Contents of this Volume.

1. Letter to the Curious, discovering Secrets of great moment &c. &c. by Joel Langeolus, M.D.

2. Cæcum Philosophorum: or Faithful Directions how to obtain the Hermetical Treasure in via mercurii metallorum: also how to elaborate particular stinging Medicines from each of the Seven Metals & various Minerals &c. &c.

3. The Canons or Aphorisms of Alex. von Suchten respecting the Work of the Philosophers.

4. Instructions respecting Antimonial Labour for the Sophic Mercury extracted from the Works of A. von Suchten, M.D.

5. An Ancient Manuscript.

6. Observations Collected from the Conversation which Dr. Helvetius had with the Adept, who transmuted & into O.

LETTER

to

THE CURIOUS,

Discovering

SECRETS

of great moment &c. &c.

By Joel Langelotus M.D.

Translated
by J. Baeström M. D.

1798.
Description of the Mill.

The parts tinted blue are of iron, the frame and boards of wainscot.
A. a piece of lead to give weight to the pestle.
B. the axis.
C. a wheel that gives motion to the axis B being turned by the handle.
D. the handle moved by the wheel C.
E. the Pestle, made of cast iron.
F. the Mortar made of cast iron, turned and polished inside.
G. the moveable bottom to which the pestle is screwed fast. The axis to which the pestle is made fast is lifted upward when the mortar is moved in or out; or if inserted in a square collar in the pestle both pestle and mortar
may be moved together.

H. a square socket which may be employed as part of the axis B to facilitate the moving the pestle and mortar in and out.
Contents.

Description of the Philosophical Mill 1
Utility of Digestion ........................................... 6
Solution of coral ............................................. 7
Volatileisation of 🅷 .......... ................................. 9
Fermentation of 🅷 ............................................ 10
Distillation of the fermented 🅷 ................................ 11
Use of the preparation ........................................ 13
Elixir proprietatis of Paracelsus ................................ 13
Central desecration of Opium ................................ 14
Of trituration .................................................. 16
Trituration of gold—a curious experiment 17
Solar or Aurific $ produced by the
process ......................................................... 19
To prepare a running $ from $ 19
Joel Langelottus
M. D.
Physician and privy Counsellor of His Serene
Highness the reigning Duke of Holstein Potterp
This
Letter
To the Curious of Natural Things
concerning
Things omitted, or taken little notice of in
Chemistry;
candidly discovering
secrets of great moment and Things hitherto
thought not to exist.

translated from the latin 1726:

by S. 13:
1798.
Honoured Sirs and Protectors,

We intend to treat here practically of Digestion, Fermentation and Trituration. We do this not alone for the sake of such as are Beginners, but also to teach such as profess Chemistry, warning the latter not to leave off too soon, where they ought to continue their Operations, as by perseverance great Things are accomplished.

We mean first to shew the excellent use of a continued Digestion, for obtaining the volatile Θ of Υ. How this has been valued hitherto, and what Care and Labour has been employed to obtain it, we will not mention here.

I have often had in my mind that I could never better nor quicker obtain this valuable volatile Θ, than by combining the first Θ of Υ with its volatile Companion the common Υ, but Θ obtained but a small quantity of volatile Θ this way, the greatest part of the Υ remaining behind.

Then it occurred to me that a long continued Digestion might greatly assist the Operation, and I succeeded so well by that method, that I obtained the volatilised Θ of Υ the first time, of a snow-white Colour, leaving only a few pieces behind of an Υ Colour, and insipid Taste.

I have
I have experienced the utility of a long continued digestion in many other operations, particularly in rightly preparing the Sulphures and Essences of minerals. Permit me to mention here an Experiment on red Corals, whose Success in my opinion also depended on Digestion.

Some years ago I poured an Oil of distilled Vegetables upon some Fragments of fair red Coral, which Oil was perfectly clear like V, to try whether I could obtain a Tincture thereof; but it was in Vain, and during a long time neither the Oil nor the Corals were changed in the least; therefore despairing of Success, I looked no more after my glass; but the following Winter, whilst I occupied myself with various labours in the Digesting Furnace, I had a mind to try once more or to repeat the Experiment with my Corals: and I now placed that some Cucurbil with the Corals and Oil in the Digesting Furnace, and not without a happy Success. After a Month Time had elapsed, I agitated the Glass Cucurbil, and I saw that the Fragments of my Coral were become more intensely red and softened, without any alteration of the Oil. I have therefore continued that same gentle degree of heat, which was about a 100 Degr. by Fahr: and a few days more, I saw what was wished.

** Ali Pulik says that fresh butter dissolves red Coral into a mucilage, by digesting it.**
astonished me much; the Corals were totally
dissolved into a most beautiful red mucilaginous
substance, whilst the oil continued
swimming above it unaltered in its first
 colour; I have frequently shook the glass, in
expectation that the oil would unite with the
dissolved Corals, but all in vain, as the oil
always reascended and left the dissolved major
subsidying at the bottom.

I tried if a longer digestion would not unite
them, but I could not succeed; Therefore fin-
ding it could not be done, I separated the
clear oil from the beautiful mucilage, and
poured a highly rectified and tartarised spirit
of wine upon it, and during a short digestion
the red mucilage dissolved totally in my
rectified alcohol, and I obtained a glorious
red Tincture of egregious virtues.

This Experiment is a strong proof what
a long continued gentle Digestion is; neither to
very much neglected: it is capable to effect.

I come now to Fermentation
How useful this is in Chemical Operations I can
also prove by a member of Jack.
without doubt, as Fermentation and putrefaction
is the Key to Regeneration and a new Life;
see Queen Calera Stones Mrs.
I have seen a wonderful fermentation in tis pears, Corals and many other things, of which I have formerly given an account in the Gollows Transactions, as I shall do now of the true Resolution and Volatilisation of \( \frac{1}{2} \) by Fermentation, for the sake of Lovers of Chemistry and true Physicians.

Process only for the Volatilisation of \( \frac{1}{2} \),

Let 2 or 3/4 of Crude \( \frac{1}{2} \) be calcined, more or less according to the quantity you wish to render volatile.

It must be calcined but gently until it is black and without; this is done to get a Ferment, where with to ferment more \( \frac{1}{2} \).

Place your black calcined \( \frac{1}{2} \) into a roasty pot of baked \( \frac{1}{2} \), well glazed, pour only as much Cold \( \frac{1}{2} \) upon it, that the \( \frac{1}{2} \) may stand one inch above the powdered \( \frac{1}{2} \); place the vessel on an exceeding gentle heat, so gentle that the \( \frac{1}{2} \) grows only comfortably warm, but not hot; as soon as you perceive it, then sprinkle half a handful of good crude \( \frac{1}{2} \) finely powdered into the pot, and let it stand quietly unmoved, and in a short space of time you will see small air-bladders rise.
rise above the $\n$, which will increase more and more. When you see this and the air-vesicles increase no more, continue as you began, and throw into the pan half a handful more of the same finely powdered crude $\n$, continuing the same gentle warmth under or round the containing vessel, and by so doing a greater Fermentation will be excited, and the air-vesicles will rise as before in exact order, and look like Natural Grapes, all but the Colour, which I have many times with great pleasure observed, and I have drawn from thence the sure argument, that crude $\n$, as well as other Salts prepared by art, is capable to represent the Original Shape from whence it proceeds, i.e. the Grape.

But a very accurate and Equal Degree of gentle Warmth is absolutely necessary, that is a Moderate Warmth, such as every Fermentation requires. See Boerhaave and Stahl on this Subject, who have said every thing useful and curious.

"a natural proof of Resurrection"
you must also be cautious, that by a too
prosious Inspiration, you may not excite
too great an Ebullication, which would cause
the fermented Substance to run over and
out of the pan all at once; therefore take
a roomy Vessel.

After having projected crude \( \Delta \) at different
times, every day, you will find at last
that this Fermentation gradually ceases.
as soon as you observe this, it is time to
begin immediately the

Distillation.

Pour the whole quantity of your fermented \( \Delta \)
into a Cast-iron Cucurbite or Body; if you
take a Glass one, you will hardly avoid
breaking it, because it is necessary to apply
frequently a Leinen dipped in Cold \( \nu \) to it,
in order to prevent too great an Ebullication
of the fermented Substance within the Body;
as by a little too much heat, the Matter
becomes impatient and flies over all at once
into the Receiver, and your operation is
at an End, or fruitless. For that very Rea-
son and danger, the \( \Delta \) must be governed

I left your Body \\

careless, \\

6 do not like a Cast Iron Body, because one can not see when
the Matter ascends in the Head: \( \nu \) would take a wide, \\

\$ \frac{1}{2} \text{ inch glass tube, and all the changes with good \\

wits. present the collecting when you distil their insipidated \( \Delta \).

1. \( \Delta \) is a bowl over this Body. 

2. \( \Delta \) is a bowl over this Body. 

3. \( \Delta \) is a bowl over this Body.
with the utmost care and attention, beginning
with a very gentle degree of heat in \( \Delta \), and
giving never no more heat, than what is just
necessary for the volatil \( \Theta \) to ascend.

Nevertheless the \( \Delta \) must be gradually
although gently increased, and at the end
of the operation, it must be partly strong,
in order to expel all the volatil \( \Theta \).

You apply a glass alembic and put it
carefully to the body and adapt a roomy Re-
ceiver, which sits nicely to the alembic.

If you have proceeded rightly and cautiously,
you will find that your thick and per-
culent \( \mathrm{T} \), by the said previous Fermentation,
is become totally volatil, so that not even
the smallest quantity of first \( \Theta \) remains in
the \( \Theta \), which I have experienced more than
once. On account of the phlegma which
must come over (as much \( \Delta \) has been added
for the sake of Fermentation), the Sub-
ject in the Receiver must be depheg-
mated and rectified several times, until
it is white, but still remains a Liquid
a, which whiteness is a sign that your volatil is sufficiently impregnated with the volatil Q of ☉.

How inestimable this volatilised Q of ☉ is, the testimony of Sounes Baptista van Helmond alone is sufficient; not for the sake of true Philosophical minds we will add, that we have found this wonderful volatil ☉ of uncommon efficacy in most internal obstructions as well as external Diseases, nay in mortifications and Cancers;

We have also there with as a most glorious menstruum, the true Elixir Proprietatis Paracelsus of Albes, myrrh and Saffron, which in value and safety surpasses the common Elixir Proprietatis of the Dispensaries as much as the Sun's Light surpasses that of the Moon. No:

May if you once have this menstruum you have also the ². or essential principles of the 3 departments of Nature in your possession!

Concerning this valuable menstruum called by the Paracelsus Circulatum minus, see Urbigerius his aphorisms at the End of the Treatise:

We must not pass in silence the wonderful use of a well directed Fermentation in separating the Cinde impure ₄. to destructive and criminal to human nature, by a most simple and commodious way; the Truth of which

from opusum Heldeborg
will appear by the following

Central Depuration of Opium, the Separation of its precocious narcotic external $A$, and Exaltation of its Internal Essence, so as to become a truly safe and admirable Medicine.

Take of the best Thebaic Opium 1 lb, cut it into small slices and put them into a wide low glass body, pour upon it fresh juice of ripe quince-apples, or new fresh Cidre 10 to Weight, and add 1/2 oz. pure dry $D$ of calcined $D$; then expose your vessel to a gentle warmth, and in a day or two air bladders will rise, which is a sign that fermentation has taken place; in order to promote it still further, sprinkle 1/2 oz. finely powdered loaf sugar unto it, and continue that gentle degree of warmth, that fermentation requires: from 90 to 100; and if Things go on properly, you will see the Opium lifted up and dissolv'd in its minutest atoms.

Be cautious that you do not breathe the Exuvia of the external narcotic $A$, which is by this natural operation separated and smelt very strong, and is extremely poisonous to health. You will see the impure volatile part ascend to the top, whilst the terrestrial parts sink down and remain on the bottom of the glass's body. At last the pure part will remain in the middle in.
in the form of a beautiful Ruby-red liquid and thinly transparent. This transparent Ruby-red Essence you must separate, after the fermentation has subsided, with great Caution, and you must filter it, then distil the phlegma from it in balsam Vaporous, until it remains like honey.

This honey-like thick substance dissolve in a genuine highly rectified Spirit of Wine, and digest it in a most gentle heat during one month, and during this Digestion, if there remains still any Crudity or [?], it will be thoroughly Separated. Then distil about half the E. V. from it, after having filtered the Extract first through blotting paper.

You have now in your possession an Essence of Opium infinitely superior to the Laudanum liquam Lydenhamii or to any other preparation of Opium, that I ever; as in every other preparation of the Authors, all but this; the narcotic poisonos [?]; of the Opium is dissolved and remains in the medicine, for this reason so many bad Effects follow after the most prudent use of it, whilst this our truly philosophical Essence and Sweet internal [?]; of the Opium is perfectly safe and innocent; and of such Virtue and power, that the 1/4 part of a grain or 1/8 a grain at most, given in
an appropriatedVehicle is sufficient for a dose and has truly astonishing Effects in quieting the Disturbing Operations of Nature in the human Body, and in procuring a Most comfortable refreshing and reviving Rest. Such as take the Trouble of preparing this incomparable Essence of Opium faithfully, as we have here indicated, will thank us and wonder at our generosity.

I now go to speak of Trituration an Operation daily used by the Apothecaries, but such an Operation is not what we intend here; By our Trituration we have seen the most wonderful Effects, which was performed in our Laboratory at Holstein Soltors, in the presence of His Serene Highness Prince Frederick of glorious memory, a Prince of universal knowledge and particularly versed in Chemical Operations.

We have seen by our long continued Trituration the so highly part O, a body invincible in the fire and in the Strongest menstruums, relentless and yield to this motion. We have ordered a Machine to be made for this purpose, after my own Invention, which we have named a Philosophical Mill, and
caused an accurate draught thereof to be inserted in this Letter.

Process.

Take fine C. in Leavers, cut small with Scissors, 1/2 or more, and place it in your Mortar;
This mortar may be made either of glass, or of steel, turned smooth and polished, or of pine C.;
as a late as our illustrious Prince Frederic of Holstein scrambled, as the bed Memore had made,
before his decease, by persuasion of Dr. Burkhart,
despite I am firmly persuaded that a Steel mortar is the best, as it is the best attractor
and Conductor of the Electrical A., which circulate in this Trituration as the most universal of all Dissolvents. Cover your mortar with a Circular paper or paste board Cup, to prevent any dust
from getting into the Mortar and mixing with the C., during the Trituration.
The pestle must be turned round night and day in this Engine, by a regular and uniform
motion, and the C. will become a dark brown almost blackish Calx. This is effected in 1469.
But if you would only operate in day time, you will not do it in a month. In the beginning, we were satisfied and pleased with
this Operation, and I put my C. into a

Small
small glass D, and applied a Receiver unlid. I buried the B deep in D, and increased my \( \Delta \) gradually, giving the Strongest \( \Delta \) at the latter End of the Operation, and the C freely ascended, partly in beautiful Red Flowers, partly in Ruby-red Drops, which came over into the Receiver.

We digested both with fixed S. V. and obtained a most glorious Ruby-red Solar Essence; the Flowers dissolving in the S. V. as well as the Ruby Drops. If ever a genuine aurum potabile was prepared by any Chemical artist, this certainly was one.

There remained a C in the D, which was white, we extracted this with a \( \frac{1}{2} \) of \( \Phi \), during a long Digestion, and obtained again, unexpectedly, a fine Red Tincture.

An exceeding small quantity, which remained after this Extraction, we reduced with borax in the C, and obtained a Small Bead of \( \Phi \) again. I found by this that the Trituration had not been continued long enough, in order to volatilise the whole \( \frac{1}{3} \) of \( \Phi \) and to render it totally irreducible. Rude and Simple as this Operation might appear at first Sight, yet it is truly wonderful in its Effects, as by this continual motion, the universal \( \Delta \) of nature is constantly attracted out of the \( \Delta \), which dispers...
ves the O and all other metals, and renders
the O volatile and for the most part irreducible.

We made afterwards many more experiments,
which have been inserted in the Botterop philoso-
phic Transactions, and we continued the Trituration
as long again as before, and our brown y
of O became at last a Ruby-red so in the
Steel mortar, without any distillation at all.

We have used the Glass and Gold mortar
but found the Effect Slower, as I suspected.

For the last Exper. I shall mention
The genuine preparation of the Y of $\Theta$. 

This Y has been deemed by many Chemical
Writers a Non-End and impossible; But no
Authority shall ever hinder me to communicate
what I have done myself, and that more
than once.

The principal Operation consists in the Tritu-
ration. Reduce a $\text{H}$ either a $\text{M}$ per $\text{O}$, or a $\text{M} \times \text{H}^\text{a}$
into an impalpable $\frac{1}{16}$. Take of Such a $\text{M}$ in $\frac{1}{16}$, add of the purest $\Theta$ of Calcined $\Theta$ very dry
2$\frac{1}{3}$, $\Theta \times \frac{1}{3}$, and mix these Things in a Stone
or glass mortar, a large porphyry mortar is
best, but easily obtained. Let it be mixed to
a very fine $\frac{1}{3}$. Humect or imbibe this $\frac{1}{3}$ with
$\Theta$ of a healthy man, and then let the Moist
mixture
mixture be rubbed in a large stone mortar by two industrious men, who will take pains, during a whole day without intermission, sprinkling the mass now and then with more \( \mathbf{A} \), as soon as it grows dry by rubbing, as it must be kept moist constantly.

When this is done put the mixture into a large green glass body, and pour as much \( \mathbf{A} \) of a healthy man upon it, so as to go a hand breadth over it, then shut your body, not perfectly tight, and place it in a gentle fermenting warmth for a whole month, shaking it once a day. If during this time the liquor should evaporate partly, pour more \( \mathbf{A} \) upon it, and after this digestion is accomplished, take the mass out and mix it with an equal quantity of powdered glass and \( \mathbf{E} \), of each \( \mathbf{\text{A}} \), and then of the digested mass and this new addition \( \mathbf{\text{A}} \): this mixture you must form into small bullets, like marbles or pistol balls, and let them dry on boards in the shade in a warm room.

From these bullets you shall extract the antimonial \( \mathbf{A} \) in the following manner:

You must now have an \( \mathbf{V} \) or cast iron Cucurbit made which must be double; the upper part must fit nicely into the lowest; the upper part, which takes off, must have...
A concave bottom full of small holes; further, you must have a blind \( \text{\textsuperscript{+}} \) or iron alembic, fitting nicely over the upperrim of the body, in this manner:

![Diagram of alembic and related parts]

Process of distillation:

Place now the upper part of your body, with your hand raised up to the rim, place the alembic over it, with out tubing, or tube it out slightly. Join the upper body to the lower and take these pieces all round with good tough loam. When this tubing is thoroughly dry make a hole in the ground and place the body therein, so that the lower part may be kept cool in the \( \text{\textsuperscript{+}} \) as far as the winds, once the \( \text{\textsuperscript{+}} \) all round, so as to lie close to the body. Now lay the \( \text{\textsuperscript{+}} \) all round the upper part, pressing it down, and keep about half of the upper part above ground and press the \( \text{\textsuperscript{+}} \) smooth all round.
place now 4 bricks round it, and h on the Top of
them, so as to form a little furnace, round the
upper part and Cover of the body, as you
do when you cement on a Hearth.
Let the upper part of the bricks be level or
a little above the upper part of the alembic.
Thus arranged, lay dead coals all round the
upper part of the body. Until you get about
most to the Top of the furnace, then lay lighted
coals on the Top, and the coals below will,
take h gradually; thus keep a moderate h the
first 4 hours after that when the body and
alembic get to a red heat you must keep
up a lively h for 4 hours more, exciting the h
the last hour with a small pair of double bel
lows. Then let the h die away gradually, and
do not remove the vessel until the next day
when you are sure that they are cold.
Open then 2 new vessels and you will find the
running & c. & collected in the lower part of
the body; I forgot to mention, that you must
pour about half a pint of Cold h into the
lower part of the vessel, before you unite them
together. Dry your antimonial h and force
it through chamois leather.

Finis.
J. Langedottis, M.D.

I request of Dr. T. that he will never communicate
his medicine to Dr. Langedottis to any presumptual
practitioner.
COELUM PHILOSOPHORUM:

or

FAITHFUL DIRECTIONS

How to obtain the

HERMETICAL TREASURE

in via mercurii metallorum:

also

How to Elaborate particular tinging Medicines

from each of the Seven Metals and various

Minerals. &c. &c.

Translated from the German

by A. Bocstrom. M. D.

1797.
Contents.

Preface ........................................ 2
Of Gold and its principles ............... 5
Gold—what it is ............................... 6
Mercurification of ☢ .......................... 6
Calcination of ☢ ............................... 7
Impregnation of the ☢ & with purified and prepared ☢ .......... 10
Glasses .......................................... 12
Digestion of the ādāh ........................ 13
Digestion continued to a red ☢ ....... 13
Signs and phenomena ....................... 14
Use of the red powder ...................... 15
Process in a particular way .............. 16
Augmentation of the Sophic ☢ .......... 17
Second augmentation ....................... 19
Its use for support ......................... 20
Process for the Great Work ............. 21
To elaborate the White and Red Medicine, Via universalis. 22
Further procedure................. 25
Multiplication of the White Elixir. 25
Process with the White to make the Red Medicine........... 26
Of Projection with the Red Stone. 27
Multiplication.......................... 28
Sophie.................................. 29
Its preparation—the ΡΡ & Φ stellatus. 30
Purification of the ΡΡ.................. 31
Further animation of the ΡΡ with Φ 32
Amalgamation of the lunar ΡΡ
with purified running Φ........ 33
Distillation of the Φ................... 37
Ultimate rectification of the Φ... 38
Purification of common running Φ 39
for the foregoing operation........ 40
A process to obtain the Sophie Gold.
out of the Sophie & by a compen-
dious way ....................... 42
The Sophie, $O$ et $F$ from $T$ Duplex 44.

Virtue of this body of $O$ ...... 44

Second Section of $O$ 45

Procfs $O$ in via humida at Zink 47

with $W$ $O$ and $F$ ... 49
To distil over the $O$ as an $O$ ...... 50
Further procedure with the $O$ to ob-
tain a true potable and medici-
nal $O$ .......................... 52

Its Use .................................. 53
A particular labour with this $O$ for
metals .............................. 53

How to proceed with the $O$ 55

Universal process with the same 55

The menstruum or $W$ wherein we
dissolve & volatilize the $O$ .... 57
Its distillation ........................................ 57
Further procedure with this v .................. 60
Our Circulatum or Alkabest .................... 62
To prepare the same menstruum by a
different process .................................. 65
Of Iron $ ............................................ 66
$ & $ et sorve prima .................................. 67
Use of these Sorvia ................................. 67
Use of the sublimed and subtilised Sorvia
on $ .................................................. 68
$ & $ with $ ........................................... 69
Another works with $ .............................. 71
Its use as a Medicine ............................. 72
Further procedure with the corrosive
$ of $ ................................................ 74
Use of this precipitate .............................. 75
Of Copper $ ....................................... 76
Process with $ in via humida .................. 77
A particular labour with $ ....................... 78
Operation with its stone or $\frac{1}{3}$... 79
To make Vitriol of $\frac{1}{2}$ ... 81
Process with the cristals of $\frac{1}{3}$... 82
To make a running $\frac{1}{6}$ of $\frac{1}{2}$ ... 83
Of Antimon $\frac{1}{3}$... 85
Herbar Antimonii ... 85
Running $\frac{1}{3}$ of $\frac{1}{5}$ ... 87
A process with $\frac{1}{4}$ on $\frac{1}{5}$ ... 89

Of Medicinal Tinctures
1st Tincture of $\frac{1}{5}$ ... 89
2d $\frac{1}{4}$ of $\frac{1}{5}$ ... 90
3d $\frac{1}{4}$ of $\frac{1}{5}$ ... 91
4th $\frac{1}{4}$ of $\frac{1}{5}$ ... 91

Lapis Ignis Basilii. Valenti, explained by the Author ... 93
The composition and digestion ... 94
Its distillation ........................................... 57
Further procedure with this R .................. 60
Our Circularem of Alkahest ...................... 62
To prepare the same menstruum by a
different process ...................................... 65
Of Iron $ .............................................. 66
MM $ $ et scoria prima .............................. 67
Use of these scoria ................................... 67
Use of the sublimed and subtilised scoriae on D ........................................... 68
MM $ $ with $ .......................................... 69
Another work with $ ................................. 71
Its use as a Medicine ................................. 72
Further procedure with the corrosive
TP of $ .................................................. 74
Use of this precipitate ............................... 75
Of copper $ ........................................... 76
Process with $ in via humida ..................... 77
A particular labour with $ ....................... 78
Operation with its stone or $\phi$ .... 79
To make Nitric of $\varphi$ .............. 81
Process with the Crystals of $\varphi$ .... 82
To make a running $\gamma$ of $\varphi$ .... 83
Of Antimony $\phi$ 85
Har Antimonii .................... 85
Running $\varphi$ of $\phi$ ............. 87
A process with $\gamma$ on $\phi$ ........ 89

Of Medicinal Tinctures
1st Tincture of $\phi$ .................. 89
2d Rp. of $\phi$ ........................ 90
3d Rp. of $\phi$ ....................... 91
10th Rp. of $\phi$ ..................... 91

Lapis Tigris Basilii Valenci ex-
plained by the Author .......... 93
The composition and digestion 94
Of Mercury. 95
The making of ZZ 96
ZZ of 8 96
8 corrosive 98
Coagulation of 8 by means of its own internal 8 99
A sophie 8 is obtained 101
Fixation of 8 102
The Process 103
Multiplication in quantity 105
Further multiplication 106

Of Nitric. 8r. 107
Spirit and Oil of 8r 108
To make the Stone out of Hungarian 8r. 111
Separation of the Principles in via humida 114
Composition 116
Remarks on the Process 117
Of Sal Armoniac. $\Theta$. 119
Spirit of $\Theta$ its virtue as a medicine. 120
Its use for metals 121
Menstruum for the solution of $\Theta$ proceeding from $\Theta$, $\Omega$ of Butter of $\Phi$ 122

Of common Salt, $\Theta$.
and the circulatum Minus of Para-
celous 125

Of Silver. $\Delta$.
Procfs upon $\Delta$ - Salx $\Omega$ 127
Amalgamation with $\Phi$ 128
Purification of the $\Theta$ used in this procfs 129
A procfs on $\Delta$ for the Stone 131
Multiplication in quantity and quality 136
Reasoning of the Author ..... 137
Experiment upon silver ..... 139
Another mode of procedure ..... 140
Process upon □ in via humida ..... 141
Further procedure ..... 142
Another process upon □ ..... 142
Another process upon □ ..... 144
Composition ..... 148
Multiplication ..... 149

An Experiment on ♀ ..... 149

They remarks introduced in different parts of the following translation, between parenthesis /: thus is are by the Translator. They are no part of the original. This work is thought to have been written by Secamer.
Oeclum Philosophorum

that is

a faithful instruction
grounded on practice and confirmed by experience
how not only the Via Mercurii Metallorum
in the dry and humid way the hermehical
Treasure may be fully obtained,
but also
how to elaborate particular tinging medicines from all the seven metals and
various minerals;
with
powerful and safe medicines to heal
diseases otherwise incurable;

out of love towards
our fellow creatures
communicated
by
an admirer of fundamental chemical
science.
J. S. C. /
Dresden and Leipzig 1739. Octavo

translated from the German
Solemn Reader!

If Thou art a Lover of the more Sublime part of Chemistry and intendst to learn and do something practically without hurt to thyself, this Treatise will be useful, as the author is not envious, but will be glad if some good is done through his good meaning.

The Author has on an Emerald Foundation, alluding to the Tabula Smaragdina Hermetica, laid by Hermes, built his philosophical Heaven.

The Author does not intend to perplex the Lovers of this difficult Art, which is never the less easy enough to those that know it, but he proposes to give Light.

The Lights on the Heavens give and Cause us Light, Signs, Times, Years and Days. It is similar on our philosophical Heaven, 0, 0, 0, 0, 0, 0, giving us golden Tinctures, whilst 0, 0, 0, 0, 0 give us only Silver Tinctures.

The Road to our philosophical Heaven is overgrown with Thorns and those that travel this way are conducted in a wonderful manner,

Sometimes
sometimes men are led into it innocently, sometimes through Ignorance, by Some accident, by Covetousness, by persuasion, by natural Faith and Confidence, by Great Expences, Labour and Diligence, by Experience and Sometimes by Imposture and false Transmutations.

It is however certain that no man will ever attain a happy End in this dangerous Science except he is possessed of an innocent Heart and unblamable Character.

It happens very seldom to meet with an Adept, who should be willing to communicate, or even to make himself known to us.

Knowledge, Labour and patience are the most useful Companions on this Road, who soever does not possess them all three will never obtain what he seeks.

It is strange that there are Men who otherwise do not want for Good Sense, who should philosophise either against this Art or in favour of it, to mislead honest Lovers into fatal Errors, whilst they know as much when they write against it, as they do when they favour it.

Some
Some are very mysterious, they write of things which they know nothing of themselves. They also mislead the industrious searchers into a Labyrinth of Errors. The Matter of their Stone is a heavenly Matter, has no name, is everywhere but known by none, but the Adeptes. This can only be allowed in part, as the first Subject we take in hand must be visible and tangible absolutely. Who knows has studied the Genuine Writings of the Philosophers, will easily comprehend, that without a visible and tangible Subject and much pains Labour and patience, nothing of any moment was ever done in this art; understand the preparatory Labours of Bodies; as this art does not busy itself with soft Eggs, but with hard Metals and Ores, to sublimate and expall them, which requires Knowledge, Labour, patience and some Expenses.

This Treatise has been written, by the Blessing of God, to instruct Serious Lovers of this art, such as possess a Sound judgement, if they will but follow the Simplicity of Nature!
§ Of Gold.  

and its principles.

Basilicus Valentinus, Paracelsus, Monsicle, St. Didier
and others have demonstrated 3 principles, viz:
metallic Ω, metallic Α and metallic Ψ. Becker
and Stahl demonstrate 3 kinds of Ω, viz:
the fusible or fusible Ω: the inflammable
Ω: and liquidable or specifically mercurial
Ω: in metals.

Anterior Philosophers have mentioned only
two constituent principles of the metals, viz:
Ω and Ψ. These were Lullius, Bernhardus Tre.
visanus, N. Flamel. Ψ.

The oldest were satisfied with one principle
only, viz: Ψ; those attributed the difference
of metals to the Naturaion and Feation
of that Ψ, with a mixture of metallic external Ω. This Opinion, if referred to the near-
est matter of metals, appears to me to be
the truest and the best, because this can
be confirmed and proved by the anatomy
of metals, although we must allow that
minerals and marcasites yield a Ω a Ω
and a Ω. The remotest principle is a
Vapour in the Mines, wherein the Universal
is Specific! 

Gold
Gold O. what it is.

O is a very pure metallic body full of Light extremely Simple, as to its Essence—a perfectly maturated $\&$, without any external addition. This we believe, because the whole substance of $\&$ viv. provided it be well purified and animated, can by simple Digestion be maturated and fixed into pure O. may more than that.

Therefore we conclude that $\&$ is unripe O.

In the same manner common O. to highly fixed by nature, can be retrograded and reduced into running $\&$: it follows from thence that O. must be a pure fixed $\&$. Therefore let us be satisfied with Experience.

Mercurification of O.

The mercurification of O. is performed in the easiest and most natural way by common running $\&$.

For that reason the eldest Philosophers have told us: "Make $\&$ by or with $\&$" whereby the whole substance of O. without any loss is transmuted into living $\&$.

This nevertheless requires judgment and certain degrees of operating. The most
principal are Calcination, Amalgamation, Digestion and Distillation.

By these 3 degrees of Operating O is reduced to running $\frac{1}{4}$ out of this $\frac{1}{4}$ of O by Digestion alone, a Noble medicine for the human Body, and even a perfect Texture for Metals can be made.

This was one of the Principles of Sebalb Schwantzer, which he communicated to the Czar and Elector of Saxony, in the year 1570, and to His spouse Anna, which he refined on 10,000 parts of $\frac{1}{4}$. See Bar. Humbel von Löwensteins: Laboratorium Alchemicum.

We begin also with the

Calcination of O.

