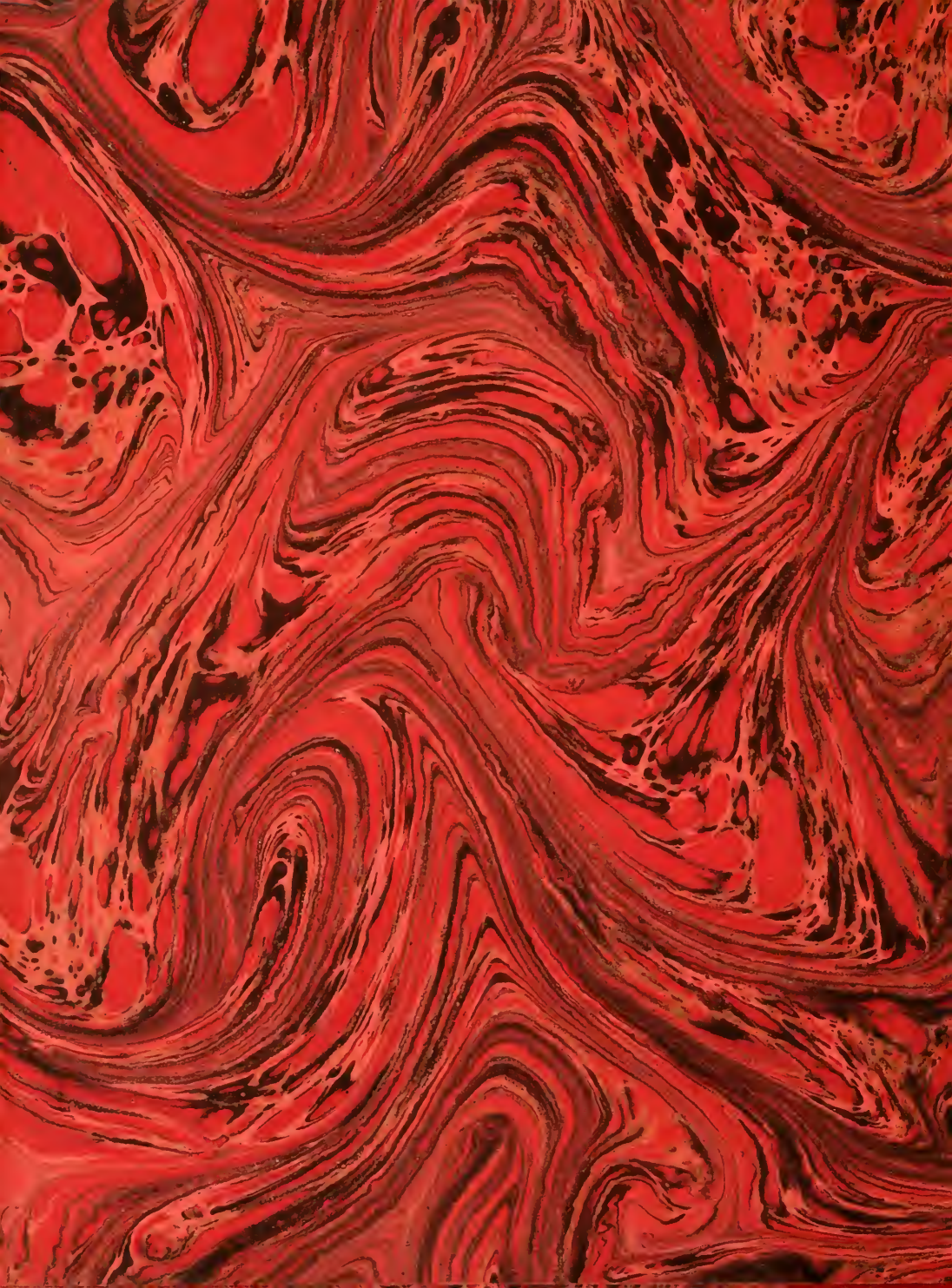










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Contents of this Volume.

1. The Chemists Key by Henry Wallius -
 2. M. de la Brie's Process for accomplishing the Tincture -
 3. Remarks upon D^o -
 4. Another Process for accomplishing the Tincture -
 5. Thoughts on the Tinct. given by Basil Valentine & -
 6. Copy of an Anonymous Letter & -
 7. Process for the Lapis with $\odot$ and $\odot$ -
 8. Thoughts on Myusicht's Letter to Hartman -
 9. Anonymous Letter sent to Mr. Baestrom -
- &c -

THE
CHEMIST'S KEY.

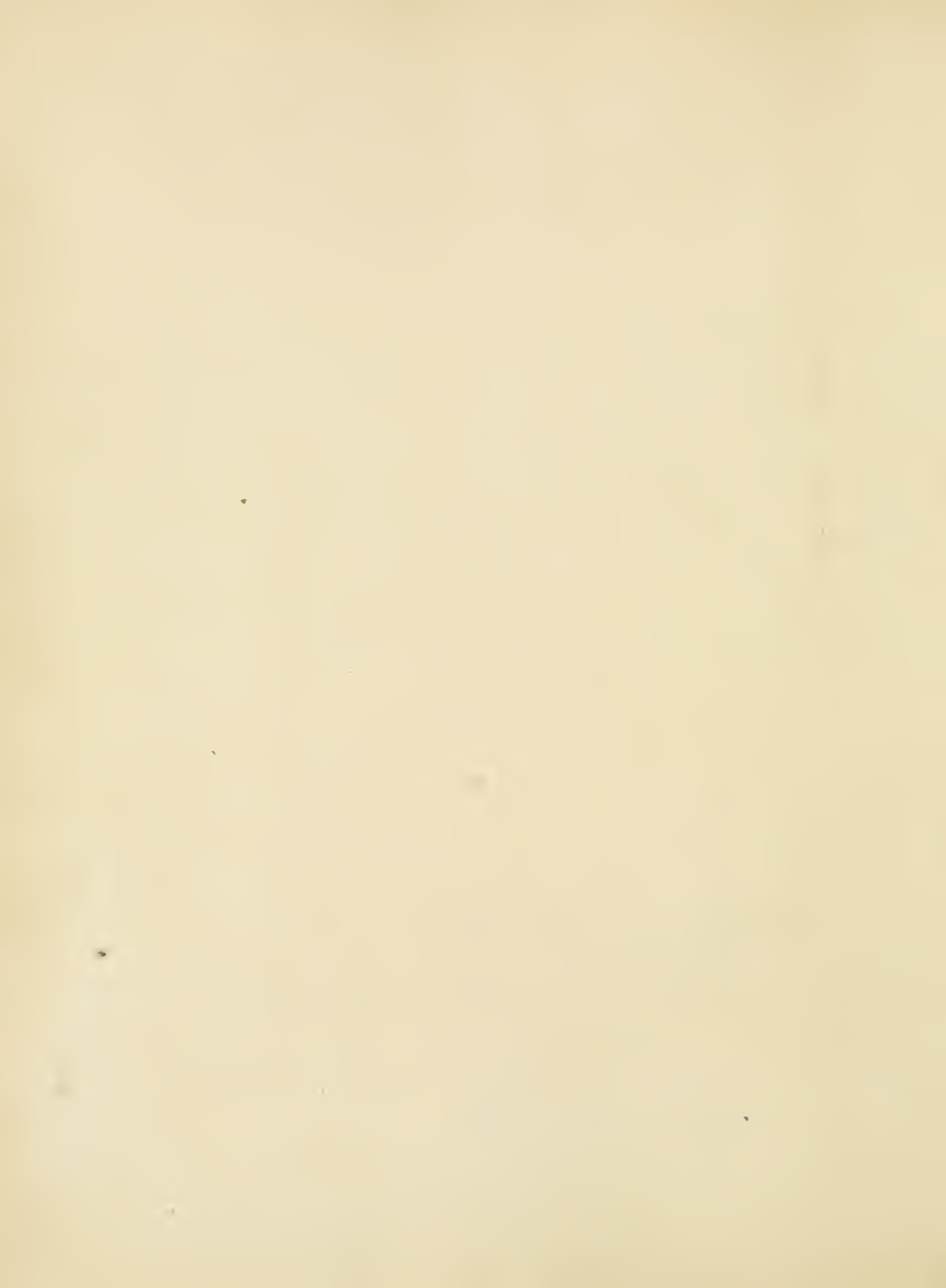
By Henry Nöllius.

The Chemists Key to Shut & open:
or the true doctrine of Corruption and
Generation in ten brief Aphorisms, il-
lustrated with most plain & faithful
Commentaries, out of the pure light
of Nature: By that judicious and
industrious Artist Henry Nollius.

Published by
Eugenius Philalethes
London
1657.

The English Edition contained
only X Aphorisms. The remaining
five chapters are added in the MS.

*He was also Author of "Theoria philos. huetica
8vo. Amst. 1677"*



To the Reader.

This book having worth enough in itself needs not my commendation, the author in his life time being an eminent physician and most able Philosopher as the discourse itself can best testify.

The Translator also wanted not judgement to choose what was best in his kind, nor abilities to perform, the choice being made. It is I alone that appear here as Menelaus did at that feast in the *Iliad*, who came though not invited. I shall not endeavour to excuse myself, for I come not empty, but will contribute somewhat to the collation.

The author builds on good principles, so that his theory is as true as it is plausible; and I presume he aimed at nothing more, leaving all particulars and their application to the industry of his readers. He is sometimes pleased to descend to examples, but to such only as are natural, and they indeed are good, to teach but hard to imitate. We see not all that Nature doth.

When he speaks of rain and dew I am contented to think he means something else than what is vulgarly so called. And I doubt not but his salt petre is something different from that which is combustible and common. The Philosophers Dew, if I know it at all

is a dry water, and their Salt petre is a most white incombustible body of a gummy aerial nature, and indeed, if my eyes have not deceived me, it is so aerial and unctuous that it will no more mingle with water than common oil will. I have for trial taken it in its gross body, and putting it in distilled rain water have digested it for a full fortnight, without the addition of any third thing, but they would never mix, the Nitre, notwithstanding many long and violent agitations of the glass, keeping still apart in the form of butter or oil more white than snow. The truth is there is no affinity between this

Salt petre and water, for it is not
made of water, but of air hid &
condensed in water. We see also
that the air is a dry spirit and
+ wets nothing; but the mist or
vapour of the water incorporating
with the air wets all things. Even
so those bodies or substances which
are generated of air retain the
first complexion of their parent;
this dry areal humidity being
predominant in them, as it is
evident in common quicksilver
and in all resinous substances,
as vegetable & mineral gums ~
which will not mix with water.
But this will be more apparent
to those who know that universal
gum or Sperm whereof nitre is

made, which is neither Dew nor
Rain, but a water & no water; that
is it is a dry water whereof see
D'Espagnet in the 49th canon of
his first aphoristical part. There
is the reason then why nitre philo-
sophical will not dissolve in nor
mix with common water; for
it is a fat, oleous, airy substance,
made by natural congelation of
a mercurial dry humidity which
separates from phlegm, as is evi-
dent in that succus vitalis and
great Lunary of Lully.

Nitre then or Mercury philosophi-
cal is to be found in 150 places,
and of several complexions.

In the great Vialy baby of nature
it is congelated and in a manner

a few philosophers
believe in it. I have seen
many of them.
I have seen many
of them. I have seen
many of them. I have
seen many of them.
I have seen many of them.
I have seen many of them.

crucified between two extremes, and
both of them renowned & caustic.
If thou knowest how to extract it
thence in the form of butter or ap-
proximate white sweet oil, then the
Αἴλιος Χυμὸς, whence the art hath
its name, is in thy power, & D'Espag-
net in his 225 canon will tell thee
what thou hast attained to.

Thus thou seest where the air
or radical humidity is congealed:
and now I must instruct thee where
it is volatile and not congealed.

It is so in the sperm whereof Na-
ture immediately makes the Hali-
bali, to which purpose the former
author hath left us a considerable
maxim in his 214 canon: *Rerum*
seminibz plurimus humidi radicalis

inest; for this volatile air, which
is in the seed or sperm reincrudates
the fixed air which is in the Flali
bali. I say this volatile spermatic
air or oil doth it, and not oil of soap
or sallad, as some fools have dreamed;
for nothing reincrudates & naturally
dissolves a body but that crude sperm
whereof the body was made. Most
excellent in this respect is that pas-
sage in Bully chap. XLVIII of his
great testament: Quando volumus,
quod siccum convertatur in humidū,
capimus instrumentum qd est in a-
qua, quæquidū participat de humido
radicali, viz in vapore humiditatis
aerice ædiscondante a suo phlegmate
aqualico, in quo vapore spiritus —
Quinta delatus est &c. Thus led: &

When we wish to convert a dry thing into a moist
thing, we take an agent which is in water — one
which partakes of the humid radical — or rather in
the vapor of water being dissolved, it forms
a water phlegm, in which vapor the male spirit is
conveyed.

now I think I have sufficiently introduced thee; but if this be not enough I am afraid the whole discourse will not satisfy. I should have said much more, but that I intend shortly to publish a discourse of my own wherein I have endeavoured to give some reasons for a most excellent and mysterious experience which I have lately seen.

Eugenius Philalethes.

The Author's Epistle Dedicatory
to his noble Friend and Kinsman,
The Lord Wygand Heymel, President
of Dresden, &c.

It is no long time (my honour'd
Lord & Patron) since there came to
Gueilburg, in Quest of me, a most
learned Man, a professor of Logick,
and a Tutor of Under-graduates in a
certain famous University, who did
earnestly entreat me to discover unto
him those Principles by which he
might be introduced into the true
Knowledge of our most secret philosophy;
finding him therefore to be a ~~man~~
Person of singular Humanity, of most
excellent abilities, and (as I perceived
by frequent discourse) of a most acute
and discerning Apprehension, I resolved
to grant his Request; and for that
End I did purposely lead him into a
Dissertation or reasoning about the
generation.

Generation of natural Bodies, and having
brought him thither, I advised him to
search curiously after what manner,
and by what means, this great and
secret, though daily, work was performed:
Signifying farther unto him, that the
Foundation of our Art did, next to the
divine Assistance, consist chiefly in
the perfect Knowledge of Corruption
and Generation. Now, though this
Answer and Advice of mine did
nothing like this learned Man, —
learning in his Book-Judgment to be
very simple and wise; nevertheless,
that which I told him is the very
Truth; for he that perfectly knows
the Ways of Generation will easily
come to ~~that~~ be acquainted with the
true Menstruum of every Body, —
which in our philosophy is the most
useful & difficult Matter to come
by; yea, he will find out a way or
Process; which if he, by a right

Imitation

Imitation of Nature will wisely
practise, he shall out of a convenient
Body (dissolved first, and digested in
its own most natural ^{or} proper
Vinegar) perfectly extract & attain
to a most noble & matchless medicine:
a medicine I say, and not Gold; for
the sophisters or Pseudo-Chymists,
pining with an insatiable Hunger
after Gold, do by most covetous,
chargeable & fruitless Processes,
infuse into their silly Readers a
strong Desire of Gold-making, and
promise them golden mountains;
but Art cannot make Gold, Nature
only produceth Substances; but how
to perfect & purify imperfect Metals
by Nature only, and a natural way,
(not by adding to them, or mixing
with them, any extraneous Substance
or Ingredient) and to separate, and
purge ^{from} them those obstructing, discordant
Impurities,

Impurities, which are the Cause of their Imperfection, the Philosophers do know very well. Art, I say, cannot produce or make any Substances; but how to propagate & multiply Natures in their own Species by transplantation and Incision, she doth know, but not without Nature. This I am sure of by the Light of Nature, whose only Contemplation, with God's Blessing and gracious Assistance, hath enabled me to write this short Discourse of Generation, and wholly persuades me to believe, that the Sovereign true Medicine must be sought out and prepared, ad modum Generationis, after the same method that natural Generations are performed. Every Thing that Nature affords for the Subsistence & Health of man is crude, and needs a further Digestion, before it can be converted.

converted either into the Substance
of Man, or into a wholesome Medicine:
Let us consider our daily Food; this
grows in our Gardens, is fed in our
Houses, and sown in our Fields; but
it is not turned into a blood and
nutriment, before it is (after the
Manner of Generation) altered,
purified, and dissolved in our Stomachs:
That from this Mass, so dissolved
within us, the natural Spirit may be
extracted & communicated to the Heart
and the other Members, for their Conser-
vation & Strength, and so after other
various Digestions, the Blood may
become Seed, and turn into that
radical Balsam, by whose Virtue
Mankind is both preserved and
propagated: What hinders then,
seeing our internal Vessel of putre-
faction is insufficient, but we may
after the same Manner, by natural
means

Means and a philosophic Skill, to
imitate and assist Nature, that all
exuber Bodies whatsoever, may external-
ly (without the officina Ciborum) be
set to putrify, to be digested & dissolved,
until their Spiritual Natures be may
(after that Solution) be easily extracted
or taken out of them; by which Spirit
so extracted, our internal, vital Spirit
(for the singular Harmony that is
behooves them) would be so marvellously
comforted & strengthened, that by
this excellent Kind of assistance, it
would be brought to exert all its
Faculties with such effectual Activity
& Virtue, as would quickly expel &
exterminate all the Enemies and
Disturbers of Life; I mean all
Diseases, though never so desperate.
If we certainly knew what that is
which purifies all Seeds, and how it
is done, without doubt we might and
would

would by a constant Industry (God assisting us) find out ~~purges~~ and prepare medicines truly philosophical, to the great Advantage & Comfort of Mankind. To this purpose Chymistry serves; for by the Help of this Art we know how to digest, to dissolve, to putrify, to separate the impure from the pure, and so to come by most perfect Medicines: And verily, so great and precious a Blessing it is, that God never imparts it to any fraudulent Mountebanks, nor to Tyrants, nor to any impure, lascivious person, nor to the effeminate and idle, nor to Gluttons, nor to usurers, nor to any worshippers of Mammon: But in all Ages, the pious, the charitable, the liberal, the meek, the patient, and indefatigable Spirit, who was a diligent Observer & Admirer of his works, found it out. This Truth is
elegantly

elegantly sung and expressly taught by
that famous Philosopher & Poet, the
excellent Cingarella.

