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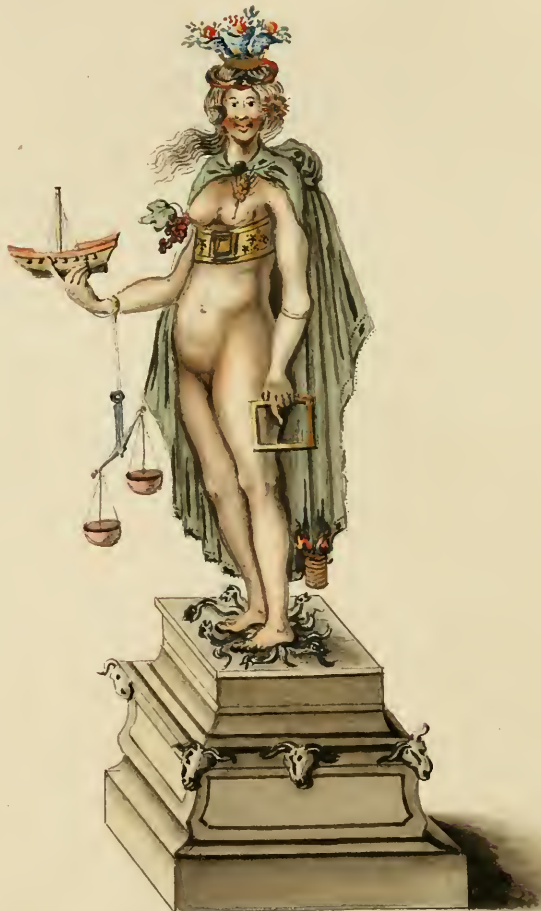
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Explication of the Egyptian Figure

ISIS.

i.e. Nature.



THE
HERMETICAL SIGNIFICATION
of the
SYMBOLS AND ATTRIBUTES
OF
ISIS.

Translated from
Bibliotque des Philosophes Hermetiques. T.IV.

By S. Bacstrom. M.D.

1797.

226 The Egyptian Goddess Isis, was worshipp'd amongst the Gauls, and the Parisians had dedicated Temples and great Altars for her in various places.

Amongst them there was one at the same spot where stands now the Abbey of S.^t Germain in the Fields. It is even asserted that a small Chapel subsists yet and has been preserved under another name. They had such a Temple at the Village Issy, from Issis, near Paris, bearing yet the name of the ancient Goddess.

The Gauls had built and dedicated a magnificent Temple to Mars on the Top of the highest Hill near Paris, which they called Mount of Mars, in our days called Mont-martre.

The Reason of erecting that Edifice in such a place, according to the meaning of the Founder, a natural Philosopher, was because that Hill being very high, was sooner susceptible to receive the heavenly Influences descending on Earth, in order to revivify Nature's productions, at the Spring Season, during March and April, whilst the Sun is in Aries, when the Conception of Animals, Vegetables and Minerals begins, in order to produce fruit, and which is a very precious Time for the true hermetical Philosophers.

The Grand Secret of Nature had a particular
Respect

Respect to all the physical Hieroglyphics attributed to the Goddess Isis; and this Temple was a kind of Hommage which the Gauls paid to that Influence and to the pretended God Mars, because they adored the planets, their virtues and properties as Emanations of a Supreme Being.

According to their mythology and the Doctrine of their Priests, the Druids, the Goddess Isis signified Nature and universal Radical Humidity, influenced and reflected by the Moon and the Stars; They considered the Moon as the Mother of every generation and the Sun as the Father.

The God Osiris Husband of Isis, represented and signified Natural Heat influenced by the Sun into the Lunar Humidity, operating therein;

NB:

Very true,
as the Sun
operates us
continually with
Aeterna mundi,
Light, Heat &

They pretended that the Sun was the Father and Author of all motion and Life, consequently of every generation and production.

For that reason Osiris was often taken for the Sun, or for the inward use of its fiery Sulphur.

Isis was also often taken for the Moon, or the use of Lunar radical Humidity; the system which they formed was founded on that principle of nature which was acknowledged by the Philosophers.

They said that Natural Heat and Radical Humidity its matrix and Vehicle, called by
others

i. e. Light;

others Δ and ∇ or Δ and \ddagger , constituted a substance composed of first or Hylic Matter, wherein are included all Virtues and properties of Heaven and Earth; not only virtually but also actually; that this Substance filtering and inveniating itself into all Spumes and Mixts introduce therein Heat and radical Stumidty, which by their union and Operation are the Life and Health of all bodies; and that these bodies draw from that Channel the σ of Animation, which causes them to act and to subsist and is capable to repair and regenerate them.

This people believed that ∇ was the Matrix and mother of all Things, and whereby they are what they are.

By the Idea of ∇ this people meant a certain Lunar NS. Stumidty, proceeding from the Moon, which is an Essence full of Solar Δ , giving Life, action and preservation to all generations.

This very Essence they endeavoured to represent to the Wise by the emblematical Figure of Isis.

In order to explain the Enigma in one word, Isis represented an assemblage of all the superior and inferior powers in unity, in only one essential and primordial Subject; finally, this Goddess was the Image of all nature, and was the Symbolum of the Whole.

Under the Veil of this Allegory the Philosophers have

have communicated their knowledge to the Wise, and have represent'd the first matter, as the Mother of all that does exist, giving Life to all things.

I believe that Lunar Humidity, here mentioned, contains the Δ of Nature in its universal undetermined State and is exactly the very same Δ as that which causes iron to burn in pure animated Δ :/

This was the reason ~~why~~ why they attributed so many Wonders to Nature in the Figure of the Goddess Isis.

The ingenious Tales, which the ancient heathen Philosophers have invented to characterise the Divine powers of Nature and the Secret art of Operation, are Fictions whereunder they have revealed to the Wise and hidder from the vulgar the mysteries of Nature, as originating in the Wisdom of a Supreme Being, whose respectable Majesty required Discretion towards a rude and profane people, which ridicules and despises the most Sacred mysteries; this was the Effect of their prudence.

MS. you ought therefore to consider that the ancient Parisians, by worshipping Isis, to Whom they attributed principally the properties of the moon, and of the Sun united to her, adored Nature and its Divine powers. Nature

Nature as a Servant of God, an industrious and ingenious artist with its own matter, has been represented by the Statue of Isis, which was an Image of the celestial powers and of the wonderful properties of that same nature.

We should reflect on the sense how they conceived Nature*, and its general matter; They did not think that that general matter could operate by its own power without an Agent, because they knew physical secrets too well, ~~so as~~ to be ignorant of Nature's Laws, which are that Matter cannot move, animate or vivify its own self.

* Δ
** Humidity here
Lunar humidity:
(?)

They knew perfectly that the Moon can not engender or produce its humid Influences, if the Sun does not communicate to her first its Solar Δ , to impregnate her with its vivifying power, and enable her to send back to us her beneficent temperate influences.

They knew also that the Ω alone without the soul can do nothing, in the same manner as the body cannot act if an animated Ω does not govern it.

They were better acquainted with the knowledge or study of Natural Principles, than we are in our days, taking things superficially, according to the Letter and not to the sense of these allegories, like blind men.

Now

Now, considering Nature and its matter from its own self inanimate, they were sensible that it could not act without animation, action, Cooperation and vivification of a first agent, who they believed was the Ω or ^{*}Life of Δ , invisible, but proceeding from the sun.

* my self same doctrine: /

invisible in its first principle, but visible, when manifested in the second of Light. /

According to their Interpretation, this Ω or Life of Δ / think here on the Iron which burns in pure animated Δ / is a virtuous or Living Emanation of a first, Eternal and Sovereign Being /: God /: who governs the Sun, moon, Stars and every Creature! They pretended to adore that Being, without knowing it, by paying homage to Nature, the Servant of God.

1: admirable Knowledge and Doctrine for such as have no other Light, but that of Nature! / please to observe, continues the author, that Every Idea of religious Worship among the Heathens of those days, had its origin and Principle from amongst the Celestial Regions, Horus the God of time, of the day, of hours, and of Life, was said to be a son of Isis and Osiris, that is of Nature, according to patient and agent, which we call Radical Humidity and Solar Heat, sent down to us from above by the Eternal Ω of Life /: God /:

Isis

Isis

All the Statues of Isis were decorated with the ☽
sun and stars, as well as attributes belonging to
the ♁, to which Isis was believed to be so beneficent.

Several images of that heathen Goddess have
been found whereon the marks of its dignity &
property were still perfect. They personified in
her whole universal nature, mother of all
productions.

This deity was generally represented as a
beautiful naked woman, pregnant, loosely co-
vered with a garment, either of a green or black
colour, at other times of four colours at once;
black, white, yellow and red.

The green colour alluded to the general colour
of vegetation, covering the face of the ♁; the black
represented death and corruption, as being the key
to a new life and generation. White, yellow &
red signified the three principal colours of the
medicine after blackness or putrefaction was
over.

The black colour also signified that the ☽ or lunar
humidity of nature, or the sophic universal ♀, or
the operating substance of Nature, has no light
of its own self, but receives light & ☽ from the sun
and also its vivifying \ominus , constituting the soul
or Agent of the lunar humidity.

Isis was also the image or representative of
the

the great works of the Wise men.

The other hieroglyphics of this statue are no less curious and interesting, as they contain hidden knowledge of Nature's most useful secrets.

They placed sometimes on her head a hat made of Cypress branches, to signify the mourning of physical death, which she caused every creature to undergo, in order to receive a new life in a posterity; or in its own self, as is the case with trees every year.

Her head was sometimes ornamented with a crown of ☉, or a garland of olive leaves, as conspicuous marks of her sovereignty, in a character of queen of the world & of the whole universe. The crown of ☉ signified also the aurific unctuousity or sulphureous fatness of the solar & vital Δ, which she dispensed to every individual, by a continual circulation of the Elements; and likewise to intimate that she had a power to pacify the contrary qualities of those elements, procuring for them health and harmony.

The figure of a serpent interwoven among the olive leaves, devouring its own tail, denoted that that aurific unctuousity was soiled with a venom of terrestrial corruption, which surrounded it, & which must needs be mortified & purified by seven planetary circulations or purifications, called Flying Eagles, in order to make it medicinal for the restoration of health.

From

From the Crown of Gold proceeded 3 Horns of Plenty, denoting the Abundance of the Gifts of nature, proceeding from one Root, which has its Origin in the Heavens.

It seems that the heathen Naturalists intended to represent in this Figure all the vital, source of the 3 Kingdoms and Families of Sublunary nature as well as the artist.

At the right Ear of the Deity was represented the Crescent of the Moon, and at the left was seen the Sun, in order to teach that these two were Agent and patient, or Father and mother of all natural Subjects, and that Isis, or nature, makes use of these two Luminaries to communicate its powers to the whole Empire of animals, vegetables and Minerals.

On the necks behind were marked the Characters of the planets and the Signs of the Zodiac, assisting the planets in their functions; to give us to understand that the heavenly Influences directed the principles and Spurns of Things, being the Governors of all sublunary bodies, which they transformed into lesser Worlds.

This ideal and imaginary Statue of nature, Isis, held in her right hand a Small Ship, which had a Spindle of a Spinning wheel for its mast, from which Top projected a Water Sugg whose handle represented a Serpent swelled with
Venom.

Venom, to indicate that She: Isis or Nature: conducted
or Steered the Bark of Life, full of Trouble and mis-
ery, on the Stormy Ocean of Time, that She Spinned
the Thread of Life and renewed cut it.

It demonstrated likewise, that She abounded in
Humidity in the Ocean, to nourish and temperate
natural Bodies and preserve them from the too
great Heat of the Sun's Δ , by humecting them
copiously with the nutritious Humidity from
above, \therefore Dew and fertile Showers; which is the Cause
and progress of Vegetation; but which Humidity
is always more or less infected by some Venom
or other proceeding from Corruption, which must
be purified and overcome by the Δ of Nature, and
there with must be digested, matured, astralised
and perfected, in order to become an universal
Remedy to heal and renew all Bodies; And
as the serpent throws off annually its Skin,
and is thereby renewed, the Serpent in the
figure alludes to the Restoration of health
by the principle of Life. \therefore { Zenta, Serpent, Life }


One Renewal is done in the Spring, when
the Diviny Spirit of the Sun returns to the
northerly Countries, after having performed the
same nourishing Office to the Southern Regions.
 \therefore Situated nearer to the South pole \therefore

This Statue held in her left hand a Cymbal and
an Olive Branch to indicate The Harmony she
preserves with Nature's Principles and in her Genera-
tions and Regenerations, by the Key of Death and
Corruption, which gives life to other beings under
diverse forms and Shapes, by a perpetual Change.
The Cymbal in the room of being triangular, was
represented Square, to signify that all Things
as well as the Sopheric \square change and are transmuted
according to the harmonious motion of the 4
Elements, which motion and perpetual Changing
is occasioned by the Universal Δ , which con-
verts the Elements continually one into the other,
until Harmony is reestablished. *

1. Observe how this very ancient philosopher,
agrees with my own! there is no doubt but
the Universal Omnipresent Δ of Nature does
all, and is all in all; and by what?

By attraction, Repulsion, Motion, Heat,
Sublimation, Evaporation, Exsiccation, Inspira-
tion, Coagulation and Fixation; if adajst these
Operations to Universality and afterwards
to the 3 Departments of Nature. ;!

From the right Breast of the Goddess Isis pro-
ceeded a Bunch of Grapes, and from the left
Breast grew an Ear of Corn, being represented
of a Gold Colour and very Splendid, to indicate
that

If the Physician can reestablish Harmony amongs Δ and ∇ , to Bring
them into this  he will heal all Diseases!

that she, Isis or œ mundi produced and nourished them with her milks, to serve as food for men, to repair, by nutrition, the Wasted juices and principles of animal Life.

∴ Bread and Wine are certainly the principal Objects of Nutrition. ∴

The ☉ Colour of the points of the Corn-Ear, gave to understand that gold itself had therein its first Sperm ∴ i.e. œ mundi, corporified in Sulphureous and mercurial androgynal Vapours in the mines, & predominating for the production of ☉ ∴

which sperm is generating and multiplicative, and that this hidden seed wore the Livery of its Sp. ∴ i.e. the Livery of the Sun, the grand machine for attracting and repulsing to us the universal invisible Δ of nature, which by the Sun's operation becomes visible in Light, and tangible in heat and Δ ∴ This Sperm is extracted from the Mixture of Sun and Moon, which influence their qualities and properties into that and every Sperm, in order to cause it to germinate and produce its Like.

Δ and human duty ∴

The Girdle surrounding the upper part of the Body of the Statue, appeared full of mysterious Emblems; It was joined in front by 4 golden plates placed in form of a Square. This signified that Isis or Nature, or its first

Matter was the Very Essence of the 4 Elements;

∴ the Essence of the 4 Elements is Light Heat or Δ ∴

which quint Essence generated all things.

A great number of Stars was represented on this girdle to indicate their Influence in darkness as well as that of the Sun in Light.

Several more Curiosities appeared on this Girdle, some of which we must pass in Silence.

This Statue Isis was placed on a pied de Stal (pedestal) of Stone, surrounded with Rams heads, standing on a great many Serpents and other Venimous Reptiles which she squeezed to death, by treading on them with her Feet.

This indicated that Nature had a power to dulcify all Corrosives and overcome all Impurities adhering to bodies from terrestrial Corruption, whilst the Rams heads pointed out her most precious time*. In the mean time it signified that Nature had a power and Inclination to be Countiful and benevolent, to preserve Life and heal Diseases; lastly to maintain bodies in a vigorous State, expelling Impurities and Corruption to prevent their being hurtful. (* in v)

In this Sense the Axioms of the ancient Philosophers are verified, which are, that

- „ Nature contains nature;
- „ Nature rejoices in her own nature;
- „ Nature surmounts nature;
- „ Nature cannot be amended but in her own nature.”

Therefore

Therefore in contemplating the Statue of Isis, we must not lose sight of the Occult Sense of its Allegories, otherwise Isis is and remains a Gordian Knot, intricate and inexplicable.

There appeared also a Line descending from a golden Ring on her left ~~arm~~ arm; by the End of which Line was suspended a long and deep box, out of which box burned Flames of fire.

This signified that Isis, or Nature personified, carried the Sacred and inextinguishable Δ , religiously preserved and kept burning in a Temple by the Vestals at ancient Rome, which meant the genuine immortal Δ of Nature, ethereal, essential, and the author of Life —

very good
The inconsumable Oil, so much praised by the Wise, of which Δ is spoken in the Scriptures, the Vital and radical Balsam of Life.

The long and deep box signifies the phial or Vessel containing this Balsam of Life.

From the right arm of the Figure descended likewise a Line or Thread carrying a pair of Scales or ^a Ballance, to denote the Exactitude & the Isis or nature observed in her proportions of Weight and measure.

Moreover this heathen Deity, or Nature, was represented by the Figure of a wholesome looking

Woman

Woman, of a florid Complexion; Some Historians of antiquity have added that the Colour of her Complexion was ruddy and dark, but yet transparent and brilliant; and that her Face was covered with a Veil of Scarlet Cloth; that her hair was tinged with a ☉ colour; that her Eyes were dark and Sparkling; and that She had several other mysterious marks about her.

The learned of our days would find it very difficult to explain these Emblems and their Spiritual meaning, because they will not take off the Bandage which blinds them.

She lifts up her Veil to discover herself naked to the true and Wise Investigators of Nature, whilst her Face is covered for the vulgar and the Infidel, by whom she was never understood.

The Colour of her golden Locks signified, that Lunar as she was, her Elevation was nevertheless owing to the Solar Rays, giving her perfection and Motion, as well as her ruddy Complexion.

The ☉ Colour which she carried on her head, denoted that Nature produced that Colour, having in her self the Germen, Seed and ☉ = $\frac{1}{4}$, which when exalted by its own principle, produced a $\frac{1}{2}$ which is multipliable in Infinitum.

Other hieroglyphics attributed to her, had a respect to the Secrets of Nature and of Science.

All

all the allegorical fictions gave to understand, figuratively, the Operations of nature in the universal Economy of the World and the secret works of the Wise; which is only a Copy of the former, of the same Subject and with the same Springs.

Apuleius mentions, that whilst he was sleeping, it seemed to him that he saw the Goddess ISIS, who, with a venerable aspect, came out of the Ocean. /: recollect here Abbi Rousscau's proofs upon the Sea V. /

This Vision gives us to understand the ancient Opinion, which the first natural Philosophers had of nature, or of her first Virginal Sporn, of natural Heat and radical humidity united in one, as the first principles of bodies.

Their Opinion was that that universal Sporn proceeded from a Warm Vapour, humid and fiery, coming out of the Ocean. /: mother liquor of Sea O. /

Because the Sun, Moon and Stars send into the Sea their immersive Influences, and cause an exhalation of this Blessed vapour, which insinuates itself into all bodies, as their first matter, Virginal Germen, and nutritious Substance. For that Reason ISIS was called venerable.

frequently the Statue of ISIS was accompanied
by

by the Figure of a large Ox, coloured black and white, to give us to understand the arduous Labour required to accomplish this kind of Philosophy in regard to the black and white, generated within the Vessel, in order to accomplish and perfect the universal, Lunar, hermetique Medicine.

Harpocrates the God of Silence, holding his fingers on his mouth, generally accompanied Isis, in order to teach us to keep the philosophical Mysteries secret from the vulgar.

Apuleius has written that Isis speaks in the following manner, concerning her Feast.
" My Worship will begin to morrow, in order
" to continue for ever after."

This means: that the Religious Knowledge of Nature and the Works of its first Spirit the origin of all productions, is as old and of as long a duration as the whole Universe.

The same Apuleius adds:

" as soon as the Winter Tempests shall be
" appeased, and the Ocean which was troubled
" and tempestuous, is become calm, quiet and
" navigable, my Priests shall offer me a
" small Boat, in memory of my passage by
" Sea into Egypt, under the Conduct of Mercury,
" Commanded by Jupiter."

AB: --

W

This

This is the Key to the grand philosophical Secret, how to extract the first matter of the Wise, and to inclose it in a philosophical Egg; and to work that matter in the Athanas, which has a Tower, beginning the Regimen of the Egyptian Saturnia ♄: in the Spring: which is the good ominous Corruption for the Regeneration of the royal philosophical Infant, which is to proceed there. From after the necessary Circulations.

Very few have discovered this Secret, because men are too presumptuous in their Ignorance, which they believe is Knowledge, and will not lay aside their vain prejudices, in order to fix their attention to the true Knowledge of universal Nature.

The ancient Druids in France were initiated into these mysteries and very learned in this kind of philosophy.

♄: from the last Sentence of Apuleius and a few other passages I am very much inclined to think that the process upon Sea water is here the grand Secret alluded to. :/

Finis.

Acceptian Microglyphics
from the remotest Antiquity.



Jupiter, i.e. primum Agent
in mundi

Ξ. Aquilo, a ☽ providing
over Humidity.