O is calcined by various methods: amongst all of them I found the following the best, by experience:

Dissolve $\frac{1}{4}$ of O in clean boiled or distilled $\frac{1}{4}$, filter the Solution and evaporate, until a film appears on the Surface; then let it crystallise over night, after pouring the Liquor into large glazed Dishes.

These Crystals of O dissolve a second time, filter, and separate the same, evaporate the filtrate.
filtered solution to a scintillate as before, and let it shoot into crystals, which will be white and pure. Repeat this a third, or even a fourth time, until the crystals are perfectly pure, dissolve entirely, and leave no impurities in the filtering paper.

Keep this Θ in a glass or glazed vessel, covered carefully that no dust nor humidity may spoil it.

Now take refined Θ, which has been purified either by Θ or has been reduced from the quartz, get it laminated at the flattening mill, or let it be beat into thin leaves, which Θ ate with as much purified Θ as it wants — suppose Θ purified and laminated or in leaves 1 3, add purified Θ 1 3; Θ ate it with great care and do not mind the trouble of grinding it well.

When it is well ate, squeeze the Θ through smooth chamoy leather, in order to press out the superfusions Θ. The Θ which remains in the skin you must wash with common Θ and vinegar first, and then with clean Θ, repeating this operation, until the Θ is as clean as a looking glass — then dry it in the sun or in a gentle heat, and it will become hard, so that it may be pulverized.
Take now your dry clay and grind it with 3 times its own weight of your purified sea salt. Grind it with great diligence in a glass mortar, previously heated, and it will and must become a Subtil black ✡.

Put this ✡ in a convenient small glass 3, adopt a Receiver half filled with pure V, and distill in ✡ increasing your Δ gradually, until the running ✡ is come over into the V.

The ✡ which settles in the neck of the 3, must be carefully swept out with a clean feather or a goose quill, that it may not collect and fall back into the body of the 3.

On the Calx which remains in the body of the 3, pour clear V, set the 3 again in the furnace and give a gentle Δ, so that the V may simmer gently on the Calx and dissolve and extract all the Sea Θ. The meaning is not to distil the V from the Calx, because the Θ would still remain behind: the Θ is to be dissolved in the V by this process. Then shake it up in the 3, whilst it is yet warm and pour it out, the V and the Calx; let the ✡ settle and pour the V off carefully; the remainder pour into a vitre and let the V run from it. Then dry
the Subtil $O^\circ$. The $\vee$ and running $\&$ in the
Receiver must be poured out, the $\vee$ separated
from the $\&$, and the $\&$ must be dried by evap-
orating the remaining moisture from it, in
such a gentle degree of heat as will raise
the Humidity but not the $\&$, or in the Sun.

Repeat this same process with this $\&$ of $O$
and with your same dried $\&$ twice or 3 times
more, and when finished your $O$ will then
be well calcined.

This is nevertheless only an external Cacli-
nation or Subtilisation; yet this preparatory
labour is highly necessary, because it pro-
motes and accelerates the succeeding Op-
rations.

**Amalgamation of your $O^\circ$ $\&$**

with purified and prepared $\&$.

Now take half an ounce of your tender $O$ Calx,
and amalgate it with one ounce of purified
animal $\&$, by a long continued equal grinding
in a warm glass mortar, as you did before.
That is you are to take 1 part of $O$ Calx and
2 parts Mercury Sophic; wash your $\&$ perfectly.
perfectly clean, and lay it in a clean glass or China basin; cover it with clean paper, that no dust may get into it; and let it dry gently, so that it may be handled and yet hold together.

Then with very clean fingers form this mass into small pills, of the size of a green pea; lay these pills on a China dish, which place in the Sun, or on a very gentle warmth, or even in a warm room, covered with clean paper, in order that all humidity of elementary may evaporate from them, and the pills become hard and perfectly dry.

The preparation of the \textit{Sophic}, whereon the success of this process depends entirely, is taught hereafter: it is the Sophic animales running \textit{\&} of Irenaeus Philalethes, Espragnet, Clavus and Alex. von Lichten; but this is the long way with corporeal \textit{\&} subliterated, whilst Irenaeus has a shorter way without \textit{\&}, as we have fully explained in \\textit{\&} of \textit{\&}: without name or date; yet this process is certainly genuine and safe, although very laborious.
Glasses.

You must now get a doz. of gigantic globes made of the best glass, stout in substance, as nearly to this figure and bigness as possible; not bigger, as this is full big enough. They must have glass stoppers nicely ground in, so as to be air tight. If they are made a little stronger yet, than this drawing, it is so much the better on account of the grinding the stoppers in.
Take now one of your digesting Globes, and put therein your ææÆ made into small pills. If the Globe is no bigger than this, your ææÆ or pills must weigh no more than 1/4 ounce. The ææÆ must never fill above half the Globe. Place your Globe in warm ... in your digesting Furnace. Tie a piece of paper over the opening of the phial, until every humidity is evaporated, which in a gentle heat is done in 24 hours.

When you perceive no more humidity in the necks of the phials, shut it with the glass stopper close.

Continue the digestion in a very gentle heat, and during the first week the ææÆ begins to contract, and, as it was divided before in small globes, it becomes now one only mass, darks in Colour, and puffs up or Swells, like fermented paste near the Æ.

The Digestion continued 10 a red Æ.

In this gentle degree of heat, sufficient to excite the above mentioned fermentation, it must now be kept night and day, until it is become a darks dusty red Æ.
But before this comes to pass, you will see curious phenomena in the globe's state, and never the same alike, nor in one globe as it happens in another, although you should enclose exactly the same weight of $\ddot{a}\ddot{a}$ in globes exactly alike and in the same degree of heat. Which I can attest to you from a great deal of experience.

I shall only relate to you the most remarkable changes and phenomena I have observed myself, which have happened to the matter.

**Signs and phenomena**

After the $\ddot{a}\ddot{a}$ has stood in gentle warmth, 15 or 16 days, it grows upwards like branches and leaves of trees, and on the sides of the globe the $\ddot{a}$ fixes itself, and causes part of the globe to appear like a looking glass. But when afterwards the succeeding vapours insinuate the fastened $\ddot{a}$, he becomes too heavy to support himself and runs down, in streaks or veins, to the bottom, until the $\ddot{a}$ becomes united with the substituted fermented $\ddot{c}$ in the form of a powder.

The small trees grown out of the $\ddot{a}\ddot{a}$ drop down in process of time and become, with the $\ddot{a}$, a red powder.
But before this happens, the upper part of the globe, inside, is beautifully gilt all over.

amongst all the Philosophers, who worked this way, Irenæus Philaletha alone has observed this, which I found exactly true.

Use of the red Powder.

This red powder must be continued in Digestion, increasing now your heart a little, and must be fixed gradually, which requires 3 months time, and an able and patient operator.

This fixed fusible powder or precipitate is called the Philosophers Gold, because it is prepared in a philosophical manner, by Digestion alone.

By the help of this Digestion, when finished, you have now completed the true radical and central Calcination of O, and you possess now the genuine Calx or Ashes of the Philosophers, where in the Royal Diadem is hidden.

This Calx or fixed red powder is the Philosophers O or nearest Matter of the Stone,
out of which the great work may be made, as well as a particular profitable labour.

Now to oblige well intendment Beginners in this Divine art who wish not only to learn but also to reap an advantage from their labours, I will faithfully communicate, as I have done thus far, not in metaphorical language, but in plain Terms, how they may proceed further, and how to work with this Calx of O in a particular way, to enable them to subsist until the great work is accomplished, which I will also faithfully teach hereafter.

Process in the particular Way.

You possess now 1/2 ounces of philosophi: O. But if you would or could from the begaining work with two Glasses, which would be the Wisest and Safest way, as you can then keep one glass with 1/8 ounces of sophic O, for the universal process, by all means do it.
Augmentation of the Sophic O.
in quantity.

Take your \( \frac{1}{8} \) ounces of philosophic O, in the same phial it has been fixed in, or pull it into another and put it in a \( \frac{1}{2} \) furnace. Let the \( \frac{1}{2} \) get pretty hot, so that the phial and the matter may become very hot, so that you can only just bear to touch it.

Then, through a well heaved glass funnel placed in the mouth of the phial, pour a your prepared Sophic \( \frac{1}{2} \) ounce, previously heated, on your Sophic O in the phial, that is a \( \frac{1}{4} \) part of \( \frac{1}{2} \) Sophic to \( \frac{7}{8} \) of Calx of O.

Close the phial with the glass Stopper, as there can be no humidity at present.

Digest again in a \( \frac{1}{2} \) heat, your degree of heat must be such, that nothing of the \( \frac{1}{2} \) may be sublimed from the Calx of O. Continue to keep your matter in Digestion, increasing your heat gently and gradually, during 4 Weeks time and this additional Sophic \( \frac{1}{2} \) will become fixed by the power of the fixed Sophic O.

After 4 Weeks time you must increase your heat so as to make the \( \frac{1}{2} \) almost glowing.
I presume that this intense heat, which would be perhaps 300 degs. would cause the subject to melt together into a mass.

It may perhaps be necessary, but in order to get the mass out of the phial, it would be necessary to break the globe off; I could wish to save the phial, and would rather perform these last 3 days of glowing heat in a small C, with a red liquid on, to save my phials; I would put the small C in another large one filled with ... and covered with ..., and then place the large C in a warm furnace or some other furnace managed with charcoal, and keep the Δ just glowing quietly without draught or blast.

I would this way begin and increase my Δ gradually:

your half ounce Sophie & must not be poured into the phial to the Sophie C, the whole quantity at once, but only gradually, at each time the quantity of the size of a pea, being made warm, as I told you, and after each projection of the Δ into the phial, let the phial stand an hour in the hot ..., then project again the same small quantity, until the whole to ounce is put in. Then, as has been mentioned, close the phial with the glass.
Stopper and fix the mass, until it melts without fuming.

Now you possess 2 ounces of Sophie 6.

This is the beginning and foundation of a miner or perpetua at home, which you must still increase in quantity, as you did before, to enable you take a part of it every month, for reducing it, to obtain the emollients arising therefrom.

Second Augmentation of the Sophie 6 in quantity.

It is your interest to multiply this Sophie 6 in quantity and at least to double it.

The above 2 ounces imbibe again with an ounce of new Sophie 6 and fix the mass, and in 4 Weeks' time you will obtain 2½ ounces of Sophie 8 fixed mercurial 6.

In 4 Weeks more you may obtain by the same process, imbibe with the ounce of 7 Sophie, and fixing the matter, 3 ounces of Sophie 6.

Now divide this in two phials, putting in each phial 1½ ounces of Sophie 6: imbibe.
Each phial with \( \frac{1}{3} \) an ounce of Animad version of Sophie \&. and fix your matter as before, and you will obtain 4 ounces of Sophie O.

Divide these 4 ounces into 3 equal parts, put each part in one of your phials, and imbibe each part with \( \frac{1}{3} \) an ounce and \( \frac{1}{6} \) of heated Sophie \&. digest 4 weeks and fix again your mass in the 3 phials by degrees, and you will obtain 6 ounces of Sophie O.

It's use for Support.

Of the above 6 ounces of Sophie O. take \( \frac{1}{3} \) ounce, arrest \( \frac{1}{3} \) or 6 ounces of fine I in a C., project your \( \frac{1}{3} \) ounce of golden precipitate enveloped in wax, upon your I in fusion, and let it melt together for \( \frac{1}{3} \) an hour, the C. being carefully covered, to prevent any Coals falling in. Let it cool, separate the I from the mass, which I must be previously made into thin lamina in the flattening mill, or filed; if the \( \frac{1}{3} \) will not dissolve it, you must melt another ounce of fine I with it, and you will see a black \( \frac{1}{3} \) or Calx fall out of the solution. Wash and dissolve this Calx with \( \frac{1}{3} \) and melt it with Borax, and you will find \( \frac{1}{3} \) ounce of fine pure O. of 24 Carat.
the remaining 4 1/2 ounces of golden precipitate divide again in 6 globe glasses, imbibe each glass with 1/6 an ounce of Sophie 8, digest and fix.

In this manner you can reduce every month 1/6 ounce of Sophie C into corporeal, out of the D, which at 4 guineas per 3 amounts to 6 guineas per month.

This would answer well enough in Germany but not in England; consider the expenses and time of procuring a sufficient quantity of Sophie 8, the expenses of charcoal and oil for the digestions and fixations, I believe this work might bear its own expenses but not enable the operator to support himself, therefore it is better to elaborate the tincture at once:

therefore we will proceed:

The before mentioned fixed solar precipitate or Sophie C forms a perpetual mineral, and is already in this state a most admirable diaphoretic medicine at least equal if not superior to S. J. van Helmont's Aureum horizontalis; of this we shall treat further hereafter.

What I have taught you now, is a fideisc...
yet a certain and safe particular way to obtain profit every month.

But if you like to pursue this same labour further, in order to obtain the universal Tincture or Stone of the Philosophers, which tinges or transmutes all Mercurial Metallic bodies into genuine O, you must open your philosophic O radically and centrally, and subtilise still further, and increase it in Colour, fusibility and Weight; more Colour and penetration is obtained from the Sophie & impregnated or animated by Sophie or $\Delta$, and the increase in Weight from the external $\Delta$.

This further subtilisation is called Sublimation or Distillation by the Philosophers.

Process for the Great Work in the Universal Way.

In this Operation O is truly retrograded into running Mercury, so that it may be distilled over for $\Delta$ every atom of it.

But that distillation by $\Delta$ would be needless, it distils sufficiently in the digesting Globe of it self, after it has been radically disolved. Some Philosophers Who have been more plain
more intelligible than the author of the Tabula
serapigina, such as Trenaeus Philalethea have
called this Operation a Second Circulation or
Second Rotation.

In this Operation those phenomena appear
as Trenaeus and others have mentioned.
The first Labour to prepare the Sophie golden
precipitate, they have kept secret entirely.

Process to elaborate the White
and red Medicines Via
universalis.

Take now of your Sophie golden precipitate
1 part, and 4 Sophie 2 parts. Or Sophie 6 1/3
and 4 Sophie 1 3; aërate them as follows:

Put your Sophie 6 1/3 in one of your clean
small Digesting Globes and pour your Sophie
4 thereon, all at once; let the humidity exhale
first in the Sun or in a gentle heat. Put on
the globe stopper; place your globe in a gentle
warmth in your furnace, and it will aërate it-
selvethen powder will insinuate itself into
the 4 and will radically mix therewith; as
soon as this is accomplished, which you will
easily perceive, then open the phial and pour
the aëa into a clean Warming globe mortar,
grind it well with a gentle motion, and pour
pour warm clean V on it, grinding a little more,
let it settle and pour the V off again; repeat
this 2 or 3 times more, if you perceive any
colours yet in the V.

As soon as the V comes off perfectly clear
and transparent, dry your aâa in the Sun,
or on a very gentle heat.

Now put your dry aâa again in the digesting
globe and place it in warm ashes or in
your digesting furnace over a Lamp, cover the
phial with paper during the first 24 hours,
if you presume any humidity in the aâa,
if not shut the phial close with its glass
Stopper, and observe to regulate your heat
as I tell you:

This heat in the beginning must not be
greater than the heat of the Sun in the
middle of Summer, from 90 to 100.
Let it stand quiet, do not move it, and the
Composition will ferment and turn as black
as Ink, and looks like melted pitch, throw-
ing up small Bladders or Bubbles from
time to time.

In this Regimen of the Operator must
not increase his heat, that the Q may not
forsake the V. you must prevent the Q
from Circulating, during 40 or 50 days you
must
have plenty of patience, and wait until the blackness disappears entirely.
Continue your gentle degree of blood warm, and the 4 will of itself begin to circulate, and gently ascend and descend again, until after several months circulation the whole mass becomes a beautiful white powder.

This white 4 is the White 4 of the Philoso.-4 albumen.

This 4 does not unite, and cannot be excited alone without coition, on account of its fixed nature.

Philaletheia mentions that this white 4 cannot be excited per se, and then adds a plain sophistry, repenting perhaps of having said too much, that this 4 would begin again to circulate, which is against all Reason.
then he says again that this 4 must be imbibed or fed with the 4 of Life.

It is obvious and Experience has taught me to imbibe this White 4 with the 4 of Life, i.e. with animad or Sophic 4, which dissolves the 4, then it must be circulated and exalted, as I shall faithfully teach you.
Further Procedure with the White A

Take 2 ounces of fine copelled D, let it melt in a new C, project 1 ounce of your white A enveloped in wax on your D in fusion, and let it flow 1/3 an hour, cover the C that no Coals may fall into it, and you will obtain a white vitreous mass, which is brittle; rub it to a sub. til 3. Take 1 part of this 3 or 1/3 an ounce and put it in a digestion globe, pour on it 2 parts or 1 ounce of Sophie 4; if there is no humidity in it, shut your globe with the glass stopper, and set it in the digestion furnace in a gentle heat as before, and the Sophie 4 will dissolve the mass gradually and become black 5, with the mass and at last become a white powder, in a much shorter time than before.

This is the White Elixir in a State of Ins. faney, and tinges metals into fine D, although in a small quantity only.

Multiplication of the
White Elixir.

In order to make it tinge more it must be further subtilised and made more fusible and penetrating; this is done if you imbibe this medicine 3 or 4 Times more with Sophie 4 and
and mix it every time.

You have now 1½ ounces of fermented and multiplied medicine, besides what you had left as it came out of the 6.

Put these 1½ ounces of white medicine into a digesting globe, so that only ½ part is filled, and to it ½ an ounce of your Sophie 7, set it in digestion in a gentle heat, as before, and in 8 days time, the Sophie 7 will be imbided, and dried up with the Mafa.

Add again ½ an ounce of Sophie 7, digest 1 ½ 3 1/3.

As before during 8 days and nights, and the 7 is again dried up, and repeat this a third time, adding ½ an ounce of new Sophie 7. 1 ½ 3 1/3.

The 4th, 5th and 6th time imbibe your medicine each time with 1 ounce of Sophie 7, digest and dry up each time.

The seventh and last time imbibe this whole quantity of medicine placed in a digesting globe of a large capacity, with 2½ ounces of Sophie 7, digest as before, and after a short blackness the whole Compositum will become a brilliant white powder and Elixir, which is the multiplied Tincture for the White.

This
This must be mixed again with fine D in the C, 1 part with 2 or 3 parts of fine D, and you will again obtain a vitreous brittle mass.

This vitreous substance can be mixed with oil or spirit. With this you may make a solution on the inferior mixture and then add 1/2 and 1/4 to blend them into the usual D.

Proceed to the White A

to make the red Medicine there of

Take the White A, whilst it is yet warm, immerse it 2 or 3 times with Sophie D, until it is become a soft and somewhat dark mass, then shut the glass and digest, during the first 30 days the dark Colours will disappear, continue the digestion, and during the second 30 days the mass will become green and of various Colours, afterwards yellow and if you continue the digestion it will become at last a deep Red powder.

This red powder is the Red A of the Philosophers.
are the above red 4 1 part and 2 or 3 parts of pure O, melt it together, as you did before when you melted the White 4 with nine 1, and you will obtain a vitreous mass, which reduce to a Subtle O.

So imbibe this O with 1/4 Sophie in the same manner as you did with the White 4 or White Tincture; digest and fix it again; this must be repeated several times, embibing the Medicine, digesting and fixing it; and you will accomplish the Red Stone for Metals.

of Projection with the Red Stone.

Take 3, 4 or 5 parts of pure O); the quantity of O depends upon the power of the augmented or multiplied Medicine; let it flow in a new clean 4 and project 1 part of your multiplied medicine, let them melt and unite well together until you have obtained a deep red, brittle, opaque, vitreous mass, which when cold, beat to powder.

With this red very ponderous powder you can make projection on 4 and all other inferior metals.

The power or virtue of the Medicine depends
upon the Multiplication, consequently how many hundred or thousand parts of 1 part tinges, must be found out by a few Experiments.

If the transformed metal is brittle, you must add more metal, until it becomes malleable; and if the whole quantity of metal is not transformed, it is a sign that you have not taken enough of the medicine.

Multiplication

Concerning the Multiplication of the medicine, I will only add, that the Multiplication is nothing more than a Replication of the Works.

I take of the Medicine either white or Red 1 part and 2 parts fine 0 or fine 0, and melt it well together in a C.

Then I add the powder with a Sophic, dissolve it in a gentle distillation and fix it, and in a short time the labour is accomplished, and the Tincture is multiplied in virtue and quantity; Whereof Several Authors, principally Reneus Philaletha and d'Espagnit have written very candidly, and with some Distinction.
of the Sophic $t$

The stone of the Philosophers, in nothing more than a subtle and exalted essence; therefore we need an agent or penetrating powerful principle capable to effect such a sublimation and exaltation. All the Philosophers require this principally!

This agent in our process is $t$, the common running $t$, yet this $t$ must undergo a previous preparation. Such as are displeased with the simplicity of nature, will not be satisfied with this our Doctrine; But we leave fools to their own Conceit and follow nature's simplicity.

The $t$ which we use is certainly not the common $t$ bought at the shops. Our $t$ is truly the philosophical $t$, may a son of the Philosophers. Because by an ingenious art it is prepared with a deal of trouble and patience, as well as the Philosophers $o$, or the philosophers $o$, so named, because it is also prepared by the Philosopher, although from natural subjects.

Super natural phantastic people, who require every thing to be wonderful and unreasonable will not be pleased with my simplicity; for such I write not!
our Method to prepare the Magnetic 
and part the steel Stelletur

Take thin Iron plate in small billies or a thinly
founded, or laminated Iron Bar. Let it glow of
a White Heat.

Set a roomy Can in your Mind furnace: put there,
in as much good as you like, about 1/2 full,
and let it flow thin: hold the glowing iron
or Steel Rod into the 1, and the melted 1
will dissolve as much of the steel as the an-
timonial 4 can overpower.

The pure reguline part of the 5 with the cen-
tral Solar principle of 1 are here Separated
from the coarse audible external sulphures 1
and 2, and thus the pure part is precipitated
to the bottom of the 6 and is called Regulus.

whilst the coarse part or Scoria remains at
the Top, being less ponderous and more vola-
tile. When cold, beat the 41 from the Scoria
with a blow of the hammer.

Do not throw away this first Scoria, which
is black, but preserve them for future use.
Whereof I shall treat in the Chapter of 5.

Purification
Purification of the III.

Take 1 lb of your III, no more, beat it to a coarse 3, let it melt in a clean new C, assoon as it is melted project finely ground 0, made hot, on the flowing 3, so as to cover the 3 entirely, raise your A sufficiently that the 0 may flow thinly over the III.

Let them melt together ¼ of an hour, and then pour it out, whilst you raise a great heat, into your Cone, well heated and oiled. This time your III will be purer than before. When it is cold, beat the III from the Scoria; the Scoria put by.

Beat your III again to a coarse powder and melt it twice more, each time projecting a little heated 0 in fine 3, as you did before, and your III will be pure enough and finely stellated.

Some look upon this Star as a remarkable sign of purity, but they are mistaken; if you melt it will and pour it out exceedingly hot, whilst it flows very thin like V, boiling hard in the C, you will after the first Rectification, always obtain a stellated III.

Some want to attribute the Star to the Weather,
weather, but they are blind. Let the weather be how it will only proceed right, and you will always have a Starry III.

I have made the Stellate III above 50 times in Maple bone and never missed, yet I would advise to melt it possible on a serene day, as the A burns clearer, when the A is pure.

The production of the Star is mechanical and depends upon the subject flowing very thin and pouring it out quickly, whilst you have an intense heat by the blast for 4 or 5 minutes, and the moment you have poured it into the heated oiled Cone, you beat a few gentle blow with an iron Rod or Chingle round the rim of the Cone, this causes an undulated motion which causes the Star. Stahl has also observed this before one.

Further Animation of the III

with fine D.

Take of your last purified III, beat to 2, 2 \( \frac{1}{3} \) as much again, i.e. 4 \( \frac{1}{3} \) fine D, containing neither C nor F, for certain reasons.

Melt the D first, then add the heated III in \( \frac{1}{3} \), as soon as they are melted and united, pour the mixture out in a clean heated iron Cone; whilst it is yet warm, beat it in a hot iron mortar.
Mortar to a Course

Amalgamation of the Lunar \& with purified running.

Take the above powdered lunar \& put it in a warmed smooth iron mortar, add 4 times as much purified \&, which purification shall be taught hereafter, 4 times as much as the I did weigh, which you added to the \&, when you melted them together; but this \& must not be added all at once, but by small quantities only, about 1/3 at a time and no more.

Grind quickly with a swift regular motion and the mixture will become an æther.

Note that it must be ground diligently for a considerable time.

I advise you to have a grinding machine made and to have your iron mortar turned out smooth in the inside, and the pestle polished.

In such a machine, the labour is easy and the effect is infinitely greater, and the intimate union is obtained in much less time, than if you were obliged to labour and turn with your pestle. Whichever
Whoever cannot afford such a machine, which need not to cost a great sum, must content himself to move round the people with his hand like a Hercules.

For that reason some Philosophers, having had no conception of a grinding engine, have called this preparation of the iron Hercules' labour.
Timbers to govern and support the peddle

The mortar must be made of Cast iron and must be turned in the Inside and polished. The peddle the same must be turned off on the outside.
This Labour of Amalgamation whether it is done with the Engine or with the hand only, in a Mortar, must be continued a good while, and must after that be Washed so long, until it yields no more Blackness, but appears as bright as a Looking Glass.

Distillation of the $\xi$

Then put your bright $\tilde{\alpha}$ into a small glass $S$, place this in a $\tilde{\alpha}$ pot, over a Charcoal $\Delta$; adapt a Receiver half full of $\nabla$, and distil the running $\xi$ over into the cold $\nabla$, and your $\tilde{\alpha}$ from the Lunar $\Gamma$ will remain behind in the $S$. These are the dead Doves of Diana. Then your $\xi$ has been distilled once, which distillation is the Philosopher's Sublimation, because the Solar Volatile Mercurial principle of $\xi$, and the $\alpha$ of $\tilde{\alpha}$, ameliorate here the common $\xi$. Your distilled $\xi$ you must wash again.

The black powder above which you wash away from the $\xi$, you must put by and save. As soon as that Blackness is Settled, pour the $\nabla$ off carefully, and dry your $\xi$.

Weigh your $\tilde{\alpha}$ which remains in the $S$, and melt it again with half its own Weight of fresh $\nabla$ $\tilde{\alpha}$, and it will be a Brittle $\text{Map}$. 
must which beat to 3. ciate this with your dried 
form, you have distilled over, either in the Engine or 
by hand labour, grinding until it is perfectly uni-
ted: distil the ¥ over as you did before, and wash 
the ¥ perfectly bright, the black dust save and put 
with the first, and dry your ¥.

The ¥ which remain behind in the form of a Calx, 
melt again with half its own weight of new ¥, 
powder it and ciate in the Engine with your 
distilled washed and dried ¥, as before, and 
this operation must be repeated 10 times in 
all, then is the ¥ prepared and animated, and 
is now become the genuine ¥ of the Philosophers.

Ultimate Rectification 
of the Sophic ¥. per se.

Take now your Sophic ¥, prepared by 10 Eagles 
or philosophical Sublimations: distillations: 
poured it in a small glass A, which bury in the 
¥, and distil your Sophic ¥ once into a Receiver 
over half full of ¥, wash your ¥ and dry it 
in the Sun or on a gentle heat.

This should be done 2 or 3 times but no more, 
as this ¥ leaves at every Rectification a small 
portion of Subtil ¥ behind, where with it is 
amimated.

Observe that the Mouth of the A must reach 
very
very near to the V in the Receiver, the vessel must not be tilted, or all would break.

When you have washed and dried your rectified Sophie §, and find it as bright as polished or burnished V, it is then well prepared.

This Sophie § is nothing else but unripe O, whoever denies this, is no Philosopher.

3. If you please, by way of experiment, to continue distilling this Sophie § over by §, you will find that it leaves behind, at every distillation, a small proportion of a beautiful red §.

If you then increase your δ, after the Sophie § is all come over, so as to make the §: glowing at the bottom, this red Luna fica will melt in the δ: and proves to be the finest §. This only by way of Curiosity to shew you what this red § is: But

If you continue this experiment of distilling the Sophie § over per δ, 30 or 40 times, in order to reduce it entirely to a red §, but not to melt that § by glowing heat, you do then by such repeated distillations gradually fix your Sophie § into red O.

Such O is infinitely more valuable than common O, because it is Seminal and the nearest and immediate Matter of the Stone,
whereof, as Tremens Philaletha testifies, the great Bp. can be made in 5 months time, whilst 18 months or more are required, if you work with common O.

Although we have yet another way to extract the Sophie that is our O out of the Sophie F in a shorter time, whereof I shall speak hereafter.

The O you made use of in preparing the Sophie F, reduce i.e. melt, with Borax.

Before you melted or with the Wb it contained no C. at least no corporeal C. separate or dissolve it now by V, and a C y will fall; calculate whether et a Month the trouble and expense of a particular labour this was.

The Sophie C or Aurum or Black in the Wb stood on its own nature et at joined with the linseed power in 8 takes a body out of the D, and enriches the D with Stibium or Corporeal C, falling down out of the V in the form of a black y’, which when melted with Borax proved to be C of 24 Carat. This is an absolute fact but one, pays for the V and Charcoal!

Perusal of Common running F for this operation.

The
The $\frac{3}{2}$ we use is common $\frac{3}{2}$, but it must be pure. The best method is to buy Whole $\frac{3}{2}$ or $\frac{3}{2}$ in pieces, suppose 1 lb. if you buy it in powder at the mill, it is adulterated with red $\frac{3}{2}$ $\frac{3}{2}$. Grind each separate and mix the two powders in the mortar; grind the mixture until the powder is impalpable.

Put the powder into a $\mathcal{D}$, apply a Receiver, press with $\mathcal{V}$, so that the $\mathcal{V}$ is nearly to the mouth of the $\mathcal{D}$, do not cut the joinings.

Distil now by a graduated heat and the running $\frac{3}{2}$ will come over and drop into the $\mathcal{V}$.

The common $\frac{3}{2}$ contained in the $\frac{3}{2}$ is by means of the $\mathcal{D}$ regenerated into common crude $\frac{3}{2}$, which remains behind in the $\mathcal{D}$.

The fluid $\frac{3}{2}$ obtained this way, must be ground with clean and pure flowers of $\frac{3}{2}$, until the $\frac{3}{2}$ disappears and it become a subtlety black $\frac{3}{2}$, this is soon done in the grinding engine.

Then sublimate your black $\frac{3}{2}$ into $\frac{3}{2}$.

From this $\frac{3}{2}$ part and $\frac{3}{2}$ into a talet until again the fluid $\frac{3}{2}$ exactly as you did before, and this labour must be done 3 or 4 times, and you will obtain a beautiful purificied $\frac{3}{2}$, which will be sooner perfected by
by the succeding animation, then any other if not purified in the manner directed.

The regenerated & proceeding from the 4
and the 4 in the 44 is good to make 44 again
if you add Steel or Iron.

A Process to obtain the Sophie 4
\[\text{i.e. O, out of the prepared 4, i.e.}
\]
\[\text{4 Sophie, by a compendious Way.}
\]

Take Hungarian native Or 2 4s, dissolve it
\[\text{clean V} 4; \text{if there are pieces, you must filter it.}
\]
\[\text{In the clear solution put 4 ounces of clean Steel}
\]
\[\text{Vigils and 4 to animated or Sophie 4; boil}
\]
\[\text{the mixture in a glass body, placed in a mild heat,}
\]
\[\text{and the 4 which is predominant in the hungarian}
\]
\[\text{Or will be extracted, during this boiling, with}
\]
\[\text{the Sophie 4.}
\]

1. The process is our Msc: Without name or date

Wash the above 4 and dry it again.

Set it in digestion in a glass flask, in a gentle
heat and let it stand 4 Weeks, and it will be
come as black as a coal. Take it out and
wash the black powder from it; put it in di-
gestion as before, and you will again obtain
a blackp igit. This blackp digit is the V which when
the ﬁ was coniagulated into F, mixed itself there-
with. This black V is by many called sulphur, al-
thought improper, as nothing sulphiueous
can therein be demonstrated, yet we will call
it so. With others, that we may understand
each other.

This V or so called A or ζ is called in the animal p
Sophie ζ. Separates by simple digestion from the
mercureal principle of the ζ.

The above operation must be continued, until
no more blackp digit appears on the superiories;
then dish your ζ pt. B, and you obtain a
wonderful Mercury, which appears always
green on the superﬁcies.

