



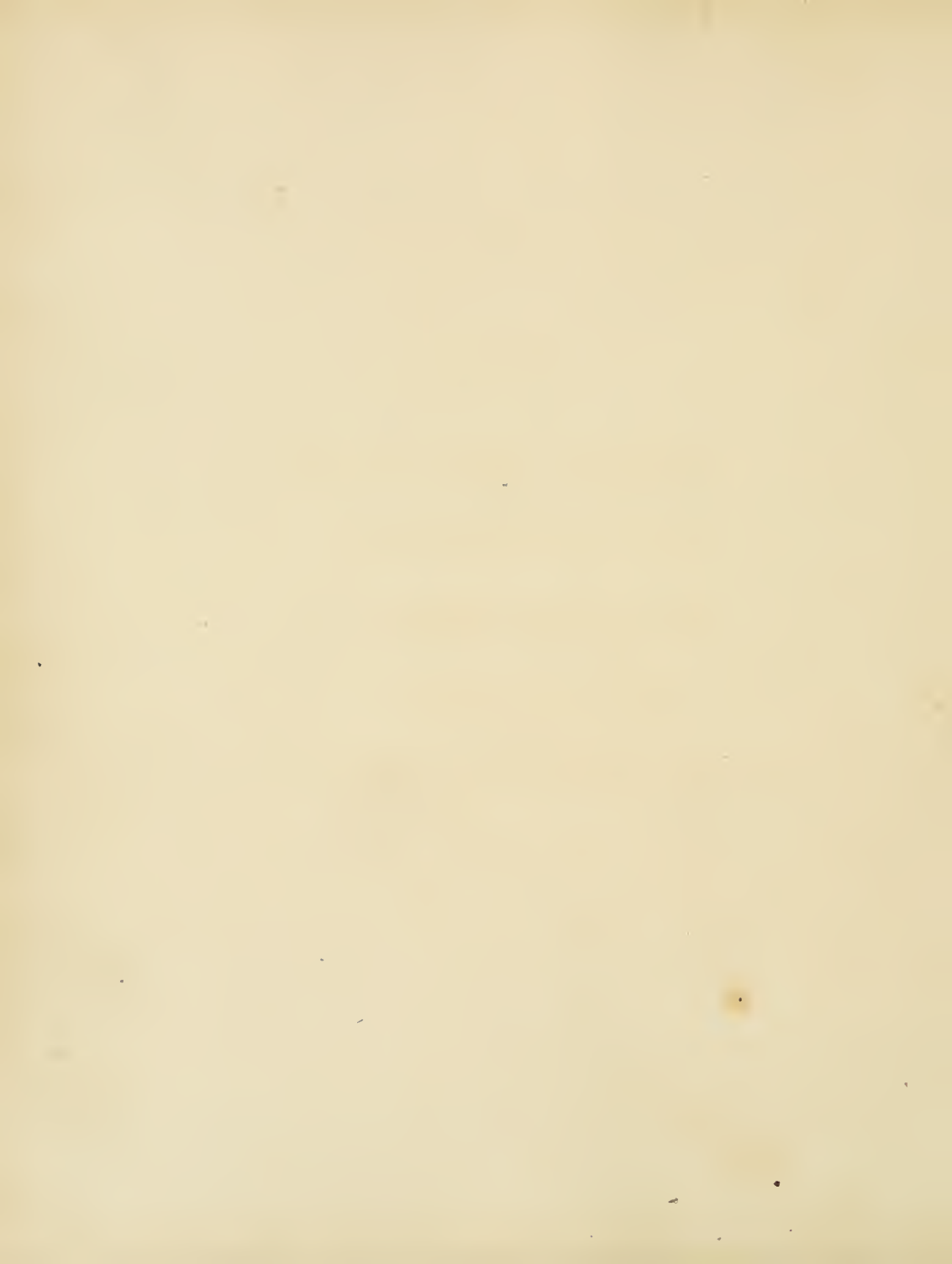


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A

T R E A T I S E

of the

A N I M A L S T O N E

By Samuel Morton.

Copied from a MS. written in the year

1577.







The following short Treatise was copied from a Manuscript dedicated to Queen Elizabeth, entitled the Key of Alchemy. The Author, Samuel Norton. It appears from his Preamble that his great grand father was Thomas Norton, the author of The Ordinal, and that he was a member of the Privy Chamber and several times Ambassador for King Edward IV. "circumstances which seem to have been unknown to Astruc, who published The Ordinal in his Theatrum Chemicum. Astruc was of opinion that Thomas's Master was Ripley, but according to the Grand Son it was not Ripley but another who instructed him. He says in the preamble alluded to, that in the time

of Edward IV there were seven men
in England that had the arts, viz
"Dalton Mounth of Teikesbury was
"one; my great grandfather's master
"another; the third our noble George
"Ripley; the fourth Marram bishop
"of York to whom Ripley wrote his
"Medulla." The rest were Laymen
"One of them a stranger borne in do-
"rain; the other nigh the midst of
"England; the third of them was my
"Great grandfather himself."

Of the Animal Stone.

I shall here shew forth the manner of the Animal Stone, part as I have seen, part as I have found written: and although it might seem a thing incredible, unto them which have fallen hitherto into small consideration of the works of Nature, and unto myself also, at the first, very difficult, when I weighed it according to common sense, or after the first common face; for who or what is he that seeking to that seeking to perfect or amend the metallical fulcrums of metals, thereby to convert them into perfect bodies, would ever imagine to deal with blood, whose substance is of a far other complexion, and, in shew, contrary to metallical

or mineral kind? Wherefore I answer, that, ^{as} at the first it seemeth a matter very unripe and unfit, so if it be thoroughly laid down & wisely pondered, after the sound ground and principles of our Philosophy, it will shew itself otherwise; for like as the diamond new taken from the mine, is to the ignorant of little value and estimation, and being polished is greatly esteemed of the lapidaries, so the Animal Stone, proceeding from the blood of Man, afore it be polished, that is, afore the cause be laid open and known for the secret working thereof, may appear at the first shew, to be a thing dark and obscure, by view of dissemblable likeness, in kind of metallical substance. And because I will, as in shortly as I can, come to ^{the} with

of the matter, I here demand these questions, which being thoroughly & dilligently searched out will not only give great delight, but also yeild perfect proof thereof. To come therefore to the demand I ask two questions: whereon metals consist? and what is the first matter of metals? which, being answered truly, the truth shall appear.

To the first I say, that whatsoever doth consist of even and equal substance, may be made and brought, by course of nature to the self same matters. When blood therefore with metals, having the community of substance, may be brought to the self same matter wherein the community

of their substance lieth, namely, salt, sulphur and Mercury, seeing it falleth out so in metals, that without it there can be neither in his proper mine increase & growth; nor above earth either suffer the benefit of help by art, except it be brought and divided into his salt, sulphur, and Mercury.

Wherefore if the generation and alteration of metals be in salt, sulphur and Mercury, then must salt, sulphur and Mercury serve for generation of metals. And seeing, therefore, that in blood there is salt, sulphur and mercury, no doubt but the salt, sulphur, and mercury being perfect, may serve, supply and fulfill the

duty and part of salt, sulphur & mercury. So to the first question I conclude that blood may serve for matter of the Stone, if it be brought to the perfection of Nature required in that behalf.

For the second demand I ask, Whether ought else is to be required in this art, for transmutation, save only pure water & pure earth? Wherefore saith Raimond, our Gold and our silver are but our two mines &c, that is, our pure water and our pure earth: wherefore seeing that pure water and pure earth are the materials of the metallical kind, to the second I determine, that the pure water and the pure

earth, which is and are found
in blood, may serve for material
of the stone; for so writeth Ripley
in his Concordance upon the words
of Hermes, and Aristotle, which
writeth thus: Although many
have imagined that this work
may be done of hairs and blood
&c. which have imagined falsely,
and true, perhaps, if the elements
should therefrom be separated;
for of hair and blood, in as much
as it is hair and in as much as
it is blood may it be made, but
yet of elements. So that if elements
be separated it appeareth in this
that it may serve for the stone.
Indeed of any good to be done with
his mercury, if it be separated, I
think but little; but if blood may

be brought into sulphur of Nature, then no question that sulphur is as good an earth as may be possible; and therefore writeth Guido, of the earth there is no more matter nor care to be had, so it be fixed: neither can I deny but that the elements extracted from mans blood are very medicinal and comfortable for nature; for so writeth Raimond in his book of Quintessences, and Rupesissa in his Cannons, and Arnold in the book he wrote to James of Toledo, in treating of the blood of Man, concerning the creation of Sulphur to be had out of Mans blood. The manner is plain and easy to be found out by Ripley, both in the Twelve Gates

and also in the Medulla in the
Treatise of the Animal Stone, where,
as touching the matter, he noteth
it to be in man, and termeth him
Microcosmos - the little world;
and, shewing the choice of the
matter, he willett it to be had
out of a man of Mars, that is
out of a choleric complexion; &
for the state of mans blood had
from a healthy and sound man;
for the regard of the time and
season of the year in March;
for the proof of the work in
this sort.

"Take (saith he) the blood of
a sound vein, and emptying or
taking the superfluous waterishness

therefrom, put it in a griper egg
sealed, to putrify, in the fire of the
first degree, where let it stand a
long season, until it become
black. That done take it out
[that is take the glass out of the
balm. mar.] and set it in ashes,
where, drying up, it will bubble,
in which bubbles there will shew
and appear colours innumerable,
until it become white. Then in
a strong fire for thirty days, make
him Red, if for the Red work,
and then it is Sulphur of Nature,
and that exceeding all other things
or Sulphurs."— And thereupon
breaking out into a great wonder-
ring he saith: "O marvel more
marvelous than any marvels, for
it hath the nature of perfect sulphur."

Which, to make Elixer imbibe
with the red mercury vegetable,
till it be fixed and flowing, and
give him his ferment of ☉ in the
fourth proportion, and fix them
under fire; which may be mul-
tiplied as the vegetable or mineral,
and is then the great elixer. For
this manner of working until the
White Sulphur bear, bear, what
Ripley saith:

Take this one thing, this hidden stone,
him petrify
Wash him in his own broth, till
white he become
That done, see thou ferment him
wittily
Of all the work loe here is all and
sum.

On this way, therefore, it appeareth
that the stone may be made of
man's blood; which, for that its
cometh of man, is said to be ani-
mal.

Thus far have I proved this
work, that I have seen it blacke.
Further I am not yet able to say,
for that this quarter of a year I
have not seen it. With this man-
ner of working I end the animal
stone as touching the blood of man.

From St. Johns in
Cambridge, the
20th of July 1577. }

FUNDAMENTAL DOCTRINE

Concerning

THE FIRST ROOT

of the

PHILOSOPHER'S STONE.

From an Ancient Manuscript
Found at Dantzick in the year 1588,
but written

BY FRIER VINCENTIUS KOFFSKY

in the year

1498.

MEMORANDUM.

In the year of Our Lord and Saviour
Jesus Christ 1588, the 14th day of
August, this treatise was found
at Dantzick, in a Convent of the
Black Nuns, in a wall of a cross
gallery. It was discovered by the
Reverend D^r Paul, at that time,
Prior of the said Convent. The
M^s was written in Gold letters,
and The first matter, of which it
treats, was emblematically repre-
sented in a beautiful cast figure
found along with it. From the
writings it appeared that it had
been deposited there on the thirteenth

day of May in the year 1488 by its
author Vincentius Koffsky, a native
of Posen in Poland, and who was
a brother belonging to the same
order of Martin.

