ∇ and $\odot$ - and if a little Black-soap be mixed with your ∇ and $\odot$ it will very much quicken its clearness of flowing. When the mass hath flowed very clear for about half an hours time then cast it forth into your Antimonial horn, and let it cool. You will now have

have a blewish-white brittle mass,
but very smooth on the outside,
and not scaly as before, (if you
have not prevented it by not
attending to the removal of the
impurities;) of a very fine, close
grain, but without the least ap-
pearance of a Star. Then it is
the Philosophers Chaos or Electrum.

Its further Cleansing.

Let this our Chaos or Electrum be
cleansed seven times, each time
in a clean new ∇ with pure ∇
and $\bigcirc$ mixt together as before in
about $\frac{1}{2}$ ij, or more. After these

these cleansings its appearance
will be that of a purplish coloured
mass, being neither metal nor
mineral, but very close in its
grain and presenting a fine
smooth and shining surface
when broken: very ponderous.
of a bluish-white colour within,
but on the outside of a pure
purple. This is the conjunction
of our Sol and Luna, having
now an union of three elements
in its composition, viz. Earth,
Fire and Air. This ☉ and ☾ is
of great value — vulgar ☉ and
☾, though most pure, are not
to be compared with ours; for

for they are dead but this has life:
yea life, so potent that it can
revive the dead (metals.) But its
potential life must be brought into
action by the agency of F of which
bye and bye.

Your next Work.

Take your conjoined O and D
and in an exceeding clean mortar
made of S , with a pestle of the same
pound it and grind it to an im-
pal-
pable powder. On this you must be-
stow great labour, grinding and wor-
king it with great assiduity for at
least six or seven hours. When you

you have ground it as fine as you
well can in this mortar, so as to
make it pass with ease through
a very fine sieve, pour it out.
Then take of this powder Zij ff.
and put it into a smooth marble
or blew mortar (the harder the
substance of the mortar be, to pre-
vent any of it from being ground
in with your $\text{O \& D}$ the better) and
with its pebble grind it again
with great industry that you
may be well assured you have
really brought the powder into
an impalpable state. It is now
ready to be formed into an aãã
with F.

*p. a strong glass
mortar is best!*

The ♀ for the Amalgama.

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

The further use of the Philosophical ☉ and
☽; and how to join to it the elements
of water, that a Philosophical ♀
may be produced — The ♀ of
the ♀ of the Philosophers.

You have already got your ☉ and
☽ into an impalpable powder: you
have cleansed and purged the ♀ in-
tended for this work. Put of your ☉
and ☽ in powder ℥ij and of your ♀
well cleansed and purified 1 lib & ℥xij
into a quart skillett-pan or pot made
of steel: add to it ℥ij of your best *
pure and good, in lumps, and then
put into your ♂ skillett Train water

water, gathered when the $\odot$ was in Υ or in Λ . Put the whole upon the fire and as the water boils away keep adding more of the same rain water, still boiling it in your skillet of δ for at least twelve hours time. Let the boiling be gentle, and during the whole time stir it continually without any intermission with a slice of δ .

When the whole is amalgamated, which it will be if you dilligently attend to it, pour off the black liquor (for your rain water will have taken up a quantity of blackish matter) and to what remains in the skillet pour on

some exceeding clear fountain water, to cleanse it from its remaining blackness, which will take much water. Then with dry salt, after pouring off your water, grind it in a skillet of δ with a marble pestle, and being well ground boil it again with fresh water to cleanse it. Then again grind it with $\ominus$ and boil it, and cleanse it with fountain water. Keep repeating this work till your γ in its amalgama be as pure and as bright as the most fine $\mathcal{D}$, which will hardly be accomplished with less than 40 or 50 repetitions of the aforesaid matters and labours. Lastly repeat

the process of grinding in a glass mortar with its pestle, first with dry salt & then with water poured on it. After these purifications your amalgam will weigh 1 lb & 3 iij or something better, (perhaps about $\frac{1}{4}$ 3 more) having gained from the Electrum 3 ij $\frac{3}{4}$ of pure metaline matter when purified.

From the laborious operation which I have just described you will see how necessary it is that in this work every kind of impurity be completely purged away. After I had proceed in my work a considerable length I discovered a method by which to shorten this

The author surely means 1 lb 3 iij here; for he had at first 1 lb 3 xii of $\frac{1}{4}$. In copying from his notes he seems to have omitted the x.

this labour and even to increase at the same time the purity of my amalgama. This process I shall now describe.

Of the true manner of cleansing the
ããã according to my own
Experience.

This I did not find out perfectly till I was as far advanced as my 9th Eagle. Do as follows: After pouring off from the amalgama its blackened water, pour upon it a quart or two of pure fountain water with Ziij or thereabouts of ^{dried} common trencher salt. — That

That is to say - your Fe being first well washed, by pouring down on it a quantity of clean common fountain water (as I have before directed) let the Fe be drained as dry as may be in your steel skillet, after which, put your salt to it, and grind it well, with your marble pestle - , working it for at least an hours time very strongly: it will now have become very black by the grinding: then put your quart of clean water ^{to} it, stir all well together for some time and the water will again have ^{be} come a little blackish: pour it off gently, and put more water to it

it, and bail it for some time (for 12 hours at least) stirring it all the time: then pour off the water very gently to prevent any of your Φ from spouting or flying over with the water. Again pour on more clear fountain water to sweeten your $\bar{a}.\bar{a}.\bar{a}$. Then decant even to dryness, or as nearly so as may be, and again put to it about Ziij of fresh dried common trencher salt and grind it as before, and so repeat all the former grindings washings and boilings. These operations you must keep repeating, in their order, till the salt by your grinding will only

only become gray but not at all
blackish, which, with such a
quantity of salt as I have directed
to be used, will be about the 13th
or 14th repetition. [For Note I] for-
merly used but a small quantity
of salt which made it necessary
for me to go so much oftener over
my labours to get my $\bar{a}.\bar{a}.\bar{a}$ pure,
which even after all these repeti-
tions was not so pure as it may
be made in a much smaller
number of times by the present
method.] Then dry your $\bar{a}.\bar{a}.\bar{a}$
which will be very pure & clear,
of a bluish colour, weighing
about 3ij more than the $\bar{f}$ did

did before its amalgamation. viz.
℥ about lib i ℥x $\frac{2}{3}$ as in my 9th Eagle
may be seen; and the ā.ā.ā was
then lib i ℥xiij $\frac{1}{4}$

The Eagles.

The Eagles are so many sublima-
tions or distillations of your Philo-
sophical ℥, but, that you may bring
over your ℥ easily, and with safety,
so as not to break your glases ~
note well the following parti-
culars: set your retort low in
sand, and give a very gentle fire
for six or eight hours time, your
register being close, after this give

give a little more heat, managing your fire so that your first heat may only raise the Φ above its fœces, and the second a little higher. Then, about the 9th or 10th hour, raise your fire something stronger, giving such a heat as may make your Φ rise gently, so as to come over into your receiver; which it will do, running down in drops from the neck of the retort, into the water; [You should have about 3 pints of water in your receiver:] and so by God's grace all your Φ will come over very securely, without breaking

breaking the necks of your glasses,
which otherwise would be the
case.

Note. Put a double brown pa-
per into the receiver's mouth,
about the nose of the retort,
which will be an additional
security; the glasses being
safest when prevented from
coming in contact with each
other.

Note also, that you ought
to jog the necks of the receiver
now and then as the F comes
over, to keep it clear, which
also contributes to the success
of your operation. Thus -

Thus will your ♀ be brought
over very gently and expeditiously.

THE 9 OR 10 EAGLES.

The first Eagle by Gods permission.

Take your ā.ā.ā. pure and well
cleansed as is before directed, which
is to be observed in all your amal-
gamations, and put it into a
pure, clean, well-coated Retort,
and set it somewhat low in
sand; ^{then take a receiver} having about three pints
of clean fountain water in it,
and lute it close to your
retort. Give exceeding little

little fire for 6 or 8 hours time,
as before directed: then increase
your fire gradually and raise
your Φ which will ascend in
fumes and settle in the neck of
your retort, and there condense
into drops and then fall into
the water in the receiver; leaving
in the bottom of the receiver
retort a most black faeces,
very spongy, weighing about
 Zij . The weight of the Φ that
has come over will be $\text{lib. j. } \text{xxii}$.

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

Note also. In this first sublimation or Eagle (as also in the rest, but in them more strong) a ♀ of 4 natures comes over, with their true, ♂. Viz the ♀ of ♂, the ♀ of ♂, the ♀ of ♀ and all their true genuine solar ♂ mixed with the common ♀ and united to it in one body, all the ♂ being hid in these ♀. joined harmonically by one true and natural conjunction, and being a true hermaphroditical ♀ it carrieth its ♂ in its belly, and the ♂ its ♀ by which may be attained and performed the greatest arcana

arcanums for mens bodies and
for cleansing the impure metals,
the whole being first duly pre-
pared thereto, which it will be
after the flight of the 7, 8, 9 or
10 Eagles and its purification.

The Second Eagle, by Gods permission.

The process here is exactly the
same as in the first Eagle. In
my second Eagle my amalgama
weighed $\text{lib. j. } \text{ʒxxv} \frac{3}{4}$; and the ♀
which came over was $\text{lib. j. } \text{ʒxiiij}$;
and the black feces left behind
in the retort weighed $\text{ʒij} \frac{3}{4}$

Memorandum. In every Eagle

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

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

To repeat every particular in these Eagles is unnecessary; for all of them are the same as the former - That is, take Zij of Electrum most subtilly ground, $\frac{1}{2}$ lib. Zaii , and $\ast$ Zij in an iron skillet: grind boil and amalgamate as before directed: then

1- the dead Doves
of Diana, of Trem.
Philaletha:

then in a retort low in sand bring
over the ♀ leaving the black feces
behind in the retort. All the
Eagles are to be observed in their
preparations, viz their boiling,
cleansing, washing and subli-
ming.

The 9th Eagle by Gods' permission.

Then I took my lib. j. ℥xii of ♀
and with fresh Electrum ℥ij,
and * ℥ij I made my ā. ā. ā.
by boiling as formerly, and after,
washed my amalgama exceeding
clean with Θ and water by the
method already described, when

when I weighed it and found its weight to be only lib. j. $\text{℥} \text{iiij} \frac{1}{4}$ — which I put into a new good retort, set low in sand & applied my heat as before. It now came over with great ease, very gently, and with great safety; and by God's mercy and favour I had of ℥ come over lib. j. $\text{℥} \text{x}$, and in the peeces left behind $\text{℥} \text{ij} \frac{3}{4}$. — $\text{℥} \text{iiij} \frac{1}{4}$ being now lost, but now it was more pure than formerly, therefore it was lost in its cleansing.

my 10th Eagle by God's permission.

I took my last drawn ℥

♀ weighing lib. j. $\frac{3}{4}$ exactly, and amalgamated it with my last drawn or extracted Electrum, and $\frac{3}{4}$ of good *, boiled it 12 hours, & then cleansed it in the manner before directed. My $\bar{a}.\bar{a}.\bar{a}$ now weighed lib. j. $\frac{3}{4}$ - perhaps a few grains more. Then the ♀ which came over I ground & washed, and boiled with common salt several times, till I had made my ♀ exceeding pure, which then weighed only lib. j. $\frac{3}{4}$ & a few grains more, tho' in this 10th sublimation my glass broke in the neck. Then I took my ♀ and ground it

it with common salt a long
time, and boiled it and wrought
it several times till exceeding
pure, i. e. till I could get no
sail from it. I then dried it
and sublimed it alone per se
in a good new glass retort; and
being come over by easy degrees
of fire I ground it with pure
good common salt again, &
in water boiled it several times,
till the salt would take no more
sail from it - be no more
discoloured, but remain white.
after this I boiled it three times
in a solution of pure, good Sal-
ammoniac, and every time

1 lb. 18 3/4

time washed it and cleansed it till exceeding pure. It then weighed lib. 7 $ix \frac{3}{4}$. This I a second time sublimed by itself, the better to purify it, if any impurities should still have remained; and in its sublimation I found it to come over exceeding clean and bright, so that I wondered at its exceeding brightness: this I did with a stronger fire than before, as it had now a disposition to coagulate by reason of the ♀ which it now carried in its belly; and when come over I found it very near its for-

former weight - it wanted only a few grains of lib. j. $\frac{7}{8}$ ix $\frac{3}{4}$.

Note. In this sublimation it left the bottom of the retort very clear - only on the spot where the $\frac{7}{8}$ had lain there was a round spot, something larger in circumference than a crown piece, and round about it a circle of a blewish sad colour; and in a thin streaming substance a sad red colour thinly stained the glass: the colour resembled natural cinabar, which coloured all the sides of the glass - retort up to the neck. There

There was also a very subtile powder, which was a part of the sulphur which now began to seperate itself from its ♀ but not above 2 or 3 grains in weight. The ♀ was the pureste I ever beheld so that I was filled with admiration at its brightnes and purity - shining like a highly burnished sword, as Flamel saith; and so I finished my ♀.

The most high God be praised for his goodnes & mercy!

The black Feces.

You will remember that I desired you to preserve the black feces left behind after every Eagle, for that they contained still a portion of good Electrum which ought not to be lost. The feces are left in the retort in the form of a black spongy round cake. I found in 5 of these cakes about 3xxij weight which I fluxed with ☉ and ♀ and black-soap. The mixture I put into little bits of paper rolled up, & then put ^{these papers} into the crucible, un-

under and over the feces, in my
wind furnace, and as it fluxed
I cast in from time to time
some more of the same mix-
ture rolled up in the same
manner. In the Zxxvij of feces
I saved only Ziv, or thereabouts,
losing something more than
Zj. in the ashes owing to my
breathing which allowed a
part of it to run out, and I
could not afterwards find it.

I judge that in this, as in
other fluxings of the black
feces left at the bottoms of
the retorts, I had out of
Zxxvi of feces, about Zij. or

or nearly so of good pure Elec-
trum. The remainder was a
black scoria or earthy drops,
of a black colour, having lost
and let go all its tincture &
metaline spirits into the ξ ,
leaving the remaining feces
dead and good for nothing,
as by experience I have found.
Of the last ξ_{iiij} I extracted from
the feces, viz the last fluxed ξ_{xviij} .
I made the $\bar{a}.\bar{a}.\bar{a}$ of my 10th
Eagle.

Note. In the 10 amalgama-
tions for my 10 Eagles I used
 $\xi_{xxxiiij}$ with what I collected
from the black feces. From

From this it may be judged
what quantity of metaline $\frac{1}{2}$ &
 $\frac{1}{2}$ and salt of nature might go
into this my $\frac{1}{2}$, made in the
manner before declared.

Conversions.

In this work there is a con-
version of natures:

1st Earth into Fire

{ The Electrum being duly
prepared, then you have
earth ($\frac{1}{2}$ is earth) which be-
ing united to $\frac{1}{2}$ its half-
part is then called the
element of Fire, when
pure, because fire abounds.

2dly. Fire into Air.

When that elemented ♂ is joined to its spouse, viz ♀ (Verdegrees) in equal proportion, and cleansed to its highest degree of purity, then it becomes the Philosophers Air because that element now abounds.

3dly. Air into water

Let it be well amalgamated with well purged ♀ and often sublimed - every time with fresh electrum a. a. a. with y ♀, & then again sublimed; then all the elements are liquified & turned into Philosoph. ♀.

Perfection.

The ♀ of the Philosophers being fully prepared, which you now know how to accomplish, you must turn the wheel of Nature back again for the finishing of the Stone. This is not to be accomplished by any manual operation, but by the secret operation of God & nature, working on your ♀ within its proper glass; for, being only agitated from without, by the external fire or heat, properly applied, it

it turns again

from $\left\{ \begin{array}{l} \text{Water} \\ \text{Air} \\ \text{Fire} \end{array} \right\}$ into $\left\{ \begin{array}{l} \text{Air} \\ \text{Fire} \\ \text{Earth} \end{array} \right\}$, which

is the true Elixer of the Philosophus in its first order. From all this it is obvious that the Elements are turned twice round in this work; but if you work with common Gold (for from it you may also make the Elixer) then (Note) the Elements must be turned round thrice. Prefer then the Philosophus ☉ which comes out of their ♀.

Praise God!

Amen.

SOME
GENERAL DIRECTIONS,

Necessary)
to be Observed in
the different Stages of
the
WORK,
for its better management
and
Greater Perfection.

The Electrum.

In making (and cleansing) your Electrum in the 2d Conjunction in (that of ♂) and in the 3d (that of ♀) use good Rhenish wine tartar and ☉: I also add sometimes a little black soap which helps much.

Remember always to put first your ℥ij of Steel into your crucible, and bring it to white heat then in lumps, or grossly ground, cast in your Earth (the Regulus;) but not mixed with the ♀ and ☉ in fine powder; for if ^{it} be in fine powder and so mixed with the ♀ and ☉ it calcines & mixes with

with the scorie in such a manner,
owing to the great heat of B , that
you will lose a fourth part of
your regulus, which will blend
itself so intimately with the F &
 D floating at top as never to join
the regulus that is below

The true way to cleanse your Re-
gulus in the 2d and 3d
Works. The 2d is B : the 3d F .

To cleanse your Regulius in the
second works after you have joined
 B to your Electrum, or in the third
when you have added F take of
either of them, as the case may

may be, that is your Electrum,
in lumps or grossly broken and
put it down alone into your
hot crucible with a small B
ladle: then put upon it, by
degrees, some of your composi-
tion of ♀ and ♂ in fine powder,
adding a little more from time
to time. Let your electrum flow
well under the mixture; and
now and then, when the ♀ & ♂
is grown thick and ropie on
the top, over the regulus in its
clear high flux, take it off wth
a broad pointed B rod or skimmer.
The drop of the regulus unites
itself to the ropie substance &

so that you get rid of it when
you skim off the scoriated ♀ and
♂. Again cast on more ♀ and ♂
and if you mix them with a
little black soap it will be the
better - let it flow well and
then take off the drops with your
skimmer as before. This work
you must repeat so often till
your regulus be exceedingly
well purified from its drops
and have become pure and
good.

Things necessary to be observed
in casting your electrum in-
to your Antimonial horn.

Before you cast your melted
Electrum into your Antimoni-
al horn let the horn be ^{thoroughly heated} greased ^{and}
with the end of a candle; but
you must rub it over very
thin and equal, taking care
not to allow any melted tallow
to remain below in the bottom
of the antimonial horn; for
if any remain it will cause
bubbles in the body of your
electrum, and prevent it from
coming forth clear, with a

/: better with so: /

a fine smooth grain; within
and without, as a mineral
body ought to do. On the con-
trary it will come out rough
and full of holes, not only
on the surface but through
the whole body of the cast mat-

ter. If you are in doubt, put the
it into the Cone whilst it flows very fast, raising your heat
and the moment it is in the Cone beat on the bottom of it, as around
it will be perfectly
To make your Electrum to flow
exceeding clear, as water,
speedily, in a moderate
fire. close and shake it
centrally and so
the superfluous
the end must be
previously well heated.