The greedy Cheat with impure Hands
may not

Attempt this Art, nor is it ever got,
By the unlearn'd & rude: the vicious
mind

To Lust & Softness given, it strikes
stark blind

To the fly, wandering Factor &c.

And shortly after.

But the sage, pious Man, who still
adores

And loves his Maker, and his Love
implores,

Whoever joys to search the secret
Cause.

And Series of his Works, their Love
and Lauds,

Let him draw near, & joining wills
with Strength,

Study this Art in all her Depth.

and Length;
Then grave Experience, shall his Comfort
Be
Killed in large Nature's inmost Mystery.
The Knots & Doubts his busy Courses
and Cares
Will oft dispute, till Time the Truth
declares,
And stable Patience (through all
Trials past)
Brings the glad End and long hoped
for, at last.

Give Ear all you Medicafters, —
who hate & persecute this divine
Science; give Ear, I say, and tell me
with what Confidence or honest
Confidence, can you profess yourselves
to be Physicians, seeing that all
Physick or Medicines are, without
Chymistry, imperfect? Without that
Chymistry, I say, which out of the
manifested Light of Nature, hath
its

its invincible Grounds & Canons laid
down in this little Book. This is the
only Art, which (by supplying us, out
of the Light of Nature, with convenient
Means & particular Natures to sepe=
=rate the impure from the pure) will
teach us first how to heal all Diseases
of the Macrocosmical Substances,
and afterwards by Examples and
Experiments deduced from those
exterior Cures, will shew us the
Right and infallible Cure of all
Diseases in our own Bodies. He
that knows not how to heal and
purge Metals, how can he restore
the decay'd or weaken'd radical Balsam
in Man, and excite it by comfort=
=table & concordant Medicines to
perform perfectly all his appointed
Functions, which must necessarily be
put into Action, before any Disease
can be expelled? He that knows not
what

What that is in Antimony, which
purgeth Gold, how can he come by . a
an effectual & wholesome Medicine,
that will purge & cast out those extra-
= vious peccant Causes & Humours that
afflict and destroy the Body of Man?
He that knows not how to fix
Arsenic, to take away the corrosive
Nature of Sublimate, to coagulate
Sulphureous Spirits, and by a conve-
= nient Specificall Medicine to break
and analyze Stones in the greater
World, will never in the Body of Man
allay and tame the Arsenical Spirits
of the Microcosmic Salt, nor take
quite away the venomous Indispro-
= = pition of the Sulphur, nor dissolve
the Stone in the Bladder, and drives
it out being dissolved. It is a noble,
safe and pious Course to examine
and try the Force and Virtue of
Medicines

in n in
O. O -

Medicines upon the microscopical
Substances, before we apply them
to our Fellow Creatures, and the rare
fabrick of Man.

✓ This was the very Consideration that
moved the Ancients, who were true
Philosophers, to a careful & effectual
Study of true Chymistry, the only genuine
Philosophic Science, that by imitating
Hermes, the Father and the Prince
of all true & loyal Philosophers, they
might find out most effectual & proper
Medicines against all Gross and
Diseases, especially that glorious and
Supreme natural Remedy, which is
termed the universal one, and is
really without Deception or Exception
(unless the Finger of God oppose it)
the most sure Antidote of all Diseases:
For the obtaining of which sovereign
Medicine, because this my Treatise
of Generation is no mean Help, I
would

would have it no longer concealed from
the ingenious Lovers of this Art, but
resolved to expose it to the publick View,
that the Enemies of the Truth may see &
know, that this our Science is grounded
upon, and proceeds from the clear Light
of Nature, and that all the Sons of Art
may be more & more encouraged to a
furious Enquiry and a laborious Search
after the Truth. If they benefit any
Thing by this my Book, let them give
God the Glory, and lend me what further
assistance they shall think fit to
communicate.

Whatever it is, unto you, most noble
& prudent Sir, my intimate Friend &
my Kinsman, I humbly dedicate it;
that you may see how willing I am to
repay, in some Measure, those numerous
Favours, which from the first Day I
entered upon this Study, you have cheerfully
conferred upon me, to this very Hour.
Therefore

Therefore I must entreat you to accept
of this small Remuneration with your
usual good will & benignity, to be still
favorable to my Endeavours, and to
defend me from the Calumnies & Envy
of the malicious, who from all parts
set upon me, & defame ~~me~~ my Studies.
This undeserved Malignity I suffer
under, will require your permanent
Favours & affection: And I do here
solemnly promise, that I will never
(God willing) do any Thing that shall
tend to the violation of so sacred a
Friendship, but shall daily endeavour
that we may be more & more endeared,
& closer united, which the only wise
& good God mercifully grant, Amen!
Farewell, most noble Sir, and as you
really do, so continue still to further
the Studies of
Your
Henry Nollins.

The Author's Preface to his Treatise
of Generation.

Being to write of the Generation of
natural Things, I must ingenuously
confess, that I Learned it not in the
Books of the Athenian Sophisters, (he
means the Schoolmen, and the Followers
of Aristotle; this Term he borrowed from
Paracelsus, for he first called them so,
and writing his *Mysterium Magnum*,
intitled it, *Philosophy for the*
Athenians, for Aristotle's School
was at Athens,) but by the true
Light of Nature: Neither will I
borrow any Thing from them, or their
Books, and convert it in this Discourse,
like a Plagiary, to my own Use or
Glory; for the Truth is not to be found
in their Books, but most gross Igno=
=rance & Errors, grounded upon and
supported by the vain opinions and
Contentions

Contentions of most vain men, which
Opinions the credulous people esteem —
and cry up as the utmost bounds &
Non ultra of all wisdom & perfection.
As men are killed by fighting, so Truth
is lost by disputing; for while they
only dispute & wrangle about nature,
every one of them in particular, and
all of them in general are so filled
and swoln up with such a tummy —
intolerable Pride & Self worship,
that each of them arrogating a kind
of Infallibility to his own Chimera's
or monstrous Concoits, doth with all
might and main labour to refute &
demolish the airy Castles and fond
Imaginations of the other. And by
this ridiculous continued feud they
wander from the Path & fundamentals
of true knowledge, intangling both
themselves & too credulous posterity
in an inextricable Labyrinth of
quarrels

Quarrels and Errors, fortified with
fictitious ^{and} Groundless Principles never
reduced to practice or Trial, but
merely supposed & implicitly believed;
so that he that would get out of this
spacious & wearisome Wilderness,
cannot do it without much Difficulty
& laboriousness, and shall not do it
without their general Envy and
Opposition. Leaving therefore these
blind Contenders and their Verbosity
let us, the divine Mercy assisting us,
go directly to the House of Wisdom by
the Light of Nature, that by the
simple and peaceable Contemplation
of the Creatures, and her operations in
them, we may truly discover and
describe unto others the perfect
Manner of Generation, and so come
not only to the certain Knowledge of
ourselves, but learn also how to
produce & prepare out of perfect
Bodies

Bodies & Substances such a medicine or
Medicines as will innoxiously and
faithfully cure all Diseases that are
incident to our own frail Bodies:
For as Men, Corn & Herbs are, every
one of them, generated & born out of
their own specific seed, so or in the
same Manner is the true Medicine of
the Antients (than which there cannot
be a better) generated & prepared out
of the most perfect Bodies & Elements.
Look not therefore with careless &
transient Eyes upon what is offered
thee in this Book; But know & be
assured that this Doctrine is the most
profitable & advantageous for thee, by
whose light & Guidance, thou wilt be
most prosperously led to the true
knowledge of the secret Generation of
all Animals, Vegetals, & Minerals, and
to the finding out of that rich & rare
Medicine which perfectly cures all
imperfect Metals.

of

Of the generation of Natural Things.

To begin then: Thou art to know in the first place that generation is two fold 1st Ordinary & 2^d Extraordinary. Extraordinary generation is that by which an unlike thing is generated out of an unlike, as mice are generated out of Dung and putrefaction by the sun. This generation is termed in the schools equivocal. The Ordinary is that by which a like thing begets his like, as when a man begets a man child, and a lion a lion. This in the schools is termed univocal. This generation with the method and the means I shall

include in these ten following Aphorisms or propositions.

I

Every thing generated or begotten is generated and born of his own — specific (1) seed and in his proper (2) matrix.

The Commentary or Illustration.

(1) Seed is a spiritual or subtile body, out of which the included Spirit, by attraction of nutriment to it, forms and produces, in his proper matrix, a living body, endued with the like prolific and multiplicable seed. This very spirit is by some philosophers ($\kappa\alpha\tau' \epsilon\zeta\omicron\chi\iota\nu$) termed seed, & the body in which it resides they call sperm. But while we agree about the matter I shall not quarrel about words.

This seminal Spirit is the most, subtle essence of the seed, exalted by Nature out of some perfect body and containing in it, after the most eminent and perfect manner, all the virtues and faculties of the said body, and a seminific power besides, which enables it, in its own species, to propagate and multiply its own body. (2) no kind of seed is of any virtue or effect, unless it be placed by nature, or by art, in its proper [♂] matrix. (See Aphor. VIII) That matrix is only proper and fostering which is naturally agreeable and ordained for the seed, according to its particular species and regimen. Therefore mineral seeds require a mineral matrix, vegetable seeds a vegetable,

and animal seeds an animal matrix. The matrix of mineral seeds are subterraneous mines, the earth is the matrix of vegetables and the female womb is the matrix of animal seeds.

II

Before any perfect thing can be generated the seed must necessarily putrify and then be nourished:

Commentary.

Believe our Saviour John XII, 24, "Verily verily I say unto you, except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit." "Nothing can be animated and born unless it first suffer corruption, putrefaction and mortification" saith Raymond Lully in his Testament.

See Rosar. Phil. page 254. Therefore saith
Parmenides, unless the body be dis-
solved & broken & putrified & suffer
a change in its substantial substance,
that secret central virtue cannot be
extracted nor be at liberty to mix
with another body.

III

The seed putrifies when a (1) salt
of the same nature with it, dissolved
in a convenient (2) liquor, doth by
the assistance of a gentle heat (3) pene-
trate, analyse and rarify the substance
of the seed, that the included spirit
may, out of its subject matter, form
a convenient (4) habitation or body
for itself, in which it may perform
the offices of natural generation and
seminal multiplication.

Commentary

(1) Therefore every mineral seed requires to its putrefaction a mineral salt and liquor; vegetable seeds a vegetable salt and liquor, which is common water impregnated with salt petre; and animal seeds require an animal salt and liquor, which is the females menstruum impregnated with the salt of the animal matrix. By this doctrine a passage of the most acute Philosopher Paracelsus Valentine, in his treatise of the World's great mystery, is easily understood. The words are these "metals and minerals must be dissolved and reduced again to their first matter by minerals; but in doing this you must in every sort of mineral con-

sider the species or kind; for every kind mixeth only with his own kind, and so yeilds his seed, unless you will have a monster. The virtues and propension of every seed is to join and mix itself with every thing that is within its own order or latitude; for no seed naturally applies to any thing that is extra regnum suum; therefore in ordinary and lawful generations, that one like may beget another, man applies to woman, the lion to the lionsess &c.

♂ to ♀

(2) Without the humour of water (saith Basil Valentine, in his 8th key) true putrefaction can never be performed: for humours or liquors are the true mediums

by which the salt doth by his dissolving and searching nature enter into and open the most intricate recesses of the seed; for when this humour or liquor is by a due degree of heat rarified and provoked, then also is the salt in it attenuated & rendered fit to pass into and open the most compacted body of the seed, and there stirs up and excites to vegetation a spirit of salt that is the like and the same with itself, which before lay hid and inactive.

(3) A spirit that is at liberty will easily and quickly free another spirit of the same nature that is bound up and restrained. This is done first by reason of that activity and generability which

the free spirit is endued with: secondly by reason of the harmony, likeness and love betwixt them:— this correlation is the cause that the exterior free spirit makes way into and joins with that spirit of salt included in the seed, and so doth with more ease work upon him and excite him; for, as the proverb hath it, like will easily go to like, and their unity is most intimate. Now you must know that every spirit, when loose & floating in liquid bodies or liquors, is at liberty in this state, by the mediation of heat, it doth (like a loadstone) attract to it the spirit that is under restraint, opening and dissolving the body

which holds it in ; and the restrained spirit itself (like a sensible prisoner) labours for life by conspiring and striving to be in action and a full communion with the other . The free spirit by his sudden & subtle accession still exciting and strengthening him, and by this means so provokes him to action, as fire, doth enkindle fire ; so that the body holding it must necessarily suffer a change and calcification, and comes to be purified by its own included spirit, whose operation before was obstructed and kept under ; for the included spirit - having acquired liberty & a power to be in action from the other, strives

to get out and enlarge itself, and to that end breaks and destroys its first body and procureth another new one. So the spirit of the salt of the earth, when it is dissolved in the unmixed humour of that element (since every salt melts and dissolves in its own liquor) is then at liberty; for every salt when it is once dissolved in its own liquor becomes active. Hence it is that a corn of wheat (in whose body, as if under lock and key, the spirit of vegetable salt is bound up and fettered) as soon as it is cast into the ground, is by the free spirit of the salt of the earth penetrated and opened, that the salt which lies dissolved or loose in

4 of 5

Juice of
Saluonia

that liquor or immixed humour
may excite the vegetable spirit in
the corn of wheat to action & vege-
tation, which spirit being thus set
at liberty doth presently, by putre-
faction of the corn or grain, pro-
duce in the wheats proper matrix
the substance of the root (which is
a new body) by whose mediation
and deferency the earth must after-
wards (the spirit attracting it) ~
communicate nutriment to the
blade and the rest of this vegetable
as it grows up and increaseth. You
must observe here that this salt
which conduceth to the solution
and opening of bodies is sometimes
weak, sometimes strong. If it be
weak you must strengthen it with

a salt that is of the same nature & property with the seed; & the liquor which bath the weak salt in it must be impregnated with it; that the solution may be more effectual and more convenient for nature in the operations. Let us consider the generation of wheat. There is in rain water a volatile salt by solution made in the earth; but when that salt, by reason of the earths over dryness, is not sufficient to cause a perfect & fruitful solution of the seed corn, then doth the husbandman strengthen and manure his ground with much and dung in which there is a salt of the same nature with the seed (for much is made of straw and

straw grows out of the seed) so that when the rain descends & mixeth itself with the compost or mould, there proceeds from the mixture & the ground a nitrosulphurous salt which the imixed humour of the earth imbibes or takes in, & being strengthened by it opens the most compacted and firmest seeds, whence comes a fruitful and joyful harvest. If thou desirest to see the secrets of Nature now open thine eyes.