Δ. Majim, ∇; tho ☽ descends
into majim or Humidity.

∇. and is extremely volatib.

∇. Na, ^{non satis coelum} brudion. In the month of
march the Universal ☽ descends

capitula when the Wind blows Northerly
and unites with Humidity, in the Character of invisible
spiritual ∇ and reanimates the Whole Creation - removing
the viciities.



The beneficent power from above
granting us the universal Δ of
nature in the Character of a subtil
∇ in Dew Rain, Hoil, and A.

gives a new Life to the
whole Creation, represented
by the Serpent, the Emblem of
Life and Renovation. The greek
Ζ, or Zeta Ζ resembles a Serpent
and Ζα means Life.

Mophita or Sphynx represented
by the Egyptians the universal ☽
giving Life to the Ocean or to Hu-
midity; This you have fully explained in the process
upon the Sea ∇ by Abbe Rousseau. The Egyptians
honoured Mophita or Sphynx as giving Fertility to the
Waters

Waters of the River Nile. Consequently, the Mophla
is the Behemot of Job and King Hiram, Solomon's
and David's Friend and Assistant.

1: Job. Ch: 40 vs: 12 " he is the Beginning of the Ways
" of God. according to the Hebrew Text.

1: Ibidem. vs. 16. he likes to hide himself in the Shade,
" in Reeds and in Slime or mud.

The Shores of the Nile are covered with Reeds &
Rushes; Job lived in Egypt 300 years before
Moses, according to Sablonius's pantheon aegypti-
ticum. :/

Egyptian Hieroglyphics



Power of the ☉
 mixed with ☽
 Luna Scyllis
 Providence and
 Watchfulness.

Mophta signifies a certain corroborating, power descending from above and acting in every sublunary subject; it means the fiery, power of the Sun, acting in Humidity, whereby the Earth is fattened, and nourished to produce Fruit.

The Sun is here represented in the ☉, which is the hottest season of the year, when the Sun attracts Copious Waters, from the Nile, Lakes and the Sea, and

are raised these Vapours amongst the high mountains
of Ethiopia,* where the source of the Nile is found,
this causes the Nile to swell and overflow the
low Lands of Egypt, leaving a [#]Slime on the
Land full of Nitrous E, which causes an amazing
Fertility to the Soil, which without this, would
be barren, as it rains very seldom here.

This the Egyptians have represented by their
Mophtha or Sphinx which is the same.

The Tail of the Lion reaches the moon in
sextile aspect alluding to that celestial In-
fluence.

Under the Lion are seen 3 Hydriae or Water
pitchers, the first is decorated with a Dog's head,
the second with that of a Hawk, and the 3. with
a human Face. This signifies nothing else
but the Descension of that treble Blessing
or Anima mundi by means of Wings towards
the Globe of the Earth.

The Sun descends into the Nile by virtue
of Mophtha to cause the Elevation of Vapours
before mentioned.

By the Dog's head is represented Providence
and Watchfulness, to put the Egyptians in mind
when they were to sow their grains, which was
after the Land had been well manured by the
overflowing of the Nile.

The

*
caused by
the northerly
winds. /

Job ch: 40.
vs: 16.

The shores of
the Nile abound
with Reeds or
Rushes. /

The Hawk's head denotes the moon in Sesele,
i.e. the power of the sun mixed with the hu-
midity of the moon, i.e. Osiris with the Earth.
By the word Canub, i.e. Canopus is meant
the benevolent Humidity. The Flower in
front of the Lion generally accompanies him
in Egyptian Hieroglyphics, which as well
as the Ear of Corn denotes all Fertility.

Finis



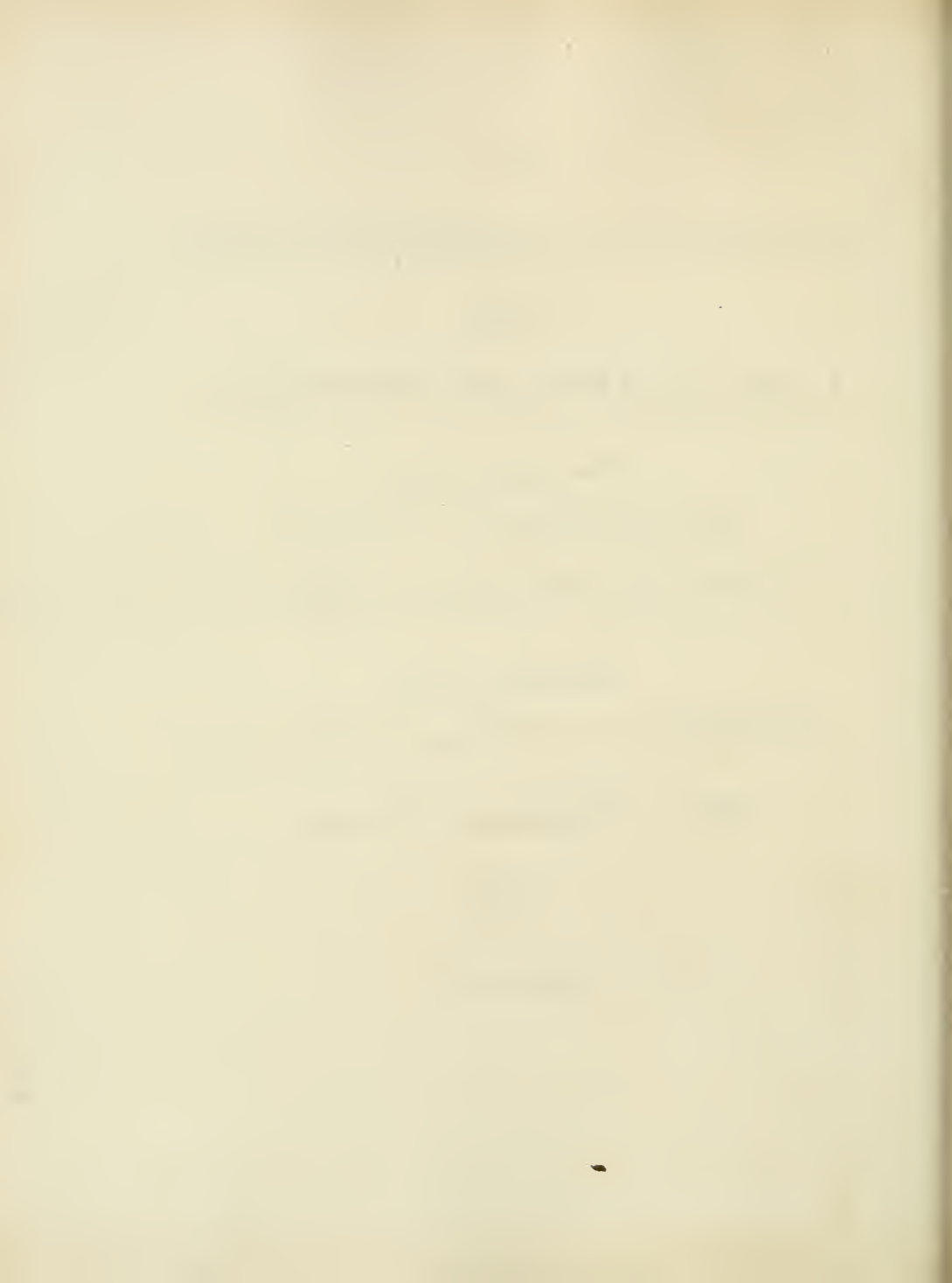
THE
HERMETICAL SIGNIFICATION
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HIEROGLYPHICAL SYMBOLS,

Cut out in stone,
over the grand portico and entry of
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Translated from
Bibliothèque des Philosophes Hermetiques,

By S. Bacon M.D.

1797



Very curious Exposition
of the Stigmata and hieroglyphic Figures cut out
in Stone over the Grand Portico and Entry of
Our Ladies Cathedral / Notre dame / at Paris.
by Gobineau de Montluisant.

Bibliothèque des Philosophes hermétiques vol. 4^e.

Bishop Guil. elmas Parisiensis, Founder of the Ca-
thedral Church of Our Lady at Paris has left us a
secret Tradition of the sublime Science of Nature,
but since that period, that high and sublime know-
ledge of the occult powers of nature, wherein the
universal is infused and operating, has been
lost, for want of intelligent men in the true art
of medicine.

The Founder foresaw the Loss of this Knowledge
in future ages, and in Order to leave monuments
of Truth for the Learned Lovers of the true me-
dicine he ordered to be placed above and round
the portico of that beautiful Gothic Structure
a great number of hieroglyphic Figures denoting
this Science and the Works of the blessed Medicine;
which Figures remain there at this day.

no wise or intelligent man, if he comprehends
their meaning, and this heavenly Secret, should
ever Reveal them to the Vulgar.

Gobineau de Montluisant has explained many
of

of these hieroglyphics, but he has also left many un-
explained on account of the herpocratical Silence
recommended and imposed on this Secret

On Wednesday the 20 of May 1640, the Evening
before the glorious ascension of our Saviour Jesus
Christ, after having offered my humble prayer
to God in the cathedral Church of our Lady, at
Paris, I went out of this elegant large Building
and considered attentively its rich and magnificent
portico in front, whose Structure is exquisite from
the Foundation up to the Summit, with its two
very elevated admirable Towers; I made such
Remarks as I am going to explain.

I begin observing that this portico is treble,
and forms 3 principal Entries into this Supero
Temple, to signify the holy Trinity, as God the
Creator of Heaven and Earth as Redeemer of
fallen nature and as Sanctifier in Divine In-
fluence, and yet but one and the same God in
Divine Essence. /: threefold in aspect, and Chiram
is a triangle, like the harmonical Triad: /

On the mean time it signifies the 3^{*} Celestial
principles in Unity, which are the 3 principal
Keys

Chiram { * 1. Electric unmoved cold Δ of nature
first { 2. moved and manifested into Light.
second { 3. Light concentrated and agitated into heat and Δ
third principle. } see more forward in this msc.

Keys opening all the gates of sublunary nature,
that is of the Universal Germen and of all the
Bodies this Trinity in unity produces, preserves
and regenerates.

The Figure placed within the first Circle of
the portico, opposite Hôtel-Dieu: an hospital: /
above all other Figures represents God the Fa-
ther, Creator of the Universe, extending his arms
and holding in each hand an Angel in the figure
of Man.

/: by the arms, I understand the Omnipotent
Emanations of Divine Light: /

This represents allegorically that the All-
mighty God at the moment of the Creation,
created the Light, which he separated from dark- /: Genes. 1: /
ness, and made thereof his most noble Creatures;
having sent forth out of himself, previous to
this Separation, by Divine Emanation, that
very Soul or Spirit of Light, that incombustible
vital Δ , the Universal spirit, included in
universal Radical Humidity; Which two prin-
ciples are here represented by the two angels.
/: admirable indeed! " and the Spirit of God
moved upon the face of the Waters; and God said
let there be Light, and there was Light. "
i.e. God by His or, i.e. by Divine Operation
and Divine Effect moved and separated out of
the

the Chaos, out of the Waters, that first already
created principle of Light, i.e. the Universal
tranquil cord Δ of Nature, and it became imme-
diately manifest in its second principle of
Light: "and there was Light," says Moses:
after having told us expressly that the ω of
God, i.e. the Divine Operating Influence, Moved
on the Face of the Waters. afterwards God
created the Sun in order to attract and repulse
or manifest ^{the univ. ω} into Light. :!

God the Father holds the two first principles
in the figure of angels with two hands, in
order to shew a Distinction between the vital Δ
or \ddagger , which is called Anima, and the primordial
or radical Humidity, called ω or \ddagger of Life.
although these are Synonymous Terms;
: Δ when corporified becomes manifest in Acid;
Humidity when concentrated by Δ becomes ma-
nifest in Alkali. \ddagger is the male, Alkali the
Female. :!

ajett it signifies also that the above Soul
and body receive their Origin and nourish-
ment from the Stars, or Super Celestial or
archa-Etysical System; the Seat and Throne
of Glory of the most High; from whence
bath

one is very
eldom without
the other. :

first Flea-
ven. :

with Soul and Ω are perpetually sent forth
to us, as the first Root \int : by attraction and
1/ Repulsion, by the Sun, manifested as Original
2/ Light, by the Moon, reflected as Secondary cold
Light full of Humidity, ^{first} received from the Sun,
and to us reflected Cold, for want of an atmos-
phere round the moon to concentrate the Sun's
Light into Heat, consequently we receive it cold
3/ and damp; by the Stars, still further remote: /
Thus we receive the first Root, the first moving
principle, the Fountain of Life, of all Sublunary
Creatures, amongst whom Man is the Chief.

Within the Second Circle, under the Super Ce-
lestial or Archi-typical System is represented
the Starry Heaven \int : alluding to our own plane \int : 2. Heaven;
lary System: / wherein appear Two Angels,
with their heads inclining downwards, but
covered and enveloped.

The two angels inclining their heads downwards,
give us to understand, that the before mentioned
Universal Soul or Catholici Ω , or to express it
still better, the Breath of Divine power \int : Eman-
ation of Divine power: / i.e. the Spiritual In-
fluences of the Archi-typical System descend
from thence into our Starry or planetary
System, the Second Heaven, likewise Celestial,
called

2. Heaven:

called Etijpical, where our planets travel and govern, having their Course, powers and Influences upon us, in order to accomplish the Wise Ends proposed by their Creator, to fulfil the Decrees of Divine Providence, and by their Influences they operate the Generation of all Spiritual as well as Sublunary bodies, of all created Beings partaking of the Soul and π of the Universe.

The Reason why the two angels have their heads inclining downwards and covered, is to denote that the universal and Spiritual Sperm does never ascend but always descends.

/: this is said, only relative to us, here on ∇ , as in the Systems of the Universe, arranged in boundless Space, there cannot be neither high nor low, every thing is Re-pulsion or attraction:/

Magnetism:

Their heads being covered, signifies, that the celestial Sperm is covered and does not show itself naked, but hides itself carefully from the ignorant Sophisters and remains unknown to the Vulgar.

3. Heaven:

Under the Etypical Heaven or Firmament is the Third Heaven, our Atmosphere or A surrounding

surrounding our Earth; Here are represented three Children envelopped in Clouds.

These 3 Children signify the first 3 principles of all Things, called principiating or forming Principles, from which the 3 inferior Principles Θ , Δ and Ξ have their origin and are therefore called principiated Principles, in order to distinguish them from the first, although originally they all descend from the Arch-Etypical Heaven, and proceed from God, who thereby fills all nature.

/: This Doctrine of 3 principiating principles is in my opinion an unnecessary and perplexing philosophical Subtlety, which I never met with in no other ~~at~~ Author:/: So is the ^{next} following Doctrine:/:

All the spiritual celestial Influences seem to proceed from the two first Heavens, before they unite to a Body; for that reason every spiritual Emanation from the first or Arch-Etypical Heaven is called Anima or Soul, whilst that from the second or Etypical Heaven or Firmament, is called Ω .

/: I do not believe that there is any such Distinction, as the Celestial Influence descends into our Atmosphere, it becomes gradually more corporeal, inclosing itself in Humidity, and assumes the Character of UNIVERSAL Δ , when
after

after that, by a celestial marriage / or that same Ω or Δ or Influence now inclosed in humidity, constituting the universal acid, is corporified in Sea Θ , in \mathcal{O} , in \mathcal{A} , \mathcal{O} , in Potable acids &c &c.

Because we find that the Δ or Subtil Vapours forced over by Δ during distillation, whether from Sea Θ , \mathcal{O} , \mathcal{A} , \mathcal{O} &c are all acids, and if they could be so highly concentrated as to divest them of all humidity, they would vanish in a flame of Δ . / you may object and say. is not the Δ in Sea Θ without phlegma in the \mathcal{I} ? I say you are in the right, but so am I, because in \mathcal{I} the Δ of Sea Θ is corporified in the \mathcal{I} and therefore is not alone, by no means. /

Observe what phosphorus does, when exposed to the Sun, it vanishes in a flame, and so would all concentrated acids, if they could be divested of all Humidity or any other body, to prevent its corporification or marriage. /

It is then that Soul and ^{that} invisible Ω , which fill with their virtue and vivifying power, the third Heaven called Elementary or Typical Heaven, because it is the abode of the Elements; This Heaven is governed and moved by the two Superior Heavens, and moves also, descending and ascending, by a perpetual Circulation, acting upon

in volatile alkali for animals.

in \mathcal{O} for Vegetab.

in \mathcal{I} a Θ , \mathcal{O} , \mathcal{A} , \mathcal{O}

and \mathcal{I} for mines:

and metals. /

Phosphorus

is an animal

or animal

\mathcal{I} or \mathcal{I} /

upon all the Sublunary Creatures, composed of the 4 mixed qualities or Elements, Δ ∇ and ∇ , which we also call the 4 Temperaments.

Now this Soul of the Universe influenced from the first Heaven into this our lower World, or Elementary World, full of Vivifying Light, is called ∇ . Here the Author approaches my Doctrine; it is not only full of Light, but it is Light itself:)

The ω influenced from the second Heaven or Firmament, which (as to principle) constitutes the Radical Humidity of all Creatures, to which the above ∇ or luminous Heat is adherent, as being its first and last Food, is called ∇ , or the primordial Humidity, which is the Radical Humidity of all Things, and consequently inseparable from the above Ethereal Anima or ∇ , which being a Celestial luminous warm Δ warm when moved or agitated, otherwise cold: The author calls it warm, because our Atmosphere collects, concentrates and agitates it and it manifests Heat in actu, which was only therein contained in potentia: can not subsist without an intimate and indissoluble union with this ω , its Radical Humidity, but this is above the Comprehension of the Vulgar.

Therefore this Soul and ω united, into one
and

again, as
have said:

and the same Essence, proceeding from the same
principle, and constituting one and the same thing
because they are only separable or divisible by
the understanding, can neither be seen nor touched;
1. In Light the universal Δ is visible, in Δ tangible: /
1: although in both manifestations not yet corporeal: /
but only comprehended by the Wise Investigator
of Nature.

⊕

This soul and Δ only become conspicuous to us
by their medium of union. This medium is
called Θ , and is the Effect of their union and
mutual Love, and becomes a spiritual body, hiding
soul and Δ , now constituting only one thing.
Men filled with prejudice will not comprehend
this.

1. This is exactly the case, when the universal Δ
of Nature married to Radical Humidity and
manifested in the universal Γ , takes at last a
visible and tangible body in sea Θ , \textcircled{O} , γ in which
subject we have undoubtedly the Authors 3 un-
iversal principles, Δ , \pm , $\text{\textcircled{A}}$, Humidity or γ , and
Body, ∇ or Θ . or thus: Δ and Δ , ∇ and ∇ : /

* This is the Θ of Wisdom, i.e. the union of Δ and ∇
of Heat and Cold, of Dryness and Humidity, in per-
fect Homogeneity, constituting the Third, and
the Three principles.

1. In this 3. principle^{of Θ} we hope to obtain it from the
subject, we have now over our Lamps: /

* here we must think of the first Ess^{of Θ} , not of
common Θ nor common \textcircled{O} , but of that Θ obtained
from the mother Liquor, either of sea Θ , or of \textcircled{O} : /

This Θ is not rendered Visible nor tangible in the Δ , which forms our atmosphere, Where it is subtil and Fluid. \therefore where Λ is a subtil Θ , without having yet taken a body. This is attracted ~~in~~ by Manure, by every fixt alkali, by magnetical Salpeter 13Eds, from whence it takes a body, and becomes common Salt petre. /

It manifests its visible body only by residing in the Mixts or compos'd bodies, i.e. compos'd of the Elements, to whom it gives duration, mixing intimately with the 3 principiated principles of every Concrete, with Γ , ξ and Θ , which principles are very analogous to the principiating first principles from above, constituting all Sublunary Creatures.

The celestial Θ above named is the forming or principiating principle, proceeding from the action of Soul and Ω , from the Ethereal Γ and ξ ; from Δ and ∇ . It is the medium of union, which unites them in their action, in order to become a Fluid, capable to enter Γ , ξ and Θ in a visible and tangible manner, then named by the Philosophers by a number of appellations sometimes Θ alkali, Sal armoniac, Salt petre, and by a thousand allegorical Expressions, either denoting its Origin or Descension, or its corporeal Essence, in order to teach us, that, being

being the soul and body of all nature, it is susceptible of any kind of Determination, which an intelligent artist may give it.

1 But you must not lose sight, that from the supercelestial or first Heaven the Fountain of Life proceeds, and that that Life is called Soul or Δ .

2 that from the celestial or Firmamental Heaven or second Heaven proceeds Light, called α , Humidity, or universal γ .

Light α In Respect to Light, it certainly proceeds from and Within this our Solar System, the principle of Light existing beyond it, but in the room of calling to Humidity, he ought or might have said, united to Humidity, as soon as it penetrates the atmospheres of the planets. |

3/ and that this soul and α fits with their Life or vivifying power the third heaven or our atmosphere, called Elementary Heaven; their elastic perpetual Circulation conveys to us the Divine Δ , analogous to Heat and ^{radical} humidity, preserving all Things and giving them corporeal Solidity.