To make it quickly flow clear
and very bright cast on it now
and then black soap, mixed

mixed with salt 2 parts and
tartar 1 part: Roll it up in
bits of paper before you throw
it in; and all your Electrum
[it is properly electrum when
you have three elements in
your body, viz (♁) earth, (♂) fire,
and (♀) air] by this treatment
will flow very easily and
quietly, and clear even as
water. By these means you
will purify it and make it
clear & bright: with other ways
you will fail in your work,
with great loss, as I have found
by experience.

Proportions.

Two reasons may be given why ℥iij of our Electrum, finely ground, as directed in the several processes, are sufficient for the quantity of ♀ used in the Amalgamations.

The first is, because the ♀, though boiled for 12 hours or more, as in the several Eagles is directed, will tatter up and hold no more. If more be added it will be found that the āāā cannot retain it in its cleansing; for I have found by experience that more or less will be thrown out of the āāā as it more or less exceeds ℥iij.

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

Note this - The ♀ in its coming over carries up with it at each time, that is at each Eagle, as

as much as its body will hold
or its wings bear, and no more
can it carry with it; for that is
its full due. When the 10th Eagle
is finished it hath then received
its full proportion of ♀ into its
belly to animate it, so as it may
be afterwards congealed & fixed
by Digestion — Or else after due
preparation of its ♀ by digestion
its true weight of ♀ added in āāā
with its own true ♀ animated, &
by decoction it will then truly
pulverify to blackness; and by
Gods grace, by degrees, to the
Elixir, first White and then
Red; which in the heat only of

digestion it will never do.

[Does the author in the last sentence mean to say that decoction (i.e. boiling) is absolutely necessary and that a mere digesting heat is not sufficient for the work?]]

PART' SECOND.

A certain quick and easy way to extract
the true ∇ of Nature out of the Electrum
and to add it to the ∇ if it should
want it, and doth not come to
its true Congelation
in due time,
for want of the Δ of the ∇ within
its body;
And to add it to the Work of the Elixir
in your several operations:
With P
Other Secrets.

The Process.

Take of your electrum, exceedingly purified lib. j and of * only ℥xv, for more injures and interminglth a fault ∇ with the true. Let them be ground exceedingly fine, first apart and then together. Then put them in a wide necked retort with rather a low body, and first with a gentle warmth only digest for 12 hours, then in sand, set pretty low, by degrees raise the fire, and when the blood red ∇ begins to come into the neck of the retort raise the Δ suddenly to a stronger heat to force up the blood red ∇ of nature, which otherways will fall back into the lower part of the neck

of the retort among the drops that do rise last, and so be lost among that drops and scorie which layeth below.

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

of the retort, and also the last soiled red flowers in that part of the neck which is nearest the body.

As you obtain the pure red middle flowers cast them into warm fountain water: stir them well with a stick [a glass rod will do better] and then let them stand a while and the flowers will precipitate, while the salt, which ~~they~~ ^{them} carried over, will be taken up by the water and by this means be separated from the flowers in a clear solution. Decant—decant and dilute it with more fresh warm water till the precipitate, that is the flowers, become very sweet.

then dry them and keep them so
in a close stopp'd phial for use.

Note that these flowers, if not
presently dulcified but allowed
to remain with the salt, with
the intention of being afterwards
dulcified will be rendered use-
less; for the precious $\ddagger$ of nature
will in a very short time be
corroded and corrupted by the $\ast$
and so be destroyed and render-
ed unfit for our work. There-
fore make it sweet by frequent
washings with warm ∇ so that
it may be entirely freed from
the $\ast$: then let it be carefully
dried in the sun or in a lime

heat and then it will be fit
for amalgamation with your
☿ at any time the work may
require it, by grinding it with
the ☿ in a marble [or glass]-
mortar, previously well heated
in boiling water:— or you may
make your amalgamation
otherwise.

1 To turn ^{the ☿} these flowers into a deep-
blood red oil.

These flowers may be turned
into a deep blood red Oil, of a
wonderful fiery nature: of excel-
lent use and virtue in some

same works. — A secret of great worth. Do as follows:

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

Observe ¶ This oil you may
fix by Digestion.

Note it well!

PART THIRD.

to work the

ELIXIR

by

Another Process .

The true way to take forth the
philosophical $\oplus$ which is the
only fit $\oplus$ for the work, as
I have found by experience.

Take of your Electrum exceeding-
ly pure and well cleansed lib. j.
and pure * Zxxij : mix and grind
them exceedingly well together: ~
then in a glass retort, in sand,
set pretty low, give first a gentle
heat that the watry parts of the
* may gently ascend: then in-
crease gently your fire, and a
dirty whitish, yet dark muddy
and duskyish, flowers will ascend
into the neck of the retort, in

in the first 6, 7 or 8 hours, inter-
mixed with the *; which flowers
if separated, as in the foregoing
process, will be small in quan-
tity and of a pale duskyish orange
colour only, and good for little.
But these muddy flowers come
from good - the true ♀ with the
* - which helps to purify the
true ♀ below. Urge the fire
something stronger towards the
latter end or last 2 hours, and
you will find remaining in
the bottom of the retort the
true ♀ in the form of a cake,
of a deep liver colour, thoroughly
opened, of a spongy texture, and

exhibiting little or no appearance
of a metallic look; being of a
very hot taste on the tongue,
and of a sweetish flavour; being
now freed, by means of the *,
from all its malignant and
muddy feces.

Now to make a deep red oil from
it, and to bring it over the
helm.

This process I performed twice to
make it the more subtil and vo-
latile. — Take of the above sul-
phureous spongy cake what
quantity you please, and in a

clean marble mortar grind it to fine powder: put it into a spherical glass or uncut body, something high, with its stopper exactly fitted: pour down in it pure spirit of vinegar as much as will cover it 4, 5, or 6 fingers breadth, and set it in a gentle sand heat. Digest for 3 days, and during that time shake it gently three or four times a day, that the ♀ may thereby enter into the more intimate union with the vinegar. When it becomes as red as a ruby and clear, which you will perceive by looking through the glass with a candle on the opposi-

opposite side, then let it settle for
one nights time; and in the
morning decant slowly & gently
in a very clear bright place, in
the morning sun light. On what
remains in the bottom of the
glass pour more vinegar and
digest - and decant as before.
Repeat this till you have wholly
extracted the tincture; which you
will know by the vinegar being
unable to extract any more colour
& remaining transparent & clear.
Then gently draw off your ☿ that
it may leave the ♀ just dry: - but
take care that you scorch not this
precious tender ♀ in the distillation.

How further to proceed.

Take pure good Spirit of Wine, well rectified, and pour it down upon this tender Φ , and it will immediately be tinged of a deep blood red colour: shake and work it till the S.V. has dissolved as much of this precious Φ as it can take up: Decant over into a spherical glass with a long neck and wash out what remains with more S.V. till all the Φ be in the S.V. — Then lute close the neck of the glass. The lute being dry place it in warm sand with a degree of

heat so moderate that it may
not raise the S. of wine from
the Φ : keep it in this heat for
8 or 9 days shaking it gently
3 or 4 times a day: then let it
cool for one night. Next mor-
ning move the glass gently, and
in that motion the Φ will join
itself to the S.V. Then gently de-
cant into a new clean glass re-
tort: close to it a large receiver
and in sand give a very gentle
 Δ but yet so as to make the S.V.
and Φ boil: keep wet clothes on
the receiver & preserve such a
heat as may just make the
contents of the retort continue to

boil, and the S.V. will carry over the tender red $\oplus$ with a kind of puffing noise in the form of an oil, redder than blood.

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

Its Rectification from the Spirit of Wine.

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

Its Use.

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

The true way to precipitate the ♀ by means of the red Oil.

This is in fact to make ☿ by ☿ as formerly you were instructed to make ♀ by ♀ in the process of the 10th Eagle [to which all the Philosophers agree] to get its true ☿ of nature. It is thus made with

its oil. Take ℥ ℥viii , which was made by your 10 Eagles, and let it be digested 21 days in a bolt head: then let it cool, and pour on it ℥ii of your red So, and, in your digesting heat of saw-dust, set somewhat low. let it stand 21 days more, and the ℥ will be precipitated and turned into an exceeding red sulphureous substance. Put it into a glass retort, coated, and set it low in sand. Then gradually raise the fire and the mercury will separate itself and rise by sublimation from the true sulphur of Nature in the form of

of fine subtle flowers; and
its sulphur, which it before
held in its belly, will be found
remaining below in the resort
of a colour more red than a
ruby.

Its use for the Elixir.

Take of this sulphur six
drachms, and of your ♀ pre-
pared by six, seven, eight, nine
or 10 Eagles the same weight, and
put them into a hot marble mortar.
Then imbibe them with your red
oil of ☿ by little and little, putting
it by drops upon the ♀ and ☿;

and with the end of a very clean knife working the red $\odot$, which is the soul, into the $\ddagger$ which is the spirit and the A which is the body. Keep working and still imbedding with the red $\odot$ till all be well and exactly mixed in a powdery or moist crumbly earth, redder than blood - so completely joined that no $\ddagger$ appear in the least.

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

Two parts of $\ddagger$ to one of earth

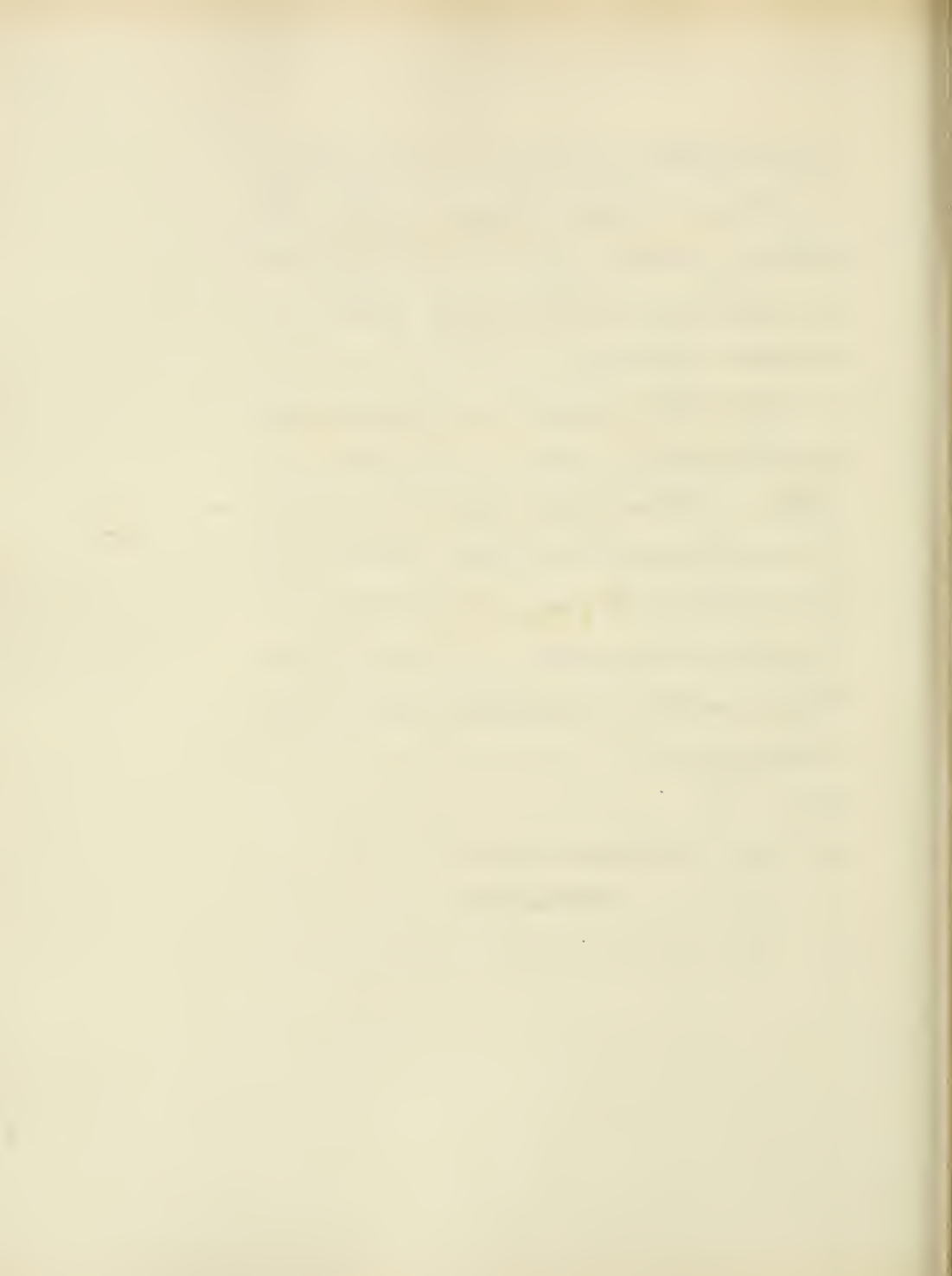
is also a very good proportion for the composition - and is what I generally use. Three parts of ♀ to one of earth will also do but it requires a longer time before blackness comes on by reason of its having less of the fire of nature, that is the ♂ within it.

☞ The ♀ is its spirit, the red ♂ [before being brought into an ♂ by the S.V.] is its body, and the red ♂ is its soul, which joins - the spirit and body, and by its continual circulation, kept up by means of external heat, it drops down continually on

the matter—rising as a dew,
continually trickling down the
sides of the glass; and so con-
stantly re-moistening the
matter below.

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

Praise God!
amen.



PART FOURTH

to work

THE ELIXIR

by a still better

Process.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

1954

To make Regulus per se.

It was some time before I came to the knowledge of this proceps - to make from 1 lib of δ , Zing of pure regulus, which is an approved and true way to help forward the work of the Philosophical Φ and the Electrum before treated of.

Take Hungarian δ 1 lib, and, in gross powder, put it into a χ — something large. Place it so that the bottom of the χ may stand in ashes or sand on the grate in your wind furnace - the ashes or sand being in an ∇ or δ dish, with cinders all round its bottom &

sides. Have a plate of δ , exactly flat, to cover the mouth of the ζ , upon which make a charcoal fire ~~not water~~ Δ ∇ , putting the charcoal by degrees on the top of the plate, increasing this way your heat for one hour, and then for another hour still more strongly.

Observe there must be no salt mixed with the δ in this process: the δ must be used alone.

After being 2 hours in the Δ take off the plate and pour out the regulus into an antimonial horn, and you will find a most pure Δ weighing about Zviij or Zix , and a very black dirty scoria

laying on its top, which separeate,
being the drags and refuse of the
♂ and good for nothing.

To make the best Electrum, as by
experience I have found.

This $\Delta\Delta$ is made with ♂ 9 parts,
and ♂ 4 parts. Take steel or needle
filings Ziv and good male Hun-
garian ♂ Zix . Let the filings be
made red hot in a ∇ , in a wind
furnace, then put down on it
first Zviij of your ♂ in gross pow-
der: stir all with an ♂ rod & cast
on it, now and then, a little rock
① to make it flow easily: mix

still with your B rod let all flow
well and then cast by little and
little and at different times the
remaining $\frac{3}{4}$ of δ , and now and
then a little $\odot$. Let all flow well
for half an hour, then cast it out
into your antimonial horn and
separate its drops which you will
find at top. Flux it again and
purge it with nitre only: let it
flow a little, then cast it forth
again separate its drops. Do so 3 or
4 times till it be exceeding pure,
which it will be

Note that by this way you
get and note its true γ and δ in
the δ and in the δ ; and the solar

♁ obtained from the ♂ by this way is obtained much more plentifully than by otherways - the one being a magnet for the other to draw forth the ♁ and to hold it as by experience I have found.

When it is pure add just its equal weight of pure verdigres in gross powder: let all flow well together. You are first to melt your ~~AAA~~ and then, with an ♂ ladle, cast on it now & then a part of your verdigres; and make all flow well by casting on it from time to time a little nitre. Then cast all out into your antimonial horn and separate the

the drops. Flux it again and again till it be exceedingly pure, casting on it now and then in its fusion a little nitre. When pure keep it for use to make the $\oplus$ and true $\ominus$ of the philosophers, [viz. the White and the Red.] In this Electrum three Elements are joined, $\oplus$ which is ∇ , $\ominus$ which is Δ , and $\oplus$ which gives the Δ .

Memorandum. The red $\circ\circ$ before mentioned is not the true soul of our Elixir as I have proved by experience, but it nevertheless serves to make the $\oplus$ out of the $\ominus$ as before is taught (being by that way animated.) But the white $\circ\circ$ is the true

spirit and soul, and the philoso-
phers true & for the first con-
junction and multiplication of
the White Elixir.

To make the true White Oil*, which is the Spirit and Soul in our
Elixir and the metaline
Spermap.