(4) Seeing that the seminal virtue lurks in the most intricate recesses of the seed, and consist in the most subtile portion of the sulphurous salt, it is most clear that it cannot be exalted & multiplied but in an humour that

is most eminently subtle & pure.
But because the seed sown doth
not at the first or presently take
in that subtle humour out of
those places which supply it with
nourishment, therefore Nature doth,
before all things, take care first
to produce and form those vessels
in which that humour, taken
afterwards out of the elements, is
digested, rarefied & most accurately
purged, that out of the whole body
when formed and perfected, she
may contribute and produce
most pure seminal essence, for
the conservation and the multi-
plication of that species which
yeilds it; for which very reason
provident Nature doth, by the

intervening of putrefaction, out of the seeds of herbs form first the roots, and out of the root she doth afterwards shoot forth the blade, dividing it, in the growth, into several sections or joints, that the humour taken out of the soil in which the seed is sown may, at the first in the root and afterwards in the herbs (when grown up and flourishing) be more and more digested, and drive the seminal virtue (through all the vessels and joints) from the very root to the uppermost top branches, where, in a matrix purposely formed for the reception of this seminal matter, a most perfect seed, and fit for the propagation of the same species, is (by the aid

of the ☉s heat maturing it) found
and gathered. But it happens often
times (& this you are concerned to
know) that though Nature forms
always these vessels and vehicula
of the seminal progrefion, yet those
bodies, which are thus furnished, do
not always yeild seed; & this cometh
to pass because, in those bodies, the
pores through which the spermatie
virtue should be promoted & driven
into their superficies & upper parts,
are (before the seed is sterred, or can
be produced) stopp'd up by external
colds; or else by the predominant
virtue of their innate fixed salts
are so bound up and obstructed.—
that the seed either cannot come
to any effectual maturity and

perfection, or else is wholly suppressed and shut up. An example of this we may manifestly see in the Orange trees, which grow indeed in this climate as well as other plants, but in this cold region yield no fruit: whereas in Italy and other places, which are their natural soil, they both yield and bring forth fruit to perfection. In the like manner gold and the other metals which come to our hands can make no emission of their included seed, because their pores are, by the vigour and excellency of their innate fixed salt, so bound and shut up that they are wholly restrained from effusion of seed; so that the seminal virtue in them is not at

liberty to act and come forth; for which very reason the philosophers, who knew this and were willing to assist Nature, did, with most happy success, reduce gold and the other metals into their first matter, that by this course they might open their pores, which by the supereminent vigour & power of the innate fixed salt were shut up & locked, and so bring the metals to that state and condition in which they might, with a marvelous increase and to their great benefit, yield seed and propagate. No otherwise then the orange trees in the Maurice garden at Caccels are all winter long cherished with an external artificial heat, which makes them

put forth and bring their fruits to maturity. He that hath ears to hear let him hear.

IV.

The humour or liquor which serves for putrefaction must be proportionable to that body which is to be putrified.

Commentary.

The humour must be thus proportioned both for quantity and receptivity. The humour is proportioned for quantity when so much of it is taken in by the body as is sufficient for its subtilisation. It is proportioned for receptivity, or the manner of reception, when

the humour is not suddenly and at once, but gently and by degrees, or by little and little, taken in & drunk up by the body or seed: for a sudden imbibition of the humour cannot so conveniently vivify the seed, but causeth, by its sudden & unequal penetration, that some parts of the body or seed are insufficiently opened or dissolved; hence it happens that Darnel doth sometimes come up instead of corn — Therefore the Philosophers advise the sons of this science to irrigate or moisten our earth by long delay and a frequently wearisome attrition.

The heat which promotes this putrefaction must be so mild and temperate that the liquor in which the resolving salt lyeth may remain still in and about the matter, & not be raised or evaporated from it.

Commentary

This must be done for two reasons: 1st Because the body putrifying must receive life in this liquor: 2 because such a gentle heat dissolves the salt in the liquor without violence and disperseth it into the matter after a natural manner that the body may more conveniently putrify;

but if the liquor were agitated by an
excessive burning heat the matter
in it would be destroyed or spoiled,
so that it could neither be animated
nor receive such a putrefaction as
is convenient for it, and therefore
nothing (in this case) could be
generated out of the matter. Listen
to this Pamphilus! thou that
aimest at the universal medicine.

VI.

The body putrifying must not
be removed out of that matrix in
which the putrefaction was be-
gun until that which is inten-
ded be fully perfected.

The Commentary.

Therefore when we would cut of our grain of corn get a whole ear we leave it in the earth until the appointed time of harvest, and then we find the ear ripe & carry it home. Seeds (saith Arven) - should not be gathered until the harvest come.

VII.

The more pure the matrix is, the thing generated is by so much the more perfect and sound.

Commentary.

For the pure matrix (saith Deschus) will yield pure fruit. Now the more

pure any thing is it is so much the more perfect and durable in its kind: on the contrary the more impure it is it is so much the more imperfect and frail. Therefore an impure matrix, because it yields impure fruit, must necessarily also produce it weak, impermanent and useless.

Which inconvenience being found in every thing, wise men willing to assist nature, attempted to purify & heal the impure matrix, wherever they found it. From these attempts sprang a most wise and sure experience, which taught them that all impurities and extraneous natures which hindered the generation or fostering of the birth in the matrix, were either by a natural or else

by an artificial assistance to be removed and taken away. Now, when for the separation of subtle deliquescent impurities, or the removal of any weakness, Nature requires any help, this must be done by a judicious and discerning knowledge: but after separation, when these impurities are once excluded from the matrix and are only an hindrance to generation by their incumbrance & abode in the place, then there is only required a manual operation, as evulsion or ejection. We find a plain demonstration of this in the art of tillage or husbandry, when the infirm salt of the earth is by the sulphurous fat salt of the dung assisted and strengthened; but the

stones and thistles which lie separated from the matrix and hinder its fertility only by their weight and incumbrance are, by mere handy work cast out and rooted up, that the matrix of the corn thus dressed may become and be called a fruitful field. The same method doctors philosophers use in their majistry and practice; for they do first purge their field or matrix, then they enrich or strengthen it with the sulphur of Nature: and, lastly, cast in their seed, that it may be vivified and multiplied, and be turned into a most noble and effectual medicine.

VIII.

That matrix is only convenient
and adapted to generation which
permits an easy entrance to the
seed.

Commentary.

This is to say, which receives it
with ease and is no hindrance by
its hardness or closeness to the entrance
of the seed. Here you must know
that when the matrix, by reason of
hardness, is grown callous & impenetrable, it is then opened & rendered
porous again by frequent agitation
that it may be fitted for the concep-
tion of seed. So the husbandmen do
plough up first, then mattocks and
afterwards harrow their green sward

or untill'd lands and beat every
clot asunder, that by this rarefaction
and dissolution, the earth may take
and receive easily in the seed, and
put it forth again with increase.
If thow desirest to come by the se-
crets of God, and to use them rightly
to his glory and the good of thy neigh-
bour, then do thow, in this philoso-
phic task set before thine eyes the
labourious & patient husbandman,
and be sure to imitate him; then
will God, without doubt, favour
thy righteous attempts, and give
that into thy possession which
will perfectly satisfy all thy
longings of thy heart.

IX.

Out of that body which is either corrupted or destroyed by strange or extraneous natures; or whose spermatic vessels are by some violence maimed or cut off no seed can be had.

Commentary.

It will be a very vain & unprofitable attempt for any to hope for issue or healthful seed by a man whose body and radical balsam is depraved or dried up by an excess of aromatic wines or hot waters, or by some contagious disease. Eunuchs, because their genitals are cut off, cannot propagate their own species. Let's

the sons of this science know (saith
the most ingenious Leschus) that it
is a very fruitless-work to look for
that in dry twigs and loft branches
which can never be found but in
the green and living.

X.

That body which is preserved or
sustained by one simple kind of nu-
triment is far more perfect & durable
& yields more sound & perfect seeds
than that which is nourished with
many & different kinds of nutriment.

The Commentary.

For the nearer any thing is to
unity it is so much the more durable;
for in unity there is no division or

discord, which is the cause of corruption: and where no corruption is there is a permanent integrity & conservation. Therefore that which is nearest to unity must needs keep better & endure longer than that which is more remote: because there is in the one less discord & more in the other. Now the more durable any thing is the seed it yields is by so much the more perfect and permanent.

✂ The English edition of this work extends only thus far. The five following chapters have never been published in English.

CILAP. XI.

Now the Fountain of the Wise Men be-
comes Lead.

1 Nature useth nothing else for
the generating of lead but our foun-
tain, that is our mercurius. .

Φ
Θ

2 Because she takes the full
moisture of all the Elements, mix-
ed with the heavenly vivifying
spirit of Light, and compounds
the same with all sorts heteroge-
neal, terrestrial and sulphureous
moistures, and including them
in the cavities of the earth, bakes
them and digests the matter a
long time.

3 When all is well united by
purification or putrefaction, then

she continues to baine it without, separating the impure, untill all is become a black glittering and heavy earth, out of which afterwards, with a small fire, lead is melted.

4 But this ore of lead is not the matter of the Stone of the Wise men with which they transmute imperfect metals into gold and silver. Common lead hath no such perfection that out of it should be prepared the White and Red sulphur of the wise men, for in lead they are very raw and imperfect, which imperfection cannot any way be abolished but by the tincture itself.

5 Our Stone is prepared out

of our fountain only, which differs very much from common lead, for our mercury is not common lead but the father thereof.

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6 And although our fountain or mercury often is called lead, yet the wise men always understand thereby our fountain out of which alone our elixer is prepared; because our saturn or fountain, when it has dissolved its magnesia or earth out of which it issued, & is again coagulated together by a small fire, becomes a black heavy earth, which compound is then called the lead of the wise men.

7 He that can make the lead unto him the whole art is open,

for in it lies hid the gold & silver
of the wise men; that is the white
and red sulphur tinging all im-
perfect metals either into gold or
silver

8 Of this lead or Saturn the
Poets have written much, telling
us that Saturn devours all his
children &c. Note this. This sulphur
consumes all that is hid in the
matter inclosed in its belly, di-
gests and concocts it to its ripeness.

9 But Jupiter, observing this,
with a sharp sythe cuts off the
stones of his father Saturn and
throws them into the sea; be-
cause the white sulphur, which
in the operation appears after
blackness, abolished by his piercing

power, which is here called the sythe,
the strong power of the black sul-
phur called Saturn and throws the
same into the sea. That is the black
sulphur comes to be dissolved and
changed into a sea, out of which
the fair Venus is generated which
is the green colour.

10 Saturn endeavours to devour
Jupiter or the white sulphur, but
instead of him he swallows a stone
which was laid before him, which
he spews up again upon the
mount Helicon. There the same
was erected as a monument for
mortals

11 Also our Saturn endeavours
to devour the white colour that
appears after blackness, but the

same is changed into a Stone. For though Saturn devours the stone yet by continual concoction it is cast up again.

12 Our thus dissolved matter is coagulated into the stone of the wise men, which is to be dissolved again, and in this manner Saturn always devours a Stone instead of Jupiter, which he shews up upon Helicon, until at length it becomes our blessed Stone which is dedicated to Wisdom.

13 Out of this our Jupiter and Satona are born Apollo & Dianna. This is the last and perfect cocation, in which the white and red sulphurs, that is Apollo and

Diana, acquire their plusquam perfection.

14 Hence we see that our Saturn or lead is the father of all the gods, for from him come all the metals.

CHAP. XII.

How the fountain of the Wise Men becomes
Quicksilver.

1 Between our fountain & common quicksilver there is so great a sympathy. Yea such an one that by many they are accounted to be but one thing. But they err, because our fountain is the father of quicksilver and therefor differs much from common quicksilver.

2 Our fountain generates and

makes alive all things. Common quicksilver destroys, corrupts and kills all.

3 Our fountain is fiery and hot. Common ♀ is moist & cold

4 Our fountain is changed by a small distillation into a spirit a fixed body; but common ♀ is mere spirit and cannot be changed into a watry spirit, but riseth corporeally without alteration.

5 The extracted spirit of our fountain is fiery, sharp, penetrating and subtle, so that it can dissolve and kill all metals; but the common quicksilver cannot be made into such a spirit; neither can it dissolve and kill

metals: it hides them in its belly,
but by a small fire it leaves them
again unchanged.

6 Our fountain dissolveth,
coagulateth and maketh itself,
without addition of any thing:
none of which can common & do,
neither can it be coagulated with-
out the addition of other species

7 Our fountain hath within
it a fixed salt white and red. Yea
it is all salt and issueth out of
a saltish cavity; but the common
& is nothing but a running me-
tal, and if we will make salt
out of it we must first putrify
and kill it.

8 Our fountain is potentially
gold and silver, which by coction

Mark this
it will open the
eyes of the
probationer

may be got out of it, which cannot be got out of common quicksilver.

9. Our fountain becomes by mere coction, without any addition, the Elixer or Tincture of the wise men, but this cannot be expected of common ☿.

10 In our fountain are all metals potentially; because it is the seed out of which the common metals, yea quicksilver itself grows, which cannot be said of common quicksilver.

11 Our fountain produceth in earth all sorts of stones, noble & ignoble, which common ☿ cannot do.

12 Nature mixeth with our

fountain a very subtle and clean body, and includes them in the cavities of the earth, bakes and digests it like other metals until it becomes a dark, red, glittering earth, which is called the mineral or natural cinabar, which is distilled by a small fire into running quicksilver.

13 Yea there are vapours sublimed out of the mercurial minerals or ore of cinabar which in cold places run together again and become common ♀.

14 Thus in many places ♀ is found upon the superficies of the earth which have been sublimed out of its hidden minerals, & by the coldness of the night and of the

heavenly dew gathered together
and made running.

CHAP. XIII.

How our fountain becomes known or mani-
fested to the Wise Men.

1 Our fountain must be prepared
out of two saline substances, yet
of one root, otherwise it is impossible
that it pass or be acknowledged
for ours

2 These two saline substances
yeild by a small fire a very firey
spirit which has innumerable names.

3 When this spirit is drawn
off from them they remain as
dead earth behind, because they
have lost their spirit by distillation.

O. C. 211.
Humboldt

4 But if we give the dead earth its spirit again it becomes, by a soft fire, dissolved again and a blood red liquor, which by coction becomes redder and redder, then black, and at last thick and fat.

5 The dead earth, before it is joined again with its spirit has also received very many names from the wise men, as may be seen in their writings

6 When this spirit by decoction is once united with its body they can never be separated again,

7 Because by continued decoction they become first and abiding in the fire; & although

they flow in the fire yet they
burne not away.

8 Thus our matter hath a
two fold name, yet it comes from
one root.

9 It is mineral and Nature
has given it a mineral form,
but left the same imperfect: it
flows easily: it is compounded
of volatile and fixt, and when
they are united they putrify, &
then they become perfect

10 In this operation they
become all sorts of colours as
black, white, red. After redness
they change no more.

11 This matter after having
received perfect whiteness, perfect
redness and fixation, together

all imperfect metals into the best silver and gold.

12 By this time our fountain is made manifest, unto which we must add that the volatile part thereof is of a very sour taste, penetrating nature, and sharp quality.

CHAP. XIV.

Whether our fountain to come to its perfection stands in need of common gold and silver?

1 Our fountain cannot come to its perfection without gold and silver, but this $\odot$ and $\sphericalangle$ are not common $\odot$ and $\sphericalangle$, but something else not strange to our fountain neither against it.

2 Because that C and D which contritutes to the perfection of our fountain is found in the midst of our fountain & is the first part thereof, of a double nature, white and red, the white is called silver and the red gold.

✓ 3 Hence it appears to be very true that our fountain cannot be brought to perfection without silver and gold, for gold & silver are the first and permanent part thereof, which can, shall & must fix the volatile.

4 It is of that of which is sung "By art dissolve the first and after let it fly" and fix the volatile that not it rises high."

5 It is the gold which must be dissolved & changed into a spirit by its own spirit.

6 We cannot say so of common gold, for where must we get the spirit of common ☉ and with the same dissolve it and change it into a spirit. This is also to be understood of common silver.

7 Therefore when we speak of gold and silver we always understand those which are in our fountain and are innate in it.

8 The spirit of the heavenly sun, when united with the fat moisture of the elements, by his heat fixes and coagulates, and produces a peculiar salt which appropriates to itself the virtues and qualities of the heavenly light and strives to become like its father. Hence the Wise men

have gold, whereas in truth it is salt and has the nature of salt.

9 Also the silver which is in our fountain is no common silver. It is a hidden salt in it, but in respect of its power and virtue it is called silver.

10 And yet it is but one and not a two fold salt, as if one should be O and the other D: No, it is only one salt, called either O or D after a different manner.

11 When our salt has acquired the highest whiteness then we call it D, but when it comes to the highest redness then we call it O. Our fountain cannot subsist without this O and D, and what we say cannot be applied to common O and D.