This is contained Sulfurum or Cex ζ ζ ζ ζ in
Oriental Chemistry called Sophie ζ.

If you gout new become ever so fortunate as
to perfect to an ounce of this ζ, you have
reason to thank God, as it is the true and
common matter of our Stone, it being the
double Sophie ζ; To obtain to an ounce of
this digit, need not to cost such a deal
of trouble to a diligent Operator.
The Sophic $C$ is separated from the $S$ duplex in the following manner.

Take very fine Concocd $D$, which contains no $C$, aake it with your Sophic $S$ duplex, or ferment $S$, make a thin $d$ of it, and set it in digestion, and in 24 hours time you $d$ will throw out a black $S$.

Wash this $S$ from the $d$, dry each separately, and digest again, and you will again obtain the same quantity of black $S$.

This black $S$ is the line $S$, may an open digestive seminal $S$; if you would melt it, you would only obtain very fine $C$, but that must not be done, as the $D$ of fusion looks it up again, and its Central power now turned outwards would, by melting, be again turned inwards!

You must now flow it under a small clean muffle, in a gentle current of air, and you will soon obtain a most subtle beautiful red $S$, extremely tender and delicate.

Nature of this $S$ of $C$.

This unites quickly with animated or Sophic $S$, and by the most gentle digestion over a lamp, the Sophic $S$ penetrated this ordered $C$ per
for menema and centrally and radically, so that by digestion alone the stone may now be made thereof in a very few months time. See *Pharmacopoeia* Open Entrance of 1577.

Second Section of O.

We have faithfully communicated how O may be extracted and made useful that it is tincting by the *Via Sicca* in the particular and universal way. Which an intelligent operator will receive thankfully and will find that we have not told him Tables and Impossibilities, but the plain and honest truth, which by present application and not very laborious application may with the blessing of God be easily accomplished.

Now I will teach you how O can be opened and exalted via humida, which is a process denied and contradicted by many, but I am certain that such a contradiction is not founded in experience.

True it is, that the Antient Philosophers have not known Corrosive Solvents, and those that followed them in metallic labours in *Via Sicca*, have adopted the y
as the only metallic solvent and believed no other, contradicting every other method, and more so, as when they saw that some who worked not with it, failed and missed their aim; but that does not prove the impossibility of success by Corrosives, nor does it from thence follow that one man or some men can know every thing, and that what they are ignorant of or deny should be absolutely false; but the truth is that we ought to say With a certain Wise Man:

\[ \text{Nov quantum est quod ne secimus} \]

O how many things are there, which we do not know!

Therefore let no man be persuaded to abstain from Metallic Labours in his humide! but act with prudence, and aim at nothing else but at a Sublimation and Exaltation of the Metals, and remember, although the Corrosive Solvents are not of a Metallic nature and have no essential Ingredient in the Central Mixture of Metals, yet they can be used as Instruments and as a Medium, which after they have served the Operator, may be very soon Separated from the Metallic Flo-mogeneity, which must be done.

\[ \text{Paracelsus and Hollandus worked constantly with Corrosives, so does Basilides and others.} \]

Proce.
Proces with C in a humida

Take very pure C, make it into a subtil Calx, as follows:

Take \(\frac{1}{2}\), which has been made be \(V\) and \(C\), sublime this \(\frac{1}{7}\) times, as will be taught in the Chapter of \(\frac{1}{2}\).

Of this \(\frac{1}{2}\), take \(\frac{3}{2}\) vi break it in pieces, the size of a hazel nutt, put these pieces into a glass \(B\) with a wide neck; put upon it the following mixture:

Take of your pure \(C\) \(\frac{1}{2}\), \(2\) in \(1\) \(\frac{1}{2}\), and pour it out on a flat heated plate of \(\frac{1}{2}\), when it is cold break it in pieces; these pieces lay on the \(\frac{1}{2}\) in the \(B\), which must be tubulated;

place the \(B\) in a pot made of iron, adapt a Receiver, but, like nothing; the \(B\) must have a backed \(V\) Cover, to keep the heat in the better;

Increase your \(B\) gradually, at last pretty strong, and the \(\frac{1}{2}\) will come over with the \(C\), in form of an \(C\) or Butyrum,

and at last follows the fluids \(\frac{1}{2}\).

The concentrated \(C\) of lustra \(C\), in the \(\frac{1}{2}\) then holds of the \(C\) and carries it over as a Butyrum; the fluids \(\frac{1}{2}\) thus left alone with the \(C\) forsoaks the \(C\) and comes over as running \(\frac{1}{2}\).
but the O remaine in the S, like an open'd y,
without splendor partly in the neck near the
body and partly in the bottom of the S.
The S must be made in the following manner.

A. The bottom of the S
B. The upper part of
the S, which slides over
the lower part, and
must be luted on.
C. a Cover made of
clay and well baked
to keep the heat all
over the S.
D. the Sand pot, is made
of iron.
E. upper Door in the
Furnace, fired with
Charcoal.

The double D must be
made pretty strong
of good glase.
This requires a strong and well-regulated heat; if you work right, the whole quantity of \( O \) ascends in subtle flowers into the necks of the double \( A \). But the \( F \) goes over first with the \( Z \) into the butyrum.

You may take \( A \) in the room of \( Z \), in the following manner:

**Substitution of \( O \) by \( A \) and \( F \).**

Take 1 part of very pure \( O \) in small bulbs, melt it with 3 parts of very pure \( A \), after it is melted let \( A \) grow cold.

Reduce the brittle mass to a fine \( F \), mix with 1 part of this \( F \) 3 parts \( F \), previously reduced to \( F \) and then mixed.

Pour it in a glass \( S \), which bury in \( S \), in the \( S \) pot, and distil first gently, then gradually increase your \( A \), until the \( F \) and \( A \) has separated itself from the \( O \), and increasing gradually your \( A \), the \( O \) will ascend like flowers, and a butyrum comes over into the receiver from the \( F \) and \( A \). This butyrum comes first.

Part of the \( O \) hangs in the necks and part on the sides of the belly, and a small quantity remains in the bottom of the \( S \).

Take the flowers of \( O \) out carefully, which are
are a Subtilised opened Calx of C.

Operation with the above Calx of C in Visa humida to subtilise it till further and distil it over as an C0 per Alembicum, or so.

Take your Subtilised Calx of C, put it in a glass with a long neck, and pour your first menstruum upon it, so as to cover it, set it in a gentle heat over a lamp to digest and let it disolve of the C as much as it can.

When you find that it disolves no more, decant very gently and carefully the clear C coloured solution into a glass distilling body, perfectly clean and dry.

Pour new menstruum on the remaining C and digest as before; decant again the tinged liquor carefully, and pour it to the former solution.

When all the Calx of C is dissolved, take all the solutions together and put them into your glass distilling body, or into a glass.

If you use a body, lute an Alembic over the body, which place on a balm: vapors, and adapt a roomy Receiver.
Then hold the menstruum over until the dis- 
solved y of C remaine behind like fluid honey. 
Pour as much fresh menstruum upon the C as 
you have distilled from A, and distil it over 
again on your vapour path, until the appearance 
of the C is like honey.

This distillation, every time with new men- 
struum, must be reiterated for a whole month, 
one a day; Then place your vessel in a i: heat, 
increasing your heat gradually, and you will 
see a part of your dissolved C go over like 
a thick deep C coloured Liquor or oil, but the 
greatest part will sublime into very tender 
flowers.

These flowers you must dissolve with new 
menstruum, distil the menstruum from A in 
B: Vap: and then placing the Vessel in the C: 
you will get more of the C coloured oil over, 
and in this manner you must proceed, until 
every grain of your dissolved C is come over 
in the form of a C coloured thickish oil.

You must a sufficient quantity of Menstruum 
ready for this purpose.

As soon as all your C has thus been 
volatilised in the humida, you then rectify 
it 5 times per se out of a Small glaso D:

further
Further Procedure with the O. Oil
to Obtain a true Notable
and Medicinal C

put your volatilised O. oil into a small glass
bottle, pour genuine rectified S. V. upon it
gradually and carefully, a little only each time,
let it stand until the effusion ceases, and then
pour on it a little more, proceeding thus gra-
dually, until you find that your O. oil is perfectly
dissolved in your S. V.

Whilst you do this, you must also write some writing
papers over your body.

Now take an Alembic in your body, and place
it in a Balm: vap. over the Lamp or a gentle
charcoal, and distil about \( \frac{3}{4} \) of the S. V. from
the O., into an adapted Receiver.

Your new S. V., as much as you distilled
of, on the O.; digest it 24 hours in a most
gentle warmth, then in Balm: vap. distil the
S. V. from it again.

This process must be repeated with new
S. V., digesting and distilling of each time;
until the S. V. has carried over the Corrosive
Spirit, which remained with the O. from its
first Solution; Therefore when you find, after
5 or 6 distillations, that the S. V. comes over
Of a pleasant Taste free from Corrosiveness, then your Labour is done; distil then the Spirit of Wine or until your O Medicine remains behind like honey, of a very deep Colour.

Its Use.

This dissolves in every Liquor, and will deserve to be called a genuine Aurum potabile, and is as volatile as $\text{H}_2$. It unites immediately with our Blood and Fluids, and as it remains unaltered it can by circulating with the Blood invigorate us, and enable Nature to remove even Disorders. I believe it to be one of the highest Medicines in Nature, after the Philosophic Stone; yet it is not the most universal Medicine, but is nearest related to the Mineral Kingdom.

A Particular Labour with this $O$ for Metals.

After your $O$ has been sublimed into flowers, and those flowers have been distilled once or twice by the help of our corrosive Materia, you must pour that solution into a large quantity of distilled $\text{V}$ Rain $\text{V}$, and drop into the $\text{V}$ 12 times in Weight of animal $\text{d}$ or Sophic $\frac{2}{7}$ to 1 part.
of O used in the beginning. For this operation you must take a large glass matrafe, with a narrow mouth.

In this glass body you pour the dissolved O, onto the animated or Sophie Ἐ, shut the opening with your thumb, and shake the glass a good while, and the animated Ἐ will attract all the O and become an ἄααα, in the ὦ.

To know after a good while shaking, whether there remains any O in the ὦ, pour a little of this ὦ into a clean wine glass; and drop a few drops of — ὥ ἔα into the glass, if this ὦ becomes red, it is a sign, that all the O is not yet ἄαααed with the Sophie Ἐ, therefore you must shake your glass until there remains no more O in the ὦ.

Then pour the ὦ carefully from your ἄααα, into another body, and pour fresh distilled ἦ upon your ἄααα, shake it again as before, and pour it up to the former; repeat this 2 or 3 times; then dry your ἄααα, and examine all your ὦ by the ὄ ἔα ὥ.

If there remains any O in the ὦ, a little more animated Ἐ will attract it, which put then to the former ἄααα.
Particular Process with the
A.M.A.

Take your A.M.A. washed clean and dried, put it in a digesting globe of such a capacity, that half the globe or more may remain empty.
Set it in a slow heat, cover the globe with paper until all humidity is evaporated, then put in the globe stopper.
Keep it in a gentle heat one month and a half, it will pass through various colours and become a red ½.
The last 3 d and ½, after one month is elapsed, give a very strong heat, so that it may flow or at least become firmly united.
Break the globe to get it out and reduce the mass with borax in the C, and you will find your animalized ½ fixed into fine 0.
If you have used 1 ½ of 4 of C and 12 ½ of animalized ½, you will now find nearly 13 ½ of pure 0.

universal Process with the same.

Thinks about this and consider whether it might not be possible to increase this power into a high tinging medicine!
The mixed or conciliating of volatile and volatile
central
is truly a Seminal C, whose lasting power is
turned outwards, or else it could not have given
your book: if in one month time; therefore consider
in your mind, whether this Seminal C might
not be increased in its lasting power, by re-
pealed Subtilizations?  

I would proceed thus:
Take of your fixed powder, in the room of
reducing the whole quantity to common mul-
tiple or new generated C, 1/3, dissolve this
in our corrosive Mendrium and volatile
it by frequent distillations, until it goes all
over into the Receiver, exactly in the same
manner as you treated the flowers of crude C
thus volatilised and the Corrosive taken from
it by rect. S.Y. and evaporated to dryness;
combine this volatilised C with half its own
Weight i.e. 1/2 an 2/3 of. Such a Volatilised C
as you prepared with sophie 4 into an acid:
that is 1/3 of volatile C and 1/2 2/3 acidated C,
as has been taught before.
Mix and put it into a digesting Globe,
digest with a gentle heat and fix it gradually,
it will be finished in a shorter time! It is
an Infant which may be conducted to Manhood.
Consider of it and you will not be sorry for it!
Take 6, 0 and Calcined Alum a a 3/6, i.e. 15° to together.
Rub each ingred. to a fine 1/2, then mix them well in the mortar.
Further, take Plints, previously calcined and extinguished in Cold V until they become brittle, reduce them into a powder like meal, mix this 1/2, whereof you must have 15°, gradually and exactly with the above ingredients.
This must be distilled out of a Stone tubular, in the manner as follows:

Its Distillation

Take a good large V a S, which fix in a brick furnace, so that the flame may, by the draught of the A and C, may be able to circulate under and all round the V, so as to bring it gradually to a Red Heat.
When your V is thus disposed in the furnace, so as to receive the bare flame, adapt a large tubular Receiver, and like the joinings with Linnen and paste.
let the liquors set perfectly dry. Then heat your
1 and increase it gradually, until the 3 is on
a red heat at the bottom and sides, but not where
it reaches above or out of the furnace.
When you have obtained this, keep over A so
now take your powdered ingredients dried thoroughly
and heated in a basin, if there is any humidity in
them or if they are not well heated, the B
plies in a thousand pieces.
Take a small iron ladle, warmed, and pour
half a ladle full or at most 1/3 of the heated
ingredients through a tin funnel, into the tube
labeled A, put in the stopper immediately and
a piece of warm soft Clay, rendered damp, on
the top of the stopper.
As soon as this small quantity of the mixture
is thrown into the A, the O melts and submi-
nates with the C, but the calcined O and the
calcined H  renders this fumes in a great
measure, otherwise it could not be done at all.
As soon as the A is Stopped, White Fumes
come over, which fill the Receiver immediately.
1. The Receiver must be very large and have
a tube and stopper in the Belly; In this
Tube you may put a Cork, with a groove quill
or small glass tube pasted through the Corks,
that you may have it in your power, to let
out
out some of the elastic A contained in the O, to prevent the balloon from bursting, which corrosive vapours would suffocate the operator; it is a dangerous unpleasant operation. It would be still safer to join 2 balloons one into the other and so have a vent hole in the stopper of the second receiver. It is the O that causes the 0 to do mischief. Keep your A very steady, do not increase it, and wait now until the receiver or receivers grow clear again and the fumes are settled.

The receivers must be kept cool, with a towel dipped in cold V; now project again the same small quantity, half a small iron ladle full, and do as before. In this manner you must continue until the whole quantity is distilled, which is a long, tedious and dangerous operation. In my own V furnace it can be done without danger; whereas I gave you a draught. This draught is not in my book. When you have thus obtained the spirits, and after they have settled in the balloon, or receiver, unlute your sepulchres carefully. Then pour your Vc into a large roomy glass.
Further procedure with this Vp.

Weigh 1/3 of your Vp and pour it into a large glass body, drop into it, a little at a time, 2 1/2 Butyrum made of M50 and Lp; it causes a great Effervescence, which makes the glass very hot and would break the glass if the 2 1/2 of But. were poured into the Vp all at once.

Therefore every time you pour in a small quantity you must wait, until the Effervescence has ceased, and so you may do it safely. The Vp becomes as red as blood by the union with the Butyrum.

When they are united and the conflict has subsided, pour the mixture into a roomy tubulated 3 of glasses, which place in a hot heat, and with gentle heat distil the Materia over into a Capacious Receiver, luted on.

The Materia comes over clear like V, and orange-coloured faces, proceeding from the M, remain behind in the S.

Rectify the Materia once or twice, by S and gentle heat, until there remain no Tees behind.

If you perceive phlegma in S, you must distil
distil the phlegma from the alembicium over a bain: vaporis; the phlegma being lighter than
the a., forsakes the a. and comes over first.

This is our corrosive menstruum to dissolve
the flowers of C., and to volatilise them, and
distil them over for. B.

This solvent was invented and described
by Basilium valentinus in the 14th century.

I think that same menstruum might be made
in a much more safe way. I would take
all the tinctur: except the 8* and distil my
2 of C. in the usual way. Then disolve in cold:
gradually, by little and little my 8* in the
2 of C.; Then rectify this Vp. until there re.
main no faces: then unite to 1% of this a.
2 3 of butyrum as the author teaches; rectify
2 or 3 times my combined a. and dephlegmate
it if necessary, and I should obtain the
same corrosive menstruum, with infinitely less
trouble and danger, and in a shorter time.

S: N: I:

The foregoing process to subtilise and exalt C. in
via humida serves for all others of this kind.
nevertheless I will teach you another menstruum
which is not inferior to the Circubatum major.
of Paracelsus nor to the Alcbeest of San Helmond
I call it:

our Menstruum corrosivum specificum
or Circulatum.
or Alcbeest.

Take Or calcined ........ 4 4b
Alum calcined ........ 2 4b
O ................ 3 4b
O commune .......... 1 4b
O* .............. ½ 4b.

10 1/2 4b.

powder each Ingréd. separately, then mix in the
Stone morter.

Take calcined and extinguished brittle Flints
reduced to 6 4b and mix with the above Ingre-
dients, now you have 16 1/2 pounds.

Divide it in 3 or 4 parts, and put each quantity
into a well baked ¼ D, fixed in a Furnace;
there is not so much danger in this process
as in the former, as the O is so much weakened
by the other Ingrédients.

Give first a gentle D and increase it to a
Strong heat gradually, until all the Spirits
Which come over in Vapours, are driven into
the Receiver, which must be large and linked
to the D as before directed.
You keep up your A until all the $a''$ are come over, but as soon as the Receiver is clear and the $a''$ are settled, let the A go out.

When the $a''$ are well settled, take the Receiver away and pour the $V$ into a good large glass bottle, stopped with a glass stopper.

Now take all your $C$ out of the Retorts, reduce them to $\frac{2}{3}$ and pour clean $V$ upon them and boil the $C$ out of them. This must be done in a strong glased $V$ Vessel.

Filter the Lye and evaporate in a glased pan, until a Skin appears on the Superficies, then pour it on flat glased $V$ dishes, and let them in a Cold place, and the $O$ will shoot into Crystals.

Pour the Liquor off and dry the $O$ Crystals. Weigh them and add as much $\frac{2}{3}$, and Flowers or Sublimed $O^+$; the meaning is to take $\frac{4}{3}$ of each; pound and mix these 3 Things with great Care, as the Dust is dangerous if breathed into the Lungs, def solve this mixed powder in your warm $V$ or $F$; this done you must add gradually and cautiously $\frac{4}{3}$ of well rectified Potyron made of $\frac{1}{3}$ and $\frac{2}{3}$; observe what we said before.
put the digested a into a Capacious B and distil, increasing your head gradually; the B must stand in a ii. pot, fixed in a Charcoal furnace.

The a will come over as red as blood. Pour your a back on the C, which is the E, and distil again; continue this Cohabation and distillation until all the E is come over with the a, leaving a tasteless V or Vt [sic] jace behind, which are of no further use.

deshleynnt this a in Balmes vaporize and if you have will reified A from its Vt jace, you have then in your possession a Menetrium which does dissolve and volatile the Calcies of all Metals.

It volatile the Calcies of O and D, so that they may be easily reduced into a T of O or D.

The Calcies of the inferior Metals it divides into a Mercurial and terrestrial part, as I mean to demonstrate to you in the Chapter of T.

as this Menetrium is frequently mentioned in my Treatise in the Destruction and Amelioration of the Metals, I call it Circulation in order when in the sequel I come to mention it, that you may know I mean this Solvent.
To prepare the same Mereium
by a somewhat different
method.

Take the before mentioned ingredients finely powdered and well mixed.

Divide the whole quantity into 3 equal parts.

Force all the 1st out of the first part or quantity.

Then pour your distilled 1st on the second quantity put into another 3, and distil the 1st over as before. This second 1st pour on the 3rd quantity of ingredients into a new 3, and distil the 1st over the 3rd time, as you have done before, every time towards the end of the distillation increase your fire to a very strong heat, in order to force all over what will go.

Then take your 3rd out of the retorts boil the fixed 1st out of them with V, filter the Lye evaporate and let it shoot into 1.

This 1st must be dissolved in the 2nd, distil the 2nd over out of glasses 1st placed in 3rd, and cohoba the 2nd so often, distilling it over every time, until all the 1st, except a few 1/2 faced, is come over with the 2nd which is a red liquor, dephlegmate and rectify it per se, it gives light in the dark, like a Hy Coil, and can be coagulated and fixed into a Ruby red Stone, which unites with it in the 4th.
Anonymous Philalethes has written: "From the north towards the West there is a Hill, which is one of the Seven and the Second from the highest. In this Mountain the Spirit is hidden, which accomplishes our work.

This is to be understood as follows: the Seven Mountains are the Seven Planets or Metals Т, Ρ, Σ, Ω, Φ, Ω, Ω. The North towards the West means Т, the West is Ω. Ω is the second from the highest, i.e. from Т.

In another place where he speaks of the Sophia Mercury, he says that he is hidden in Ω.

"Cum intellige mercurium, quem Sol in Marte, i.e. in Marte Ω, Oriens per omnia mundi i.e. per Ω "Loca diffundit."

In common Iron is hidden a Most Subtle Spiritual Ω, not obtainable by Vulgar procedures, but by such as We have already taught you where We treated of Ω and of the ΩΩΩ.

Here We mean to say something further concerning that Philosophical Ω. We intend to be as intelligible as possible, firmly persuaded that Divine Providence directs us success.
A Scoria prime

Take 3 in 1, or 4 in 2 parts; melt them together as you know, then take 4 and 0 in 5, reduce them to fine # and mix the #, project by degree some of your #, previously heated, on the melted 4 and 5 in the E. On 1 to of the subject, you project about 2 3 of your #, in order that it may flow the better and that a proper separation of the Scoria may take place. Let it cool.

Read the ill from the Scoria.

Use of these Scoria

Read the Scoria to 6 in an iron mortar and weigh them. If you let them attract the A in dry weather, they become a black dry # in 2 or 3 or 6 time'y. grind with these Scoria an equal weight of OX, grind it with a deal of Care, put the mixture in a wide mouthed glass body, which lute all over the bottom to enable the glass to withstand a strong heat.

Then place the body in a Capet in a Charcoal Furnace, give gradually and at last a strong heat, so that the Scoria and OX may melt together in the glass body, which you cover only with
with a thin piece of Tila or a £ Lid.

During this fusion of the mixture, the $\mathbf{\star}$ ascends above the Scoria and forms a white crust, and this is called subliming the $\mathbf{\star}$ from the Scoria.

Take it out as well as you can, to powder the 2 substances together, and let them flow again as before, let it cool, and you will find the $\mathbf{\star}$ sublimed above the Scoria, as before, mix and powder the substances again, and sublimate them a third time.

This process must be repeated, adding the 4th, 5th and 6th time a little fresh $\mathbf{\star}$, until the Scoria are intimately united with the $\mathbf{\star}$, which will appear by their fine red colour.

Use of these Sublimed and Subtilized Scoria on D.

These Scoria contain the $\mathbf{\Phi}$ of $\mathbf{\Delta}$ and $\mathbf{\Delta}$.

Take line D in thin plates, stratify it with the above sublimed Scoria S. S. S. in a C, and latter a Lid on; cement this 3 hands, beginning with a moderate $\Delta$, all round the C, when you approach gradually nearer and nearer from $\mathbf{\Delta}$ to $\mathbf{\Delta}$ hours, until the last 12 hours, the $\mathbf{C}$ becomes of a dull red heat.
Let it cool, dissolve your D with V, and you
will find how much of your D has been fixed
into C by the Spiritual O of D and C.

Mars by himself can do no more, but if
you take the Spiritual O from him, you can
proceed thence with as we have told you in
the first section of Gold.

These are no speculations but real Truths.
if you add 4 to the 3, the Effects are far
greater, in the manner as follows:

\[ \text{III with } \Phi \]

Take 3 1/2 a 46, good 4 1/4 of a 46, glow them to a white heat in a C, then project 1/2 46
of good 5, in course 3, previously heated.

Let the substances flow well together, and add in 3r. 4 different times 5 of 6, 9 of 12, 4 of 12,
and 9 of 12, composed of 0 and 4, previously well
heated, let them melt thin like V, and pour
the mixture out, intensely hot, raising your
heat for a few minutes by the blast, that
moment pour it out into your well heated and
oiled Antimony horn, and let it stand to cool.

When sufficiently cooled, beat the \[ \text{III with } \Phi \]
from the Scoriae.

\[ \text{Beat} \]
Boil the scoria to $\Theta$, and boil the $\Theta$ out of them with $\nu$. Tiller this $\nu$ and coagulate it into $\Theta$. This $\Theta$ is very useful for the cementation of $D$.

The elixirated scoria you must dry and mix them with an equal weight of $\Theta^*$. Put the mixture into a wide-mouthed glass boat, cover it with an alembic, to close it and in the mean time you get clear of the humidity. Pull the body in a slow heat and increase your $\Delta$ gradually, until the mixture flows like pitch, increase your $\Delta$, until the $\Theta^*$ sublimes above the scoria.

This sublimation with $\Theta^*$ must be repeated 5 or 6 times, as has been taught before, until the mass ascends of a fine red colour with the $\Theta^*$.

If you pulverise these sublimed scoria and stratify them with an equal weight of fine $D$ and cement it by a graduated $\Delta$, you will find in every branch of $D$, $\frac{1}{3}$ of $\Theta$ and $\frac{1}{3}$ more of $D$.

I do not think that this would pay for time and expenses, but it is necessary; for as a proof of the tinging power of $\Theta^*$ and $\nu$:

1. Cementation is the most difficult operation in Chemistry.
If you make a butyrum of the above $\ldots$ with $\ldots$, and fix that butyrum in $\ldots$ ashes, and afterwards repeal those $\ldots$ ashes, and afterwards dissolve the New Substance by $\sqrt{\cdot}$, you will obtain fine $\ldots$ and fine $\ldots$.

Another proof of the tinging power of $\ldots$.

Another Labour with $\ldots$.

Observe reducing $\ldots$ in $\sqrt{\cdot}$, and distil the $\sqrt{\cdot}$ from the Solution with a strong $\Delta$ at the latter $\Delta$, and you will have a Subtile Crocus of $\ldots$.

Reverberate this in a close Vessel with a Flame under a Muzzle $\ldots$ $\ldots$ and $\ldots$, and your $\ldots$ is well calcined.

Mix it with $\ldots$ and Sublime it several times, until it is a beautiful Red $\ldots$.

Dissolve this Subtil $\ldots$ in hot $\sqrt{\cdot}$ to wash the $\ldots$ from it and repeat this Operation, until the $\ldots$ becomes perfectly tasteless, then dry $\ldots$.

Take this Subtle Crocus and dissolve it in our Circulatum, digest the Solution a month over the lamp, then Distil it pl. $\ldots$ until all is come over.

Let it Stand in the Cold and a Separation will take place; the $\ldots$ part of the $\ldots$ will fall to the Bottom of the Glass, whilst the $\ldots$ of $\ldots$ remains at the Top in form of a thick Yellow.
separate this yellow to be made up of a small glass funnel.

The use as a medicine.

Pour it in a roomy glass bottle, pour sharp
well rectified in vinegar upon it gradually,
only a small quantity each time, until the
sporadic ceases and the glass cools again;
continue adding a of * until the corrosive
receives it peaceably, then pour so much
upon it as to cover it a hand breadth;
shake it gently and let it stand for a
1, then put it in a 8° and distil the
liquor from it, and the 80 ° will carry
some of
the corrosive over into the receiver.

Repeat this twice more with fresh dist.
vinegar, using the same precautions. When
you have distilled the 8 over, the 8° time,
then pour rectified 8. V. upon it, gradually in
small quantities, waiting each time until the
sporadic ceases and the body cools of
is. Self; pour gradually more 8. V. upon it,
until it receives it kindly without noise
or heat, then add so much 8. V. so as to
cover it a hand breadth. Let it stand
3d and 4d. shake it 3 or 4 times a day.

Put the mixture in a roomy glass B, cuit a Receiver to it, and distil the S. V. over into the Receiver.

You must perform this distillation in a very gentle heat, either in Balines vapors, or in ashes.

This operation must be repeated with fresh S. V. 2 or 3 times more, until the S. V. has carried over all the Corrosive, which you will know by its perfectly sweet taste.

After the 3d. or 4th. Rectification or distillation with fresh S. V. there will remain in the B a deep red thick so, of a pleasant and delightful smell, which is the Medicine of S and has very great general virtue.

It may be dissolved in fresh S. V. to make it into ruby-red drops, where with you may heal all Martial Diseases, Fluxes, haemorrhages, Fevers etc.
Further Procedure with
the corrosive Bp. of S.

Take red & precipitate and your corrosive yellow of S. Imbibe the red precipitate with this of S gradually, as much as the precipitate will receive, but no more.

Do this operation in a roomy glass body, pour rectified S. V. upon it with great caution and in very small quantities at first, waiting each time until the effervescence has ceased, or else your glass body will break in pieces.

When the Conflagr and hefting ceases, and the body cools again, pour a little more S. V. to it, and thus proceed gradually and cautiously, until you have it in your power to pour as much more S. V. upon it, so as to cover the Substance A Fingers Breadth.

Shake 2 or 3 times a day, covering the body with paper, and let it Stand 8
and 9, shaking it every day. If you can have the Sun, set it in the Sun, because the operation will thereby be promoted.

Now distil the S. V. from it in B. Vaporia
or in ashes in a very small bowl, and the S.V. will carry over part of the corrosive frit Remedium.

On the Remedium pour fresh S.V., shake it well together, observe the same precautions at first, and let it stand & stand, if you have an opportunity, & let it in the sun, tied some writing paper over the body, distil the S.V. from it as before, observing that you leave the Remedium always a little moist at the bottom.

Repeat this operation with fresh S.V. up till you perceive that the S.V. has carried over all the corrosive frit, & that your S.V. after 3 or 6 distillations comes over in its own natural fiery Taste without any Acid.

Use of this precipitate.

Take it out and evaporate it to perfect dryness in a slow heat.

This is an admirable Medicine in Venereal and other foul Diseases, in very small Doses of 1/4 or 1/2 grain.

This precipitate can be melted into genuine C, whereof I shall speak in the Chapter
Chapter of 7.

7. and 7. like each other, and help one another.

7. consists of much red external 7., a while 7. and a green 7. or 7.

Those that seek a red 7. in 7. are mistaken.

a: 1738.

1. When I projected powdered white glass upon melted 7., and made them flow together in a C. covered with its lid, for an hour, and then with a red hot iron Rod, wound the glass out of the C., my glass Scoria was as red as Rudel; this I repeated 3 or 4 times and obtained always red Scoria; until perhaps the 5th. or 6th. time my glass became transparent with most glorious green Vints, equal to any Emerald, and my 7. looked like alloyed or Geneva 6., and was equally as fine in the grain, and took as fine a polish, and never tarnished.

We will suppose then that this green Scoria contained the true 7. or Bp. of 7.;
I worked this process after Segel, who says that Glaas is a Solvent to extract all the Colour, i.e. 7 and 7 1/2. out of 7 in the dry Way in the 7.

Segel is perfectly right, but I could never bring my 7 to the Colour of 7, but had always my glaas Storia tinged like an Emerald, of a most beautiful Parrot-green Colour; perhaps I did not pursue my Labour long enough; but I got tired in account of the quantity of Charcoal this melting consumes, as the 7 must be intensely hot, and kept up by the Blast.

To prove what I have advanced, the following operation will sufficiently convince you.

Process with 7 in Sea humanida.

Dissolve 7 in our Circulatum or Alcahed; let in 4 Weeks in a most gentle digestion over the lamp or in Horse dung; then distil half the Mfulness from it pt. 1/8; pour fresh Circulatum upon it, digest as before, distil half of it over, and continue this operation with digesting and distilling until all the 7 is come over pt.
...into the Receiver. Then digest it a while more, and during this digestion the 4 separated from the 4, in this manner:

The 4th principle remains extended in the Corrosive, but the 4 settles at the bottom in the form of a green Oil.