Take the Electrum prepared as
is before directed, pure and good, ^{one part} &
grind it to an impalpable powder,
and well prepared for two parts:

grind both well together: put the compound into a coated glass retort
with a wide neck, and in sand, <sup>! preserve your mouth
and nose, on account
of the poisonous Va-
pones, which are mor-
tal, when received in
the Lungs:!</sup>

set low, with a fire of suppression
give first for 6 hours a very small
heat the better to open its body -
Then increase the fire and a white
oo of a cristaline nature will come
over into the receiver, dropping
down, while a buttery cristaline
substance will partly tumble down
into the receiver and partly stick
in the neck of the retort, which ought
to be set sloping to favour the
operation. In about 12 hours
the work will be finished. When
all is cold separate the ♀ vive
with great care from the white
oo. When the white oo is separated
from the ♀ vive you will find

a buttery hard redish substance,
somewhat chistaline stick fast
in and about the neck of the
D and the sides of the receiver.
put it into a very clean glass
basin and expose it to a clean
good air, being free from rain
and dust. After a short time it
will dissolve into a white $\circ\circ$ wh^{ch}
mix with the other white $\circ\circ$ and
in a clean new glass retort, set
high in sand, its nose sloping
into the receiver and properly
luted, give it a very gentle fire
till the buttery substance like
iceicles begins to appear: then
raise the Δ and force off all that

/ best ground in =
to the Receiver /

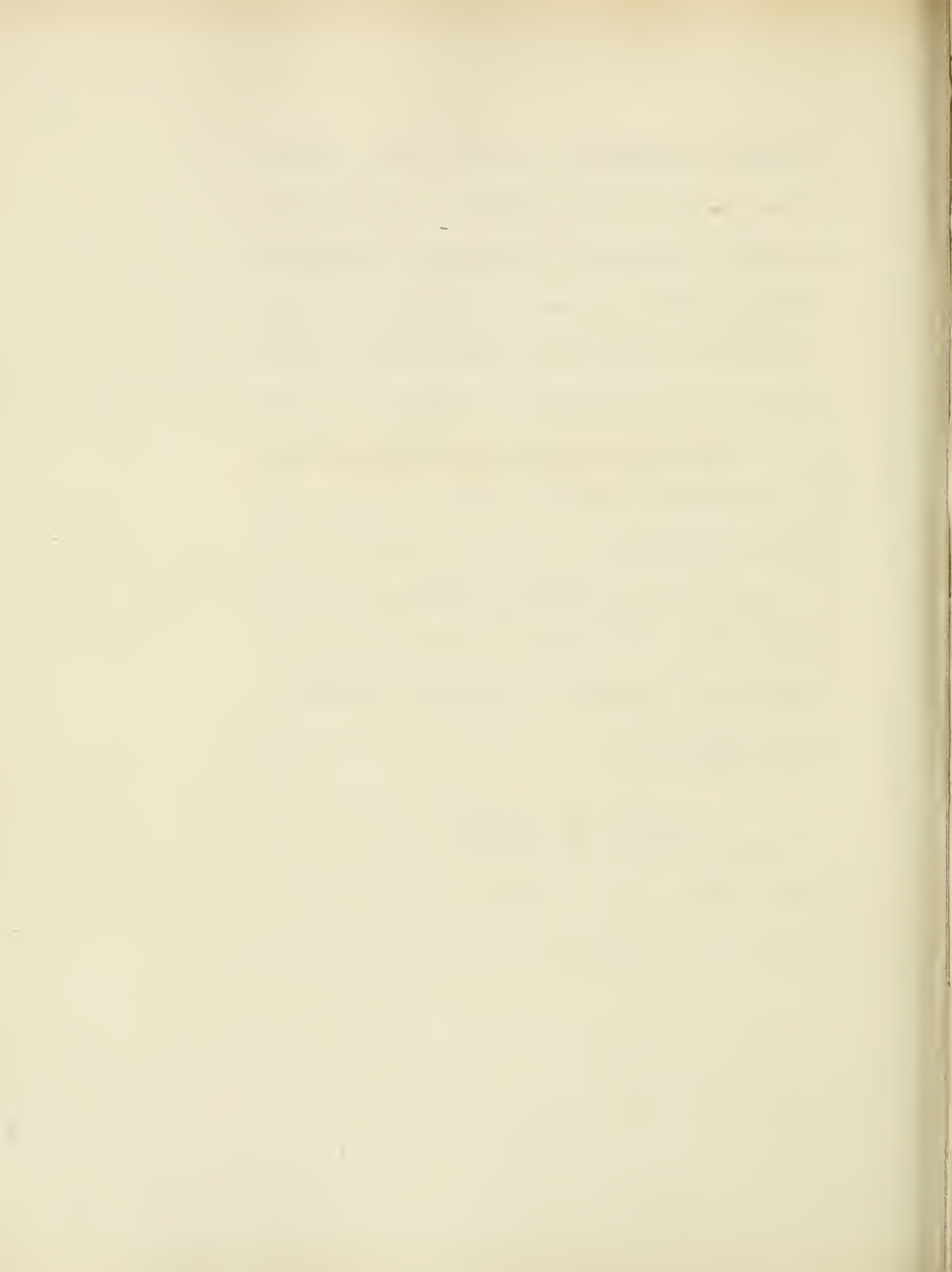
will go over. The cristalline buttery substance which you obtain will be less in quantity & less red than before: you are again to liquify them in the Δ and proceed as before. Repeat the work 7 times in 7 new clean glases. - And note that every time you draw it off it leaves its dead Eagles, which gave it wings, viz its salts and the common Φ , in grayish powdery feces sticking at the sides and lower part of the necks of the retorts; and our Φ is then pure and clean, like cream of milk, being shaken or otherwise agitated: a thin substance floats over this cream till

agitated slightly. This thin
substance is its spirit, of a
sourish sharp and fiery taste,
which keep close for use.

This white cream, being of a
fiery nature [and indeed it is
our natural fire], with the
thin spirit, is the true ♀ of the
Philosophers.

Let the Philosophical Mer-
cury be rectified in such a
warmth as will only raise
its flegm -

Note it well!!!



OTHER SECRETS.

To make the true Red Oil, which is
for the Red Elixir—only, to
multiply it in quantity
and quality.

Take the flowers or ∇ extracted
with distilled White Wine vinegar
from the red maps (or chaos) as is
before taught, and afterwards ex-
tracted and brought to the greatest
purity with S. V. This ∇ easily dis-
solves in the S. V. with a slight sha-
king; but there will stick fast to
the sides of the vessel or $\sim$ a salt
in the last extraction which with
S. V. digest and wash out and add
to the former ∇ in dry powder.—

[This last is a very fiery hot salt which will easily dissolve in the air into a blood-red So , and the powder before dissolution is about a fourth part of the former $\frac{1}{4}$.] These $\frac{1}{4}$ s and salt being mixed in a dry powder will be impalpable for fineness.

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

To make a Red ☉ more perfect &
fit for this mystery: since
discovered.

Take the red ☿ before mentioned,
being the true ☿ of the philosophers
one part, and of the White ☉ or
Sophic ☿ ^(wisdom) two parts: mix them
well, and in a ☾ first digest
7 days and in an easy heat draw
off the white ☉: lastly increase
the ☿ by degrees and a most
red ☉ will ascend and pass over
into the receiver. Continue the
☿ in the highest degree till all
be come over. Let the ☿ go out
of itself and the furnace being.

could take off the receiver and put
the mixed Co into a small D
and by a sand heat draw off
the white Co and a most blood-
red Co will remain in the bottom
of the D .

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

Instructions concerning the Receipt of the But: ♂
p. 95. in the 1st ed.

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

I ground my $\frac{1}{2}$ lb. corros. first by itself in a glass mortar, tying a handkerchief over my mouth and nose, and a pair of watch glasses over my eyes to avoid receiving the invisible highly corrosive and poisonous rising dust. I then reduced my Stel. to $\frac{1}{2}$ lb. also by itself into an impalpable ♂.

Then I mixed quickl^y, using the same precautions, both ♂, $\frac{1}{2}$ lb. & $\frac{1}{2}$ lb. in a glass mortar; as soon as they become mixed and rubbed together, the poisonous vapours rise, which, if received in the Lungs are mortal, as Professor Boerhaave warns us by an Example, in his Second part of His Elements of Chymistry, transl: by Dr. Shaw, which Process of Boerhaave deserves to be read, as he was a very honest and learned man.

This mixture I putt into a small tubulated B, which I bury in the $\therefore$, so that only a little of the Neck or upper part of the B appears above the $\therefore$, by these means I get the Nose as well as the Body equally heated, and nothing sticks in the Nose, but the But: drops all clear into the Receiver, which ought to be ground to the Nose of the B, and is better than cutting, because the α of Sea O in the $\frac{1}{2}$ lb. corrodes the Luting.

G

I give first a gentle Δ , as the author observes, to treat my glasses gradually, afterwards increase the heat gradually, until the mixture boils in the B, and looks like a solution of C in V; then, and not before, the Ice but: comes over, and nothing hangs in the necks of the B, because it is small and gets intensely hot as well as the body.

There remains a dark grey or slaty coloured C in the bottom of the B, which is the dead Doves of Diana, if you use fine D, in the room of Φ or Θ , as Trenaus Philaltha, Claveus and Van Suckten have done. see Stahl's philosoph: Principl: of Chemistry by D. Shaw.

Amongst this C remains intermixed all the Φ , contained in the Φr , revived and dispersed in small and large Globules, and not a grain of it comes over into the Receiver, by my nice method of proceeding—

In obtaining this But: the highly concentrated α of α & β in the Φr , being here highly subtilised without the least drop of phlegma, lays hold of the Φ of δ and δ : called Mercurius Sine with good Reason; and carries it over in form of a but: or unctuous Θ , which is Φ Philosophicum simplex, in forma humida, Salina viscosa, or Morie Myders, of Ur bigerus, of Arlephius Flamel. whilst the animated Φ duplex of Ur bigerus and Arlephius i. blood
Flamel rec.

red. I put afterwards the Receiver in a heat
to melt the But: and pour it into another clean
tubulated R in order to rectify and purify it, which
I do 3 times. Each time it leaves less feces, and
lastly, none at all. Whilst the But: comes over
at first, as well as in every Rectification, the Back
and necks of the R shows all the Colours of the
Rain Bow, most beautifully to behold, and so
does sometimes the Receiver, if it gets hot enough.
The Subject being full of Light and Life.

When the But: cools in the Receiver: I speak
here before attraction and liquefaction by the A: /
it shoots gradually into Tables or Crystals,
wonderfully beautiful, which I have contempla-
ted with great pleasure, sometimes like oblong
extremely regular Square Tables, at other times
like Bastions and Horn works of a Fort, at other
Instances resembling a Cypress Forest, as I
always saw different Crystals.

I have seen them whilst they shot, pass
suddenly through all the Colours of the Rain-
bow, most beautiful to behold. It is a most
wonderful Subject. The Receiver must be close
shut, before the Crystals Shoot.

When all is cold, it is a beautiful transparent
colourless crystalline O. I attract afterwards
and liquify on the A: O in V, 8 or II, see Digby: in the
same Receiver, placing a small glass Funnel in
its



its opening, towards the Window.

after attraction I rectify again, with a small heat, to separate the phlegma. See Digby.

Whilst the But: is hot, it keeps constantly evaporating, until Cold. These Vapours are invisible and if received in the Lungs, prove mortal on the Spot; because the Subtil, highly concentrated α of Sea Θ is here united to the ξ of δ and δ : and ξ according to our author: in the form of a dry ξ which is o-o, highly subtilised.

Therefore be careful, that you do not destroy yourself in a moment. Thus far my own Experience, which I thought it my Duty to communicate to my Worthy Friend.

S. B.

The But: δ bought at the Chymists is entirely unfit for our work, not being made of the right $M\delta\delta\xi$. But of bad crude δ and ξ . note this. ξ Vita is a highly subtilised M , see Stahl.

The Sophic ξ of Iren: Philaletha, Clavens and van Suchten is a running Sophic ξ : ξ Virus:

The Sophic ξ of Arctephins, Blamel, Dyonis: S. B.
Zacharia, Urbigerus, Count Bernhardus Trevisanus,
Montenijders, van Outer and most among the
latest is a Butyr: animated either with its own
 A , or with C , or with C and D .

See Digby's Chem: Secrets, published by Hartman
and Glaubers Proserpina at the End
of his Foris Works.

R. Poley

SOME
CURIOUS PROCESSES,

Extracted from
AN OLD MANUSCRIPT,
Entitled,

A LOVING MITE,
cast into the Treasury of the Chy-
micke and Spagyricke Art.

With remarks on the Processes,
by D^r S. Baestrom.

1804.

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To Vitrify Z with D by means
of the Red acid oil of Or .

"The first step necessary for the
accomplishment of this singular
process is the

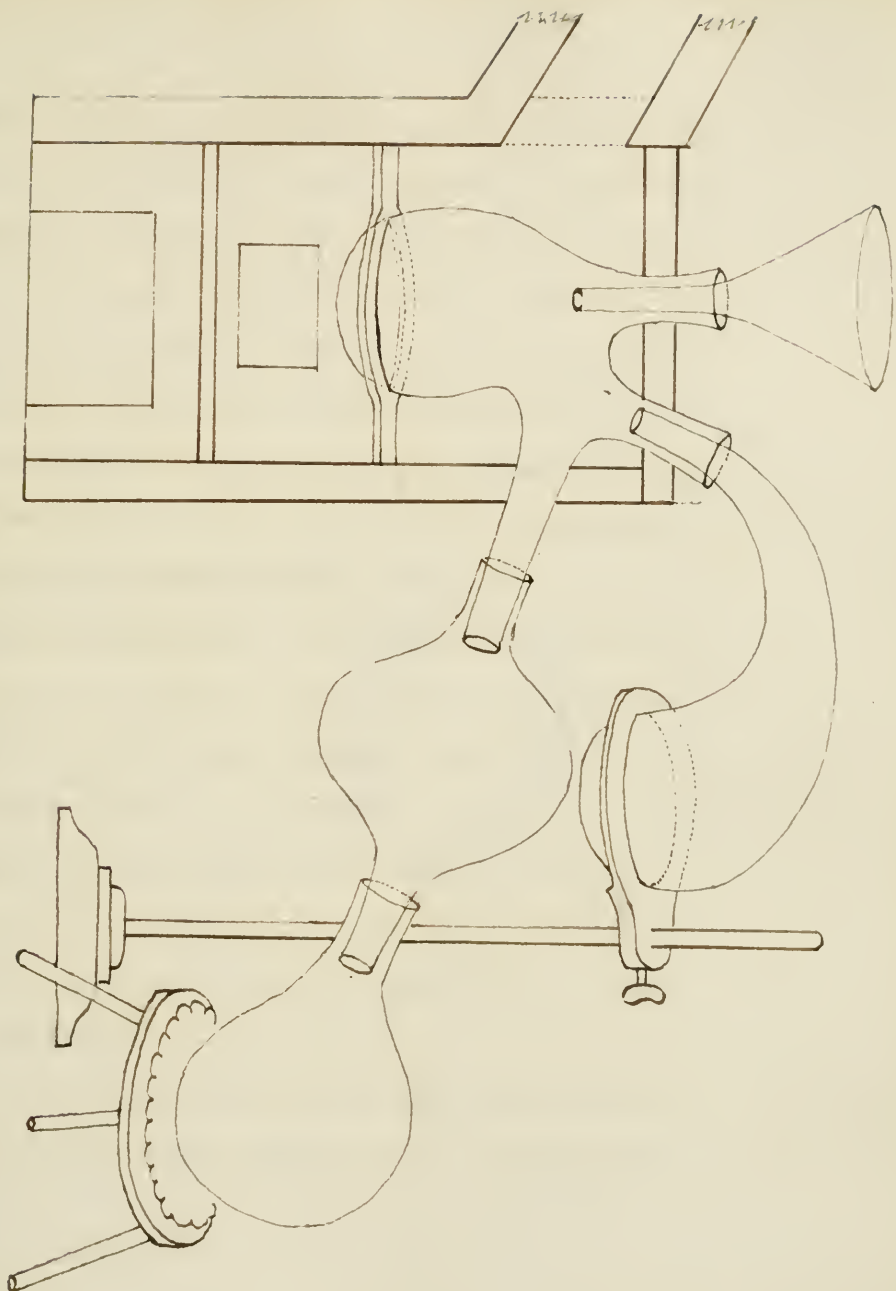
Preparation of the Red oil
of Vitriol employed in the work

"Take Romanish vitriol, calcine it red,
then powder it and put it into an
earthen pot fitted with a cover.

Put your pot on the fire and gather
the fire round about it, and so the
vitriol will liquify. Let it evapo-
rate, keeping your pot in a brown
heat (not a red one): took that you
keep it in a right heat else the
of the Or will go away. When evaporatio

set it by to cool. Then take this Rubified vitriol, pulverise it and cast ^{it} into the distilling pot constructed and arranged in the following manner:

"Make the pot firm in the furnace with its mouth or beak projecting through the wall of the same: this mouth should be pretty wide. The distilling pot must also be furnished with a funnell at its upper part which must be made firm in the pot. The three receiving vessels being made fast in their places the distilling body must be heated by fire put into the furnace. The body rests on an iron bar passing through the furnace.



The cover of the furnace should be in two halves, each with a segment of the openings for the funnel and upper receiver, that when the two are joined in their place the furnace may be closed. When the distilling vessel is brought to a red heat introduce the pulverised rubified ~~Or~~ by the funnel and then close up its pipe with a plug prepared for the purpose. Keep up your heat and you shall ^{have} both a white and a red spirit. In the first and second receiver shall be a true White spirit and in the third a red spirit.

"N.B. This Red Oil or Spirit of Vitriol is good for the Palsy and many other

diseases, being drank either with Scabions, succory or balme water."

[In the preceding Proceſs the Author does not inform us of what material the retort ſhould be made. If not of clay, a glaſs retort ſhould be liſted. Nor does he tell us which he means by, first, second and third receivers. If, however, ſuch a reſult as he deſcribes is obtained they will ſhew themſelves.]

"Preparation of the ♀.

"Take Red oil of Or, made and rectified according to Art, and in this reſolve the ♀, previously depurated either by ſublimation or by waſhing it with ſalt and vinegar. ſet it on the fire and

there nourish it in a continual heat so long that no part of the Mercury may appear, either live or precipitated, but all remain liquid in the form of oil. This being done, pour this oil, containing the ♀ into a convenient glass retort and set it in a Cabinum arenarium, and putting fire therein drive forth the oil into a receiver from the mercury and so the mercury shall be left behind in the form of a calx.

"Further Procedure.

"Now take of the above calx of mercury ℥ii, of the calx of luna and of Sal armoniac, ana ℥i.

beat and mix them very well together and put the mixed powder into a phial to sublime. The sal armoniac will ascend, and the ♀ with the ♂ remain in the bottom (keeping the same weight) in the manner of most pure ☉. afterwards put the mercurial lunar powder into a strong glass, or rather into a glazed crucible and set it in a wind furnace to melt, and by increasing the fire it will turn into a fixed transparent glass, of the colour of pale gold.

"This glass is of infinite virtues, which are not fit to be declared in this place. The diligent searcher into the works

of Nature will be at little loss how to use it, as also the Aurum Transplendens of most great and special virtues, the process for preparing which shall next be given."

Dr. Baestrom's remarks on the foregoing process.

This process, which is very valuable, seems derived from Theophrastus Paracelsus's Manuale Chymicum, a very scarce octavo volume printed in 15

The process to obtain a tincture from a ♀ of D by sulphuration, mentioned by Stahl (see Shaws English Edit. p. 417) is also on this foundation, because a mineral

volatile Fial principle forms the greater part of nature Δ , & appears in the acid $\circ\circ$ of Δ and Or , and this is the universal mineral agent in the mines, as Becher and Glauber have demonstrated; it is a sulphureous-mercurial vapour in the mines, not yet formed into $+$ of Or . Compare also a similar process in Bates's Dispensatory published by Salmon page 310: its title, i.e. the title of the process is, Vitrum Lunæ et Mercurii.

To prepare Aurum Transplendens,
an invaluable medicine.

"Take of the most pure ☉ zss :
and of Hungarian antimony
 zss : put them into a crucible
and set it in the fire that they
may melt together. As soon as
ever they are molten pour them
forth without allowing them
time to run into a regulus. You
must be careful to prevent that.
When cold beat and grind this
mixture exceeding well, that
it may be a most subtle pou-
der, which is to be calcined
after the same manner as

you calcined the Antimony when
 you made the Vitrum, until it
 fumes no longer. When you have
 the powder thus fixed put the
 crucible into the fire that it may
 be glowing hot and goe into a
 vitrum; and melt the powder
 by little and little after this
 manner into a vitrum, and
 let it there run and be in
 melting so long untill the
 vitrum be red and transpa-
 rent, of which you may make
 trial with an iron rod dipped
 into the crucible. When you
 have brought it into this state
 you shall find the gold in the
 bottom of the crucible dimini-
 shed one half. Then pour

put the vitrum into a bason,
and you shall have the gold
transparent mixed with an
equal weight of the vitrum & is
the use and dose whereof is as
follows:

"Take of this transparent gold &
pour thereon of the best distilled
vinegar to cover it three fingers
over and set the vessel, closed, to
digest untill the vinegar be well
tinged. Then pour off the extract
which keep in a close vessel; &
pour on more vinegar & extract
so often untill no tincture remai-
neth behind. Then filter the
joined extracts, and from what
passes the filter distil off the
vinegar untill the remainder,

be almost at the consistence of oil. Upon this residuum pour of the best rectified spirit of wine to cover it your fingers over and set it in a close vessel to digest, and the spirit will extract from the ☉ a most red tincture, which preserve for your use.