Thus we must conclude that these 3 Substances the universal and celestial Δ , γ and Θ , are the true forming or principiating principles causing the Generation and Regeneration of all Things, and that the 3 Material Substances in bodies, Δ , γ and Θ , wherein the 3 first are infused and corporified, are the

the true formed or principiated principles in all
Concretes.

The Philosophers have said, that that Spiritual
celestial Θ , which serves as a Vehicle and medium
of union to the celestial Δ and Ψ , is the only Subject
whereof the Stone of Philosophers is made.

And as these 3 principles by their union, are but
one, the Philosophers say that the Stone is made
of One Thing only, True in Principle, but one in
Essence and Quadrangular, as containing the 4
Elements; yet you must not imagine that the
3 angular and 4 angular Stone or first matter
can or must be taken in its aerial fluid spiri-
tual State.

But you must know, that it necessary to seek
and find this universal matter of aerial fluid
infused and corporified in a Virgin Earth, mostly
provided therewith, and wherein the first and second
agents have most power.

The Road of the Δ , Ψ and Θ of the Wise, is a Cele-
stial α , which of means of the Δ is condensed in
our atmosphere, into a thick vapour, and thereof
is made a universal matter, the only Cause of
procreation.

Under the three Children plac'd in the Atmos-
phere, in front of the portico, is seen the Globe of
our World, cov. resting on ∇ and ∇ , or Sea and Land.
on which Land are represented a Ram, a Bull &
grazing

grazing; The Globe containing Sea and Land, denotes the inferior Elements ∇ and ∇ , where in the celestial Δ and Radical Humidity, both very Subtil by the medium of Δ , insinuate themselves to the Center, and circulate their by their own power, in the Character of a Supercelestial or of Life, which according to David Ps. 18 vs: 6, 7, 8. has its Tabernacle in the Sun, from whence by its own power, like a spouse who gets up from the nuptial Bed, it penetrates through the Elements.

It proceeds from the remotest part of the It covers, continues and penetrates all Things, and leaves nothing deprived of its vivifying presence. 1. It is omnipresent in its first ~~was~~ unmanifested Original principle, visible in the second, visible and palpable, warm, hot or burning in the third: 1 according to the Expression of Solomon in his Ecclesiastes Ch: 1. vs: 5 & 6.

1. Where ever Solomon Speaks of Wisdom, he means the universal or. see the followings Texts.

Books of Wisdom Ch: 8. vs: 8
 — 7. — 25
 — 7. — 24
 — 7. — 17.
 — 8. — 5.

JOB. Ch: 40. & Ch: 41.

Proverbs Ch: 8. vs: 11, 18, 19. and vs: 22. confer with JOB 40
Ibidem Ch: 9. vs: 11. Salomons Song Ch: 5, vs: 10, 11, 1
Ibidem Ch: 16 vs: 16. 13, 14, 15

compare this with some Expressions in the Emer. Table.

Books of Wisdom Ch: 6, vs: 13, 14, 15, 16, 17, 18, 21.
ditto Ch: 7, vs 17. No: vs. 25, 29,
ditto Ch: 8 vs 4. with Job: Ch: 40. vs: 14.
ditto Ch: 8 vs. 18.
ditto Ch: 9, begins with a prayer to God
to grant us Solomon's Wisdom
and Knowledge of the Ω mundi.
ditto Ch: 11. vs: 19. allegorical Description
of the universal Ω fulminating
in Δ . confer with Job: Ch: 40, and 41.
ditto Ch: 11. vs: 24. or Ch: 12. vs: 1.
ditto Ch: 16 vs: 17. alludes to the Electr: Δ .
ditto vs: 19, vs: 22. — Idem.
ditto vs: 27.
ditto Ch: 18. vs: 16. an allegory of the
power of the Electrical Δ , and that
that Δ or the universal Ω is omni-
present —

Dragon at Babylon, amongst the Apocrypha.

vs. 26. is in my opinion an allegory of the Fulmen
in Δ , when the universal Electr: Δ tranquil in the
Composition of Δ and fat, ^{*}ps'ch and hair / i.e. Δ /
is suddenly moved and agitated by external Δ
whereby the animated Δ in Δ is suddenly rarefied
and the universal Δ takes its departure by a
Fulmen or Explosion, in a similar manner as
in Thunder and Lightning. /

see Daniel.

See eyes

The author continues as follows:

It

It is thus, that this universal Δ by Δ and humidity
nourishes the fishes in the ∇ and the Beasts on Land,
and the Insects and Worms on the Earth, that it causes
plants to vegetate, and minerals and Metals to
grow in the Bowels of the ∇ .

Its circulating Influence or Vital Δ united to Ra-
dical Humidity by the \odot of Nature, is the universal
Sperm, which congeals itself, and whose Vapours
inspires itself in the Centre of all Things.

This Spiritual Sperm operates in the different
matrixes, according to their nature, Disposition,
and particular Form or Sexe, in Order to produce
a posterity, giving Life and Motion to them.

The Ram and Bull grazing tell us, that,
at the Return of Spring, during the 2 first Months
March and April, whilst the Sun enters into
aries and Taurus, the universal Creative Matter
is at that time more amorous or desirous of
the Celestial powers, which now infuse ~~into~~,
their principle of Life more copiously and in
a more exalted State, than at any other time,
and for that is more perfect.

I think that universal Δ is always the same,
but our own atmosphere is not at all times
equally pure to receive it so pure, as it de-
scends to us: I think the fault lays always
in our atmosphere, and depends on our Situation
towards the Sun, how We receive the Rays of
Light

Light, i.e. the manifested universal α , whether perpendicular, more oblique or too much so, as they do too near the poles: I should, think that under the Ecliptic the universal Δ is most copiously received, whether from the Sun immediately, or from the Moon by Refraction!

Under the Ram and Bull appears a Sleeping Figure of a Man, laying on his back, upon whom descend from the Air Two phials, the necks downwards, one reaching the Brain, and the other the heart of the Sleeping Man.

This Sleeping Figure signifies the Radical and Seminal Θ of all Things, which by its own magnetic Virtue attracts the universal Soul and α of the World, which are congenial to this Seminal Θ , and continually insinuate and corporify themselves into this Θ , which is signified by the two phials, containing natural Heat and Radical Humidity; This Θ having thus attracted and corporified these two principles, and having thereby acquired a great Degree of power, ~~it~~ penetrates into the Centre of Concretes; and from a State of universality it becomes particular, and is corporified and determined and becomes a Rose on the
Rose =

Rose-Tree, O in ♀ & a plant in the Vegetable Department, Dew in Dew, Rain in Rain, and man in Man;

The Brain represents Lunar Radical humidity, and the heart signifies the Natural Solar Heat inclosed in Radical humidity, its own matrix.

On the right hand of the 3 Children, a little below the atmosphere is represented a Stair-Case, by which a man ascends on his knees, having his hands joined and elevated up to heaven; whilst a phial descends from the Sky, and at the Top of the Stair Case is seen a Table covered with a Carpet, whereon stands a Goblet.

The Stair Case signifies, that we must elevate our minds to God and pray to Him on our knees with a true spirit, in order to obtain this great Gift, the magistrery of the Wise, which is truly a great Gift of God and a singular grace of his Goodness.

Moreover the Stair Case denotes, that you ought not to be in a low place or Situation to receive the first universal matter, which contains the Form of the whole World.

one spirit descending from the Sky, signifies the
Liquor or heavenly Dew, which proceeds first from
the Super celestial Heaven or Influence, then mixes
with the properties of the Stars, and from this
mixture is formed a Third between Celestial
and Terrestrial ρ : a subtil aerial O :/

Thus is formed the Sperm and principle of
all Things.

The Goblet standing on the Table, represents
the Vessel, wherein you ought to receive the
celestial Liquor

On the Left Side of the Door of this same por-
tico are four large Figures of man, as big as
life, Each of them having something under his
feet.

- 1/ The first Figure, the nearest to the door, has un-
der his feet a flying Dragon, devouring its own
Tail.
- 2/ The second has got under his feet a Lion,
whose head is turned upwards, which causes
him to show a Contorsion of the muscles of
the neck.
- 3/ The third has under his feet the Figure
of a mocker, who laughs and makes game
of the emblematical Figures he stares at.
- 4/ The fourth is treading under foot a Dog and

Bitch, which are fighting vigorously and seem endeavouring to devour each other.

1) By the flying Dragon, devouring its own Tail, is signified the Stone of Philosophers, composed of 2 Substances of one and the Same Root, extracted from one and the Same matter, one of these 2 Substances is the Ethereal or humid and volatill, and the other is the Δ or Θ of nature, corporeal, dry and fixt, which by its nature and central dryness devours its own slippery Tail, that is to say, dries up its own humidity and fixes it into the Δ , assisted by the central Δ within the humid ethereal or the Seat of the Soul of the universe.

2) The Lion looking upwards towards the Sky, signifies our animated Θ , always desirous to receive its Soul and or.

3) The Figure of the Mocker represents the false Philosophers and ignorant Sophisters, spending their Time on wrong Subjects and never producing any Thing good; They make game of the hermetical Science and say that it is false, and illusory, whereby they offend God and Truth, who has hidden the greatest Treasures in this our Subject.

1 The Dog and Witch devouring each other, which have been called by the Old Philosophers the Dog of Armenia and the Coracene Witch denote the Conflict or Reaction of the 2 Substances of the Stone, of One and the same Root. the Humidity acting against dryness devours it, and afterwards the Dry acting on the Humid, which had devoured the dry before, swallows up every humidity and reduces it into a dry V. and this is called Dissolution of the Body and Congelation of the ψ .

This is the Whole Labour of the Hermetic process. This process I never could penetrate into, it seems to proceed from a Lunar V attracted by some magnetical Subject; the process hinted at in the Explication of Isis, is certainly the same; it is not Ours, I am certain.

Under these 4 large Figures on a pillar near the portico is stands a Figure representing a Bishop. wearing his mitre and Cross, in a meditating attitude.

This Figure represents Guilielmus Parisiensis who constructed this magnificent portico and placed all these allegorical Figures.

On the Centre pillar, which separates the two Church Doors, is also represented a Bishop, who

who forces his Crofs into the Throat of a Lion, Dragon, which is under his feet, and appears to come out of an undulating Bath.

amongst the Waves of this Bath appears the head of a King or Sovereign with a Treble Crown; this King seems to be drowned in these waters, yet he seems saving his Life.

This Bishop represents the Wise Chymical artist, who by his art causes the volatile Substance of the mercurial Dragon to be coagulated which wants to escape out of the psial, under the Form of an undulating V, excited to this internal motion, by a gentle external Heat.

The King with a Treble Crown on his head, denotes the 4 of Nature, which is formed by the physical union of the 3 homogenous principles, but separated by the artist out of the first universal matter.

These 3 principles or Substances are
1, the Ethereal mercurial α
2, the sulphureous or nitreous Θ
3, the alkaline or fixed Θ , which keeps its name of Θ , amongst the 3 principiated principles;
These 3 were all contained in the humid Chaos, where in the King is drowned, and seems to call for help, which he obtains from the
Chymical

Chymical artist, after having been dissolved in
the Dissolvent of its own Substance, which is
similar to him; after that, he deserves to be
assisted; that is to say: after the King has
been immersed and is become ∇ by means of
his own ∇ , he is congealed or dried up by his
own internal Heat, excited by his Θ or his own
 Φ ; by which simple and natural Operation and
without any foreign mixture, the magistry of
the Wise is made.

This Operation consists in nothing else, but in
dissolving the body and coagulating the α ,
after you have put into the philosophical
Egg the proper Weight of One and the other
Substance, which is treble and yet but one.

The whole Labour of the Operation consists in
ascending and descending successively, until that
4 Elementated contrary qualities, homogenous
ones are made, that we ought to cause to ap-
pear Δ and ∇ , dryness and Humidity, that from
these 2 one only perfect Thing may proceed,
resting or terminating in Θ , containing all in
all; Heaven and Earth.

Over the portus towards the right hand are
seen the 12 Signs of the Zodiac, divided in 2
parts, according to natural Knowledge.

In the first Division towards the right Side
are

are the signs of ☿, ♀, beyond the Limits of the Emblems, this is to be noted.

But within the Limits are seen the ♀, the ♀ and the ♀, one above the other.

Above the ♀ appears the sign of the ♀, although not in its proper place, as he belongs to the ♀, but this is a mystery.

The signs of ☿ and ♀ being placed beyond the Limits of the Sculptures, signifies, that during the 2 months of Jan: and Febr: we can not and must not collect the universal Matter.

Ms: The ♀, ♀ and ♀ being placed within the Limits of the emblems, denote, that during the months of March, April and May, the wise Alchemist ought to set out, to meet the first matter, which he must take the moment she descends from above, from the aerial fluid, before she enters the bodies upon Earth.

Ms. Her Love causes her to shed Tears, which are nothing but Light, where of the Sun is the Father, enclosed in a certain Humidity, where of the Moon is the mother, and which the East Wind carries in his Belly.

In this State you have it universal and not yet determined; the more so, as you have not received it, before it has been attracted by Specific

specific magnets of Individuals, wherein the universal matter specifies or determines itself immediately.

As the Lion's rank is placed above the II, where it ought to be this is to tell us, that there is required a Change of seasons in respect to the manual operation of the Stone, and that it is improper to take or receive the first matter at any other time but that of X, S, or II. Because in Summer time, when the Lion rules, during the great Heats, which exhaust much of the Radical Humidity, which is a vehicle and nourishment to the universal or a great waste of that Humidity and is occasioned by so much heat, which converts the matter again into aerial Spirituality, from which it can not be collected again, except by means of a physical magnet, which must be congenial to it; that is by means of a Temperature seasoned with humidity, which is the magnet and its covering.

In the Writings of Alexander Seton, an adept and professor of the Stone, published by Sendivogus who inherited from him the Art and his wife, when he died in Germany; under the Title of Novum Lumen Chemicum &c. or 29; We find Sentences to this same purpose, alluded in the same process upon this universal Lunar matter; however I do not as yet understand the precise meaning of it.

Lower down, a little above ☉, opposite ♄ is seen the figure of a flying Dragon, who looks steadfastly towards ♈, ♉ and ♊, that is: towards the 3 Signs of Spring, which are ♈, ♉, ♊.

This flying dragon represents the universal α who by fixing his Eyes on the 3 Signs, tells us positively, that these 3 months, March April and May are the Only Season one can collect, with utility, this celestial first matter, called Light of Life, or vivifying Light, which is drawn from the Rays of Sun and moon, by assistance of Nature, and by admirable means and an industrious yet very simple and Natural process.

Behind the flying Dragon is figured another Mocker, and behind him a Dog sitting, and on the Dog sits a Bird.

This mocker signifies such men as deride the hermetical science and despise the operations of true Philosophers, whom they think out of their senses, whilst they are themselves totally in the dark.

The Figure of the Dog, represents the body or the soul of the universal matter, faithful and obedient to the artist that knows to work it, and the Bird signifies the α of that same matter, placed thereon; This matter is commonly
known

Known by the names of ♃ and ♄; the ☉ as a third,
and as a medium of union, yet inseparable
from the two, being comprehended therein,
which two are body and soul.

In the second division of this portico, on the
left hand side, quite high upwards, is the sign
of ♄ in the Room of the Lion ☉ placed on the
opposite side. on the same Line of ♄ appear
the signs of the ♀, ♁ and ♃, all 4 within the
Limits of the Sculptures.

Afterwards we see ♄ and ♃ placed beyond those
Limits.

By the ☉ thus placed the highest of all, we are
told that the Lunar Matter has been very abun-
dant; but that abundance is not so great now,
on account of the pleiades, which are humid
constellations, leaving us.

The ♀, ♁ and ♃ are the last degrees of
Heat for the Coction of the philosophic work:
Because in autumn Fruit is ripened whilst
the Sun is in ♄ and ♃, which signs are placed
beyond the Sculptures. This proves the Cold
and dryness, and that these qualities, conceived
by the mind, are invisibles externally in the
subject of our magistry.

∴ this Fruit
means the
medicine ∴

on the Right and Left side, beyond these 12
Signs

Signs of the Zodiac, representing the Course of the year, are seen four Figures, denoting the four Seasons, Winter, Spring, Summer and Autumn.

By the 4 Seasons the Philosopher has given us to understand, that the philosophic Matter must be kept in the althanos or Furnace during a twelve months and longer, which are 10 philosophical Months, in a gentle and soft degree of heat, in the Beginning, and a little stronger towards the End; never the less linear, that is gradual, as if it were for tinging and ripening Fruit by the Sun, which Fruit is gathered in Spring, Summer and autumn.

in 10 phil:
months:)

By which time the artist obtains the White Medicine, which if he carries as far as the Citrine Colour, is then the Lunar universal Medicine. } R. alba :)

or he may continue the Digestion, without Interruption, until he sees perfect Redness, which proceeds from the White and produces the Solar universal and Sovereign Medicine, whereof the Wise men have Spoken.

R. rubra:)

Under

under the 8 large figures of the same portico, whereof there are 4 on each side, quite low down, are represented the true Operations belonging to the process of making the universal medicine, which the Curious Lover of this Science may explain or get explained, but ought never to commit it on paper in Writing.

Central Portico.

6 Figures are seen on the Middle or Central, portico, on the right side.

- 1/ The first represents an Eagle.
- 2/ The second a Caducean Rod, with 2 Serpents creeping or twisting round it.
- 3/ a Phoenix burning itself.
- 4/ a Ram.
- 5/ a man holding a Cup or Goblet, wherein he receives Something from the A.
- 6/ four Lines forming a Cross, where we observe on one side of the transversal Line a Tear or small Blame, and on the same Line opposite is seen a Cup or Goblet, in this manner:

desireable



Treasure.

Salomons proverbs Ch: 20. vs: 21.

These

These 6 Figures only repeat what has been indicated before by other Emblems, which are inexplicable on account of the small Trouble and Simplicity of the Work and matter, which nevertheless only discovers itself to a true Philosopher, and not to ignorant Spectators, let them take what pains they will, because their Intention is evil. and this Divine Gift is given to none but such as are meeke and of a humble Spirit.

- 1 The Eagle signifies the universal of the World, which is the Bird of Hermes or the perpetual motion of the Philosophers.
- 2 The Caducean Rod with two Serpents twisted round it means that the Stone is composed of two Substances, although taken from the same body, and extracted from the same Root.

These two substances nevertheless seem to be contrary to each other, the one being wet, and the other dry, the one volatile the other fixed;

But they resemble each other in Essence and Effect, because although two by nature, they proceed from one principle, and they are in reality only one.

- 3 The Phoenix burning its own body, and regeneration from its own ashes, teaches us, that these two Substances in one, after having been put into the philosophical Egg or digesting spirit on the Furnace,*

* The Furnace, a proof that the ancients have not always used horse dung, and that any gentle Heat will do as well as Dung; do

do cause a Reaction one on the other, which continues a long time, fighting terribly against each other, before they embrace one another and unite peaceably; The Waves of the philosophical Ocean are agitated many months by the Ebb and Flow before a perfect Calm and harmony succeeds.

The Labour is very great before these two Substances are finally reduced into a $\ddot{\sigma}$ or inconcombustible $\ddot{\phi}$. This can not be done until after the mercurial Humidity, has been consumed or dried up, by the great activity of the internal Heat and dryness of the corporeal substance of the Θ of Nature; and that the whole Compound is become equally alike.

multiplication

After these philosophical Calcinations, this wonderful $\ddot{\sigma}$, the true Phoenix of the Wise, because there is no other phoenix in the World but this, being dissolved anew in its original Mixture: the Lunar Humidity: dies therein and is regenerated from its own ashes: i. e. from its own first principle: and may thus be continued to die and to regenerate as often as it may please a well experienced Artist.

The Rain signifies the Spring Season, when you ought to collect the first matter, because during that Time of Natural Effervescence, the fiery humidity of the universal ω begins to ascend from the Earth to heaven, and to descend
from

from Heaven to the Earth, more copiously than at any other time of the Year.

- 1/ This is true in regard ^{to} France and other Countries situate to the Northward of the Equator, but in those Countries situated to the Southward of the Line, such as the Cape of good Hope, Islands Mauritius and Bourbon, the Case must be exactly the Reverse, as their Spring begins in the middle of September.!
- 5/ The man who holds the Cup or Goblet, wherein he receives something from the Heavens or from the Sky, demonstrates that we ought to know and understand what the Magnet is which is made by man, which has the power to attract from the heavens, from the Sun and the Moon by its magnetic virtue, the universal invisible or, included within the purest Etherical Humidity, which is a quintessential Influence, in order to make from these two principles a Third substance partaking of both, containing indivisibly the universal ♀, ♂ and ⊕, which all Three are congealed in the Centre of all Things.