12 And although the Wise men want some common gold in the fermentation of their Stone, that the same may be determined to transmute imperfect metals into ☉, it does not therefore follow that common ☉ should make perfect our stone.

13 On the contrary our Stone ✓ rather makes perfect common ☉ and ☿; because the most perfect ☉ is imperfect and unfruitful without our stone. But when it comes to be united to our stone it becomes alive and fruitful and can communicate part of its perfection to other metals.

14 Many busy themselves in endeavours to dissolve common

gold and bring it into a true essence but in vain. It is a labour not worth once thinking on.

15 There is another solution which is true and natural, which is performed by itself, because the solvent and that which is to be dissolved in it are both of one substance. Therefore are they radically dissolved.

16 We must look after this solution and not the common, because our solvent, our $\odot$, and our $\mathbb{D}$, although they seem to be together yet are but one thing & are in one substance.

17 This a fool cannot understand: as soon as he hears this he falls into errors, not only in

what concerns the preparation of the matter but also in the administration of the fire, making of the oven, making of the furnace, closing the vessels and the determination of the weight.

18 The powerful virtue and operation of the light in our matter is our weight. He that does not know and understand this must certainly err.

CHAP. XV.

How much our Fountain wants of its Gold and Silver to come to its perfection.

1 Nature has no weight in the generation of metals, because it has but one only matter wherein it works.

O. G.
21

2 But in making our fountain every one is admonished to take care of the weight because our fountain consists of two things matters, one being the male, the other the female, in whose conjunction we must needs trouble ourselves about the weight. In joining this male and female together this our fountain is borne.

✓ 3 But every weight will not serve in this work, but only that which has its due determination.

4 Know therefore that equal parts of both these matters are to be taken in the celebration of our first marriage; but in the second marriage, in which the volatile is joined with the fixed the weight must be otherwise considered.

5 For the fixed part must be dissolved by the volatile and turned into water: hence there must be more of the volatile than of the fixt in this solution and conjunction.

6 Some take ten parts of the volatile to one part of the fixt, some seven, some but three. It sufficeth that so much of the volatile water be taken as the solution of the fixt part requires.

7 Much water dissolves quickly, but then the coagulation which follows takes the longer; on which the ignorant, not knowing the nature of this work, fall into desperation when they perceive that the work does not coagulate in due time.

8 I have taken much water, but then after dissolution the superfluous is abstracted again, and God has blessed my work richly.

9 There is yet another way to be used in the multiplication to moisten the white and the red work, which is done by our highly rectified fountain; and here you must be very cautious. In the white you must only pour the thickness of a paper upon it, which must be often repeated until the stone is perfectly saturated and it becomes perfect white and Red.

10 In this operation Art does not follow Nature, for Art stands

in need of a certain weight but Nature is her own weight, for she takes as much as is necessary and thrusts away the rest, reserving it for other uses. Nature has nothing useless or superfluous, for what is not good for this is good for another thing.

11 Know for a conclusion that thou needest take care for nothing but to acquire our fountain (unto which will not only serve thee this Treatise, but also my other treatise entitled "The Rules of Wisdom and Chemistry" with my third one called "Sanguis Naturæ" which will give you sufficient, yea abundant instructions and expositions) because this fountain

comprehends the whole philosophical work, makes the same and corrects all errors, if perhaps committed. Besides this Fountain is to be highly esteemed, because we want neither fire nor furnace nor vessel; for our fountain is all these if you understand it right.

12 Hast thou obtained this fountain then thou hast whole Nature in thy power. Thou lackest nothing, but hast all things that thou desirest already in thy hand, for which praise Jehovah!

MONS^r DE LA BRIE'S

PROCESS.

for accomplishing

THE TINCTURE.

Extracted from a French work, entitled, "*Histoire
des Indes Orientales.*"

par Mons.^r Sou. chû de Rennefort -- Amiral.

Suivant la copie de Paris.

a Leide 1688." 8vo.

By S. Baclerom M.D.

1797.

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In the following pages the parts contained between crotchets [in this manner] are no part of the original text, but remarks introduced by D.^r B. by way of explanation. The Doctor's comments are however erroneous. There never was nor will there ever be a Tinging medicine elaborated from Sulphur, Nitre, Lime or such subjects. De la Borie's three words, which he rubbed out after the Admiral had read them, were the names of the three principles or ingredients required for the work, viz O, our D, and the secret fire.

1

Introductory matter:

When the French Admiral Rennefort was prisoner in London, at the time when the greatest part of the city had been destroyed by fire in 1666, being upon parole of honour he used frequently to walk in St. James's Park where he met one day a French Gentleman of about 70 years of age. This Gentleman observing the dejected countenance of the Admiral asked him in french What might be the reason? They entered into conversation: The Admiral told him his adventures: they became friends, and the french Gentleman in return told him his own history in the following manner:

De la Bries Narrative.

"I am a native of France, of an ancient noble family, named De la Brie. During my youth I was page to Queen Maria de Medicis, and followed her to the Netherlands, from whence I was sent to Florence to the Grand Duke. The tartane, which I was on board of for my passage, was taken by an Algerine pirate whose commander or basha carried me away with nineteen other slaves and made a present of us to the Grand Vizier Achomat. I was appointed to take care of his horses.

"Achomat having been put to death by the orders of the Sultana, mother of Mahomed IV Emperor of Turkey, I became the property of

the Grand Vizir Coperly. I remained several years with him and was in his confidence when he died. This Vizir was desirous to learn the secret operations of nature, and, contrary to the custom of Turks, was very learned; and had with him an Arabian whom he esteemed as a great Philosopher.

"I obtained the confidence and friendship of this Arabian, who one day, having taken me into a small apartment, said to me 'Ismael.' (That was my slave name) 'Thy liberty is due to thy virtue, — 'but thy virtue is the cause why 'Coperly refuses to part with thee. 'We have something here where — 'with we can reward thee for

+

"detaining thee against thy will. —
"Know that there is nothing in the
"whole empire of the Grand Signor
"equal in value to this thou seest
"here." I saw nothing in this room
but a table on which stood a small
furnace of baked earth. He ordered
me to open a door below, in the
under part of it, where I observed
a lamp burning: above it I saw,
through a small glass window, a
phial about the size of an egg,
wherin appeared a matter, neither
water nor earth but both together.
He ordered me to attend this lamp
night and day, and to take care
that it should never go out; and
likewise to mind the colours which
would appear in the phial.

"I observed that the matter became black and very black in forty days, and grey afterwards; and was beginning to whiten when Coperly died.

"Achmet the son of Coperly succeeded his father in his dignity, took possession of the Seraglio & all the property, but being no lover of his fathers science our furnace was destroyed.

"The Arabian Philosopher was a great friend of Hali-Basha, whom he perswaded to bury me. This Basha was not more fond of Philosophy than Achmet. The Arabian Philosopher, who had an extraordinary desire to put his science in practice, after having

resided 2 months at Grand Cayro, took leave of the Bacha, requesting of him to grant me my liberty, which request the Arabian obtained for a small present made to the Bacha.

"The Arabian took me with him to Zibith, his native place where we arrived safe and he proposed to me that I should marry his sister. I had heard that the Queen had died at Cologne, and that my family had been ruined: therefore, believing that I ought to make that my country where I could live happily, and enjoying, besides, the friendship of this learned Arabian; and taken at the same time with the graces of his sister, I resolved to accept the friendly offer. Religion

was no obstacle as the Arabian by the rules of his science, maintained that there could be no true religion but that which taught the doctrine of Christ, which we all three professed.

"We were hardly established, when, one day taking a walk out of town, we were surprised and attacked by a small troop of robbers (Arabians) who carried my wife off before my eyes, of whom I could never hear afterwards. My brother in law and dearest friend was killed. I was wounded and made a prisoner; and ran the danger of being made truly miserable among these banditti, but I met with a providential deliverance. They took me with them to plunder the fair of Basora:

we met a caravan of Europeans: the robbers attacked them, but were defeated and put to flight. My deliverers granted me my liberty, gave me a present of thirty golden Jacobus's and a passage to Europe in an English vessel.

"I arrived in London in the year 1663, with my 30 jacobus's [since that time called guineas, the first having been made out of gold dust from the coast of Guinea] and the proceeds which my brother in law had revealed to me.

"I took it with me to Paris, where I found a number of curious men; but their motive was avarice, and not that real love for the science which must precede the practice of this

work. I viewed the house formerly my own but now the residence of another. — I remained incognito.

"Continuing my journey through Champaine and Lorraine I arrived at Strasburgh. I there met with a french gentleman, the Marquis S. D. S. B the most profound, and the modestest man I ever met with. He had truly the mind of a Philosopher, and if I could have had a heart to communicate, I would have accepted his offer to travel with that illustrious person whom curiosity induced to visit the mines in Germany; although, thanks to heaven, I had no occasion to descend to the center of the Earth to find the first matter.

"I staid ten months at Strasburgh where I was supplied with every necessity through the friendship of a German nobleman. I finished there the first part of the great work, having disposed the principles in secret; and made projection, in presence of the German Baron, with one part of my powder on ten parts of Z , which were changed into pure $\odot$.

"I must tell you that, before I brought this my work to perfection, I was perfectly indifferent about its success. I knew the infallibility of my science, but I no longer valued life or riches - a desire of a future more happy state - to be reunited to my mother - took away the relish for worldly professions.

"My German friend, who was ignorant of my secret, wished very much to know it; and, as he pressed me hard to reveal it, I became fearful of the consequences, and durst not proceed to the work of multiplication; and therefore quitted Strasbourg one day when the Baron had left town to visit his residences in the country.

"I went back to France and passing through the forest of Saverne I was robbed of my powder and my money. I saw myself now as wretched as I was after the Algerine pirates had stripped me. [Note. This was a proper return for his ingratitude in refusing to communicate his knowledge to the generous friend, who, as he himself confesses, furnished him with the very means by which he elaborated his tincture.]

“After having resided some time in France I returned to England and went to see my friend who had furnished me with my passage from Arabia to London, and who was immensely rich. He received me into his own house, and before his death charged his children to pay me annually a pension of Fifty pounds sterling, which is still paid me punctually. [De la Brie, instead of continuing to live upon charity, ought to have elaborated his stone a second time — that he might have contributed to the necessities of others. The Adepts have not all of them been the best of men.] I live a quiet life and have no desire either to prolong my days by my science or to acquire riches; and I dare not procure them for others for fear they should abuse them.”

When De la Brie delivered his narrative the Admiral thought himself in a dream and actually walked some steps to try whether he was not asleep. The stranger mentioned to him circumstances and places which were not unknown to him: but this only served to increase his astonishment at what he heard.

The old Philosopher beheld the Admiral's surprise without any emotion, only assuring him that he would communicate truth to him, if he would listen to him with attention and without prejudice. They now grew warm: they agreed to see each other on the following day in the same place. They met accordingly. Admiral Renfort has related the conversation.

They then Read in the following terms:

Dialogue between De la Brie and Ad-
miral Rennefort in St James's
Park.

Philosopher. To console you for your losses
and to cure you of that passion you
have for riches, I mean to reveal a
secret to you which will put you
in possession of them: but listen
attentively, and begin by learning
of what order the subject is whereof
you must make use.

Rennefort. Although I feel myself
impelled, I know not by what
power, to respect your words like
oracles, yet I can hardly persuade

5
myself. That you who seem to be
neither rich nor powerful should
have the means to satisfy that
ambition which made me cross
the ocean to explore those countries
where I believed the fountain of
wealth was to be found.

Philosopher. That is ever the unhappy
situation of those who cannot un-
derstand the operations of nature;
who have never once imagined
that all that does exist is centrally
but one and the same; [he hints
here at the central vivifying universal
principle, the Δ of nature or Spiritus
Universi] that a leaf of a tree is
centrally the same as that precious
metal whereof the firmament of the

Grand Mogul is constructed. We have but to penetrate, and we may see perfectly the harmony of all things; and if one could but disengage the most baffling subject from that which clogs it externally a wise man would then produce that which seems the greatest and most wonderful. Therefore your long voyages and avidity for riches are nothing but vanity & waste of time. I shall cause you to find in a subject, of all those that surround you the least esteemed, more than you ever expected to obtain in the Indies.

MM 55

Rennefort. I ought to ask your pardon, but not conceiving your meaning

I cannot but consider your reasoning as imaginary. To philosophise about the leaf of a tree appears to me a feeble remedy to satisfy our passions: we want more solid things to be noticed by the great and opulent.

Philosopher. All the possessions of those great men, and a thousand bushels of diamonds and pearls, do not inclose a better spirit than my shoe buckle, which is only steel; but to obtain this spirit from diamonds and pearls would be more difficult and perhaps impossible. In the same manner men most elevated in rank are most entangled by the exterior

§ necessary
to the work

which blinds them! They cannot turn inward to their own center whose virtue is corrupted by such displays of grandeur. They may in one sense be compared to gold, which is so determined by nature that it can neither produce nor be multiplied. [The Philosopher is here mistaken] ^{some} the inferior metals are not so - they produce and multiply: giving us to understand, that where riches appear to be there indeed is inwardly true poverty; and that true riches are naturally, and centrally, where humility and poverty appears outwardly!

Rennefort. I avow that your principle of despising riches is an excel-

excellent moral. [Hennefort understood him not in the least] All things speak in favour of the advantages of an easy life. Our senses fly to such objects as flatter us: nay the strongest fire of our ideas proceeds from the strength of our passions. [Our passions lead us to destruction if not guided by Reason, which Reason must be guided by the divine influence and mercy, called the holy —.] If you please, favour me with the knowledge of that truth which you kindly promised to reveal to me.

Philosopher. The greatest Truth is that there is but one truth. 'That from the same fountain all things flow, [from God first, and next from the

Spirit or Soul of the Universe, by means of Agent and Patient, or The Elements, $\Delta, \Delta, \nabla, \nabla$, and further by means of created form and matter or Sperma, wherein the Universal Δ of Nature is always employed towards Generation, destruction, and Regeneration; which Universal Agent is commonly called Nature] how differently they may appear; and that the most profound humility [the ∇] is the center of the greatest riches, as well as of the most perfect tranquility! If you do not meditate attentively on the condition of the ambitious and covetous, you will not comprehend what I say: all is disturbed in them: they are not perfectly in their senses: some wish for

The Sophie ∇
composed of
 Δ & ∇ - two
very humble
subjects

chimerical titles, the splendour of which they maintain by mean actions. I have wish to possess immense riches, the very enjoying of which makes them miserable. —

Their mind, ever distant from that simplicity of nature, goes further from the center of life as it dilates itself on external objects. Such is that brilliant and showy world you esteem; and for the sake of which your unguided passion, which has caused you to traverse the ocean with the view of possessing riches, has thrown you into trouble poverty and prison.

[Note what follows]

But that you may not think —
that the Gate of the Secrets of

M55

This only means
that in making
the M55 a
novice may
meet with an
accident by
the ① employed
to purify it be-
ing exploded by
the 全.

The comment
between crotch-
ets is nonsense

Philosophy may be easily opened,
however simple and common the
first and nearest matter, which
must be set to work, may be,
I must tell you, that the know-
ledge of it is locked up by the
most dangerous obstacle in nature.

[The fulmen, as will be explained in its
proper place] The most terrible and
most dreadful subject in the world
[Gun-powder] hides the best and
most salutary. [①, 全, charcoal a
fixt vegetable 全]— [Every artificial coal
is nothing else but a fixt 全 or 品 con-
cealed in ashes or elementary ㊄: if this
全 or 品 is expelled in a ㄥ in an open ㊄,
the element ㊄, or ashes remains, in
which you will find a fixed Alkaline
①, as the basis of all Nature. This fixt

alkali has a capability to regenerate and melt its own ashes or Elementary ∇ into glass. So that Charcoal is far from being a first principle as some modern chymists have dreamed.] If you do not open the last barriers of the Earth, of the Sea, and of the Fire, you will only discover its venom and not its virtue.

The three principles

[The last barriers of ∇ , ∇ and Δ are the Δ : I think this alludes to attraction by exposing your subject to the Δ that it may become liquid.]

Nonsense

To attain this the Philosopher must make use of the artifices of Jason and Theseus, which artifices are Love and Sympathy, more capable to penetrate the subject perfectly than all the force

and artifice in the world beside."

[I believe that Le la Bries process is exactly the same as that described in the Allegory of Jason going to Colchus, to obtain the golden fleece.]

The Philosopher gave him more such reasons to persuade him that no greatness can be compared with humility [∇]; and that all the gold in the world did not possess or contain so much virtue for the production of $\odot$ itself, as one single grain of the root [$\nexists$] which produces $\odot$, and which is but very little valued.