"You may give to drink two spoonfuls of this red spirit. It will move sweet but will not provoke vomiting, nauseousness or any stool as the common extract of ☿ doth.

"The virtues of this transparent ☉ are wonderful. It prevails against the Dropsy and all phlegmatic diseases. It quite roots out the 'Sax: it cureth

and stayeth all paynes in the members proceeding therefrom and doth forcibly draw forth the poison out of the marrow and bones. It is a great help against the plague and other epidemic diseases. It mundifieth the blood, cureth ulcers and is profitable against the Gout."

L

Remarks on the foregoing
Process by Dr Baastrom.

The author in concluding, the process for vivifying & with D hinted plainly that that process as well as the present one gave results which were applicable to other purposes besides

medicines: that is they may be employed as foundations for philosophical labours to obtain unctures for transmutation.

In this process a foundation is given for a short way - but the process should be repeated with more $\odot$. $\overline{aa}$ of $\odot$ and $\odot$ can do but little. Remember the words of sendivogius in his cosmopolite which confirm this foundation and illustrate it.

In the room of crude $\odot$ I think the Chalib of sendivogius should be employed. It would probably be more powerful. The Chalib of sendivogius and the Brass founder is $MI \odot \odot$ stellatus, on which you will find some

thoughts of mine, in my remarks on Nebuchadnezzars dream.

Sendivogius (i.e. Alexander Seton) in his *Novum Lumen Chymicum* 4to, says somewhere in his treatise on ♁ "There is one metal which has a power above all the others: it is named Chaulis. If it be conjoined eleven times with ☉, the ☉ will be thereby weakened unto death and emit its sperm: the Chaulis thereby conceives & bears a son more glorious than the father"

N.B. There is certainly the foundation of the Brafs founders short way of four days. We ought to remember here

That the Brass founder (an Adiept of the name of Vier-Oort from Almaar in North Holland) recommended Sindivogius Cosmopolita to Dr. Helvetius and made use of the following remarkable expressions:

"in the dark words of Sendi-
 " vogius lays the truth! The vo-
 " latile Mercurial humidity of
 " the metals [i.e. MM♂♂, ♀s, Davis,
 " Davis] is the chalits of Sindivogi-
 " us, whereby the Artist can sepa-
 " rate the solar and lunar rays
 " from their bodies, in an open
 " fire, and afterwards refix his
 " volatile tincture into a glass."

I

If you compare now the words of Vieroot with the Sphæra Saturni of Paracelsus; my-

thoughts on Nebuchadnezzar's
 dream, before alluded to; the pro-
 cess for the Aurum Transplendens,
 the process for Vitrum Lunæ & Mercurius
 in Bate & in this MS
 p. 126, and with Monte Snyder's
 process for opening radically com-
 mon ☉ by means of M. E. S. & his
fulmen as communicated (i.e. the
 first part of Snyder's work) to Sir
 Thonelm Digby in the year 1664
 at Brussels (see Digby's Chem. Sec-
 crets published by Hartman
 p. 16): also confer Sinatura de
 Sulphure metallorum in Bate's
 Dispensatory p. 268 — if you
 will compare all these together
 you will find that I am right
 in my theory & that probably

some well conducted experiments upon this foundation might in a few weeks lead to the accomplishment of the process in the short violent way.

Sendivogius (or rather Alex^r Seton, for Sendivogius married Seton's widow & with her inherited his Manuscripts, which he afterwards published as his own) — Sendivogius says "there is one metal" &c. Lead is a metal, & is a metal — a Saturnine progeny, as Trencous says "the offspring of Saturn (so is Zinc)" — But Sendivogius did not call & in its crude state a metal — he meant its brittle, metallic, reguline part, i.e. the $\text{M}\delta\delta$, which

excepting its brittleness & volatile nature every way resembles a complete metal, nay such an one as copelled D.

Becher calls it the Lead of Leads (Shaw's Stahl p 416) and strongly recommends the metallie reguline sulphurs i. e. mercurial sulphurs of the metals (p. 347. p. 364. p. 416).

"If that metal be conjoined
" eleven times with gold, the
" gold is thereby weakened unto
" death" &c. The process for the Aurum Transfendense joins the Antimony but once with the gold, and yet gives a vitrum antimonii solare, though it appears that a half of the

gold employed is found in its metallic form in the bottom of the crucible at the end of the operation; so that it stands as if he had used 2 parts of antimony to 1 part of gold: have we not reason to believe then that if a similar process with $\alpha\alpha$ $\Delta\Delta$ and $\odot$ were performed, repeating it eleven times with fresh portions of the $\Delta\Delta$, that $\odot$ would be weakened unto death, emit its sperm, i. e. its tinging, extensible, colouring, fixing power? and if so where can it then reside but in the first glass or vitrified chalib? Therefore Selon says "the Chalib conceives and brings -

forth a son more glorious than the father" (i.e. a R^e).

Recollect also that Enoch and Elias were suddenly regenerated by that Universal Agent which proceeded immediately from the throne of the Omnipotent (see Ezechiel Ch. 1 v. 27, 28. Dan. Ch. 7 v 9, 10.).

By that very same agent Enoch & Elias were suddenly regenerated, without passing through the long way of fermentation and putrefaction.

As all matter is animated by the Form, Spirit or Life, & all material things are only copies of spiritual or incorporeal Essences, and as we

see such a wonderful harmony between that which does animate and the thing animated, I believe the short violent way of the regeneration of matter possible, and founded in Nature.

Indeed in this very country proofs have not been wanting of the possibility of effecting this. Not many years ago a journeyman button-maker lived at Birmingham who was so ignorant and illiterate that he could neither read nor write & yet possessed an art whereby he could in 8 hours time prepare a metallic tinging powder, whereby he transmuted Z into fine $\odot$. The

worked only one day in the year and procured in that one day about an hundred pounds worth of ©, which served him to live miserably and to get drunk with for twelve months.

The late Mr Edward Shute who assisted me in my labours in Marylebone, knew the man well, ^{some of} saw the © he produced and conversed with the Goldsmith who regularly bought it from him every year. Mr Shute went twice to Birmingham to endeavour to get acquainted with the button maker, but could never obtain from him the smallest hint concerning

his work, excepting only that it was done in 8 hours time, in a crucible, in a wind furnace. When Mr. Shute went to Birmingham a third time he found the man dead and in his coffin. He saw his wind-furnace in a cellar, some broken crucibles and some charcoal, but no other materials or ingredients that might indicate what subject he made use of. He had no papers nor books of any kind. Indeed he could not have made any use of them.

The process was taught to the button maker by a gentleman whose life he

had the good fortune to save
 by coming to his assistance
 when attacked by three or 4
 robbers in a solitary place.
 He very courageously knocked
 two of them down with a
 heavy stick which he chanced
 to have in his hand and the
 other fled. The Gentleman
 in return for his seasonable
 interference and bravery
 gave him some guineas &
 taught him the process. —
 These circumstances the button
 maker did not conceal. Before
 he became possessed of the
 secret he used, if I rightly
 recollect what Mr. Shute
 stated, to wash in the ma-

manufactory of Mess^{rs} Bolton
and Hothergill. He had learnt
the secret about the year 1764.

On this process of the Aurum
transplendens see also the
Fulmen Jovis, fulmen & ices,
fulmen solis &c in E. Lauber.

To prepare the Vitrum Φ is

The Vitrum Sulphuris is prepared in the following manner: Take of common sulphur 10 pounds and put ℥ij: thereof in a crucible, or hollow test within the Regula fornicata [or any furnace that will convey away the fumes], the crucible being red hot, that it may be burnt; and when that is burnt put in ℥ij: more, that that also may be burnt; and repeat this till one pound has been so treated. You shall then see an ash of a greyish colour and of this pound you shall obtain no more than ℥ij of ashes. Continue the process in the same &

crucible and from the second pound and also all the rest you shall have $\text{℥} \text{ss}$. for every pound, and the ashes which before were of a greyish colour will now be red as blood. That you may obtain a red Vitrum take of the red ashes, reduced to a fine powder - $\text{℥} \text{ss}$. of borax $\text{℥} \text{i}$ and melt the mixed powder in a crucible in a violent fire and it will be brought to a transparent Vitrum of great virtues.

Remarks on the foregoing Process
by Dr Baestrom.

Basil Valentine illustrates the foregoing process which seems as if it would serve also as a foundation for a Philosophical Tincture in the short way via siccæ regenerationis violentæ per animam

universi i.e. Δ (See the Process in De la Borie). Basil worked with $\odot$.

As the vitrum sulphuris is formed from the black tinging ∇ contained in common ∇ (Vide Stahl p 159 to 162) as well as in $\S$, Zirnke &c. such a glass ought to be tried upon $\odot$ in the ∇ , which possibly might thereby be vivified; for Becher has observed that that ∇ of ∇ readily combines with $\odot$ and is almost a kind of tincture. (Stahl p 162).—If a red fixed glass of antimony, so fixed as to be fusible without smoke, can vitrify $\odot$ this glass of ∇ in the same state of perfection ought to be able to do the same. If such a vitrified solar glass from $\S$ or from ∇ should not be able to tinge ∇ or ∇ , still it might possibly act on ∇ or on ∇ .

The Lincture made of a ♀ of D by sulphuration transcribed by Stahl (in p. 1617) from Bechers works, transmuted 16ls parts of D into O , but could not act on either ♀ or $\frac{1}{2}$. The metal obtained from ♀ by a long continued ϕ ation at the house of Maritanus, was fine O , and this generation or fixation of the volatile O which lies concealed in potentia in every ♀, proceeded undoubtedly from the blackening ∇ concealed in ∇ , respecting which Stahl very judiciously suspected that it wanted nothing but complete metallisation (Stahl p. 162). This was done by sulphurating the ♀, and corposified fixed O was generated: but were D or O properly ϕ ated ought not something more noble,

than common D and C to be produced,
i.e. a Tincture?

Cramer, Seigel and other professors
assert positively that if you can but
vitrify C or D, into a fixt but fusible
homogeneous glass you have a
tincture, no matter by what method
such a vitrification is obtained, if it
is but of easy fusion and melts with-
out fuming. The greater fusibility
it possesses the more readily will it
transmute $\frac{1}{2}$, $\frac{1}{4}$ or $\frac{1}{8}$ — when it is less
fusible it can only transmute D.

Ubi concordantia ibi veritas.

An excellent Precipitation of Φ . ✓

Take of $\odot$ purged after the best manner 1 drachm make it into very thin plates and dissolve it in Aqua Regis made of common salt and not of sal armoniac because that maketh the mercury to volatilise. Then take of the best vitrum antimonii 1 drachm and in like manner dissolve it in aqua regis. Dissolve also of Φ very well washed and mundified 6 ounces in aqua fortis.

Let these three solutions be clear and transparent, & let nothing appear in them that is not dissolved, then join them together and draw off the

acid from the precipitate four times, always pouring on new aqua regis, untill the ♀ when put upon a red hot plate of iron will fume no more - then draw away the Aqua Regis very well from it.

Then pour on Spirit of wine as much as will cover it three fingers over and distill the spirit off six times from the precipitate, with a strong fire untill the ♀ be fixed & sends forth no fumes from it; and lastly calcine it very well according to art, sub tegula fornicata [under a muffle in the wind furnace].

Its Use

It is an excellent remedy against the French pox, for it mundifieth the blood in the veins and the marrow

in the bowels, purgeth whatsoever foulness there is the flesh and nerves, and under the skin. It is a great help in the dropsy, sending forth the water and drying up the fountain. It is profitable against the falling sickness, helpeth the cholic; cures the quartan ague, the esthionaries, listulas and all ulcers. It is useful in the yellow Jaundice; helps in the plague and is good against poisons.

The Dose

Three, four or five grains according to the strength of the patient. To children and infants you may give from half a grain to a whole grain in some convenient and appropriate liquor.

Remarks

by Dr. S. Baestrom.

Where the author, for a medicine
dulcifies only with spirit of wine,
I would dulcify with a sharp wine
vinegar 6 times, then 6 times more
with genuine ~~or~~ of punch brandy.
This is to dulcify literally, naturally
and philosophically. The precipitate
will then taste like honey or sugar.

But in this process there seems
also to be held out a step towards
obtaining a unging medicine for
the leprosy of the inferior metals;
only that other labours must fol-
low this first one.

In my opinion by this process
a solar Fial ~~to~~, a mercurius phi-
losophorum animatus or duplicatus

is obtained. Should it be feasible without smothering it ought to convert $\odot$ in the crucible into a lingy glass, able to transmute $\mathcal{D}$, $\mathcal{F}$ and $\mathcal{H}$, because $\mathcal{F}$ is combined per minima therewith.

This precipitation of $\mathcal{F}$ by means of $\odot$ and $\mathcal{H}$ deserves to be well considered, and should be compared with a similar process in Bates's Dispensary under the title of solar-mercurial precipitate. Paracelsus had several similar works.

To prepare the white Spirit
of ☿ Diaphoretic.

Take of the most pure crystalline
sublimed mercury [i.e. pure corrosive
mercury sublimate] one pound, of
red earth three pounds. Grind the
~~earth~~[☿] into most fine powder & mingle
it exactly with the said earth, & then
make it into a mass with common
water, stirring it very well together.
Then form thereof little round pellets
and diligently dry them; after which
put them into a glass retort & distill
slowly, increasing the fire by little
and little, and so the spirit will
come forth; and towards the end
much of the ☿ will sublime.

When you have finished this operation and find that no more spirit will come forth no any more & be sublimed then let all cool. After which gather all the sublimate together, mingle it with new earth, in the same proportion as at first, make it into little round pellets, dry them and then distill off the spirit again.

Repeat this so often untill all the sublimate goeth into spirit, which keep in a clean glass vessel close stoppt.

The dose of this diaphoretic is one or two drops in spirit of Guaiacum, or any similar sudorific.

Remarks

on the foregoing Process.

It should be noted that if by the foregoing process the ♀ is made to remain intimately and centrally combined with the highly subtilised + of sea Θ so that you obtain a homogeneous clear Lial ∇ , without any further precipitation, as the author pretends, then such a Lial ∇ is undoubtedly a true Lac Virginis (Virgo ♀) and you then what will prove to be centrally the Dissolvent of Arsephius, Flamel and Monte-Myder, though in fact they obtained their Lac virginis from the concentrated + of sea Θ in the ♀ corrosive, which carries the ♀ of antimony - i.e. the $\Delta\Delta$ & ♂, over per retort, and

produces the so called Butyrum Antimonii martiale: which Butyrum Artephius farther animated with fine gold and thus obtained his Butyrum du Stiale Oare, [this work is mentioned by Virgil] that is ♀ Sophorum duplicatus or animatus... [Vide Glauber's Praxipina in his works, at the end, English folio edition.].

From this you will see that the same end is gained whether you get for your after labour (the Digestion) a limpid ♀ial ∇, or a butyrum, or a sophic ♀ in forma currente metallica, or as a mercurius vitæ, if it be but duly animated with ∇, O, &c. so as to become Mercurius Duplicatus, man and woman, male and female. Why then should we doubt the possibi-

lity of animating a Fe with $\odot$
 or D as well as a Fe , if the uni-
 on is but intimate per minimis
 atoms and inseparable in the
 V in a red heat. If it does not
 fuse, and if it remains fusible
 in it the union is then intimate
 and inseparable, and will vi-
 trify $\odot$; and that $\odot$ will convert
 Fe into a fixed lingering cinnabar
 fit to be projected on Fe or H .

By the word "Lac Virginis,"
 the ancient Philosophers, as
 Paracelsus, Arlephius, Monte-
 Snyder and others, denoted their
 mercurial solvent, the property
 of which must be that it will
 gently and kindly dissolve both
 D and $\odot$ with equal ease; and

that these two dissolved metals when equal parts of each are in the mixture must never precipitate each other. It may, however, happen that some of the ∇ may be precipitated in a transmuted state when the solar principles predominate in a great degree; for a genuine Lac virginis or mercurial ∇ if duly animated is a gradating ∇ capable of transmuting a small portion of ∇ into $\odot$ by precipitation during solution. The $\ddagger$ thrown down in such solutions if washed and melted ϕ with borax will be found to be pure $\odot$.

If on the other hand the $\ddagger$ in the $\ddagger$ should not unite in-

timately, per minima, with the
+ of sea $\ominus$ then we should only
obtain a pure marine acid but
no mercurial water nor læe vir-
ginis.

To prepare the Tincture, the
Oil and the Salt of ☿.

Take of Crassum Metallorum as much
as you please; dissolve it in a suf-
ficient quantity of Aqua Fortis, made
of equal parts of Nitre and Vitriol;
upon the solution pour as much
rectified spirit of Turpentine as the
matter requireth and set in diges-
tion, and in a short time all the
tincture which lay hid in the aqua
fortis will pass and goe into the
spirit of turpentine, of a red colour.
Separate that which is tinged from
the water and abstract it unto the
consistence of an oil. Then pour

Turpentine

upon this tincture some good spirit of wine, that from thence it may draw out the purer parts thereof. Distil it per Alembicum. & with the citrine spirit there will pass over a red oil. In the bottom of the retort of alembic there will be left a matter which you shall put into a crucible and calcine to whiteness in an open fire. When cold extract the salt with distilled water, coagulate the extract and you shall find a most white salt. ✓

Thus with one labour you shall have both the Tincture, the Oil, and the Salt of Antimony. All the uses that may be made thereof need not here be spoken

eg. A Physician skilful in chemical matters will know how to use them. It shall suffice here to say that they provoke sweat, and, judiciously administered, never do any harm.

Remarks on the above Process.

By Dr. Bacstrom.

This process presents a wonderful abbreviation of the laborious and expensive one of Basil Valentine for his Lapis Ignis, in his triumphant chariot of Antimony, and promises to be equally efficacious for a Philosophical labour.

If once you have obtained the three principles of the ϕ , the living, tinging principle,

the male agent ♀, Δ ; and the
tinged passive principle ♀, ∇ ,
 both in the Red oil — which
 principles have been vola-
 tilised and are highly pure
 and intimately united (or
 they could not have been
 distilled over per retort); &
 after you have depurated
 your fixed Θ by three or
 four solutions in pure dis-
 tilled warm rain water, fil-
 tered and vaporated the solu-
 tion over the vapour of a
 B.M. in a clean china bason,
 covered slightly with whited
 brown paper, to keep the
 dust out; and when your
 fixed Θ of S is become as

white as snow and perfectly free from impurities, then there are two processes to reunite the principles — a longer way, which is the most natural and therefore the best — and a shorter more violent way, which would not tinge near so much.