- 6/ The Cross, where on the horizontal Line we see a Tear or Flame and a Cup, signifies Elementated Nature here below, that is, the 4 Elements crossing each other, figured by the 4 Lines.

lines. Indeed it is by means of the 1st Element
that the Celestial powers descend and insinuate
themselves constantly into all bodies.

The perpendicular ~~line~~ line signifies the ce-
lestial Δ , and the horizontal line denotes ∇ and ∇ .
The Tear or Flame signifies the Humidity of
the Δ fire of Venus Δ : because it is a subtil \circ :
placed on the same line which denotes ∇ and ∇ ,
must be received into the Cup or Goblet, which
signifies the receiving Vessel, when you collect it.

It ought not to be collected in low Valleys,
although it is every where, but in places which
are elevated in the Air, where it will never
be collected in a sufficient quantity, if you
have not the Knowledge of ~~the~~ the Physical and
philosophical magnet.

near the Door on the right hand are represented
the figures of 5 prudent Virgins; holding up
their Cups or Goblets towards the Sky, wherein
They receive what is poured into them by a
hand coming out of the Clouds.

under these Virgins are represented the genuine
alchemical and philosophical Operations.

These 5 prudent Virgins denote the true
hermetical Philosophers, Friends to Nature,
whom, having knowledge of the only matter,
which

which Nature makes use of and Moves with in
the 3 Departments of Nature, animal, Vegetable
and Mineral, receive from the heavens this Self,
same and only matter in convenient Vessels.

1: Plumber says that all Things can be reduced into
a Q and E, the W of Vegetable and animal Departments;
We know that the first Corpification of the un-
vital A of nature is in Sea E and O, might them
" a concentrated mother Liquor of Sea E, or of O
" not be the Magnet here intenced? to attract
" the celestial Influence from the Moon and Stars?
" let us consider attentively what the honest and
" well meaning Abot Roussau tells us, and
" compare it with this Work of Guilielmus
" parisiensis, and we may, if God, permittes,
" discover the meaning of this very ancient,
" proceps.!

They work physically and naturally, and after having
the philosophical Universal F, or universal Dissolvent,
or the O of nature, containing its own F, united according
as nature requires it, they boil it in the A thanon
and make thereof the arabic Elixir.

On the left side of the said portico appear the figures
of 5 other Vergens, but foolish ones, as they hold
their Cups or Goblets turned downwards, towards
the ground, as if they could or would not receive
the Lunary matter, presented to them by Nature,
and

and which matter is so abundant, that after having largely sufficed to the whole universe, there still remains more than what has been employed.

∴ because it is omnipresent, consequently can never be expended:!

This universal matter is distributed at all times, and incessantly, by the Will of the Omnipotent God, to Whom be praise and Thanks for ever!

By the foolish virgins holding their goblets downwards, are represented the perverse and false operations and processes of Sophisters, of ignorant and despairing artists, as well as of pitiful quacks, who despise the Study of good Books, and for that reason they cannot obtain the Knowledge of the genuine matter, although they carry it constantly with them, within them, about them and under their Feet, and draw it in, constantly, with their Breath.

∴ in the Character of a Subtilty:!

Truly this matter is so common, and of so vile a price, that the poor man possesses as much of it as the rich, and it is nevertheless so precious, that no one can do without it, because we cannot be, live nor move without it.

All what I have observed in this treble portico is wonderful, but it is a Sealed Letter

Letter; the Figures are Enigmas and hieroglyphics full of mystery for the Ignorant, and Weighty for the learned! It is for the sake of Students of our art that I have given this Explication.

I have never been able to trace the name of Him that built this wonderful Structure, but it is certain that the learned and pious Bishop of Paris Guilielmus parisiensis built the portico and placed those hieroglyphic Figures above and all round it.

His profound Knowledge has been admired with reason by the philosophers of his time and particularly by Bernhardus Count of Trevis, who corresponded with him.

It is certain that both these men were professors of the Magistry of the Wise.

as it has pleased Divine Providence to grant me some Light and Knowledge of Hermetical Philosophy, I have studied and laboured much, and have made many fine Experiments, and thereby have at last found and obtained the Key which is treble in Essence, to open therewith the Sanctuary of the Wise, or rather of Wise Nature.

Therefore I am able to explain the parabolic and enigmatical Writings of ancient and

modern philosophers with faith and Truth, and
I have here clearly unfolded the Enigmas and
hieroglyphics of this treble portico.

I have done it with a good meaning, to please
the learned Lovers of our Divine Art, and to
excite the Curiosity of new Candidates, aspiring
to the Knowledge of Natural Hermetic Science!
may God be praised and glorified for ever
Amen!

Finis.

THE MINERAL GLUTEN

or

Double Mercury of the Philosophers,
The Long and Short way for obtaining
The Universal Tincture

By Dorothea Juliana Wallachin
a female Adept.
Leipzig. 1705.

Translated from the German
by S. B.

Contents.

Gradating animated butter of S	
Gradating V	
Process with the preceding for a R	
Use of Gradating oils	
Silver thereby transmuted into O	
Transmutation of D into O per viam siccam	
Another process upon D	
A process with $\frac{7}{7}$ and the gradating animated butter of S to obtain a tinging power	

On the Mineral Gluten or Double
♀ of Philosophers, for the Univer-
sal Tincture.

The author says, (p. 103),

Common Butter of Antimony made of
♀ corrosive and ♂ performs little or nothing
upon D because it contains only the ♀ of ♂,
with a small portion of its most volatile ♀:
its fixed tinging ♀ remains behind in the
☉ when you make your Butter.

But proceed in the following manner:

A Gradating Animated Butter.*

After you have rectified your But. ♂ⁱⁱ
which is clear and transparent, dissolve
therein its own ☉, by a gentle digestion. Then
distil it over p^r glass retort buried deep in
sand, and it will come over yellow. — Or
dissolve the ☉ in your rectified but^l by de-
gestion, and without distilling it over p^r D
pour this yellow solution into a well
subtilised Crocus martis, previously dissolved ⁱⁿ

* This But. ♂ is the Sophie ♀ of Artaphines, Flamel, Dio-
nisius Zacharias &c. — Compare this with Tugel's process.
Wallachin seems to have used the ~~MS~~ & therefore had no
~~♀~~ of ♂: Tugel used crude ♂ and therefore had a ~~♀~~. S. B.

in the first clear and transparent will rectified
But: of δ ; which will give you a deeply tinged Sap.
from Coloured Solution. digest these 2 tinged Butyrums
2 or 3 days over a Lamp in a gentle Heat.

Now pour the whole into a tubulated glass B
which burry entirely in the \therefore , now distil and Coho.
Take what is come over until you have obtained
a deeply tinged \odot Coloured Butyrum.

This is truly a Sophia & animated by the first \AA
of δ and of δ , and is a true Gradating $\text{\textcircled{v}}$ for D.

Further

distil $\text{\textcircled{v}}$ from Lap Calaminaris from Aix la Chapelle
3 or 4 times, until it comes over tinged like \odot .

This is a Gradating $\text{\textcircled{v}}$, if you dissolve fine D in this
 $\text{\textcircled{v}}$, a black $\text{\textcircled{v}}$ falls, which proves to be good \odot .

In this gradating $\text{\textcircled{v}}$ dissolve good $\text{\textcircled{v}}$ corros., as
much as it will dissolve and no more; distil this
Solution in glass B, the $\text{\textcircled{v}}$ comes over and leaves
the Solar $\text{\textcircled{v}}$ from the Calamine with the $\text{\textcircled{v}}$; do this
in a gentle Heat in \therefore ; repeat this distillation
8 or 10 times, cohobating the $\text{\textcircled{v}}$ back upon the $\text{\textcircled{v}}$,
until the $\text{\textcircled{v}}$ remains behind like a \odot coloured $\text{\textcircled{v}}$,
which when cold shoots into \odot coloured Crystals.

pour rechap: $\text{\textcircled{v}}$ of \odot upon this, and distil it from
it in a gentle heat, until the yellow Crystals are
fixed, and flow without Smoking.

dissolve the yellow first $\text{\textcircled{v}}$ in the first trial Grada-
ting

According to
verbigerus
Glauber &
such an ani-
mated Butyr:
can be digested
per se, and be-
comes the $\text{\textcircled{v}}$
or Lap: phisic.

ting O , and distil gently up and down, until it is become a blood-red fixt O .

or coagulate it by digestion until it is the same.
use.

This fixt O is a Sp. and must be melted with C in a C , and then projected upon D in fusion.

This fixt O yields more C than you would dare to expect from a particular medicine, independ^t of the Stone. —

If you digest D in Lams or in filings in the above gradating O , the D is transmuted gradually into good C , but requires time.

Note

p. 102 The method to make use of gradating Oils.

It is not necessary that the gradating Oil should dissolve your D .

As soon as fine D is dissolved in good V cover: vials to use no more V for the solution than is necessary, you pour your D solution into the gradating O and the D is precipitated to the bottom, during which falling the D takes as much of the solar tinging F as it can hold, and no more.

Then you leave the D in the gradating O 30 or 40 D , and the D is exalted, from day to day, more
and

and more the glass must stand in gentle digestion
and must be shook once a day; the glass must
be kept shut to keep the air within.

Then you pour the Gradaleng ϕ off carefully
from the D sediment, and evaporate to dryness, or
let it stand until it is dry which is more profitable
at the End although it costs more time.

The D in the Gradaleng ϕ becomes black & white
yellow and is a deep red* when you see this it is
totally converted into sine C, i. your Gradaleng
 ϕ is duly prepared.

* could
this red
powder
be dissolved
wth ϕ and
multiplied?

You may pour new gradaleng ϕ on the D se-
diment, i. you find that it will not get red.
afterwards you melt it into C with Borax, under
a covering of powdered white glass.

p: 10. To gradale D into C by a partial
transmutation
per viam siccam.

Make first an Extraction by V^r from lingers mineral
or metallic subjects, such as Calamine from Aix
la Chapelle, Lapis Hematites Hungar: & good
Procus δ , η & ζ as if you would make a Gradaleng =
V^r. when all the ϕ 's are extracted, calcine the C,
and extract the first C with Sharp Wine \neq , which C

put

put into the liqid V.

Evaporate the V and observe as soon as it begins to thicken, that you stir it continually with a glass stick, and you will obtain a dry liqing F .

Take $1\frac{1}{2}$ of this gradaleng F and mix it with $2\frac{1}{2}$ of glass of H , which glass must be made of $2\frac{1}{2}$ of minium and $1\frac{1}{2}$ of calcined and extinguished white River pebbles; this glass of H must ^{be} melted from ~~in~~ in a Strong Δ .

Having now mixed $1\frac{1}{2}$ of your gradal: F with $2\frac{1}{2}$ of the above H glass finely powdered, you put $2\frac{1}{2}$ of fine Copellid D in a good new C , and let it melt, then immediately project upon your D infusion $2\frac{1}{2}$ or 3 of the mixed F / i.e. the gradal F 1 part and H glass 2 parts; and let it melt or flow thinly 3 or 4 hours, then throw into the C $1\frac{1}{2}$ of filings of D , in order to ~~to~~ the M , and give now a Strong heat, to let it flow for one hour more; then let the Δ go out.

beat the D M off from the glass, put the M into a new C , and the same glass beat to a coarse F lay upon the D M melt again 2 or 3 F , and then ~~to~~ it again as before with $1\frac{1}{2}$ filings of D , whilst you throw in the filings it must flow
very

then, and the filings must be made very hot first. Repeat this a 3^d time, and the D will each time encrease in Weight, and gain more O^r atoms; then you must copel the D III on the Test, with t_z.

After your III is pure, let it be drawn then at the platning mill, or by a hammer on a clean anvil; dissolve it in V, which will dissolve the D and keep A suspended, whilst the O falls to the bottom in the form of a black F.

If the V will not touch it, it is a Sign that A contains too much O for the V, because according to the predominancy metal the Menstruum must be taken.

ps:105. Another process upon D.

Take Crocus ♀, Crocus ♂, Granates calcined with ♀, Red Talko, yellow calcined Or, hungar: ♂ āā, suppose we say āā 1/2 an 1/3, is 3 1/3, then take 4 times as much Sea O, is 12 1/3, and as much native ♀, i.e. 12 1/3; mix all these Ingrid: in F^s, press them hard into a large V, and keep it 16 hours in the Δ, glowing continually, yet not to excite the Δ by the blast, the V carefully covered, that the ♀ may not burn out in an open flame. Take the mass out and dissolve it in warm V, and boil the mass, to get the O^r from it. When it is sweet, pour the V from the sediment, which

dry

dry on a \therefore heat, in a Bason. The $\text{\textcircled{O}}$ Lye, which you have poured off from the mass, must be filtered, and evaporated to about half the quantity.

The dry mass rub to $\text{\textcircled{O}}$ and dissolve it in $\text{\textcircled{V}}$ extract as long as there remains Colour in the $\text{\textcircled{F}}$.

Then pour all these Lyeures gradually into the evaporated Lye and mix with a glass rod.

Now evaporate the whole, in a China Bason on a \therefore heat, with a pretty strong heat at the latter End of the Evaporation, until there remains a dry linging $\text{\textcircled{F}}$ Scor Sal Enixum.

Confer your msc: de Salibus Enixis /

powder this mass and mix it with a crude $\text{\textcircled{O}}$ in powder. This is a tinging and fixing Cementing Medecine.

Take fine $\text{\textcircled{D}}$ and this $\text{\textcircled{F}}$ $\text{\textcircled{aa}}$ in Weight, and lay S. S. S. in a roomy $\text{\textcircled{C}}$, the $\text{\textcircled{F}}$ at the bottom and Top, and a Singus thick glass in fine $\text{\textcircled{F}}$ on the Top of all, and room left that the glass may not Boil over too fast. Lute a Lid on the $\text{\textcircled{C}}$ with a Small hole in the middle. Now Cement the $\text{\textcircled{C}}$ with a Cementing Δ , which increase gradually every 2 or 3 hours, during 10 or 12 hours, covering the $\text{\textcircled{C}}$ with Coals during the last 4 hours.

Then take the mass out and beat the $\text{\textcircled{D}}$ all from the Scorae, but if there should be no or little $\text{\textcircled{D}}$, you must melt the whole by the blast, and precipitate the mass with filings of $\text{\textcircled{S}}$, heated.

heated, and the Δ will sink to the bottom.

Copel this Δ until it remains pure on the Test.

Then pass the Δ through the Cylinders of the flattning mill, until it is as thin as a Card. Cut this small with Cizars, and dissolve the Shreds in Ψ , and the Δ will be Ψ in a black Δ . Before I became possessed of greater Things I have done this and often had half my Δ converted into fine Δ , and sometimes the whole quantity was Luna fixa, and the Ψ would not [white Δ !] dissolve a single atome of it.

I. you cement copellid Δ with Sea- Δ and Ψ vive:
S. S. S. 12 hours, approaching and augmenting your Δ gradually, the Δ becomes Δ fixa, by the power of the Sea Δ and Ψ vive; But this my way is infinitely Superior, because here we have previously prepared a tinged and lingering Aeous Sal Enixum, which does infinitely more than Sea Δ alone; but it is difficult to cement rightly, I have often failed, when I nevertheless took infinite pains to attend the Δ .

p:112. Out of friendship alone, I will shew you something profitable, that I have done formerly with Cinnabar. 77.

Take well sublimed arlicic. 77, which has been made of 2 p: of Δ and 1 p: of Ψ , and is of a fine Colour:

over: msc:
Luna Enixa:

AS:

buy your $\frac{1}{2}$ lb in pieces and not in $\frac{1}{2}$, or take native $\frac{1}{2}$ lb:
grind it to a subtil $\frac{1}{2}$ your self. put it in a glass
Body, which must be coated on the bottom with strong
tough Loam. pour strong rectif: $\frac{1}{2}$ of Or upon the $\frac{1}{2}$,
so as to cover it an Inch high; now set it in digestion
either in horse dung or in a heat equal to it, about
150 degr: by Fahrenheit. Let it stand 3 or 4 weeks.

Then evaporate the $\frac{1}{2}$ of Or in a \therefore heat, under
a Chimney, the iron Capel being placed over the Δ hole
of your windfurnace; it requires a strong heat, before
you can get it dry. It is difficult to get it loose
from the glass; to save a glass, you may evaporate
it in a China Bason.

put your dry mass, rubbed to $\frac{1}{2}$, whilst hot, into
a high clean and dry glass body, and pour upon it
your animated bub: of $\frac{1}{2}$ or Gradating $\frac{1}{2}$, which I
taught you before, and it will dissolve the mass
in $\frac{1}{2}$ gradually. pour as much of your gradating
animated bub: upon it, as is sufficient to dissolve
the massa.

Now place it in a \therefore heat in digestion under
the Chimney and begin with a gentle heat, which
increase gradually, it must remain hot 8 and 6,
and continue your Δ , until it becomes dry and
the matter will flow and melt into a first Stone.
this is a Small Tincture.

It can likewise be done by distillation and Co.
robalion in a glass coated Δ , pouring back what
is come over, until the remaining dry massa flows
into

to a fixt fusible garnet coloured stone. This method per D is slower and more troublesome, but the result is the greater & it tinges more!

This fusible stone mixed with pars cum parte i.e. $1\frac{1}{3}$ of the stone, $1\frac{1}{3}$ of fine ☉ and $1\frac{1}{3}$ of fine silver; melt all together under the glassy seal of Hermes, 2 or 3 hours, and the whole will turn out to be good ☉.

The above stone tinges its own weight i.e. 1 part of D into fine ☉ - the ☉ being only added to protect the new generated tender ☉.

There is more behind this than I mention here. I have sometimes tinged 2 parts of silver with one part of my fixed fusible stone. If the new gold becomes brittle it is a sign that it can bear more D.

Finis.

THE
MYSTERIES,
CONTAINED IN
SENDIVO GIUS
ON THE
GENERATION OF METALS
EXPLAINED.

Copied from a MS.

The following pages were transcribed from a M.S. which had this title "The Mysteries contained in Sandivogius on the generation of Metals Explained, communicated in a letter to a friend, by Theophrastus Paracelsus; Providentially obtained by Ebenezer Sibly M.D. 1789." But Theophrastus could not be the author, for he died in 1541 and Sandivogius was born about the year 1566. The idea of Theophrastus being the author was probably a blunder of Sibly: nor could Sibly himself be the author; for he had inserted part of the commentary on the 11th & 12th Treatises in that on the Dialogue between Mercury, Alchymist and Nature, probably from a leaf.

of the original having got loose and
been slipt into a wrong part, though
he might have seen the derangement
from the figures on the margin,
which refer to the pages and lines in
the 4to Edition of Sandevogius's "New
Sight of Alchymie" Printed by Richard
Cotes 1650

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SENDIVOGIUS EXPLAINED.

Treatise 1

$\frac{1}{3}$ The ancients studied Nature most, but we study speculations where many of their inventions are lost.

$\frac{2}{20}$ The way of Nature is to ferment with its whole appetite from rude beginnings by mediums to the appointed perfection, and to acquire ~~in~~ the best estate as ~~is~~ the end of its motion.

31 Innumerable new things found out by the ancients are falsely boasted of by the Hermetic Professors

$\frac{3}{22}$ Nature is one tree and simple proceeding from God as from its beginning and end, joined with a certain spirit the mediate beginning of its natural things.

$\frac{4}{2}$ Nature is Distributed and divided into 4 places of the Elements in which she operates all natural things, so as things themselves or their essences lie hid under shadows cloathed with certain sensible elemental coverings for nature is profitable and able and apt for all things.

16 Agents are to be joined to disposed Determinated and Homogeneous Patients.

26 What the searcher after nature should be.

5 The intention of the Hermetic art posits Nature determinated into Gold but general Nature into coagulated Mercury or in the star of Mars and Venus and in common Mercury impregnated therewith.

Treatise 2.

13 The first care must be in disposing the seed of Gold or the special Nature, for the general Nature is diffused through all things.

29 One Nature produceth Divers things because it follows the seed in the Elements doing what it hath designed and is able to effect.

$\frac{6}{14}$ seed is that which is constituted by God for procreation of its like by Nature.

20 Metals are made in the Earth by the circulation of a spiritous matter hot and humid, like to the Element of the Stars, contained in the Body of the Geniture or Matrix, which hath a Magnetic power of attracting from others: so Mercury attenuated with the Star of Mars and Venus

extracts the ⁺Structure from dissolved Gold, which must be reduced into a vapour by the spirit of Mercury, elevated from its Body, and circulated with the Star of Mars and Venus; and the Gold in the bottom is called the embryo and so called Earth which attracts to itself the soul as the Loadstone does Iron; also the soul doth desire to return to its own Body. By the circulation rarified and rendered more Noble and by the Elementary qualities exagitated and united to the sperm as an Apple containing Seed multifiable to infinity. This Nature is exposed to the sight; yet the Elements generate not the

soul of the seed, but that was first created and afterwards propagated and enlarged by Nature.