§ The parts introduced in some
few places between crochets [thus] are
explanatory remarks made by L.^r B.
as he translated the work from the
German.

Of the First Root and first
Matter of the Stone
of Philosophers.

In the name of
The Holy Trinity. Amen!
for the good of all erring, young, be-
ginning lovers of this Divine, hea-
venly art of Alchemy, who
earnestly wish to learn it.

I Vincentius
wish them success and the
stepping of the
Lord God.
Amen!

That we may begin our discourse
concerning the old, only, true, con-

conscious and mean First Matter,
you must know that the Almighty
God has implanted therein rich,
abundant, mighty, unspeakable,
secret and great mysteries. In its
own nature it surpasses all creation
between heaven and earth. This
our first matter is the genuine
key to all vegetables, animals &
minerals - when perfected; and has
been called by our ancestors Mo-
rienes, Aristotle, Raymond Lully
and many others by the name
of Lapis Philosophorum.

If you rightly comprehend me
you will find revealed in this my
Treatise, our genuine and only
matter, as true as God is true, and
as I hope to be saved. Therefore

be diligent, and ponder well my-
words. Out of great compassion
and from a Christian motive I
leave this behind me.

Know therefore that our matter
is but one in essence, which essence
was before the creation of heaven &
earth invisible and inconceivable.
Hidden in a mean substance. Its
look is but mean; but its inward
secret nature, which operates all
things, increases like a large
mountain, and all colours and
species proceed therefrom; for it
contains the power, property and
complexion of vegetables, minerals,
metals and animals.

By our putrefaction the matter
assumes another shape, and its

inward nature is exalted and manifested: therefore it is friendly towards all natures—receives them willingly and unites with them; for all things proceed from this one essence.

It is called a Stone and no Stone. It is also called Lac Virginis and the Green Lion. It exists in two, in three and in four [In 2—the Red and White: in 3—♂, ♀, ☉ or ☿: in 4— Δ , ∇ , Δ , ∇ .] It is inclosed in a Sphere— it is surrounded with a wall of crystal. [the globe glass wherein the subject is digested.]

It is pleasant, powerful and full of virtue: it is dispersed over the whole world: in all countries, with all men, in dwellings above and

under the earth — it excels precious
stones. Ecclesiastics and laymen,
men of high and low rank, small
and great possess it. It is found
with Christians and heathens: it
is both beloved and despised, &
is and has been every where. It
is a warrior and conqueror. It is
the true ♀ on account of its anger,
♂ on account of its swiftness,
♂ on account of its valour,
♀ on account of its hilarity,
♀ on account of its humility,
♂ on account of its justice, and
♂ on account of its beauty and
fixity. It is a good conductor and
seductor; a rich, mild and humane
Physician in its nature. It is to
be found as you like it, good or bad.

All these and much more are contained therein. It opens & penetrates all things. It consists in three and rejoices in the fourth which reunites the three into one. [$\nabla \nabla \Omega$, or $\nexists \ominus \nexists$, rejoice in the Δ which reunites them into one \odot Essence.]

It is the same whereof the Philosophers have written so many things, and to which they have given so many names: it is the true medicine of the wise men, our Stone, our white and red Tincture. It is a King of riches and virtue, has many friends - and many enemies who seek its life. It is every where preserved with great care. It is inclosed and preserved by vege-

Tables, minerals, metals and animals that it may not be hurt.

It kills and destroys its own children and nearest relations devours and swallows them up, & brings them again to life. It is visible and invisible, palpable and impalpable, fiery and watery, cold and hot: it exalts and humbles: it proceeds from a pure fountain. It is a small matter but grows with beautiful colours, like unto a flower.

It is divided in three and is reunited into one Stone, Thing or Matter. The first three matters are therein ♀. ♀. ♂ or ♀. It is metaphorically compared to the Holy Trinity, three in manifestation but only one in

It looks as if he had made use of the - white as well as the red.



Essence, wherein the heavenly and
terrestrial creature of God may be
seen. [Man]

Our ancestors by means of this
only matter found out the Art of
Alchemy. What is hidden in this
our matter no pen can describe —
it is worthy to be honoured by high
and low, and particularly by the
Philosophers and those who have
obtained the knowledge of Nature.

✓ Our matter is despised, devoured,
and trampled on: when it putrefies
it emits a very bad smell, and, on
that account is compared to a
carrion, and raven, so that it is to
be wondered at that out of such
a horrid matter so pleasant and
beautiful a production can be p

obtained by our Philosophical art, as I have seen it, truly, during my labours, and as you will hear — more of hereafter.

I exhort you as a pious Christian to prepare your heart and make use of your understanding. If you understand my meaning you will be rewarded for your long searching.

Learn to understand Nature [the operations of the Universal ∞] and what that only matter is, which was before the creation of the world [the ∞ of the Universe.] Read Genesis the first Chapter and also the Apocalypse of St. John [Read also Ezekiel, Daniel, the Book of wisdom of Solomon, and the Metamorphosis of Ovid,] and you

we see here that God created the hea-
ven and the earth by his Word, which
was the ~~agent~~ spirit or emanation of
God; and that God created all living
creatures out of this only matter. [Out
of and through the universal or capable
of assuming a body.]

The first ancient matter is call'd
Chaos [$\Delta A \nabla \nabla$ or thus \star] or the inter-
mediate Waters, whereupon the Spirit
of God moved.

Now God Almighty has separated
this matter, and has fix'd the
firmament, call'd heaven, and has
encompassed it with the superior
waters: if there were no waters and
cold above, the inferior elements
below would be burnt up. All
this has been so beautifully arran-

ged with an infinite number of Stars,
and the Earth has been separated out
of it, but comparable thereto as night
is with day, or darkness with light;
the superior having been formed &
lighter and more brilliant by the
Almighty power. Nevertheless God
has created out of the earth a num-
ber of creatures, surpassing one another
in beauty, power and ability; and
has covered the earth with vegetation.
The interior is fertilised and mul-
(i. e. generated),
tified, through warmth and hu-
midity, by the Superiors - such as
the Sun, Moon and Stars; and
each nature contains the four
elements. The earth contains the
seeds of all its creatures, yet one
always higher than the other.

Without this faculty things could not proceed thereof.

Now as God sees, by his Word, which is the spirit of God, from whence proceeds life, colour, flesh and blood, given life to all creatures; so it is highly admirable that from one simple matter [a mundi corporific'd with all things] such stupendous creatures could proceed, endowed with two qualities - visible and invisible - form and matter - life and death - volatile and fixed: also three viz. anima, spiritus, corpus, or ♀, ♂, ⊖; and four Δ Δ ∇ ∇. All this is contained in every matter.

After God had created all things, he chose a particular matter and laid therein the superior & inferior,

the spiritual and material, the good and the possibility of evil [The possibility of evil, and the evil itself, or disobedience of Gods commands, originale in the freedom of will, or choice of the perfect spirits and first man - consequently the author hints at the creation of man on the sixth day] Therein is likewise the red colour, and our only matter out of which the Stone and Medicine of the Philosophers is made; which God ordained in Paradise, was now driven out of it, and remains until the end of the world.

There is no other matter whereof the Stone and Mercury of the Philosophers can be made, such as you will; which matter you can get for nothing, without cost: but its

As

✓ 1/2 pint for
Lentils
+ Lentils, on, 1/2 pint
brown, 1/2 pint
alone

inward nature [*— universalis*] is unknown to you; and there is no other subject which proceeds from so high an origin, and which has been chosen by God himself; and yet our matter does not, in its outward appearance, look as if it possessed such hidden powers.

The Stone or our matter is compared to the body of the Virgin Mary: man's life cannot be without it, because God has laid in this matter the exalted and pure nature [*— mundi*] as well as the virtues of minerals and metals to procure ... them exaltation. This pure nature assimilates to all natures and receives their character and virtues, either high or low.

In every subject there is an \forall or \in , that is a body, a \mathbb{F} or \rightarrow , and \mathbb{A} or anima, but that every subject should produce such an effect as our matter can never do; but by the assistance of our philosophical \mathbb{F} you may do every thing both in medicine and alchemy, as you will truly find when you come to know the right subject and how to proceed therewith, which experience will shew you.

Tell me, out of what substance was the first man adam created? Was it not out of red earth? — This is called *Tah*, $\Delta A \nabla \nabla$ [The author mistakes his word; ∇ ? in the hebrew language means Jehovah.] you are endawed with wonderful properties, if you did but know yourself and your own powers and would make use of your understanding and senses,

you would know that God has placed man above his other creatures, and given him his station between heaven and earth: the earth is subject unto him, and he has been given the power to rule over the earth and to make use thereof according to his will - Nay, you are ordained to become an heir of everlasting life -

You have now understood that man is created out of one only matter. I will now explain three things to you. First that you are a body ♁ or ♂ - Secondly you are a Spirit or ♀ - Thirdly you have life, that is ♃, and the life is in the blood. The spirit and soul or life leave you because they are volatile; but the body or ♁ is dissolved and reduced to earth and dust.

From the first man Adam, whom the Lord God created out of red & into which he infused the spirit of life, — from him consisting of spirit, soul and body, God made also the woman, consisting of flesh and blood similar to Adam, receiving the inward nature of man, wherefore she conceived and bore children similar to them both. It is admirable, that from so simple a cause such an immensely numerous posterity could proceed, and increase and multiply to such an enormous number.

Poor mortal! what do you think of yourself? you walk in darkness, you neglect divine nature placed before your eyes, which you see and may obtain, and do not follow the primitive ancient way! Know yourself!

Blow

Are you not a being created after the
image of God? Every thing is planted
within yourself! When you depart this
life, your body must be decomposed and
destroyed, but your spirit and life, se-
parated from your body, go to an ordained
place, there to be purified by the hea-
venly essence and to be preserved for
the day of judgement of the Lord!

I will give you an example whereby
you may learn much 'read diligently
and understand it rightly!' you may
find the whole Philosophical knowledge
in the scriptures of the Old and New
Testament!

You have heard how heaven and
earth and the first man were created:
understand me rightly and it will be
of service to you.

Observe too how God appointed his only son Jesus Christ to be conceived in the body of the blessed virgin Mary, by the operation of his Holy Spirit, and to assume the nature of man; how he was born, endured suffering and was crucified; how he sacrificed his innocent body and shed his innocent blood, which is ♀ and ♂, an heavenly tincture, and suffered much pain; how he rose from the grave on the third day, surrounded with life and fixity, whereby he obtained victory over Satan death and hell, and ascended into heaven to his Father in his kingdom! All this was done to take away our transgressions, and was ordained to be so.

Apply these things to our matter, but that was a heavenly and spiritual

work - ours is material and temporal.
Our ♀ and ♂ is likewise water & blood,
spirit and soul: but our stone must
first be born from a pure matter of O
wherein it obtains a fixed nature, ^{the} Dew
wherein it is exalted into an higher
state by philosophical sufferings and
death - such as solution, digestion, pu-
trification, distillation, sublimation,
fixation and coagulation, in our
philosophical vaporous Δ . It then
divests itself of its black suit, which
is moistened with its own tears, in
the shape of a black Eagle, Raven
and Dragon sprinkled with blood,
bathed by Δ . That is, when he is
dying he opens his throat, and then
the White wild pigeons [*Halbas*]
which is the true spiritual ♀, or the

SS

Golden Aquila, the moving, hidden invisible nature, now rendered visible, the beautiful queen in lunar rayment, flies out from him! — This garment is spiritual and conceals a red robe of her Royal Spouse. [R. rubra]

As soon as it is bathed white, and the black garment laid aside, the Queen puts a red robe upon the king, and places a golden crown on his head, which is the true Philosophical ♀, soul and spirit, wherewith the king is resuscitated, and through which he rises to life.