Note here what Dr. Winthrop says in his Secrets Revealed (published under the name of Trencous Philaethra) page 27 "the offspring of Saturn, the Stylianx or trier of Gold (i.e. to) abounds with the most purged salt of Nature" — "that it has no metallic ♀". It wants metal.

lisation, as Stahl observes of
the first black tinging ☿ of ♀
 (Stahl, p. 162). This complete
metallisation the perfect Quint-
 essence of ☿, with its specifica-
tion or determination, receives
 from ☉ in the ☿—The ☉ gives
 it the first metallic ♀, life,
 or Δ, whilst the ☉ becomes
 a tinging glass upon ☿; as
Basilinus says; but Baron
de Sabor who also made the
Lapis Ignis declares that it
 tinges ☿, ♀ and $\frac{1}{2}$ 10 parts the
 first time.

The longer but more Na-
 tural way of uniting the
 Principles of the Antimony
 with your fixed salt to a p

subtil powder, perfectly dry, put it into a small digesting glass with a glass stopper. Let your $\ominus$ be one part, say 1 scruple, pour upon your fixed $\ominus$ three parts of your pure red oil of $\S$, and cover the glass for the first twenty-four hours only with a paper stopper, to permit all superfluous humidity to evaporate, and place your phial in a low heat of about 90 or 100 degrees of Fahrenheit's thermometer. Observe, we do not wish here to fix immediately - on the contrary we wish to volatilise the fixed $\ominus$ first, for which reason the volatilising principle is here made quadruple in weight.

Before the black colour makes its appearance you must put in the glass stopper; otherwise by the putrefaction, when the subject is radically and centrally opened and decomposed, you would lose the contained highly volatile Δ or principle of Light — That principle which has tinged the oil of ϕ of a fiery ruby colour now abandons the subject which causes death: therefore there must be no opening left for its escape during putrefaction.

In this gentle degree of generating heat I would carry the subject to the White, when all will be dried up and fixed. I would then increase the heat gradually as high as to 130 or 140 degrees, through the citrine

to the perfect red Tincture.

This is proceeding naturally & Philosophically; but let it stand long enough to insure complete fixation, which may be seen by its refusing to undergo any further alteration. It can towards the end of the process bear 150 or even 200 degrees of heat; and, in a sand heat would melt in the phial & like wax.

Multiplication in quality,
or Incubation for Fusibility.

The obtained red mass must be rubbed to a subtil powder & placed in a new digesting phial. To three parts of this red Quintessence of 6 put one part of your red sulphureous mercurial oil

of antimony. The union will be speedily effected. It will become black, white and red in a tenth part of the time that it did at first. This first multiplication can bear more heat, probably 120 to 120 at the first in going to the white, and from the white to the red 150 degrees. The fixed tincture does protect hold and fix the volatile, and is thereby incrated or rendered of more easy fusion.

This incration must be done at least three times. Flamel and others incrated seven times. The fixed red L.E. may be known to be perfected when it will melt like wax on a red hot piece of iron without

the least fumes. It will then be able to vitrify ☉ into a tingging glass, which glass will convert a certain proportion of purified ☿ into a fusible fixed precipitate or cinnabar fit for projection on ☿, ♄, ♀ and ♁. After three incursions it should be able to tinge 10 parts but after 7 incursions i.e. multiplications in power, quality or virtue one part ought to be able to transmute many thousand parts — the quantity will be learnt by projecting gradually untill at last you obtain malleable ☉ of 24 carats. The first powerful projection upon ☿ makes

a red fixed cinnabar, which is Sophic ☉ of perhaps 10,000 carats: this projected again upon fresh ♀ would give red ☉ of 1000 carats, and that again a brittle ☉ of 100; which would now hardly do more than bring 10 parts of ♀ to the state of ductile ☉.

Ask any Refiner whether he believes that a ☉ of 10000 carats ever existed? or ask the same question at the most learned modern chemist! Both of them will think you mad. It is true that Nature does not often generate such ☉, & yet she sometimes does. Dr Becher once saw a man who bought

a piece of a very red ponderous cinnabar from a miner, for six cruitzers (about two pence). the man pounded his red ore and ignited it in a χ but it remained unaltered. Dr Becher lent the man a fine silver Imperial dollar which he threw into the χ keeping up a strong heat: the χ fused with the ore into a red brittle mass: dollar after dollar were added to the number of ten or 12 before the red mass was lowered by the last to the standard of $\odot$ of 24 carats.

"Thus you see (says Becher) that Nature sometimes generates a tinging brittle $\odot$ of 500 or 1000

or more carats which must then be lowered into common gold by adding as much silver as the longing power demands."

Dr. Becher was an eye witness of this fact but he saw it only once in his life time.

The shorter but more violent way to fix the Red oil upon the fixed salt of Antimony.

After you have purified your fixed Θ of antimony, take thereof three parts, say 60 grains, rubbed to a fine powder, perfectly dry; put them into a small glass body on which place an alembic without a receiver. Pour upon

The Θ a third part, that is 20 grains of your red oil of Φ , lute the alembic to the body, but leave the pipe open. Place the body in a gentle sand heat, (about 100°), do not suffer the oil to ascend, and the fixed Θ will imbibe the oil, retain and fix it into a red mass.

When brought to a state of thorough dryness powder it again, and imbibe its now increased weight with a third part of the red oil, and it will again be retained and fixed in a shorter time and a little increase of heat.

Repeat this operation, imbibition and fixation, each

time adding a third part of the red oil to one part of the ~~red~~ fixed mass, until that mass is become perfectly red, and fusible without smoke.

This operation may be performed either in a glass body as already suggested, or in a tubulated retort, in a sand heat.

When it is brought to a state to flow easily without emitting any fumes it ought to vitrify [©] in the ∇ but in less quantity than the product obtained by the first mentioned and longer process.

This is fixation by a violent way.

I am of opinion that by either process you may multiply or incerate your red medicine with the red oil till it will no more

coagulate into a red mass, but melt in the glass phial like a fiery oil, which will probably phosphorise or give light in the dark, and in that fixed fluid & oily state vitrify a considerable portion of $\odot$; which vitrified $\odot$ would convert many times its weight of ♀ into a fixed fusible tinging precipitate.

It appears that it must be so from the nature of things. The more Δ , concealed in the red oil, you unite and fix upon the $\odot$, the more fiery your tincture must become, until at last it can no longer coagulate, but must become a ruby coloured, fixed oil, which the fiercest heat would not

cause to bubble up; and which would give off a portion of its superabundant light in the dark, and recombine it again in the light - for I believe Δ to be nothing but concentrated and agitated light.

It would give more light in a warm than in a cold place; and as Δ cannot hurt Δ it could not be made to boil in the fiercest heat, but it might pass through the pores of the red-hot dilated Σ if it had no patient to act upon and conquer, namely $\odot$, when brought to even a high temperature.

As the author does not give the process for preparing the Crocus Metallorum you may follow that given in Bate's Dispensary by Salmon, p. 422. Indeed you will find it with little variation in almost every chemical book published about 100 years ago.

Preparation of the Crocus Metallorum

Take $\frac{1}{2}$ fine crude Antimony, which appears in fine small needles in the broken cake, half a pound. Rub it in an iron mortar till you bring it to a fine powder, which mix with an equal weight of pure nitre in powder, by rubbing them together in a porphyry mortar.

Place a ∇ in your wind fur-

nace and bring it gradually to a red heat — It ought to be a deep crucible — say one of 6 or 7 inches height.

Then project about an ounce of the mixed powder into the red hot ∇ — a detonation will follow: wait till it is over, avoiding the fumes, and then project another ounce; and so proceed until the whole quantity has been put-
minated. Then cover the ∇ with a cover or a bit of tile and urge your fire that the matter may melt, keeping the ∇ covered with coals. After half an hour's fusion take the ∇ out and you will find in it a mass or hepar of a brick red colour. Powder it warm and you will have a

cinamon coloured powder, which is *Mercuri Crassus Metallorum*, the substance made use of by the author.

A Caution.

✓ The author in the beginning of his process desires spirit of Turpentine to be poured upon the Nitric solution. If this be done hastily, or incautiously, there will be an instant and violent deflagration & you will be exposed to some danger, as a great deal of heat is liberated on the union of these two. But if you dilute the solution with eight or ten parts of water you will operate with safety, nor will result be thereby affected to its prejudice.

The Spirit of Vitriol against the Epilepsie.

Take of calcined vitriol 2 gts, of salt
1 qt. of bole armoniac 3 gts: mix them
well together and distil after the manner
of Aqua fortis and there will come forth
a volatile and most excellent spirit,
useful in many diseases. It hath
power to dissolve crocus martis, crocus
veneris and also corral. and whoso-
ever knoweth how to temper this
spirit with the due proportion of
spirit of wine hath attained the
true spirit of vitriol for the cure of
the Epilepsy: for let the spirit of ~~the~~
be distilled off with an alembic in
B.M. that it may be converted into

a liquor of a most sweet savour,
and it will be thereby rendered of
most excellent efficacy and virtue.

Remarks by D^r Baestrom.

It appears plain enough from the
 foregoing process that the author was
 well acquainted with Vitriolic Ether
 although the discovery thereof is claimed
 by men who probably lived many
 years after.

Basil Valentine who lived in 14
 had a perfect knowledge of the Vitrio-
 lic ether: so had Paracelsus, Rolandus,
 Kunkel, von Leivenstern, Johan Bap-
 tista, Van Helmont and others in the
 14th and 15th centuries.

Ether, or acidum vitrioli venosum
 when properly prepared is asuredly

an efficacious and safe medicine against the Epilepsy, when not too inveterate. I will here describe my improved process for preparing it, by which I have produced a noble medicine, as sweet as honey and perfectly free from the corrosive quality too often found in the common ether, which will, not infrequently, eat holes in linen, cotton, or silk, though it is daily prescribed by Physicians of the first name.

I insist on this as a maxim, that every medicine ought to be so far dulcified that if does not answer perfectly the intention of all medicines, it ought at least to be innocent, sweet and harmless - incapable of doing any mischief; and

therefore every Physician or Apothecary should be obliged to take himself the first dose of his medicine along with his patient. Were I in practice and properly rewarded for the trouble I would use no other than such dulcified essences.

The Process.

Well rectified oil of vitriol, genuine; and well rectified spirit of wine, also genuine, (distilled from boniac, Spanish, or German wine-brandy) ought only to be made use of.

Although a ^{sulphuric} vitriolic ether may be made from the rectified acid oil of A united with rectified spirit of malt (the spirit of wine of the shops) yet I positively affirm that small beer is not Burton ale & that young

sower Bordeaux wine is neither
 today nor Constantia, though
 both are beers and wines.

If you take common acid oil of
 Δ your residuum is not a fixed
 Δ of δ , but a caput mortuum of
 common Δ . Your ether cannot
 possibly contain any tincture of δ
 but tincture of Δ only

If you employ spirit of malt
 your ether cannot possibly possess
 any of the properties derivable from
 the vine and not common to corn.

But when you make use of a
 well prepared acid prepared from
 Or δ is or Or η is your residuum is a
 highly subtilised, concentrated, and
 semifixed Δ or Δ of δ or η and not
 of an immature common Δ .

And from a genuine S. V. you have a ♀ or Δ of wine, which is as much superior as a corroborant as generous wine is to even the best beer. This I know by experience to be true in spite of modern systems which will admit of no differences ^{what} but they can discover by sense!

Therefore procure genuine oil of vitriol and Spirit of wine, both well rectified, and unite them in due proportion & with every precaution -- according to the process of Pott in his *oeuvres de chimie* Vol. 1. The united liquids though both were perfectly colourless before mixture will now appear of a beautiful rose colour. Let the mixture stand for three days, moving it gently

now and then, that there may be a perfect penetration and mixture.

Then distil with a heat of about 100° and the ether will come over into the receiver. As soon as small bubbles begin to rise in the retort or glass body you must that moment cease. For this process an alembic is preferable to a ~~retort~~

This ether consists of the volatile anima, life or ♀ of ♂, combined with the anima, life or ♀ of the wine, besides the anima of common ♀.

Dulcification of the Ether.

Mix your Ether with an equal quantity of distilled water in a roomy glass and shake them together for half an hour. On suffering them to rest the ether will

immediately rise to the top, and if there was the smallest particle of free acid in the ether before, which can be the case only if you give too much heat in the distillation, it will now remain with the water. Pour the ether off from the water & draw off the last portion by a gentle distillation.

This ether is the liquor anodynus mineralis Hoffmanni.

Further procedure.

Take now the remaining black residuum in the glass body or retort, which is extremely corrosive, and evaporate it gently over a balneum of boiling water, in a china bason, until it is as thick as honey. Manage it cleanly, covering the bason

with paper to keep out dust. This is a preparatory step for the dulcification of the residuum - for note - that every corrosive in nature and every poison can be dulcified and rendered perfectly sweet, and homogeneous to human nature (see my M.S. on *Aura cateni Homeri*). Even arsenic and orpiment when fixed and dulcified become great, powerful and safe medicines, capable of restoring health as quickly as they were before able to injure and destroy life. This I know from experience.

Dulcification of the fixed ♀ of ♂
or ☉ of the Ether.

You must have at hand some well rectified genuine wine vinegar

(neither malt nor sugar vinegar will answer). Weigh your honey - libra residuum and pour upon it in a glass or Wedgewood-ware mortar thrice its weight of the distilled wine vinegar and unite them by rubbing with the pestle.

Evaporate over a boiling balneum all the liquid (or you may distil it off) till the residuum is thick again as at first. Add again 3 parts of fresh distilled vinegar and proceed as before. Repeat the process again and again & the black syrup will become sweeter and sweeter and sweeter every time, the corrosive quality being volatilized and carried off by the vinegar. The residuum will at last become of a deep

ruby red colour - a sign that it approaches perfection. This will require at least 12 parts of the vinegar to have been evaporated from the residuum, which will acquire a taste as sweet as honey. The oftener you repeat the process the sweeter will it become and the more powerful as a medicine. When you have brought it to be of the colour and taste mentioned let it stand the last time over the balneum until it become like pitch, which against the candle will be transparent like ruby-coloured glass.

This is the dulcified semi-fixed ☿ or anima of ☿; but if you employ, in making your ether, Roman

vitriol, your dulcified residuum, will then be the semi fixed ♀ or anima of ♀, equally harmless and highly curative as that of ♂; the dulcification having removed all the virulency or emetic corrosiveness of the ♀.

It appears then that ♀ is not that poisonous substance at bottom which is generally imagined. Indeed I know by experience that the dulcified fixed ♀ of ♀ is a greater medicine than even that of ♂. It may be urged by some that in the oil of vitriol prepared from either copervas or ~~Potoman~~ vitriol contains no metal: I contend that there is a difference in the dulcified residuum according as the acid has been prepared from the one or the

other, but there could be no difference in their properties and effects unless they had derived some quality from the metal in the respective retort made use of.

The *Ens veneris* and *ignis veneris* or $\frac{1}{4}$ *veneris* of Sir Robert Boyle and Joh. Baptista Van Helmont was not equal to this medicine in virtue and safety. It was very well known to Paracelsus.

Digestion.

Now take a digesting glass with a long neck, put therein 2 ounces of your dulcified residuum & pour as much of your ether upon it as to overtop the residuum three or four fingers breadth. Shut the glass tight and set it in digestion in a heat

of 90° to 100° , or in the sun shine, for eight or ten days, shaking the glass morning and night, until your ether is become tinged of a glorious deep ruby colour. Then let it cool, pour off the ether & pour on fresh and digest again; and so continue till all your ether is tinged. Filter the whole through paper & keep it in a bottle with a glass stopper.

Should it manifest any corrosive quality upon the tongue or on a piece of linnen, wash it with distilled rain or snow water, as before directed, and the ruby coloured essence will soon separate itself. Two or three washings will finish the deacidification; but this will not be necessary if you have distilled your ether

has been brought over with care in the first instance, or properly washed before employing it to extract the tincture from the dulcified residuum.

Virtue and Use.

Be assured that this is a glorious medicine, perfectly safe, which may be administered in every disease, hot or cold; in all fevers, inflammatory and putrid or sluggish diseases, epilepsies and apoplexies. I have experienced great effects from it and have never given it without success.

The Dose is 3, 4, 5 drops to an infant, 10, 15 to 20 drops to a grown person in a table spoonful of good wine, or, in cold diseases, on sugar.

Baron Humbel von Löwenstern says, in his *Laboratorium Chemicum*, that he hopes God will never let him be without this divine medicine; that he had used no other for many years among his own family, and never had experienced the least harm from it.

It precipitates the gout from the stomach to the feet in a moment, putting the patient out of danger. Thirty drops of it will make a man sober in five minutes tho' ever so much intoxicated. It seldom fails of curing convulsions, epilepsy or fits, if the disease has not been of many years standing.

If you dissolve your dulcified Residuum in warm distilled rain

water, before extracting the tincture with the ether, and filter the solution with care, and then evaporate to the consistence of pitch, taking care to use a moderate heat to prevent burning of any kind; and if you then extract the tincture with your ether as before directed, your extract will not require to be filtered afterwards, which will save some loss, as it is extremely volatile.

The grand intention of medical chemistry ought to be to exalt a natural concrete to its highest state of purity, i.e. into Δ and light - that is to regenerate it. Then and not before, it becomes of great power. Δ alone is the

agent to restore or to destroy according as you know the right use that ought to be made of it.

S. B.

FINIS.

A PROCESS

From a Manuscript of M^r Willmot
the Refiner

To turn Gold into Running Mercury.

Take one part of vitriol and one part Salt petre and make an aqua fortis after the common way.

Then put into that water a fourth part of Sal ammoniac; set it in warm sand to dissolve, and afterwards draw away the flegm by Balneo Marie as you know.

Take fine gold purged by antimony and granulate or laminate it as well as you can.

Put the gold into the foresaid water to dissolve, and when dissolved draw off the water by an alembic till what is left begins to be so thick that you cannot see through it but with difficulty.

When cold put the glass body in a cellar four days till the matter shoot into fair crystals. Then pour off the water and take out the crystals.

Distill off some more of the water as before till you can hardly see through it. Then set the vessel again in the cellar to shoot into crystals.

This you are to repeat so often till the solution will yield no more crystals.

Then take these crystals (whether of Gold or Silver) and put them into a phial with a long neck, and put to them so much Salammoniack water and oil of Tartar, first mixed well together. Set the glass in B.M. to putrify the matter for eight days therein.

Then take out the matter and filter it well, because in the putrefaction it settlith many faeces. Put the filtered liquor again into the glass and set it again in B.M. to putrify; for 40 days, or so long till it begin to wax black; and the blacker it is the better it is purified. It usually shooteth into

small crystals in the phial;
yet in less than 40 days do not
take it out.

It only remaineth then to
convert into mercury, in which
mercury the whole mastery of
this work is accomplished; for
in it we have all that we can
possibly desire.