Separate these two principles by a Funnel.

Dissolve the green Oil or 4 by rectified S. V. with the same precaution, as we told you about the 4 of 3; and you will obtain a most glorious Medicine from the 4.

This 4 cannot be melted into Metal, as the 4th part, but if you imbibe a red 4 precipitate therewith, you may melt it into fine O.

A particularLabour with 4.

Dissolve filings of 4 in common Vf, distil the Vf from it, and there remains a black Calx, which calcine in a reverberating Furnace by the flame during 14 d and 1, and it will become red.

Mix these ashes or Calx of 4 with a hot C., put the mixture into a 2, adapt a Receiver, and distil in a moderate heat, and you will obtain a most penetrating 4.

The mixture in the 2 flows like pitch, and part of it is sublimed, but when the sublimation...
less takes place, after the B of G* is come over, you must then immediately check the A, and let it go out, and the mixture in the B will become a hard Stone.

Break the B and take this Stone out, beat it to a fine 5, and lay it on glazed dishes and it will become green throughout.

Operation therewith
Take fine O 1 part, fine copper D 1 part, melt them together and get this Composition beat out or flattened in a Mill into thin Lamelles.

Now take of your prepared Green 8 as much in Weight as both O and D weighed.
Cut your Lamelles in pieces and straddle them with your prepared 8 ashes, S. S. S. in a Cementing pot, like a Lid upon it, that Lid must have a small hole in the middle.

Make a Circular A round the pot, gentle the first 8 hours, then 8 hours Stronger, and the last 8 hours you approach the Coals so near round the pot, that the pot becomes of a red heat, and the Substances within may melt.

Let it cool and break the C and you will find a golden 88, almost pure, and much heavier, than the O weighed at first.

The
Cope this Soria with 3, and you will obtain all your D again, very rich in C.

You must before you Cope, reduce the Soria to a small powder and boil your S in a strong lye made of Y and put ashes, then Wash dry and Cope your S with 3 and you will not lose a grain.

The golden D you must melt with this D, and add as much fine D, as the quantity requires, then separate it as usual be V, and you will obtain a Considerable addition of fine C.

I have seen that in every ounce, a Dram of fine C has been gained, which is 1/3 in every mass.

Out of 4 a Litreol may be made by various processes.

Basilius Valentinus pretends and teaches to make a tincture upon Metals out of such a C, and if you considered it deeply it does not seem impossible; as from all the Metals, provided they are radically open and subtilised Tincting medicines may be made. The
The best method to make Ore of ∞.

Take French Verdi grece. ∞ dissolve it in dist. ∞ the solution evaporate gently, until there appears a Cuitile at the top, then let this insipidated solution over ∞ in a Cellar, and fine Crystals will Shoot.

or you may buy Crystallized Verdi grece at once!

If you distill these Crystals, reduced to a ∞ pt. ∞ you obtain an acid of a Sulfurous spirit, improperly called Spiritus aloes Venicos. It is corrosive and not medicinal.

Now if you take ∞ and you make a Ore of it with distilled ∞, and if you unite both Ore of ∞ and ∞, by frequently dissolving, concentrating, and distilling them π ∞, you will obtain an Ore of ∞ and ∞, but it requires much Labour and Time.

The Ancients who were unacquainted with ∞, made shift with dist. Vinegar. But after they have discovered the Corrosives, the Labour is easier and shorter.
Take of your Crystals made of the digress, rub them to \( \frac{1}{3} \), dissolve the \( \frac{1}{3} \) in our Circulation or aleahost, distil and cohabite until all is come over into the Receiver.

Let it stand quiet and you will see such a separation as we mentioned before, when we spoke of \( \varphi \).

The \( \frac{1}{4} \) of \( \varphi \) will settle at the bottom like a thick green Liquor or \( \frac{1}{5} \).

The \( \frac{1}{4} \) of \( \varphi \) remain clear in the Menstrum above the green Liquor. Pour this clear Liquor off from the \( \frac{1}{4} \) very carefully.

Put your Mercurial Liquor into a \( D \), and pour with the same precautions, as we have mentioned, gradually will rectify S. V. upon it, until you can without danger add so much S. V. so as to dilute the Liquor sufficiently.

Afterwards distil with a gentle heat, what will come over, until the remaining Liquor grows thick.

Pour this thick Liquor on flat glazed dishes, and set them in a Cool place, and it will crystallise into a Clear transparent Be., without any Colour.

Pour the clear Liquor from the Crystals, and dry
dry the Crystals. The liquor evaporate, and it will shoot again into Crystals, and you will lose nothing. Thus by evaporating the remaining liquor you may obtain all the White Crystals.

In these Crystals is the vital principle of.

If you like to have a S Currens of S, proceed thus:

Take your Crystals or White Be of S 1 part 2 parts, mix them well by grinding them in a Stone mortar, then add 3 parts of the weight of the S and 4 of Common Kitchin O and mix it well by grinding.

Put the mixture in a roomy glass body, cover it with an alembic without Receiver, set the body in a S heat in a Charcoal fire, and increase your heat gradually, after the humidity is gone, and sublime; you will get a White Sublimate.

When all is sublimed what will ascend, let the Vessel cool, take your White Sublimate out, mix it with 8 of S or with 8 alkali fixati, i.e. 8 of potashes, 1 part of S and 2 parts 8 alkali, mix it well by grinding, put the mixture into a glass body, pour clean
clean \\ upon it to dissolve it, then digest
14 or 16 in horse dung, stirring or shaking the
solution every day.

Now evaporate it in in a clean polished
iron pot and evaporate it to dryness.
If you attempt this evaporation in a glass,
the glass will be cracked and partly dis-
solved. glaze it \^? Where the same, because
it is a most fiery substance.

Now take your majic, which must be
stirred constantly, until it is perfectly dry,
or else it will stick fast to the pot (which
is like a white coarse \^, and mix it with
2 parts of blood, by grinding; put it in
an \? \^, and increase your \ gradually,
adapt a receiver with \, and the \ litres
of \ will sweat over into the \, which
collect, wash and dry.

I may be treated exactly in the same
manner.

If your green \ or \ of \ you may dulcify
first with spirit of vinegar, then with \, and
you will get an admirable medicine
as well as from \, perfectly sweet and
pleasant.
is a subject where in a beginner, who is destitute of knowledge, may try experiments. It is a circle whose end is lost in the beginning. Its nearest constituent principles are 1. a burning 4, 2. a running 4, 3. a white coal 4. I shall divide this section of 5 into two parts: in the first I shall teach you the Dissection or decomposition of 5 into its constituent principles. In the second, how you may elaborate metallic and medicinal dextines, and lastly the Lapis ignis of Basilicus Valentinus; therefore I must teach you the easy labours first:

Heurax Antimonii

Take 1 quarter of good 5, let it melt in a roomy 6. Add 1/2 to 5 alcali fixati or so called 6 of 7. Melt it strongly, and the fixed alcali will dissolve the 4 of the 5 and become a mass or so called Scoria.

If you give it time for separation, during the melting, the 4 of 5 with part of the white coal 4. 1 part goes away as being the ponderous metallic principle, will sink to the bottom of the 6. which when cold may be beat off from the upper or feceous part.
the lower ponderous metallic part is called
all of $5$ per $\frac{1}{2},$ without $\frac{1}{2}.$

Take the upper Scorica, and beat them to
$\frac{1}{2}$, whilst they are hot: put this $\frac{1}{2}$ in a glazed
pot and pour boiling $\sqrt[3]{\frac{1}{2}}$ upon it: set it on a
gentle heat and let it boil a while gently, and
the $\sqrt[3]{\frac{1}{2}}$ will be coloured red.

Pour the red solution from the faces into
one or two large glazed Wash hand basins:
pour $5$ or $6$ parts of $\sqrt[3]{\frac{1}{2}}$ to $\frac{1}{2}$, cold $\sqrt[3]{\frac{1}{2}}$, and
sprinkle Sharp Vinegar or $\frac{1}{2}$ of $\sqrt[3]{\frac{1}{2}}$ into the
liquor, and the Antimonial $\frac{1}{2}$ will fall to
the bottom like a beautiful Scealed $\frac{1}{2}$; this precipitation smells like rotten Eggs.

When all the $\frac{1}{2}$ is precipitated, filter
the Whole Liquor, and the $\frac{1}{2}$ remain on
the filber, which dry over a gentle heat or
in the Sun, and you have a beautiful red
$\frac{1}{2}$, called $\frac{1}{2}$ antimonial Auratum.

You may wash the Alcali from it with
Boiling $\sqrt[3]{\frac{1}{2}}$, and dry it again.

1. Whilst the Alcali is with it, it gilds
   glass and basons, when the Alcali is taken
   from it, it has no Such a power.
This $4$ when the alkaline is washed from it, burns and smells like common $4$.

$4$ current ex $440^\circ$ antimonii.

Beat your $4$ to a fine $3$ and sift it; mix therewith twice its weight of pure $O^{*}$, grind the mixture into a very subtle $4$.

Put the mixture into a glass-coated body, which shut with an alembic. Set the body in a $\ddot{\text{a}}$ heat, and increase your $A$ gradually.

After the phlegma is gone, part of the $4$ will sublime and ascend into the alembic with part of the $O^{*}$, which like very delicate flowers, and part of it will fasten itself all round the sides of the body, and is full of $440^\circ$.

Take the $4$ out and keep it separately; what remains in the bottom of the glass, mix with 2 parts of new $O^{*}$, and sublime it again, and it will all be sublimed, but there will remain a porous dust, which glows like a coal and is part of the fixed $440^\circ$.

Take all your sublimates together, grind it very finely, and add $O$ alembic $440^\circ$ to parts, grind it well together; put the mixture into a glass body; pour $\nabla$ upon it, and set it in digestion $14$ days and $1$, stirring it every day, add sometimes a little warm $\nabla$; Then
then evaporate the \( V \) until the \( S \) is perfectly dry:
impute this \( S \), whilst you grind it, with \( s \) of \( \Theta \),
adding a little now and then, until it is a liquid.
pour it into a \( B \) through a funnel into the tube,
and add a little more \( s \) of \( \Theta \), so that it become
quite liquid.

Put the \( B \) in a \( : \). pot: Adapt a Receiver, and
give a gentle heat, until all the humidity is gone
over. Then strengthen your \( D \) gradually, and
the \( S \) in the \( D \) will be sublimed, in the form
of white Chalks, smells and tastes like \( \mathfrak{F} \).

Revivification of the \( D \).

Take of this antimonial \( \mathfrak{F} \) 1 part, \( M D S ^{2} \).
In a part, grind them well together, and put
the mixture into a new \( D \), and set the \( D \)
in a Cellar during 3 days.

Then lay the \( D \) in a \( : \). heat, adapt a Receiver
with cold \( V \) and distil, and the running \( \mathfrak{F} \)
of \( S \) will come over into the \( V \), and in the \( E \)
remains the \( 0 \)-cal \( \mathfrak{F} \).

Wash the \( \mathfrak{F} \), and dry it. This is the \( \mathfrak{F} \) of \( S \).
A pouche with V. on 5

Reduce crude 5 to a coarse 5; pour good V. upon it, and let it in a gentle warmth, and the V. will dissolve the 5 and retain the 6th Wine part, and the 4 remain at the bottom.

Or

Dissolve 5 in coarse 5 in 60 of Or or 60 of 4, and digest 14 1/2 h., then sublime.

Thus I have told you the true anatomy of 5.

How many wish to possess the 4 of 5, I have here taught it faithfully and described it with every manipulation.

Of medicinal Tinctures.

1. Tincture of 5.

Take the Sevin Which proceed from the 50 parts made with fixed alcali,
beat them to 5, whilst they are yet hot, and put them into a glass vessel with a long neck; pour rectifie S. V. upon it, and set it in a gentle warmth during 8 1/2 h., and the S. V. will be tinged of a beautiful red Colour; decant the Tincture and pour fresh S. V. upon the Remainder; digest as before; put this tinged S. V. with the former, and
and distil half the S.V. over pl. alumbicum. What remains is the medicine, a deep red Tincture, an excellent medicine to purge the Blood.

The dose is from 10 to 20 Drops in half a Glass of Wine.

As the above medicine is an alkaline T. of S., to be had at every Apothecary's in Germany, but not prescribed nor prepared in England, it is a very good common Tincture:

2. Tincture of S.

If you separate the Antimonial 4 with S, by melting them together in a C, and then purify the manfa by 4 and 0, and extract the Sec. via, whilst yet hot, with S.V. Pe., you obtain a still better medicine. This T. has also this quality, that if you imbibe a 4 of D, therswith and evaporate them together in digestion, then melt your D and separate it by 3 7, you will always obtain a few grains of O, which I have frequently seen. Although it does not pay for the Expenses, yet it plainly shews a power of fixation and Exaltation into O.
3. Tincture of O.

Prepared from the M.

If you take 4 lbs of the M., and after the 4th purification with 7 and 0, dissolve the M. entirely by melting it once or twice more with 0 alone, until the M. is become a yellow mass, and if you pour S. V. R. upon this mass, reduced to 0, before it cools, you will obtain an excellent blood red Tp, smelling like V. Creses. This is a diuretic and dea- phoretic, which has few of its equals in power, and yet is perfectly safe.

The 4th medicinal Tincture of O, far more excellent, than any of the former.

First prepare some Olive O, as follows:
digust a pint of the best Olive O, upon 2 1/2 oz. of finely powdered and Setched Cinnamon, or the best Cafodia, shaking your Glass every now and then, then fill up the clean O, impregnated with the smell and Tp of the Cinnamon or Cafodia.

With this Olive O, extract a Tp or the 4.
from the first blacke Soria of the W.S.S.

Beat the Soria to ², before they get cold, and
pour the Olive so impregnated with the Cinnamon
upon the ²: Set it in a -- heat and let it boil
very gently, until you have obtained a deep
Red Solution.

decant this Solution and fillt the Remain-
der, which will to the clear Solution into a
GlaZe ² placed deep in a -- heat, Adapt a
Receiver and distil the red so over into the
Receiver, by 2 or 3 Coherbations.

This process requires a little patience, but
the use of it amply pays for the trouble.

After you have distilled this so over with
the Veneture of the Antimonial ², then take ² ½,
or less if you like, of pure ² of ², perfectly dry
imbibe it with your distilled so in a warm glaze
mortar and grind it, so that it becomes a
Red Powder. put this ² in a glaze, which late:
set it in a gentle heat and let it stand, un-
til it appears perfectly dry. imbibe these ²
of grind it as before, and dry it by digestion.
This operation must be repeated, imbibing,
grinding, digesting and drying, until the ² has received nearly the -- part of its Weight,
of antimonial ² that is until 2 ½ of the so
have been incorporated with ² ½ of ² of ².
put your red $\mathfrak{d}$, after the last digestion, into a small glass body, which cover with an alembic; 
place it in a heat and sublime by increasing your $\mathfrak{D}$ gradually. a blood red volatile $\mathfrak{d}$ will be sublimed, which take out. 
This $\mathfrak{D}$ melts in every Liquor and is a universal medicine for men against all Diseases. 
0.4, to 9 or 16 grains for a Dose are sufficient to remove the most dangerous Diseases. 
If you like to have this medicine in a liquid State, you may dissolve it in Cinamon.

[Signature: Basilius Valerius]
explained by the Author.

Prepare a $\frac{1}{4}$ of $\mathfrak{d}$ by our Circulation or alembic. 
 deduct this $\frac{1}{4}$ with the Circulation over $\mathfrak{d}$. By then separate the Circulation from the Volatile $\mathfrak{d}$ by means of $\frac{3}{4}$ $\mathfrak{D}$ up until the $\frac{1}{4}$ remains in the bottom of the $\mathfrak{D}$ like a deep red Liquor or so. 
This is the principle of $\mathfrak{d}$.

Preparation of the $\mathfrak{e}$ of $\mathfrak{d}$. 
Take the $\mathfrak{e}$ of $\mathfrak{d}$ as we have taught you to make it: dissolve it in our Circulation, and then distil the Circulation from $\mathfrak{d}$, and the $\frac{e}{d}$ will remain behind in the form of a red precipitate. 
Observe that our Circulation dissolves all the metals.
metals and volatile is them, but if it coagulate, precipitate then your of 8 with our Cerulatum, and edulcorate the precipitate with S. V. R.

The third principle to this Rp which Bar- silius teaches, viz: the 6 of 8, is no use here, as it is already in the 4 of 8. There are no salts in metals, except they are generated there by Calcination.

Composition and Digestion

Take of your edulcorated precipitated 3 of 8, 2 parts, and of your 4 of 8 in the form of a deep red liquor or so 1 part and mix them: put the precipitate in a digesting phial first, and pour your red liquor upon it: close the phial, and digest in a gentle heat, and by degrees they will unite, putrefy and be regenerated into a Rp, which tinges 3, 4, 5 and 21, but not many parts.

I believe that this Rp. can be augmented or multiplied, with the red liquor of 4 of 8 if you dissolve the finished Rp there in, and digest and jet again, and repeat this operation 3 or 4 times; I have never done it;

But that this should give so great a Rp as that of 3 and animal 4, is impossible.
In Gold the sperm of C is hidden, and although tincting medicines may be made out of the inferior metals and out of minerals, it requires much trouble to obtain their pure Central principles.

**Of Mercury.**

Et in mercure quidquid quaedam sapientissimae
This subject is in truth a subject of all wonder.
It is a Water, and does not Weil. It is an A
and yet it is volatile. It is a C, and yet after C it is the heaviest Thing in Nature.
It is a body and yet penetrates all Things.
It is as homogeneous as C itself, and it is the V, out of which all Metals have their Origin.
With truth C may be called unripe C, because by bare digestion and animation it may be fixed into C.

If you want to obtain any good from C
you must coagulate and fix him, either by
the power of his own internal C or by addi-
dition of another C.

This appears in common \( \frac{1}{2} C \) and \( \frac{1}{2} C \) of C,
where we observe that the C, although only
cogulated by common C, has great virtue
in medicine, and in alchemy gives proofs
that he is an unripe C.
If you cement pine laminated D with common 
black meal and separate it by V, you will, 
after every cementation, obtain a few grains 
of pure C.

The Making of Z

Take running 4 2 parts and pure common 4 
1 part: melt the 4, in a small heat: pour the 
1 into the melted 4 and stir it quickly, until 
you see no more 4, and you will obtain a black 
mas, called Athiopo Mineralis.

When cold grind 4 to 5 and mix it with 
half its weight of common very dry Kitchen C: 
put the mixture into a subliming body, which 
place in hot : cover it with a lid or piece 
of tile and increase your 4 gradually, and 
the 4 will ascend in the form of Z 4 and carry 
as much 1 with him as he needs for his 
coagulation and leave the Impurities on 
the bottom with the C.

The making of Z of 1.

Take 2 16 of Chalk 1, pound it in an iron mortar 
until it is a Subt 8, and let it: take 4 to of beer 
reduce it to a Subt 8: Beware of the dust.

Mix both powders and put them into a glass

Coated
coat D, which place very deep in. and cover the
D with the ii. as much as possible: then distil,
bv a well regulated, gradually increasing heat,
until all the body is come over into the receiver
which must be lined on, as the vapours is receiv-
ed into the lungs, are mortal on the spot; the
neck of the D must be wide and short that
the whole D may get very hot, else the body
would coagulate in the neck.

In order to obtain the $\frac{1}{2}$, you must increa-
se your heat very much, so that the ii. in
the bottom, as well as the bottom of the in-
ner pot, become glowing or red hot. Then the
A of b laying hold of the running i. left behind
from the $\frac{1}{2}$, continue itself within the upper
part of the D and is called $\frac{1}{2}$ of D. By means
of a glass D you can observe when the sublima-
tion is ended, otherwise A. D are commonly
used. When the sublimation is ended let the
D gradually die away.

If you coat the bottom of the D with a
strong bottom of clay, you may lay your glass
D over a Rack'd Charcoal A after the body:
is come over in a ii. heat, and the sublima-
tion will be done quicker and equally safe. this
last is my method.
The true Method to Sublime Mercury

Corrosive.

as this is very necessary in Alchymy, I'll teach you the best method to make it.

Take 1 bd of Running ἒ: dissolve it in a sufficient quantity of good ὑ: put in the solution gradually 2 bd of good common ὅ or Sea ὅ.

Pour this mixed solution into a Strong Coated glass body: apply an alembic and late a Receiver to it, placing your glass body pretty deep in a 3: foot, in a Charcoal furnace. Then distil with a gentle heat, no more than is necessary to distil the ὑ over into the Receiver: after 3 or 4 hours time, when most of it is come over, increase your heat, to force over, the blood red Vapours or Anima ὅ contained in the ὑ. When all is come over you have an excellent ὑ.

Now you must increase your Δ still more, until you see the ἒ ascending and Subliming above the ὅ.

The highest and most Subtil Flowers keep a part, as they are very useful for making our Circulation.
That part of the Sublime out which is solid, put into a smaller subliming body, in fine #, and sublime it once more, be # self.

Now we will commence to you some real and useful kinds of operations and fixations. 

Conjunction of # by means of the con internal #.

# will receive from #. u. animate it.

With the #, see as I have taught you in the section c. c.

Take of that #. u. and put it into a convenient glass and receive with V. now the 1/ in a #, heat and dilute the # over with a gentle heat, slowly.

A # will remain at the bottom in the # but not much. Observe, is you give to strong a A as to make the iron rod and the #

you, your D # will meet and become #. Did this is not the intention.

Take your # and dry it, and pour it back upon the red # into the # and distill the # over as before and your red # will increase in quantity at each distillation.

Continue this operation until the whole quan
A quantity of animalcule $\exists$ is to become red $\exists$. It is true that this requires time and patience, neverthele $\exists$, if you have convenient vessels, in two months' time, at least one ounce of such red $\exists$ may very easily be obtained. Or take small phials with long necks; put in each phial only half an $\exists$ of animalcule $\exists$, place the phials in a row in a $\exists$ heat in an athanor, which is fired with charcoal and keeps its heat at least 24 hours.

Place the phials in such a degree of heat that the $\exists$ can sublime and settle in the upper part and necks of the phials.

The necks must stand in the open air, covered only with writing paper, but the globes must be buried in the $\exists$.

After all humidity is gone, you must put a wooden stopper in each phial, which must go in easily.

If you find now the $\exists$ ascending gently and settling in the neck, your degree is right. Then, with a clean hair pencil, you sweep the $\exists$ down into the globe, and do this as often as you have such a sublimation and settling of the animalcule $\exists$. In
In 2 months time, and sometimes sooner, you will have your animated $t$ in every globe converted into a red Shining Solar precipitate. By this method, suppose you work with 12 stalks, you may obtain $6 \frac{3}{4}$ of Sophie $e$.

Divide this now in phials, as I have taught in the first section of $e$, and fix it by degrees of gentle Heat, and you have made out of Sophie $t$ a Sophie $e$, which is the beginning and Basis of our Great Works.

A Sophie $e$, where the Centre is turned outwards, is Materia proxima Lapisul, and must be treated as I have faithfully taught you in the section of $e$.

In the State where in this $e$ is, it would be a Sin to meet it; because then you would obtain common $e$ only — $e$ without any power. Therefore this Sophie $e$ must be dissolved with fresh animated $t$ and fixed, and this operation must be repeated, until your fixed powder is become of the easiest Traction, penetrating and tinged.

Reflection /
Of the Fixation have written Paracelsus and Helmontius. Theophrastus writes thus:

"Precipitate & divide in V, into a red $\varnothing$; from this red precipitate abstract a grada-
ting V, and edecorate the precipitate with S.V.R. and you have a Diaphoretic $\varnothing$, a glo-
rious Medicine in all Wounds, ulcers, Cancers, and the Venereal Disease, besides those great
medicinal virtues, these red precipitate rejoices
the poor Alchymist, because it augments O,
and can with O be melted into good O."

Helmontius writes thus on the same subject:

"Take $\varnothing$ precipitated in V to a red powder,
but make it your self: pour upon this $\varnothing$
our Elementum Ignis ex Tincto Scuridii Venusii:
distil 7 times a good V, from the mixture,
and you will obtain a mighty corrosive $\varnothing$. Edecorate this $\varnothing$, that is abstract 10
times S.V.R. from it, and then hast then
the diaphoretic $\varnothing$ of Theophrastus Paracelsus,
or our Aureum horizontalis, a Medicine which
enables a Physician in internal as well
as external Diseases;
when it is melted with O into common O,
it looses then immediately every Virtue as
a Medicine. This diaphoretic $\varnothing$ made once,
you have enough for your boys and your friends. To succeed in the least preparation, does cost much trouble, and its success depends on Him who directs all Things in the Whole System of Nature.

For the sake of the honest well intendered student. We will explain Van Helmont’s Commentary on the Words of Paracelsus. Van Helmont has not told us the preparation of his Elementum Ignis ex Venere, whereupon the Whole Success depends. He also misleads us by the Word Aqua Regia, because in all his writings he keeps his Elementum Ignis ex Vitriis Venere a profound Secret, although he does not know how to praise it sufficiently.

Now to clear up this obscure process, what Elementum Ignis or □ ⌂ is, and how it is to be elaborated or obtained from ♦ ♦ from Copper it self, by Means of Our Circulatum, we have faithfully taught in the Chapter or Section of ♦.

San Helmont’s ♦ is our Circulatum.

Procefs

Take precipitated ♦ of ♦ the ♦ precipitated according
according to Joannes de Vigo, or by the Circulatum, is the same.

Having obtained your red c, pour upon it half its weight of our $\phi^4$, and coagulate them together.

Now pour our Circulatum or Alcaneid upon it and distil it from it by $\varphi$, 7 times, the last time to dryness and you will have a mighty corrosive $\phi^4$ impregnated or animated by the Elementum Ignis or $\phi^4$.

Now drop and pour gradually, and cautiously highly rectified $\phi$ upon it, as much as we have taught you formerly, and until all Effervescence ceases. Digest it 5 days in a most gentle heat over the lamp; then distil the $\phi$ from it, and the $\phi$ will carry over part of the Corrosive.

Pour fresh $\phi$ upon it, distil again, and repeat this operation, as until the $\phi$ has imbied and carried over all the Corrosive from the Subject, which you will know by the taste, as the precipitable will become sweet as well as the $\phi$.

This Sweet precipitate is that great universal Medicine of Paracelsus and Van Helmont, against all Internal and Ex-
external Disease, its Dose is from 1 to 4
grains.

However possesses 16½ oz. of this —, has
enough for his whole Life time, as he may
keep 8 ½ for Medicine and the other 8 ½ he
may multiply ad Infinitum.

Multiplication in quantity.

Take 2 ½ of your fixed Sweet —, or cleapto-
re tic ½ & by glow it gently under a Muffle
surrounded with lighted Charcoal, but
beware of meeting it.

Take it out, and whilst it is yet hot,
grind there with ½ an ½ of animated €, pre-
viously heated: put it in a phial: Set it
in digestion in a :· heat in an Althazar, and
give a graduated heat during 4 weeks time—
the first week gentle, the Second Stronger;
and thus increase your heat gradually
in such a Manner, that during the 4th
weeks the :· about the Glass becomes glowing hot, so as to light a Match; and in
this manner the added animated € will
be fixed along with the Precipitate.

When this Magma is Melted in a C, it
is June 6 of 24 Carat.
If you have worked now with 16 glasses, in each phial 2 ½, you will in these 16 weeks time have fixed 2 ½ of animated ¼ with your 8 ½ of precipitate. Therefore these 2 ½ you may take from the whole, reduce and melt it into fine 0 for your support.

But if you can afford to wait and reduce nothing, but pursue the multiplication, your benefit will be the greater

Further multiplication in quantity.

Divide your 10 ½ in 4 digesting globes, in each glass 2½ ½, and add to each glass 1½ of animated ¼ by grinding them together, both heated.

Fix them as before by a graduated heat, as I have directed you, and in 10 weeks time you will possess 14 ½ fixed ¼, or Aurum horizontale or Sophic 0.

Melt of this 3½ ½ into 0, and keep 10½ ½ for a perpetual minera for your support.

If you divide now these 10½ ½ in 7 digesting globes
gloves, putting 1½ z. in each globe, and if you add to each 1½ z. of minerals 1¼ z. of animal f, you have to expect every month 3½ z. of O, which is 42 ½ z. in the year, a sufficient sum to live comfortably without any other business.

At £ 1 0s. 8 p. 2½ z. amounts to £ 184 16 p. annum.

As you may err in elaborating the Stone, such a particular labour is no bad thing, to enable you to continue your philosophical works. Besides, you have a most damnable medicine, which with you may earn money.

This precipitate, so often multiplied in quantity by animal f, is not so powerful in its medicinal virtues, as the first half which you reserved for medicine alone, because the f or anima of f is more powerful in that first half, and becomes weaker in the succeeding multiplications.

Blessed is the man whom God permits thus to prepare and possess, and thus much of f, the most glorious subject in mineral nature.

Of Vitriol Dr.

Dr is a mineral salt, proceeding from dissolved metals in the mines. Therefore we have various sorts of Dr., such
as Or of Z, Or of $\text{Z}$, Or of $\text{Z}$ and mixed. Or of $\text{Z}$, which is the Saltzburg Or, White or Linke Or, containing a white metallic $\text{Z}$.

The most common Or are those of $\text{Z}$ and $\text{i}$. all of them contain a burning $\text{Z}$.

The preparations of Or are various and numerous. We will only mention such Or as are necessary.

**Spirit and $\text{c}$ of Or.**

Take 2 or 3 $\text{c}$ of Or, put it in an iron pot which set over a naked $\text{Z}$, stir it until it becomes a hard and dry mass.

Reduce this mass to $\text{f}$ and mix with it calcined and powdered flints twice the weight of your powdered Or.

Put this mixture into a cooled $\text{c}$ of $\text{V}$, set your $\text{c}$ in a convenient furnace, so that the $\text{c}$ may receive the naked $\text{Z}$. Place a large balloon receiver to the $\text{C}$, and let the Lumen get perfectly dry. In the receiver you must put a little clear $\text{V}$ to receive the Spiritus.

Then make at least a gentle $\text{Z}$, and a phlegm will come over $\text{V}$. If not, increase the
A gradually and the volatile part of \( \text{O}_2 \) will follow the phlegma and at last with a very strong \( \Delta \), so as to make the \( \Delta \) glow, the ponderous \( \text{O}_2 \) stays over in heavy vapours.

The next day when the furnace and vessels are cold, unluck your receiver carefully, and pour all the liquid out of the receiver into a room glass body, set an ember on the body and adapt a Receiver place your body in a heat furnace and decline with a small heat and the phlegma vitrioli united to the \( \text{V} \) will come over. Thus far you have coked nothing.

When you perceive that slower drops begin to come over, take your Receiver away with the phlegma.

Apply now another dry and clean Receiver, and like it, increase your heat a little and the acid volatile part of \( \text{O}_2 \) will come over, when you perceive that in this same degree of heat, which forced the \( \Delta \) over, no more does ascend, and then let the \( \Delta \) gradually dye away.

Now you have the \( \text{O}_2 \) of \( \text{O}_2 \) in the Receiver and in the glass body remains the ponderous dark coloured body of \( \text{O}_2 \).
If you put this ☄ into a glass ☯, adapt a Receiver unburned, and lay the ☯ pretty deep in a ☯ heat and raise your heat gradually, until the ☄ of ☯ boils in the ☯, it will clarify itself, all the Colour will come over, and the ☄ which remains in the ☯ will become as clear as Water. V. when it has purified itself, let the ☯ go out, take your clarified ☄ out of the ☯, and pour it into a glass with a Glass Stopper.

This ☄ is perfectly liquid when warm, but when cold it is a transparent acid mineral ☯, on account of being so highly concentrated; it is also the most ponderous mineral liquor prepared by art.

1787.
I have once distilled it over in a ☯ heat, and I was obliged to raise the ☯ to that degree, so as to cause the iron pot to become red hot, and my clarified ☄ came rolling through the necks of the glasses ☯ in little Clouds, which succeeded each other, it requires a very strong ☯, because it is so ponderous.

From the first ☄, when you make the dark ☄ first; which ☄ is called Colchotors and is of a fine red Colour; if you may extract with boiling V a Sal Variole as white as Snow. If you cement ☯ with this ☄, it becomes

Luna
Cuna pixca, which is nothing else than White O, as F nor a of O does not touch it. Helmont and Boyle order the Colchotol to be reduced to a Subtil & and to be mixed with O &a, and then to be Sublimed in a weak heat, and thus they obtain their End 7. or End 8. according to the nature of their Or.