Through such a copulation marriage and enclosure both are united into one body, which is exalted and penetrates all things. Consequently Anima, spirit and body remains

united, and in their flesh and blood
you may rejoice; because this is the
one who conquered his enemies by suf-
ferings and has obtained the fiery
sword and tincture which can give
health and life to deadly impure,
animals, vegetables and minerals,
ameliorate, exalt and fix them, and
bring them to perfection.

When this glorious, blessed Tincture
is prepared it preserves man against
diseases, and penetrates all his mem-
bers pleasantly and suddenly: it
purifies, warms and comforts, exalts
every impurity, strengthens nature
and the whole man, which is a
great secret.

You must know the difference
between creatures, how one exalts ano-

another in beauty strength power,
smell, virtue - that you may not
misapply the power of this our Phi-
losophical stone.

This our Old and Only matter
surpasses all things in its operation,
when brought to perfection, and
therefore is esteemed as the highest
thing here on earth; and as the
most precious by those that know
it - but by the ignorant it is despi-
sed and rejected, and remains hid-
den from them.

FINIS.





G L O R I A M U N D I,

Auctore anonymo.

Collected from the most antient Philoso-
phers Isindrius, Anaxagoras, Aristeus,
Pythagoras, Parmenides, Lucas,
Ethel; Philethus, Sixon, Mun-
dinus, Dardanius, Bælus,
Neophides, Aristoteles,
Basan, Agodias, Sixelus, Mosinus
Plato, Orphulus, &c &c.

Hamburgh, 1692.

Translated from the German.

1802.

GLORIA MUNDI.

Admonition.

First of all learn to consider the kind intentions of the Lord God towards poor man. Know that all blessings flow from him and are perfect. Be careful therefore not to abuse his great gifts to the perdition of the immortal soul. In all thy undertakings love God thy heavenly father & love thy neighbour. Thus wilt thou obtain success and live to see the beginning, middle and happy end of thy operations with joy. Throw thy cares on God, confide in his promises & the Lord will bless thee, prosper thy works and preserve it from destruction! By this true and divine art thou canst comfort thyself &

abviate every distress. Thou canst
relieve the distressed: Thou canst con-
templatē the Doctrine of a joyful
resurrection after death, which is
represented in an emblematical
but lively manner in this our
work, shewing after this life ano-
ther of everlasting glory and bea-
litude where no farther corrup-
tion can possibly take place.

The Subjects.

You ought to know what it is &
wherin you are to wash. But even
should you obtain a knowledge of
the true and right thing and remain
ignorant of its preparation your
knowledge will be of no use.

That thing is not to be found
upon the earth, nor in the world;

yet it can be obtained. It is in no metal nor in terrestrial - not in silver or gold, for gold is already as perfect as it is to be & cannot be made better than it has been created by God.

Yoto cannot be prepared so as to transmute, because the lingering power must be given to it; for which reason our art does not begin with gold or with silver, nor does it proceed from them. It is a different thing: it is in no metal. If it were in metals it ought to be in gold or in silver. It is not in mercury, sulphur, herbs, salts nor any such things. Its equal is not to be found upon the earth: it is a Stone and yet no Stone, nor has it the nature of a Stone, and yet it

is a stone. It is a fire, and yet has no appearance of fire: it is air and yet has no appearance of air: it is water and yet is not water: It is earth, yet has no appearance of earth, and still it is earth, and is a thing which is separated.

Concerning the Process.

Whoever knows its solution and understands how to extract its salt, and its perfect coagulation, that man knows the mystery of the Philosophers. When the salt becomes white and appears fat, then is it linging. There are three things in our art:

1 That the whole subject be changed into a salt: 2 that three principles be made subtil and

spiritual: 3 a repetition of the solution of the whole thing.

If you know these things, you may work, if not, forbear; for our art is perfected out of but one thing. It is written secretly, although it is named openly and known to all men! The learned do not think of this thing, although they see it every day.

It is a stone and becomes water through a vaporous heat, and yet it is no stone. When we obtain it first it is a water [or rather as ∇] fluid and thin; but there is no water like it - It has only one fountain upon earth [the 10th hole of Cali Puli] situated in a most secret place. Its water flows over the whole earth [wherever there is

the breath of life I and is known
to every one: yet few know its foun-
dation or by what road to arrive
at this fountain, being ignorant of
the origin of this water. Without the
knowledge of this glorious fountain
no one will ever attain our Art. —
Well may the Philosophers exclaim
O Thou sour water! for it is hard &
sour to be found; but to him that
knows it it is easy, without expense,
care or trouble. This water is also
sour and bitter from its own na-
ture, so that no man can drink
it, on which account it is but little
used; for which reason the Philoso-
phers may well say O Thou des-
pised water! — so despised that no
man can easily attain the Art,
nor find out its virtues. The four

elements being equally contained therein it is dissolved in a natural manner by Nature. It contains Nature and is reunited by Nature: this cannot be done with any subject upon earth, but this alone, created by God.

The Stone is of a watery form, and out of that water is made a Stone. That Stone again becomes a water, and then it becomes a Medicine.

When you have proceeded thus far and have obtained the Red know that you have then a treasure, which the whole world could not purchase; for it surpasses every medicine, healing all animal bodies of their diseases, if the quantity of a poppy seed be taken in wine.

If you wish to prepare a tincture

for Silver, take of the White Medicine five drachms and project it on 500 drachms of fine Silver in fusion and the whole will become a metallic tincture. Of this tincture project 1 drachm upon 500 of copper, lead or mercury in fusion and it will become fine silver.

But of the Red Universal Sulphur you must project 1 part upon 1000 parts of gold and the whole will become a metallic medicine, whereof 1 part will transmute 1000 parts of copper or any other metal in fusion into fine gold.

You need not buy much gold or silver for this as you may ferment with a single drachm and so multiply and tinge further & further.

Again.

You must know that no more than two principles belong to this our Art. The one is a body, the other a Spirit: the one is fixt, the other volatile. These principles must be transformed: the fixt must be made volatile and the volatile must be made fixt; i. e. the body becomes a water and the water becomes a body; which again becomes a water, of its own self, by solution. These two principles must be united, the dry with the moist, so that they can never be separated any more. As these principles must be united they must proceed from one thing; for nothing will receive centrally what is not of its own nature, and so it is in our Art.

There is a thing formed by Nature.

and not by the hands of men. That thing divides itself into two parts. The spiritual water, which must be abstracted is called the Eagle: when this is done the body remains dead & destroyed. If you would bring this body again to life its spirit must be restored to it, yet gradually; for the body can thus devour or swallow all the eagles, one by one [by cohabitation] and when the body comes to life again it parts with all its impurity and receives a new body. Then the body and spirit die no more but become permanent, as our soul when reunited to our regenerated body at the day of resurrection.

You are to know that this is a salt. Though in the beginning it

does not look like a salt, nevertheless it is a salt, black [i.e. Dark coloured] and stinking, for during the operation it becomes like clotted blood, and this is a good & precious salt which of itself becomes impure and pure again. It dissolves and congeals itself; that is: it opens and shuts itself while it coagulates and finishes the Art; and while it dissolves itself it opens the Art. No other salt can do this but the salt of the Philosophers. This solution can be done in a convenient moist warm place, by which the Philosophers mean a B. M. in which its own humidity may liquify - that is the place must be warm in order to distil [or dry up] the water from it, but not warmer

than the heat of horsedung.

Our salt is a precious salt, and is in all things: therefore the Philosophers have called it Luna, because all men want it. If you wish to become rich prepare this salt that it may become sweet, & when the spirits are boiled therein they become ameliorated. There is no salt equal to this one in fixity, which can fix its anima & does not fly from the fire.

The salt is the soul of the earth, because it coagulates all things: it is of the middle earth, of the destroyed earth. This salt is of easy fusion, fixt, ingrepiere, and can be managed as one libras. It is called Petris, and is a salt and a body, though a rejected thing.

[being generally thrown away]. It purges the bodies [C and D] and is the key of the whole art: when it enters the bodies it lingers them perfectly — What can you ask more from God than this salt and its beginning?

Nothing foreign comes to this work. Our matter is found in all things, with every man in the world.

Again.

I will take one thing, wherein are the four elements, by which thing we live, and from which thing we proceeded. Take that one thing only, and put it into a glass body: set an alembic on the body and adapt a receiver, letting the

joinings carefully - as you do in similar matters so do with this. As you find a salt in ∇^t , which contains also a fixt earth, wherein you may saw as it were in a garden, and which worm is called Lapis mineralis and the green lion which devours its own spirit - so the spirit is enlivened and comes over by the alembic, and the dead body remains behind in the bottom of the glass, wherein are yet contained two elements which the fire cannot separate. The more you calcine the ashes in the fire the stronger will be the fixt salt. You may calcine the earth or ☺ until it becomes white, and then the fixt salt is easily separated and unites willingly with its own spirit,

for every thing loves its equal. The earth longs to be satisfied with its own spirit and is enlivened thereby.

Give to the earth a cold humid element to drink, so that it may cover the earth three or four fingers breadth, and let it stand eight days, that they may unite well, and you must attend to what yet remains to be done.

Sol and Luna must be united as man and wife, otherwise the art cannot be perfected — There is a salt which the whole world cannot purchase — it can be prepared so as to tinge, but the tincture must be given to it [with gold or silver].

The Philosophers say, saw our sun in our white foliated earth. The subject must become water

and must be rectified three times, in balneo vaporosa: this vapour is of a fat or oily nature, and is the nearest matter of our Stone: In this oiliness or fatness lies hidden a substance which is a penetrating humidity, and the greatest comfort of human life. With this water you can extract the central mercury out of the metals. I admonish you to extract with diligence our mercury out of our stone, and to do it with great care.

(Take the before mentioned earth or ☉, rub it to powder and calcine it: then take its own water or spirit, and pour it upon it in a glass, so that it may float above the matter 3 or 4 fingers

breadth; place it a few hours in a gentle warmth, then filter the extract and distil the spirit gently over into a receiver, per balneum vaporis. Calcine the faeces or ☉ again, and extract again with its own water as you did before. Continue thus till no more salt can be got out of your calcined earth.

All these extractions you must distil gently over a balneum vaporis, and in the bottom of your glass body you will find a beautiful crystalline matter, depurated from its earth. This crystalline matter we call our earth. Put this purified earth in a clean dry glass body and calcine [i.e. dry] it in B. M. until it becomes perfectly dry & white, and of easy-

fusion, and you have a great treasure.

By this method all things on earth can be calcined and purified - every Lapis, Animal, Mineral & Vegetable. Feed the earth before mentioned with its own milk or sweat and what you seek you will find. If you feed the fixt salt with its own mercury of its own body it will become a tincture for imperfect metals, for it dries up its own body and receives another body [viz that of Gold or of silver, by fermentation in the crucible].

Concerning the Matter.

Two waters flow from this fountain: the first flows towards the rising sun - this is the Spirit: the other flows towards the setting of

the sun - this is the body. Though these two are accounted two waters yet are they but one water, bitter and strong, so that nobody can drink it. Sometimes it is clear like any other water. It is so widely diffused that it flows over the whole world, and it is fit for no other work but ours.