When the matter has been
putrified for 40 days as afore-
said open the phial and pour
it forth into a clean glass vessel
and pour warm distilled rain
water upon it, and wash all
the saltres from it in the
subtlest way; otherwise, in the
subliming, it will go all over.
Therefore the sweating must be

done effectually, before you proceed farther.

When the matter is thus well sweated set the glass in which it is upon warm sand and make it very dry, that is the matter. Then put the matter into a subliming glass well luted on the outside. The taller the vessel is the better. — Set a head thereon not luted, and put it in a sand heat.

Use but little fire at first that the sand may be only warm for six hours. Then increase the fire by degrees for 6 hours more, till the sand in the bottom become red hot.

When you have thus subli-

med the matter 24 hours then let the glass cool. When cold take it out and put the sublimed matter into another good glass body very carefully, and pour upon it good distilled vinegar to make it like a paste only.

Then rub it with your finger and you shall see the mercury begin to quicken. Stir and rub the matter so long till no more mercury will come forth. The first drop cometh forth very slowly: then through long rubbing it groweth bigger and bigger; for it increaseth by degrees.

When you can make no more of the mercury to come forth keep what remains till you make some more to purify.

Take the said ♀ which you have obtained and make it dry upon warm sand. Then wring it through leather four times, and keep it carefully in a clean glass that nothing come to it. Then it is prepared for augmentation.

Fins.

communicated verbally by Mr FlanD
Sept^r 29th 1804 - 4 P.M

The work with the Butter of
antimony as communicated verbally to
Mr. FlanD by a Professor.

Prepare a Butter of antimony
carefully from the martial stella-
ted regulus with well prepared &
sublimate.

Purify the Butter.

When pure expose it to the
attraction of the Atmosphere in
the Lunar rays.

Next day distil off, by a very
gentle heat, all the humidity that
will rise easily.

Expose again the residuum
to the lunar rays, & again distil
as before, but with a more gentle

heat. For example, if the first distillation required the heat of three wicks in the lamp the second will not require more than two.

Repeat the attractions and distillations till the humidity that it distilled over carries no more antimony with it.

It is singular that the liquor carried over by the second distillation carries with it as much ϕ as the liquor of the first attraction. This is easily ascertained by precipitating the ϕ from equal quantities by distilled water.

To carry over all that the subject can yield may require nine, ten or eleven attractions and distillations.

The products of the different distillations are then to be united in a proper globe glass or glasses & exposed to a heat favourable for the putrefaction of the subject — a very gentle vaporous heat is all that is necessary.

This part of the process, according to the processar, is that which requires the greatest attention. Blackness will come on & at length the subject will exult.

a certain sign by which it
may be known that the
period has arrived for the

Separation of the Elements.

There will be a kind of
bubbling up round the edge
of the blackness like the
bubbling up of boiling pitch.
A certain kind of glutinous
looking matter, which he
compared in its appearance
to the matter issuing from
the sore of a horse, will
shew itself. This is a sign
that the matter is now
ready for distillation.

Distillation

Apply a head to the vessel and distil with a very gentle heat. A colourless fluid will at first pass over. After the distillation has been carried on for some time a coloured fluid will begin to come over. The receiver should then be changed & the red oil ^{be} kept separate from the white.

Imbibition

The white oil or mercury is now to be animated by pouring it, in small quantities, upon the caput mortuum from which it was ^{distilled after the} ~~first~~ ~~obtained~~ ~~by the attractions & distillations~~ ^{pyrolysis of the subject}.

The quantity should not be above an eighth part of that of the earth. Digest in a gentle heat till the earth appears to be dry as it were & again im-
bibe & digest. Repeat the
imbibitions & digestions till
the earth refuses to dry up
any more.

Further procedure.

The matter is now to be distilled again in a gentle heat. A colourless fluid will pass over carrying with it a saline substance - the true salt of nature.

You have now obtained the true mercury of the Philosophers which only requires a due digestion to make it pass through putrefaction & become the fixed white medicine

When this is obtained one or more of the glasses may be imbibed with the red oil, by little & little, without

suffering them to cool & the
work (the glasses being then
closed) will by digestion go
on to the fixed red medicine

St. said to me and Mr. Tull on Wednesday 3rd: that
he makes a $M\ddot{o}^{\circ}\ddot{o}^{\circ}$ in this manner: he makes first a $M\ddot{o}^{\circ}\ddot{o}^{\circ}$ of
2 parts of $\ddot{o}$, then he makes a $M\ddot{o}^{\circ}$ in this manner: he takes as
much pure $\ddot{o}$ as he has taken $\ddot{o}$ he melts her $\ddot{o}$ with his $M\ddot{o}^{\circ}\ddot{o}^{\circ}$ and
again 2 parts of $\ddot{o}$, melts, fulminates and purifies with O. of
 $M\ddot{o}^{\circ}\ddot{o}^{\circ}$ and $\ddot{o}$ corros: he makes his butyl: and does not anoint
butyl: before attracting.

Then he magnetizes, and in a most gentle dish of the vol: or
as attracted, which is in pressure in a glass bottle with a glass
stop; he attracts again with the same magnet, and distills the
off as before, the heat must not exceed a warm hand.
distilled vol: in he puts to the first; and then attracts,
distilling he repeats 10, 11, or 12 times, until the remaining
will attract or yield no more vol: or. The remainder
the magnet he rejects. Then he unites all his attracted vol: or
which contain a most highly sublimed $\ddot{o}$ or $\ddot{o}$ vils, which
is over by distilling, and is yet a Butyl: only that this is highly
sublimed and uncorrupted by magnetization, but contains yet
and is $\ddot{o}$. These ^{attracted} vol: or he digests together and putrefies
one vesper, and the subject becomes black, and the $\ddot{o}$ is gradually
to the bottom. When putrefaction is over, he distills the
magn: S.V. and, then comes phlegma, and the $\ddot{o}$ remains.

yet he will have it that the phlegma goes over first and
what remains is the Y Simplex; Experience will back this.
He would be conform to the Armen: Triumph, who says
that the phlegma goes first, and then follows the Y Simplex.
However, he Cohobates his Y Simplex upon the dried T and
distils it over several Times, in order to extract the Sphie
out of T, and by these Cohobations he distils over a
white and red oil, Y Simplex and duplex.

He presses the Y Simplex upon the clarified T and digests
to the white Sp, then includes with the Y Duplex and de-
co to the red Sp.

He did not speak of the Calcination of the empty
T, after having extracted the red Sphie T or vol: O.

The Work of M^r. H.

In all processes with Antimony, whether in preparing the Regulus or the butter be careful to avoid the fumes, as they are extremely noxious.

1st. Prepare a Martial stellated regulus. Let it be carefully made, and well purified.

2d. Pound the regulus and rub it well with a pestle in a mortar under water till it be well ground. Let it settle, pour off the water and then dry it carefully.

3d By means of Mercury sublimate (the secret fire of the Philosophers) convert the antimony (their green lion) into Butter of antimony (the Eagle's gluten).

4. Rectify the butter over and over again till leave no feces, or only a little white calx, behind in the retort.

5. Expose the butter in flat dishes to the air in serene nights in March April or May that it may attract what it wants — after each nights attraction distill from it, by a gentle heat, the moisture, which will pass

over from the retort into the receiver, elevating and carrying with it a portion of the butter each time, in the form of a limpid liquid. — Proceed in this manner with the same butter, attracting and distilling till it will attract no more. By this means almost the whole of the butter may be carried over.

6. Rectify the fluid thus obtained, several times, by a very gentle heat, till it leave no feces in the retort. At each distillation after the first it takes less and less heat, till at last the heat of the hand will be almost sufficient.

7. Put the rectified liquid into a glass body and lute on its a blind head; and then set it in a heat fit for putrefaction - little more than blood heat. *

8. Maintain a uniform temperature in the sand bath (or whatever other medium may be employed) for several weeks, - till the matter appear thickish and gather a kind of black & pitch-like scum upon its surface.

9 Watch it carefully when this appearance shews itself - till the matter shews a disposition to ascend the side of the

* The matter thus prepared & thus exposed to heat will never undergo any change consequently all that follows is nonsense

glass; and look for this sign. It will open itself in one or more places, just like an ugly sore or running ulcer on a horse or other large animal. The simile is disgusting but very appropriate. When this sign is perceived the matter is ready for the separation of its elements.

10 Remove the blind head from the body, without disturbing it or allowing the fire to go out, and apply an alembic and receiver. Then raise the heat very gradually and gently till vapours begin to pass slowly into the receiver. Maintain the same well regulated heat till no

more vapours will pass without a small increase of temperature, or till the drops as they fall from the beak of the alembic instead of being limpid begin to appear whitish. When this is observed it is a sign that all the flegm has been separated.

11. Change the receiver and maintain such a temperature as is just sufficient to bring over the white liquid into the receiver. At length the drops will begin to assume a reddish hue.

12. Take away the receiver containing the white liquid & preserve it carefully; and apply

another receiver to the alembic. Attend carefully to the fire, and the Red water or oil will come over into the receiver. Preserve this by itself. — It is the mercury for imbibition for the red medicine after the white has once been obtained.

13. The matter left in the glass body must now be imbibed with the white liquid (or oil as it is often called); but the oil should first be rectified to free it from any fœces. Imbibe it gently, maintaining a regular moderate heat; and between each imbibition allow a few days that the matter may drink

up the last added oil before any more be put to it. The matter should never be drowned, but only moistened.

but appears
glossy like
soft wax

14. When it can drink up no more, apply an alembick and distill off the spirit.

15. When the spirit is all separated apply a blind head and increase the fire gradually, and a salt will sublime itself and adhere to the side of the body. Watch this process carefully that the fire may be put out as soon as all the salt has sublimed itself, otherwise there is a danger of its running down and vitrifying

with the matter below, in which case the whole labour is lost and the work must be begun de novo.

Be careful to stop the sublimation as soon as you perceive that no more fumes are rising from the matter to increase the quantity of sublimate. In fact you had better run the risque of leaving a part of the salt in the residuum than run the risque of carrying the process too far; for if from the appearance of saline looking particles in the residuum you have reason to think a portion of the salt is still there, you may separate

it if there is any by another sublimation.

16. When all is cold separate the salt the salt carefully from the glass, sweeping it out with a feather. It is very pretious, therefore let none of it be lost.

17. On this salt pour a portion of the distilled spirit (15) sufficient to dissolve it, and then by alembic or retort, in a gentle heat, distill what will pass over. The spirit will carry with it a portion of the salt. On what remains pour more of the spirit to dissolve it and distil again; and this do

till the spirit has been made to
carry over the whole of the salt.

You have in your possession,
when this is accomplished, the
true sophic mercury, the fountain
of Count Loewisau in which the
king bathed himself.

Curious practical Experiments
on some Metals.

The fixt alkali is the most universal dissolvent in Nature. It dissolves every sulphureous principle in animal, Vegetable & Mineral bodies; every earth, oil, and fat; earthen ware and china: even glass is decomposed by it and rendered soft and pliable. The fixt alkali, when strengthened by repeated calcinations with caustic quick lime, dissolves and opens centrally every chemical mineral and metallic glass, in the crucible; such as Vitrum Æi, vitrum biomuti, all Amalgams or glasses formed from metals. I have done it many times. For the process I am indebted to Isaacus Hollandus.

The first alkali operates differently in the crucible, differently when it flows per deliquium (by attracting the Radical Humidity from the moon - the passive principle, Cold and Humidity) and differently again when volatilised by fermentation.

I firmly believe - the first, dry, fiery alkali - the first fiery alkali per deliquium, in the form of a ☉ coloured oil, melting like a honey-suckle (as I have made it several times) - and the volatilised fixed alkali - all from one root - to be the three most universal solvents in nature or in art, and the true and only magnet to attract, open and dissolve the living principle, light and fire, out of every concrete, having many times seen the proof of this exhibited practically.

When the sulphur antimonii auratum is extracted from crude ♂, from ♂, or from ♀, whilst suspended, in the fixt alkaline: So, or concentrated, lye: per deliquium, if used not too strong, but so as nature requires, it then covers with a gold colour, all your glasses and china basons, & gilds a silver spoon or watch case, as if it was done with fine gold, if you hit the right strength; which gilding I have seen to last for 2 or 3 weeks. This is a proof that the alkali goes ingress to the Δ , the life, the tinging or colouring Δ , which has no ingress whatever without the fixt alkali, as I have often experienced.

The truly fixt alkali is the female, receptacle, magnet, that

perpetually attracts Δ and Light,
Agent, Life, ∇ . Nature employs
this agency in the production of
precious stones and Rock crystals.
The alkaline petrifying ∇ , having
attracted and filled itself with the
male, Δ and light, or Light and Δ ,
coagulation takes place: then fol-
lows fixation, and at last vitrifi-
cation, when Nature (i.e. the uni-
versal agent of Nature) retains as
much of the subtil, delicate, snow-
white vitrifiable or vitrifying ∇
out of the fixed acuti, now com-
bined with light (that is, the Uni-
versal agent, manifested in its se-
cond principle) as is necessary for
making Nature glass. If no tinging
power of the metals interferes or

intervenes, a transparent stone, as the Diamond or Rock-crystal is generated, while the superfluous fixt alkali is rejected.

Art only imitates this natural process in making Glass.

If the tinging Anima, Life or ☿ of ♂ intervenes (highly spiritualised) the vitrification is tinged with a beautiful transparent red and the Ruby is generated.

If spiritualised copper is intermixed, the tint will be blue and the sapphire generated; if ♀ intervenes spiritually, the Hyacinth; if ♀ and ♂ the Emerald; if ♂ and ♀ the Amethyst. &c.

Isaac Hollandus and Antonio Neri have proved this by their

Amauses, pastes or artificial gems.
I myself have made them all, &
they are made most beautifully at
Nuremberg. The success depends
upon highly subtilising 1st the
tinging ♀, 2d the receiving ♂ or fixt
alkali, and 3d the right vitrifica-
tion which requires an intense heat.
I have made them so hard that I
could cut common glass with them
as with a diamond.

Hollandus and Neri were both
possessors of the art of transmuting
♀, ♀ or ♀ into permanent ☉. This
is well attested.

The reason why these spiritual-
ised Anima or sulphurs of the
metals tinge glass only and not
metals is - because they are alone

or by themselves -- The male alone cannot produce a posterity when the female is absent.

Those Sulphurs or Animæ without their spiritualized Mercuries, & without the principle of Vitriification, the subtil & of or in the fixed alkali, have no ingress into metals: they are too remote, by 2 deficient principles, ♀ & ♂, -- and body.

Glass being a regenerated, vitriified substance, consisting of vitriifiable earth (pebble or ::, or the vitriifiable & of $\frac{1}{2}$, it matters not) produced by means of that before mentioned subtil, snow-white &, plentifully concealed in every fixed alkali, the principle of vitriification, combines with the pebble, ::, or & of $\frac{1}{2}$ (the

(the ♀ of ♂ having departed) and receiving ingress from the oily quality of the fixed alkali, a necessary proportion of the Universal Agent, Light or Δ , corporified in the mass, by means of the material heat applied to it. Thus a vitrified body is produced by art, Nature rejecting what there is too much of the fixed alkali or other ingredients, & throwing them off as feces; and to assist Nature in doing this Manganese is sometimes used, but in small proportion.

Glass as a regenerated fixed alkali (*terra alba subtilis*) is the most potent solvent in via sicca violenta, in the ∇ , to deprive all the base metals of their external ♀ or ∇ , such

as ♀, ♂, ♀. It must only be applied to metals (i.e fusible, malleable and ductile concretes), not to marcasites (fusible but brittle concretes) and much less to minerals as ♂, ♂, ♂ &c (materia remota metallorum.)

1 Therefore to the ductile metals (in via sicca, in the ♀) apply glass.

2 To marcasites or their vitrifications apply the concentrated fixed alkali unvitricified

3 To minerals apply liquid alkaline solvents, or acids. According to the nature of the principle you wish to set at liberty so must your liquid menstruum be Alkaline, Acid, Mercurial, or saline. All these facts I have myself proved many times by actual experiments.

Experiment on Copper.

For this experiment you must have a good wind-furnace, furnished with a pair of double bellows, that you may be able to raise the heat and to check it in a moment, as the nature of your process may require. It should be so constructed also that you can open and shut, or take apart the ∇ in a moment, whenever that may be necessary, as in opening metals by means of MS, via sicca, which is a better method than by corrosives, via humida.

Put 1 pound of good ∇ (that is, not contaminated with iron) in thin shreds or filings, into a strong round ∇ , furnished with a cover,

and place the χ upon a bit of tile, on the grate, in the furnace. Surround the χ with burning coals and add more fuel (charcoal & coke) covering the crucible with a large coal. Let the fire light gradually, and when the χ becomes red keep up a smart fire for half an hour to bring the copper into fusion. A gentle fire would burn the copper but not melt it. Keep the χ constantly covered with its lid.

Have at hand 3 or 4 lb weight of good flint glass (the lead in its composition does no harm) powdered in an iron mortar and seared through a sieve. Let it be made warm in an iron basin placed near the fire hole.

With an iron spoon project this glass upon your χ in fusion, until

the glass lays at least an inch thick upon the surface of the ♀.

Cover the ♀ with its lid, renew your fire with fresh coals, and cover the ♀ with large charcoal so that it may be completely surrounded with the Δ . Urge the Δ by the blast and keep up a strong white heat for an hour. Then remove the coals from the top of the crucible, still keeping up a strong heat; take off the cover, and with an iron rod, dipped into the glass but not to the bottom, wind out, by turning gently the iron rod, all the glass, which will be tinged with the red external of the ♀ and look like ruddle or a dark red coloured brick.

When the glass is cleanly wound

out, not taking any copper with you by dipping too deep, project immediately more of your hot glass powder, so as again to cover the ♀ about an inch deep. Shut the ♀, refresh the Δ and again keep the ♀ in fusion for an hour, and then wind out the glass as before. It will still be of a dark red colour.

Repeat this process, till after 5 or 6 projections your glass has extracted all the external red & dirt of the ♀; so that the last windings out of your glass will assume a beautiful transparent emerald colour — sometimes inclining to sapphire. This is a sign that your ♀ approaches purification; that the glass begins now to attach the

central life, Δ or light or internal tinging $\text{\textcircled{A}}$ of $\text{\textcircled{F}}$ in its higher state of purity; although the first external red $\text{\textcircled{F}}$ is not without that same tinging $\text{\textcircled{A}}$ or anima, but enveloped in a great quantity of the external excrementitious red $\text{\textcircled{F}}$ of $\text{\textcircled{F}}$.

If you chuse now to leave off, and suffer the Δ to go out you will find you have obtained a pure $\text{\textcircled{F}}$, of the colour of alloyed Geneva $\text{\textcircled{O}}$ of about 16 or 18 carat, of a most delicate fine grain, admitting of the same polish as the Geneva $\text{\textcircled{O}}$, beautifully tender and delicate.

Your red and green vitrified scorix preserve carefully: when cold they are easily knocked off from the iron rod or poker.