[If you study the works of Glauber, you will find that he says in many places that $\odot$, and its $\nexists$, as well as mineral $\nexists$ in general, is the primum ens aurum:

5
If that be true; and I believe it firmly,
that pure ∇ , in the mines, is the father-
of $\ominus$ (and pure $\ominus$ the mother of ∇) then
we can easily perceive here, that one of
De la Boë's principles, which is valued
but very little, is native ∇ .]

[Isaac said to his son Jacob, "God
grant thee of the dew of heaven, and
fatness of the earth!" This blessing may
be explained by the work of Dew or Rain
 ∇ , and fat ∇ . The soul or spirit of
Dew or Rain ∇ , Snow or Hail ∇ , is $\ominus$
truly, animated by the universal Δ of
Nature; and what is the fat of the ∇
but ∇ ? What is ∇ but Δ specified in
a universal ∇ ? When this universal ∇
is expelled by Δ there remains a black
fox tinging ∇ , which unites in a most
kind manner with $\ominus$ in fusion, while

at the same time $\odot$ refuses to unite with every volatile or common $\ddagger$. Thus Isaac's blessing may be explained in two ways, but which agree centrally.]

Rennefort could not reveal more of this conversation than what has been before related, and he saves the reader the trouble of examining such a mysterious discourse, which the Philosopher assured him, he could not deliver in a more intelligible manner.

He afterwards said to Rennefort, "Let us go, I have served you a dish which you will have some trouble to digest; but I will teach you, if you will do as I shall direct you, the great virtue of the most humble subject. [1st the ∇ , 2dly the fatness of

the ♡, or ♣] They departed, and, being arrived before the portico of St Pauls church, the Philosopher stopped the Admiral, and requested of him to swear, that he would never reveal, to any person living, three words, which he then wrote upon the earth, and which he efaced as soon as he observed that the Admiral had read them.

These words
probably were
Or ———— O
Regule - M & S
Sublime - & r

They parted. the Philosopher returned towards Whitehall, and Pennenor passed on through the ruins of the city to go to his lodgings. Before parting De laBrie gave the Admiral a written paper, folded up, which he looked into in the street not being indifferently written he studied at home, and communicates it to the curious as he received it.

Copy of the Manuscript delivered by
De la Brie to Brennefort.

Remember that what I have said
to you is connected with what is here
in written

most simple -

○

most vile -

the 4455

most penetrating,

☿

most subtil -

△

I dispose the most simple, and the most vile in that which is most penetrating. Sublime them by the most subtil.

The most simple and most vile
will become the most penetrating
and the most subtil.

one with
to the camp
at first, till
you have
gone through
putrefaction.

II Purify its crudity by a sweet
breeze from the East; [a gentle degree
of heat,] and Vivify its putrefaction
by a soft breeze from the South [a
little more heat.]

¶ I was dead but is come to life

again, in such a manner that the
Body is living in one part, while the
Spirit lives in the other — both con-
taining Body and Spirit. The one
contains the spirit in the appearance
of the body: the other contains the
body in the spirit.

In order to produce an immortal
generation marry or unite them,
in such a manner, that the Body
may not be drawn up by the Spirit,
nor the Spirit be oppressed by the
Body.

Make use of a breeze [a heat]
proportioned to your ship or vessel,
[the lamp furnace,] which must be
built of Oak, and lined with glass.
[a ^hspherical bottle.]

Set more sails. In the room of

Join the
simple and
the vile in
one body, Rebis
before you add
the Spirit, or
secret fire.

2 wicks
to the lamp

one sail which you set at first, set two [increase your heat] when you are fairly at sea and are clear of the land. There is less danger in the open sea than near the shore where there are shoals and rocks.

3 wicks

When you find that you have not above one month more to navigate, in order to cross the line and Lodiæ set three sails [give more heat still,] and push. It is difficult to arrive safe. Make use of twice as much wind [twice as much heat] as you did at first & you will certainly reach your destined port in safety, if you have never lost your breeze.

If you have lost your breeze, [allowed your work to cool] only for

one hour, you must begin a new voyage; because in this philosophical navigation the same breeze must blow continually night and day, and must gradually increase. If you lose it you can never catch it again, except you set out on a fresh voyage from the same port, in a vessel new in every respect.

If you arrive safe you will find by the virtue of the breeze and of the stars, the whole power of the sun fixed in your matter in the bottom of your vessel — a powder [The R indetermined] which heals all diseases from the two poles to the equator — an earth which contains every thing that is most precious.

But you must join this Earth to determined nature, of that kind which you wish to produce. [The white medicine must be melted with ☽, the red with ☉, for perfecting the mineral kingdom.]

Make use of the powder with prudence: you need as much prudence to make use of it, as art and patience to bring it to perfection.

Give of your earth to those who are in need of it, especially if their hearts be not attached to it. If you make use of it agreeably to the will of God you will live and cause others to live also.

You must multiply your works by the power and virtue of the glorified body [The Medicine.] and

with the same spirit^{*} [by the same ^{*} secret Δ .
process] which guided you in the very
beginning of your work.

The above extracts contain every thing
that Admiral Rennefort has recorded
respecting De la Brie's process. The
other parts of his publication only res-
pect his own life and history.

REMARKS
upon
MONS^r DE LA BRIE'S
PROCESS
for accomplishing
THE TINCTURE;

*Interperged with observations on other matters con-
nected with the Subject*

By S. Bacstrom, M.D.

Transcribed in the

Month of June

1797.

These remarks are more fanciful than solid. They rest all upon the supposition that De la Brie's three words were those here taken. But his own explanation seems more applicable to the three principles employed by Trevisan, by Eirenaeus Philaethes & others who worked in the metallic department.

1

D^r. Bacstroms thoughts upon De la Brie's
Process.

I am very certain that the three words which De la Brie wrote upon the grounds must either have been "Eau et Terre," or "Soufre et Nitre." From what he says respecting what he saw in Roperley's house the matter was neither ∇ nor Δ , but both together. From what he says of the subject being the most terrible and dreadful in nature, and the knowledge of its secrets being prevented by the most dangerous obstacle in nature, he hints at ∇ and Δ the ingredients of gun-powder. That this is Jassano's Dragon I do believe: Basilins causes Salpêtre

to say (Hamburg Edit. 1694 p. 104) "Alone
 I can do nothing fundamentally.
 My courtship is with a merry wife,
 [♀ or charcoal, here represented as passive,
 as it is overcome and destroyed by the ♂]
 if I am united with her [in the ♀] &
 our nuptials are celebrated in Hell,
 [in the Wind furnace, or in a good char-
 coal fire] so that we may sweat well,
 [fulminate and melt] the subtil [△]
 will throw out or cast off all filth
 [the corrosive + ds of both ♂ and ♀] from
 us, so that we shall leave behind
 us children with riches, [the black
 fixed tinging ∇ of ♀ united to the fixed
 alkali of ♂,] and in our dead corpse
 [the caput mortuum embracing and
 receiving the black tinging ∇] will
 be found the best treasure [a ♀]

which we leave or bequeath in
our Testament."

Although I call the acids of $\ominus$ & $\oplus$
corrosives, nevertheless they are nothing else
but a specification, or extension, or cor-
porification of the Universal Electrical
 Δ of Nature inclosed in Radical humi-
dity, which constitutes the universal
Acid - $\ominus$ for vegetation, $\oplus$ for the metallic
kingdom, and sea Θ for marine pro-
ductions and sea animals. Δ , I mean
burning Δ is another manifestation of
of the Universal, cold electrical fire, which
being moved produces light & inflama-
tion or combustion, according to the
mode and degree of agitation. What
is burning Δ but agitated light, or
agitated cold electrical Δ , acting on
a passive principle - Fuel? By

what means? Radical humidity a-
 nimated by electric Δ in the shape
 of subtil Φ ! What is that else but
 animated Δ . This doctrine is at least
 3000 years old & by it all the pheno-
 mena of nature may be as fully
 & satisfactorily explained as by any
 of the new systems of Hydrogen, Oxy-
 gene and other gases. Common Δ
 is a stronger corrosive than the
 universal acid Δ of Φ . Why? because
 common burning Δ contains less hu-
 midity than the smothering Δ of Φ
 does. If you want to have Δ with-
 out humidity do not agitate nor
 move it -- consider it in its uni-
 versal state as light and Electrical
 color unmoved Δ , or Anima Mundi
 which the Divine influence separated

5
out of the Chaos, agitated it Electrically,
and then was light even before the
sun was created. Fire in the state
of which we are speaking is without
flegma but it wants and must
have a passive to act upon, when
it specifies itself, which is Radical
Humidity.

But to return - What I have
said respecting Basil Valentine's
hint of a short violent way of
regeneration is fully applicable
to Jasan, and to De la Brié's by
the long way.

If you choose to explain De la Brié's
process as comprehensive in the words
cave et Terre, taking them literally,
neither ∇ nor ∇ separately, but both
together you will find my opinion

in the comment & have given on Rhipley's works -

of we take $\text{Cano} \nabla$ to be his - meaning then, in my opinion, there are two distinct ways of operating with these ingredients - One in the short violent Via sicca, in the ∇ only, a work of three days, according to the few hints of Basil Valentine, commented on above: see also Glaubers works, almost at the end, either in his Proserpina, or in his Animal Stone - Another in Via Humida Pacifica which is De la Brie's process.

To come at De la Brie's process we must weigh well what we find in Glaubers works, in Stahl's Philosophical principles of Universal Chy-

mystery and in Baron de Welling's
Opus Mago-Cabbalisticum et Theo-
sophicum of Θ , ⚊ and ⚋ . Hamburg,
 1735. 4to [Baron de Welling was a
 most profound Philosopher who
 knew also our work with the
 קַדְרָה. This proof I shall give
 you in its proper place.)

Glauber speaks very much of
 Jason's work: Θ and ⚊ united are
 the Dragon in Ovid "Pervigil ecce
"Draco. Squamis crepitantibus—
"horrens" &c. "Spitting Δ and flames
 and blowing smoke out of his nos-
 trils," denotes the power and valour
 of Θ when he meets "his enemy and
 yet his best friend" ⚊ which Basil
 Valentine causes Θ to say of ⚊ . No
 subject in nature contains so

me: A animated by Δ as $\ominus$ does:
consequently, $\ominus$ is truth, inwardly,
Anima Mundi, Spiritus Universi,
the universal Agent, fixed for a
while, till expelled on an Alkaline
basis, or cold passive magnetical,
principle; which is nothing else,
but fixed and concentrated Radi-
cal Humidity of Nature — for which
reason Basilus Valentinus, with
great truth, says, that $\ominus$ is out-
wardly cold but inwardly Δ .

What else is $\boxplus$ but the same ρ
Anima or Spiritus Mundi, or Δ
proceeding from the central Δ of
the Earth, inclosed in humidity,
which constitutes the Universal
Mineral $\boxplus$; fixed for a while on
a black, Elementary, Mineral, lin-

ging ∇ , which it has dissolved, neutralised, diluted, and extended into a concrete yellow, red, or grey, — called Native ∇ , which is the food of the red metals $\odot$, ∇ , δ , and of the solar marcasites, such as δ , $\oplus$, &c. according to Glauber and Becher ∇ , either native, or in δ , is the Primum ens Auri. . . . Glauber teaches us to fix common ∇ by the $\sim$ of $\odot$ or by ∇ ; and Becher by $+$ or $\circ\circ$ of $\oplus$ — by either of which ways it may be done: but then let it be observed that ∇ so fixed by means of a corrosive $+$ loses all ingressive power, and becomes a $\odot$, or dead ∇ . Glauber indeed confesses this

Let us now examine what,

Stahl says p. 161. "Hepar Δ^o is made
 " by fusing one part of common Δ
 " with two parts of any fixt Alkali.
 " The matter being poured out of
 " the Δ immediately after fusion,
 " appears red: if the moist Δ comes
 " to it, when it cools, or if it be made
 " to flow per deliquium, it becomes
 " black.

" A remarkable phenomenon
 " happens upon the solution of this
 " Hepar sulphuris in ∇ . The reddish
 " colour of the mass turns black,
 " and a copious black sediment
 " is deposited. This happens even
 " when the Θ of ∇ or fixt alkali —
 " employed was pure, and the Δ
 " the most volatile, or sublimed
 " in the form of flowers.

"The same thing happens, when ♀
 " is dissolved in a strong Alkaline
 " lye, and the filtered liquor, now
 " of a garnet colour is put in a
 " glass and long detained in a
 " balneum marie; for thus the
 " transparent solution deposits the
 " same black matter at the
 " bottom.

"If the liquor of this solution
 " of the hepar ♀ be decanted from
 " its black sediment, & digested
 " further, it again lets fall the
 " same earth. This is proper to be
 " observed, lest the phenomenon
 " should be attributed to the Δ , as
 " the effect of actual combustion,
 " when the Hepar ♀ was made
 " first in the Σ .

"But whatever be the cause
 " thereof, or although it should
 " ever so much proceed from the
 " Δ , the substance itself [the black
 sediment] deserves to be carefully
 " examined. [So say I.]

"If it is not actually of a me-
 " talic nature we have certain rea-
 " sons to think it a something
 " which may be further assimi-
 " lated thereto.

"Becher appeals to experience, when
 " he asserts, (*Minera arenaria* p. 913,
 " 916, 917, 929.) that "this ∇ of ∇ , or
 " ∇ reduced to a fixed ∇ , makes a
 " metallic increase, or, almost, a
 " kind of Tincture."

"Becher also declares that this
 " black, fixed, tinged ∇ of ∇ melts

and unites with $\odot$ and $\mathbb{D}$. Further,
 "that it is found unmixed, or uni-
 "versal, in fixed Alcaline salts —
 " whence I am led (continues Stahl)
 " to suspect that our present alkaline
 " ∇ , thus united into a concrete,
 " with the lingering ∇ of ∇ , wants no-
 " thing to its perfection but complete
 " metallisation, or the introduc-
 " tion of this golden ∇ into Mer —
 " cury." [Perhaps such a medicine
 would require ∇ viv. before it was
 melted with $\odot$ in the ∇ .]

I shall now repeat part of what I
 have observed in my own experience.
 When I made (at the time I lived in
 Mary le bone) the ∇ ∇ Auratum, by
 means of a strong alkaline lye, made
 of $\odot$, I noticed that during the fil-

filtrating of my lye, weakened with ∇ , my glass funnels and large Queens ware basons were all gilt by the δ ial $\&$ united and most subtilly dissolved in the fixt Nitrous lye.

After I had precipitated my $\&\delta$ i Auratum out of the weakened lye, by dropping ∇ into it, and after having dried my $\&$, now perfectly disengaged and separated from the Alkali, I found that it had no ingressive power, and that it would gild neither ∇ , nor glass, nor basons; though when united to the fixt alkali it tinged my funnels, basons, and every thing it touched, with all the colours of the rainbow. This circumstance gives a very plain hint of the principle

which ♀ wants to make it in-
grefire - It is neither more nor
 less than the first alkali or concen-
trated radical humidity - the cold
magnetical principle - the wife
and magnet of the agent or Spi-
ritus mundi corporified in ♀
 as well as in ♂, in sea Θ, ⊕ and
 in all things.

Let us now apply the foregoing
 facts to De la Brie's process in Via
Humida. "He had no occasion to
 descend into the center of the Earth,
 [into mines,] to find the first mat-
 ter." No. Let it be either ♀ and rain-
 ▽, or ♀ and ♂ he could come at them
 without that trouble.

"He disposed the Principles in
 secret." (p.) He uses the plural num-

number: he therefore means at least two ingredients.

"I shall cause you to find in a subject, of all those that surround you the least esteemed" the true matter. If ▽ what is less esteemed? if Brimstone what is more common?

"The most profound humility is the center of the greatest riches."—
The ▽, or the ♀ which is the fatness thereof, according to Isaac's blessing given to Jacob.

"The first and nearest matter is simple and common"—whether ▽, or the fatness thereof, ♀.

From all this it is obvious that he speaks either of ▽ or of ♀: that he does not mean simple ▽, but

✠ the falseness thereof, and ✠ only as
one of his principles appears plainly
from what follows:

"The knowledge of the first &
nearest matter is locked up by the
most dangerous obstacle in nature"
the fulminating power of ⊕ when
united with ✠.

"The most terrible and most
dreadful subject in the world, hides
the best and most salutary." Gun-
powder hides ⊕ and ✠, both uni-
versal subjects, Universal vegetable
and mineral dwellings of Prometheus
or Spiritus Mundi - Δ. The union
of these two is allegorically set forth
by the Behemoth, the Leviathan, the
Dragon of Daniel, and of Ovid to; &
by the emblems of Jupiter, of Pro-

Protheus, of Isis and Osiris &c. &c. &c.