Basilicus Valentinus and his amanuensis Pseudus von Rehe have made a living medicine called Lapis Philosophorum from hungarian Or; I have never done it, although Reinkel von Lowenstern says he made this stone out of Or after one of the processes communicated to the Prince Elector of Saxony by Sebald Schwartz in the year 1570. Von Lowenstern says that he transmuted 20 marks of O into five C there with.

Here is the Process.

To make the Stone out of hungarian Oxyd.

Note that the Salzburg Or is a Solar Or and is as good as the hungarian;

Take either of these two 9:8:10 or 12 Or.
deflocculate your Or in Rain V, fill the solution, evaporate in large glazed flasks until a film appears on the surface, then set your beakers overnight in a cold place, and it will solidify as crystals.

Repeat this process of deflocculating your crystals, filling the solution and evaporating until a skin appears, and then crystallisation overnight, 10 or 12 times and you will obtain a most beautiful Or of a most sweet pleasant smell, but you will love above half.

Take your crystals and calcine them in the sun and by no other method, until they are become a White $\infty$.

If this is done whilst the Sun is in $\mathcal{A}$, you obtain Sir Kenelm Digby's Sympathetic $\infty$.

This is the best Calcination of Or.

Do not think that you can ever purify the Or completely by solution, filtration and crystallisation, if you want to do it 300 times, because the yellow metallic Ochre, which separates itself at every filtration remains with the last grain of Or, and even without that yellow $\mathfrak{F}$, the Or can not shoot into crystals.

Jodocus von Rehe mentions that he became disheartened and tired, when he found that he could not entirely purify...
but Dr.; I say that 10 or 12 purifications are sufficient.

You: Dr. which you have calcined in the Sun,

put in a roomy $\frac{1}{2}$", or gaps that it's coated in a place 1 or 2 iron bars in a furnace over a naked $\Delta$.

Now light your Charcoal and give a gentle $\Delta$ at first. During the first 3 or 4 hours, and a weak acid phlegma will come over first

into the Receiver which must be very large

and carefully lined on, and the Lutum as well as the Clay Coating of the $\mathcal{D}$ must

be perfectly dry and hard, before you light

your $\Delta$.

Pause your heat gradually and in the Space

of 12, 14 or 18 hours force all the heavy

spirits and $\mathcal{D}$ over in Clouds into the Receiвер. The last 3 or 4 hours, your $\mathcal{D}$ must

be red hot below, or else you will not

obtain the heavy $\mathcal{D}$.

Let the $\Delta$ go out gradually of itself.

The next day when the Vessels are cold, take off the Receivers carefully.

Pour the Contents out of the Receiver into a glass body, which place on a Calzeum $\mathfrak{V}$ap.

Set an alembic on it and $\Delta$ap. A Receiver,

Lube with Stroes of Linnen and Cold paste.
Now light your B and make the bath boil, so that your glass's body may receive the steam of the boiling V.

All the weak acid phlegm will go over into the Receiver; and if your B or is hungarian, or Salzburgr B, or a B made of 3 and 4, according to Basilicus, your B will become concentrated and remain in the body of a transparent deep Ruby Colour, whilst any other B will not give you this phenomenon.

Thus far I have worked this process.
Now we proceed according to Basilicus and Jodocus Von Rehe.

Separation of the principles in Via humida.

Put your red B into one or several Matrapecs with long necks, covered with double paper or easy wooden Stoppers.

Set your Matrapecs or Glass body in a gentle heat, such as horse dung, in digestion 8, 9, and 9 or longer, and a Natural Separation will take place.

A clear transparent Liquor will float on the surface and increase daily in quantity.
Pour this clear liquor off carefully, and digest again 8 or 9, and you will obtain more of that liquor. Pour this off again carefully. Continue the digestion until no more clear liquor or volatile is separated and formed. This liquor is the Mercurial of Basilides or the 2 of 7 in forma humida.

Pour these liquors together into a small glass B, and distil them over, so that no colour may ascend with it.

The red of which remains after the separation of its mercurial, you must also put into a glass B, which must be coated with loam, and be placed in a cool heat.

Pour this red over, increasing your fire gradually until the red co comes over in heavy rolling clouds.

There remains Saline Feces in the B.
The above red is Sulphur Metallorum.

Calcine your Feces, during 10 or 12 hours under a Muffle, surrounded with burning Coals, then extract the White G with the first Mercurial, which in you must again distil from your Sal me tellorum. Now you have the three principles according to Basilides's process.
Composition

Take all your metallic C, and dissolve it in your mercurial — gradually, in a very gentle warmth, but take no more mercurial —, than is necessary for the solution of all your θ.

Put this solution into a digesting globe of a convenient Capacity and close the mouth of the neck.

Set it in a gentle heat over a Lamp, and let it Stand there until the whole is coagulated into a white θ, which, according to Johannes von Rebe, will arrive in 3 months time.

Now weigh your red 1/2 or 1/4 and divide it in 7 equal Weights. Take the first part and imbibe there with your white θ, set it in digestion and coagulate it. Proceed in the same manner with the remaining 6 parts; one after another, until they are all coagulated and fixed with the θ.

Then fix your θ by gradual Heat, and you will obtain the Stone of Philosophers.
My own Remarks on this Process.  
(i.e. the Author's Observations.)

I have told you that I took Saltzburg Or, which I deposited in Brn V, filled the solution and evaporated it in a large glass body, until a Nix appeared on the surface, then I set it over night to shoot into Crystals, which I told you had a most delightful Smell: But I did not always perceive that sweet flavour, although I always took Saltzburg or Hungarian Or.

I have deposited my Or 10 times, which I think is necessary as well as sufficient.

If you repeat it still often, you will always have yellow faces, and it last the yellow or Or is separated entirely, whereby the Or is destroyed so that it is no longer a Or.

The red ponderous or is like Batylum tii and attracts humidity out of the t, and thus becomes fluid, otherwise before attraction it congeals like Ice.

It attracts this humidity, even through the pores of the glass, whilst a clear liquor separates itself from the ponderous or and floats on the surface, which is Balsam and Von Rehe their x of t.

Thus I separated by means of a Small Tunnel.
The remainder which will yield no more clear liquor or a of \( \Phi \) is the sulphur embryonated vitrioli fixes or solar property.

This red do you must distill over ps. \( \Theta \) and a black \( \Phi \) remains, where in the \( \Theta \) of \( \Omega \) is hidden.

This black \( \Phi \) must be calcined under a muffle, then extracted with your acid a of \( \Phi \); then as you distil from the filtered solution, and there remains a snow-white \( \Theta \).

But your a of \( \Phi \) must be rectified first by itself in a small \( \Theta \).

No. There is something else to be minded, which is, that the red do must be dissolved or diluted in the a of \( \Phi \), then distil the a of \( \Phi \) from it, and your remaining red do will be clear and beautiful and of a fine ruby colour.

Thus for the process is true, and thus far I have worked it, but I had no time to go any further with it, nor did I want it.

The process appears to me to be rational and true.

After the a of \( \Phi \) has been congelate with the \( \Theta \), and then after that, with the red sulphurous \( \Theta \), which is an ingressive embryonated solar \( \Phi \), it is again congelate and multiplied.
as Von Rehe teaches, it can certainly and
must, in the Charactol of a concentrated
O, have a power to penetrate Mercurial Bodies
and fix them into O. after it has been first melted with O
in the C.

The Lovers of curious Experiments may
try this process, which I believe to be true,
provided you meet with a good Vitriol.

of Sal Armoniacum. OX.

This O came originally from Armenia, and there
never has been called Sal Armoniacum and Armo-
niaum. At places where Cames and Smiles
belonging to Caravanes usually stopped, this O
was generated by the Sun, by means of the O
of the V. The Venetians were the first who made
this discovery, and as they had learned that that
O was generated from Urine combined with the O
of the V, they conceived that such a O might be made
artificially from H and Sea O. If you take Sea O
Wood Salt and H, boil them together, dissolve it
again with H, the Stare the better, then settle
and evaporate the Solution, you will obtain a
very excellent OX: one is at infinite use in
medicine as well as in Alchemy.

In medicine the O as well as the volatil O
If OX is of great use.

Take fixed aliceb or purified powders and OX as in a subslit of and well mixed, put the mixture into a glass body with a large alembic and take a receiver to it.

Dish with a gentle heat or in bain marie, and the volatile O of O, diluted in phlegmata, ascends and comes over, and is called Spirit of OX.

In the alembic a beautiful white volatile O will sublime and fasten there, which has the same virtues with the a / 0 volatile O dissolved in phlegmata.

— of OX. Its virtue as a medicine

It resists the acid in the stomach, Bile etc. not only in the stomach but in the bowels also.

50 or 60 drops in a wine glass full of V.

Out of the C you may work a C with V, filter and evaporate the solution, and you will obtain a good antiebril O.

20 or 30 grains is a good dose in fevers.
Use for Metals

If you cement laminated stone with oil, it gets heavier, and is sooner graduated into a fixa or white O, which can also be done with sea O and

The on dissolve O in rain V, and extinguish red hot bricks therein, the broken pieces of

ure will imbibe the solution.

Distil this in an V upon over a naked A, and

you will obtain a V which dissolves O into

water without corrosion, and carries it by
distillation over the helm.

Dissolve O in rain V, distil the V from O, and

part of the O will come over.

what remains dissolve again, separate the

fumes, distil again and more O will be

volatilised and come over.

Repeat this labour until all the O is come

over along with the V.

Now distil half of the V from what is come over.

What remains behind distil with a strong heat.

pl. A, and your O will be sublimed and

vocalised more and more.

What is now again come over, distil in a

glass body and alembic over a bainmaria vaporis,
as long as any phlegma goes over; what
what remains behind in your glass body is a

spirit only. Liquor.

set the liquor in a cold cellar, and table

Cristals will shoot, which are extremely fusible

and penetrating.

These Cristals dissolve a 4/5 of O radically

if placed on a gentle head in a digesting globe;

and dispose the O to become a Tincture for

Transmutation.

your 4/5 of O you must make with 50 and

100, as I have taught in the Section of C.

C prepared in his way, if further described and dissolved with S.N. R. becomes

a most glorious Allum potable.

Menstruum for the solution of C

proceeding from Cx, O and Bb. 84

Take equal Cx 3 to, good purified O 6 to,

dissolve them separately to 8 and mix these. Incen

with C to calcined, nitre reduced to 8, or pine

Colus, it is the same;

lay a tubulated V" retort in a furnace, on

two iron bars, so that the flame can play all

round the bottom of the O; adapt a very large

Re-
Receiver and lake it together with Stripped of
Sinner and paste.
When the Solution is perfectly dry, light your A
under the B, but let it be very small and gentle
at first to heat the D jelly gradually, leaving the
Stopper of the B open, in order that the heated
A may escape. Do not let the bottom of the
B become red hot yet. Your A must be moder-
ate in the beginning.

Put now 2/3 of the mixture into the B, by
means of a funnel covering the whole quickly with
the Stopper, and a piece of warm soft clay or
soam on the Top of it, because the Stopper
in the B never fits air tight.

Spirits will now come over in white Clouds,
as soon as you see that the Vapours have settled.

Project again a Couple of 3/4 of the mixture into
the B as before.

If you find that that the white Clouds will
not come over into the Receiver, your A is then
too gentle and you must put in a few more
Coals until you see the Vapours come over:
But if they come over with too much Violence,
so as to endanger the overlying of the Balloon,
the B is too Strong, and you must take some
Coals out immediately, therefore the furnace
must have a door in front, besides the hole of
the ash or Draught Hole.

Continue
continue projecting the mixture gradually into the B until all is used and the spirits come over. The bottom of the B will at last become red hot, but then you must project jets of the mixture into the B to avoid the danger of a sudden fulmination, which might blow up the whole apparatus, with care it can be done with perfect safety.

Let the A go out and dye away gradually. The next day, pour your spirit out, into a large glass bottle with a glass stopper.

Take 1 lb of this A, put it into a large glass receiver, or into a large glass bottle, drop into it, gradually with great caution.

2½ bushells of this, well rectified and made fluid by liquefication on the A, the glass will become very hot, and it will run over, if you go on too fast.

After the butyls is dissolved in the A, and the effervescence has ceased, drop in 2½ more, and so continue gradually, until 8½ of bushells have been united to 1 lb of your first made A.

When all is quiet and perfectly united, pour the mixture into a low roomy glass body, apply an alembic and lube a receiver to the bite or Tube of the Alembic.
your body must be placed in a heat furnace. Light your Α and raise your head gently and gradually, until you see what Degree the Subject requires and a Combined Α will come over into the Receiver.

The Φeet throw away.

This Α dissolves any Ψ of Φ radially, volatilizes the Same in such a manner, that you may distil your Φ over pt. αlum, bee or pt. Β; which Φ you may afterwards fix, and multiply pt. Tenitilum Φ, Ψ, Θ, Ω.

of Ψ Commune.

and the Circulatum Minus of Paracelsus.

Sea Θ or common Φ is of great use in Alchemy. It must be purified by melting, dissolving, filtering and conglutinating.

After you have purified 3 or 4 to of it, mix it, 1 part of Θ with 3 parts of Loam, form little Balls thereof like Small Marbles, Dry them thoroughly.

Fill half an Ψ with these Balls, lay the Α over a naked Α in a Furnace, which heat gradually, until the Α becomes red hot at the bottom and the Spirits come over into a
large Receiver luted on.

When you have distilled all the \( \alpha \) in this manner, let the \( \Delta \) go out, and dephlegmate your \( \alpha \) pr. alembicum in a Balneum vaporum.

Now take \( \frac{1}{8} \) th of fresh \( \Theta \) perfectly dry, dissolve it in \( \frac{1}{8} \) th of your \( \alpha \), put it in a glass \( \beta \), which lay deep in \( \cdots \), adapt a large Receiver and lute the joints.

Distil now your \( \alpha \) over by a graduated and strong heat, and the \( \alpha \) will carry part of your dissolved \( \Theta \) over. When all the \( \alpha \) is come over, pour it back the next day on the \( \Theta \) of \( \Theta \) in the \( \beta \), and distil again in the same manner as before, always giving a strong heat at the latter part of the distillation. Collect all your \( \alpha \) in this manner upon your \( \Theta \), until all your \( \Theta \) in the \( \beta \) is become \( \alpha \).

This \( \alpha \) must again be dephlegmated in a Balneum vaporosum, where the phlegma comes over and leaves a \( \Theta \) coloured \( \alpha \) of \( \Theta \) behind in the glass body.

This \( \Theta \) coloured \( \alpha \) of Salt is the Circulatum minus of Paracelsus, where with all
all the metals can be conquered.

If you have our Circulatum or alcabest, you do not want the above.

SILVER.

Silver is a metal which consists of a pure F and a pure which V or so called A.

There are some as Cavaillac, who pretend that I contain a bleu A, but it is by no means so, because when the A is free from every grain of F, you will never find such a bleu A nor bleu Colour.

The useful labours upon I, must proceed from the same foundation as those upon C.

If you work upon I in via humida, the work is different from that with C, as the I requires a different menstruum. The atoms of the White Sulphureous V interwoven with the Lunar F are different from the Solar atoms, which are perfectly homogeneous.

Process upon I.  \[ \text{Calc } D^a : \]

Take very fine copelled I, dissolve it in V. Weaken the solution with 20 or more parts of Clear V. Then pour this diluted solution
into a very clean and smooth Copper bason, and the \( \mathfrak{Y} \) will settle on the copper all over the bason. pour more \( \mathfrak{V} \) to it, and well corode it, until the \( \mathfrak{Y} \) is perfectly tasteless. then dry it.

\[ \mathfrak{a} \mathfrak{a} \mathfrak{a} \mathfrak{l} \mathfrak{u} \mathfrak{n} \mathfrak{w} \mathfrak{i} \mathfrak{t} \ \mathfrak{Y} \]

Take now of your \( \mathfrak{Y} \) of \( \mathfrak{O} \) 1 part and \( \mathfrak{a} \mathfrak{a} \mathfrak{a} \mathfrak{t} \) it with 6 parts of purified running \( \mathfrak{Y} \).

Squeeze your \( \mathfrak{a} \mathfrak{a} \mathfrak{a} \) through Chamoy leather, to separate the superfluous \( \mathfrak{Y} \) from it.

The ball remaining in the leather grind with purified dryed \( \mathfrak{O} \), adding gradually the \( \mathfrak{O} \), until you see no more of the \( \mathfrak{a} \mathfrak{a} \mathfrak{a} \). put this mixture into a glass \( \mathfrak{S} \), which lay deep in \( \mathfrak{Y} \), and distil the \( \mathfrak{Y} \) from it into a Receiver half full of \( \mathfrak{V} \), and the \( \mathfrak{O} \) will remain behind with the \( \mathfrak{O} \). Wash the \( \mathfrak{O} \) from the \( \mathfrak{O} \) with clean \( \mathfrak{V} \), and you will obtain a most Subtil \( \mathfrak{Y} \) of \( \mathfrak{O} \).

\( \mathfrak{a} \mathfrak{a} \mathfrak{a} \mathfrak{t} \) this \( \mathfrak{Y} \) of \( \mathfrak{O} \) once more with purified \( \mathfrak{Y} \), and grind the \( \mathfrak{a} \mathfrak{a} \mathfrak{a} \) with purified \( \mathfrak{O} \), but grind it as Subtil as you can, distil the \( \mathfrak{Y} \) from it as before, and wash the \( \mathfrak{O} \) from the
main the D, until the D is perfectly tasteless, and you will have a subtile y of D, which dry.

Purification of the O.
used in this process.

Melt 2 or 3 to of Sea O in C, dissolve it afterwards in pure V, filter and evaporate the solution until the O remains perfectly dry.

But if you will take the trouble, in the room of leaving this V by evaporating, to distil it from the O to dryness, you obtain a distilled pure V, which is better for the second solution of this same O, than other pure V.

The glass body for this distillation must be wide enough to get your hand in it, and not too high.

dissolve your O now a second time in the above distilled V, filter the solution perfectly clean, and then distil half or 1/3 part of the V from it, until a small film or film appears on the surface.

Now place it in a cold cellar over night, and beautiful O crystals will shoot, in the form of little pyramids, with 4 sides, and hollow within. This is an excellent O for purposes like this.

Preserve your y of D until I tell you what
to do with it, in the mean time mind the following process.
Procurs in 5 for the sustin.

Take fine coriell, 1 1/2, 11/10 1/2/3; or 5 2 parts 11/10 1 part; mix them together, let it cool and beat the maps to a course & add 5 3/4 running & resoluted from 3/4, as I have taught you in the chapter of 4; divide your course & with the printed 9 with the greatest diligence and in the best manner, then wash your a a a so often, until no more blackness appears in the V.

When dry your d a a and put it into a digesiting globe, as I have taught you in the section of 5 1/2d, no more than 2 3 in one globe; but less, viz. 1 1/2 3 is still better.

Let one part in the globe, out of three, remain empty.

Shut the neck with a glass stopper, after all the humidity is fairly gone.

Put your globe or Globes in a $\frac{2}{3}$ heat in a convenient iron athanor, fired with Charcoal, and place your globes in a gentle degree of heat at first and the a a a will rise and grow out into little branches like small trees, which in time, by continuing the gentle heat, tumble down again and the whole mass becomes a red 3.

The Phenomena I observed by this labour, are the following.
I made 2 parts of fine copa balsam and 1 part of water which I melted together in a C, then I reduced the brittle mass to a coarse ½, and distilled my ½ with 10 parts of purified ½ with the greatest diligence in my grinding mill, then I washed the incipal so often, until I could get no more blackness from it.

This incipal I put by, covered with paper, until it grew of a thick consistence, when I formed it into small pills with clean fingers. These pills I put in china sauce-pan and covered them with paper, then I placed them on a gentle heat to become perfectly dry.

I divided my pills in different digester globes, putting 1/3 of pills in each globe; the purified ½ was added with the Lunar ½ washed and dried, is our animated ½.

The necks of my globes were 8 fingers high, and my globes about 2 inches diam. outside. I sealed my globes first with paper, in case there should be any humidity left, but when I perceive it is all gone, so that the necks appear perfectly dry, then I put in my glases stopping quite tight.

I then regulated my heat, having placed my globes in the athenor in such a manner so that the incipal divided in small pills, moved by
by the exciting gentle heat, may flow together and ferment, whilst it looks like pitch melting in the sun.

In such a degree of heat, perhaps a little warmer than the beams of the sun, the mass elevated itself like fermenting dough or paste. part of the f was separated and settled within the upper part of the globes, and ran down again within the sides, when the drops became too heavy for their support, leaving intervals or streaks between them, through which I could see how the aaaa behaved, which swelled and grew up from day to day into little trees with their branches.

After 20 days digestion I observed that the points of the branches stand upwards and sideways became of a fine red colour.

One of the centre branches in one of the globes, did reach almost the mouth of the neck, most beautiful to look at, stained with red extremities.

I have discovered that some small portion of f is necessary in this world, in the same manner as f is necessary for the alteration and perfection of all creatures.

Such artists as deny all entrance of f, and under the mouth of the phials to be sealed hermetically, by melting them together, as they do.
do in closing Thermometers, deserve to be esteemed exposed for their Ignorance. Without A there is no Operation in Nature, and without action there is no Change, and where there is no Change, no Amelioration can be expected, but the Subject remains as it was in the beginning; and after you have laboured a long time without A and lived in hopes of obtaining something, you have at last to report upon loss of time and expenses and you do not know why? because you have worked without the knowledge of Natural Things.

In a glass melted together there is not so much temperate A as is necessary, to produce a Change on the enclosed matter.

This is a Stint to those that study with so much anxiety of mind, how to close their glasses sufficiently, out of fear the generating universe should escape, in spite of Wise nature, which produces and multiplies all its creatures by the medium of animated A. But let us return to our process.

After the A had grown up in the glasses, so that it had filled the whole Space of the globe, the upper part of the globe became gild, most beautifully, so that I could no longer see through it.
I let my gruece remain in the i. 2 Weeks longer, thinking that this good Oluce would vanish, but growing out of patience, I took one sheet out, and examined the mass within, which I found of an uneven yet porous consistence; and out of curiosity I rubbed it in a glass mortar, and it became a dark brown &amp; and set forth a smell equal to the finest spirits.

Such facts as these, as that metals are dead to die, will not believe this. Nevertheless, that the internal smell of metals and minerals, in particular &amp; is most delightful, is an absolute fact and a proof with me, that they have life and consequently are capable of being exalted.

After having tried this experiment with one phial, I was curious to know whether they were all alike, and found it exactly so; but I did not take the matter out of the phials, I only opened them and found the same smell.

The first which I had ground, I put into a clean phial and put in this in the same degree of heat, but without hopes of success, nevertheless this &amp; became fixed as well as the others, therefore the life of metals is of a more durable nature than that of animals and vegetables, and is not
not so easily destroyed, not even in fusion.

I took then my fixed — out, and whilst it was yet warm, I added to 3 parts of 1 part of animad I previously warmed. I united them in the phials, that is I poured my warmed animad upon 3 parts of my warm red — unto each globe, and set them again in digestion. This mixture united in a moment and, became almost instantaneously a dark brown — which by continuing the digestion, became fixed in a few weeks.

Some of these phials I took out, and copulled the — which became most beautiful — without scarce any loss in weight.

This I I separated by V, and it contained a good deal of fine C of 24 Carats.

**Multiplication in Quantity and Quality**

If you have a desire to effect an augmentum perpetuum with this fixed L NASA — you must proceed and augment with our animad I exactly in the same manner as I have faithfully told you in the Section of C.
But do not be surprised if you find yourself disappointed in your expectations; after having augmented your fixed Lunar with animated $5 or 6$ times, you think you will always obtain fine $D$ enriched with $C$, but it is otherwise, and in the room of fine $D$, you will at least get nothing else but fine $C$ of $24$ Carat, because the trifling original quantity of Lunar Ferment is in time maturated and exalted into Solar Ferment by our animated $E$, which is immature $C$, and consequently your Lunar ferment as the weakest will easily be overpowered by our $C$ as the Strongest.

Now as from Subtilised $C$, by repeated radical Solutions, a Tincture finally must proceed, capable to transmute a great many parts of the inferior Metals into permanent $C$, exactly in the same manner it happens here with $D$; therefore I warn you, that you may not be vexed when you see your expectations reversed!

**Reasoning of the Author.**

If you want to elaborate a $K$ for transmutation into $D$, you must observe this:
...after you have completed the first cultivation of $D$ by a renewed $F$, that is, after you have complicated the first solution of the first lunar $F$, you must again perform, with the $D$, in order that the specified white lunar $F$, or the so-called $D = F$, may not be transmuted or exalted into a solar nature, by several additions or augmentations with animated $F$, whose atoms are entirely solar. This the Philosopher ought to know, or he does not know what will be the result of his experiment.

He would sooner obtain a $D$ than a $D = F$, as the trembling white lunar lunar $F$, which is the very specification of $D$, transmuted and maturating $F$ into $D$ in the mineral, is soon altered and exalted by repeated additions of animated $F$.

You may yourself see the truth of it by the next experiment.

Note: Let Him try it that pleases, if he is not an indolent man and is sincerely desirous of seeing the truth with his own eyes, he will find it here! He will wonder at my sincerity, and thank me after I am no more in this life, full of care and toil! I confess, I do admire the wonderful works of...
I do by means of the universal spirit, but I do not worship the stone, being well convinced that I must leave it behind me.

I write the truth, firmly believing that God especially directs these things!

Experiment upon D.

Take 1/2 oz fine coppeled D, 1/2 an 3 of MBD. Shred it, and reduce to 1 1/2 a 1/3 oz with 10 1/2 oz purified from 2/3, wash the 1/3, press the superfluous 1/3 from the 1/3 through thickly Chamber Leather.

The lump remaining in the skin, grind and wash several times, until all the blackness, which is the corporeal 1/3, is washed away.

dissolve your 1/3 by N in a 1/1 heat. If you have proceeded rightly, you will find your 1/3 perfectly fine and of the same weight as before, but your 1/3, which is come over, has increased a little in weight, because it has increased from the internal 1/3 in the 1/3.

This I write for the sake of those, that know how it works, and know what to do with the blacks 1/3 washed from the 1/3.

Now separate your fine D by V, and you will find a few grains of fine 1/3.

Collect your pure D out of the V, wash and dry.
dry it. Take it again with your animated \( \mathcal{V} \), that is come over by \( \mathcal{B} \), wash again and dry it. Distil the \( \mathcal{V} \) again from the \( \mathcal{A} \). Separate the remaining \( \mathcal{B} \) by \( \mathcal{V} \), and again you will find some grains of pure \( \mathcal{D} \). And thus you may repeat until the whole quantity of your \( \mathcal{D} \) becomes pure \( \mathcal{D} \), although this labour would not pay your expenses, yet it is a plain demonstrating of the truth.

You may proceed another way thus:

Distil nearly half the \( \mathcal{V} \) from the \( \mathcal{A} \), pour the \( \mathcal{V} \) bulk upon what remains in the \( \mathcal{B} \), distil half the \( \mathcal{V} \) over as before and repeat this combination and distillation 30 times, or more if necessary, and at last all your \( \mathcal{B} \) in the \( \mathcal{D} \) will become pure \( \mathcal{D} \), a few flakes excepted, which stick fast to the bottom of the \( \mathcal{B} \), like a brown Rosin, and have not no metallic flux.

This simple experiment proves much. If the lunar atoms can be changed by animated \( \mathcal{V} \), as they actually are in this operation, so as to become effectually in weight and colour of a solar nature, why should it not be possible to exalt them by the same agent above the nature of common \( \mathcal{D} \), into a \( \mathcal{D} \) making principle?
Thus far I have faithfully taught you how to overcome and exalt D and C by running F in the Via Siccus pacifica, which is a most ancient Way, and although slow, it is safe and without danger.

Now I will teach you Via humidam, which though somewhat shorter, is slippery obnoxious on account of the Vapours, and dangerous.

Proceed upon D in Via humidam.

Make a y of pure D, calcined with purified Sea C, by F.

When you have made this y, grind it with 3 times its own Weight of Ground F, into a subtil F.

Distil this mixture per D, and a butter will come over.

What remains behind, weigh exactly, and mix it again with 3 parts of its weight of fresh F, distil again per D, and all the D will come over with the butyrum; a few faces remaining behind.

The F contained in the F is revivified, must be separated and kept apart.

In this butyrum the D is dissolved and volatilised by means of the 2 of Sea C and
of O, which contained a highly concentrated fluid in the 
the jar, without the least phlegma.
Both these reagents effect no such thing upon o
when by themselves, but united to the J in
the jar, they attack and dissolve the D, and
all metals, volatilise them, and carry them
over into the Receiver.
The D can be precipitated out of the distilled
solution with V, but here it must not be done;

Further Procedure with
your volatilised D and its Coagulation
and Fixation.

Take your sublimed and volatilised D, as it
is united to the butyrum, put it into a distilling
Globe with a long neck; coagulate
and fix it in a gentle and graduated heat.
At times A and B into D equal parts.

another Process upon D.

Crystals

Dissolve fine expelled D in - of C, and distill
as much of the - from the solution, until a
small pellicle appears on the surface.
The concentrated solution pour into a shallow
Churn Vessel and solid in a cold place over 9,
and your dissolved D will Shedd into Crystals,
dry.
dry your D crystals in the sun, and mix them with twice as much purified O, and you will get a kind of V or menstruum for the extraction of the following prepared D.

Now take crystals or O of D; they are white and transparent and look like O, but of an uncommon bitter taste. I prepared by the above method by a st O, mix with your dried crystals 3 times as much of purified O in ⅓, and sublime your powdered mixture, and the O will carry upwards part of your D.

Continue this sublimation, with fresh O, until all the D is sublimed to the superficies of the mixture.

Separate your sublimed mixture from the O below, and pour the above menstruum upon it in a Matzaf with a long neck and digest 8 or 10 d, and the menstruum does extract the tincture linear V or so called sulphur D.

Separate this from the faces, and dish S.V.R. from it 5 or 6 times or more, until your extraction remains a sweet liquor of a O colour.

Take 1 part of this linear liquor and pour it upon 4 parts of our animal D in a digestion globe, set it in it and digest in a gentle heat
heat, and in time it will dry up and become a red precipitate.

If you melt this †, you have pure D, which contains much C.

But this † can be multiplied in quantity with new animal and in Infinitum; and it is also a good Minerā perpetua for support.

The last Process upon D.

dissolve a marc of pure D in rectif. V. This solution pour into a quantity of distilled V. about 10 or 12 times as much V, as you had D,
dissolve purified sea O in dist. Rain V, or filter V, pour of this O solution into the solution of D diluted with V, as is necessary for precipitating all the D out of the V, which you will perceive, as soon as your solution becomes perfectly clear and does not turn milky from dropping in the O V.

All the D falls to the bottom of your basin, like a white most Subtil Substance.

Pour the O V carefully from it, and edulate your D † several times with dist. V, until it has lost all Sharpness, then dry your †, this sort of D † is called Luna cornea.
Now take your dried Luna cornea or D ♣, which by this simple process is very much volatilized and for that reason has been called by Glauber Mercurius Luna, mix it with great diligence with 3 times as much in weight of purified D ♣, and the mixture in a cooled glass body, cover it with an alembic, and sublime in a slow heat; and part of your D will ascend with the ♣. Repeat this sublimation, adding a little new ♣, until all or most of your D is sublimed and has ascended with the ♣ above the D.

Then take your sublimed out and dissolve it in our Circulatum or Alchæst D ♣ and ♣ together; Distil it over pt. D, and the whole will come over like a liquor.

Distil this liquor over a balm: vapor and the Circulatum will come over by itself, and a thick oily liquor will remain behind, containing your D ♣.

This liquor you must gradually and carefully unite to rectif: S.V., at least 3 parts of S.V. to 1 part of the D liquor.

Then set it in digestion 24 hours, and distil the S.V. from it in balsam: vap., which will carry over part of the corrosive.
Pour fresh V.S. upon it, digest 24 hours, and distil the V.S. from it in Balneo vap; as before, and repeat this operation, until your remains behind like a thick oily liquor perfectly sweet, without the least bitterness or acidity. Great precautions are necessary in the beginning, when you unite the V.S. to the corrosive Liquor; it must be done slowly and gradually. See the Section of D.