But if you will have patience to continue projecting on this purified ♀, for another day, hot flint glass in powder, in the manner that has been already described, your glass will continue to be tinged with the internal life or ♂ of ♀, untill, at length, you deprive the ♀ entirely of its internal as well as external ♂, and reduce it to the colour and softness of fine copelled D.

The ♀ thus rendered white, consists alone of its ♀ial Volatile principle, totally deprived of its anima or ♂, and for that reason is become very volatile — so much so that it will evaporate in 3 or 4 meltings and go out of the V. (I suspect that this white ♀ial ♀ might be

enriched in O^n atoms, by a fixed
 Au auratum , made ingressive).

Experiment with D and the Cupreous green glass.

Take of your green glass (tinged
with the Au of F) 1 part, and of pure
copelled D 1 part: melt them together
in a covered V for half an hour;
beat off the D M ; melt it again
with an equal quantity of the Au
of F & separate the D M as before:
Repeat this operation untill 10 or
12 parts of the Au of F have been
gradually melted with your one
part of D.

Dissolve now your D, first mil-
led or filed, in good F . A dark
coloured muddy calx will be pre-

precipitated, or left when you pour the clear solution off into another glass. Wash this precipitated sediment or Φ with warm ∇ untill all the acid is removed, and then dry your calx, which will have the appearance of lead or of plum-bago.

Melt this blackish matter with borax (above and below) and you will find you have obtained a few grains of $\odot$ of 2 $\frac{1}{2}$ carats.

Pater Neri knew how to bring the Emerald coloured glass into a fixed green oil, wherewith he tinged Φ and $\frac{1}{2}$ into pure $\odot$. He gives some hints of this in his German work on the art of making glass. A German at Dantzic employed that

green $\oplus$ in the form of a powder,
wherewith he tinged $\ominus$ into $\odot$. He
left a few lines in verse in the
German language to this import
"The $\oplus$ of $\ominus$ extracted from common
 $\ominus$, without arsenic fills your purse
with $\odot$ " &c

$\odot$ treated with the red glass.

Take of the red glass pounded
and sifted 1 part, and 1 part of
pure $\odot$, melt ^m together in the same
manner as has been directed in the
last process with the green $\oplus$ & $\odot$;
and repeat the operation with the
same $\odot$ and fresh portions of the
pounded red $\oplus$ for ten, twelve or
twenty times. Your $\odot$ will thus
become overloaded with the lingering

principle, anima or ♀ - a principle which resists ♂, copel or test, and ♀, as I have myself experienced.

This red ♂, as red as polished ♀, when melted with a fine silver, enriches the silver with a few grains of fine ♂. That is you get all your first pure gold back again, increased in weight by several grains, your ♀ having lost as many as have been matured, tinged or fixed into ♂.

Although this acquired gold does not pay for the coals, much less for your time, it furnishes an undeniable proof of the possibility of metals being transmuted into gold, by means of the internal principle of life, anima or

or sulphur of another metal.
These things are real facts.

Signed S. Backstrom.

Now I shall communicate to you, Two practical Experiments: which prove and confirm, that:

1/ The Male Agent for mineral Nature, the Sulphureous Acid principle is the Father and Generator of the Red metals, $\text{S}, \text{F}, \text{O}$.

2/ the feminine arsenical-mercurial principle is the mother or Generatrix of the White metals, $\text{H}, \text{Z}, \text{D}$ and the Semi- or fluid metallic-Body F .

3/ that Every F is immature O .

4/ that Every O is immature D .

5/ that O is highly pure and fixed F ; as to its Forma, or Life.

6/ that D is highly pure fixed O .

7/ that O is centrally nothing else but immature F .

8/ that F is matured but not fixed fluid O .

never mind what modern Chemistry says to these old fashioned Truths, God and Nature are still the same, what they were 3000 years ago, although Nature seems to be in old age and in a State of Infirmary, but for all that, this does not concern the Universal Agent of Nature, but only that what he preserves, destrays and regenerates, i.e. the Creation, and probably our Earth only.

1st Experiment

to multiply Copper by means of Common Sulphur, the Generator of F, S and O . A philosophical Experiment which proves beyond Contradiction, that the Sulphureous Agent is the Father of all the Red metals.

Note here what Stahl says p: 172 and 418.

"Montanus keeping F in long continued fusion, and from time to time, throwing F into the melted mass, at length the Crucible breaking, found an icicle of O fallen from it into the ash pit. note also Stahl p: 417.

Procefs.

Take 1 ounce of yellow native Δ either from Sicily, or from Germany, which looks clean and pure, without any stone or ∇ and 2 ounces of the well known flux, made of $\bigcirc$ and $\square$ aa, by deflagration: mix the 2 Ingrid. the Δ and the flux well together by grinding in a stone mortar, and then add 2 drachms of nice pure ∇ in filings, and put all these into a new ∇ , i.e. first a stratum of ∇ filings, then a stratum of the fluxing powder, and so continue alternately stratiſying until all is in the ∇ .

Your ∇ must have a good Cover, to prevent Coals falling in, place it in a good windfurnace, and raise gradually a small Δ to melt the ∇ and flux, and then let it stand $\frac{1}{2}$ an hour in fusion, so that ∇ and L^d remain constantly red hot.

Take the pot out and let the mass cool, and you will find an As ustum or ∇ ashes, like Ore, wherein nearly $\frac{1}{2}$ the Wght. of your Δ is become corporeal.

Beat and rub your mass to a fine ∇ , in a clean not rusty iron mortar, and treat it again as before in a new ∇ , adding 1 ounce of fresh white native Δ in ∇ , and 2 ounces of the said flux, and stratiſy your mass with the mixed Δ and flux, as you did before, and place it again in the windfurnace, and calcine it for one hour, in a good Δ , so that pot and L^d remain constantly red-hot. The mass cannot melt now. Take it out, let it cool and rub it warm to ∇ . Do not breathe the dust.

Repeat the same operation with fresh Ingrid. in the same proportion, 3 or 4 times more, although for certain reasons, the oftener the better, and your mass will increase each time in Weight and Quality.

lastly

lastly, when you are tired of repeating this Calcination,
then powder your massa again: warm: and melt it
without Δ , i. e.

take a new $\mathcal{C}$ and put a fingers breadth deep powdered
Corax in the bottom, then your calcined $\mathcal{F}$ in $\mathcal{F}$, upon the
Corax, then the breadth of a finger or Inch deep of powdered
flint glass or powdered sandwel, on the Top of the $\mathcal{F}$, so
that the $\mathcal{F}$ ashes may be well covered, put the Lid on, and
place the $\mathcal{C}$ in the windfurnace, and raise now a fierce Δ
by the blast with double bellows: yet gradually: so
that the $\mathcal{F}$ may melt thinly for a good half hour.

Then take it out or you may let the Δ die away, let
it cool, break the $\mathcal{C}$ and observe the Increase of your $\mathcal{F}$ $\mathcal{M}$,
and the beauty and purity of your $\mathcal{F}$.

(The glass or sandwel at the Top, looks red, having
extracted the remaining external Red $\mathcal{F}$, as I have taught
you in a foregoing melt; the upper and lower flux
easily shreds off.)

although this brings no great profit, so as to pay you,
yet it brings some small profit by Essaying your $\mathcal{F}$,
and what is more, it leads an inquisitive mind to spe-
culations of a higher nature, to investigate the Sulphu-
reous $\mathcal{O}$ generating principle.

This Experiment I call an augmentation of $\mathcal{F}$.

By 3 Calcinations I once obtained one ounce of most
beautiful $\mathcal{F}$, like geneva $\mathcal{O}$, and out of that, by Essay,
about 5 grains of most pure $\mathcal{O}$.

Second Experiment.

to multiply D

Take fine Copellied D, q. v. in small Bits, or thinly laminated, cut in shreds and rolled up, or in filings, made with a new file, the oil or grease previously boiled out.

Dissolve your D in good V ~~and~~ gradually, and preserve the vapours as much as you can. This is done in a gentle warmth in ϕ . or by the Sun-Rays in summer time.

When all the D is dissolved, pour it into a glass China bason, and pour a good quantity of Clear Rain V upon it, so that you can just taste the acid.

now drop clear rectified acid of Sea S into the V, every where, and your D will be precipitated and fall down in snow-white clouds, like fine loose Cotton. When the D is all out of the V, stir it well and let it stand to settle, and you have obtained a snow-white Sediment.

now pour off the clear V carefully, and pour warm V upon the Sediment; stir it up with a glass Stick, and let it settle again.

Repeat these washings, until the warm V comes off perfectly tasteless, which will require 5 or 6 washings.

Now dry the remaining Sediment of D in warm Ashes, or in the Sun beams, the bason covered with blotting paper. This D ψ is called D Cornea.

(This is the best ψ of D for further volatilisation.)

Sublimation

Your D ψ , by touching the A, will on the Surfaces become of a Lilac-Colour.

Now you must have a small distilling or subliming furnace, placed on a brick foundation, in an empty Chimney, free from Soot, which furnace must have an iron Sand-pot.

further

Further, you must get a small low but wide glass body,
. With an Alembic sitting nicely over it, so that the
upper brim of the body lies fairly in the Alembic.

 So prepared, Weigh your Luna Cornea, suppose you
have $\frac{1}{2}$ an ounce of it, then mix it (by rubbing) in
a glass or wedge wood ware mortar with an equal wgt.
i.e. $\frac{1}{2}$ an ounce of fine pure White oo, previously ground
to a fine $\frac{1}{2}$; beware of the subtil dust, by tying a Towel
humected with Vinegar over mouth and nose. I now put
the unctd $\frac{1}{2}$ into your glass body, place the alembic
on the body, and lute the joinings carefully with Linney
bands and good paste and let it dry in a warm room.
The aperture of the pipe you leave open for the Egress
of Humidity and rarefied A.

Now place your body in your Sand pot, 2 Inch. deep
fine $\therefore$ in the bottom, and pour more $\therefore$ all round the
glass untill the body stands perfectly steady, and the
 $\therefore$ reaches 3 Inches high up wards the body.

Now light your Δ and increase your Δ gradually, from
 $\frac{1}{2}$ to $\frac{1}{4}$ hour, untill the very alembic grows so hot,
that you can hardly bear to touch it, and after 3 or 4
hours graduated, increased heat, the oo will forsake
the Luna Cornea and sublime upwards, and settle partly
all round the body and partly in the Alembic, as white
as snow. This business you begin about 9 or 10 in
the morning and towards Evening let the Δ die away,
and do not presume to take out your vessel, whilst
hot.

The next morning I prepare your self with a Towel
humected with vinegar, and unlute carefully your
Alembic, separate the sublimed oo, sticking round
the

The glass, and in the alembic, your D you will find in a
Cake or Compact massa.

now take your D massa, mix it with hogs Lard and
make a stiff bolus of it. put sal alcali lixate, i.e. puri-
fied alkali in the bottom of a new Crucible, and put
your bolus upon the fixt alkali, and press it flat, and
put another stratum on the Top of your D, and shut
the Γ with a Cover.

now place your Γ in the Wind-furnace, surround it with
fiery Coals; Charcoal; previously let in a stove or grate,
and cover the space all round with black Charcoal, and
all over the Top of the Γ , and the Δ will gradually increase
and season the Γ . No blast is required here, as the D is
a soft metal and melts kindly, without the blast; yet
 Γ and Cover must be red-hot all over. as soon as
you perceive the Γ of a bright heat, your Luna Cornua is
now reduced into ductile D again.

Let it stand a $\frac{1}{4}$ of an hour longer, mind that no Coals
fall in; the 2 perfect metals cannot bear Charcoal Δ ;
now you may either take the large Coals off and let
the Δ die away, or take your Γ out of the furnace,
and let it cool.

When it is cooled, break the Γ and you will find
your D Bead between the 2 fluxes.

Weigh your D and you will find it increased in Wgh!
by 8 or 10 gr: if you have worked with as much as
 $\frac{1}{4}$ an ounce.

If you get this D milled, to the thinness of a Card,
cut it in narrow slips and roll them up, dissolve your
D again in 3 or 4 times as much good V; attenuate
the solution with 60 or 70 parts of Clean V, and preci-
pitate the dissolved D again with pure acid of Sea S,

/: which

1. which is the properest præceptum for making V. cornea / wash your Snow - white Sediment with warm V, until the V comes off last left; dry your Sediment, and you have Luna Cornea again.

Weigh this again and mix it carefully / with equal Weight of the same oo, or of new oo: the Effect will be the same, I took the oo I had used before and supplied the Weight deficient, with fresh oo: put this mixture again into your glass body, lute the alembic as before, leaving the pipe open, for the Evaporation of Humidity and rarefaction of A, and sublime the oo again from the D in the same manner, as you did at first.

Reduce your V Cake again, mixed with hogs Lard, and place fixt alkali below and above, and melt as before.

Weigh your bead of V, and you will find the same Increase as before, and this will happen at Every reiterated Sublimation, as long as you continue to take equal Weight of V and oo.

But if you sublime your V 1 part with 3 parts of oo, you will gradually volatilise your V, because the V generating principle is 3 to 1, and the Strongist.

The author of your Alchymia denudata has volatilised V upon this foundation, and obtained a Scarlet Coloured beautiful $\equiv$, which having refined, and fermented with C in the U, he transmuted those with a 100 parts of V into fine C.

I think that these 2 Experiments prove to a demonstration, what I have said, that

1^o ∇ before Corporification, i.e. Its Internal Life is the C generating principle, and

and 2^d that 00 is the D generaling principle. S. B.

Finis



Die Wahrhaftige Tinctur zu Venedig in
einem alten Rosten, welcher voller Gold
Zugeln gelogen, ist dieser Process
darbey zu finden worden.

Re. Die 100 Ungenigen R. 12. lb. Solvire gelogen in einem reinen
Tinctur v. 1000 lb. auf 100 lb. in einem warmen, laß es warmen
bis es eine Haut gewirkt, giesz es in ein Goldene Gefäß, laß
es an einem kühlen ort, daß das Gold Gefäß oben ein Oxidation
hat, und das Gold zugewirkt, laß es 2 oder 3 100 stagen, so schüttet
es schön an, laß gelogen in eine reine Glasgale, laß es auf ei-
nem warmen ort, so verwandelt es sich, und nimmt gelblich.

Dann nimm Solvire 1000 lb. in einem, laß einen 100 stagen
auf einem warmen ort, so schüttet sich noch viel feces, die schüttet
weg, dann gieß 1000 lb. mehr, so gieß das Gewinn v. 100 lb. von
den feces ganz rein ab, damit nichts unrein mitgehet, laß es
einander auf warmen orten verwirren, bis es eine Haut gewirkt,
alsdenn laß sich den R. an Cändien wie zuvor gelogen.

Dieses arbeit thut so lange, bis der R. eine feces mehr schüttet,
den Solvire zu laß in 1000 lb. laß verwirren, bis eine
Haut gewirkt, laß es an Cändien, so schüttet es sich
denn, in 1000 lb. und auf der jungen stäncker verbleiben, dann

verwendet ihr pinden in einer zimulijgen gwinne allen andern farben
überzusetzen, Dieser verpuffet wolff in einer gläsern schale vor
dem stauße. Dem nachset im flaschin Bistol das Eisen
wolff zubereiteten B. schlißet ihn ein mit Sigilo Hermetis in
einer munde hül, sethet ihn in eine geschickte Ofen, und regieret das
A. allgemach von grad zu grad. von 10. tagen bis in andern 10.
tagen. so verendet ihr einlich gegen einem B. eine transmutierung
in eine sehr schöne gelbe farbe, welche die ja magt: und mehr der
wichtig zu machet, bis einig löffel die ganze dinstand des B. in ei
ne sehr sehr schöne gelbe farbe kommen ist, so ist das erfohlen ha
sch, so machet das glas auf, und nachset ihn ferner, wor nach
set ihn schicklich: und wolff, dem ihr setet den ganzen schick
der Trichter, so wird sollt ihr haben einen guten, scharffen Sp: V.
und nachset einem B. sethet ihn in ein kaltes glas, nach der grö
ße der materie, gießet den Spiritu vini darüber, laßet ihn
wolff verstopffet 6. od. 7. tagen in einer wärme, dem seiget ihn
langsam / langsam, damit keine feces mit gehen, stellet ihn
verwaschentlich beiseit, dem gießet uf die feces, welche
oben sein, widerumb Spiritu vini, und stellet wieder in
einer wärme, 6. od. 7. tagen, das sich magt von dem B. in dem
Sp: V. zu setzen: und abfließen mag, und die set zu 3. malen
auf

auf daß ihr gewiß sein möget, Ihr sehet alle Ede und Dichtels
maa: Das E. in dem Sp. V: auß dem feuch und Grober vnder das E.
gezogen, dann ist die Erde nicht mehr, thut sie alle zusammen,
also dann nehmst all diesen Sp. V: welchen ihr von dem E. gesai-
get habt, gießet ihn zusammen in ein halbes Glas, distilliret
den S. V. davon in Baln. Maria, biß daß ihr reine maa unter
im Glas trüben findet, dann nehmst den Feln: und Vorlage ab,
und gießet den Sp. V: wider darüber, laß es noch Volieren
sich wider ab, von dem feuch und gießet zu dem andern, dann
thut die feuch zusammen, die arbeit reitert sich gleich wie recht
gemeldet zum 3ten mal, dann ist es reing: und wohl gerinnet,
Wenn ihr mir den Sp. V: widerumb in B. M. abgezogen: und die maa
trüben ist, so nehmst die vorlage wider ab mit dem Feln: und
nehmst die trübne maa, thut sie in ein wohlbeglazen Glas, wie
hier steht abgemessen, daß das ober theil größer als das under
theil sey, das obertheil wird wegen des Sp. Grobe Zersalt laß
den und das Obertheil darlin wohl reitert, so reit die
maa in gewandter Art, daß die Art 2. finger hoch über
die materia gehet, machs dann gar ein gelinde d' dinsten, laß
also 6. wochen lang stehen und zusammen reitern, darmit die
Sp: nicht zu stark aufsteigen, und das obertheil des Glases zu

stoßen, so wirstu miteinander allerhand stunden setzen, nequens item
magnum, biß sich das Corpus selbst auflöst, Zum letzten wird
ein dickes Bluthrotz Öl auf der Solution setzen, in der mitte
das phosphore V. unten am boden die Terra eingem. bleiben,
dann nun so feruer procediret: und solviret werden, so laß
das Glas erhalten 2 se, sprange das Glas offentlich in
der mitte, mit einem glühenden eisen aufzuheben, Gießet abß
dann das V. und Öl mit einander allgemach in eine vordere
Glasgelen, dann mit einem glühenden trichter separiret, das
Aether von dem V. flüchtig ab, das Aether thut in ein rein hell Glas
verwahrt, nach: und Giebet zu, dieses öl ist seiner tugend halber
die allgrößte Medicin aller kranckheiten Menschlicher Leibes,
ein einziger tropffen nimbt hinweg allen schmerzlichen Mangeln Le-
bes, daß Gleichen voneger auch die Terran.