"If you do not open the last barriers of the earth, of the Sea & of fire, you will only discover its venom and not its virtue."

The last barriers of ∇ , ∇ , and Δ are the Δ which contains and is in contact with them all. This I think hints at the exposure of the matter to the action of the Δ that it may thereby not only liquefy, but, at the same time, acting as a magnet, concentrate in itself the actual vivifying spirit & influence of the Δ . You must not distil corrosive acids (or $\text{O} - \nabla$) from your subjects as Glauber does. These corrosive + spirits are here called "its Venom."

"The Philosopher must make use

of the artifices of Jason and Theseus, which artifices are Love and sympathy." The whole ingredients must not be put in the fire at once: the fulmen would not only destroy the vessels but greatly endanger if not kill the operator. The dragon must be put to sleep by little and little till he be completely at rest; and this must precede the exposure of the subject to the influence of the Δ , in the doing of which the sympathies and antipathies of nature must be regarded. The matter must not only be exposed to the Δ to draw moisture, but ^{be} exposed under such aspects of the planets as will promote the attraction of the vivifying principle from

the Δ . If it will not flow completely per deliquium I think it should at least run into a moist $\bar{a}\bar{a}\bar{a}$, like mortar.

"All the Gold in the world does not possess so much virtue, to produce and multiply $\odot$ itself, as one single grain of the root which produces $\odot$, & which is valued but very little." The Root or $\odot$ making principle, is a Mineral, Sulphureous and Mercurial Androgenal vapour, corporified in common native ∇ , the mineral food or nourishment of $\odot$, φ , δ , ζ , &c. and therefore always found with $\odot$, φ and δ ore in the mines, fixed in the black, linging, sulphureous ∇ or basis of which I have before spoken.

We come now to the — Process

∇ or the Male
predominating
over φ or $\odot$.

The Process.

"Dissolve the most simple and the most vile in that which is the most penetrating. Sublime them by the most subtil." I have no doubt of Φ , (best that which is nature) being the most simple and the most vile subject of De la Brie. By "the most penetrating" cannot be meant the corrosive α of $\textcircled{\text{O}}$ or $\textcircled{\text{F}}$; for they take away all ingressive power from Φ fixed thereby. The strong corrosive $+\alpha$ of $\textcircled{\text{O}}$ may be kept for years in glays and also in glazed earthen vessels, without injuring them, therefore it cannot be deemed the most penetrating. It has not the power to dissolve - it can only fix Φ , reducing it to an un-

unprofitable dead ∇ , without any ingressive power:— nor has it any other effect on $\circ\circ$. But on the other hand we have seen the fixed alkali (of $\odot$) when united to the ∇ curatum promoting the tinging power of that ∇ and giving it ingress, gilding and colouring glass and earthen ware.

Next $\odot$, sufficiently concentrated and reduced to a fixed alkaline $\circ\circ$ dissolves every sulphur, fat or oil radically: is no corrosive, but a raspive cold Δ , or concentrated, fixt, radical humidity—empty & void, and extremely desirous to be acted upon by any male or sulphureous agent; and is withal so ingressive, and penetrating, that its

dissolves glazes, china and earthen ware, crucibles, sand, flints &c — all the calxes of metals — all marcasites — Vitrum and All of S — and almost every thing. Therefore I deem this liquid or So Di fixati (which by the bye is Nature's Universal solvent and Glauber's Alcahest — so called from Alkali est) to be the most penetrating liquor in the whole Universe. [See Glauber's Apology against Harner, in his folio works, where this wonderful Liquor and its more & wonderful use is honestly described and revealed. Remember also what Stahl says in the quotation before given from his works.]

"Sublime them by the most subtil." This is easily understood. The

most subtil - nay the only subtil agent or instrument is heat or Δ . Therefore, your ingredients being properly prepared, digest in a gentle, subtil, natural heat, & no doubt vapours will sublime and descend by turns untill they are fixt. [See again the foregoing quotation from Stahl.]

In my opinion there are two processes by either of which you may putrify, regenerate & fix our Φ . It will perhaps appear hereafter which of them De la Boie followed, in order "to produce an immortal generation, marrying or uniting them, in such a manner, as not to draw the body by the spirit, nor oppress the spirit by the body."

My ideas respecting the two processes by
 either of which you may pu-
 trify, regenerate and fix
 our ☿.

Make a *Hehar Sulphuris* with
 native mineral ☿, either red or yellow,
 of a fine rich tinging quality. Melt
 some (say ½ lb) well purified crys-
 tallised ☉ in a large ♀, or in a
 clean iron ladle, on a moderate
 charcoal fire: project common
 flowers of ☿ [this is only to save
 your native ☿ but if you have
 plenty of it use it] in small quan-
 tities - not more than a tea-spoon
 full each time, upon the ☉ in-
 fusion, and the Dragon will ful-
 minate and discharge part of

his venom, or corrosive acid: the ∇ will burn and be consumed upon the fluid $\odot$, Let your Δ not be too violent, or the $\odot$ will boil over and cause a dreadful fulmen when it comes in contact with the glowing coals. Continue projecting Flowers of ∇ into the $\odot$, in small quantities, after every detonation, keeping up, all the time, a sufficient heat, that the $\odot$ may remain fluid. In about half an hour $\frac{1}{2}$ lib. of $\odot$ may be detonated. The sign of the process being finished is, when on projecting the last teaspoonfull of ∇ on the melting $\odot$ you find that, instead of causing the $\odot$ to fulminate, it lays quiet and is burnt

upon the surface of the fluid $\oplus$.

When you observe this cease to project any more common flowers of $\oplus$: increase your Δ and cause your fixed alcalised $\oplus$ to melt well, covering it with a $\angle$ lid, heated before you put it on. Give now a smart heat and let it keep in fusion for 20 minutes or half an hour and it will look of a greenish colour, attracting the vegetable fixt $\oplus$ out of the glowing surrounding charcoal. In the mean time the fœces will burn away, and the subject will purify itself by melting and boiling in the red-hot crucible. When you see that the subject has become greenish, (of a blue-green hue,) and

perfectly clear and fine. Take the Δ quickly out of the Δ , cover it, and set it down to cool.

But if you have time to go on with the following operation do not take it from the Δ ; only lessen your heat, and give no more Δ than may just keep your subject in a fluid state, and no more:

You must have at hand some fine native Red or yellow, beautiful mineral Δ , previously ground to a fine powder in a glass or porphyry mortar — Let it be warmed in a basin set in hot Δ but take care that it may not take flame or melt.

Project this gradually, a tea spoon-

put at a time, on the fluid alcali-
 cisco ①: stir it in quickly, with a
 red hot stalk of a tobacco pipe: do
 not stir too long or too much of
 the ♀ will stick to the tobacco pipe.
 Continue projecting your ♀, one
 tea spoon-full after another, dip-
 ping the red-hot tobacco pipe into
 the mixture to incorporate the ♀
 with the fixed alkali of the ①. Keep
 up a sufficient fire that the ① may
 continue to melt clear.

You will soon obtain a blood-
red mass. One part of the fixed
 ① will take up and dissolve at
 least one half part of ♀. The way
 to attain the exact proportion is
 by noticing how much the fixed
 ① will receive and dissolve. As

soon as you have obtained a deep red mass or Hepar (so called from its liver like colour) take the Δ quickly out of the Δ and cover it instantly to stop the further inflaming of the Δ , which must be prevented as much as possible from burning or consuming itself and thereby losing its universal + or mineral Δ .

This business may be done very easily in half an hour. Let the red mass (Hepar Δ is) stand to cool.

In this subject you have
1st. The Universal solvent or Alcahest:

2dly The black tinging Δ or
⑤ matter:

3dly. The Anima Mundi, specified in the Universal mineral + of nature ♁.

The same end may be gained by doing the process in the following manner: Melt 1 part of your native ♁ in a hot ∇ , with no more heat than is just necessary to cause it to flow without inflaming or consuming it. Having at the same time your alcalised $\odot$ ^{2 parts} at hand & flowing thin and clear, as soon as your ♁ is in fusion pour the $\odot$ gently upon it & then stir it quickly with a red hot tobacco-pipe. Cover the ∇ and let them melt together for a few minutes, untill the ♁ is radically converted into a red mass or Hepar.

then take it out that instant and keep it covered until it is cold.

Whichever process is followed the burning of the Δ must be spared as much as possible — that some of the mineral Ω of the Δ may be introduced into the alcalised Φ . You have now the body and the spirit united in the Hepar, and, due care being taken, in such proportions that "the body is not drained by the spirit, nor the spirit oppressed by the body."

How further to proceed.

Before it gets cold — while it is yet pretty warm, rub it to powder in a glass mortar, previously —

heated, and, being yet warm, put it in your glass globe, which ought to be of such dimensions that $\frac{2}{3}$ ds at least of it should remain empty. bask it tight till a proper season presents itself for opening the glass.

The heavenly union of the
Superius with the Inferius.

Having chosen a fit time, the atmosphere being serene, & the ☽ increasing in light at night open your glass globe and lay it on one side, in a bason filled with bran or dry sand, with the open mouth towards the ☽ that it may receive the Universal ~~a~~ from



above. A glass funnel ought to be placed in the mouth of the glass globe. Being so exposed it will attract powerfully, for I believe it is one of the best and strangest magnets for the Universal α . Let it attract all ρ , with the window open. I do not know whether one nights exposure will be enough, but as soon as you find it has attracted the heavenly ∇ sufficiently, so as to be like well mixed mortar conclude that it is enough; for "the body must not be drowned" by the α , nor the α be oppressed by the body." — It must neither remain too dry nor be allowed to become too moist.

This celestial union should be performed in perfectly serene, dry weather, the ☉ being in ♈ or ♉, or, at the latest, in ♊. Then shut up and lute your glass, digest in a gentle heat, which keeps increasing by degrees as the work advances; following the instructions of De la Brie.

It appears to me that the Universal α , specified in the mineral + of $\frac{4}{5}$, introduced into the Universal solvent, (extremely friendly and congenial to all sulphurs,) although partly lost in making the Hepar, is recovered and restored again by the operation of the heavenly matrimony; being attracted out of the Δ in the shape of ∇ or humidity, animated by the Universal

living, subtil $\odot$, such as we receive
by inspiring the Δ we breathe.

The Multiplication.

"You must multiply your work
by the power and virtue of the
glorified body" i.e the finished Red
Medicine (unfermented with $\odot$) "and
with the same ω which guided
you in the beginning." That is
take your medicine 1 part, before
determination with $\odot$ in the Δ ,
and 3 parts of Hepar carefully
made as before; grind them toge-
ther warm, put them in the globe
and attract and digest as before.
This I believe to be Jasan going
to Colchus.

ANOTHER
PROCESS.
for accomplishing
THE TINCTURE.

With the same Subjects that have been treated of in the
 foregoing remarks
 upon

DE LA BRIE'S PROCESS.

&c. &c. &c.

By S. Backstrom M.D.

Copied from the Doctors Manuscripts

1797.

Such a labour as ^{is} here recommen-
ded would be as fruitless (for the
Philosophic work) as those recommen-
ded in the preceding pages

The first Operations.

I shall begin by communicating to you The Universal Dissolvent or Alkahest. (alkali est.)

Glauber in his Apologia against Sarnus gives instructions for making this very Alkahest of O and $\text{M} \ddot{\text{u}} \text{is} \text{st} \text{ellatus}$.

I have made it in the following way five or six times:

Take crystals of O and dissolve them in hot ∇ : filter the solution while warm: pour it on 3 or 4 glazed ∇ en ware large shallow dishes: let it stand all night. Next morning you will find beautiful transparent crystals, pretty pure, covering the whole bottoms of your dishes: pour

the ∇ off, which throw away; for though it still contains some $\odot$, it also contains common $\ominus$, and is therefore unfit for the present work. Set the dishes on edge exposed to the sun, or before a $\triangle$, till the crystals are perfectly dry: then scrape them off and preserve them in a wide-mouthed glass.

These crystals, of the first shooting are pure enough for our purpose.

Weigh with care $\frac{1}{2}$ lb of these crystals and reduce them, alone, to a $\text{\pounds}$ in a stone mortar. Have ready some very fiery quick-lime, as fresh from the kiln as possible. (If your Ψ is not very fiery the operation will not succeed. Ψ from the stone is more fiery than chalk Ψ .) Weigh exactly $\frac{1}{4}$ lb of this fiery Ψ , powder

it by itself and then mix it with your $\ominus$ in the stone mortar: grind and rub them well together.

Now you must have ready a large roomy Ψ , a round one, with a cover that fits it well. In the cover, near the center there must be a hole about as wide as a quill (or $\bigcirc$). Put your mixed powders in this Ψ , which must be at least so large that one third part of it may remain empty after the powder is put in. Put the lid on and lute or caulk the joining well over, a finger's thickness, with moist loam or fat clay, mixed with $\boxplus$ and a little Ψ , into a tough sticky substance. Lute all over the lid and joint pretty thick, leaving only the small hole in the lid open;

which you will easily do by putting a peg into it. After the luting is dry fill up the crevices carefully & let it dry and harden thoroughly. You may prepare B or C in the same manner while your Ψ is fresh and fiery; for as soon as the Ψ cracks and falls in pieces, it becomes unfit for this work.

Set your Σ into your wind-furnace, the Δ place of which ought to be about 8 inches square: put a piece of flat tile on the grate of the Σ on the tile: then put lighted charcoal round it, beginning by first covering the grate with dry coals, and then put over it unlighted charcoal **up** to the top, or level with the lid of the Σ . By doing

so you heat your work gradually and prevent any hazard.

By the time the coals are all kindled your Φ will be nearly red hot, but you must not excite or agitate the Δ by too great a draught - and much less by the blast of double bellows. The fire must be kept up quietly, slow and regular, that the $\odot$ may be fixed gradually by the Ψ .

The corrosive + ω will blow out of the small hole in the lid, and all round through the lining, although ever so thick and good - But, notwithstanding, a great deal of the same ω is detained and fixed by the Ψ . It blows and hisses all round into the fire

6
coals, and displays various beautiful colours.

You must keep the Δ up and level with the cover for about two hours, until all the blowing and hissing of the Dragon ceases, and he is made to fall asleep. Do not forget what Ovid mentions, that Javan found means to cause the Dragon to fall asleep. (See Glanville.)

When there is no more hissing, the Dragon being now quiet, cover your χ with dead coals an hand breadth above the ρ id, and give a strong Δ for two hours more to complete the fixation of the Dragon, but be careful that you may not vitrify your matters and thereby spoil your operation.

After keeping the ∇ in this state for the two hours let the Δ die away gradually of itself, and, as soon as you can bear to touch the ∇ with your hands, while it is yet pretty hot, break it carefully with a hammer, and a round cake (the shape of the inside of the ∇) will tumble out — outwardly of a most beautiful Spanish-green colour, but inwardly of a pale lilac or pale purple.

This subject is called the green Dragon. This is the green dragon in my emblematical drawing for the frontispiece of my book.

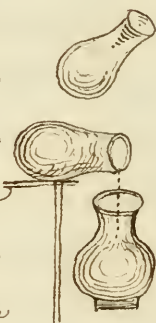
This is the subject from which the Philosophers produce their Δ ry solvent or Alcahest.

To obtain the fiery Solvents

There are two processes, by either of which this may be obtained.

The first method.

Powder the calx while it is yet hot and place the powder in a large wide mouthed glass body, dispersed as much as may be that the powder may not lay all in one place. Incline the glass body and let it attract from an increasing Δ and the stars. The subject will change colours every day: sometimes it will be violet, sometimes green, then blue, scarlet, may all the colours of the rain bow. It frequently changes colours more



than once in the same day, which I have often seen with much admiration and pleasure. In a short time it begins to flow per deliquium, and, your glass body being inclined for the purpose, you must receive the drops into a strong phial or bottle placed under the body. These drops are extremely fiery, clear like rath ∇ when they first begin to flow; but in 3 or 4 weeks time this Dry liquor becomes of a $\odot$ colour and emits a most pleasing smell, very much like that of an honey suckle and sometimes like that of an honey comb.

This is the Alcahest revealed by Glauber, who faithfully describes

its wonderful virtues and qualities.