The above thick oily liquor of D is very pungent, mercurial and volatile. It is by many called sulphur liquor, although improperly, but let it be so, for the sake of understanding each other.

A.: The remains of which you have sublimed your D with H.X., you must place on a broad test, made of bone ashes, and let it in a muffle surrounded with burning Coals, and calcine it by the flame, gently, and regularly, during 8 or 9, then take it out, put it in a glass body, pour well rectified spirituous vinegar upon it, and extract all that you can indigestible on a gentle head, during 3 or 9.

Pour your clear Extraction off, dry the remains, sublimate, and reverberate or calcine it as before, in the muffle during 8 or 9, then extract again with fresh distil: as before.
pour this Extraction to the former. You must continue the operation in this manner, until there remains nothing but a dead V or C, where in there is nothing metallic.

This V proceeds from the V and Sea O in the DX.

I think the DX should first be washed from the remaining V. A: before it is reverberated in the muffle, the author seems to have forgot to mention it; if you do not do it, you certainly have it in the Vinegar, where, with you have extruded the fixed O.

The above reverberations require an alhambra, and are difficult and tedious operations.

Put your solutions all together into a glass body and distil the V over gently, and there remains a Saline Massa, which is improperly called Sal Lune. It is a part of the subtilised V. but let it be called So.

This Saline massa must be purified by solutions, filtrations and evaporations until the O is clear and white. Distilled Rain V is proper to purify this.

Composition
Composition

Take your purified peck of, as much as there is of it, weigh it, let it be perfectly dry, grind it in a glass or porcelain mortar with half its weight of our animated $\frac{1}{2}$, and pour the mixture in a digesting globe, place it in a very gentle heat and let it stand until it is become a grey powder.

Now divide your dulciplified oil of $\frac{1}{2}$ into 3 equal parts: Take 1 part and warm it a little and pour it into the phial upon your grey $\frac{1}{2}$, digest again and it will coagulate and become a $\frac{1}{2}$.

Pour the second part of your Oleum Luna upon this $\frac{1}{2}$, digest again until it is become a $\frac{1}{2}$.

With the 3. and last part proceed exactly in the same manner.

Then let it stand a few weeks longer, increasing your gentle heat gradually, in order to fix your $\frac{1}{2}$ thoroughly.

If it flows immediately on a red hot copper plate, without the least smoke, it is right. If not, it must stand longer in the hot $\frac{1}{2}$. This $\frac{1}{2}$, transeunates $\frac{1}{2}$, $\frac{2}{3}$, $\frac{5}{6}$ and $\frac{7}{3}$ into $\frac{1}{2}$.
D, one part 30 parts the first time.

**Multiplication**

Prepare some more Plaum D, as I have taught in this process, dissolve your fixed medicine therein, or imbibe your Rp therewith, coagulate and fix it; if you repeat this 6 or 7 times or still oftener, you may multiply this metallic medicine so highly, as to tinge several 1000 parts; because the oftener the Rp. is dissolved and coagulated and fixed, the more it becomes Subtil, in gypseous and penetrating, and so it is with all metallic Tinctures.

Thus much of Silver.

**an Experiment on 4**

Calcine 4 with 4, until the 4 is burnt to ashes.

Take 1 part of these 4 ashes which mix by grinding with 2 parts of white Glass ground and sifted into a Subtil.谈论。

Melt this mixture during 3 or 4 hours time in a wind Furnace, then wind the Glass out with a red hot crooked iron poker, which
which glazes will be green, and the remaining 4 white, like fine D.

If the 4 is not yet white, you must melt it again with 2 parts of glaze, and continue this operation until it is white, like D.

This is a genuine white 4, which never collects vitriol of Greece nor tarnishes, it stands clear in V like D, but it cannot bear co.

selling, except it was fixed by the white

Tincture into D, or the red T5 into 0.

For the rest it is as ductile as 0, and

is a pretty curiosity.

I have tried it many times, and could never get the 4 white, although my glaze became opaque red the first 3 or 4 meltings, and afterwards most beautifully green, and even transparent, but my 4 would not loose its colour, which was that of Geneva 0, or alleged 0, such as is used for Seals and Trinkets.

The author continues and finishes his Book thus:

All genuine and advantageous labours

in Alchemy depend upon purifying, sub.
	tilising and exalting the natural powers
in elemental metallic bodies, which I have faithfully communicated in this Treasure. May the Lover of this Divine art use it in such a manner that God may be praised and thanked, and his distressed fellow Christians relieved and assisted.

Amen!

Finis
Characters

C = Gold
D = Silver
♀ = Copper
♂ = Iron
♀ = Tin
♀ = Lead
♀ = Mercury
Δ = Fire
A = Air
V = Water
V = Earth
∞ = Arsenic
♂ = Orpiment or Auripigment
♂ = Sulfur mustard
O = Alum
♀ = Vitriol
♀ = Antimony
♀ = Tinctures
♀ = Sulphur
M = Regulus
SSS = Stratum super
♀ = Stratum
♀ = Martial Regulus
♀ = Antimony
♀ = Sinabur
\( \sim \) = Spirit
\( \approx \) = Sublimate
\( \approx \) = Precipitate
\( \ddagger \) = Acid
\( \ddagger \) = Vinegar
\$V = Spirit of Wine
\$V = Purified Spirit of Wine
Θ = Salt
♀ = Nitre
♀ = Sal Ammoniacs
♀ = Retort, B. & J. lubulated
♀ = Crucible
♀ = Oil
♀ = Urine
♀ = Sand
♀ = Aqua fortis
♀ = Aqua Regia
♀ = Powder
♀ = Day of night
♀ = B.V. or Bain. Vap.
♀ = Vapour Bath
♀ = Calx, also quicklime
♀ = Salt of Tartar
♀ = Mercury sublimate
♀ = Amalgama
♀ = Verdigris
Heredi Theophrasti Paracelsi
Archeologiae et de Sectione Materiae Libri decem
Tum Manuibus ducent.
Basileae, M. D. L. X. X. X. X. X. X.

A wonderful scarce book said to contain several genuine particular Labours and Tinctures
for metals. My Copy wants about 30 pages
so extremely scarce.

A short piece in German Verse, written by Parac.
celus in his own uncouth Swift language
page 236 in my Book. I say he has done
this many times. I do not fully comprehend
it, but it proceeds on a true foundation.
I'll give you a literal Translation of it.

A Tincture you shall make, as one makes
oil of Vitriol, by means of a gentle heat.
I. he means during the digestion.
Take of the hang'd Thrice Mercury one part.
prepare him over a gentle fire, until he becomes
snow-white.
1. he means that you shall sublime your $2$ which
appears from the Expulsion of the hang'd Thrice; $5$
therefore you are to take of a good Snow-
white $7$ to 1 part.

line 3 in substance also 1 part.
and 2 parts of the high flying Eagle, i.e. ammonia
purified from the black & by sublimation.
I. note here that in Paracelsus his Time the Ox
was imported into Germany by the Hollanders
from Armonia and Arabia, and was very black
and impure, so that they were obliged to purify
This crude OX, by subliming it from Sea OX, such a purified OX was still common, although pure OX, therefore we must not take our sublimed or volatil OX in the room of the common as the common is meant here and no other. Mix these Ingred: pur: in 1 part, filed fine 1 part and clean common OX 2 parts. Put it into a V, cist a Cover on it, and when put it in a wind furnace, cover it with Coals, and let it melt will, follow my advice, says R. Then pour it out and let it cool in the heated Cone; when it is cold, beat it to powder. Squeeze the powder through a Strong Cloth and look for the living Thiek. The revivified ♦ ♦ ♦ and take care of him.

What remains in the Cloth, Cope by or with Lead, to recover some of your D.

Composition

Now take 1 part of the Thief V, and 1 part of the Thief, which you squeezed through the Cloth (and which is an animated Lunar ♦) put these 2 into into a Digesting glass, which shut Close, and place the glass on a gentle heat, and it will be dissolv into a V. If you perceive this you are right. Continue upon gentle Digestion, the glass kept closely shut, until the V is dried up into a white powder or Calx little fine ♦.
Multiplication opened

Disolve this in the cold, placing the glass in cold V, or open it and let it dissolve by attracting the humidity of the A, so that it becomes V again; but do not take the form of the glass; I know P means this, from other precepts.

Evaporate this again by gentle heat, the glass will again; and repeat this operation at least 3 times, until a flour, without fuming, and you will have a powder; a powder by mixture transmutes rogues and pieces into fine, and it does it in large quantities.

The pieces are the Mercurial metals, such as $\frac{1}{4}, \frac{1}{2}, \frac{3}{4}$; the rogues are the refractory metals who have but little $\frac{1}{4}$, such as $\frac{1}{2}$ and $\frac{3}{4}$.

The Thief V is the Solvent upon the running animated lunar $\frac{1}{4}$; he certainly means a $\frac{1}{2}$ V, and what sort of one I cannot tell; but it is also a $\frac{1}{2}$ V or Soph $\frac{1}{4}$. Simplex, so is the White Oil of Tartarius and the Red Oil much more, as a double animated Soph $\frac{1}{4}$ etc.

I give you these to shew you how easily a substance may be made with the right principle and right Solvents!

If we could find out these Thief V, this proves should be one of my first works; he says in another place, that it is done in 6 weeks time and is no trouble.

Consult R. Boyle in his Corpuscular Philosophy, where he speaks of De Corona and $\frac{1}{2}$ an expert he once made.
THE

CANONS

OR

APHORISMS

of

ALEX. VON SUCHTEN.

Respecting

the work of the Philosophers.

Translated from the latin

By S. Ræstrom M.D.

1797.
This Canon or Aphorisms concerning the philosophers
Works p. 443. translated from the Latin by S. TH.

Canon 1.

That which is nearest to perfection is soonest brought
to perfection.

2.

Imperfect things cannot be brought to perfection
unless they are first purged from their feculent $\Phi$
and $\Psi$, which are intermixed with the $\Phi$ and $\Psi$.

3.

To render imperfect things perfect without the per-
fecion of the Spirit and $\Phi$, is absolutely impossible.

The philosophers Heaven i.e. the Sophic $\Phi$ and $\Psi$;
reduces all the metals into their first matter
that is into $\Phi$.

Those that want to reduce the metals into $\Phi$
without the philosophers Heaven i.e. Sophic $\Phi$,
$\Psi$, $\Psi$, Life, Virgin Milk, or metallic $\Phi$
of Life, err grossly, as the impurity which pre-
vaileth in the mercury wherein metals are reduced
is, wrong processes or dissolutions, is conspi-
cuous to the naked eye.
nothing can be fixed permanently, except the volatile is essentially united with the first.

0 can be changed and be converted into Blood.

In order to free O or O, they must not be reduced into a & nor into V, but into V, which is a radical operation.

0 cannot be transmuted into O, except by the physical Vp, if it is not previously changed into running V, it is the same with all the metals.

10.
Every imperfect metal is brought to perfection by reducing it into V, afterwards by boiling it with sulphur in an appropriated D; because out of these principles O and D is generated, and such men err and work in vain who attempt to produce O or D by any other method.

11.
The 4 of D is the best, if this is united to the 4 of O, a certain medicine is made thereof.

12.
Nature composes and boils minerals by a gradual process, and from one root she generates all the metals, until the highest which is O.
§ destroys $\alpha$ and dissolves it into $\gamma$, and renders it volatile.

The stone is made out of Sulphur and Mercury.

The preparation of $\gamma$ for the philosophic menstruation is called mortification.

$\alpha$ and $\gamma$ are the first matter of the stone, therefore the knowledge of Mercuries is necessary, in order that we may choose the best $\gamma$, to prepare the stone.

A certain $\gamma$ is hidden in a certain body, already prepared by nature, but extremely difficult to extract.

$\gamma$ cannot be changed and fixed into $\alpha$ or $\beta$, without you know how to abridge the great work itself.

To conceal and fix is a work of one thing in one vessel.

That which conceals and fixes $\gamma$ also tinges it by one and the same process.

We have four degrees of $\gamma$ to observe.
In the first and most gentle the $\&$ dissolves the body. joined therewith.

In the second the $\&$ dries the $\&$.

In the Third and fourth the $\&$ is fixed.

It is necessary that Form and Matter be of the same genus.

The homogenous $\&$ is of the same mercurial nature which produces $O$ and $D$, and such a homogenous $\&$ is pure $O$ and $D$, not in that shape wherein it appears to the Eye, but in that wherein the $\&$ is dissolved. i.e. in $D$.

Without a philosophical Dissolution of $O$ into $\&$, a fixed unctuousness may be obtained from $O$, which serves for a ferment generating $O$ and $D$, and thus in abbreviating, the Work is also accomplished.

When the Metals are resolved into $\&$, they can be reduced again into a body, by adding a small quantity of 'Ferment', otherwise they would constantly retain the Form of $\&$.

The philosophical Heaven or philosophical $\&$, i.e. the $\&$ $\&$, or from thence the Sophic $\&$, which
reduces all metals into running $\Phi$, is the metallic \textit{v} of life of the Philosophers, which is also called the dissolved \textit{D}eces.

27. 

Sulphur and Mercury consist of one and the same Homogeneous Nature.

28. 

The Stone of the Philosophers is nothing else but $\Phi$ and $\Phi$ made over perfect and having a tinging power.

29. 

$\Phi$ and $\Phi$ in their own Kind, self sufficient, self great Richefs, which must be reduced to the Nature of a Liver or Vermicul by a proper preparation, in order that the $\Phi$ may be multiplied.

30. 

The Philosophers have an axiom that every day substance is ready to drinks up quickly a humidity of its own Kind.

31. 

a Calx of altered $\Phi$ imbibles quickly its own philosophy $\Phi$; this is the Foundation of a continual Minera.

32. 

The Sulphur is the Soul or Form, but $\Phi$ is the Matter.
The $\&$ of all the Metals is their feminine sperm, and menstruum, and is extracted from them by an able operator.

31.

In order to obtain the Red Medicine, the $\&$ must be animated with the Ferment of C, and the White Medicine the $\&$ must be animated with the Ferment of D.

35.

The philosophic Works is accomplished with easy labour, without great expenses, in any place and at all times, if you have but the genuine Matter and enough of it.

36.

The Sulphur of C and D are the true spermata and the principles of the Stone.

37.

Show that Take $\&$ for their $\&$, are mistaken.

38.

$\&$ possesses nothing that is necessary or useful in order to obtain C or D.

This contradicts our two valuable maxims as well as Erume's Coelum philosophorum.
If you convert \( O \) into \( \gamma \) before the Conjunction with our Menstruum, such a Solar \( \gamma \) is neither Ferment nor Sulphur, nor of any use.

40. In the Abbreviation of the Work the perfect Bodies, \( O \) and \( \gamma \), must be reduced into running \( \gamma \), into a dry \( \gamma \), in order to make them fit to receive the Leaven or Ferment.

41. That preparation of \( \gamma \) which is done by Sublimation is excellent, provided that Sublimed \( \gamma \) is revived afterwards, which is best brought to perfection by amalgamation.

42. The Form cannot be impressed into the Soul except by means of the Spirit; this Spirit is nothing else but \( O \) converted into \( \gamma \).

43. \( \gamma \) receives the Form of \( O \) by means of the Spirit.

44. When \( O \) is reduced into \( \gamma \), it is then called the Spirit and the Soul. / See philoponia \( \text{Misc.} \) /

45. The Philosophers \( \gamma \) or Ferment is one and the same Thing.
Common running $\gamma$ is made equal to the mercuries of all the metals, being naturally of the same nature.

When the Ferment is added to the Sophic $\gamma$, the $\gamma$ is thereby rendered more ponderous.

If common $\gamma$ is not animated, or has no Soul, it is neither fit for the universal nor any particular Work.

As soon as $\gamma$ is properly mortified, the Soul is then already impressed therein.

$\gamma$ may be prepared so as to become a Ferment whereof 1 part animates 10 parts of common $\gamma$, but this Work has no End.

To animate the $\gamma$ rightly, is a great Secret.

The mercuries of all the metals, by abbreviation of the Work, are changed into $\bigodot$ or $\bigodot$.

A slow and moist Heat is called the Egyptian $\Delta$. 

\[54\]
Note that D is not the mother of common D, but a certain D endowed with celestial lunar qualities is the Mother of D.

Jen: Philaletheia and Thelwey as well as Marrow of Alchemy call this the mother of our Moon, and our green Lion, and Our Suckler in another place of his writings, which shall follow after these aphorisms, does not hesitate to call the mother of this Sophic D in a crude infant state, consequently this explains Can. 54. Becker says the same, vide Stahl p. 116. "In the lead of D, i.e. 11888;" 36.

Venus X is of a masculine nature 56.

Vesper X is of a feminine nature but cold and barren.

If I am not mistaken astrology proves how Y to be cold, and not indifferent but bad with good but bad with bad. I draw a conclusion from hence, I re-consider that planet astronomically, that although the nearest to the Sun and yet to be cold and barren, like the metallic V of D it has no atmosphere to collect the Solar rays or Light into a Focus, in which very same situation seems to be the Moon.

But when Y is influenced or animated
by 0 or by 3 or by any other Solar principle 
1 3 it becomes good with the good, as Astrology points out. 

The Mercureys of the Semi-Metals are of the nature of Luna. 

58.

all things are produced by the Sun and Moon through the medium of the A, from two Substances.

59.

The Male and the Female, i.e. 0 and £ concret into one Essence.

60.

Vulgar £ without preparation is remote from the Works.

61.

Four parts of Sophic £ and 1 part of 0 or Vermint, constitute the true Matrimony of Male and Female. 

62.

as soon as 0 is reduced into £, the Solution is completed. 

63.

Without death and putrefaction no Solution can be performed.

64.
Putrefaction lasts and continues until the White Medicine is accomplished.

It is a great art to purify the Spirit, whereby the menstruum is prepared, which dissolves 0.

Our 4 dissolves 0 into a 4 of its own kind, i.e., into fluid 4, as it was itself.

Dissolution is the beginning of Congelation.

When 0 is converted into 4, it remains but a short time under that form.

The Ferment dries up the 4, makes it more ponderous, coagulates and fixes it.

Here we see the principle of ponderosity in the Lapis or R. The Solar Ferment after it is become fixed and has fixed the Sophie 4 by means of a central and radical union, borders its pores, which both bodies had in the state of Com: 0 and animal 4; those pores formerly filled with A, that A is expelled during the Digestion and Fermentation, whilst A corporifies itself in the Subject, increasing its Weight, Life and Activity.
by the power of putrefaction the matter is converted into a kind of poultice, which is the beginning of conglutination.

1. Evolium philosophorum says, it looks like melted pitch and froths up.

as soon as the matter has attained blackness, it is necessary to increase the heat a little.

What the philosophers call washing, is only comparatively spoken, as the A alone does the whole work.

The poison and stench is removed by the A alone.

Fire by its penetrating and acute power purifies a hundred times more than any other water.

as soon as the Natural Heat is extinct either in vegetation or generation, death soon makes its appearance.

The Spirit in the subject is the Natural Heat.

as soon as the matter is become white, it can not
not be hurt nor destroyed afterwards.

78.

When the matter stands in putrefaction, it is a deadly poison.

79.

Why do the Philosophers call the Matter of the Stone a Menstruum?

80.

Because the A is the Form, and the Menstruum is the Matter; i.e. A duly animated.

81.

Our Menstruum represents the two Superior Elements, V and F.

Our Sulphur represents the two Superior Ones, viz. A and A, as it is the Male Agent.

82.

If you break the Shell of the Egg, whereon the Hen sits, no Chicken will be produced; in the same manner, if you open your glass, so that the Matter feels the external air, your work will never come to perfection.

1. This I grant only conditionally.

83.

The Method of calcining A in a reverberating Furnace, is superior to any other.

1. This I do not comprehend, except it was done in pure animated A, as we spoke about in the Manner that Iren burns like A.
Note will the method of speaking of the Philosophers.

1. By sublimation they understand the dissolution of the body into \( \Phi \); this is done in the first degree of Heat.

2. The second operation follows, which is the inspiration of \( \Phi \) with \( \Phi \).

3. The third is the fixation of \( \Phi \) into a perfect body.

There is a great number of erring men, who do not conceive that \( \Phi \), whilst \( \Phi \) remains in a running form, provided it is mixed and united with the Salzes of the perfect body, can be the subject and matter of the Stone.

The white medicine is brought to perfection in the third degree of Heat; this degree you dare not to surpass, or you destroy the work.

The fourth degree of Heat perfects the red matter, preceded by various colours.

If the matter is not brought to perfect white-
first, it can never attain the perfect Red-
ness afterwards. The Work dies and is lost.

In the fifth Degree of our philosophical A, the
matter acquires new powers.

The medicine is not perfect except it be in-
created that is: rendered fusible like wax.

The works of Incarnation is perfected 3 Times
with a double quantity or proportion of that
same V, which was the beginning of the Stone.

By Incarnation the Author understands Mel.

Incarnation in quality:

The Incarnation of the White Medicine is perfor-
med with the White V of Life, that is with
if animated with I.

The Incarnation of the Red Medicine is done
with if animated with O.

After Incarnation, it is sufficient, if the Matter
remains in form of a paste or poultrie.

You must repeat the Incarnation, until the
matter flows like wax and without burning.
If the $\phi$ where with you remain, converted or reduced seems to fly away, do not be afraid, as it will return gradually, provided the glass is shut close.

96.

After the $\phi$ has been dissolved into its own first metallic V or $\phi$, by the assistance of $\phi$ Sophia, if it ever grows cold, the Works perish.

97.

The Philosophers take a Material prepared and digested by Nature i.e. $\phi$ or $\phi$ and reduce it into its first Material, i.e. $\phi$.

Every thing returns to that out of which it had its origin, in the same manner as Ice is inseparably dissolved in $\phi$, and into $\phi$.

98.

The first Deception of $\phi$, performed by Nature in the Mines, is the Cause of its Simple perfection, beyond this perfection it cannot go naturally.

It behoves us to help its simplicity, by sowing our $\phi$ in its proper Earth; this $\phi$ is nothing else but $\phi$ perfectly pure, which Nature has but little and imperfectly digested.
The Second Decoction of our $\Phi$ is beyond that of Nature, and the power of our $\Phi$ is thereby 10 times multiplied or increased.

The stone is made out of our $\Phi$ mixed with $O$ or Ferment, by repeated Decoctions.

$O$ is imposed in the $\Phi$, that it may be dissolved into Sulphur.

Every one contemplates the philosophers $\Phi$ almost every moment, and yet he does not know it.

He means here the Universal Mercury in the $A$.

Every $\Phi$ and of every Origin exhibits the true Matter of the stone provided it is duly prepared.

Every Subject out of Which a $\Phi$ can be extracted is the Subject of the Philosophical Medicine.

Those that understand the Writings of the Philosophers according to the Letter, are mistaken.
One $q$ exceeds the other in more heat, dryness, Decoction, purity, perfection, &c. This $q$ must be prepared and purged from all superfluities without lowering its form; in this consists the treasure and secret of the Stone.

Every metallic or mineral $q$ can be exalted by successive operations into the qualities of the mercuries of all metals, as far as the Solar $q$, and you may exalt it to any Degree of Virtue you please.

Vulgar $q$ before the legitimate preparation is not the philosophers' $q$; but after its due preparation it acquires the name of the philosophical $q$, because it contains then a power to extract the $q$ from $O$ and $D$ and indeed from all the metals, and it is the Beginning of the Great Work.

Common $q$ prepared into $q$ Sophic, is the Metallic $q$ of Life.

The passive $q$ or menstrum must be no means loose the fluid form of Vulgar $q$. 
Whenever you hear in order to complete the philosophical work, in the room of a running \( \text{H} \), either \( \text{S} \), \( \text{Z} \), or any mercurial calc is greatly mistaken.

This is contradicted by Canon 83, or else I am also mistaking the sense of I. von Suchten.

Such as pretend to dissolve \( \text{S} \) into a clear \( \text{V} \) for accomplishing the philosophic work, err grossly.

Ripley and Paracelsus, as well as Becker, never the less recommend and teach such mercurial waters, although they are intended for the humid way; but it is impossible that one may know every thing, life is too short to examine such an infinite number of processes, to know what is possible in nature or what is not? See Oram's Coelum philosoph: M.MCC.

It is necessary in the great philosophical work that \( \text{C} \) be reduced into \( \text{V} \) by our sophic running \( \text{V} \).

If \( \text{S} \) is reduced into a clear \( \text{V} \), such a mercurial \( \text{V} \) is to dissolve \( \text{C} \) into \( \text{V} \), and in the philosophic work, it is absolutely necessary that \( \text{C} \) be reduced to mercury.
The sperm of metals must be obtained in a metallic form, which is nearest to metals.

It is of the utmost consequence in order to avoid erring, to know that the secret of the stone consists in the knowledge of \( \varphi \), to be the matter and the menstruum; but the \( \varphi \) of the perfect bodies, i.e., \( O \) or \( V \) reduced into \( \varphi \) to be the form. This agrees perfectly with Rem. Philalethea and our valuable deeds.

\( \varphi \) whilst alone, cannot generate.

\( \varphi \) is only the element \( V \), wherein the solar or lunar seed must be warm.

That solar or lunar sperm is multiplicable not only in quantity but also in power.

The \( \varphi \) adapted for generation is the wife.

The crude \( \varphi \) consists of \( V \) and \( V \), but the first of \( \Delta \) and \( \Delta \).
The great secret of the Whole Work is the physical Dissolution into \( \gamma \), which is a Reduction into the first matter.

1. See Oramus Coelum philosophorum and Stahl at the End of his Treatise concerning the P. Stone.

2. That Dissolution of \( \gamma \) is done by nature, not by hands.

3. When \( \gamma \) is conjoined or married with the Sophie \( \gamma \), the Form will be Solar, but the End of the preparation will be a Calx.

There is a question among the Wise, whether the \( \gamma \) of \( \gamma \), if joined to the \( \gamma \) of \( \gamma \), can be a proper menstruum for \( \gamma \). We say no.

The \( \gamma \) of \( \gamma \) is a male as well as the \( \gamma \) of \( \gamma \), and two males can no more generate or multiply than two females.

\( \gamma \) produces a Solar and \( \gamma \) a Lunar Tincture.

1. Coelum philosophorum says that \( \gamma \) produces a Solar Tincture, except you determine the medicine towards \( \gamma \) expressly.
Whoever possesses the knowledge to tinge the sophic Σ with Ω or Δ, will obtain the great Arcanum.

Finis
INSTRUCTIONS
Respecting
ANTIMONIAL LABOURS
for the
SOPHIC MERCURY:

Extracted from the works of
H. Von Yachten MD

1797.
Third Treatise
of Antimony
by Alexander von Suchten, M.D. & Philosophus.
Frankfort, 1680. / German. /

A. Von Suchten's process of preparing the M&g; Stellatus.

you must cleanse your & with a 4 proceeding from 7 and not from salis. This metallic 4 in the antimonial 7 is reduced into 7 viva, and at least this 7 viva becomes pure 0.

The metallic 4, which must purify the 6, is so be found in 6 only, and nowhere else, and this purification is performed in the following manner.

M&g; Stellatus

Take good Iron 4/3, I take small iron rails, put them into a Strong roomy 7, which place in a Wind Furnace, raise a good heat, and let it stand until you perceive the rails become sold and papery, the 7 being of a White heat, then project into the 7 8/3 of good pulverized 6, well heated, raise your 6 to a great Heat, so that the 6 may melt well in the 6;

Then throw into the 7 with an iron Spoon, having
having a long handle, a good handful of O, 
previously well heated and thoroughly dried,
and it will sublimenate, therefore your X must
be large, that the matter may not boil over.

Then raise a great heat, that it may flow
thin, and pour it out as hot as possible into
your heated and oiled iron Cone, and let it
cool gradually.

When it is cold give the Mafs a blow with
a hammer, and the X will drop from the
black-greenish Scoria. This Scoria resembles
a Marcasite; you may preserve them, until you
learn their nature, for in them is a mystery
whereof I shall not speak at present.

1. The mystery is: that the first Scoria contains the
$\frac{4}{5}$ of $\alpha$ and $\beta$, whilst the X contains both $\frac{4}{5}$:

Put the X into a new X, let it flow,
as soon as it is melted, add $\frac{3}{4}$ of fresh,
powdered and heated $\beta$, and let them well
flow together, then project as before a hand
full of very dry heated O, raise your heat, that
they may flow and boil strongly together.

Whilst intensely hot, flowing as thin as $\approx Y$,
pour it into your heated oiled Cone, and let
it cool gradually.
Beat the \textit{\textit{\textit{\textit{x}}}} from the Scoria. This \textit{\textit{\textit{\textit{x}}}} is finer and purer than the first. The Scoria throw away because they are good for nothing.

Let this \textit{\textit{\textit{\textit{x}}}} melt in a new \textit{\textit{\textit{\textit{x}}}}, and as soon as it flows clear, project a spoonful of heated \textit{y}, you must cause the \textit{y} to flow on the \textit{\textit{\textit{\textit{x}}}} like an \textit{\textit{\textit{\textit{z}}}}, which is effected by raising a strong heat, otherwise the \textit{y} will be coagulated and remain hard on the surface.

Raise your heat, and pour the mass out into your heated oiled \textit{\textit{\textit{\textit{x}}}}, and let it cool.

This \textit{\textit{\textit{\textit{x}}}} is still finer and hand some, purer and more metallic than the former.

These Scoria are good for nothing.

The 4th time let this \textit{\textit{\textit{\textit{x}}}} flow in a new clean \textit{\textit{\textit{\textit{x}}}}, and as soon as it melts like \textit{\textit{\textit{\textit{x}}}}, project again a small ladle full of heated \textit{y}, and let them well boil together, about 20 minutes, then pour it into the heated \textit{\textit{\textit{\textit{x}}}}, whilst it flows like \textit{\textit{\textit{\textit{z}}}}, raising your heat to a great degree, the moment you intend to take it out.

Let it cool gradually in the \textit{\textit{\textit{\textit{x}}}}, when cold, beat the \textit{\textit{\textit{\textit{x}}}} from the Scoria; if the Scoria are of a \textit{\textit{\textit{\textit{z}}}} Colour you have worked rightly.

Your \textit{\textit{\textit{\textit{x}}}} will be like fine \textit{\textit{\textit{\textit{z}}}}, and will have a fine \textit{\textit{\textit{\textit{z}}}} Star on the Superficies and within.
This will weigh nearly 4 #, if you have worked right.

In this process the 5 extracts the Mercurial Soul out of the 7 and reduces it into a dry 5.

This 5 is nothing else but A, and operates like 5, and digests the crude 5 in the 7, separating the minerals from the metal.

You must also observe, that the 5 of 7 is in the purified 7, hidden in the 3 Colour of the antimonial 5.

The 3 Colour you see in this 7, is not from the 4, but from the 7, where the 5 of 7 lays concealed, which is nothing else but 0. So says Pliny.

This 5 of 7 is in the antimonial 7 like a 0 or A. A rather: if it remains living in the antimonial 7, until it is corporified and separated itself from the 5 of 7. So Coel. philosopher. Mac.

If you can comprehend what that 5 is, which thus purifies the 7, you will also understand what that 5 is, which purifies and digests our magical 5, that is: you will know what the philosopher: 0 is, which I call A potabile, which separates itself at the end from the 5 of the philosophic 7, in the same manner as the pure 0 is separated from the 5 of 7.

I think Coelum philosopher explains all this.
If you wish now to revive this antimonial $\frac{1}{4}$ into living $\frac{1}{4}$, it must be done by $\frac{1}{4}$, but without a medium it cannot be done, because we see that the $\frac{1}{4}$ cannot be mixed with common $\frac{1}{4}$, on account of the $\frac{1}{4}$ contained in the $\frac{1}{4}$.

As this $\frac{1}{4}$ is not metallic, he has no sympathy with common $\frac{1}{4}$, and therefore hinders the mixture.

Therefore a medium of union must be found out between the common and antimonial $\frac{1}{4}$, and in this medium there must be a power, which is not in vulgar $\frac{1}{4}$; as in vulgar $\frac{1}{4}$ there is no specific power. There are but two sorts of $\frac{1}{4}$, the common and the Sophic $\frac{1}{4}$.

Now as the separating power is a Mercurial specific power, we must find out in what $\frac{1}{4}$ that power can be found, and experience has taught, that it is in no other $\frac{1}{4}$ but in that of $\frac{1}{4}$.