Take that fire, for therein you will find our stone. It is known to every man, young and old, and you may procure it in fields, villages and cities. No one esteems it: the poor possess it as well as the rich; it is often thrown into the streets by women and servants, and yet, next to the immortal soul of man, it is the most precious thing on earth - If this be

elaborated it becomes so valuable that the whole world could not furnish a price to pay for it.

Of the Process.

Take the water wherein is our stone, in that state in which you find it. Take nothing from it - add nothing to it; for with its own nature you must work it. Put that water into a glass-body and separate the humid from the dry. The body will remain in the glass by itself and the water will go over into the receiver. Reunite the two again, as you know, and you have done your first work.

Know that this water in which our stone is found is equally composed by Nature, like unto the 4

elements; for you will find earth,
and oil, and water, during the work;
that is body soul and spirit. The
oil with the earth is the soul, &
the water which you have distilled
from it is spirit.

In the spirit you will find 2
principal colours, the one white
the other red - our Sol and Luna.
As the oil, in the beginning of the
process, is deemed the fire, that is our
Sol, and the water or spirit is the air
and our Luna; therefore Sol and Luna
are joined. Written anno 1526

And although the Philosophers
speak of two waters, it is but one
water in which our Stone is to be
found - What the Earth wants, the
Heaven can abundantly give you.
The Sun is its father, the Moon

its mother: both spiritualised generate the Stone. Sol is the sulphur, Luna the mercury: from these 2 the Lapis is made.

Of the sulphur take 1 part, and of the mercury 4 parts. The sulphur dries up the spirit. The sulphur is hot and dry, the mercury cold and moist. These two will again become a water, because they were originally water.

We must prepare an earth as the first matter and sow our seed therein and the earth will produce fruit.

The fixt becomes volatile, and the volatile must become fixed. The body becomes a spirit and the spirit becomes a body - and then it becomes the medicine, which changes from one colour to another.

What you look for in the White
colour becomes White, and what
you see in the Red colour will
become Red.

We take the first matter, we se-
parate it, rejoin it and wash it
with its own water, until it be-
comes white, and continue the
digestion until it becomes Red.
This is our earth in which we saw
our Sol and our Luna, previously
highly purified

There is no solution of the body
without the coagulation of the
spirit. As soon as the spirit is chan-
ged into Body it is become powerful.
While the spirit is yet volatile it
cannot act, but the moment it is
fixed it performs every thing. There-
fore you must proceed with it as

the Baker does with bread: you must take a little of the Spirit and give it to the Body, in the same manner as the Baker puts his leaven to the dough which leavens the whole substance. So acts our Spirit: we continue to ferment till the whole becomes leaven; and thus the Spirit subtilises and purifies the body until the body becomes spirit, and thus the two principles are changed one into the other and the Spirit at last into the body.

The union of these two principles must be effected in a gentle heat - not hotter than that of the egg under the hen. It may be done in a B. M. The humid must be separated from the dry and afterwards reunited. It will then transmute ♀ into fine ☉ or ☽.

Of the Matter. ✓

When you boil water it vaporates in steam, and being lost in the air it becomes air. Water is coagulated air. The sun's power & heat vaporates the water and returns it afterwards in Rain. Nature follows a similar process in the lesser world, Man. With him there is a constant evaporation by means of the animal heat, while the graver more condensed fluid excretions flow into the bladder.

In the same manner the matter of our Stone is daily generated through a vapour from the sun and influence of the Moon, and gets into the fluid air and passes through the Red Sea into the fountain of Nature, whence we must fetch it. When we have it in our possession we

must cut its hand and feet off, and lastly the head; after which we make it Red, what blackness we find about it we throw away, & when we have purified it we re-
unite it.

The earth is fixed, the water is volatile. When a thing is burnt, the volatile principle flies away, the fixt remains and is burnt to ashes. If you pour water upon those ashes you obtain a ley, for the strength of the ashes goes into the water. If you clarify that water and let it evaporate you find the matter remaining which was dissolved in the ley, namely the salt of the matter you had reduced to ashes. That salt may well be called Lapis Philosophorum, for

it looks like our Stone, but it is of no use in our Art.

The matter wherein our Stone is found, is also a lixivium, but not composed by the hands of men, but by Nature, equally tempered like the four Elements. It contains in itself all that it requires: you need to add nothing to it, nor to take any thing away.

Of the Process.

Take our matter, in which is our Stone. Put it into a glass body, set an alembic upon it and apply a receiver. Place the body in a B. M. and distil, and the water will go over into the receiver. The salt, which is called the earth remains behind and

becomes dry. Thus you separate
the humid from the dry.

Rub the body to powder, put
it in a glass and the glass in P. M.
and let it stand therein until it
is dissolved.

Then give it its own water to
drink until it becomes beautifully
clear; for this subject dissolves and
coagulates itself, and purifies itself:
its own distilled water being a
spirit which gives life to its own
body; for it is its own animas
which is given back to the body.

Therefore have I told you before
that in this work you find a
water and an oil. The oil re-
mains always with the body
and looks like burnt blood,
and the oil is purified along

with the body by means of the
water or mercurial spirit, in a
gentle warmth by length of time
[see the Process of Anonymous in
Archives Theat. Chem.]

Concerning $\frac{1}{2}$ matter.

It is a thing that comes to light
out of a hidden mine. At the
moment of separating from its
earth it makes a noise, becomes
visible, and, if it touches the
ground vanishes from view and
can be no more found [i. e. in
a state fit for this work. While
passing through the air, before
it reaches the ground it must be
caught and worked upon.]

Fools in place of taking this
active water have worked with

flints, sulphurs, salts, metals and various matters, some cheap and others expensive, which is altogether a vain labour. Our matter cannot be bought at a Druggists shop, though it may always be found there. Indeed the shop-men throw it out into the street, so that enough may be had for nothing. In our Saline Fountain our salt is found

Of the Process.

✓

Some when they should have distilled with a gentle heat have sublimed with a strong fire, such as would be required to distil aquafortis; and thus by fire have quite destroyed the operation of Nature

All men are strengthened by fire.
I tell you in truth that when you

have once united our fixt sulphur.
with our sublimed mercury, and
fixed them in the fire, if you then
throw a little of it on crude mer-
cury it will become & remain
perfect.

21

You must unite the two solu-
tions. Of the Elixer take three parts
and of the broken body one: coa-
gulate them, dissolve & coagulate
them again; and repeat this un-
til it is become one fixt & fusible
substance.

All this is done by the perfection
of our mercurial water; for with
it is dissolved the body which our
water purifies, uniting, dissolving
and making White and Red.

The knowledge of our subject
was manifested in the name

given to our first Parent "Adam".
In it are two things: that which
is above is volatile: that which
remains below is fixt. In these
two all mysteries are hidden.

Hold these things in high es-
timation, and the great power
and secret virtue which are
contained therein keep secrets
for thyself. Because of their
power man is compared with
the whole world and called
Minor mundus - the lesser world.

24
Man is the Mountain of
mountains, the tree of trees, the
herb of herbs, root of roots, and
earth of earths. The powers of
all things are contained in man.
All this hath God given to man.

The Work.

Take the body and make it into thin leaves. Put our sea water upon it, that is the water of life, & therewith putrify the body in a mild heat. Digest it until its blackness goes away, imbrue it and purify it until it is become White; and lastly until it becomes Red.

Of the Matter.

The Philosophers have written many things of their Gums, which is nothing else but our living permanent water, out of which our Stone is made. Many seek after this Gum, but few find it.

I warn you not to meddle with this art before you know the power and virtue of our living water,

its preparation and regimen! Without this permanent water nothing can be done in our art. Its power and virtue is a spiritual blood, which the Philosophers have named the living water. Change that water into a body and into a spirit, and you will find, by the mercy of God, the living spirit in the blood, Spiritus in corpore.

Of the Process and Time.

Take our Magnesia Alba, and be mind that you take it pure & clear. Put it in a R.M. boil it until it becomes black, and continue until it becomes White and Red. Every labour is accomplished in 40 days, one labour after another. It is a known

stone — Known to all men.

Process.

You are to begin with digesting your matter in a gentle heat, not hotter than the egg is under the hen, that its humidity may not be burnt nor the spirit of our earth be destroyed. The argent vine extracted from the flower of our earth, is the water of our fire, or our vinegar. It is no more than one thing, the permanent water, and this is our vinegar.

Matter and beginning of η work.

Take the stone, which is found every where, and is called Reber or Res bina, and grows in two mountains. Take it fresh with its own

blood. Its multiplication lies in the skin and flesh, and its food is in the blood; but it dwells in the air. Take as much thereof as you want and put it to the bath.

You see daily the mountains standing before you, which are men and women! Go you to their mines, & thence fetch their earths.

The matter of our stone is compared to mountains, trees, herbs and beasts, is found with all men, is of many colours, contains the four elements and is called the lapis world.

I will point out to you the place where you may find it. The first matter is found aloft between two mountains [radius et ulna]; the second in one mountain [he seems

here to allude to urine]; the third in the streets in excrement; the fourth upon trees in the air.

Concerning the Procefs.

The Stone must be made from a subject that contains two natures, volatile and fixt in one matter, created by God. Without that matter no man can attain to the Art.

Both principles must be purified before they are reunited. When the fixt is volatilised and the volatile is fixed then it becomes a medicine. These two must be united.

The matter must be separated into earth and water, and the earth is visibly found therein.

In this our art we must calcine and dissolve & the matter obtains its

colours and perfection. This is the Dragon which devours its own tail; that is, the earth swallows up its own water.

Fire is the soul of every thing. From the body we take the spirit: then, from the water we take the earth.

By our art we accomplish in one month what Nature can hardly do in an hundred years; for after purification we rejoin the purified principles, and they remain united forever.

The Creation.

God created man and gave him wisdom and knowledge. Adam observed the words which God spoke unto him "Thou art earth, and unto earth thou shalt return." He observed how all things proceeded from dry and moist, and must.

again be reduced into dry & moist,
and thus he learnt to know the first
matter, knowing that all things are
reduced back again into the first
natural matter. He had no occasion
for farther instruction. Such a mat-
ter was the beginning of all corporeal
things, viz a dry and moist matter
therefore in dryness and moisture
all things consist.

Adam taught his knowledge
to his son Seth. Attend well to what
we have here said.

Man has within himself the
powers of all things. Therefore man
is called Microcosm or the lesser
world, and properly for he resembles
the world in every respect. His bones
are compared to the mountains, which
are stony, and his flesh is compared

to the earth: the blood vessels answer to the large rivers and the smaller vessels to rivulets which flow into the rivers. The bladder is the sea into which the superfluous waters discharge themselves.

you may take an example from a fountain or spring which is the root or mine whence the flowing rivulet is derived. This example teaches where the matter of our stone is to be found. Secondly, the example teaches the separation & reunion of the principles of the stone; for when our matter has come over, through the alembic, into the receiver, this principle has its root in the air. Now if this is to be returned to its power and to its root, it must be put

again to its own earth, and then
it will have its head in the earth.

Thus man may well be called
the leper world as he really is a moun-
tain of mountains, whereby we
know our Ore.

By putrefaction the subtil sepa-
rates itself from the coarse and the
pure from the impure. The pure
is our first matter, separated by
putrefaction. If you comprehend
this you know our Art.

The Art.

Boil the Stone till it is broken,
and dissolve it in the water of the
moon well prepared.