This fiery ϕ is so powerful that in two or three months it will act upon the glass in which it is kept so as to produce numerous cracks and fissures. It does the same to the glass body in which it is exposed to liquify by attraction of ∇ from the Δ . It dissolves glass, china, Ven ware, minerals, marcasites, vitrum & all gums, roots, barks &c. But when it is furnished with a proper subject to act upon it lets the glass alone and acts upon that subject.

In eight days time it deposits a subtil white ∇ . then it must be carefully poured off. This must be done every week till it ceases

to deposit any more white Δ and becomes clear like fine olive Co , of a $\odot$ colour. It cannot be filtered. The white Δ is from the Ψ of the lime.

The second method.

Put your green calx into a large glazed Δ pan and pour a gallon of boiling hot Δ upon it; by little and little only, for it makes a terrible noise: stir it with a clean stick, and you will obtain a lye as green as grass. Stir it up every time it gets settled; and at night before going to bed stir it well for the last time, & then leave it to settle till the morning, when you will find your lixivium clear like water, having lost

lost the green coat of the Dragon.

Filter it several times through a linnen funnel, pouring into the funnel the clear first and the thick afterwards: repeat the filtration till your lye has become as clear as rock ∇

13

This lye must be evaporated in a $\therefore$ heat: but no glasses can stand its action (It cost me above a dozen strong green glasses while I lived in Maryland) no ∇ en- glazed basins, nor china - It dissolves them all

I took a small cast iron pot, which I got scoured bright in the inside, [It does no injury,] and in it I evaporated my lye, and succeeded to my mind.

You must evaporate your lye till it becomes a thick, fat, oily, fiery Θ . It has a smell like human excrement. Be very careful, for it is very fiery.

Put this fat Θ in a glass body to attract and flow per deliquium as directed in the first method; & you will obtain the same Aleahd in greater quantity than by the former method, but not quite so fiery. Pour it off from its white ∇ as before directed.

This $\circ\circ$ acquires in three or four weeks time the same sweet smell of honey suckles as that obtained by the first process, notwithstanding the stinking smell of the Θ in the previous parts of this process.

The use of the Dry Solvent or Alcahest
in our Works.

Take some beautiful red or yellow
native mineral ☞ (I think the scarlet
coloured ☞ *auratum*, would do the
same thing) in subtil $\frac{1}{2}$, a certain
known quantity: imbed it with
the Dry alcahest until you have
obtained a moist, mortar like $\bar{a}\bar{a}\bar{a}$,
as mentioned in the remarks on
de la Bries process. Lute this $\bar{a}\bar{a}\bar{a}$
in a proper glass and digest, and I
have no doubt but you will see
the same black tinging & observed
by Stahl and Becher, as mentioned
in the quotation from Stahl in
the preceding remarks.

If Stahl had had faith & patience

enough to have pursued the Experiment he would have seen in time the whole composition become black as well as a part of it. I do not doubt but they will purify and regenerate together.

The multiplication would then be practicable by imbibing the finished yet unfermented [with ☉ or ☿] or undetermined medicine with the $\Delta y \text{ So}$ and by digesting as before.

By this time you must have perceived that the process with the *Hepar Sulphuris*, mentioned in the remarks on De la Brie's process, & the one with the $\Delta y \text{ So}$ are centrally the same.

Finis.

SOME

THOUGHTS

on the hint given by

BASIL VALENTINE

OF A

VIA SICCA

REGENERATIONIS

PRINCIPIORUM.

By S. Bacstrom M.D.

1797.

On Basil Valentine's Process.

In my remarks on De la Brie's process I have stated my opinion that Basilus's subjects were $\ominus$ and ∇ . I will now more fully communicate to you my ideas, such as I would wish to put to the test of experiment, at the first seasonable opportunity, if God spare your life and mine, concerning his said *Via Sicca Regenerationis Principiorum*.

He causes $\ominus$ to say " ∇ is my greatest enemy and yet my best friend. My courtship is with a merry wife" ∇ , here represented as passive, because its $+$ is overcome and destroyed by the $\ominus$ "if I am united to her" in the $\times$ "and

our nuptials are celebrated in hell." in the wind furnace, "so that we may sweat well" fulminate and melt, "the subtil" the Δ - the most subtil of De la Brie "will cast out all filth" the corrosive + of $\oplus$ and ∇ , the venom of the Dragon, "from us, so that we shall leave behind us children" the black tinging ∇ of native ∇ or $\nabla\delta$ in curvatum united to the ingressive radical humidity or alkalisied fixed $\oplus$ "with riches, and in our dead corpse," the radical humidity of $\oplus$ embracing and holding the black tinging earth and giving it ingress, "a treasure" a tinging power, in my opinion the very same as that obtained by De la Brie's and de Welling's processes "will be found," which we bequeath in our last will or Testament."

I have never yet met with any lover of our science who could explain the words which I have paraphrased above, much less any one that could go a step or two farther.

It is well known that common Hepar & dissolves ☉ in the crucible by melting, in such a subtil manner that the ☉ after the whole has been made into a lixivium passes, even atain through the densest filter.

Now I reason that if a volatile crude hepar dissolves ☉ thus subtilly, a fixed ingressive hepar will pen it centrally and radically, which is all that is necessary to make it seminal and diffusive. No more is done by De la Brie

or by Baron de Welling, whose process I shall give you here & try.

What I have already said will I think be found sufficient to enable one of your genius to follow out and even to work the process to the end. I propose what follows:

The dry way with $\oplus$ and $\oplus$
[the Dragon.]

Fulminate and alcalise the first crystals or pure $\oplus$ with flour $\oplus$ proceeding exactly as I have directed in my remarks on De la Brie page 25.

As soon as you find that the $\oplus$ burns away upon the melted $\oplus$, so that the melted $\oplus$ fulminates

no longer, cease projecting any more common stones Δ^o .

Now have at hand some good red or yellow native Δ pulverised and warmed sufficiently, and project it, one least handful after another, waiting each time for the total conflagration of the Δ before you throw in a fresh quantity.

Keep your Δ sufficiently brisk that the fixed $\bigcirc$ may be kept in constant fusion.

Δ^o The intention is here to burn the native Δ upon the fluid fixed $\bigcirc$ to get clear of the mineral + of the Δ by the flame, in order to obtain the black fixed tinging Δ , and to introduce at each projection of new Δ , and at every con-

conflagration thereof, a small portion of that fixed tinging principle into the concentrated, ingressive Radical humidity of the $\odot$.

In this manner, projecting, I would continue until my melting fluid mass became black, taking care to stir it sometimes with a stem of a tobacco pipe, but not to stir it too much.

As soon as the mass has become quite black, or saturated with the fixt black tinging ∇ , so that it will hardly flow any longer, cease burning any more native ∇ upon it.

I do not know that this process has ever been tried, but I think the subject would now, without

Don't be a fixed hepar sulphuris;
but it is not ripe, much less
regenerated:

Therefore to come at the treasure
which will be found in its dead
corpse. I mean to try the two fol-
lowing methods.

The first.

Cover the ∇ with a well heated
lid and raise the Δ gently and
gradually, in order to try whether
the mass will become first white,
and by continuing the Δ , after-
wards yellow and red, or of a
deep orange colour.

The Δ should not be so fierce
as to cause a vitrification of the
matter. No blast should be used.

If the mass passes through the

colours, white, yellow and red. I think we shall possess a fixed and regenerated hepar.*

The Second.

Take the black mass out of the Δ , let it stand to cool, and then put a lid on the Φ , in the same manner as I have directed you in making the green dragon p. When the luting is perfectly and all the crevices well closed, with a small hole left open in the lid to allow the rarified Δ to escape, place the Φ in the wind furnace, let the fire be lighted gradually & increased by degrees till the heat be sufficient to make the matter pass through the colours, which may be examined from

* Probably the subject comprises by Moses to destroy the Ben calf.

time to time by putting a red hot wire through the hole in the cover.

When the deep orange or a red colour is obtained, let the Δ go out of itself.

If by this process we obtain a red tinging ∇ now united to the indestructible concentrated radical humidity, or fountain of all nature, we must try whether it is possible and ingressive or not.

If it is I would take 3 parts of it to 1 part of pure $\odot$ & melt them in a ∇ , and it would then certainly be a genuine tincture.

But if it is not fusible, and consequently not ingressive, I would melt it with Glauber's Vitrum Silicis per $\odot$ alcalisatum.

described somewhere in his Philosophical Furnaces. Of Vitrum Sicis alcalisatum he says that it purifies and gives ingress immediately on the first fusion.

If our map is fusible, it will prove ingressive and will then unite with ☉, open it radically and make it seminal & diffusive.

Copy of an Anonymous Letter to
Mr. Ford on the Lapis
Philosophorum.

Sir

Being informed that you are a deserving brother in the study of Alchemy, and as such only I address you; and having reason to suppose that you have not attained to perfection, in order to make your studies easy to yourself, and trusting it will be for the benefit of others also deserving, I send you this information. Alchemy appears to me as a study in so single a point of view that it strikes with astonishment that any person acquainted with

- Mathematical philosophy should not instantly discover it; for in the study of Mathematics, before you can give a solution or answer to any question proposed you must bring your numbers to the same denomination.

In Alchemy 'tis the same, you must first make a butter of ζ from the $\ast y$ regulus in the usual way; then make a luna cornea, or butter of D , and digest them both with an equal weight of mercury sublimati.

This will give you a tinging power as to silver and enable you to prosecute your studies

further, with comfort to your
self and assistance to your
friends.

Being unknown the only
request I have to make is se-
crecy in the business, and perhaps
at some future period I may
not only give you a further
friendly hint but inform
you of a study as much
superior to Alchemy as tis
possible for the human mind
to conceive.

Till then and for ever
wishing you health, peace and
happiness I remain

Philadelphia.

Memorandum respecting the prepara-
tion of the Sophie ♀ from
M♂♂ and ♀.

Mr Ford takes equal parts of the M♂♂ and ♀ and distils over a butter in the usual manner. A part of the M remains behind with the revived ♀; to this he adds a fresh portion of ♀ and distils again.

Having thus obtained what butter the subject will yield, he pours back the butter upon its own ♂ and distils again; and thus he repeats till nothing is left but a little white ♂.

He remarked that on one occasion, being anxious to obtain all the revived ♀ he could, after he

had separated what he could from
the ☉ he put the latter into a Δ
and distilled. To his surprise little
or no ♀ came over; but a por-
tion of it seemed to have been
fixed and he obtained a yellowish
white metal which was not acted
upon by ∇ .

P R O C E S S

for

T H E L A P I S

With $\odot$ and $\circ$.

Process of ①

which is the prima Materia of the
Philosophers, of this ① that has been
well purified in Rain Water or Dew,
and Christallized, take 16 Ounces,
grind it small and mix some of
the Earth out of which it was lixiv-
iated, and calcined, with it and
put it in a Vessel of Glass, imbibe
it with dew or rain Water and
set it in the Sun, when Dry, imbibe
again and repeat the same
several times, for 4 Weeks that
the universal Spirit of the Air
may insinuate itself the better
into
Vess —

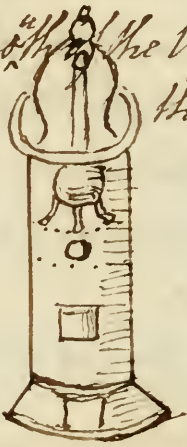
10.
into the Same, then in a second
pellets of the Same and fill ^{such} a
 ~~Glass half full~~ Vessel that's
burnt of good Materials half
full, put it in a furnace with a
large Receiver in which there has
been first put 2 Measures of Distilled
Water on rain Water. lute it well
and distill with the 4 degrees of
fire a Spirit and Volatile Salt
on the Volatile Snake or Glauber
continue the Same with fresh in-
gredients till you have forced all
the Volatile Spirit or of such sort.
Now You must also make the

Spirit Volatile, or phlegma & stiff
put the same in a glass limbeck,
 as this and put a head with a long
beak to it and put the same in a
Bath of Mar: and carefully draw over at
the phlegma. then when you take it from
thence, and place it in a new Capelle
with a new angelical salt i.e. a sand heat
and distil or draw over the Spirit, but
as he still wants his wings, you must
repeat the distillation 7 times per se.
the seventh time give him his Volatile ✓ D
Salt that they may both come over
together, at the last give strong fire
when the wings of the Snake odor hangs

12
will rise in white flowers, take them
and sublime or let ^{them} rise once more
till they are quite clean & transparent
and take great care of them —
then take the Caput Mort: or what
remained in the Vessel from which you
distilled the Spirit, pound it small &
pour distilled dew, or rain water on
it, and extract a Salt from it, the same
purifie and filter so oft till perfectly
clean and transparent, as a Diamond
then you have the Snake without Wing,
but take great care that you lose nothing
in the work that the pondus or weight
of Nature may remain complete —
take that fixt Salt grind it small and

put it in a long Glass Vessel  and
pour the Spirit and your Volatil
Salt upon it, lute it very well that
nothing may evaporate or fly from it,
place it in a gentle Warmth, then the
fixed will be dissolved by the Volatil & opened
and the Volatil snake will devour the fixed one
and from both will proceed a ^{fiery} creeping Snake
here you have the Quintessence & the blessing
which the Lord laid in the Earth which is the
Dew of Heaven, and of the fatness of the
Earth [Gen. XXVII. 28. 29.] the Life of all things
that are created. this Liquor is Sweeter
than Sugar. Now to know how to use
this blessed Liquor

℞ Take half an Ounce of purified Gold.

by Antimony beat into Leaf Gold
put it into Such a Glass  and pour
2 Ounces of this Valuable Liquor upon
it. put it into a gentle heat, and the
Gold will dissolve ^{gently} into a high col'd yellow
Liquor, and greyish earth will settle
at the bottom. then Separate the clear
solution in a glass Vessel that 3 parts
of the same may remain empty —
Seal the Glass hermetically, that is, melt the
top part on ^{with} the Vessel close together
and place it in  this Secret Furnace

15
give it gentle degrees of fire for
40 days & nights. till it is all gone
into the putrefaction & become black
which the Patients called the Crows
head. then put it in Ashes & give
stronger fire, as hot as the Sun shines
in the highest Meridian. when the
Wonders of Nature will appear with
all her Colours like a Peacocks tail.
then encrease your fire, ^{yet} so that it
be not red hot, then appears after
40 days the Whiteness, the Moon shine
and Diana comes forward in her snow
white Glittering Vest. then give it the
4th degree of heat for 40 or 9 longer

Here You must bury Your Vessels
in Ashes, when it has stood for
40 or 50 Days in this Degree, the red
Lion. will Appear, will draw him-
self together like a Earth Inward &
will separate itself like the Yolk in
an Egg. This now is the true Quint
essence. a little of which thrown on ty-
Lead pervades it & turns it into ☉.
for it is pure Sincere. to dissolve a
little ☉ with this heavenly liquor is a
powerfull medicine for all diseases of the
Body by taking but a very ^{few} drops only,
it makes a Man Wise, as it increases
the Strength of the Body

and delivers him out of distress as well.