$\frac{7}{7}$ God hath infused into every thing its own seed according to species, not places see pages 15. 11. 22 this effected by power of the seed mixed.

26 With the Beastial not by the power of the place, for the whole species is not changed but somewhat of the human is left as by example is proved.

$\frac{8}{4}$ And often having a mixt species.

27 To understand the following Treatise it is requisite to know that all Metals and many Minerals have Antimony for their first matter or nearest principle, to which always cleaves an outward Sulphur that hinders it from being Metal, which being artificially separated the inward Mineral is most pure coagulated Mercury, commonly called the Regulus of Antimony: there is also Sulphur in Mercury, by means of which it is precipitated into powder. In Gold and Silver it is pure, fixed; and in all Metals coagulated but in Mercury coagulable; and with it perfect Metals are so strongly

united that antiquity thought Sulphur and Mercury to be all one, but latter Days have found that by the spirit of salt it may be separated into the form of a coloured Metallic Oil, that Mercury then being void of all sulphur but what is radical cannot be fixed by fire or corrosives but this Mercury thus drawn out of the Bodies hath as many cold superfluities as common Mercury and also a special form and qualities from the Metals from which it was extracted which makes it more remote from our Mercury than the common Mercury is; therefore there is but one only moisture which

can be applied to the Philosophers
work, that is not drawn from
any thing Natural but from an
artificial compounded substance,
which is the Star of Mars and
Venus; which is the first artifi-
cial principle in which the salt
of Nature abounds, out of which
is drawn the second principle,
the Mercury of Nature or of
Philosophers. Neither of these
matters are yet perfect, nor
wholly imperfect and therefore
called their unripe Gold and
may be artificially exalted, which
that cannot be that is wholly
perfect; and therefore the Philoso-
phers say their Gold and Mercury
is not common dead Gold but

Living, because they draw only the pure Venus which is scarce a third part of the whole, for the drop and burning black Sulphur of the body comes away with the dregs of the Mercury. Thus of the common is made the Philosophical Hermaphrodite which will congeal itself and dissolve their bodies. For the spirituality of the Star of Mars and Venus do purge and purify the Matrix of Mercury, or Gold in which it is sown, making it cast forth much salt Water, that is drops of Gold; thus both are as it were revived and far different from the Vulgar.

Treatise the 3^d

11

$\frac{9}{3}$

The first matter of mettals is a twofold Mercury or a humidity mixed with hot air in the form of salt Water adhering to things pure and defiled, It is governed in Mercury or the Philosophers sea by the influence of Gold and the star of Mars and Venus; for the dry heat of these is called Sulphur or the Earth of sulphur, which is one matter of life and virtue of salt, fire, Nature and Metals. The Bodies place, centre or place point, or the 800 part of the seed, and an unresolvable spark of its own dissolved body, whence arise

a flame a Prolific power. The whole
 grain is sown yet the sprout on-
 ly produces the herb which at first
 25 is scarce discernable: and if the
 sprout was taken out the grain
 would dye in a moment. So it is
 with the Body of the Star of Mars and
 Venus: the fermenting spirit that
 is in it is scarce a third part
 of the whole: the remainder is of
 no value - yet all is joined in
 the composition and the corpo-
 ral part of the Star of Mars and
 Venus comes away with the dregs
 of the Mercury in which it is
 sown, making it cast forth ~~an~~
 abundance of filthy earth and
 thick raw water, which may be
 christallised by boiling it to a

skin, and being cold thou wilt
 find the Raw salt of Mercury good
 for nothing ~~except~~ to discover the
 heterogenities of Mercury in a gener-
 ative way between Male and
 female of the same kind, be-
 tween which there is a fermentive
 virtue that will effect what
 no other thing in the world can
 do. By it Water becomes Plants,
 Animals and Minerals, nor works
 ever out of kind: therefore the
 Star of Mars and Venus separates
 from the Mercury a black earth
 that burns and a Raw salt melt-
 ing in fire. But the remainder
 is sharpened with the spirit of
 Life and invisible sulphur both
 Visibly work.

10. Vulgar Dead Metals are revived by the ☿ of Philosophers coagulated and common Mercury impregnated with the sulphur.

19 The Life of Metals is Sulphur. Five and Prolific principle in an exceeding small irresolvable Mass.

Treatise the Fourth

11 Mars Venus and Gold are to be mollified with antimony and Mercury which is every where to be had.

+ Where Nature ends there art begins, in softening the hard metals.

$\frac{12}{6}$

$\frac{12}{19}$ There is only seed to be had of the star of Mars and Venus, or Mercury coagulated with Antimony, Iron, Copper and the Mercury of Philosophers; and, lastly, fermented with the Mercurys of Gold. These 3 sulphurs make first Silver, afterwards Gold; because the seed is the same.

12 The Play of children the work
 26 of Women is deception by Hire, the utmost degree of which is, that the matter be stirring up and hourly circulated, without fear of breaking the glass, which must be strong and well luted. But the internal deception is an Invisible and ~~in~~

~~st~~ and invincible work, con-
 tinually advancing more and more,
 being known only to God and
 ruled by the fire of Nature; of
 which progress man is Ignorant,
~~off~~ for the Material substance may
 be sublimed by the action of the
 outward heat. Yet the spiritual
 soul which hath no Dimenti-
 ons is always in that which
 remains in the bottom as in
 that, ^{which} ascends; for it is everywhere
 at the same time, and confined
 to no place of the vessel, the
 Sphere of its activity, in which
 the matter is bound. Hence
 each artist describes what he
 fancies in the Glass, yet no co-
 lours are Essential and perma-

ment except Black, White and red, the residue proceeding only from fire painting and fashioning all things casually in the small moisture of these dry vapours, the workman needs take but little care.

12 The External heat acts upon the internal.

13 From the centre to the circumference whence the matter is purified;

Take 1 part of Gold to 3 parts of the Star of Mars and Venus and put it to 4 parts of Mercury 7 times poured on and digested with the star, and about the end

of 3 weeks the Soul of the ~~Mer~~
 cury ascends with the Soul of
 the dissolved Gold; then the mix-
 ture called Moon or Dianna grows
 Vegetably and hath a pure green
 colour, which it retains longer
 than any other colour except
 the Black. The doves of Venus
 being 7 weeks longer circulated
 they then dye and turn into
 black powder, moving or rising
 no more; but here our author
 describes the second greenness,
 which after 3 Months blackness
 appears, and is more lively and
 continues also longest; for from
 the 11th December to the 10th of
 March is the Philosophic Win-
 ter, but afterwards when the

13
 23

13
26

Blackness is past and the elements begin again to sublime and separate then Gay Star flowers appear. The unctious vapours being mixed with the Earth, and water, called Magnesia, drawing the airy Mercury of its own kind, giving life to all things by means of the gold and silver in which are the influences of Antimony, Iron and Copper, for Nature is never Idle.

Treatise the Fifth

14

6 The beginning of a Chymical
 10 Axiom: the Water of Mars Sa-
 12 turn Venus and Gold must
 be congealed, by fire, into a tinc-
 ture

time with which join the spirit,
 or Mercury impregnated with
 the stars of Mars and Venus, se-
 parate it that the water may
 putrify as a grain; after having
 cast away the feces the spirit
 must again be elevated from
 the profound blackness of the earth
 into water, where it becomes a
 golden branch unlike its own
 Tree, or a stone unlike its gen-
 itors. Sow into the body of Gold
 and of the stars of Mars and Venus
 or silver, the sperm which in
 them putrifies and is clarified
 into the same clearness: from
 the water of them, or the Mercury
 of Philosophers, ariseth a Sulphu-
 reous spirit or Blackness, then

again both are joined and made one excepting a small portion which is the seed and centre of the fire of Nature.

Such passages often Philosophers use when they speak of preparing their Mercury; and this they do only to deceive the simple, confounding their operations preposterously, fearing their art should prove contemptible even to fools if it was plainly set down, and because their works are truly natural. They take the liberty to confound the Philosophic work which is the star of Mars and Venus 7 times cohabated with Mercury untill it become a fiery Water, with that, "they may keep

the simple in ignorance concerning their true vinegar or crude white sulphur which being unknown their labour is wholly lost.

It is continually digest and circulate Gold with moderate heat with three so much of the sulphurous water, and the ferment which comes between the compounded body of the Star of Mars and Venus, and Mercury will kill and regenerate the Gold which no other thing in the world can do, and this is the work of Nature till the white sulphur is finished. And if before the 13 of July, beginning from the 11th December, the Glass be cold or opened, the fire life or soul of the sulphur is killed, yet not one Grain of the Metal is lost.

Treatise the Sixth

$\frac{17}{11}$ The Star of Mars and Venus is air or an humid vapour congealed, which must be resolved by the warm vapour of Mercury.

16. The Star of Mars and Venus is a mineral body. Mercury impregnated therewith is a vegetable spirit, and Gold is the Soul. Also in the work it is at first mineral, but when it waxeth green it is vegetable and when it becomes white or Red it is an Animal ♀

$\frac{18}{14}$ The Sperm is an other thing than
10 the seed.

$\frac{18}{19}$ Of Antimony Mars Venus and Mercury, as of elements, the seed is made when they are dissolved by heat.

20 Minerals are propagated by seed, because as growing things are in the superficies of the Earth, so are they in the Earth. See Page 105. 161 38, 2944 and epistle in Ripley's works Page 119

$\frac{19}{2}$ Vegetables exceed not Minerals.

$\frac{20}{21}$ Metals grow, are augmented, are not barren: the living Male is Gold melted with twice or thrice so much of the Star of Mars and Venus: the living Female is 4 times as much Mercury impregnated with the Star of Mars and Venus. put them into

a fire, at conception be made by the operation of Nature first constituting the seed, then reducing it from potency into act and multiplying in virtue

$\frac{20}{32}$ The artificer must only separate the subtle from the gross feces and place the fruitful seed in its due place. Of this one is made two sulphurs, that is a white and a red. These being dissolved with the Philosophers mercury & fermented with gold and silver one is made of the two and then you have completed your elixir, in which are the virtues of the celestial luminaries. They being fixed and dissolved with volatile mercury of 2 become 1 stone

$\frac{21}{8}$

$\frac{21}{16}$

God alone can of one create one: it is sufficient for Philosophers of male & female, ♂ & ♀, volatile & fixed, to create one ♀; that is to say of ☉ & thrice as much of the Philosophers ♀. — Page 22.

Treatise Seventh.

 $\frac{23}{6}$

Nature makes but we minister. $\frac{23}{29}$

 $\frac{22}{2}$

Divers minerals and all metals have Antimony for their next matter and root, to which there is always cleaving fast a coagulated external sulphur, separable from the inward kernel of mercury. This sulphur is not wanting in common mercury, which makes it coagulable. In other metals it is coagulated: in the perfect metals it is pure, in the imperfect less pure,

or

and in Mercury it causeth precipitation with which and with perfect Metals it is so fast linked that antiquity esteemed it all one with Mercury, as is said Page. 8.

This is the Star of Mars, and ~~the~~ when melted with an equal quantity of Venus and then of times purged and purified with Mercury - is then the Philosophic Mercury drawn out of the Reins of Gold and Silver; for the Philosophic Mercury in its purity weight and Incombustibility is flying Gold, but the Philosophic Body or Star of Mars and Venus, in its purity, is called their Silver, being far more pure then the imperfect Metals; and also its Sulphur as the sulphur of Gold: not that

23
115

indeed it is silver for it abides not in the fire so well as common Mercury, but in such a fire as it can endure it abides longer left. out of which silver, being compounded with Gold and Mercury of Philosophers (see page 13), there proceeds a fermentive specifying odour that begets an offspring 1000 times more noble than it self: but if you use Salts with this compound body you shall have the Mercury far more worth than the Body, its sulphur being separated but not exalted by the violent way of salts.

Take the finest Gold, mix it with thrice so much Philosophers Mercury 7 times amalgamated, putrified with the Star of Mars and Venus, that is

their Invisible fire, for it is the *N. a.*
ter. The Mercury is the active min-
 eral fire or Sulphur, for being made
 by heat incessantly to play too and
 fro in few days blackness will appear.
 Thus between the fire which is in
 the Gold and the fire of Nature
 in the Mercury there is stirred up
 a fire partly of the one and partly
 of the other, for it partakes of both;
 and by the two fires thus united in-
 to one is produced corruption, humi-
 liation, glorification and perfection.
 For Mercury contains an unactive
 Dead Sulphur which being quickened
 and Multiplied with the living Sul-
 phur of the Star of Mars and Ven-
 us then you will find the Salt
 of Nature by which is to be shar-

pened the Lunny bath or Water in which Gold will set and rise, Only this Mercury hath a Celestial power which it receives not so much from the compounded body of the Star of Mars and Venus as from the fermenting virtue which proceeds from the compound of both; that is to say, the body of Mercury, for both putri-
 fy and correct each other, whence is produced a wonderfull creative

22 This sulphurous Mercury marry with Gold and you shall have 2 sulphurs and 2 Mercuries of one kind whose father is Gold and their Mother the Moon. He carries his Mercury and she her Sulphur in their bellies or centers. In this five is no

sublimation or exaltation because the fire, life, soul and spirit are not subject to corporeal dimensions, acting in the body and being as fully and totally in each part as in the whole body, being a celestial uniform virtue till the period of its operations being come to perfect rest; for the mineral love is in all the parts alike.

All our work therefore is only to circulate the body continually, till the virtue and fire of the sulphur be multiplied.

Treatise the Eighth.

To understand this treatise know
that the author intends you should
melt by spoonfulls the powder of
antimony, tartar and nitre in a
hot crucible. Then shake it that the
regulus may fall to the bottom, which
free from its dross shines like tin
after leads depulsiou. Then melt it
4 times with half so much iron, still
freeing it from its dregs: then you will
have the star of J , which melt with
as much Q till both are catched in
a fire net & you have the Philo-
sophers flying gold and star of
venus; of which take one ounce
& digest it with 4 or 5 ounces of mer-
cury in a bath, for 24 hours, then
grind it in a marble mortar

23

till it comes to a red paper that vomits up a black burning sulphur, which must be cleansed away with spring water, often changed, in a wooden dish. Then dry it. This do seven times, or until no blackness but the purple star of Jupiter riseth.

See page
52 of this
book.

The black clouds of Saturn being dispersed, his affinity with silver, tin with mercury, mars with venus you will then see that gold in the midst & centre of them all to be most precious treasure. Mercury is the metal, water, matter and calyx which conserves the residue, only the radical moisture of gold & silver being able to resist it, and then

are much bettered by it; for
after eleven weeks copulation
with gold, the gold sends forth
its seed being weakened almost
to death. The chalybe then
conceives a sulphur more pre-
cious than gold: and when
this is white or red sulphur it
is divided and the one moiety,
before it is cold, moistened with
the other dissolved in warmed
mercury. Then doth the seed
that is newly brought forth
purify its own matrix & make
it an hundred times more apt
to produce the fruit, which is
gold and health.

Document of the Practice.

Lecture the Ninth.

44 As from the one seed, differing only in the digestion and disposition of the matrix, is made male or female, so in our seminal matter is a white and red sulphur which differs only in digestion and dryness.

146 Metals copulate and throw out and receive seed. Gold existing in the midst of them, as in a celestial antemasonry, is the Philosopher Saturn and the father of the metals. It is purified into gold of the Philosophers by Mars melted with Venus; and purged

by Mercury it becomes the Philosopher's Silver. Thus the virtue of them descends from a Saturnine into a Lunar, or from a Jovial into a Mercurial; from a ♄ Martial into a Venereal; and Mars and Venus are most near to Gold. — See page 105. 2. 61, 175 to 61.

$\frac{27}{20}$

Nature rejoiceth in her labour.

22

The water, menstruum, metal or Analysis which draws forth the five seed from gold or silver and turns it into its own nature, that it may be the more fruitful cannot consume what is central, but by being united eleven weeks it conceives and produces a more

excellent offspring, of which one part imbibed with another part of dissolved mercury is then made a thousand times more excellent.

Treatise the Tenth

The Stone of the Philosophers is gold digested to the highest degree. The sterile and immature seed is reduced from potency into act where it is called Tincture of the prolific son of gold. See page 105. 1. 6. 14. 69. 70. 62. 1. 42 to 47. 50. 59. 63. 1. 10. 23 to 27. 40 to 62. 78. 79. 81. 6. 4. 1. 6. 30 to 50. 66 Epistle 2. 61. 1. 34. 9. 23. 39. 47.

art perfects Nature

29 The only way of natural solution is to cast gold into the philosophers silver or star of Mars and Venus, which mercury or Philosophical water (celestial & rain) to dissolve the body with continual heat for ten months or at least seven, until the water consumes three parts and leaves one, which is incombustible fire of nature, the principal and prolific grain - or till the three be made one. Which kind of solution repeat three times: then nourish it with the milk of youth, with the fatness proceeding from the bowels thereof,

which is governed and preserved
from putrefaction by the salts
of Nature.

White and red must be dissolved.
one part of them being dissolved in
the philosophers mercury so it
becomes elixir: with the seconds
part of the sulphur it is doubled,
that is both white and red

Treatise the Eleventh.

20 The author calls the mercury
of Philosophers earth wrought through
eleven degrees. It is seven times
digested with the Star of Mars,
which is three times melted
from regulus to regulus on into

a star, and once with venus
 which star he calls silver.
 Libavius thinks the proportion
 is to be understood of the powers,
 and because the author says,
 that the water burns away three
 parts of itself with the gold,
 therefore he judgeth three parts
 of the Elixir being consumed
 there must be one of the gold
 and four parts of the Philoso-
 phers mercury. If the silver
 of Philosophers be taken for the
 Elixir it is the first conjunction
 of Ripley: or there may be taken
 one part of gold, two parts of
 the silver of the Philosophers &
 eleven parts of the Philosophers
 mercury to be evaporated to

28 grains, which is the radical
moisture of metals. Upon this
pour ten parts of the Philosophers
mercury; digest it through black-
ness to a lucid greenness mixed
with yellow on the superficies;
and when about the bottom
you shall see ashes of a fiery
colour and the water almost
red then open the vessel and
take out a small part of the
matter: put it upon a red
hot plate of iron or copper, &
if it tingeth imbecile it presently
with a fourth part of the ♀
of Philosophers warm. Then
digest and so continue imbibing
until 10 or 12 parts be con-
sumed. — See page 105.

$\frac{31}{4}$

The radical moisture of Metals.

5

The water of Niter or water purged with the Star of Mars and Venus; that is mercury of Philosophers impregnated with the Star of Mars & Venus.

11

The measure of coction is long and moderate (see page 30) First to a lucid greenness mixed with yellow, the water being almost red and the ashes in the bottom firey. Then the matter is to be proved if it tingeth, Im-bibe it 7 times before it is cold with a fourth part of the Philosophers mercury, made warm, which is the menstruum of the world rectified & cohobated

seven times from the sphere of
the moon, or the star of Mars
and Venus

 $\frac{2}{3}$

One only vessel is sufficient for
terminating the work of either
sulphur. Nor is the vessel
to be opened till the end of
the first, that is of the White
sulphur (see pages 66. 112.)
For the work of the Elixir it
must be small and oval.

 $\frac{32}{9}$

The vessel of Nature is
only one, but we use two for
brevity sake: that is the
star of Mars and Venus and
the mercury of Philosophers;
for the matter is one, but from

two branches, or a two fold mercury of one root, that is coagulated and running. One is called sulphur bearing mercury in its belly, and the other mercury bearing sulphur in its belly. Therefore you must remove the covering or veil from off them and make mercury by mercury.

$\frac{32}{25}$

In the earth are produced wonderful fruits from water. The air supplies them with life. So in the philosophers earth, that is gold and the star of Mars and Venus, is the fire that from the water of the philosophers draws forth

the air leaving the primordial
of the soul.

$\frac{30}{24}$ The external fire must be perfectly surrounding. The internal is the fire of Nature, air, spirit and wind rising up from the fire in the glass, which is nourished by the sulphur, gold and central rays, or by the little earth that could not be resolved but by the water, and powerful in the congealed earth, which earth is cooled by the continual circulation of the humidity and not immediately dried as is done in the great world.

$\frac{33}{27}$
 $\frac{34}{5}$
 $\frac{35}{23}$

Gold is the central fire of Nature
 which turns the water into air.
 what is not turned into air,
 insinuates itself into the pores
 of the earth, which afterwards
 is elevated into the air again &
 raineth down and moistens
 the superficies of the body.

$\frac{34}{22}$

The cause of Winds.

$\frac{35}{2}$

The cause of Rains.

$\frac{35}{20}$

The celestial sun is somewhat
 conducting, by a power attrac-
 tive from the central sun, as
 by a loadstone: hence it cools
 that the earth may not be
 burned.

35
29 Fermentation with Gold &
Silver repeated

33 Medicine of the Stone

36
1 Imbibe with Mercury of
Philosophers, made warm, before
the matter is cooled; and after
it is cold ferment the White
sulphur with silver and the
red with gold, with an equal
quantity of mercury for con-
joining the tincture; that of
Gold there may be one part,
of the Elixer two or three parts,
and of the mercury of Philoso-
phers four parts.