That is dissolve the Stone until
it is become a water. This is done
per se.

The body or the matter is called the Moon, as soon as it is become a liquid or water, and the distilled water or spirit is called the Sun, because the animated or vital air is concealed therein.

But the body, [the Moon] must be dissolved in its own distilled water, that is in the water of the Moon; and this solution must be done in a well tempered natural gentle warmth, and in that manner it warms in itself and becomes a liquid or water.

Having done this you have dissolved the body, and you now have two waters — the distilled spirit and the dissolved body.

The above two waters are united by gentle digestion. The distilled

spirit is coagulated and becomes a body, and the body, during the solution becomes a spirit. The fixt becomes volatile and the volatile becomes fixt during the solution and coagulation, and the matter is changed into the whitest colour which is followed by complete redness.

By these words seth means that the white and Red is wrought and perfected in one and the same water. When the white is perfected it changes itself into the Red, for the Red is hidden in the White, as the White is in the Blackness. This is our whole art, and all this is performed with our Vinegar.

Circulation.

Fire is the Soul or Anima; Air is the Spirit. The Air is of extensive power, because it carries fire and water along with it and gives them to all things, and having parted with fire becomes cold and is condensed into water.

Thus the Air ameliorates all things and carries our first matter to and fro, and ameliorates it ascendendo et descendendo. Thus the Air mends all things that grow, communicating to them its own principles, fire and water, and bringing them dew and rain, in which the fire is hidden.

When the distilled water [our Sun, or the Fire] is put to the body

in the glass and is changed into a body by the body - we say then that the sun sets or hides himself under the earth; and then the air is condensed and thickens, because it is connected with the earth.

Again, when the sun is exalted the air is thinned - That is the sun gives heat, the moon gives cold. The earth or body after it has been dissolved is called the moon, and the distilled water, which contains the element fire is named the sun. These two must be reunited so that they may never more be separated. When they are thus united they have power to unite the elements in the metals on which they are cast in their utmost metallic purity and perfection.

Further Instruction.

The subtil fiery principle ascends with the spiritual water from the earth or body, and is hiddden in the water. The oil is not distilled and must not ascend during the work. Fire, Air and Water only, ascend.

The Oil remains with the earth and both must be purified with their own spirit. Although in the beginning the Spirit ascends from the body yet it must be reunited with the body, which body it brings again to life.

Thus we see the oil is in the earth and is the fatness thereof, but the living principle is in the water; that is, the three elements fire, air and water remain together. You

need not, therefore, to separate any thing by the distillation excepting the spiritual water, with which you are to imbibe the body by giving it its own water to drink, and thus the body is again brought to life. Though these three principles are removed from the body there remains with the body a power to attract and receive its own elements again.

The body, as you must observe, is by solution dissolved into water and oil and earth, yet the oils cannot operate without the spirit, nor the spirit produce any fruit without the oil. The principles must therefore be reunited [viz. in the manner before described].

of the Matter & Procefs.

The earth is found in the bottom which settles and remains below. The earth is palpable, but the hearen ascends invisibly with air and transparent water.

The matter of our Stone is found in the world, that is in the lesser world, and not in stony or rocky mountains, but in the earth, & especially in the air between the hearen and the earth in minor mundo.

When the Philosophers say "Take the body which we have shewn you and make it into thin leaves" they mean that you shall take the earth, which did settle at the bottom out of our

matter and is now become dry; for now the foliated earth is manifested and has been divided into two principles - earth and water. Take this earth, put it in a glass, and place the glass, closely shut, in a warm bath, that it may be dissolved into a water. This the philosophers call, making it into thin leaves.

As soon as the earth is dissolved into water you are to give it our sea-water to drink, that it may mix itself therewith, which it will readily do; because our water was distilled from it at first, & being the water of life in which the soul and the spirit remain hidden it resuscitates the body. This water is taken from the invisible hidden

sea of the Philosophers, from the sea of the lesser world — but note this: our work is also called the lesser world [therefore you are not here to understand urine but the water separated from our matter.]

When our water is given to the body and the body is digested therein it purifies itself through a long digestion, and from the black colour and stinking odour [which it assumes during putrefaction] is changed into the most beautiful odoriferous white — and the water which is given to the dissolved body is coagulated into ferment and into the Lapis Philosophorum.

In our living water is hidden the life of our dead body: it is

called the water of the Moon. Sol is the father and Luna the mother. The matter, the body is called Luna, because it is the mother in this art. The distilled spiritual water, which we name the husband of our Sol, ascends from the matter or earth and for that reason is called the water of the moon. — The water is Sol, the Earth is Luna.

The Philosophers say "Take the water of life, that comes from the Moon, and give it to our earth until the earth is become white." That is, after the spiritual water has been separated from the earth, the dry body which remains is then called our earth, and the distilled water is called the water of the Moon, or the Water of life. This water is to be

poored gradually upon the body,
by little and little, drying it each
time and coagulating it before you
imbibe again, until the body is
becomes white; and then the spirit
and the body is become one thing.

The Work.

After the stone has been divided,
that is, after the humid has been
separated from the dry, the dry
matter that remains at the bottom
is then called our stone, and is
black like a Raven. This earth
must be bailed in its own water,
which was separated therefrom,
until its blackness disappears
and it becomes white like shi-
ning white marble.

Our stone is called secret, or

hidden because it is found in a place so secret that no one would suspect it, or that in a thing so mean such great vertue & power should lay hidden.

After the matter has been separated into spiritual water and residuary earth, this body or earth is sulphur, and so also is the spiritual water though more volatile.

When this spirit is returned to the earth or body then both sulphurs unite; because the spirit appertains to the body, and the body to the spirit; for the one cannot do without the other.

These two sulphurs lie hidden in our matter, both white and

Red. The white sulphur lies hid-
den in the black earth, and the
Red in the White; and when the
spirit is given to the body, orderly,
from time to time, until it is
coagulated with the body, then
is the work perfected.

The philosophers say that the
body drinks its own water, which
means; that when the moist is
separated from the dry, that
moisture, or distilled spiritual
water is the true water of the
body, called the water of the moon,
which is prepared by putrefaction
and distillation. This abstracted
spiritual water is called the her-
band and our Sal, while the earth
or the body is called the wife,
our Luna.

When the remaining body is become water in itself and by itself, then you must take the water, the husband, and add it to the water, the wife; until they unite in matrimony and the body drinks up its own distilled spiritual water, added gradually, from time to time; for thus it becomes purer and purer and is able to drink more and more, until it becomes wonderfully white.

This white substance is then called Our Lads. Therefore we say: the water of our Lads must be poured upon the body and left to dry in a gentle heat: and this must be done several times, and repeated so often that at length it may become as white as snow, and then you have prepared the White Sulphur. [Charnock says

this must be done at least eight times]

If you wish to bring it to the Red, dissolve the white medicine once more and coagulate it, as you did the white, in every way, and in no other manner; for this is the true, simple and right way according to the true meaning of the ancient Philosophers.

Of the Emerald Table.

"What is above is like that which is below" This means, that the matter of our Stone is separated into two parts, Water and Earth. The water which ascends upwards is volatile, and the earth which remains below is fixt. When they are reunited the body becomes a spirit and the spirit becomes a

body: that is the earth becomes volatile and is changed into water, & that water in time becomes fixed, being changed into a solid body. White and Red.

When the matter of our Stone is divided, or separated "the winds carries it in its belly" - The Air carries the fire over the helm in the form of a spiritual water, in which that fire, or the anima of the stone is hidden; and that same fire is the anima of the Universe, or the soul of the world. The table means, that the matter which ascends and the Earth that remains below, represent the lesser world and is an emblem of the whole world. Therefore the author of the Table means, that this Fire

is the Father of the Universe, and that Fire is the Sun in our works and the Air of the Moon, ascending with the water from the whole world, i. e. from the entire substance. The earth receives the sun & the moon and digests them. They purify themselves of their filth & stretch and change from one colour to another; and the sun and Moon, in the character of Fire and Air in the water, have power have power to ripen and do perfect the earth, which appears when the distilled spirit is from day to day changed and fixed into the body, and the body is regenerated and increases like the foetus in the womb. Thus our stone is generated

out of our matter, which contains the four elements. The wind therefore carries it in its belly; for the air carries the Fire in the water upwards, over the helm, and carries it back again to the earth. Thus the stone or medicine receives the spirit from above, and from the earth below, and becomes a new born essence.

When the author of the Emerald Table says "its power is perfect when it is changed into earth" he means, that as soon as the spirit is changed into a body then it is perfect.

You are to observe that while the spirit is yet volatile he performs all his work, and we must deal with him as the Baber does

with his leaven. You must take a little of the Spirit and give it to the body. As the Baker puts leaven to his meal, and the leaven changes the whole substance into leaven; so in like manner our Spirit, which is our leaven, changes the whole substance of the body into its own spiritual, volatile nature. In this manner you must continue fermenting, until the whole substance is become ferment; and by this means the body becomes spiritual, and the spirit becomes corporeal.

"In that manner was the world created" This intimates that when you begin to work you must separate the humid from the dry,

the spiritual water from the earth; and the Fire, by means of the Air will ascend with the water, and must afterwards be returned to the earth. This must be done slowly and gradually, in a temperate heat in Balneo - not too warm, nor yet too cold; so that the vapours may circulate up and down. The heat must not be greater than that which the hen gives to the Egg.

Of Purification &c.

The stone is not fit for our work unless you separate the coarse earth from it. Unless you free the body of its crudity the spirit will not unite therewith. As soon as the body or the earth is depurated of

its crudity the spirit unites with it kindly, both having been subtilised and purified.

Spirits cannot be united with unclean bodies, but when the bodies are well purified, & then, when the spirit is added, in that very hour great wonders will appear, with all the colours in the world; and the imperfect body will be tinged with the permanent tincture of the ferment, because the ferment is the soul or anima, and the spirit with the anima become united and fixt with and in the body.

There are two things! the one volatile, the other fixt. The great power and virtue concealed in these keep thou secret!

Man, our first matter, could not produce a posterity by himself. It was therefore necessary that something separated from himself should be returned to him - that was the woman Eve.

When our matter remains in its crude state it cannot produce fruit, unless that matter be divided, and the subtil be separated from the coarse. This spiritual water is put for the Eve or Spirit and the earth for the body, for Adamah. And as man cannot procreate unless a woman be given to him, so our earth, alone, remains dead, and if fruit is looked for the water must be added, i. e. reunited to it, whereby the Earth again receives life. Attend therefore to this: When

you distil the water from our matter, the body remains at the bottom, dead, and without life, because its soul and spirit have been taken from it; and therefore the body is black, poisonous, & pernicious, as the philosophers have declared.

Now if you wish to resuscitate that body, and to purify it from its blackness and stench, in order to fit it for procreation, it is requisite that you restore to it its own extracted spiritual water, which contains its soul, in order that the body may receive the soul, or that the Eve may become pregnant.

Know also, that in the body lies hidden a fixt salt, in the

same manner as the male sperm was hidden in the body of Adam. The mercurial spirit receives that and becomes pregnant: that is, the sperm or first salt of the body is extracted out of the body, with its own water previously distilled from the body; and is thereby subtilised and volatilisid and circulates upwards with the spirit, and then the first is volatilisid and the dead resuscitated.

Some philosophers have called the body, the black fertile earth, because the first salt lies invisibly hidden therein. Others call it the black raven wherein the white dove is concealed; and the water distilled from

the body they have called Sac virginis. With this water you are to draw the white Dove out of the black raven.