**Proceps.**

Therefore take fine $\frac{1}{4}$ and of your pure $\frac{1}{4}$, let the $\frac{1}{4}$ glow well in a new $\frac{1}{4}$, then add the $\frac{1}{4}$ and they will flow soon and melt in the $\frac{1}{4}$, and look as common $\frac{1}{4}$, pour it into your Cone, and you will obtain a Lead coloured $\frac{1}{4}$.

This $\frac{1}{4}$ being reduced into $\frac{1}{4}$, it is easily done; then take pure common $\frac{1}{4}$ or $\frac{1}{4}$, pour it into a glass phial, then pour the pounded Lunar $\frac{1}{4}$ into the phial to the $\frac{1}{4}$, shake the phial well, in order to mix.
mix the substances, and when you see the & will mix
with the running $, pour it out and add to it well
on a warm stone, and you will have a true $.

Purification of the $.

Pour this $ into a wooden dish, pour upon it,
and grind it with a wooden pestle, and the $ will
become blue $, pour the blue $ off.

Pour fresh $ upon it, grind again until the $ is
become black $, then pour it off, and continue
washing the $ in this manner, until it is like
fine $, and the $ remains clear upon it.

The black $ washed from the $ settles in
the $, keep it, and pour the $ off gently.

Pour the $ into a glass phial, let it stand
over night in digestion in a bath, then pour it out,
and wash it as before, and it will yield more
black $, continue these washings, until you can
get no more blackness from the $.

You may also grind the $ with pure
white $, and the blackness will part from it
the sooner.

When you can obtain no more blackness
from the $, it will be pure and beautiful,
like $.

Observe the more blackness the $ yields,
the more it is reduced into antimonial $g$

When no more blackness comes forth by the washing, then put your bright $aaa$ into a glass $D$, and distil the running $f$ from the $aaa$, i.e. from the $D$.

If the washing has been well performed, your $D$ will remain in the $D$ like a beautiful white $f$. But if the $D$ is of a $g$ colour, it is a sign, that it contains yet some $f$.

Therefore such a $g$ coloured $D$ must be washed further, until no blackness remains at all.

The Receiver must be full of cold $V$, before you distil the $f$ over, and you will obtain a most beautiful and pure $f$, which is of a solid quality, viz. $f$ vulgi, $f$ antimonii and $f$ $f$ is.

But note, that the $f$ of $f$ does not transmute the $f$ others into its own nature, because the $f$ of $f$ is not radically mixed with the $f$ others, and therefore is separated again from them afterwards, as you will hear.

Therefore this $f$ ought not to be called $f$ of $f$, but $f$ of $f$, because $f$ is full of $f$. The $f$ of $f$ which lays concealed in this our distilled $f$, is volatile $O$, and that you may see and believe it, take a small quantity of your bright washed $aaa$, before you distil the $f$ from it, and cause the $f$ to evaporate from the $D$ gently, and this volatile ex $O$, that is $f$ of $f$ will remain with
with the D and tongue your D into a most beautiful Colour of O, but as this O is volatile, it does not remain with the D in the Melting, but forsakes it and flies off.

The $\mathfrak{X}$ you have distilled from the $\mathfrak{X}$, i.e. from the D, by $\mathfrak{X}$, penetrates the Metals, and separates the Elements of the Metals, that is it divides the $\mathfrak{X}$ from the $\mathfrak{X}$, which common $\mathfrak{X}$ can not do, except it be animad by $\mathfrak{X}$ of $\mathfrak{X}$, and transformed into its nature.

Thus far by Suchlen

concerning the $\mathfrak{X}$

The same Author, p. 234 writes thus:

$\mathfrak{X}$ is an Ore, where in lays a Metal, which is $\mathfrak{X}$. This $\mathfrak{X}$ the physical Artist must extract out of the $\mathfrak{X}$. The Separation must be made in such a manner, that the Metallic Splendor, which is conspicuous in $\mathfrak{X}$, may not be burnt and lost, but must be exalted and extracted;

This metallic Splendor appears, after the Separation of the external burning $\mathfrak{X}$ in the Scorpio, and is then no longer common $\mathfrak{X}$, but the Mercury of the Philosophers.

This
This can be melted and cast like any other metal, and flows in the \( \mathcal{L} \) like pure \( \mathcal{L} \). By this character you may know that it is no longer common \( \mathcal{L} \) but \( \mathcal{G} \), although \( \mathcal{G} \) is not \( \mathcal{L} \) yet it contains \( \mathcal{G} \) in its center.

Respecting the \( \mathcal{G} \) of \( \mathcal{G} \) introduced into the \( \mathcal{G} \) of \( \mathcal{G} \) the same author writes as follows: [See English Ed. of his Secrets of \( \mathcal{G} \) London 1670. p. 83.]

I shall now show you how you may obtain, by means of the \( \mathcal{G} \) of \( \mathcal{G} \), the \( \mathcal{G} \) which animates your \( \mathcal{G} \) of \( \mathcal{G} \). This \( \mathcal{G} \) is nothing else than the \( \mathcal{G} \) of \( \mathcal{G} \) which is in \( \mathcal{G} \) as the soul in man: but as this \( \mathcal{G} \) is no more corporeal as it was before in \( \mathcal{G} \), but through the \( \mathcal{G} \) of \( \mathcal{G} \) has become a \( \mathcal{G} \) it can no more be made corporeal but only through the \( \mathcal{G} \) of \( \mathcal{G} \). This \( \mathcal{G} \) is not the \( \mathcal{G} \) of \( \mathcal{G} \); nor is it her \( \mathcal{G} \): it is a middle betwixt both. When this middle cometh forth of \( \mathcal{G} \) her fruits fall in pieces, that is the \( \mathcal{G} \) and \( \mathcal{G} \). The \( \mathcal{G} \).
of the abeduth in the ḥ of ḫ - the ḫ must be washed from ḫ, and is a sulphurous gray ḫ like ashes.

Take 2 līl of the best Hungarian ḫ: dissolve it in common ᵰ: set it in a strong pot over the ᵲ and add half a handful of small pieces of iron therein and let them seeth therein for 10 minutes: then pour off the ᵰ, and put to the ḫ the ḫ which you have distilled from ḫ (that is the πial ḫ which has had its foreign number of Eagles) The ḫ which the ḫ reduced from ḫ will thus ḫāāṭe itself with the ḫ. Wash the ḫāāṭ clean that all the pieces of ḫ may come from ḫ. When pure and clean let it dry and then pour it into a glass phial: set it in B. M. for 8 ḫ and it will become of a dark gray colour. Then pour it out and wash it clean in the usual manner in a wooden dish.

The ḫ which you wash from the ḫāāṭ put apart: then put the ḫāāṭ again in B. M. for 8 ḫ, and wash it as before. Do this a third time. But if you would resolve all the ḫ into ḫ and ḫ you must repeat the works till the ḫ ḫ be converted into pure ḫ ḫ ḫ ḫ, which will not be quickly done!
When you have had this ąąą three times in
B.M. and thrice washed it then distil the ą
vive from the ą as you did before from
the D. It is now neither ą vulgar nor ą of
γ, but through the ą of ą has been fermen-
ted and transmuted into the ą of ą.

This ą of ą is a wonderful ą, as every
one can prove who shall use it in chemi-
cal operations. The also made of this
ą is exceeding bright and wonderful in
the eyes of Alchemists, but bright as it is
it is a deadly poison in physic: keep
yourself from it, and let not his fine
appearance deceive you.

In this ą of ą the ą out of ą lays yet hid-
den: it wanteth the frigidity of the moon
by which it shall receive the perspective of
first coagulation of ą; and the procels of
coagulation is as follows:

Take of fine ą in which there is no ą part
of this ą of ą 4 parts: make an ā ā ā threeply,
and that it may be the easier accomplished
dissolve the ą in Ĳ and precipitate it with
ą in the usual manner. The ą will fall to
the bottom in the form of a fine, bright ą.
which may easily by grinding, be coagulated with the Ξ of Ξ. Hash this Ξ Ξ till it be clean and bright: put it into a phial and let it stand 24 hours in B. M. boiling, then will it be as black as a coal; take it out, grind it on a stone, and wash it clean.

The black Ξ which you thus separate is the tar of Ξ, which is thus drawn from the σ of Ξ and lay this work is coagulated into o; but with this o there are as yet pieces of Ξ which have been drawn from the Ξ of Ξ by this coagulation; for the Ξ of Ξ is always green on the superficies. This greenness is coagulated with the o (ex Martin) and being, with it, separated from the σ wine the o must be reduced into a body and so is the σ of Ξ found. Thus you see what the σ of Ξ is, and what comes from him. He that wishes may then try how much Ξ is in 1 litre of Ξ; for so much o shall he find therein and no more; and he will find the cost more than the o is worth. Finitis.

[The cost will certainly be more than the profit if the σ be reduced into a body; but the Ξ is in fact sophic o and with sophic Ξ may by proper treatment be digested into a lingering medicine; see baculum Philosophorum, Philoche Parisia, 11d without name; Ξ Ξ &c.]
HINTS

Von Suchten in his Chemical writings, German edition, Frankfort 1680, p. 234, writes as follows:

"Antimony is an ore wherein lays a metal which is ✠. This ✠ the physical artist must extract out of the ✟. The separation must be made in such a manner that the metallic splendor which is conspicuous in ✟, may not be lost but exalted and extracted.

"This metallic splendour (conspicuous in the ΑΜΣΔstellatus) appears after the separation of the external burning ✠ in the scoriza; and the ✟ is then no longer common ✟ but the ✠ of the Philosophers."
This can be melted and cast, like any other metal, and flows in the C like pure D.

By this character you may know, that it is no longer common 8, but 8; although 8 is not 8, yet it contains 8 in its Centre.

I believe it will not be improper, even supposing that a successful practice should not confirm fully the Theory of the Mithridate, being the philosophical 8, as von Suchten and Becker positively affirm, to note here all that I know about it, relative to the Via Sicca Violenta or Mode of Sudden Regeneration and Fixation practised by Pieroort who conversed with Helvetius, M.D. at the Hague.

The Adept says:

"In respect of the matter of our Arcanum, know that there are only two metals and minerals, out of which it is made, and as in these minerals the sulphur of the Philosophers is found plentifully, there, for it is made out of minerals."

In another place he says: "The matter of Chaos."
the Menstruum is a heavenly Salt or of
heavenly Virtue, where with the Philosophers
dissolve the terrestrial Metallic Body, and
during this solution the precious philosophi-
cal Elixir is extracted.

"The operation is performed from the beginning
to the End in a C in an open Δ.

"The whole work requires no longer time than
3 or 4 days and no greater Expences than
3 Florins.

"Neither the Mineral out of Which, nor the
Salt by which it is made, is expensive.

"I have told Thee enough, but Thou dost
not know how the Philosophers glassy Seal
of Hermes is prepared and broke again,
wherein the Sun with her Metallic Trangely
tinged Rays emits its Splendor; and in
what sort of Looking glass the Metals
transmutable looks at each other with
the Eyes of Narcissus, and by what
Rays the adepts light their Δ, by the
assistance of Which the Volatile metals are
fixed.
"fixed either in $\delta$ or $\Theta$."

The adept said that the $\delta$ of his master, who taught him, was a $\delta$ of the Colour of $\delta$. The $\delta$ of the adept shown to Dr. Helvetius consisted in 3 heavy pieces of the size of a walnut, glassy and of the Colour of $\delta$.

In another place he says: "not on account of the Expensiveness of the Matter."

" A Hint of time, $\Theta$ in $\Omega$ in $\Theta$ with the $\Omega$ in $\Omega$."

The adept recommends Sendivogius Cosmo, postista, and says: "In his dark words place the Truth, as also in the metallic and mineral external Bodies one holds so spherical $\delta$ is included and hidden."

Dr. Helvetius says:

"Elia Artista has told me: "that the Chalybs or Steel of Sendivogius is that very Mercurial Metallic Humidity, by whose assistance an Artist can, without any Corrosive, in the $\Delta$, in an open $\Omega$, Separate the fixed Solar and Lunar Rays from their Body, and afterwards convert the Volatil...""

Mercurial
Mercurial TP. into a philosophical dry TP."

In another place he says:

Helvetius: "The " of a pure or impure metal, whilst
it is united to its body, if it is mixed
with a Rock-Salt and thrown into the A,
it easily becomes a hard fixed V."

A Rock is in Latin postra, consequently it
signifies sal-postra, Rock & Salt-postra. 0.

<table>
<thead>
<tr>
<th>Antipathy and</th>
<th>Sympathy of metals</th>
</tr>
</thead>
<tbody>
<tr>
<td>$\beta$ is against $\varphi$</td>
<td>$\beta$ and $\varphi$</td>
</tr>
<tr>
<td>$\varphi$</td>
<td>$\beta$</td>
</tr>
<tr>
<td>$\varphi$</td>
<td>$\varphi$</td>
</tr>
</tbody>
</table>

Basil Valentine his triumphant Charist

of Antimony, in English.

page 136. "This Regulus or Signate Star
melted often with the Stony-Serpent \( \Phi \):

is brought to such a State, as at Length
will consumes itself in it, and wholly united
"itself with the Serpent" \( \varphi \):

"This being done, the Victor of art
has a matter altogether hot and fiery, in
which very much of art is latent."

Salia
Salia Enixa Msc. p. 39.

"The whole secret consists in this, that you consume the salts entirely by melting which corrode the lead and convert it into a white metal.

This is all I can collect relative to this matter. I beg you will study it and endeavour to bring it into a rational process.

I must add one sentence more.


"There is one metal, which has the power to consume the others, as it is almost their V. and their mother. One only thing, the Radical Humidity of Os and I do not resist it, and is ameliorated by it, but that it may disclose it, it is called Chalybs otherwise Steel; [148s]

If Os is mixed there with 11 times, the Os emits its sperm, and is weakened almost to death, [148s]! The Chalybs conceives or becomes pregnant, and brings forth a Son, more glorious than the [149s].

"Father [O]! [Mr.]

It afterwards the seed of the new born is multiplied in the same Sophie [O] and in its proper matrix, that matrix purifies the seed and makes it a 1000 times fonder more and to bring forth the most glorious Fruit."

Iren. Philalethes p. 13 says that the fiery dragon, i.e. the fiery $\Delta$ of $\&$ hides the magical Chalybs, i.e. $\$ \&$ in his own belly; this $\$ \&$ united to the $\$ of $\&$, constitutes $\$ \&$ sell:
observe that 4 alone as well as 4 and 0 united are called a fiery Dragon, and alludes here to the Fulmen which the 0 effects, when it attacks the external. Burning 4 of 5 and 3, destroys what he can conquer and throws the remaining upwards into the Scorpio.
The first matter is too full, next an atomata, the next is argent blue; the remote is water, because argent blue was first water, afterwards argent blue. Yanguor Bucceæ.

The first matter cannot be had, but by artificial operations, contrary to natural operations.

Arce: water is both the first and nearest matter of the stone, so the other matter of the stone is the spirit of metal.

Auicone.

nota bene. The true beginning of our work is the dissolwing of the stone, when the first treatment of the stone is to run insoluble the stone, and to extract it to into own first nature of metal;
Somes hard a thing it is solution they
can testifies who hath taken pains to
to dissolve, who soever then dissolve of other
ways, then by our artifice dissolve in paine.

Qua nona et not.

who soever will work it is necessary in
solution in At and in
that he work he in solutio and subla-
dit with

lation of the two lights, because the
first degree of operation is, that of
them be made. Argent Vire by real
The workman of our works ought to dis-
solve the stone, then to ronge also because
our works is nothing else, but to make
a perfect solution and condensation

Gebir

There can be no Christ made unless all
be first dissolved in water

Rosarius

He who can ditty gold, so that if he no gold
be, hath obtained the chief testa-

Joan
It is more easy to make good than
to destroy it, quia nullus modo dixit

Villa nova.

The philosopher's matter dissolved
in the philosopher's water there is a
manna, whose property is
The renovation of the philosopher's
matter continued in it self, all things
whereof it stands in need, but it is
not perfected except it be moved by
but or operation: idem, the matter
of the stone is made by nature, it is
impossible to make the matter by any
artifice whatsoever, for the stone
found treated by nature, neither
both it want any thing except that
that the superfluity that is in it be
removed, that is the matter of it.
Queen

Any stone doth not transform its whiteness to anything as running water.

Nota Turba

Our whole magisterly is done with our water, of it, and with it, and it doth all things necessary for its dissolution of the body with a true and philosophical solution that they may be converted into water, of the water, they come from the beginning, ideum except that it shall be whit silver. And every body be turned into water they shall never come to perfection.

Nota bene Alphidius

Make by that of all the waters, and by that of all the water of the world, making them water, you can never understand anything, make it.

Rosarius

Therefore the body, water by conservation, with the philosophers' tubs, the water of wisdom from the ambient, dissolve this to
And such argent clare is called indestruible oyle, soul, arme, and the splendor of the body, because it giveth immortal life to dead and imperfect bodies, and illuminates them.
Yargar

Resarius

The body must be altogether volatile, that is, that the body be made spirit and that it the volatile, that is with Alane Mercure.

Clanger

The spirit that is of Philosophical matter is the soul of the soul; the soul is a truer part of matter than perfect body, and in the spirit, that is derived in Philosophical matter.

Scala

It is convenient to express nature from the root, that is the first essential parts, with the root there can be no transmutation of metals.

Villancuanus

The intention of our work is nothing else.
eld, but that the most pure substance
of gold and silver be chosen and drawn
out. / Clangor.

Contrast argent viva or the philosopher's
stone, as well from bodies, as from an
argent viva, because they are of one
nature, and thou shalt have Mercury
and Sulpur of that matter above earth
whereof gold and silver is generated
in the earth.

A Demon saying.
The philosopher's Mercury consists
of argent viva and Sulpur.

Bernardus

God is nothing else but sulphur, and
argent viva, earth (by that he) and water
they attribute to Mercury, ayre and
dire to Sulpur, earth and water
are passive elements, ayre and fire
active, earth and water fomply,
ayre and fire masculine make in
that any strange addition except
By the force of all the formes, and made goode, and by an equal proportion brought to maturation.

\[ \times 3.4 \]

\[ \text{nota} \] Barnardus

If gold be boiled in argent, and by a due manner dissolved, and by a natural way, the argent give it selfe shall obtaine the natural properties of gold. From the solution that is done by the Philosophers' matter, it destroyeth truly the outward forms of the dissolved body, but destroyeth not the matter. 

\[ \text{Villainus} \]

That with dissolved the body is from the spirit, that with congelated the spirit is from the body. Item seventy at this body is dissolved, so much the spirit congelated, for if the body were not dissolved, neither should the spirit be thinned. In another place that word proceeded from the dissolved body is from a strong and humidite, that did dissolve the body, it came from the spirit.
and the virtue of it is a generating virtue, and in another place the
solution of the body is done with the
congelation of the spirit, and the
congelation of the spirit with the
solution of the body; the body is no
more mixt with the spirit, and made once
with it, neither are they ever separated
no more than water mixt with water

Claryor

When the sperma of Mercury
is born, into the earth of the body, the body is dissolved in the
waste of the sperma, and is made
water, not salt Division.

Villanovanus

Gernon, I understand that the solution of
the body, and the congelation of
the spirit, are done together and at
the same time.

Rosarius
Rosarius

The solution of the body and solution of the spirit are two, but have one operation, because the spirit is not coagulated but with the solution of the body; neither is the body dissolved without the coagulation of the spirit: therefore there is no difference between the solution of the body and the coagulation of the spirit, neither the water is different in any thing, so that it may be one without another, and also it is fitted to be when it is once strivell to make earth more subtle, and to dissolve its own nature, at that same instant the water is made thirster, and the earth most subtle and dry.

Rogerus
Rogerus

nota Nothing receiveth to metalles, nor is incorpored with them, neither transmits itself, except that which is of them.

Bernardus

Benec nota Soles by dissolution of metallicus made to dissolve water, in the which they put the spirits of metalles and corrodie them, and doth not dissolve by a natural solutian. A

Benec nota makes no diminution nor required permanency of both, of the dissolution, and the things dissolved, with it not in strong water, nor pestering to dissolved bodies, for bodies are torred it by strong waters, and not dissolved, for the more they be torred, the further are they altered from metallic shape.

Villa—
Vilamocanus

By solution the body is mixed with
the spirit, and is made one with it,
so that the one is never separated from
the other.

Margar.
The body is dissolved in the water of
the system, and that is made water
without division.

Philosophus.

A voluntary solution is better than a
violent, and a temperate better than
a hasty, therefore you must —

A regular
be not destroyed with corrosives;
and water be ardent by

Rosarius.
In our stone Sol and Luna are
quick, so that they may beget other
Solis and Lunas, other golds, and
other Luna and Solas, so these —
nota Some said that to mon Mercuri stirreth to metallis, with is false; for Gilbey says, we did not find by our invention any thing more friendly to the nature of bodies, then argentium. All this is to be understood of Philosophers' Mercurius; for it only stirreth to bodies, neither could the ancient, nor any modern Philosopher ever find any thing else with which would stirre to metallis, except the Philosophers' Mercurius, for vulgar Mercurius will not stirre to bodies, but for many and diversified by working upon vulgare Mercurius.

Vulgar Mercurius

nota foret her, that dissolved with strong...
water, are ignorant of the signifi-
cable annations of our Mennonians.
they are also ignorant of that matter of vulgar Mennonie; wherefore we did write in our Testament:

Villanovanus

be not a That nature may change, and
enjoying nature, it only stands
in need of that, which is of his own
nature, from that which is dissolved
and that which is dissolved are of
two not one kind and one nature. If it is
not a true nor philosophical dissoc-
ation of the body, neither conca-
netabulation of the spirit, if there be any

for Strong matter in the dissolution
it is dissolved and it is onwards from phi.
Observes solution

Venero. The philosophical stone is made
of three things, viz. of Silver
Sulphur and Mercury; item made
Mercurius.
The stone is composed of argent vivum, not of vulgar argent vitri,
but by a philosophical way.

Nota: The stone is composed of argent vivum, not of vulgar argent vitri.

Nota: In argent vivum, not argent vivum, in his own nature, nor yet in the nature to the root; it is brought to in the mynde, but in the nature to the root, it is brought to by our artificer.

Philosophiae genere,

Seek not puritie out of impurity, it is a foolish thing to seek a thing that was never in it, who will give that which he hath not, what madness is that, if bad things to seek better, that is to make perfect things of imperfect.
Ciclius

the heaven, sinars, sunctum, regi-

able sitior, the water of argent-

bine testificis, and attuated with

eigable, i.e. that phæmor the small

dissolution of metellis it Son. / 

Villanouanus

benenota Solution water, that are made of salt

omitted, and other things of that kind

that hath no correspondent to the metellis

oth not consume the kind of metellis,

but contrary destroy, and disoball

their water are contrary to the philo-

sophers water, with consume metellis

made them more subtil, then dissolves

them, and not a mutual consent doth

transfer them in the first matter.

Isacius fo. 585.

ato, cœfalonibus qui aqua forti operante nam ad

did multum, operati sunt materiarorum

est expensa, consumpta ut nihil cœmodum modo

fut nihil mart est nisi fœmus nec reprensunt

quod grevem move. E quodque nemo in

metellis acerne in inhumen consumit

Him. Grammis de Rupasissa fo. 130. scias infallibiliter
against nature or naturall, and
not out addition, and it is a hot for

dry, humble, and. Think upon
these things, and doe them rightly.
not put any strange things to. A
nature, if you doe not understand
those fired read the ancient
Philosopher.

The clearness of the Moon, or of the Sun so bright,
into this two manners descendeth secretly,
Howbeit the clearness is hid from thy sight
with by craft thou shalt make it to appear openly:
This hid Stone, this one thing therefore putrefie.
And wash him in his own broth till white he become.
Then ferment him mightily; for here is all and some.

Now to God Almighty if thee commend,
To grant thee grace to know this one thing.

Amen.
The smallest God in the beginning created all things of nothing, he created all things that now are, of a confused mass.

This may be a principle for the beginning of the matter of one blessed stone.

This stone is called the lesser world, and 3 and 5.

Magnesia, also Sulphur and Mercury, proportioned by Nature.

The Philosopher calls it Arsenic, and not Vulgar.

The earthy nothing hath been in its found secret in some things, than in some.

And that there are three Hermetic axes, the first of the Universe, clay; the second the fire, the earth, and water without the earth nothing is done.

The essential Mercury or other body is in the principal matter of stone.

This formed a soul and substance, by the water.

Then formed the earth and substance, by the water.

Earth, water, and substance.

And the whole compound of Lead, the quality of the Sunday dust, created from Sun and Moon.

Take from them the said Sunday dust, and that earth is little worth.

No constant body, except one, in this world, and that is the basis.

No constant body, except one, in this world, and that is the basis.

And the means of heaving matter in，is the best of the sun and moon.
Sith not in many things that we do not in it, as in fire, in blond, in moon, in vitriol, nor in Mercurius, may not.

In those that are not in heaven, there is nothing of any worth.

In heaved, of metals, and by metal, metals is are restituted. Arrangement of all metals, all that is, and 

Turns into earth first of all, then into water, makes an ax, and an axe fire, this former done bring forth the earth again; otherwise 

Then labor and pain.

One stone hath in him named for it is named by every plate thing; when it becomes bright it 

Then it hath named more delightfull according to white and red things, and at last it is one thing.

By the best of first Menstrum there and bright in the red, our bodies suffer evill of their dry and hard composition are made 

Subtil, and brought back to their first matter.

There is nothing here but only sister and brother, that is agent, and patient, Sulphur and Mercury were essentialy generated.

The dissolution of the one part corporall, and the congregation of the other part spirittual.

Understand when the earth is altogether made cold, then the water is congealed where the body
body is as form'd from bud first form'd a true
form'd ve incom'd immediately

That is nothing in the world altogether out of forme
All metal now is one matter naturally; therefore
of that matter they are all brought to matter; in the
matter in nature and the four Elements

Element.

And through and through
They ought to be dissolved in one glass and laid to an
glass, and melted and melted;

Bring the time of the solution, that they glass
be hotter then them may hold it in the bare hand.

Beware that then ne ther open nor move the glassy
from the beginning to the end, if then doe otherwise
then shall not work the work

Dry up the earth by distillation let it be this fly
otherwise you labour in vain.

Divide the matter in two parts so that you separate
the subtlet from the gross, while the earth
remains in the bottom of a flint glass tube.

The other part is spiritual and figurative, and that
you must make them all in one thing; the matter which
you must avoid the flame, yet you must fire
you would not the fire of nature so by it self alone.

Iron may from the sight when it is first from finding
fused, with some mortar multiply with Saturn's,
and other substances with more heat.
Distill it while it be pure and then let it stand a week, and of a simmering blemish it soon steeping
both figures and thought; with it this Hermes or
wondered, he, at his Majesty's command, at some offspring
in his glass, and
so that it was true triable, and most powerful to
expel poison, and both short miracles in
his operation presaging many from death to
life, whereas he made them with no workmen.

Hermes, talked with his son, because he intended
to fly from Sun and Moon, husband and wife,
and making a stone to fly with them, extinguishing
the fire, and giving life to Sun and Moon,
husband and wife.

With this from the first, what nature did bind, turning
essential Mercury into a pure without which
natural and subtle separation, shall never be
performed, by a natural generation.

The stone must be baked into a sublime, others
which shall be no natural dissolution, whereas
shall then set any part, on, lignum pitch, no
nither shall the stone and appear for lack of
fire, knowing in the glass, but

habit 12 grades, 12 mis.
In this sonar kind of feel, roth then ought to
know, naturally, but naturally, against
nature, and elementally, with burned the wood
most fine, methe and no more.

The fire
The fire of nature is in everything, and it is the 3rd. Monstrum. In naturall it is called fire and sonate, and it is the fire of God, or the Balsam for putrify, or without there is fire, or there must bring nothing to putrify, or solv. frist against nature ought to torment the body, he is the Dragon fiercely burning like the fire of Hell.

Make therefore fire within the glass, with man's body more than Clement's fire.

Of Conjunction.

Conjunction is the combination of different qualities, or the making equal of principall parts. As it cannot separate the them, but divide them, both exist from the same way. Or view the parts from the body and the soul's call cause conjunction perpetually.

The male that is our soul ought to have three parts, and his wife, flyne, then like shall agree with like, forever.

One hundred and fifty days shall they returne in putrefaction, till as whitened appear like fish eyes. And in doubt, Johnson and binding together are two hard principall of this Sinister, although there be many more principall.
Of Purification 

...not of go might...

...that of the last time, a snort of o. bodies in the Balne, or o. Dung, with go might shall walk keep them in moist heat. Then blackening, all appear and to the pith is a token of purification, for all that time they shall burn and boyle together like liquid with, and then the green bulb? pleasing to sight, shall appear, and then the water begond to growe white, or vice versa. 

...The temperate heat, in working most body...sauseth the blown, with you had not neede to staine, for so followed the burning of o. stone. And shortly, so daye being past over, you shall have grappd, that in our Aperp, o. dipper and o. red lead...

...nobe keep the glasse from violent heat and secondame...and the moderate fire of bisbury. To which heat, what manner you do choose is not with salt sulphate, nor meant to mean or otherwise. For whatever Sophistick or sophistry, or sulphur and o. Mercury, are only in me all. And if it please God to take that knowledge to show by some means or other, do not destroy it any, neither for sake, nor for money, he care not, neither nor impudent, but...

...true God and help the poor...
When you have made seven imbibitions, then turn about the pot, and consider all that matter; at another, first examine whether
then remove all in Whittney, spent on this brought they basic up into an end; and after by a
midst attend unto rest.

So the water be divided into two parts, with the for part the bowels are purified, the second of appeased for imbibition, with the next water be afterward made blachte, and shortly by again freed made white burnisht into wine.

Of Amination

Amination as called the now-lying of a dry

matter, with mills and mills moderately,

while it is brought to a third degree, and so never so much that they be offensive; lest the

water be to overcome the blow, for if he drink too much it must either have a bomb or if it be too long, the sky.

Three times most you turn about the whole keeping the rule of the said amination, and so done as it settled the fire, it fall quietly

West to voyage.

Of Sublimation

Sublime not to the top of the pot, for without violence, you cannot bring down by the bottom.
in 1740

kept it downe for the space of 4 days in
a temperate heat, while it became blarter
and Darke.

while the body was feb. they sublimed more and
more, while they be all liested up in water.

but make sulphuron 3 times raised; the first
is, that the body may be more spiritually, strongly
that the spirit may become corporeall and
may be first with it, and be made substantiall.

the third cause is, that it may be pruged from
his original filthynes, and his sulphur, which
unions in him may be diminis'd and
sublim'd, wherther then snowe.

The sulputation:

Sulputation are made over by
the with one medicin is perpetuate
some defecit Sun and Mague into their water
are then to be roagulate with their medicin,
but sulputation is not for any purpose.
This is on intention, that you first alter before
you sulpimate.

Note: give the water and earth together, and when
the medicin, both flowe like wave, then set.
that you cast it upon a Malgams. And when all
you well must together made the first above
the Blaske, being well closed, while all be
sawd, then make prution according to thy
pleasure, for that is medicin most perfec.
So shall you make your ferment both red and white.

True firm enters in the incorporation of the soul with the body, restoring to him his wall fast and tenuous, and by a natural thinning of spirit to the things, whereas the load stol en with from to it, both nature both our earth drawn downe to him he's sole borne by wave runo.

For earth it sent all doubt its ferment to the water, and water to the earth; we make water most fragrant, not the 8th nor 11th or 12th bodyd into opte, with the 9th we mast one medicine slovning, yet all this water a quintessential and there all dressed in may make them associate of Sol, and Sunne with il firmant, and most fragrant to smell.

Of Exaltation

Exaltation is but little from Sublimation, if you understand the Philosophers words rightly.

He then my or six to exalt your bodies, sublime them first by the spirit of life, while the earth be made subtil by a natureall operation of all the elements.
Then art they much more precious than you for the quintessence with they doth hold.

When ronde or triumeth heatt, then aprt is turned into water, and so two contrarie meetes together while the one to the other doth rightly agree.

Then after they make them to be circulate tookeinge each one in another, and that in one glass truly sealed up, all these things must be done, but not with hande.

Convent water into earth with the proper parte of all the rest of the elements, for in the flournde earth, & in the aprt taketh rest, you ought to begin this circutation in the west, then turning to the south, while they be equalled.