Treatise the Twelfth.

$$\frac{36}{26}$$

The verity of the Art.

$$\frac{37}{2}$$

Every man in his own Art
is to be believed.

27

Water is the primordial
first matter of all things, by
the property of fire, the star
of Mars and Golds.

Hence are winds, vapours,
and Spirits,

and the subtle air is
congealed by the crude
air and the power of

of the earth which it penetrates, by which it becomes fire that insinuates itself into the pores of the earth. Hence are Minerals Vegetables and animals according to diversity of place and matter, from a light vapour, from a fat heavy Pituitous Water, and from a fiery salt they all are pure, but rendered impure by the defilement of their places. These impurities must be separated at the beginning.

38
7 So is the perpetual Motion (3) of the matter in the Glass.

The first from Heaven.

7 Heat moves the fire hence is air and the life of all things. Art separates the pure from the impure

sities which had access in the natural generation. Wherefore bodies are to be dissolved with Antimony, Iron, Copper, Mercury and Gold; the heterogeneous Scorias and blackness in the Star of Mars and Mercury of Philosophers are to be separated; in doing this gather the homogenials. Let the Star of Mars and Venus, the Mercury of Philosophers, and Gold, be purified in the Star of Gold. Separate the pure from the impure, ^{& join} the coated with the coating according to the proportion of nature not of matter; for the central Matter receives not of the Earth, whether pure or impure, more than it hath need of. In the pure touching proportion Ripley adviseth that too much

38
29
be not added least the coagulation
be protracted, but the fatness of the
water is never to be accounted pure,
for art purifies by a twofold heat name-
ly by the Internal of the Star of Mars
and Venus and by fire and then it
gaineth the Gold and Silver of the
Philosophers.

The Conclusion of the 12. Treatises

39
11
He looseth his labour who know-
eth not the most pure Gold and
Silver of the Philosophers or the Star
of Mars, ^{than} which nothing is more com-
mon in Chymistry.

17
Take away the shadow or Scoria
of Antimony from the Star of Mars

and Venus and the fifth from the Philosophers Mercury and you will see the point of the Magnet, answering to every center of the Rays of the Sun and of the Earth and Star of Mars and Venus. Espagnet calls sublimated Mercury the purple and sparkling star of Jupiter rising in the dark sphere of livid Saturn and a winged virgin excellently washed and cleaned with the spiritual seed. Of the first Masculine impregnated her cheeks tinged with the colour of a Pomgranate, she copulates with the second Masculine, that is with Gold whose corporeal seed she again conceives and at length brings forth the venerable offspring of either sex that is white

See p 33
in this
book

and Red sulphur and then the
elixir of both.

$\frac{40}{73}$ The shadow of the seed of Nature
41 is the blackness and feces of the Star
1 of Mars and Venus.

6 The verity of the Art. Antimony
Mars Venus and Mercury are vile
things.

$\frac{41}{8}$ The author calls Mercury Impreg-
nated with the coagulated Star, Air
coagulated; in 10 parts of which he
dissolves 1 part of Gold, others for
brevities sake as in page 30, take
1 of the Gold 2 of the Silver, and 3
of the Mercury of Philosophers 4
parts; they coct them till all be
turned into Water and afterwards

into earth (page 30) that is the Sal Niter of Philosophers or the radical nutriment extracted from the Water of their Dew, the Matrix of which is Gold and Silver as well terrestrial as celestial. The air generates the Chalybs or Magnet, and this makes the air to appear. So the father of it is Gold and the Mother of it is Silver: this is that which bears the wind in its belly, that is the vegetable sal alkaly or ammoniac hid den in the Belly of the Magnesia. Antimonial Magnesia with Jebes is a mixture of Tin and Copper as Harmanⁿs judgeth which we call Bell Metal.

33 Fermentation is only a repulsion

of the first solution of Gold, positing
 the white sulphur, which our author
 calls our coagulated, instead of Phil
 osophers Luna, with Vulgar Silver, and
 the red sulphur with pure and liv-
 ing Gold and the Star of Mars mel-
 led.

$\frac{42}{3}$

The salt of the world is sulphur
 white and Red.

8 The first and second Matter is the
 Star of Mars and Venus and the
 Mercury of Philosophers.

The Cause of the authors writing

$\frac{43}{9}$

The 4 Elements are Antimony, Mars
 Venus and Mercury which distill

their radical humidity into the cen-
 ter of the Earth, that is of the star
 of Mars and Venus, and what he
 calls the radical humidity that
 is Gold the central Sun of the Earth
 produceth and sublimeth to the super-
 fies of the Earth. The celestial Sun
 answers to the central that is Gold
 or Silver, for heat is easily joined
 to heat and salt to salt, and as
 the central Gold, that is the star
 of Mars and Venus, hath its own
 sea and a crude perceivable water,
 that is common Mercury, and a
 gross raw saline water which ad-
 ded to the celestial Gold that
 hath its sea that is the Mercury
 of Philosophers and a subtile wa-
 ter which is not perceived, that

$$\frac{43}{17}$$

is an innate heat and spirit a
 radical humidity and point of the
 Magnet or center of the rays of the
 Sun and of the Earth in the super-
 fices. The rays of either are joined
 and produces flowers therefore when
 it rains the earth receives from
 the air the power of life and, join-
 ed with the Niter of the Earth that
 is the rays of the star of Mars and
 gold will produce colours from the
 vapours consisting the airy and Ter-
 restial powers; and the more co-
 piously the rays ^{are} received ^{by} the earth
 the more copious are the points
 that is the oftener that ^{is}
 dissolved and congealed the more
 it ^{is} tineth, the Niter of the earth
 is like to calcined tartar with its

Stone's attracting the air which in
 it is resolved into Water. Such an
 attractive power hath this Niter
 of the earth, which also was air
 and is joined to the fatness of
 the earth in the Mercury of the
 Philosophers.

$\frac{44}{5}$

Thus you have power of Gold
 and Silver of the Philosophers in
 which you have the planets
 which all men know and see;
 but wise Men only hold in great
 esteem the Philosophers heaven.
 Their water, Mercury and Niter
 remaining in the sea of the world.
 Sulphur volatile vegetable and
 fixed, caput Martium pieces of the
 sea and Water not wetting the

hands without which nothing grows or lives. These are the Epitheth of the little bird of Hermes which never rest page 105, 6, 4, 5, 59 a thing of greater price than the whole world. the Sea of the Philosophers which is congealed in Gold and Silver and from them artificially extracted by the Philosophers & Chalybs.

$\frac{45}{1}$ The possession of this science is never safe.

11 Here the author hath not only revealed the extraction of Sal armoniac for the Mercury of Philosophers out of the Philosophers Sea water that is the

W separation of the Mercury of Phil
 asophers which he calls Sal Al-
 murae from the black burning
 Sulphur of the Star of Mars and
 Venus and ^{from} the faces of the com-
 mon Mercury which is a grass
 and saline water, and therefore
 he calls it the water of the sea
 and crude as page 43. the Sal-
 Mercury Gold and silver of Phil
 osophers is covered over with the
 sphere of Antimony page 39 make
 volatile the spirit of Mercury
 and make the fixed body of gold
 Volatile.

The preface to the Philosophers
 riddle.

48

11

Men believe not that there is water in the sea of Philosophers that is in the coagulated and running Mercury.

49

13

It is needful to research out the Occult matter from which in a wonderful manner such an humidity is made as dissolves Gold without violence or noise so softly and naturally as Ice melts in hot water: then have you the same matter of which Gold is produced by Nature, to which Gold there is Golds Mother friendly and as it were its matter for no impurity adheres to Gold. This is the Star of Mars and Venus and the Philosophers

Mercury as page 8. 25. 39

The Philosophers Riddle

$\frac{51}{6}$ Sailing from the Arctic Pole,
 that is from the Northern black-
 ness and solution, to the antarc-
 tic, that is to the Meridional co-
 agulation, as well white as red;
 for here Whiteness aniseth.

7 Philosophers dissolve most
 pure Gold in the Mercury of
 Philosophers which they call
 their sea, in which is a moun-
 tain or little fish called Rem-
 ora; or, as some will, 2 Fishes,
 that is Gold and the star of
 Mars and Venus. These eat

into one grain, seed, Principle,
sulphur and fixed & liver.

52
1 Neptune with his trident with
salt, that is the Star of Mars
and Venus, which are called
earth, as the Philosophers Mer-
cury is called water, in which
are colours and variety of forms,
especially after blackness.

20 In the island are 2 Mines,
one of gold and the other of
the Star of Mars and Venus,
that is of Chalybs.

21 A Transition is made from
Saturn, Jupiter, Mars, Venus,
Mercury, Luna, Saturn and

Gold; or from blackness it is co-
 ted. to a White and Red Sulphur
 which are the tree of Gold and
 Silver.

53
 13 The Star of Mars and Venus
 is the Philosophers Silver and
 Mercury: when it is 7 times
 putrified and washed with
 water it is Mercury or Vola-
 tile Gold of the Philosophers.

19 When the Water or Neptune
 disappears then Saturn begin-
 neth to appear, that is black-
 ness, in the end of which a-
 gain appears the Mercury of
 the Philosophers central. In
 which dissolve Gold, and after

coagulation it is as white as
Snow.

53
32

The Water of life betters the
spirit, that is Gold and Silver
having in themselves natures
seed and by its odours only
changeth the imperfect metals.

The water of Philosophers is
feminine or the water in which
one only putrefaction Moves
Gold is made; hence it comes
to be a Salamander, Phoenix
and stone, the blood of which
hardens in the fire, and also
it is more precious than all
the treasure in the world,
Multiplying the other six
Metals into Gold.

54

14

18

The fruit is living and sweet.

The coction is helped by external continued fire, first for 9 Months, afterwards to 10 Months, untill it shall burn away 3 parts of its own body with the Body of Gold: therefore composition must be made as Libovias thinks from 3 parts of the elixer being consumed with the first water by conversion and alteration of the elements, of the Offspring, with 1 part of Gold and 1/2 of the water or Philosophers Mercury. The elixer or Red sulphur and the Body of Gold is consumed, but not totally; for there remains a-

tenth part with 1 part of the
 tenth; or ten parts of the metal
 being dissolved in the Mercur-
 y there remains an exceeding
 small portion. for the tree of
 the Gold hath its original from
 this water which is extracted
 from the rays of the ☉ and ☽
 by the Magnetic power of the
 chalybs, which is found in the
 Belly of Aries; for this is the
 house of Mars; in the star or
 Planet of which is immat- of ☉
 ure Gold and the Silver of ☽
 Philosophers, from whence is
 their Mercury, to which no-
 thing is to be added beside
 the apple or fruit which af-
 ter coction becomes Finior-

tal and vivifications, the Blood
of which makes all the Trees
to bear Fruit of the same
nature of the Apples.

55 The Star of Mars whose house
19 is Aries.

16 Before due coction it is
the highest venom: such is
antimony and common mer-
cury but after due coction it
is the highest Medicine which
give 29 grains of Blood and
every one of again give 264
grains of Gold or the fruit of
the tree of Gold; for first the
virtue is exalted so as from
one plant are made 10 fruits

or 1 part tingeth 10 parts; then
 by repeating the work one part
 tingeth a hundred and so for-
 ward, for the former being
 destroyed the Medecine vitifies
 itself and another incorrupti-
 ble body ariseth; therefore in
 every Augmentation must be
 made solution, conversion of
 the elements, and congelation.

$\frac{55}{28}$ This is the Water of Life not
 wetting the hands. It is seed,
 Spirit, life and soul.

$\frac{56}{1}$ This water or Mercury of Phil-
 osophers, as well coagulated
 as flowing, is not profitable
 without Gold or the fruit of

the tree of gold, by which alone
it is meliorated.

$\frac{56}{16}$

After the departure of Saturn
presently appears Neptune or
the water as well ~~as~~ in the first
work, that is, ⁱⁿ the star of Mars
and Venus, as in the second,
that is in the Mercury of
Philosophers, and thirdly when
after the blackness immediate
by the Mercury of Philoso-
phers central; and indeed the
whole work of them is nothing
but solution of the body and
congelation of the spirit repeated

89

In this garden of Hesperides
is the looking glass of nature

The water or $\frac{7}{10}$ of Philosophers is the Mother or water in which putrefaction of Gold is made, by which the young is born; for, ^{if} it were a conception of Male and Female it would be a thing subject to Death, but because it revives itself in another body, or the former being destroyed, another more inevitable ariseth, by which the life separates itself by itself. Therefore the proportion of water or Philosophers Mercurus must be 10 parts to one of the body of Gold. X

28 Espagnet saith, touching the conflict of the Eagle, that is of

common Mercury with the Star
 of Mars and Venus, and of the
 Lyon, that is of Gold with the
 Mercury of Philosophers, it is
 variously written, from 3 parts
 at least to 10 and the fewer the
 more slow is the victory and
 the strife the greater but the
 more in power the shorter the
 fight and the spoil is more
 readily obtained Sulph. Senior
 takes 9 and Sandivogus 10, two
 or three parts of which are of
 the Philosophers silver or star
 of Mars and Venus, which is
 called the Philosophers Mercur-
 y coagulated.

The Dialogue between Mercury
Alchymist & Nature.

$\frac{13}{7}$ The mercury of Philosophers 117
Saturn or the Star of Mars is
mercury coagulatic.

The three Principles of all things

$\frac{17}{15}$ The mercury of Philosophers
is made of the star of Mars &
common Mercury.

$\frac{18}{16}$ The difference between the vulgar
and Philosophical mercury.

$\frac{19}{16}$ The star of Mars and Venus.

Of Sulphur

- $\frac{126}{7}$ Sulphur turneth into gold, coagulating mercury and cocting the star of Mars into a white and red Elixir
- 116 Mercury is coagulated by the sulphur of Antimony, Mars, Venus and Sol.
- 127 Sulphur is male & female
- $\frac{128}{25}$ The silver of Philosophers is the star of Mars from which are attracted the Philosophers mercury
- $\frac{129}{30}$ Sulphur is the star of Mars

and Venus and is the principal subject of the stone.

30
5 Saturn is the sulphur of Philosophers.

36
5 The sulphur of Philosophers is the star of Mars.

37 The vision of the star of Mars and common ♀

38
4 Mercury and sulphur of Philosophers or the star of Mars.

39
5 Coagulated Mercury or the star of Mars and vulgar Mercury.

7 Urine of Saturn the star of Mercury.

139
 18

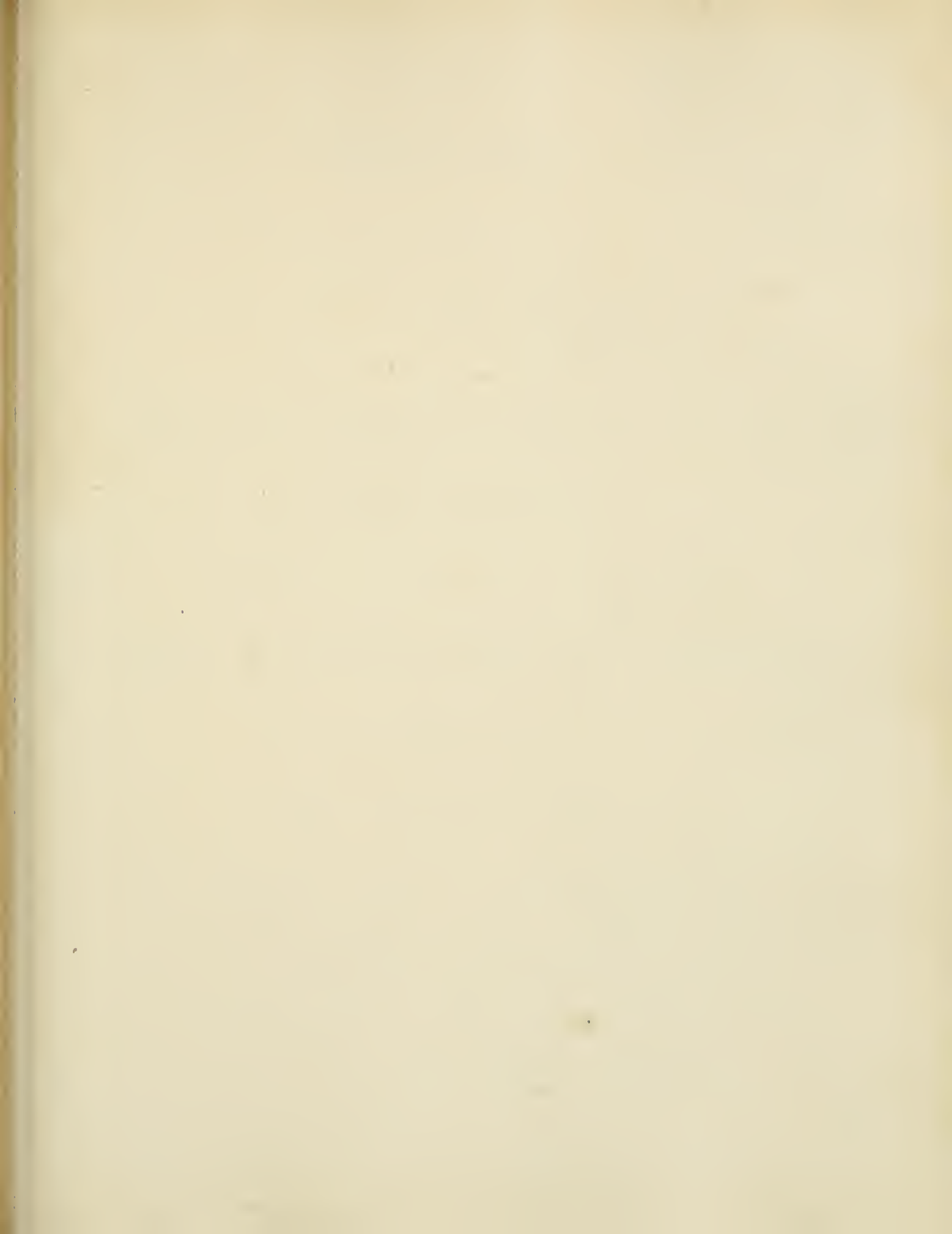
Sulphur of Sulphur.

144
 15

Espagnet and our author wash
 the Star of Mars sepevated from
 its scovias with Mercury fire
 and water untill it was white
 or Red and the sulphur becomes
 Mercury and Mercury sul
 phur then called the Gold.

Finis







EXTRACTS

from

LETTERS,

WRITTEN AT BRUSSELS

A. D. 1645-6,

on the

PHILOSOPHERS STONE

Supposed to be the Work of
SENDIVOGIUS.

Copied from a Manuscript.

Extracts

From some Manuscript Letters of Sendivogius
Written in the year 1615
and 1616.

Letter 5th.

The true Mercury, which is the nearest material principle of metals, is a warm and moist humour or vapour, and must be had out of a Body and substance which is warm and moist. Such is our Matter.

Letter 6th.

There is no other rule to be observed for the extraction and preparation of our mercury, than simply to distil the Magnesia, whereby the spirit with its oil are brought over and elevated, even to dryness of the faces and to a separation of the spirit

spirit from the oil, which spirit afterwards is often to be rectified.

Letter 7.

There is no other mineral for the Philosophers sulphur but gold or silver. Parquetius describes a dissolvent altogether heterogenous to gold and silver; viz. a certain mercurial oil made from common mercury often sublimated with salamoniac and dissolved per deliquium, for the extraction of gold and silver, which is altogether against nature's intention, as nature requires a solution of gold and silver in a benign water, homogeneous to those metals.

Letter 9.

When the Philosophers command 4 degrees of fire it must be referred only to

the virtual central fire of the ferment, which fire, as it must, in succession of time, overcome far greater elementary qualities in its mercury, does proceed by 4 degrees, manifesting 4 principal colours; but the external fire is only to excite the internal, and therefore your heat ought continually to be of a gentle, and most equal degree.

Letter 12.

God did in the beginning create the matter out of nothing, but not altogether without any form, as pseudo philosophers fancy, but in the form of a primordal water, the element, or more properly the first principle. — Hence most philosophers do hold but one element, to which they attribute the primordal properties, viz

viz. power active and power passive, to which they have added three primordially actives, viz. Style or the Body, Archæus or the soul, and Æzoth or a medium between both — a servant to one and to the other — which is the Universal Spirit; and, lastly, they have assigned four primordial instruments [$\Delta \Delta \nabla \nabla$] for all actives & passives, viz. the four first qualities or elements. This is the first and fundamental degree of the first of Genesis.

Letter 14

The moon is opaque and not lucid of herself, but borrows her light from the sun. She must be earthy for the earth is opaque.

Letter 19.

The menstruum and Hyle is the proper material principle for generation of its species.