The water is willingly received by the body, and the sperm of the body, which is its fixed salt, impregnates the water and the water dissolves the body; and in distilling it off, the water carries some of the fixed salt over, through the alembic, and by repeating the distillation the water grows thicker & thicker. Therefore this repeated distillation, recommended by the philosophers is of the greatest importance. — Hermes says: "When I perceived that the water thickened and began to coa-

gulate, I rejoiced; for I then knew that I should find and obtain what I looked for."

Therefore you must pour your mercurial water upon the body. q. s. set it in digestion in a most gentle warmth, in order to dissolve the body: then distil the water off again, that the earth may be coagulated. In this manner is the body rubbed, washed & purified.

This operation, pouring the water back again upon the body or earth and distilling it off each time, must be repeated until you have extracted all the first salt out of the body, which you may know by the water becoming thick and white - ~~white~~

coagulating itself in the cold like ice, hard and brittle, and in a hot place melting like butter. When your water refuses to dissolve any more of the body then you are to reject the dead, superfluous earth, which is the corrupt mortuum of the matter & is of no farther use.

Therefore the Philosophers say: "during the preparation we reject what is found superfluous therein, and from one thing only, we make our Magistry: we add nothing, and we take nothing away except as we have told you, what is superfluous."

Our matter is abundantly stored with what it needs and ought to possess; and the water,

which is now called the White foliated earth of the Philosophers might be projected upon quick silver and would transmute it into silver — But a higher and more noble power lies hidden in this impregnated water which you may attain in the highest perfection, without much care or trouble.

When you have carried your work thus far you need not doubt of bringing it to a happy end; for this water grows and increases, like a fetus in the womb of the mother, and is gradually perfected; by the motion of heat it thickens & passing from one colour to another becomes permanently.

When the matter begins to grow red you have reason to rejoice.

I have now taught you the union of male and female, that is, of the body with the mercurial spirit, and the impregnation of the spiritual water, and this is the end of the first conjunction and now you want nothing but patience.

The above mentioned water is the fountain of Count Bernard Trevisan wherein the King goes to bathe himself.

The Red is concealed in the White which you must therefore continue to boil, without taking it out, till it becomes perfectly Red. If you see whiteness appear after blackness you may be assured that redness will follow
of this.

A
PROCESS

with

קַדְמוֹת

BY BARON DE WELLING.

Extracted from his
Opus Mago Cabbalisticum.
Homburg 1735.

By S Bacstrom M.D

1

185

1850

1850

1850

The Process with קצ' דק'ר

[page 500.]

"Because you prosef that which you are so desirous to obtain. I will declare to you the true matter & manipulation.

"You must have a sufficient quantity of it. Place it in a clean fit vessel, in a dark, clean, and airy place. Take care that nothing impure or any metal touch it. It must be placed in such a manner that ~~nothing impure~~ neither the ☉, the ☽, nor the stars can shine upon it: nor must it be shaken.

"After 10 69 you may look at it, but not move it, and you will perceive how the substance gets gradually covered over with a p

a film; which film at last, as in
 progress of time will exhibit various
 colours, much more beautiful than
 those of the rain-bow. These colours
 however will not prove permanent
 but disappear again and the
 subject will become green and of
 a dirty loamy colour, with a horrid
 stench, as if all kinds of filthy
 matter were swimming upon it.
 Gradually and in process of time
 that stench will cease.

"When the bad smell is quite
 gone, and when, on the contrary,
 it gets a pleasant smell, and
 becomes pure and clear; and,
 when you perceive now the Dust
 of the Earth [Aphar min Ha adamah]
 reposing on the bottom of your

vessel, rejoice and thank God!

"Take care that your Earth Aphan does not become transparent."

"Take away, with great care and prudence, the finery, poor, and clear liquor from above the ∇ : but the ∇ must not be moved in this operation. When it now remains on the bottom of your vessel you have obtained the true and genuine virgin ∇ of Ha adamah.

"Dry this ∇ in a convenient glass vessel, without any Δ , but yet so that it may remain a little moist.

"Now you may touch it without danger; and with clean hands you may form this ∇ into small pills of the size of peas.

1

"Dry them in a cool shady place,
but prevent the sun or any dust
from approaching them.

"Then preserve these little globes
or pills in a temperate place, free
from humidity.

"Now you have separated, by
putrefaction, that secret essence
of all wondrous, and have brought it
to \ominus , \oplus and $\omin�$ - that is to a heavenly
 $\omin�$ ial ∇ or Saphic $\omin�$ - the red and white
 \oplus of Nature - a red ∇ Aphar, which
is \ominus and \oplus .

"These must be reunited by Coa-
gulation and Fixation."

The Author means that the
fiery, pure and clear liquor, taken
from above the ∇ Aphar, must
be, gradually and in small por-

portions, coagulated and fixed upon the Δ Aphar.

The fiery pure and clear ∇ is the heavenly ♀ ial or Sophie ♀ , the volatile principle the red and white ♀ of nature, while we find the \ominus as the basis of fixation, and the Radical humidity of all Nature remaining in the dust Aphar. Consequently here begins the second work, that of Conjunction, which certainly must be accomplished by the aid of an External heat properly applied.

We see also that there is no \odot nor Terra Damnata here; for the whole subject seems to be regenerated by separation & conjunction.

The process is plain enough to us who understand these things however obscure it may appear to the ignorant and unbelievers.

a Treatise of

Aristoteles the Alchymist written to Alexander
Magnus concerning the Stone of the
Philosophers.

a very ancient Treatise preserved and trans-
lated from the Greek into Latin, by a Chris-
tian Philosopher.

now translated into English for the use of
my worthy Friend

by S. B.

Memorandum.

The following Treatise hints very plainly and
distinctly at our Works with **הַפְּתָחַר**, but as
it contains a great many unnecessary repe-
titions, I shall only select and translate
faithfully what is necessary and pertinent
to the Subject and the process.

p: 72. Our Stone is of animal nature, proceeding from the Corruption of perfect human nature, carefully let out between two Hills, inclosed in its Cavern and governed with moderate heat.

This Dragon is of a warm nature.

p: 73. This Dragon puts on a Strange appearance, and as a black Toad becomes thick, but liquifies totally and grows black with an abominable Smell, and wishes to be delivered of his melancholy State, he is in.

p: 75. The Serpent consists of ∇ and ∇ .

p: 76. The ∇ must be moistened with its ∇ , and must be fed with ~~other~~^{two} third parts, until perfect white.
 p: Anonymus process: ness, which is not only dry but also fixed.

We are to look in the Beginning for no other Elements but ∇ and ∇ . Δ and Δ do not appear but remain Occult.

p: 77. We want no more than One Thing, and One only Vessel; because it is but one Medicin and One Regimen.

But every Degree of warmth is to be agreeable to nature, if you surpass that, you will labour in Pain.

The first work Consists in a Natural Solution, Distillation, Conjunction and Calcination as also a Composition with its ∇ in a round Vessel closely Stub.

The next Work with our Dragon is, that he be moistened after having ~~other~~ attained
 the

the Degree of the White, with $\frac{1}{3}$ parts of its own Sweat and Milk, because it is necessary that the ∇ should become ∇ , and if it is well governed it can be accomplished in a short space of time.

78. Humect the Dragon on the 7th day, in Order that he may appear on the Superfues like a Shiny Looking Glass, and you will see that the Dragon's body becomes ∇ .

The Sign of the first perfection is the Solution of the body into ∇ .

as many Colours as there are during the first putrefaction, So many powers has our Stone.

79. If an Error should have been committed and the Dragon should retain too much moisture, he may be delivred of a part thereof by distillation, but that same moisture must be afterwards returned to him.

80. The Colour of the heavenly ∇ , is like the Colour of the Firmament.

∴ this is to me perfectly unintelligible, as we see it allways of a Ruby red Colour, until it is dried up.

81. The power of our medicinal Stone is So great as to preserve Nature in health during 150 years.

p: 82. Our animated Stone is called Rebis or
Res Bina and is of a Circular Form.
 Behold I have told Thee the Truth!

Ms. " But mind that a great deal depends on
 " the Reception of the matter, which must
 " be of a healthy and well adapted nature
 " of a perfect Stature, of the male Sex,
 " fresh, flowing, red, somewhat evaporated,
 " always warm, and is to be in harmony
 " with the Course of heavenly Bodies and
 " true time, so that it may be rich and
 " powerful!

p: plain
 enough!

p: 83. O Alexander! Governor of the Earth!
 Fortune and Riches Smile at Thee!
 as Thou dost not want Riches, but art
 desirous of Knowledge, consider the
 nature of Man, Study and learn!

Take the Dragon and place him on
 a Char with four Wheels, conduct him over
 the face of the Earth, until he is submerged
 at the bottom of the Ocean, so that no more
 appears of him but a black dead Sea.

Let the Char with the Wheels remain there,
 and many Saviours will arise from the
 Corpse of the Dragon, until all is dry and
 changed into ∇ .

This is the ∇ which is not ∇ , and is a Stone
 without

p: 4 Elem:
 $\nabla \nabla \Delta \Delta$

without weight, but when in Cancer or in the
 Virgin Vapours are elevated, the Earth will
 then become White.

p. 84. The Dragon is composed out of a Vile matter,
 which must be conducted by a four fold Cir-
 culation of nature; but he must be carefully
 locked up, and the ascending Vapours will
 appear between two humid and two warm
 signs during 40 days, until the natures are
 changed into a black ∇ , which is a sign of per-
 fect Conception, and when the humidity is en-
 tirely evaporated, the ∇ must be enlivened
 and moistened with its own ∇ , until perfect
 Whiteness.

85. Thou must know that this Dragon can
 be weakened by the 4 Wheels of the Elements,
 in a 4 fold manner.

1/ in Choosing the matter, which must be of
 a perfect complexion, healthy, running and
 of a Sanguine nature, not black, watery
 nor too dry.

When you have laid this only matter in
 its globular Tomb, well and closely locked
 up, mind this: if it does not dissolve
 within 7 days, with a white colour floa-
 ting above it and if Colours do not
 appear in this time, the Work will not
 come to a good End.

p: 86 The matter must not fill above the $\frac{1}{3}$ part of your Sepel which must be round and must be placed in Horse-dung, $\frac{1}{3}$ buried and One part out of it;

Let your dung Bath be circular, as the heat is better preserved that way.

p: 87. The heat must be equal and constant, the Oil must never appear; if the Oil appears, there is no hopes of Success.

is quite unintelligible to our Aphorisms!

p: 88. In this work no more than two Elements are visible viz: ∇ and ∇ .

In the ∇ is concealed the Δ , and in the ∇ the Δ .
In the ∇ lays the Quint Essence.

p: 90 The Stone is whitened with the $\frac{1}{3}$ part of its own ∇ and no more at each Imbibition, in a moderate Warmth.

The Stone ascends to the White by Degrees, not all at once but gradually, by gentle Devotion, so that the Warmth be not Stronger, than the Natural Heat of the Hen sitting on the Egg.

If the Work is thus carefully managed the White Stone may be attained in 40 days, whose Colour will be beautiful like unslacked Lime.

This White Ψ must be Sweet and of a pleasant Smell.

3: Its ∇ must be carefully preserved in a clean glass closely corked, and this ∇ must be distilled only once, because it is weak and cannot bear much heat, that it may not by losing its ∇ be coagulated into a Stone or worthless powder.