Of Multiplication

Multiplication is a thing, wth maketh augmentarson of the medicine in colorour, doour, sertne, and quantitee; for it is a firee wth one kindle shall never be to muchnished, but shall ever growe with thet. If the path one spark in sertne is able to be multiplyede like firee, sette it wth who hath any part of our Elecr, because it may be augmented infinitely one manner of man.
ye must dissolve your dry powder, and make frequent evaporation of them, you shall make augmentation, and so you may multiply it, that it growe vp in a glasse like a tree, with Hermes called his tree pleased towards sight of the pot, and graine multiplied in a count. if you can make your proportion rightly.

Like pulverize saffron when it is tempered with liquor, and after a great quantity of liquor is added to it, it does take more with more in quantity then if it were in his grosser substance. So our Elixir, the subtillier it is made, the further he disperseth his mixture.

Close vp vp, five points at night and in your morning that you need not to borrow from your neighbour, the longer you keepe it, the more shall you have profit, multiply it alwaies more and more in the glasse, nourishing it with Mercury long as you live, so you shall more thence on need.

What so ever is not to him but serve the Lord, thy God, so more forbently, knowing that sometimes you must appear before the tribunal state of God, that to know an account.
O Procession.

If the mixture be thin and not transparent, you shall prove it with a little quantity of Medicine; for it will steep like pitch to metal or Mercury, and will take on its coloration. It shall mix with fire, but many through ignorant destruction to their cost, when they make Observation upon unclean metals.

See that thou cast the Medicine upon the ferment, then shall the ferment be burnt like glass, though that brittle substance upon body be made. Then shall thou have metal to mort all trials.

The Recapitulation.

Take heed diligently to the latitude of a stone and begin in the west, where the red man and the white woman be done by the Spirit of Wisdom, that they may live in love and unity. Then one of these proportions, with 1/2 of the Spirit to two of the earth or fire, you ought to take three parts not of the woman to one of the man.
As the mol the lye that be of the spirit my this disposition the sooner shall you make yo. fixate. calculating. By which meanes being perfectly balanced you shall declare to decide and proritise idem the bodie, and all the parts of our lower arme.

Astronomy is the perfect knowledge of all the fixed in our heauen and their significations following on speakable never blustertly nor was sette, & that appears before the perfect image. And after the perfect white Citrine and falez Citrine, and afterward all appear, bloud.

Hypothetically of the 3. order, multipliable in his owne kind.

But then must not be ignorant of this art. It is one true man nor his wife, doth not staye, nor does they tarry by any consent but then by this art they would make cistern to thy selfe, hide the altitudes of thy bodie, and make thy profusion to appear, distroying the first qualities of all thy materialls, and gently steppyng in them from more excellent qualities and in one glass by one regiment, tune some natured in one.

Thus shall devide thy Elixar in 2 parts before to babish it, with yon shall put in two glasses.
As you will have the Elixir of Sol and Luna
dot there, then Multiply it with Mercury in
great quantities, if you have at the beginning
only to fill a spoon, then moisten both
it both in white and red, that is both
should live 1000 years, but still sufficing
that and turn it in perfect eyes, which
ought to be done by dissolution according
to our intent.

This or the fixed mind meanly in perfect
Sol and Luna.

This oneself substantive freed and pure.
Ray: called the Paracelsus of the age he
never made such explanation.

Remember that man is the most noble
creature in earthly composition that ever
God created, in whom the four elements
proportioned by nature and natural
material all with mostNothing to it produced by
art out of his mind; for our metals are
nothing else but our two Mynors, to wit:
Sol and Luna as faith with Ray: the
Splendor of Luna and the brightness of Sol
descended strictly in these two Mynors.

Although
Although the splendour and brightness be hid to the sight, yet by skill they may make them appear more distinctly.

I hid in the stone, this one thing purify, and make it in haste, one liquid, while it is white, then ferment it wisely, and if you call have the same of all these works.

Excellent notes taken out of a book of Guido de Montfroy, a chief philosopher in the part of Sicilia.

This knowledge is not given by God to any, but to good, goodly and well disposed persons. All things of greater price, is unprofitable, in and for our works.

Alchimie is the knowledge of one thing, and composed by one sigil. By alchemy the philosopher, Nature purposing, and intends to.

The stone is a calx, and a humitie, in the fourteene degree, because it penetrates dissolved, and incerates. A poore
A poore man may save the stone, as weel as a rich. The first materie of the stone, is a vifous vater thickeneth in the booles of the earth.
Our stone is made of sulphur and mercurie proportioned by nature. The first materie of the stone is a sulphurous and argentall vater. The compoundinge of the is not, a manuell operatione but a changinge of natures. you need not caire, what earth the substance be of, soe it be fixed. The pathe and fire, dryes drinks up, and fixes the vater and aere. The vater and aere, washeth the earth and fire findings, and perfeites them. These must be muche oyle and muche vater, for you muche findings, soe muche oyle they must be.
The first worke of the stone, is the dissolution of the stone by the decotione of the elements, so that the mercurium may be drainede from the body by subseglutione.
The second work is the purification of the stone by rectification of the elements, by separating the elements by evaporation. The third work is the vitriolation of the stone, which is done by the imbibition of water in it, so that it may be made most perfect water of sulphur, by the rectification of the earth with it.

The fourth work is the desinence or of the stone, which is done by the concretion of his first body, after that the elements were fixed together, and again dissolved in virgin's milk, vizz the wick the body ought first to be altered, first being purged by calcination.

The body is the ferment of the spirit, and again the spirit to the body, in the rectified elements. This spirit is the philosophers' stone, or as we take there water of sol and laine.

The philosophers' stone proceeds of a stone whose shadow is water in the still it is carried. You must have great patience, until the completion is total and perfect decoction.
Our glass or vessel in the time of our action, is strictly philosophically. It is governed in a humid or moist foresite if it come to vitriol. That which is subtle and thin ascends upwards in the vessel, and that which is thick and gross remains below in the bottom. Our vessel is like a quipsonis egg, whose neck is sealed with Hermes's seal. All the contents of the world doth appear before the white.

The philosophers' yron, is adrop, and adrop is our matter, and our matter is our body, and our body is our stone, and our stone, is our lane, and our lane is our mercurius, and our mercurius is our sulphur vitre, and our sulphur vitre is our fire. And our yron is our Sol, in yron is male and female, order the two upright and you shall have the majesty wherein thinketh that our is common gold, or common silver.
You must have a grete quantie of the vitiated water for the sublimation, after his first fectione. The first faces, from th'o the water is extracted in the begininge of the worke, must be cast away. And our mercurie is to be planted in other earths more subtle and purer, but because of the earth, but he will keep when he intendeth to make the elixer only of mercurie, his elements being separated, and againe in aquare pot proportione being mixte, is made the completer elixer of the second earth, together with his some humiditie, but when you intende to make the elixer of the first body being well purified and calined, and his mercurie, the elements being first rectified, and fixed, and againe dissolved in venenis milke, or then is the least remaine the distillation rectified upon the second earth the calined then cast not away the first faces, because all that is subtle of them is contained in the elixer. Underston
Understand that the philosophers put many
speculations, and many deceptions, and four
works as is said before: the first, second, third
and fourteene, 

and indeed is a dissolution, and
and that they doe to decrease the foolishie when
ther is but one glass one worke, one regiment
or with the body and the spirit.

You mote choose a body for the matter, in wher
ther is arg. vi. cccxxx, pure, not yet brought to
the full complements by nature; because such a
body after his compleate muddification or
is a thousand times better then the bodies of
vulgar 301 and base coted by naturale head.

There is three species in our work vii. as a
Tida, the greene hyon and the white hune
that is, the body, soule and spirit. And when
Raymade spakes of the greene hyone sayinge
that nature has choisen to that not so vili
uous as the rest we greene vitriol and
And aooner, then he meane, of the lesse worke and not of the greater into with the fire against nature enters, and he meane also of the lesse worke and not of the greater worke, wher in one other parte he says, our tinture is draine out of a vild thing and is decked in ane other much more noble because we ferment it in vulgar gold, which we doe not in the lesse worke, and in othere place speakinge of vitriol, he sayes we take not of the first nor of the last because the first are very simple, and the last very grosse, but only of the middle in the 75 is the tinture. But in this worke of Guido by the greenne wyne is understood the spirit, the quinta essence, 65 ryssthe from wyne and see the vertue of a greenne nature, and also of the whole fume are one thing. 85 a potenciale vapoure comprex by nait.
To Adrop as for the precious Stewth that it bred from the beginning, it is very byke small to as a fatida. wey of yeends all the names to decaze foules; v'he is but one, that is, the menstuing in the v'he is, body, soule, and spirit, and sustaince.

And we make the frutiont fixed, y' either v'his owene body, or v'his owene earth of he confines, or v'he earth of the figures.

There is not strange thinge enteres in the stone, neither first nor last, and if gold be added to it is not strange thinge.

The stone being first prepared haste the vertue to cure all infirmities and diseases above, all poisons &c. &c. &c.

The deedrone of the stone indures 150 days. Hyde your galese in balneo, and in take the earth of watther trecy eight dayes, and when it ertill drinke nor more trecy three finger boesse in balneo, that it may be cow, where circulaed about v'he a exative heal.
Because heat working in a moist body generates blackness, which is the first sign of blackness putrefaction, which is the gate and entry of the work without the which there is not generation nor multiplication in nature. Q. R.

Explanes sufficiently that of is necessary.
Observations collected from the conversation which Dr. Helvetius had with the Adept, who transmu-
ted \( \mathfrak{B} \) into \( \mathcal{O} \).

Translated from the
german.

The remarks in parentheses /; thus / are by
the translator.
Observations collected from the Conversation of Dr. Helvetius held with the adept of so-called Rosicrucian philosophers, which will convince you, that he used for his short works of 4 days, the same principles as Aristotheus, Pantaneus, Flamme, Sir George Ripley, Philalethes, and Stobnicke, although not the same method of operating.

translated from the German
Theatrum Chemicum by Roth Scholta
Vol.1. page 392.

Dr. Helvetius calls the subject Magnesia Saturnina
   catholica lapis philosophorum. f. 5.
and a S which bores through the Rocks.

496. Magnesia Saturnina in Centro mundi.
   f. mundus, f. i.e. antimony, its center is the Ss.
   further the philosophers queen (D)
   Terra Virginea Catholica. The S is called a Virgin,
   Andromeda, a queen, Phebe or
   Venus. Philalethes calls the subject the Offspring of
   Saturn, our Mars: evoking with Mars, before
   his lawful marriage with Lubricina: i.e. contracting
   a spiritual love, undeclared. Say P.M. Sephira.
   without the A which bores through Rocks. 4: 320
   can be well purified.

The subject is called by Ovidius in his Metamorphosis,
   the blood of the giants which were slain by the
   Thunderbolts of Jupiter. f. i.e. Ss.
   4: The Tears of Amelia, then she was obliged
   to strip herself of her golden garments, which tears
   were carefully collected.
   i.e. the S united with the G, by means of the
   secret A, produce the tears, the broth, Azoth:
   3. Herbs collected at the full moon, f. 320 our moon.
4. The expressed juice, the broth, by which means, after being made by Medea, the scion, obtained the golden fleece, in the Land of Cetethis, where Medea was born, after having fought an heroic battle in the Camp of Mars, having first made a mold, and further again by Medea, the scion A. he made Azoith or Sophic γ.

5. The serpent Python issued by the God of Tenea, which serpent was generated out of the mud or slime of the Earth, the basis of the γ, when sublimed, when the Eagle was prepared.

This serpent was afterwards enchanted by Venus, by the η of Θ, and further converted into Doves, Venus her birds.

6. All this signifies
- The annihilation of the γ, the Enchantment of the γ.
- The formation of the Azoith or Sophic γ.
- Τ him is called the burning and horned Diana.
- When united with Venus, i.e. η and Θ or Diana, Azoith is formed.
- The habitation of Pluto, the God of Hell, Azoith is the habitation of Pluto, that invisible internal Α in the Azoith, within the Glass.
- Whose door was guarded by Cerberus, the hell-hound, with 3 heads, η, Θ and Α, cut off by Hercules.
- The bones and the teeth of the latter, of which could not be consumed in the fire, says astrology, but were collected afterward by Hercules. The artist means the first principle (in the Θ) incomparable in the Α.

9. To prepare that blessed salt, by which powerful operation a metallic body, Θ or Θ and Α, is corrupted and destroyed, unite to atoms, forced to die, and to submit, says Dr. Helvetius, who does not appear to have known that Θ, Θ, while
whilst the soul's metallic life of that body of that body, if it rises again as a glimmer beclouded spiritual body, that should seem to be, seemingly not guess'd by Helveticus, can be nothing else but the head and spirit of life, i.e. $\Phi$ or $\Phi'$, it would be nonsense to believe it to be some thing else. If Dr. Helveticus had understood Aristotle's he must have known that.

501. Dr. Helveticus quotes Paracelsus, who says that the spiritual $\Phi$ or $\Phi'$ was a star, $\Phi$ of metals, is supposed to existe $\Phi$.

Paracelsus says, quoted by Helveticus, that every alchemist who professes alchemism tells: $\Phi$ of metals may transmute all metals into $\Phi$, by means of solar lamps.

502. Helveticus from his conversation with the adept Viscont once admonishes the reader and the student to consider Paracelsus his Opera Salmariae or Operum philosophorum. f.g. $\Phi$: he says, says Dr. Helveticus, he has obtained $\Phi$.

503. The green lion $\Phi$ and the green lion's blood, i.e. the unchangeable alchemists or $\Phi$. Sophia $\Phi$.

504. Now here is: that I have a mucinae, $\Phi$ Sophia velut $\Phi$, an alchi, i.e. alchemical unchangeable $\Phi$.

505. The Brant's father told Dr. Helveticus, that he had learned to know the central essence of metals. $\Phi$.

506. Dr. Viscont quoted Sentivisius his Cosmopolita, and offered to lend that book to the doctor, saying: in the dark philosophy of Sentivisius the truth is hidden, in mineral and metallic bodies our philosophical Tincture lies concealed. this is a strong hint that I am right in my opinion that Viscont has used the same 3 principles as Sentivisius $\Phi$, $\Phi$, $\Phi$. $\Phi$.
The Author Said to Dr. Helvetius: "If you please, God, He will send you an adept to teach you the method to destroy metals and collect their internal fires, or tinctures."

Dr. Helvetius says: "Elias artista has confirmed me in the opinion of Paracelsus, that by metals out of metals and through metals spiritualised and well purified in their external services, the Living Sophia, or Tincture for human and metallic bodies, must be obtained.

Note here by the by, that the Words Elias artista if you transpose the Letters form Sal artista, the 1st of art, i.e., the Spirit of Life and seen in.

Dr. Helvetius adds, "If the before mentioned friend had been inclined to teach me the preparation of that heavenly spiritual salt, the Secreto, whereby I might have collected or extracted from terrestrial metallic substances, the tinging Solar 4, 0, and Lunar, 1, 3, he would have rendered me a more essential service.

Elias artista has told me, says Dr. Helvetius, that the Chalices of Eternities, the Woe, is that very mercurial humidity, metallic, and corporal, coagulated by which means an artist can without any corrosive, in the Fire, or an open Crucible, separate the last Solar, C, and Lunar, M, (Rays, from their bodies), and may afterwards convert this volatile mercurial Tincture into a philosophical and Tincture, or the true and genuine Lapis Philosophorum, whereof he the Doctor made me a small present, of less than half a grain."
I believe you will be perfectly convinced that I am right in supposing that Neroot and Vendronics, Alephino, Fontanus, Pampel, Rupel, Bloomfield, Count March. I have had all of them the same work, although procured some longer, some shorter processes. Hence I therefore tell all of us to make the Chalyby of Vendronics, the moon, the least key: the 43rd.

Let all these 2 or 3 parts he united with O 1 part. By the master to have added that heavenly spiritual salt is unknown to Helvetius, 4, 5, 6 or more parts. This forms a solar unctuous mixture, but whilst this is forming in an open crucible, the volatile portion of the earth will all evaporate, before the Eagles have vanquished the Lion.

They must be prevented by the glassy seal of Hermes! I have told Thee enough, said Neroot, but Thou dost not know how the glassy seal of Hermes is made and broke again. This glassy seal of Hermes: Borax will shelter the Eagles, to give them time to tear the Lion to pieces. When cold, the vitriol is mixed with glass, i.e. broke again, if necessary, this same process shal be repeated 2 or 3 times with fresh ill, and be in current, and a fresh seal of Hermes. Borax.

This is my opinion, consider of it well, it is of great moment.

S. 10.
The Regenerated O will fix the matter, finally.
Remarks on
the Second Book of Henry von Bratsdorff
his Timaeus Aridones.
by S. B.

Gotha 1718. 8.
Remarks on Baldoor. by J. Fr.
p. 82. He calls the matter sulphur, lead-ore, lead-glitter, magnesia, plum-bea, marked with this character $\frac{3}{4}$ of $\frac{1}{4}$.

by Persuasion called mohana solbe, sunk in Saline, and all which denote $\frac{3}{4}$ of $\frac{1}{4}$ and $\frac{1}{4}$ of $\frac{1}{4}$.

He describes his process obscurely, yet it is the true Work, and he has worked it first by a different method, not volition, but by sublimation; he says:

Whoever will follow me, let him procure the near matter, which can be bought for a trifle at the Drug-gists, and in many pieces can be had for nothing.

This is antimony.

This matter, having been finely powdered and sifted, must be mixed with 2 parts of the bitterest water, which is the expanded Eagle, or the glowing coal, furnished by the Governor of a 100 years old, draped in a white garment.

My Explanation

1. The expanded or spread Eagle and glowing coal is the second $\Delta$.

The expression of glowing coal we have in Aurelia Occulta, pavilla a glowing coal.

The bitterest $\Delta$ is the second $\Delta$, its concentrated $\Delta$, the Governor, or the 100 years old in a white dress.

The expression itself is taken from Basil Valentine, who alone has used it.
p. 96. Having mixed crude & finely powdered sand &
1 p. with the Eagle finely powdered 2 parts & e
he continues: "These two being mixed must be
placed in a Cellar, to remain there for some time
he put the mixture in a subliming glass-body
with a wide opening, in which you may feel after
wards an alumbe, when you sublime it.
whilst standing in your cellar, the body is left
open and placed towards an open window.
the subject grows mace, by attracting the humid
air, and becomes pappy and moist.

and our green lion will be seen with astonish
ment, and that 1st principle I will be manifested,
which is found in many places in the Mines,
out of which the Metals grow, which is the true
Salt or Vitriol, whereof Alphonsus speaks thus: viz:
Vitriol or Salt is the Medium and Prerog.
Sperm for the Generation of all Metals, as
being the secretest principle of all the Metals.
This is the Metallic Sulph or bitter found in
the Mines, whereof You may read in Alznea catena
Hor. Misc. and in Graysman's A. Treatise, you have
of Mr. Ford.

When this Resolution has been performed,
when the mixed poisons have been rendered pappy
in the Cellar, by attracting the aerial humidity
especially from the Moon, then the 1st Serene.
You must carry it, by dedication to the
Olympian Mountains,
i.e. take now your body, containing the Metallic air, out of the Cellar, place an alembic upon your body, previously nicely fitted in my way, by pasting a bandage of Chamois Skin round the orion of the body, which causes the alembic to fit very tight, even airtight, paste a bladder over the joining of the alembic projecting over the body, and place your body and alembic deep in, and in a sand pot or a charcoal distilling furnace, as deep in the sand as the matter is high in the body. apply a receiver, and let the bell or pipe of the alembic reach pretty deep into the middle of the receiver and do not cure this, as it must have air here.

Now raise the attached humbly by a small head, and let it come over into the receiver, which is a weak phlegmatic butter of antimony, continue this until the matter below is perfectly dried up, and vapours begin to rise. where I, in the top of the Olympian Mountains, in the alembic!

where our White Dove seeks for rest, or wishes to rest, but the Eagle flies after her, to make a prey of her; but the Eagle is repulsed by the Rain with so much power, that our Dove, by the help of the Red Lion, settles and is converted, into
into a powdered pearl or Diamond-powder, which is the most gilding poison, and the true Spirit of Saturn or of Artesian.

I now introduce your $\Delta$, and the man of the Eagle
carrying hold of the Mercurius Vitæ in the antimonial butt.

He now becomes an antimonial bullet, but the Red Sulphur of it, which he calls the Red Lion and the Rain i.e. the Vapours in the body, are to return the Eagle, so that the Mercurius Vitæ may ascend in a dry form as a Sublimate which he calls the White Dove; one of the Doves of Diana, and settles in the alembic.

The success of obtaining this snow-white Sublimate will greatly depend on the management of the $\Delta$, which of late hence, will convert the whole Sublimate into butter, which is not what he requires, as he wants a Subtil pure Mercurius Vitæ, obtainable this way by Sublimation.

During this operation, the pipe of the alembic should be stopped; and the heat must not be too strong, and the want of external air will favour this Sublimation: I think it can be done.

This Sublimate or White Dove is our White Lily, our Spirit of Mercury, the Blephar water, called by the Philosophers a crystalline air, congerulated by nature, by Basilides called his Alumen plumum, by Salamon Irenosinus his brilliant Hallebs.
In order to obtain Balsdorff's Sublimate or O Duterte in case it could not be got by the former process, I think this would procure it, viz.

having distilled the humidity from the mixed provencis, which are become perfectly dry. Let the δ go out, then take off your receiver and alembic, but preserve your mouth, nose and ears; apply now an alembic without a pipe and close the forcings close.

Then light the δ under your sand pot, which increase gradually until a bullet is formed which will ascend and descend, and as it cannot come over into a receiver, it will gradually be dried up and be consumed in the real Earth and Sulphur, and

the whole done, the Mercurius Vipere may sublimate itself in the blind alembic, and will be highly corrosive and poisonous, as Balsdorff (requires it;) and will be strongly combined with Oxygen.

When this labour has been duly accomplished, the

gate to the Virginal Castle is truly opened to that it required no more than to pray to God to direct you, that you may not err in the first meditation, with O. I. and that you may carry the work to a happy end.

B. 97: Balsdorff makes use of dice O beat into thin leaves, which he unites with his sublimate by rubbing them together.

This Sublimate (his Lilly or White Dove) he calls the Philosophical Earth, the Mother and White Woman, and the Philosophical Mercury.
139. he says; 'alas! This Conjunction seems to be
simple and easy, yet the Weight must be rightly
observed.

he says, he has followed Sendivogius, and has
taken 11 parts of the above philosopher: Mercury
his little Dove or Sublime or ¥ lute, obtained
the Way, and 1 part of fine C in Leaves.

139. When the Conjunction has been made, as I
have mentioned, the Composition is placed in its
convenient Digestion, and continued for one Month,
and you will perceive how the Philosophers ¥
operate in the body: 0; and that putrefaction takes
place as the Matter grows as black as Ink, and
the Philosophers Elective appears, as 0 that in
this operation the Calcination and Solution of the
Philosophers is absorbed and the power of our body
are opened, so that by the help of the Volatile
Servant: the Sublime: the first: 0; is volatilized,
and the Infant becomes the food of its parents,
and become united with an indissoluble union.

140. Our Saltnic: our Sublime: attaches the
fixed body: 0; corrodes, dissolves and puts it all
and this of necessity, of a New form and a
new generation is to follow.

he that the Seed: A has not been mentioned
when he spoke of the first Conjunction, when he
made Rebis.

I do not doubt but his Sublime is Violently
acid and strongly impregnated with Oxygen,
as that Vital principle is immaterial, has no weight
and is the most volatile in the whole composition, and
therefore must combine per mille with the nearest
volatile Material principle, the δ. This can be
the Corruption of the one causes the Generation of another, which, by the Assistance of a similar most
Subtle δ, and by the Mercurial Vapour or Mineral γ
(which is the genuine Tincture of Count Bernhard)
is effected. So that when this Solution, and per-
haps better, is ended, the ferment of the δ will
therefore be found any more, although the tinctura
could be emptied to the bottom.

whether

there are above, by his similar most Subtle δ
the oxygen contained in his Sublimate is only inten-
ded, or whether fresh Subtle δ must be added, I
cannot tell, I believe not, and think he means
only the Oxygen which has ascended with his δ

101. when this Degree of Solution and sublimation
has been happily absoluted which can be Done very
conveniently within 4 Weeks' time, then follows

cogulation.

The Solution or the Mæandrum: his Sublimate:
is of the first Consequence if
this confirms my Idea, that he does not add
any Sublimed δ as a third principle to his Rubeo,
as his Sublimate is already loaded with Oxygen
or the Subtle δ.
p. 102. Our Coagulation consists in this, that our Spirit, its Sublimates, is coagulated and fused by and with a Calx Sue generis. If he own Reason, Coagulation and Fusion is but one Thing.

Our Spirit, no water, but the most volatile Spirit and Thermaphoric, which disperses and opens Silver as well as gold radially, which cannot be done by any other Dissolving Spirit or Water; and if it was not a dry me =

This is the first beginning of Coagulation; the one may be a little iunaded and must be continued until Blackness loses its Jeep and Whitness commenced, when the Vapours are settled and the Principles are so well united, that they cannot be separated any more, when operation is effected by Soliva alone.

In the beginning the Volatile was the Agent, and did dissolve the Bodies and converted it into a Spirit, but now the Centrally takes place, and the Bodies now become the Agent, enrichs. As low Nature, binds or fixes the Spirit, and generates an indestructible plasmiform perfect Matter, but this requires time and this Labour can hardly be accomplished in less than a year, as the true Calcination of our Bodies require several Months, whereas the Degree of Heat must gradually be increased.

p. 108.

The Philosophers have kept their Fire very Secret, which never Phillips produces the greatest Effect in our Womb.

one
one. Fire is the natural Element, which excites the
internal fire, and causes it to operate.

"But the other Fire hidden in the Matter is both celestial
and terrestrial, whereof \textit{Sclaven the Arabian says:}

"Put our \(\alpha\) and \(\delta\) in our \(\Delta\), and \(\Delta\) will become
a dry liquor.

And as \(\Delta\) fire are here mentioned, you ought to observe
that Common \(\Delta\) is far too impotent to burn our
phoenix. \(\alpha\) is but the other \(\Delta\), the second \(\Delta\), oxygen
concealed in the Matter and the principal part. Therefore
the ancient Philosophers have written, not
the heat of a Balneum Maria, of ashes or sand
but the \(\Delta\) of Calx Vive, that is the Heat of our \(\Delta\).
and it is true that the \(\Delta\) fire, one without the other
cannot effect any thing, but if an operation from
the union of the \(\Delta\) fire is to follow, the common
natural or Element \(\Delta\) must excite and inflame
the internal \(\Delta\); oxygen: to cause it to operate.

And the External Heat must not surpass the Internal,
with too much power, or Violence, otherwise all your
Labour will be in Vain, the Volatile would be blown
out of the fire, and as our mixture or Masa
is very fusible, it would melt, as has happened
to me, so that my whole work was destroyed.

1. from all this it appears that his \(\Delta\) or the
oxygen lies concealed in his \(\Delta\) Venus or White Dove,
the Sublimate, called Calx Vive.

It appears also, that he does not permit his
mixed principles to melt; therefore he gets no liquid
Azoth, but only a Circulation of dry Vapours full
of oxygen. His heat then must be gentle in the
be-
beginning, to prevent the fusion of the powders.}

"The Tree, as Count Bernhard says, must be digested and equal, not too powerful, not too hot. During the first Degree, you must not hurry the solution of the O's. Otherwise, in your body, O is not well digested, no true fixation of the volatile can follow.

I conceive Batzdorff Operation this way: He uses only 2 principles, which nevertheless contain our 3 principles. viz.: His Sublimed or & vine obtained from crude & %, his White Dove, and Calf Vine is filled! by Sublimation with Oxygen, therefore he has in his Sublime, or Vine or % and O, his 2 Volat. principles. he has mixed by Sublimation, 1 part of his Oxy- genated & vine sublimed, with 1 part of O in leaves or any other pure delicate Calf of O, well Delivered this mixture constitutes his 2, but our 3 principle. this he does Digest by a gentle heat, to prevent a fusion or melting of the dry powders. Vapours only, but no Azoth or bulbs: well ascend and descend, and within a month time, the powders will appear as black as Ink, and this way without forming Azoth, by Vapours alone perhaps. Blackness and purification will be obtained the same as in our Work, and must be so of necessity, as Batzdorff makes use of the same 3 principles, but did not profess a thorough knowledge of his Work, as it appears.
In his Work you will have no revised running, if, no idea I believe, he et al. has a simple but pain
if it be in his Work. Line or $\delta$ Vila, by gen-
envolpped in the first sudden man, $\delta$, and $\delta$ in $\delta$. we learn here, that $\delta$ i.e. its $\delta$ is not so crud =
pecuniously necessary, as Philalethea and most of the
Philosophers have taught; further, that a revised
runnig $\delta$ is not essentially necessary, but this is a
fact, that Buddeus-Wrox must be conducted
at least commended with a very gentle heat, probably
not above a 120 Degr. So that only vapour may
arise, but no doubt must be formed, nor the former
melted by violent heat.

109. After solution, after perfect Blackburn, it is
necessary, that the second degree of heat be given
1 day 150, when the whole mass is converted
into a true white Diamond powder. $\supset$ Be alba.

But before this happens, very beautiful Colours
appear in the glass as well as in the Matter itself.

When this takes place, and the white alters,
and the a Colour, resembling that of the blossom
of a peach Tree, begins to show itself. Then
after that, you can not do much harm, by increasing
your head again, and you can destroy nothing;
unlike the philosophy testify, when they say.

I mean our trust with the strongest $\delta$;
then the whole industry draws to a conclusion, when
the whole substance is converted into a deep red
Colour, like a Ruby or coagulated Blood, and in
the
The fire or on a red hot plate becomes so slow as if an oil
without fuming, and on the tongue of a pleasant sweet
Taste, and as a Salt must be soluble in every liquid.
Then Your body has been well calcined and Your
Spirit has then not left there with.

p. 111. After one Baby 1/5 has been duly calcined with
the philosophical 5, the frequently mentioned dry
his oxygenated Sublimatio or 5 Vhib. that is dissolved
and evaporated, a separation takes place, the ashes are
left behind and it remains from the true al-
chemical source of the whole, which
over a period of time, you put it into the 5 then
a bed of, and when it is boiled, leave it to the
icon. He explains lendusque badly.

to this I have named S. n. 13.
One 13 as an unworthy Earth possesses a Stubborn
which hinders the invention of our Essence, but after
this separation we have the genuine uncombustible oil
and the astral 9 of the Wise.

I believe that Valsdorf's 13 was occasioned by
too much heat, for which Philalethes in his Scritti
revealed has warned us, that we must not Vitrify
the Red Sulphur Natura by too much heat.
Therefore he has been obliged to separate the upper
less Soluble Tincture from the lower melted insoluble
vinture, which appeared to him as a Terra Motae; no
other philosophers allow any 13, therefore he made
at himself to too much heat, whereby he vitrified the
lowest part of the Red 13 in the glyphs, which thereby
lost its Saline Soluble quality.

The Colour like Blood, and their Taste of the Red
4 Nature we find fully confirmed in Vade Mecum Ms.
112. To say a few words, I mean in our matter, I confess in truth agreeing with the true philosophers, that our dry \( \sqrt{\Delta} \) the oxygenated sublunary \( \sqrt{\Delta} \) or \( \sqrt{\Delta} \) is nothing else but a Sulphureous living \( \Delta \).

not that \( \Delta \) is a Common burning \( \sqrt{\Delta} \), which calcines and burns and destroys metals, no, but it is a Sulphureous, oxygenated \( \sqrt{\Delta} \), which conducts the metals to an amelioration.

This Sulphureous living \( \sqrt{\Delta} \) on account of its Oxygen or vital principle, is one of the greatest Forces, which has power to mix entirely with our body; &c.

it is the true Essence of the Elementary, heavenly, and terrestial \( \sqrt{\Delta} \), &c. &c. &c.

this agrees perfectly with my philosophy; the essence of Oxygen is Light, Light is Moved or electrified Light, Fluid, agitated Light or Heat, or both at once gives the Elementary \( \Delta \), therefore \( \Delta \) acts differently, according to what state it is in, further or nearer to its original Source, as we perceive its different action in Lightning, in Light, in Oxygen, in Heat and in Burning Flames.

13. The above is the Essence of Robert's II. Book I.