Letter 22

By respiration the Universal spirit is drawn in and carried into the præcordia of the animal, from the aerial region in which it abounds. There it is then digested and receives the odor and substantial form: afterwards a portion of it is mixed with the animal seed and transmuted into animals.

God has created a magnesia in all plants, which by the vulgar is called medulla or the heart, which does attract to itself, out of the earth, the universal spirit, where he always

abounds, being plentifully driven
into it through the pores of the earth by
the daily and great agitation of wind
and weather.

In minerals is required no other
specific preparation but an artificial
purgation and separation of its mag-
nesia [heart or centre.] to gain the
effect of its first term; but as to the
second and third term, it requires a
previous metallic digestion. [There is
the foundation of metallic labours.]

Letter 25.

The Universal Chrysopœia requires a pre-
paration of the said universal agent,
or the multiplication of the seeds of
gold or silver, its application and use.

The particular Chrysopœia requires
only the preparation of particular

agents, and their use and application.

The Agent which the Philosophers make use of for universal Transmutation of Metals is gold and silver, multiplied according to their seed by intrinsical Virtue of their form, greatly exalted, nature working and art assisting. Its exuberant nature or seed where with it is endowed, is able to give substantially the form of Gold and Silver to a great quantity of all kind of metals, and to assimilate the same to itself.

Letter-26.

Gold and Silver is the Genus of the Lap: Philos: or of the aforesaid universal agent, because it is required that the Lap: Philosophi: should transmute the imperfect metals into Gold and Silver; therefore the

natural and true form of Gold and silver should be in the Lapis, for nothing can give and communicate to another what it has not got itself.

There is a two-fold Lapis, the one for Gold, the other for Silver, although the same agent that is ppred for making Gold, may serve also for making Silver, as we teach elsewhere.

If the artist intends to obtain Gold, he must take Gold to work upon, in order that the Lapis may impress a Goldish form, but if he aims at silver, he must chuse silver for his subject, that the Lapis may communicate the Lunar form.

Letter 28.

Nature does work by solution and coagulation, but nature does not

dissolve by action of fire actual and violent, for hereby things are rather destroyed than loosened or dissolved and barrenness is thereby introduced, but by action of Mercurial Water and by the impression of natural salts, i.e. by the help of our living mercury; which by means of its incorporated salt does penetrate the saline parts of bodies, and does by dissipating the parts, divide the connection, and the same nature does also coagulate again the same living mercury by the assistance of [the internal fire] the seed or sulphur of the dissolved body, not by the action of common elemental fire, nor by corrosives, but by means of the central fire, which exists in the most inward centre of the sulphur, which fire is only excited to action by external heat, either of the

Sun, the Stars, or elementary heat.

Letter 29.

Gold or Silver is the particular matter of the lapis; but our universal spirit drawn out of our Magnesia, is the agent by which the seed of Gold or Silver is multiplied.

Letter 30.

The instrumental cause of the dissolution of metals is two-fold; nature as well as art have their own instruments: natures instruments are two; first the water which serves for solution; but this water is not common elemental water: but it is specifically mercurial, which was assigned particularly for particular matter for the Lapis; yet with this difference; that

when it is proposed as a dissolvent it ought to be robbed of all its unctuosity and terrestity, which do hinder or withstand the efficacy of the volatile salt, in which the solutive faculty does reside, and that by divers rectifications, so that the said water may freely float and pass through the pores of Gold or silver, and may mix itself with the salt or seed of the same Gold or silver, and by means of its own joined homogenous humidity with Gold or silver, it may be able to separate and dissolve its homogenous parts, as water dissolves Ice.

But when it is taken for the partial matter of the Lapis, (as Ripley and several others have done, that used neither Gold nor Silver but after the Lapis was completely Red and fixed) then it needs not so many Rectifications.

The second instrument of nature is a two-fold fire, viz. a central fire, or the primo-genial heat, moving the power of the ferment, and every where digesting and coagulating the mercurial principle; which central fire advances itself to 4 degrees. of heat, according as its active quality overcomes the other qualities of the matter, and these 4 degrees are manifested by 4 principal colours. namely black, green white and Red.

[if you work with Gold]

The second sort of fire is the actual external fire, which does excite the former central fire, and as to preparatory operations requires divers degrees but as to the main work i.e. the regimen of coagulation, but only one ^{continual} ~~constant~~ degree, so what is said by some authors concerning the 4 degrees of fire must be understood of the central fire.

These instruments are called natural, because art does not properly use but only disposes them for nature's use and work.

Letter 31.

The instruments of art are several vessels and a small furnace. the first are such as do serve for the preparatory labours, and these are of two classes. Of the first class are those that belong to the preparation of the dissolvent, and they are again of 3 sorts. 1 a Body or Botia, where in our magnesia is to be distilled, to draw out of her the living mercury. [the volatile saline spirit.] 2 a receiver to the body, and these vessels serve also for rectification. 3 a small furnace for distilling in ashes or in fine sand; more over such instru-

ments as help the distillation of the matter, such as are cotton or pumice in powder, which check the rising of our magnesia, caused by its flatulency, airiness or puffiness.

The instruments of the second class are such as are necessary for the preparation and trituration of Gold and Silver, and they are of 3 sorts;

1st Vessels such as crucibles, long necked bodies, bolt heads. 2^d a calcining furnace, i.e. a furnace with an open fire. 3^d such vessels as serve for calcining and trituration of Gold and Silver, by fire potential, such as are the corrosive waters, or where common mercury or antimony is employed for it is all one, which of these means the artist makes use of, provided a perfect powder or calx be made

of Gold or Silver and that the calces by
diverse washings and reverberations after-
wards be very well purged and cleared
from the saline corrosive impressions,
for which purpose edulcorations and
calcinations are most necessary, for
otherwise our living mercury can-
not unlock the prisons of the salt
on the calca, which is the seed of Gold
and Silver.

Letter 22

The instruments of the second order are
those which do perfect the conception or
coagulation of the Lapis, and they are of
a three-fold order.

1 The first is a glass made in the shape
of an egg, in which both substances or
matters of the Lapis are to be put, viz.
the living mercury and the calca of
Gold or Silver, in their due proportion

as shall be described hereafter; and let it be observed, that the $\frac{1}{3}$ part only of the egg is to be filled, and then the mouth very well stopp'd hermetically.

2^d The second is a glazed earthen vessel, in which the Philosophical Egg is to be placed, laying about it some fine sifted ashes the breadth of a thumb, and a Ring or 3-foot ^{tripod} in which this earthen vessel may hang.

3 The furnace or athanasor, with all its appertinances: for it is all the same, what kind of furnace you do provide, so you can but give a moderate heat continually round about the egg or glass.

Letter 23.

Concerning the preparation of the dissolvent, that is; the distillation of our magnesia; and the rectification of

that is distilled, we do only make mention of distillation and rectification, because that pernicious caprice, the separation of the principles of principia-
ted things, which some false pretenders do recommend, is altogether useless; we mean the separation of the sulphur from the mercury, on purpose to reunite them afterwards again.

For the work of solution of gold or silver, the volatile salt only, as to the mercurial part, is necessary; but the fixt salt and the sulphur of the same magnesia do hinder or withstand the solution; the sulphur because of its unctuousity, and the fixt salt because of its fixity, so far it is, that they rather hinder the work.

The purgations and calcinations of the gold or silver are necessary,

to be used, in order that the subtilised Gold or Silver may sooner yield to a physical solution, and that out of those calces the seed or sperm may be loosened.

The application of the dissolvent to be prepared and the dissolved Gold or Silver to be put to it, and that their 10 times repeated Coitions [10 times repeated and the first makes 11 times] so that through 11 degrees, you may obtain 11 grains of the seed of Gold or Silver.

The Coition and Coagulation is two fold.

1 Such as requires the artist's hand and labour for the composition of our philosophical liquor and philosophical Egg, and that in proportion of 10 to 1, viz: 10 parts of the mercurial liquor [which represents the white

of an Egg] to 1 part of Gold, if your work be intended for Gold, but 4 parts of the mercury to 1 part of the seed of silver [either of which sperma. represents the yellow of the Egg] which proportion you ought always to keep, for there in consists the proportion of nature, the Weight, Number, and Measure.

2 Then this egg requires to be placed in the furnace, and the fire is to be regulated for the coction.

3 The operations which happen in the egg by the power of nature without the hand of the artist, which are physical corruption, miration, contraction, sublimation, and others described by authors, which being ill understood and worse interpreted by young beginners, referring them to manual labour, have brought them into a

Labyrinth of inextricable errors.

The last of nature's work is Fixation, which is the perfection of the Lapis, and is done in 10 months or thereabouts.

Letter 34.
of Multiplication.

The multiplication of the Lapis is effected the same way and by the same operations the Lapis was made, only, that instead of dissolved gold or silver, you put in so much of the perfected Lapis, as you had put in before of the said gold or silver for the first confection of the Lapis.

But as to the mercury, no other is to be used or to be put to it, than that which I have mentioned before, but its quantity for the multiplication of the Lapis is managed by.

Two ways and proportions.

1 You may only take 10 parts of our mercury to 1 part of the perfected Lapis, and then the work is ended 10 times sooner than in the first confection of the Lapis, viz: in 30 or 40 days, and if this Lapis be again multiplied a second time, then with the same proportion of ingredients the work is ended 10 times sooner than it was in the first Multiplication, viz: in 3 or 4 days, and hereby you may understand what is said of a work of 3 days.

2 The same quantity of our mercury is augmented 10 fold also - [i.e. our fixed mercury, i.e. the lapis] - namely, as you take in making the lapis and in the first multiplication, only 10 parts of our mercury, so in the second multiplication

tion of this kind you are to take 100 parts of mercury, and if you repeat it a third time you take 1000 parts, and so forward.

[The means no other than his universal mercury, the stone was first made with]

But although the accomplishment, and perfection of this work does require as long a time as the first making of the Lapis [you obtain a greater quantity of medicine], however, multiply it which way you will, you do always augment it 10 fold, not only as to its quantity, but also in Virtue and efficacy; so that after the first multiplication, one part of the Lapis only increased 10 times more in every atom of the seed of the first Gold or Silver employed, is now increased 10 times in every atom of the single Lapis first made, but a hundred times in every atom of the sperm

of Gold or silver; and after the second multiplication it ~~expresses~~ increases the power of the seed or sperm a 1000 times, but that of the Lapis a 100 times, and so it goes forwards progressively.

The reason of all this is, because when nature works in one and the same subject for a substantial production, nature adds 10 degrees of perfection to the said effect or product, either in producing a different species or if she only meliorates the same.

Letter 35.

Of the use of the Lapis —

The Lapis must be lessened in its power with vulgar mercury purified, until the stone has required a right temper and proportion of strength, fitted for medicine, either for animals or metals; principally if the Lapis is multiplied.

Otherwise since it has an over bearing heat and dryness, it would destroy the natural heat of an animal, and dry up the radical moisture of any thing, instead of healing a diseased animal; and as to the inferior metals, it would convert them into a powder or medicine like unto itself but of an insoluble nature [without the medium of mercury vive purificatum ~~~] instead of transmitting them into perfect Gold or Silver.

[Atronymus explains this 35th Letter]

Letter 36.

The practical part.

Teaching to distil the philosophical animal mercury and +

Take of the choicest magnesia, of a whitish colour and of a tart taste, (sub-acid) what you please. [say 8, 10 or 12 ozo.].

put it into a glass body of sufficient lig-

vess, so that the $\frac{2}{3}$ part only be filled; then lay upon the matter as much cotton, and place small sticks across the glass, upon the cotton, to cover the whole matter; or, which is better, make bullets of the matter, and cover them with cotton, or wrap them up in cotton, and put them into the glass body, and having fitted to it a large receiver very well luted, distil in fine sand with a gentle fire.

First arises a most limped or clear spirit [containing the volatile salt], secondly a blackish oil; and when nothing more rises, let it all cool by itself.

Then take the distilled Liqueur and rectify it in a new vessel, 3 or 4 times, until it is perfectly clear, [always well luted] and that the thickish oil may be separated, and if with the last rectified spirit there should ascend a red

Red or Yellow oil, then filter the spirit that
the oil may remain hanging in the filter.

Then divide the spirit into two equal parts;
the first part you shall keep for the confection and
composition of the egg, the other part you shall a-
gain rectify so long, untill no faces at all re-
main behind, and untill the liquor is become
very sharp [acerrimus] like ^{what} the sharpest spi-
rit of vinegar is in taste, when compared to com-
mon oil of vitriol: this is the preparation of
our Mercury [and our vinegar.]

Preparation of the calx of Gold

Now take of pure Gold or Silver [without al-
loy] 1 drachm, and amalgamate it with wash-
ed and purified vulgar mercury 8 drachms,
then mix the amalg. with common sulphur
[Flores sulphuris] 4 drachms or more if you
please, in a glass mortar, then let this mix-
ture burn and deflagrate in a crucible in an
open charcoal fire, untill there remains a

pure calca, which must be washed very often with
common distilled rain water, and afterwards re-
verberated 12 hours [see Mr Lenty's calca of Gold]

This is the preparation of Gold, if you have a
better method, use it, for here in does not consist
the mystery of our art; as the preparation of gold
is no other than a common calcination of Gold,
and afterwards a purification of the calca, de-
scribed and taught by many authors e-
very where, so that it is needless to touch it
here.

To obtain the sperm of Gold or silver.

Then put your calca in a long necked phi-
al, and pour upon it your sour or burning
mercury of S. 2 or 3 fingers breadth above the
calca, and shut the phial close, place it in
an athanor in ashes, to circulate 24 hours in
a continual gentle heat of the first [i.e. low-
est] degree.

Then distil off $\frac{2}{3}$ parts of the liquor,

and immediately pour it back again upon the remaining $\frac{1}{3}$ part into the glass body, and repeat this operation 11 times [11 times altogether] and towards the end, separate the solutions by inclination from the calca [or earth] which remains and could not be dissolved; Then separate the dissolved liquor by distillation [in a very gentle heat] from the dissolved Gold to the consistence of a reddish and hardish or thick honey, if it has been gold, but of a bluish colour, if it has been silver.

This is now the quick or living Gold and Silver of the Philosophers, and is the essence of Gold and Silver.

But the signs that you have well proceeded in your operations, are these: if the liquor in the first circulation gets a gold colour, and in the following circulations a redness by degrees does succeed, then if the Pea-Cocks Tail or the rain

how does appear upon the superficies of the liquor, all is right; but ~~the~~ the sign of a radical solution is, when the solution cannot be brought back into a metallic body; for this is the property of sperm, extracted out of metals, and such is our dissolved Gold or Silver.

Then take this dissolved Gold or Silver 1 part, and of the living Mercury, which you had reserved 10 parts, if you intend it for Gold, or 4 parts of the Mercury to 1 part of Silver, if you intend it for silver, (both put) apart in the glass egg, so that $\frac{2}{3}$ of the glass remain empty, and seal the neck hermetically.

This is now the confection of the philosophical Egg.

Have a glazed earthen vessel ready or a little pot; fill it with sifted ashes, bury the glass in it, so

that the ashes surmount the matter a fin-
gers breadth, and hang this earthen vessel
in a 3-foot snade on purpose for it, and let
it stand and hang in the middle of a small
furnace, of what convenient figure soever
it be; an athanor with a lamp; or any
other furnace, where you can give a
very gentle but equal heat, which en-
compasses the matter to the very end of
the work, which is the perfect fixation, end-
ing in an obscure red, after the 3 other prin-
ciple colours have appeared in their order,
the intervening changes and their discolou-
red appearance, if the Lapis be for silver.

But what that gentle degree of heat
must be, sole experience will teach, be-
cause it cannot be described; and he that
has made it once may notwithstanding
fail therein.

Yet the sign of the due degree

of heat, is the appearance of the before
mentioned 4 colours, at every 3 months
end, and of the intervening colours at
the end of every 42 days, or thereabouts,
untill the darkish red, which is the
term of permanent fixation.

Of multiplication I need not add
any thing, for you can gather that
from what has been said already nei-
ther has it a different method from
the practice of the Lapis.

Letter 37.

The use of it as a medicine

Dissolve one grain of the single La-
pis [not multiplied] in a 100 grains
of genuine S. V. R.; but if the Lapis
has been once multiplied; then dis-
solve 1 grain in 1000 grains of Rectified Sp.^t
of wine; if twice multiplied dissolve 1 gr. in
10000 grs. of Rectified spirit of wine.

The use for Transmutation.

Degradation of the Lapis with Quick Silver: or Multiplication in quantity.

Project 1 part of the single or multiplied Lapis on 10 parts of purified mercury viv., heated in a crucible, and you shall have a powder, of the same nature with the Lapis; but of no more virtue, nor efficacy. This very powder, now obtained, project all again upon 100 parts of heated purified mercury viv. and you shall again have a powder, which project again in a 1000 parts of heated mercury viv.; and if your powder grows moist, dry it over the fire, and it will remain a powder; which at last you can project upon mercury, lead, tin, copper, and Silver, which will be transmuted into fine Gold.

[The author says, 1 part will at last trans-
mute 10 parts of mercury, 20 of lead, 30
of tin, 50 of copper and a 100 of silver.]

Multiplication in quantity.

By means of the universal Volatile mer-
cury, which has been taught before, in
a former letter. [Letter 34]

Take 1 part of the single Lapis and 10
parts of our mercury; not the common
mercury; or ^{take} 1 part of the once multipli-
ed Lapis and a 100 parts of our mercury;
or 1 part of twice multiplied Lapis and 1000 parts of our mercury.
Set them to dry first in a gentle fire,
then stronger until it obtains the con-
sistency of a stone; and such irubitions
and Exsicccations repeat untill one part
of the lapis converts ten parts of common
mercury into perfect gold.

[Is there no error in this? Compare it with
the mode of multiplication taught before in
Letter 34.]

Letter 40

Concerning the purification of Gold
by antimony.

In the antimonial trial of gold the best and purest gold is frequently wasted and diminished: not that it flies away with the antimonick mercury, but it mixes itself during the trial with the scoriae or excrements, wherein remains a small portion of your gold. This comes to pass in the common way, when by great violent fire and long agitation of the bellows, the whole quantity of the antimony is dissipated, and the gold, which is to be purified by this operation, is driven into the pores of divers crucibles, and so loses in weight.

But if you mix with your antimony in powder the eight part of crude tartar and then proceed in your way, you shall lose nothing or very little of your gold, and your labour will be less; for

the tartar throws down the whole quantity of gold to the bottom of the crucibles, so that no gold remains in the antimonial scoria.

Letter 42

The distinction between the universal Lapis, and the two partial tinctures, or the exaltation of the philosophical mercury i.e. the Magistry, and then its metallic fermentation or specification, is the key to the Temple of philosoph: wisdom, and is the mystery of our art.

One only thing is sufficient to make the lapis, however, two things may be used, but they must be of one radix, [serum and coagulation] and that for brevity sake, which abbreviation some think to be a new invention above the experience of the ancients, and not necessary for the confection of the lapis.

Others do admit two divers substances and partial matters for the lapis, which philosophers

under the name of sulphur vive and living mercury do describe, and call it living gold and living silver, man and wife, Gabritius and Beja [See Risley and others in Theatr. Chemicum.]

Letter 46

The ferment or prima materia of the lapis can be nothing else than the calx or rather the sperm of gold or silver, which is truly and centrally gold and silver rendered seminal;
In which preparation gold and silver are dissolved, with a dissolvent agreeable to their nature, as Ice is dissolved in water, and into the same water, where of they had their beginning [Ali-Puli]; by means of which water, the sperm, is extracted and cannot be brought back into a metallic body, untill after the confection of the lapis, by projection on the inferior metals.

Letter 47.

The Philosophers describe the second matter that is vile, and known to all men, and every where to be found of common use to all men, and before the eyes of all men.

There are those that explain this to be sacraments filth and dirt, not well smelling for the most parts.

The Philosophers have described 3 things under the second matter. viz:

- 1 The matter itself, i. e. that substance which is the true second matter of the lapis, and that is our spiritus universalis or our living mercury.
- 2 The substance, wherein the same spirit lodges, namely that body [27] out of which that same spirit is drawn [distilled] that is to say a certain sort of natural earth, not differing from the elementary earth essentially but only accidentally, in respect of its great sub

tification and natural purification, which is effected by the trichans [by nature] and this is commonly called Magnesia.

3 How this second matter [^{or spirit}] does exist in this earth, namely not as a substantial part of the whole, or as a portion of a physical body, by it self, wherein it exists but like a thing contained in another vessel, or in an extraneous continent, or like an accidental part joined to make up the whole; that is to say: a body made up of parts completely aggregated or brought together in the compound; each remaining in its proper sphere, and only locally joined in the same totum, and therein confused; [blended].

Such is the water wherewith a sponge is filled, which is certainly not a substantial part of the sponge; but a sponge and another substance aggregated or brought together in the compound, each

remaining in its proper sphere, and the water being only dispersed therein.