For that reason one only distillation is sufficient for the Works of this ∇ .

This ∇ must be kept close that it may not loose its ∇ and Virtue.

I had once committed an Error in my works, and I took a new ∇ of the Same property, power and Virtue and I made thereof what I wanted.

another Error is if you do not keep a Steady regular and equal heat; you must attend to the quality and Degree of heat. your Δ must be warm and moist, like a Bath; This Δ is proper for perfect Solution and putrefaction, such is the heat of horse dung.

as far as the White the heat must be exceedingly moderate, not hotter than the natural heat of Man; about 90; for that of Eggs, when the Hen sits on them, because the matter of the Stone, which is the 4th Digestion in Man, is the 1st Digestion is the Sanguification in the Liver; is composed of four Elements, $\nabla \nabla \Delta \Delta$.

NB.

In

In the first Works of putrefaction, its central
Essence becomes quint Essence. This is the be-
ginning of perfection; therefore our matter must
be dissolved in a continual gentle warmth,
which warmth must produce three things, first
Stumidty from its own Self, 2^d Warmth without
Dryness or barrenness and a Division of what
was dense.

If this fails, you will also fail in your Works.

NB:

- p: 93. " another Error lays in the matter, whereof
- " the Stone has its Origin and Effect.
- " The Stone is to be chosen from young
- " people, not exhausted or Consumptive, hail
- " and healthy, of middle age, of a Sanguine
- " Complexion and from a healthy Skin, after
- " Digestion.
- " Drunkards, Gluttons, Old, Weak or infirm
- " cannot produce a good matter, as we
- " cannot obtain the occult powers of nature
- " from such a Subject.

Our Stone is compared to the Macrocosm,
there must be no Deficiency no where.

Another Error lays in the Vessel, which
must be a Globe, with a long neck, twice
as high as the height of the Globe, and
not too Wide. It must be well Sealed up.

This

This is to be noticed, after the matter has been dephlegmated and duly collected.

13. you are also to mind that the Evaporation of the Superfluous humidity does last no longer than its own natural Warmth, which sometimes lasts 3 hours.

1. If this is essential, We have committed irreparable Errors in suffering our Coagulum to grow quite cold over night, in order to drain off, agreeable to our aphorisms! :/

3:94. In this Work nothing else is to be done in the beginning, but to cover the Vessel which contains the matter, with a linnen Cloth, that no Dust may get into it, and that the humidity may be expelled.

If this is not observed the vivifying principle in our matter will be lost, and our Stone will never attain the ash grey Colour.

The fourth Error happens during the Distillation, when the matter is distilled faster than it ought to be; because in the ∇ there are 3 different Things, the Spirit, the anima, and the Tincture.

1. It seems that whilst the Subject ^{yet} is warm, he distils a Spirituous Liquor from it, in a most gentle warmth, until the Subject is dry, which Spiritual ∇ , he afterwards returns to the dry Subject, in order to dissolve it! :/

The Spirit and anima can have no Ingress, without a Sharp penetrating quality, although in more than one Distillation this power is weakened; and in Case the ∇ should not be clear, it will rectify and clarify itself without Distillation, and what remains thick at the bottom, let it be thrown away.

¶ I am now of another opinion, he simply separates the ∇ by a Linen Rag, along which by Suction and attraction it is to run from the Coagulum, during the first 3 hours, after the Subject has been collected; no distillation with heat, I believe I am right: ¶ This ∇ he imbibes his ∇ with, it seems. ¶

ps: 95. The fifth Error lays in rectifying or perfecting the ∇ , which must be done gradually, so that, as often you moisten it, as often must you dry it.

¶ anonymous: ¶ For that reason we use 3 parts of the ∇ to 1 part of the ∇ , and sometimes more ∇ , in Case the ∇ should want it to be perfectly dissolved and penetrated.

The perfect Solution in this work is the beginning of the Quint Essence, which contains a wonderful power, is of a pleasant Smell, and Sweet upon the Tongue.

We have three obscure a perfect solution.

- 1 that it be truly a V. without any Impurity.
- 2 that ^{it} be white on the superficies like milk.
- 3 that it be sweet on the Tongue like honey.

all these we do neither perceive nor understand, it seems if

our before mentioned matter becomes hard in a dry heat, but liquifies itself in a moist heat.

Thus our V is permanent, containing on account of its astonishing Effects the power and virtue of metals and precious Stones;

for that very reason it is named by all their names, such as ♀, ♂, ☿, ☽, ☾, ♃, ♄; because all those subjects appear therein; and yet it is true is none of them, except in power and virtue.

The 6th and last mistake consist's in a wrong management of your Δ; because if a Remission of Heat takes place, or if any thing should happen to the Glass, or in Respect to Time, the Work would be annihilated.

The time is uniform and equal:

perfect solution requires forty days,	putre-	40°
faction until it becomes the White	40 days,	40°
and from the White to the Red	40 days,	40°
you have properly regulated your heat.		120 days

During the first period of 40° it is called a Stone, and no Stone.

Sm

24.

In the Second period of 40 d, it is $\frac{1}{2}$; and in the third a Ruby.

1) The sign of Complete putrefaction is the Fluidity with the blackest Black.

1: this I have never seen yet; / my Subjects retain the ruby red Colour, and yet putrefy /

2) The sign of its Distillation or the Calcination of the Stone is dryness of the Colour of ashes.

1: this I never saw, but had a brick red ∇ /

3) The sign of perfect Whiteness is, that it be shining or glittering like White Lime, without the least mixture of blackness.

The true sign of a perfect Solution is, that nothing in the Glass should remain undissolved, and that the Solution be like clear ∇ ~~like ∇~~ , without the least Impurity.

1: here again we are entirely lost, if we are to mind this Author; our Solution is never like ∇ , and never without Impurities; /

p: 97. If it is otherwise the Faeces must be rejected.

If the Faeces are pale coloured, and do

1: O Dear! not look like Cotton or Wool, they must not enter in our works; yet these Faeces out of our ∇ should not be thrown away, because if you distil them, you may make a medicine of it, proper to heal all Diseases of the human Body.

O Dear! we have no such Tokens /

of

of Multiplication ~~and~~ Fermentation

Take 1 part of the Red medicine and unite it to 10 parts of heated Φ and let them be fixed together, which will soon be done by the power of the medicine.

1: the proport: and ours is not the same.

of Projection

Take 1 part of the Mercury fixed by the Stone and project it on a 100 parts of base metal in fusion.

1: I suppose this should be 1 part on 10 parts.

Project on what metals you like and it will tinge according to the nature of the medicine, white or red.

98. There is no Difference in preparing either the White or the Red medicine, except that the Red medicine requires a longer Digestion without ∇ , after the White medicine has been accomplished, you must continue digesting until the red is perfect, and the ∇ reduced to ashes.

Finis.

EXTRACTS

from

AN ANCIENT TREATISE

on the

LAPIS PHILOSOPHORUM

By ALI PULI

Translated from Arabic into Dutch,
and from the latter into English,
with a short commentary

By S. Baelestron M.D.

1801.

EXTRACTS from ALI PULI.

Separate the pure from the impure. Produce ρ without fire and without adding any foreign substance. The Virgin earth, without smell or colour.

Commentary. Separate the water from the coagulum by filtration as you know. Put each principle into a glass by itself. Cork ρ them close. Each principle will ferment & putrify in summer without artificial heat. The serum exhibits most beautiful metallic colours all round the glass, and after three months fermentation without heat, I found Ali Puli's glittering volatile salt sublimed on the bottom of all the corks. The coagulum liquifies & becomes a ruby coloured fluid which contains Δ or fire, and fixed salt or earth. The glittering volatile Θ is the animal ∇ (mercurius

sophorum simplex) but when united with
the ♀ and fixed ♂ it becomes Mercurius
sophorum duplex or mercurius animatus.

Text. Obtain and separate from this earth
the central salt, the microcosmical vitriol,
and the Philosophers Venus.

Commentary. From the Coagulum, after
due putrefaction, we are to separate the
central or fixed ♂, which Ali Puli calls
the microcosmical vitriol & the ♀ of the
Philosophers. Baron de Sabor calls it "our
moon" and "the wife; and Ripley calls it
"the white wife." This principle is in the
D \square as well as in the \square and I believe these
subjects are equally good. - Baron de Welling
had the same work, and Baron de Sabor quotes
Ali Puli.

Text. Separate also the Astral ♂, the mi-
crocosmical ♀, the Philosophers Moon.

Commentary. From the Serum, or from

well fermented ☐ you are to separate the
affra i. e. the volatile \ominus , the animal ♀ ,
which the author also calls the Philosophers
moon; because he separates only 2 prin-
ciples, a fixt and a volatile, while Baron
de Sabor separates three viz. the animal
 ♀ , the ♀ and the fixed \ominus or receptacle.

Though these authors do not exactly agree
in terms they agree in principles, volatile
and fixed and may be easily reconciled.

Text. Purify the principles, unite them
and engender therefrom a son more
glorious than its parents. (The Sentence)

Comment. You are to purify each \ominus by
itself. Ali Puli united the two \ominus s in forma
sicca, but Baron de Sabor dissolves his ♀
and fixed \ominus , his sun and moon, by means
of the animal ♀ , and unites them in
forma humida - Ali Puli has the ♀ in
the fixed \ominus and calls it ♀ , while he has his

his ♀ in his volatile Θ , which he calls the
moon. (D)

Text. You will then understand why the
wise Egyptians represented Mercury by this
character $\text{♀} \cup$, the under half by the charac-
ter of Venus ♀, and the upper by that of sil-
ver or Luna \cup .

Comment. The fermented serum, as well
as fermented \square produce the volatile principles;
a snow white transparent glittering Θ . I have
seen it from both of these subjects. The coagulum
or residuum of dam and \square produce the Venus,
an extremely fixed Θ , which contains its own
sulphur; or extract the ♀ first, and the fixed
salt afterwards from the calcined ∇ , if you
work after Baron de Sabor.

Text. \cup , the uppermost astral Θ , is very
volatile, pleasant to the taste, and glittering
like fine silver: it is the Philosophers \cup , and
their saline Mercurial Spirit.

Comment. This is true in every particular. I have seen and tasted it, and can shew it. Ali Puli uses this in a dry form, but Baron de Sabor in a liquid form as a solvent for the fixed principles and as a medium of union for his semi-fixed ♀ with the very fixed Θ.

Text. ♀, the central Θ [i.e. the central ♀ & fixed Θ] is a vehicle of strange and wonderful power, which is able to coagulate and fix quicksilver and to transmute it into fine silver.

Comment. This central fixed Θ containing its own ♀, or yielding first its ♀ and then its fixed Θ, must be extracted with its own homogeneous animal ♀, or saline mercurial spirit, as Baron de Sabor teaches. As soon as you have the white medicine if you ferment it with silver undoubtedly you can coagulate & fix therewith common ♀ into fine silver.

Text. This Venus (♀) is hidden in a Saturnine garment, which must be removed if you would see her beauty.