But it is necessary to know that
this Universal Liquor before it is mixed
with the God must be ^{made} metallick and
fit to Operate, by two Ways. first,
with Mercury Vivum purificato,
which by the Liquor is turned into
a Water, for it was nothing but as
a Salts in Water, and this is the
true Key, when he is opened, some
seeds do settle, then the Liquor must
be separated, then we go on as the
Author teacheth, the other Method
far exceeds this here, take of the
Minerall Saturnity which is an
entire

entire Volatil seed of O & D, beat
it small, after having been well
cleansed of the mine, pour the Liquor
upon it, then this blessed Minera,
will ^{all} dissolve it self in Such
pours off the clear Solution & some
fresh upon it, when the whole is
dissolved, pour the whole clear So-
lution in a Glas put it in a cool
place, it will give most Wonderful
Crystals, when that is done this
wonderfull Salt may by different
or several ways brought into
a TR. or Tincture

There is another Method to obtain
this Secret, Viz: take the purified
Salt $\ominus$ before you ~~before you~~ draw
or distil ^a Spirit from it, dry
the same very well and put it in a
distilling Glas place the same with
the $\ominus$ Salt in [Balneo Vapor:] or Steam
heat, or in horse dung, but it must
be a continual Steaming Warmth
keep it there so long till the Salt $\ominus$
be converted into an ^oo: Oily Liquor
and Separated from all impurity;
Decant the clear from all the feces,
in a clean glass, put the same into

Balneo Marie, and carefully di-
still over the Phlegma. but that
will be but very little till it is coa-
gulated again: then put the Glass
into fresh horse Dung to putrefie
and dissolve, then coagulate it
again and repeat the same till
your $\odot$ Salt is fixa and flows in the
 Δ fire like Waa without diminution
When it is in this State then keep
it very carefully: Take fine Gold $\odot$
refined thro' Antimony / dissolve it
in Aqua forte, when all dissolved—
distill it all over back of a glasskepe
then pour .v. Water upon it and distill

21
Dissolve it again, and distil the Water
from it again, repeat the same
several times, at the last give ^{always} strong
fire, when $\frac{1}{2}$ Aqua forte will mostly
go over with it. Dissolve it once more
and put some of the Mercury in the
solution, the same will attract the
 $\odot$ Gold to it self, distil the ^{$\frac{1}{2}$} Water from
it again to a powder, set the same in
a Sealed Glass in the fire, when the Mer-
cury will fly from it and leave the $\odot$
behind like a loose Earth quite open
and porous, edulcorate or Wash this
earth in distilled Rain Water several
times, then dry it, and take thereof
 $\frac{1}{4}$ Ounce, of the above Liquor or Lapis
Alabaster

22
Albached or Mercurium Philoso=
phorum 2 Ounces. rub it well to=
gether in a glass Mortar, put it
into a Glass Vial called in Germany
Phiole, Secure it well that nothing
may fall into it, place the Vessel in
a Sand heat and give it the forthth de=
gree or Strong fire. till it melts and
flows together into a red Stone or
powder. with this you may do Won=
ders, for it will transmute all com=
mon Metals into $\odot$. when you
pour some of the above Universal
Mercury, which you have prepared

of the Volatil and the fixed Stone
upon ^{Bismuth} Magnesia alias Stumbum
Nigrum, a heavy Mineral or Ore,
it opens or unlocks the same into
a green. for it contains the life of
all Metals and Minerals, and this
- Spiritus Mundi of all things may
be used in caallatione Virtutis Elia-
ris ad prolongandam Vitam for
it maintains & supports all things
this is the true green Vitriol with
which one may do Wonders.

But that you may be enabled
to eat and maintain yourselves

while this great Work is in hand
I will teach you a small Work
that you may do at same time
and in all places. Take X.X.

~~rusty~~ Iron / suppose Coeus
Martis / (indurii / flüßig / gold
him / volor Sand) which is and a
Volatil gold Ore or Sand, grind &
mix it together, put it in a strong
Mong or earthen Vessel, sublime it
what is sublimed mix again with
the rest, and add a little fresh X.X.
to it, sublime it again and repeat it
the 3. time when you will receive
a Golden Sublimate which you

must use thus. Melt 16 Ounces
of the clean / purified / Metal ♀
in a strong earthen Vessel / a Crucible
let it be in fusion in a strong fire
for an hour then mix 2 Ounces
of this S. Sublimate mixed with
fat and put it into the melting
♀, let flow on be in fusion for an hour
and you will find / by pouring it out
that you will have to live, while you
at work about the grand secret.

I must teach you one useful thing
more when you have a right fat
Earth, and extract the same with

Dew or ∇ Grandy, i.e. Distilled
Rain Water by evaporating the
same it ^{calc} ~~will~~ shoot into a Salt
by reason of its fatness & fat
Viscous Salt, when you observe
this, let it evaporate to a thick
Syrup like. This Syrop or Gelly
is more valuable than the Christa,
for therewith you may go to work, nam-
ely that you mix so much of it
| ^{aus} ^{golaugtrund} ^{aus} ^{golaugtrund} | lixi-
viated and calcined Earth with it,
and distil over the Spirit, by w^{ch}
means you will receive as much again

of this Volatile ²⁹ Spirit / the fixed
Salt remains behind, which maybe
a^usgelunges / leiviated, and pro=
ceed in the Work the same as before
instructed.

THOUGHTS ON

MYNSICHT'S

LETTER

TO

HARTMAN.

Translated from the Latin.

Hadrianus a Mynsicht Professor and physician at
the City and University of Rostock, and professor
of the L. P., His Epistle to his Friend Doctor
Hartman.

p. translated from the original Latin by J. B.:

Dear Doctor!

In the Evening, some time ago, a certain philosophical
saying of Sendwegius occurred to my mind. The Wind
was carried in its Belly.

hear therefore my honored Friend! and learn wherein?

Take that Universal Centre, which for certain the Ocean
gives Thee by a Northern messenger, and thou wilt
have the Mercurial Key.

Now open the Door of Sol, walk in, and Thou wilt
see a Red Man, holding in his Right hand a Triangle
with a Cross: $\Delta +$, ∇ but in his Left hand the Eye
of the World with a small Line through it. p. $\odot$.
Stand still and believe me, that these are the prin-
ciples of my Secret Golden Fleece, which, when placed
in the Sphere of Secrets, they Cause the Sun to eclipse,
and by passing through various Colours, such as
Leuk, white and Red and various Degrees, they
generate the Celestial Eternal Morning-Dawn, but it
is not permitted to all men to go to Corinth, although
I do not doubt of Thy good Success and Felicity.

Hadrianus a Mynsicht.

Manu-propria.

1. my present Thoughts on this Subject, which occurred to me lately, after having prayed to God, being alone in the House; which Thoughts I wrote down immediately, as I conceived them of great moment. I believe this process of Fl. a Mensicht to be generally the same as that of Monsieur De la Brie and that of Jason going to Celchor, although Chrysogonus De Turis explains Jason's allegory by the Butyrum but let that be as it may, in respect to De la Brie I am certain. :/

1. My Thoughts are these:

1. The Wind has carried it in its Belly.
proves the necessity of the Liquefaction of the Subject, by means of the Celstial Marriage, i.e. the union of the Superius with the Inferius.

2. That universal Centre which the Ocean gives Thee, is Sea E; there is more Sea than Land, there is more of Sea E, than all other Salts together, therefore our philosopher calls it justly a universal Centre Mensicht received it by a northern messenger.

1st The Baltic bears North from Rostock.

2. He might have chosen to collect his Sea V when the Wind blew North.

3. the North wind may allude to the Spring season when the Sun: apparently reascends towards the northern signs, γ , δ , η & the best Time for the Celstial Marriage :/

4. and Thou wilt have the Mercurial Key.

Sea E is generated by the Moon, and Lunar humidity
O by the Sun, by Light, Heat and Δ .

Sea Θ contains the first principles of $\ddagger$, nay the universal Lunar $\ddagger$ itself, as Θ contains the first principles of Sulphur. Becher has demonstrated this, and all the ancient philosophers say the same.

$\ddagger$ nature is dilated in Oxygen, and that in the universal $\ddagger$, when Θ is distilled. 1. the Red Fumes: /
 $\ddagger$ Nature lies concealed 1^o in the Marine $\ddagger$, 2^o in a Subtil $\ddagger$ contained in Sea Θ , as Becher has proved. Θ is the generating and destroying principle. Θ is the preserving or balsamic principle, for which reason Nature generates infinitely more Sea Θ than Θ ; Θ and Θ in this Figure $\oplus$ are the Origin of all other Salts, nay of all Things.

open the Door of Sol, walk in.

you may add common pure Θ , but there is no necessity for it; De la Brie has not used common Θ . /
You will see a Red Man,

This Red Man is the Centrally opened $\ddagger$, or a Red Hepar $\ddagger$. Becher says Sulphur and Sulphur Vitriolate is the Beginning of earth and Nature for the generation of metals.

The Red man holds in $\ddagger$ his right hand a Triangle and a Cross / i. e. $\ddagger$ / pointedly indicating a Red / i. e. a well opened Hepar $\ddagger$.

in the Left hand the Eye of the world / $\circ$ / with a small Line through it forms Sea Θ / the Left hand is but an assistant to the right, therefore pointedly indicates the Medium, wherein you are to open the $\ddagger$ centrally, so as to become Red. This medium must be Sea Θ , as containing the universal

universal Mercurial Key.

The Sphere of Secrets is the ~~giver~~ Digesting Glass.

They p.i.e. the principles cause the Sun to eclipse.
p.i.e. if you work with fine C in due proportion, the C
will putrefy with the principles and with them be
regenerated into Sulphur Naturee album et Rubrum
to be multiplied, and fermented with D or C.
The proportion ought to be 9 parts of the principles
to 1 part of fine C; but De la Brie has not done
so, and I believe the solar ferment in the beginning
not necessary.

The celestial Eternal morning Dawn p.i.e. Sulphur
naturee album et Rubrum, or the white and Red
universal Tincture or L. P.

as yet unspecified in the C, although you should
have added the solar ferment in the Beginning.

p. now I shall confirm this by De la Brie, and one
Truth will confirm the other.

where there is Harmony there is Truth.

1/ De la Brie says he had no occasion to descend
to the Centre of the Earth to find the first Matter.
2/ I shall cause you to find in a Subject, of all those
which surround you, the least esteemed, more than
you ever expected to find in the Indies.
3/ the most profound Humility is the Centre of the
greatest riches.

4/ how simple and common the first and nearest
matter

matter be,

14

1. the most terrible and most dreadful Subject in the World, hides the best and most salutary.

2. Gunpowder is composed or contains $\bigcirc$ and ∇ , one mineral and the other a vegetable ∇ : i.e. Charcoal.

3. you must open the last Barriers of the ∇ of the Sea and of Δ &c. i.e. you must attract and liquify by the Δ .

4. by Love and Sympathy, the Subject must be penetrated; i.e. by the celestial Marriage, the Subject your Hepar must be liquified, because in Liquido not in Sicco can it be putrified, and if it is not putrified, you how can Nature regenerate and fix it?

5. all the $\bigcirc$ in the world does not possess or contain so much virtue to produce and multiply $\bigcirc$ itself, as one single grain of the Root which produces $\bigcirc$, i.e. ∇ , Sulphureous vapour in the Mines; and which is valued but very little.

6. ∇ and ∇ of ∇ is premium Ens Auri, says Becher and Glauber. ∇ is immature $\bigcirc$ says Madocottin Tauche, and $\bigcirc\bigcirc$ is immature $\bigcirc$.

7. the 3 Words which De la Brie wrote with his finger on the ground, when arrived near Old S. pauls, and which appeared as soon as Admiral Rennefort had read them were either, Sulphur and Nitre, or Sulphur and Salt. I'll prove to you presently, that the work can be done both ways.

8. The manuscript of the Philosophes.

dissolve

1/ dissolve the most simple and the most vile.
in that which is most penetrating.

1. the most simple and the most vile is beyond any doubt $\frac{1}{4}$. it is most simple, being a Coagulated specified universal Mineral + Vapour, the first principle of the Red Metals, δ , $\frac{1}{2}$, $\odot$, and of all those Red Marcasites, which are related to the astrum Solis, such as Or, δ , Hematites, Cadmia, Linth, auripigmentum, platina &c.

it is vile enough; as it is in the hands of beggars in all Countries in Europe, to make matches therewith. And is sold in Germany for 1 penny a lb. :/

1. that which is most penetrating is beyond dispute a Liquor Nitri fixati or Glauber's alcohol, because that Liquor dissolved my earthen and China vessels, and softened a long necked glass of mine, containing about $\frac{1}{2}$ a lb of it to that degree, that I, once laying hold of it by the neck, drew out the neck as soft as paper, and found that the whole glass was become soft, like melted wax.

another most penetrating subject is Sea V, as it penetrates the whole Earth every where, Deposits its $\odot$, and by bursting forth again, urged by the Electric Central Heat, furnishes the sources of all the Rivulets and Rivers found all round the globe; the Circulation of the Ocean through the Earth is analogous to the Circulation of the Blood in the microcosm, and this is sound philosophy.

Therefore take Notice!

You may either according to De la Brie desolve
Sene Nature Δ in the co or yellow Liquor Nitri fixati,
by simmering over a sand heat, until your Liquor
and Δ is become as Red as Blood, like a Coagulum
of Blood, and when this centrally opened, then eva-
porate gently all the humidity, and you have prepared
a Hepar Sulphuris of O and Δ per Viam humidam,
which could not have been done per Viam Siccam in
the C ; you have without danger united the 2 first
and grand principles, Δ and O , the Dragon at Loches,
which must be laid asleep, in order to obtain the
Golden Piece, watched by that Dragon.

r desolve by gently simmering your Nature Δ in Sene
 F in Sea ∇ in a glazed earthen vessel, until the Solution
is become as Red as Blood, and evaporate gently, until
you have a Dry Hepar Δ , per Viam ~~Siccam~~ humidam,
which cannot possibly be done per Viam Siccam in the C ,
as the Δ burns all away in the melted O , nor is
the Δ at all opened. This is Adrianus a Myrsicht
his Red man. Admire their Subtlety!

If you follow De la Brie, there is some danger of the
fulmen of the Dragon, but evaporating very gently,
until your Hepar is dry, there is none, and you
are perfectly safe.

If you follow Myrsicht, there is no fulmen possible,
now whether you follow De la Brie or Myrsicht,
your Hepar must be finely powdered, and must
be magnetized during the Spring season, until the
whole

whole is liquified, and the Dragon is laid a Sleep, i.e. no fulmen can take place.

filter this quickly and digest, It will infallibly putrefy, because you have attracted the principium putrefaciens, the fermenting and putrefying aerial incorporated & dilated in the universal aerial & the first Cause of every fermentation and Destructing Separation and Regeneration.

now you may, from the very beginning add a Car ferment, i.e. 1 part of fine O, in Leaves, or in a fine Calx of O, and 9 parts of your filtered Liquor and digest, but De la Brie has regenerated and fixed his Hepar without O, and the work must be shorter. Myrsicht on the contrary seems to have added fine O, on account of what he hunts ^{at} the Solar Eclipse.:/

:/ for the Rest concerning the Digestion I advise to follow De la Brie from Step to Step.

It must be multiplied with the liquified, filtered and preserved Liquor of your Hepar, with the same Spirit that guided you in the very beginning says Mons. De la Brie.:/

:/ This Hepar you did not conceive before, nor I neither, and as it came to me, on the spot, after praying fervently to God, I set a high value upon it, and neither doubt the Truth nor the possibility of it.

D. Myrsicht has dissolved his ♀ in Sea V, Simmer

Simmond it on a small Δ , until he obtained the Red
man, and then evaporated gently to a dry Hepar;
This Hepar he magnetised, attracted and liquified,
added a $\frac{1}{10}$ part of the Solar ferment, digested and
putrified $\&c$.

now compare this with what Stahl says, in
speaking of the common Hepar Sulphuris and a
light black tinging $\&$ which falls down, and you
will be convinced that I am right.

I look upon this to be one of the simplest works
possible in Nature, and therefore one of the most
valuable, ~~and the only one that is necessary for the
human mind to understand, and the only one that is
necessary for the human mind to understand, and the only one that is
necessary for the human mind to understand, and the only one that is~~

J. Baafrom

Beginning of March 1805.

Myndicht might have chosen to collect his Sea-V,
whilst the Wind blew from the North, which is by
no means injudicious, altho' not absolutely necessary,
the invisible Magnetic Fluid flows continually
from the North-pole of the Earth, and reflows conti-
nually into the South-pole; the North wind must
greatly facilitate this Efflux and Influx, or Egress
and Ingress of the Magnetic Fluid, which is a Child
of, or near Relation to the Universal Electric Fluid
This is an Expiration through the North ~~po~~ pole and
Inspiration through the South-pole, of the Universal
Agent,

Agent, and this In- and Expiration of the Earth,
is analogous to the Inspiration and Expiration
of man, of animals and vegetables and perhaps
of minerals also, of that same universal agent
or principle of Life, which animates A, and renders
it vital, and is the first and only Cause of
all Electrical and Galvanic Experiments, of Every
action in Medicine and Food, of Life and Death,
and this comes by the Northern messenger.

Finis

Anonymous Letter sent to
Mr. Backstrom
1788.

Recd. by L. B. in the mail
of the year 1788
Recd. from Dr. B. June 21st 1775
3.20 P. 1.

W. Baestrom No. 2

Paradise Row

Marylebone

Aus Deo

Butter of Antimony is the Philosophers Mercury

It is the Body changed into a Spirit

a Chemical Death and Resurrection only wanted — to obtain which put the Butter to some very pure *

Regulus in Powder and then mixe Body and

Soul together by ^{digesting to} Putrefaction which will soon

be done if you don't stop your Glass but if you

stop your Glass it will never digest or putrify

but remain in the same State for ever

digested to Whiteness is the White Stone to be

fermented with Silver — to redness is the

Red ~~stone~~ Stone to be fermented with Gold

The Butter alone may be made to putrify —

quickly if you put it in a Body with a

Blind Head but if you nip up or stop your

Glass it will never work but remain the same for ever — because
the universal Principle which performs the whole by secret
incubation unknown to the Artist cannot possibly enter