Nun wollen wir lehren, wie diese Medicin
auch die imperfecten metallen, die selbst
zu tingiren, soll procediret werden.

Re. guten rothpurgierten Z. den thut nach: und nach in das
Aether, so wird das öl den Z. an sich solviren zu V. oder mag
luginem, das thut und augmentire so lange, als das öl den
Z. in sein verwandlung V. solviret, dann so verwahrt das Glas
mit

mit diesem polvisierten E. ganz flüssig, mit diesem waschen Lustig alle
metallen, so sie ein polvisiert sein, gemacht in Continent zu V.
polvisieren und also destruieren, daß das polvisierte O oder I gemacht
nicht mehr kann zu einem Corpus gebracht werden,

Et hoc est vera Philosophica solutio Corporum et Clavis artis.

Also kommt ihr nun sein O polvisieren, und die solution in eine gemacht
Nol den zu in die oben erhaltene Terra z. finger hoch gießen.

Doch daß die maas in jedem theil des Glases richtig, die Nöl
Secretice vermischt, und secundum artem p ignis gradus pro discretionem
regieren, daß es nicht immerhalb 8. oder 10. waschen zu einem gehen
notigen sein ein Coaguliert, was aber zuvor ege ob zu polvisieren es,
than sein nicht, was einander gegeben werden ist, zuer nicht
möglich zu schreiben, auch unglücklich, und wenn du die größte
notige gegeben, so bring das Glas feurig richtig, vermischt in notigen
gebräuchlichen sein in ein reinen Gefäß, das ist der größte grad
sinn der ganzen Welt, welcher wichtiglich tingiert, als wenn
ist nicht mehr zu thun. ad multiplicationem opis, quam dixi ei Coa-
gula. Laus, Honor et Gloria soli Deo, p omnia secula seculorum. Amen

Wie man tingieren soll.

Re. Das notigen Olein 1. theil, mischt auf 100. theil O im feur, da
das nicht nitel Tinctur, von diesem 1. theil auf 1000 theil Polvisiert.

10 Gereiniget geschonken im fließt, hingest es in der besten & wenn
es noch größe, so zusetz ihm mehr D. Zu, Denn gar kein gereinigtes
das ist für zusetzen, Denn der Wein sind alle & Soler, Denn das
anderemal zugeordnet wird, welches alles am fließt: und
reinigung liest, obsonstet, Soler e' Coagula, welches zwar
nicht, jedoch sollte das wörtlein reinigen dazusetzen setzen. Laus D.

Folget weiter ein groß Bescheideniß.

Nach daß man die Geheimniß ruhet Öls und Wein
alle zum und gebracht und ausgegöspet werden, Denn es
für werden wir sagen von den supercoelestischen großen Be-
heimniß und Offenbarung sind sondern davor, welches
nicht gezeiget werden unter die Secreta Philos. Denn gleich
als jene sup. naturales sein, also sein diese sup. Coelestis, und
haben eine große Dignität, Dem Mangelhaften verborgenen
Geist Böse Geheimniß, Offenbarung heiligsamlich
zuwerden.

Ob ich nun Du mein Vater sein
von folgen Deinen großen Geheimniß an diesem ort
schriftlich Offenbarung mach, welches wieder den
Willen aller Väter: und einigen Menschen, so es ist
doch, Du welches wird werden, Denn ich weiß nicht,
daß Du auch den schanden, mit schanden oigen werden.
Du

und den Tönden mit Tönden offen Freund machen laßt, und ihm ge-
weist, daß es die allerhöchste Inten-
tion ist, die Gerechtigkeit und die Gerechtigkeit
zu sein, welche notwendig in der That und mit nicht weniger ge-
bräuchlich ist. Derhalb haben wir schon zum
singungs über dieses anderen zinnlichen Tractat, sollt ihr mer-
ken und wohl verstehen, daß das Natürliche in allen Creaturen, eine
Brüderliche Gesellschaft und Kraft ist, welche von dem Allerhöchsten
Gott noch seiner Brüderlichen Triebkraft der ersten Bewegung
also dem zinnlichen Gestirn eingeleitet, und verbunden daß sie
nicht in Unruhe nicht mögen von einander scheiden, und ob wohl
die Gedanken der Menschen nicht begreifen mögen, all-
weil also am diesem Ort gleichsam als 2. voneinander
und nicht in der Luft, in der Corpora Dreyer oder Materien als
unendlich der Himmel, die Erde, der Äther, und die Sonne und die
Jüngsten Materien, und daß die Äther so hoch: und nicht über
die Erde und die Äther so weit: zinnlich von der Erde so
und gezogen werden, so ganz in sich aber doch, daß sie nicht
nichts sein, als Mann: und Weib, welche 2. in einer Verbindung,
das Tertium ist, die Frucht ihrer Verbindung hervor bringen und
geben, allein so wie von dem Matrimonio Divino verstanden und
verbunden werden, also ist dem Groggen das Gamma ca der

Magorum laßt sich aber nichts zusammenbringen einer solchen
wunderlichen Eigenschaft und wirrer Wirkung, ob die Gleich
mit sehr vielen geschicklich begriffen werden, daß soll der Brief
Brieff des Mannen allensam dasin arbeiten, daß wirs ge
dachten Gleich zuuulig, und über alle Natur ja auch über
die Engel kommen, von den Bäumen oder Characteris, oben
soll ich auch wissen, dasich nicht eines, oder aller haben
will, der alten und kleinen Trübseligen Character sigilla, wort
und Namen durch welche verstanden werden auch die uralte
ihnen das Facient Wort oder Modell zu haben verweisen,
das wir soll zuuulig, eine große Aufsehungzeit gebauet
werden, denn es ist von nöthen, wie schon ja zu. der al
ten Väter: und heiligen Mannen Trübseligen und zuuulig
geschicklichen Gewordene Zeichen Character, sigilla, wort: und Na
men der heiligen Brief, dasen u. Na Rudolfs Langknecht
und Gebodenen worden ja auch welche nach der heiligen
Structure die Trübseligen geschicklichen Gewordene u. v. v. v.
taget der aufsehung der Welt, durch den, der jeden
das Bündel u. anderer Trübseligen Gebodene zum ersten
und ersten Buche schreibt den Heiligen Aaronis und anderer
mehr, dasersagen werden: und versteht von allen Dingen

noch ein, die Fundamenta dieser Jesuiniten, einzugestehen von
 wegen ich schon schriftlicher Gewissheit. Aber wir gehen
 zum Vortheil: und sei es mir ferner willkürlich sein, zu mir zurückzukehren.
 Soget ich wollen wir an einem jeden Ort, da wir werden war
 nichtig nach dem nachgelassen: und ohne Bedenken der Rede
 offen zu sagen und melden. Wohl dem, so nach dem Jesuiniten im
 Namen Gottes der Geist: Dreifaltigkeit, der wir nicht sind
 Gottes Güte Gottes. So wird es in einem guten Rectificierten Spi:
 oder Essentia vini allzumal und ob voll i. 3. 1. 2. sein und ob voll in
 einem Balneo Mariae wohl verschlossen bis einem Monat wohl
 Solvieren können, Zögnet die Solution in dem Glase auf, und
 soget so bald es Ansa fecer finden oder Gefallen nehmen
 das ihr die Solution geht trübe macht, nicht den Spi: vini
 mit der Essentia klar aus, in ein sauberes Hölzlein gesetzt
 zur Distillation ein solches Gewas drüber zu setzen: und so bald
 den Spi: von dem Wasser der Cr. ist, wirdet diesen Trübheit
 in der Salt sind sehr seinen zuverleihen, wasget es mit Symplic
 len v. zu 3. mal: und trübt es an der Same wieder, so es voll zu
 trüben sein, das es, trübet: und dieses Trüben zuverleihen
 soget also eine Nacht in 2. mal trübet, wie ich schon im Anfang
 auf befohlen habe, und ich wirdet sie zuverleihen i. 3. 1. 2. mehr noch
 von

ist daß man strom fecer fien, von wegen weniger: und in
gefehrter Reiningung, Damit eine gute Vollkommen bleiben möchte.

Man nehmet zuerst Blutgroßes öl von dem wohl zubereit
ten und Rectificirten B. S. oder C. troffen, Diese laisset
auf der bereitete zirkelstein von O. halbe, Doch nicht mehr,
dem Feuer ist also Feurig, und es soll in einem Gläschen, daß
eines von einem an dem O. verengung, werden, und gleich
hinter als verengung sein, allein in die Farbe als ein Dage
wohl bläuen. Man machet aber verengung Feigol: und laisset
auf diese Manier, und es ist ein groß Gefühn, daß die
von nicht mehr gefunden werden, aber doch bereitet zu
einer Materie, dazu. Leget Lanelen von F. F. F.
F. D. von jedem je wie als von einem, und Stratifice sie jedt
insonderheit mit Sal Commare in ein junden Cementstein
faß, und Calciniert sie jedt nach seiner Manier, laisset in
bequemen Δ 4. 2. Tage 6. Tage, 3. Tage 4. 8. Tage 2.
Tage, und dieß ist die Zeit der vorhabigen Calciniung
der Metallen, zu laub: und Esen, nehmet ein jedes zu
vorher Zeit an, und reibet sie auf dem weichen zu
vorher liegen zu vor oder Staub, und sehet sie sehr
rein

wein ab, und durchsicht sie wieder, und verursacht ein juck in
verdunstet gar wohl, inwendig saß sich zimfolt regnet wurde,
und fasset ja sehr wohl mit verstande.

Zum ersten bereitet einen Spiegel mit dieser maa. Damit
er sorgfältig voll bereitet werden, flucht 2. Unzen bereitet
D. Linné zu H. als geschmet ist, 2. Unzen Δ 2. Unzen Δ
J. L. J. Unze 2. fasset die alle durchg. a. also wohl vermengt
in lucca reiterationis und ihr sollt ihr 12. stundt lang noch
einander halten, Gebt ein allen Quersicht Δ , also ihr sollt von
Gutem Dünken Gold. und so sollen diese metaller in 12. stunden zu
vermehren Gering in ein durchsichtige flay von wasserhölz farben
sehr lieblich anzusehen, und noch 12. stunden, also ihr wisst das
metaller zu Gutem flaystern gebrauchet seyn, nehmst sie auch
thut das flayd wiederwint in einen andern Meißel nicht die
neiste gestosden. Nun thut es in einen irdenen tegel
gel: und schmeißet es vor dem salze in einen tegel Δ . und
wenn es wohl geschmolzen, so nennet den Spiegel immer von
einem ort zu andern, und von einer zeit zu andern, auch
das ihr also den Spiegel an allen orten zum besten versta
nken möget, so ist also dem der Spiegel bereit: und fertig.

Im Flusset im Flussum Bilde seine vorrichtung des
mit dem Geknadenjeter Aeg und Logt sich vanden in der
verglachten Hingel, und lüthet ihn oben zu mit Lute
Sapientie, Damit es nicht austreten möge, und lüthet ihn
vorderrumb in furnum reverberationis und lüthet ihn 3. tag
v. Nacht, Doch Damit das Glas nicht zerplatze, ist sage
nich, ob nicht in der O und oo. am vorderrumb eine große
verborgerheit der 5. metallen und ob wohl zuvor im O
alle zerplatzt der 5. hupferten metallen Golegen. so
sind sie oben der Hingel sam als Erd, in ihrer vor-
richtung: und Eracht, und mögen ihre Gesealt oder Kiste
mit nichts sein, Aber schmeckt haben wir sie Hingel sam
als vom Erde, Durch Unsern Gefühmben Proceß so,
verachtet, Dem also schmeckt sie zinsort angewohnen und
bequamen den Hingel des zinsort, Das die zinsort
oder zinsort ihre vorrichtung leichtlich mögen so zeigen
und vollbringen, zinsort, Das ist der Gesealt: und
nicht Gefühmben sind unser vorhabend, welches dem
wir mit nichts haben Gefühmben wollen. Flusset
den Hingel muß dem oben, und lüthet ihn ein, Ihr
verachtet!

wundern finden einen himmlischen Wein, von himmlischer Erpfelt,
und Tugend, lauscht ihn ja flüchtig, dem weißt du nicht nicht
allein eine Frucht wider alle Krankheit: im Dingdage
der Menschen innerlich eingegossen, und die Metall in O. Dammst
zu waschen, von dem es ist gleichsam in seiner Erpfelt
unvergleichlich, als der innerweltliche Himmel, dem also
fallen hinein zu ihm die Aera des Himmels: und verworren
über Mangeln des Himmels: und was ihn bei ihm trägt, soll
nicht von seinen Feinden können verwundet werden, und
wirdet Dürst: und Liebe bei jedermann und der Tugend
ist Diner was allem Dingdage, außerhalb der ihm von
Gott zum Tode predestiniert ist.

Hörst noch ein Bedenken, welches
saghaftig von dem Wein verordnet.

So ihn jemandt wirdt unter die Finger legen, so soll der Himmel
Gottes sorgfältig, und sein Verstand wirdt über die Natur
sein, also daß der Geist Englich ist, Dinst nichts noch
und und das willig Geseh zu werden, und verordnet also
Böddliche Gesinnung, Dinst ist das erste, lobet in Gottes
Purheit und Geseh von dem Linsen reichlich, so wirdt Dinst

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Welt: und der Himmel singt. Das ist also das erste, nicht
gesehen wir zum andern, welches zuerst zum Theil Eaba
tistisch sein. Man hat im Nachen Bildes 2. das
nach der Form: und Maas wie ich sich können werden: und
nicht seine Gefühnissen, sehr groß, daß sie nicht in der
die Eitelkeiten Form. Denn es würde geschehen zu können
werden, Ihr sollt sich auch zu der Arbeit haben, damit
Ihr mit desto leichter Arbeit die Arbeit vorbringen
möget, und sollt Geduld sein mit einem Geirigen in
die Formen so sich hingezogen ist.

Das erste Satz soll geben die Form, nämlich das
der wir nun schon in Form das Maas Character
pflegt zu bezeichnen, also das ein halber Eintheil der
sollen nach dem Circul die dritte Sectio des puncts geben,
den werden gleich also $\odot$ Das eine Theil soll gemacht
werden durch den auß dem Vitro. Dra, das andere Theil
oder halber Circul auß dem Vitro und soll wohl abge
maßen: und nach dem Circul gemacht werden, denn es
ist davon gelogen, in der einen Form oder Satz als das
Maas soll gemacht werden, gleich im Centrum des Kreises
ist

Den oben zu dem gelben Circul außgeschriben ist die Form
u. alle nach der proportion des Gefäßes, also das die
ein jedes in 3. Theil abgetheilet und diese 2. gelbe Circul sollen
dieselben 7. Theil von Sonnenzeit nicht begreifen, das ander das
soll nicht nach dem Circul außgeschriben werden, sondern nach
dem und soll gleich sein nach der Maas der umber Luna
wirden sonst also das es gleich 7. Theil mit dem Lunarijgen
begreiffet, dann solt ihr geben eine Laminä von reinem
Glas, und wohl auß poliert, darauf solt ihr eine Lay
auff der Kerze bewiset, gegen, unter der bloßen Himmel,
und in das das solt ihr legen einen Stein, gleich ist
Circum und solt darüber stünden, das Lunarijge das und es
soll ein Nacht gegeben, dann am Tage nicht es ein solches
Glasz morgen, das man mit einem Fing. darauf bleiben
möchte, das es ist auch also an einem stillen ort, da kein
bewegungs oder des Himmel, auch kein gestorn noch ander
was ist, stoffen, und nicht gar in einer gelben Dinstel Stunden
werden eingogen die mirabilia des götzlichen Weltob: und
der Gestirne, fürchte dich: und vergröser nicht über den
Geg. zu vermindern, sondern Besserung. Welt allein und

seinem Bräutigam, daß er den Menschen solche große Geheimnisse
zu offenbaret. Sonst würdest ihr wohl sehen können die Mächte
hohen Wunders dieses großen Gottes an seinen Creaturen des
Himmels und Firmaments, ihr wohl sehen können die Mächte hohen
Lichtes: um ihre zugehörigen Geister wisset die Sonne, ja
die Himmel Gestirne: um ihre Verwaltung ihr wohl sehen können
alle ihre Geister, welche ihre Wohnung unter dem Himmel
haben von solchen Stufen sind vergollet, daß es von
den alten ist geschicket worden, ist dissipiert, Jhre Mathe-
matici kommt herbei zu diesem wunderbarlichen großen
Wunderwerk des Himmels unterrichtet ihr werdet einen
anfang zu den Geheimnissen der Gestirne und dergleichen
daß sie leicht, schicklich: und zu der materia keine außer-
kennung seiet, Geisteslichter und Licht verlaßt geben, was
den mehr der Geheimnissen voraussetzt, welche sehr groß
auß ihrem Verstand können genommen werden, soget daß
Himmel ihr Lichtlich und mit Geistern berührt ob ihr flü-
chtig den Dingen nachdenket, erforschet. Doch wollen wir
dies auch noch zum beßeren als ein Köstlein Apogry-
phe, herbei führen.

Marquet

Macht im Magen Wollst eine vorrichtung nach der Luft
in einem Stein das lauten durchgehenden pzoeden, das
voll von diesen 2. prozent mit dem Lucifera, wasgegriff
lig vorangeht sein, also das ich sagen an ihren lichte
nicht, sondern also das unter vor dem lichte, und
versteht die zuehung in den Enghaltenen brennen F.N.
H.O., damit ihr Geist darinn vertheilt: und gänzlich vor
gelingen werde, versteht die brennen vorrichtung welche
Grob und Fein sein sollen: und brennet den
Brennen, befeuchtet ihn in ein feines reinen reinen Glas,
kein ein macht läßt ein nach dem Circul gezogen, sehr rein
auch den planeten auch 2. 5. 10. & eine jede insonderheit ohne
vorrichtung der anderen und gleich in Centro soll das punctlein
vorwärts sein, also das das punctlein durchstehen ist, und
quabst in jede laßt oder Circulnige Vorrichtung, wie ihr
sagen werdet, diese heist die Character, wieviel sie
einander gleich sein, alleine in ihren orten, also bei zwei
ten verändert und verändert, dem halt ihr haben einer
Voll von der Venere, das ich euch beibringen konnte, dieses
das brennen so viel sein ist darin, und stellt ihn vor die

Die Tafel von den planeten, also ihr wissen solltet, solltet
ihr schon vorgegangene Geschichte, wahrhaftige Weissagung,
stellt ihr vor Die Tafel 4. und 5. solltet ihr haben
Gegenwärtige, stellt ihr vor Die Tafel 3. so solltet
ihr wissen mögen, was oben: und unten ist: und dort
auf dem V. und Lunden gegeben sei, oder jetzt gegeben
oder gegeben werde, Dies ist der wahrhaftige weg
ohne Verhinderung, und ob ihr annehmen müsst, so wird
ihr leichtlich verlassen Die Vasa: und Character, auch
wort: und Namen Aetep: und anders mehr, kommt
ihr vor.

Finis.