Which nature of the subject or the second matter and its manner of existence is verified by this; and ^{it} is worthy to be noticed, that, after the separation [of the spirit] the caput mortuum has a deep black colour, is perfectly insipid and naturally dry like common earth, and has no salt remaining in it, which is a sign that it is no mixture out of the three families;

for there is no mixture but it leaves in the caput mortuum a fixed salt, after a separation by distillation.

[this is bad for anonymus his process with the burnt black earth.]

The ignorance of this secret has caused strange chimeras in Philosophers brains, confounding the above 3 things, conceiving that the descriptions referring to all those

3, do belong only to one and the same thing.

The knowledge of this secret, its consideration and application is able to clear all, tho' ever so opposite or silly, and to demonstrate the truth.

Letter 48.

^{viv. [quicksilver]}
Mercury, has not that nature and essence of Earth, which our subject must have.

Letter 49.

The first matter of the lapis is the quintessence of gold or silver, which quintessence is really the metallic Solar or Lunar mercury in the state of metallic coction; hence it cannot be brought back again to its former state [to gold or silver].

Letter 50.

The matter is of a liquid consistence and fluid, not altogether solid, nor altogether

fluid.

Some call it diaphanous some opaque
some white; others say, in respect to taste,
that it is tart, and so to the scent, others
will have it to be pleasant and sweet.
Some will have its constitution moist
others dry.

Some grant a goldish or internal red
tincture, others deny this.

Some do choose it old others new and
fresh.

All these different opinions are easily
reconciled according to what has been
said before;

for if the question be about the main
substance of the second matter, it is flu-
id and liquid.

When it first begins to be condensed and
grows thick it is then diaphanous and of
a celestial but not of a blue colour, only

pellucid, and afterwards appearing with infinite intermit colours, like a Rain Bow;

It is moist in the highest degree, because it abounds with congealed air, and now you understand that saying that it does not wet the hands, as long as that air [before it was congealed] remains in its state of rarefaction as Air. It has an internal counter-tincture, which appears within a few days after being separated from its subject [from the coagulum] in a citrine colour like dissolved gold. When this infant tincture comes to be exalted, it becomes of a high red, many other colours intervening.

The oldest [spirit] must be chosen i.e. our mercurial spirit, which by many natural distillations and cohabitions has changed its cold and moist [when it was atmospheric air] into a hot and moist qua

lily [into מר] in which state [that is a hot and moist state] it is no where to be found but in our subject, from which being once separated, it becomes very bitter; an infallible sign of its quality.

The second matter or our subject is condensed and thickish, opaque and of a hardish solidity, sweet and of an agreeable smell, and of extreme dryness [yes very dry] [but of an unpleasant suffocating smell when dried]

It is really and essentially earth, and the new or fresh subject is to be chosen; for this matter in progress of time easily loses its universal spirit.

Letter 51.

There are two sorts of parts belonging to a complete corporeal substance or physical totum, such as our matter must be viz:

natural and eaccrementitious parts.

- 1 The natural parts of the matter, are necessary and essential and must not be separated [i. e. fire and air]
- 2 The eaccrementitious parts are three fold, viz.
 - 1 The phlegma or rather mercurial aquosity, which, in the first production of it, has abounded and exceeded nature's due proportion, in respect to the strength of primordial seeds, not as a substantial part of the miatum, but as an alien and accident, until the archæus [nature, fire] can expel it.
 - 2 The caput mortuum, which is a superfluous portion of terrestrial corpuscles, which nature could not expel; because that earth is retained on purpose for the conservation of the miatum, like a cortex.

3. a kind of satteness or oilyness, growing together, of both, namely of the phlegma and caput mortuum, and has the appearance of a stinking poisonous oil, or malignant sulphur.

But these, or such excrementitious parts, do not exist universally in all mixed bodies; for the miata of the first clapes, the principiating principles [fire air] have them not, and such is our universal spirit, considered by itself, as a principiating principle [wherein the fire dwells]. What moisture soever be in the said principle all is mercurial and useful, yea necessary for any production: for R.B. in this aquosity resides the root of fermentability and of corpore^{ti}lity faculty.

In perfect gold and diamonds are faces without phlegma. Sometimes

our dissolvent does dissolve the entire substance of gold, and spiritualises the whole, but this happens but rarely; it is needless to enquire for such highly pure gold, because our spirit does dissolve nothing and is incorporated with nothing in the gold, but what is pure in it; for this solution does not happen by the power of extraneous corrosive salts but by an union of homogeneous things, by homogeneity of principles; therefore heterogeneous things will not be dissolved neither united.

Gold in our books is mostly called sulphur; and is frequently signified by that appellation.

In other subjects abounds mercury, and they have the name of mercury.
In others salt exceeds, and such subjects are called salts. but in solid concretions and such as are well concocted, salt and sulphur

are all one and the same thing, or at least they were so intimately joined, that they can hardly or not at all be separated, for that reason the ancients nor I in my Novum Lumen Chemicum seldom or never speak of the principle of salt, but when things are reduced into ~~mineral~~ vitriol.

Then indeed the name and quality of salt becomes them; therefore now they are called salts and sometimes sulphurs, because of the diversity of effect.

Letter 52.

If we consider the subject in regard to its excrementitious parts, then there is something indeed to be taken from them, 1 from the gold, the terrestriety or superfluous earth, which, in the production of it, was mixed with its substance; and 2^o from the magnesia also, in whose gene-

ration the universal spirit meets such
earth as a receiver, conservator, or vessel,
for the use of philosophers and therefore
^{the} earth or caput mortuum cannot be con-
sidered as an essential part of the said
universal spirit.

Letter 54.

- 1 The name of our subject in all parts of
the known world and in most langua-
ges, as well in use as obsolete, has the same
sound or very little changed, for at least
the first syllable is every where alike in
sound, and also in effect of the letters.
- 2 The name of our subject is abolved with
three letters and five characters, for the
name in Latin Greek and Hebrew is
written only with three letters of diverse
species and with 2 of the same species,
with the two of the precedent ones. [San-

4

quis, alpha, 27, salio, πηδάω]

3 The subject is figured only with one prop-
tical character [? *] to which five letters
can be referred, expressing the word.

* Zeta
The first

The quality of the subject and the
^{drawing} liquor, from it ought rather to be con-
sidered.

Letter 55.

Gold is called a ferment as well in the
philosoph: Egg, as in the state of the per-
fect Lapis, and likewise in projection.

The philosoph: mercury, according
to the diversity of the state he is in, and
according to his operation, is called anti-
mony, when, in the before mentioned
solution, our mercury does purge the
gold and makes it most subtil, compa-
ratively as antimony does purge gold
in the usual common way; although
this our purgation is much nobler

and more subtil.

It is sometimes called saturn when in the philosoph: egg; according to the degrees of the metallic form it has assumed and according to the temperament it has with saturn during putrefaction.

It is also called the wife, because it receives the seed of Gold.

It is called magnesia from magnes, because it draws to itself the specific sperm of gold, with a magnetic virtue.

It is called chalybs, because as the magnet draws the steel, so the sperm of gold draws the Chalybs, i.e. the philosoph: mercury; It has the name of sulphur, salt and ferment, that is in the confection of the magistry or in its multiplication, and in divers other operations it is called sulphur when it changes its color temper, and when its central heat and fire

✓
takes dominion.

It is called salt when the dryness of the fire and earth do strive against humidity, and because [when perfected] it is soluble in water and, ^{fusible} in the fire, but in a clear air it is hardened like earth.

Stinis



The Practice
of
William Blomefield
of the

Noble Science of Alchemy of y^e Separation
of y^e Elements of
Red Wine
dedicate to his most dread
Soveraign Lord

King Henry y^e Eight

In the Name of God

Take of the purest red

Wine that ye may get

and distill it by heat of
fume

time so long as it will
distill and keep it close
kept that the Spirit Quint:
essence fly not then
remove the glass unto
the second degree of fire
that is to say to distill it
in Ashes and distill all
that

3
that will come by that
degree of fire and the
fours of the Wine shall
remayne in the bottom of
the Glass like Oyle. It is
necessary that ye make
a great Substance of this
at one time to have
the more wayght of
your

your & Vegetable And
for the greater waight
of the fowls of the Wine
Thee shall you take
your Vegetable Water
all together in one
glasse and rectifye it
iiij times and keep the
fowls

Focus And sharpen your
Water with Squilla appis
Sylvestri and pipe Negro
After it be sharp and
strong put it upon the
focus and after well to-
gether and let them to
purifie three days then
Dissolve

6. distill it by the first
degree of fire again
Then put your water
that you distilled in the
second degree of fire
upon the force and let
them to purrifie then
draw the Oyle out that
is

is the Soul of the few
until the Earth be so
dry that it fumeth
not upon a Cole. This is
called the Damned
Earth of Wine which
is nothing worth with
the Water sharpened
and

and purified by fire
40 days, rectified you
shall dissolve your gold
Simply and this is called
Mercury of Tartar extract
and drawn from his
Elements.

curiously

Curiously considering the ^{to rectify y^e} Elements

promises Your excellent

Majesty shall prudently

proceed to the recti-

-fication of the Elements

devised and set apart

which is necessary unto this

Y^r Royall Word for

the

The subtiltye of the
Spirit quintessence of wood
have need of in this most
Subtle and pure Matter
to be penetrative in the
Metallic Bodies as the
Sight of the Basilisk
is

is penetrative in Beasts

Take therefore in Jesus Name

y^r Syer y^t is to say y^r Oyle

licour and distill it by y^r

third degree of Syer— so long

that it will no more distill.

And likewise distill y^r

Ayer— y^t is y^r second

Water—

Water — by your second
degree of Fryer — putting y^r
Water over again upon
y^r feces. And when you
perceive that little or no
thing doth ascend there
shall your highness know
that

That these 2 Elements
are fully rectified and
made apt unto the latitude
of the whole Worke as well
of particular Worke as of
Y^r Highnesss Royall Worke
The purifyinge of Y^r Earthe
must

It must be so often times re-

: quired until it be brought

unto Sulphur of kind by

Sublimation. After this

Take the Quintessence of
Wine aforesaid It is called

Y^r heavenly Monstrum

in

in so much quantity as
of Sulphur of Nature is
Mix them and let them
in fine 10 days after the 40 days
them in Balneo of is of
first degree of fire till
of Earth be afixed

Dyl

12 Oyl - then lett it cool
The Vaporous Substances
which comes of the two
Element: mixt together
that is to say of the fire
and the ayre and the
Water - which of the
Ethio:

Philosophus is called
Terra foliata because
Naturally it groweth in
the Glass like Trees
and Leaves You shall
make. Take Ten
parts of the Water
made

18 made of the Sulphur of
Nature with the foresayed
heavenly Monstruum and
10 parts of the Oyr and
Mix them together
and set them in fire
to digest iij days.
Then

Then take 20 parts of
℞^o Syrr and one of
℞ⁱ Syrr and mix them
together and let them
also in fimo iij days
which done let them be
distil in ℞^o third degree
of

of fyre. and that with
the ayre in the second
Degree of fyre and distill
of them a Water called
Limg. Desortg. of either
of them and when no
more will distill by those
degrees

Degree of fire. Suffer

them to cool Then bath

Y^r Highness. Y^r one appro-

-priated Secret Treasures

That is the high and ex-

-cellent Secret Stone of

the - Stone divided

into

into two parts which are

the 2 Waters These 2

limous ⁺ limous Waters are called

Sulphur and Arg. vi.

That Water that cometh

of the Ayre and ^{ay} Earth

is called Sulphur for

hij

his Nature is to harden to
congeal and to fix. The
other is called Arg. vi. for
it is congealed hardened and
fixed herein is the whole
effect plainly shew'd
unto y^e Highness.

. after

26
Putrefaction

After Putrefaction that is
to say the dissolving of
the Body into Water
by and in the first degree
of fire that is by putting
the fire into the lowest
place beneath and setting
the

The Glasse with yr
Matter in the highest
place of sayd Water that
is of first Element is dis-
till'd. The followeth

Corruption and that is in ^{Corruption}
and by distilling in yr

Second

26 Second degree of fire
making y^r fire in the
second place and removing
the glass from the Sun
with his Vial and so let
it again in a pott with fine
ashes and let the pott in
the

The Water and so shall y^e 23
distill y^e liquor called cryer
The followeth Mortification^{Mortificat}
of the body and that is in
and by Distilling in the
third degree of fyre ma-
-king the fyre in the highest
place

place and removing the
Glas from the pott of
Ashes and set it in a pott
of Sand and that also to
be set in Water so shall
y^e draw out clean the Oyle
that is the Element of fire
and

and the lively Spirit ^{from} of the 29

Matter then remaineth

the body as dead Earth

So is here the perfect Separation ^{Separation}

tion of the four Elements

the one from the other

the which four again must

be

Conjunction

be joynd together by the
Art aforesaid and in any
wise beware that the Glasse
be full cold, & without every
removing for fear of break-
ing and beware of heat
or much fire for that

Orshoysh

2 for 31
destroyth the work the
Menstruum hath a Natural
heat in it that nourisheth
the working of the Seed
as the Menstruum in the
Woman stoppeth for a
Season to nourish the
Infant

Infant in the Womb the
which Monstrous Raymond
declareth saying thus the
Vegetable Monstrous is divideth
into two kind, the one is
resolving the other is re-
solved that which is re-
solved

sol'd in the Vapour pro-
:ential being in dry
Metallic body containing *
The Sulphur and the quick:
= Silver of the philosopher
together without which two
Nothing can be wrought
in

36 in the Act and the act

thereof is done through

the resolving intellect

which is of two kind, the

is called heavenly for of

heavenly Virtue that

is in it and is the first

essence

influence of Wind or Tartar

by whose Virtue the other is

solbed Monstrous is brought

to his Act of Working -

This other Monstrous is -

Aqua Vitæ of Wind

rectified through the

Virtue

46
Virtue of whom all the

parts are dissolved putri:

: Eyes and purged and

the Elements divided

and of the body is made

a Mineral Salt by his

Virtue attractive and

who.

whoever looketh any 37
other Month^{ly} than this
is blind Ignorant and
foolish and shall
never bring his
work to effect
Thus sayeth Raymond

Finis







Particular with G.

Sublime your prepared lead with ² parts ^{of volatile} & 2 parts tin when well mixed.

Sublime off gradus & very strong fire at last when all that can be sublimed is taken out say only the ^{subtle} & ^{of} must be distilled in the Spirit of O to an oily substance, which must be put into a glass upon as much G as one thinks it can dissolve, and coagulate, but as soon as the matter is put in the glass it must be conducted at top, after it has coagulated as much as it can, you take it out and put it into a Retort with a Receiver wth must have some water in it that the G that is not fixed may go into it, and distill to dryness, wth much be taken out and put into a Crucible & covered with lead & melt it together, wth will leave ab^o. 3 parts of Gold & Silver.

T. 1700.

A Shorter way

after the Ingredients mentioned on the other
Side are Sublimed, you take out the Sublimate
and put some of the best rectified S. V. Spirit of Wine
upon it to cover it 2 fingers breadth, and when it has
imbibed the Tincture you pour it off, and put fresh
Sp. of Wine, and repeat it till it has drawn out all the
Tincture, You put all the S. V. together and Distill it to an
Co. which Oyl will coagulate & fix the S. V. into a
Solid.

Borax Zümaße.

R. Strieffric oder Strieffric Strieffric, und abofft ihn mit warmen Wasser. Lestt ihn trocken, und füllt sodann seine unreine Gafse damit an, des obere abofft zu bedekne. Orth solches in rein Calcinis ofen, und lestt Boraxen, bis die Zäuf unse dardou gese. Alsdann lestt rohalten, und stofft die Strieffric zu Pulver. Diese Ofen in rein andren Gafse, und druckst ihn abofft mit luto papiertica. Orth solches auf 3. Tage und nächst, oder länger in der Calcination ofen, und druckst mit stachen frant, bis die Strieffric rein, so abofft als Salz erodene. Alsdann druckst ihn an reinen erodenen trocken Ort.

R. dieses Strieffric calcinirtes Strieffric, und stofft solches zu Pulver. giestt in erodenen Wasser darauf, und lestt die Gafse, zu erodene fiedt man mit reinen Strieffric rein. Darum selbter Jung reinen erodenen Ort in reinen erodenen Gafse, und giestt die lang so oft auf die feces zu, bis die feces der Zümg unse drückte, alle bitterkeit darmit erodene, storge unse. Auch selbter erodene brüggestt rein. Volte die lang als dann noch unse erst lauter sijn, so dan man die reinen erodenen auf 3. Gafse hat, so die lang mit reinen in den andren darmit trocken, selbter.

R. gemindert Salz, und giestt erodene dar. wann es solerant ist, so giestt den dieses Salz erodene reinen Ofen zu Zümg Hilze des obigen Strieffric erodene, in reinen erodenen Pfannen. Wird, bis es die erodene. Sodann giestt in reinen Gafse, und fiedt, bis die Gafse. dieses Gafse legt als dann quere in die glie. und Pofse, und Pofst ihn bis erodene rein. wann die Gafse zu klären still, so lestt rohalten und reinen frant, so post die Sal Borax Philose phorum, des obere so gut als unse Borax ist, zu allen Gafse.

M. Der calcinirt F und D maße das gold ist als trocken.

1. Zu messen.

H. lobwürdiger Pater, und gütiger abwesender
Vater. Bitte 6. Tage fasten, und außer täglich 4.
mal dem Heiligen. Demnach lasse ich mich fallen
und schreibe ob dem Heiligen Jesus in die Abgesandten
geschick. Abends aber wolle ich die Abwesenden, so
schickt die D. an, oder stelle das Geschick an die "Gou."
und eine noch langsamere zu exponieren und
dieses schenke das zu bekommen, für welches das
andere schickte abzuordnen.

Particular. auf § in D.

Nimm 1 Teil, Or 2 Teil, O 3 Theile, und
Oo gleiche Theile, nehme 6 Theile.

Die 3 Species müssen fein pulverisirt und ver-
mischt werden, in einem geeigneten Kolben gegeben,
daß wenn alle feiner, wenigstens 3 bis 4 Theile
Lug bleiben; man trage das Oo^o feiner, nicht
auf einmal, sondern in 3, 4 oder mehr malen,

Trage das Kolben in einem ... Capelle, so daß
die Materie im Kolben nicht mit ... bedeckt
sehe, der Rest oben des Kolbens sey mit dem
... geordnet; giebt gelinde Δ im anfang,

Wirdam die den ersten Theil des Oo^o auf die
F^o getragen, so giebt man gelinde Δ , daß das
phlegma wohl weg evaporiert, als dem
Wasserglas den Kolben mit einem ringsgläse
faum, gläserstopfen, und Luthum ab wasch;
continuu von der Digestion per gradus bis
alles trocken im coaguliert word, zum O,
so geht alle ein feiner.

Als dem trage den 2^o Theil des Oo^o. darauf
evaporation die phlegma, ~~let~~ luthum das
gläser und coaguliert den e ein ein Kolb
fein,

Derfelb thun zum 3^{ten} und 4^{ten} mal, bis erlich öf
auf dem $\frac{1}{2}$ in coaguliert wird, zum 0;

Zurfehlung des Kolkes und fofen des Oefen
zu $\frac{1}{2}$, bill die Verföhre darß die öf Ö^{er} oben
phlegma fejo, und die $\frac{1}{2}$ wagt triden, fo
wird die Evaporativ müß nöthig feyn,
den ein der an dem in coaguliert wird,
müß der phlegma, wofen das glos zus.
bringen wird.

Projection

Nimm einen gals C, thun 1 Lotz $\frac{1}{2}$ oder mehr
hin ein, fejo den C auf ein Kolck A, und
laß es fo lange davor fehen, bis darß der
 $\frac{1}{2}$ wagt will, wenn ein der $\frac{1}{2}$ auß
zu wagt, fo lange der dinnem $\frac{1}{2}$ $\frac{1}{2}$
in gals glingt, nehmf. 1 Lotz oder mehr
in vord gvidalt auf dem $\frac{1}{2}$ in vord
mit einem Loftel, fo wird diefe $\frac{1}{2}$.
der $\frac{1}{2}$ fejo, in ein $\frac{1}{2}$ feind, oder $\frac{3}{4}$
feind, und wird die Mafse fehw
gwin und fehwicht zuferm gwin
und fejo;

die in coagulirte & Lauff retalt, indstos
6 Zi #, min foga min capilla min
Lauff solich glund wach, s: sich Dijby
von Capallion, s: min brayn nays min
nach 3 mal 1/2 so viel h: daruff, als
das coagulatum gweyn, und hof
das h: wach minfich, als dem brayn
den coagulirte & daruff zum ab
trieb, welche so lange darinn nuss
bleib, bis die fische s: etwa 3 bis 4
Wocher nuss lang: das die Laub
empfangen zu fisch, als blon, gold
grun und rot, das solalt es nach
1/4 stund im A, so hofst auf die
Capalle, das alle fische und fische
D.

N. das A nuss stalt, glanz und
in großer strom gogalt, wach.