Comment. This fixed ☉ lays hidden in a brown, dirty looking earthy residuum, as is fully explained by Baron de Sabor. Whether you work with ♃ or with ☉ you obtain the same result. When you have obtained the beautiful red ♀ first, the snow white ☉, the wife, the womb, the receptacle, must be separated from the dirty black ♄, i.e. from the Saturnine garment before you can see her beauty i.e. her snow white appearance — which Baron de Sabor faithfully, though somewhat obscurely, teaches. To Ali Puli's Venus the Baron gives the names our moon, the wife, the matrix, because the fixed salt is the receptacle of the ♀ (our sun) and is to receive its influence, in the same manner as the female ovulum.

receives the male sperm, or as the moon receives the solar light. The Baron reasons from Analogy and Ali Puli from the Egyptian hieroglyphic figure. ♀

Text. From two such salts, volatile and fixed, all metals are generated. From these two salts I have produced, with a gentle proportionate heat, the medicine for diseased animals, vegetables and metals.

Comment. From the union of these volatile and fixed salts, volatile (♀), semi-fixed (♁), and fixed (⊖), the universal, unfermented, multipliable Structure is generated. These two principles, volatile & fixed, must be united in the philosophical egg or digesting glass, & be digested in a most gentle heat. When reaction takes place they will suffer, die and become black with putrefaction — but as the enclosed Δ cannot escape, that same Δ which killed will re-enter and

resuscitate the principles, and being now united in perfect purity they must become white: i.e. light and afterwards red: i.e. Δ , or manifested corporified light & fire: or Urim (light) and Shumin (brought to perfection) i.e. corporified and fixed by its own principles.

Text. With a very small quantity of this regenerated Θ of Nature, I have fixed a great deal of base metal into fine \odot and fine \mathcal{D} .

Comment. After having fermented the regenerated Θ of nature, the white medicine with \mathcal{D} and the red with \odot , then and not before was it fit for projection on the inferior metals -- "Lapis non tingit metalla, nisi tingatur prius."

Text. The Θ of nature obtained from my matter, after it has been regenerated by an ingenious artist, does as much as the

Wonder and master piece, of the Ancients, ever did before me.

Comment. As there is but one Nature there can be only one Primitive or Universal Agent, from which all secondary Agents are derived. That primary agent cannot be Air nor Airs, because air ceases to be air the moment its aerifying principle is taken away: it cannot be water, which itself is only condensed air: much less can it be earth which per se is dead and inactive, unless when animated by water which is composed of airs animated by fire.

Therefore I firmly believe, with the philosophers of the earliest ages, that fire alone is the primary and universal agent of Nature — not however burning flaming fire, which is in fact only fire acting on combustibles, but the primary agent allegorically described by Job in the Behemoth and Leviathan, by Ezechiel

Ch. 1, v. 4, 13, 27, 28, by Daniel Ch. 8 v. 9, by Mars
in the character of fire, by Ovid under the
story of Jupiter and Protheus.

This universal agent is the Electrical prin-
ciple, omnipresent but invisible till moved,
agitated and manifested into light or Δ , or
both; and it is the same principle that acts
when light is concentrated by a lense and
manifests its action as Δ . I not only believe
that fire is the first agent in the system of
the universe, but that every phenomenon
of Nature are explicable by it.

The first corporification of the first principle
is in the salts, no matter whether they be
 \ominus , \oplus , \oplus , \ominus , or any other. Job describes it
sometimes in its universal state, & at others
as hisping and fulminating as in \ominus ; and
calls it with truth "the chief of the ways
of God." Ovid describes it in the dragon
"Peruigil ecce Draco" &c.

As man is the best magnet, and attracts
this principle every moment by inspiration,
it assumes a body in our fluids especially in
our $\text{D}\overline{\text{7}}$ and its secreted serum, i. e. \square , and
by means of fermentation and putrefaction
(the only true way to open natural bodies,)
that universal principle is (by the long
natural way of operating) manifested, and
becomes visible as a volatile \ominus , a semi-
volatile \oplus and a strongly fixed \ominus i. e. in
the character of light, fire, and a body to-
receive both. Therefore Ali Puli is in the
right when he says, the \ominus of Nature obtained
from his matter ($\text{D}\overline{\text{7}}$) was able to do what
the master piece of the Antients did.

It matters not from what subject we take
our principle if we can but manifest and
corporify it, then putrefy, regenerate, coag-
ulate & fix it into White and Red — ferment
it then & the work is done.

In one word. *Ali Puli* means to say that his two salts, volatite and fixed, obtained from the $\text{D}\overline{\text{D}}$, putrified, regenerated, and fermented, constitutes the Lapis Metallicus or Lapis ad Metallu: unfermented it is Lapis universalis ad medicinam, and multipliable.

Text. Beware of expenses and of much labour. If you can find out the teeth hole and the true matter, nature herself will guide and assist you to obtain possession of that wonderful earth! Attend only to the operations of nature which are simple, easy; and not at all expensive!

Comment. Two holes in the caricum, behind the two eyes, for the optic nerves — 2 holes for the Ears — 2 holes in the Nose — 1 hole, the Mouth — 1 hole the penis or pudenda 1 hole, the Anus — in all 9 holes: the 10th hole is made with the lancet in Venæ sectione

ad. obtinendum materiam. ☐☐. The wonder-
ful earth is his Venus or the fixed salt obtained
out of the coagulum or Sand of Edom.

The first obtained volatile \ominus , Ali Pulis (\smile)
moon when united to the fixed salt, or cla-
rified ∇ , his Venus ♀ constitute Mercurius
Philosophorum Aernatus, thus ♀ ; i. e. -
Suna animata cum sua Venere; and here
we have Volatile \ominus , light, Δ
 } Active
 } Semifixed. $\nabla - \Delta$

Fixed \ominus , womb, receptacle, $\nabla - \nabla$, Passive

If these be acted upon by a gentle heat of
70° or 80° of Fahrenheit's thermometer, internal
motion and reaction will take place in the
glass: the actives working on the passives -
death must follow; but as Δ and Δ cannot
escape they must at last gain the mastery
& be manifested first into light, Sinclaira,
alba, and at last into a fixed corporified Δ ,
Ra. rubra.

Now as the element Δ is multipliable by its own principles, this corporified Δ must be so also, being like it omnipresent in the Red and White medicine; ⁱⁿ the one in the character of Δ and in the other in that of Light, centrally the one and the same, only differently manifested!

Text. How to proceed further, after having obtained the true Philosophical mercury, in order to accomplish the master piece of nature I shall not mention here. Many think that the Philosophical mercury is already the Sal Naturæ regeneration or Lapis Philosophorum, which notion is entirely false.

Comment. Very true! The Philosophical mercury, before it become the Lapis must undergo digestion, reaction, putrefaction, regeneration and fixation into the White and Red; also multiplication and fermentation.

Text. If you can find out the Natural
centre in man, the true and genuine ma-
nipulation will not remain hidden to you,
and you need not doubt of success

FINIS.

THE

PHILOSOPHICAL LEGACY.

*Translated from the
German.*

Philosophical Legacy of a Father to his only Son.
by Anonymous a Lover of Truth.

Frankfurt. 1742. 8^o.

(translated from the German by J. B.)

(I shall give you the principal sentences, with my Remarks, which, in time by Study, you may perhaps be able to improve.)

(The Editor, who signs himself J. J. F. M. D. speaks very highly of this small Treatise, and says that the author was a physician and great Philosopher, of the protestant Confession, who resided in Languedoc in France, in the Reign of Louis the 14th, and adds, that he thinks it wonderfully candid and intelligible; however the Subject is never mentioned, I believe it to be the animal Stone, but I may be wrong! J. B.)

The Care of the Philosophers consists in nothing else but to spare their ∇ properly. When they have spared the ∇ , as the Country people do, they throw in that ∇ the metallu sperm, which in due time must and will produce the Car Tree.

Common fire C and D can be dissolved and opened, and be unlocked, like the grain of Corn in the Earth. The Philosopher, who knows it, can easily do that, with the Key of the wise, viz: by means of the sappy and fertile Virgin ∇ of the Wise men.

C must be dissolved by means of our living natural ∇ , in which it is disposed for solution by means of digestion and putrefaction.

Know for a Certainty, that nothing in the whole world can be regenerated and resuscitated, if it does not die and putrefy first, as Death is the only way, and Entrance into new Life, which is effected by natural Warmth.

p. 18. Our natural Virgin ∇ is disposed and purified without adding any foreign matter, whatever.

I mean to say, that in our prepared field, which is the universal Mercury of the Wise, we must sow the metallic Sperm of the living \odot of the wise.

Know for certain, that all Labour, Subtlety and Industry of the Philosopher, consists in nothing else, than to obtain in a natural manner the precious Virgin ∇ , and after to prepare that ∇ in the same manner as the Country Farmers prepare the field, before they sow the Corn, and this you are to notice as a Great Secret!

p. 20. The most essential part, which the Philosopher has to mind, is this: how to procure the ∇ , and when he has obtained it, to prepare the same in the most natural manner. As the Country people do, we deliver our ∇ from Impurity and Superfluity; we sublimate it, by washing, purifying and drying, agreeable to Nature, when that has been done, we bring our ∇ , with her own natural fatness, and after having received the Dew from heaven, which we communicate to the ∇ in the manner of the Wise, (This means the attraction and magnetisation of the dried Red ∇ of the Dam, in the Moon Shine, I think) and then our ∇ is well prepared and disposed to receive the metallic Sperm of our Stone. ∇ & ν : purified / which is the living \odot of the wise: i. e. pure ∇ and which in due time produces the \odot or Tree of the wise. (by fermentation with \odot in the ∇ , as Count de Chazal has done)

p. 21. It is most certain and true, that the \odot produced, by the art of the wise and by this Secret, has obtained so much power and virtue, by its Regeneration and Resuscitation, that it infinitely surpasses common \odot , made
by

by nature in the mines, and moreover, the Second Regeneration surpasses the first, and the third surpasses the Second and so it continues in a 10 fold Increase of power.

3. You are to know, that the Subject, which you are to take, to prepare our Universal Quint Essence, is a precious Matter, which cannot be found on Earth. It is a Corporified Spirit, or a Spiritual body, which truly contains the genuine Salpêtre of the wise.

C. He certainly means the dam, which can be found no where else but in the Veins of a healthy person, or when found spelt on Earth, becomes useless, but when properly collected, exsiccated, imbibed, dried, and magnetised, becomes a snow white Θ or \bigcirc of the wise, which by further magnetisation will flow prodigally: (becoming overloaded with the Lunar humidity) becomes a ∇ , which undoubtedly must contain the universal principle or universal \ominus , as having been attracted by the best of all magnets, Man.)

32 to speak plainly, it is a salt, heavy and sappy or glutinous ∇ , very necessary and precious, well known to the wise, but hidden to the ignorant.

This precious matter can be had every where, nay in your own house. It is the father of the ∇ , and the precious natural \bigcirc of the wise.

33. It is the glutinous ∇ or Loam, out of which the first man Adam was created.

our Matter is a virgin ∇ , whereon the Sun never darts its Rays, although the Sun is its father, and the Moon its mother.

C. This concerns the Exsiccation of the Red Coagulum by the Sun, and Impregnation by the Moon, in order that the ∇ may be converted into a snow white Θ , which is the \bigcirc of the wise, wherein Solar Light and Lunar

Lunar Humidity, both constituting the universal ♀,
are corporified, which without the smallest doubt,
must be capable to putrefy: by ∇: and regenerate
: by Δ: all natural Concretes, when affixed by
external gentle vaporous heat. :/

p:24 what is still of greater Consideration, concerning our
matter is this: that no Creature can live without it.

(: this is plain; whether you consider the matter
in its first fluid State in the Veins, or after when
become the O of the wise. In its first State I certainly
contains the Universal Δ of nature, or else we could
not live by it, in its last more universal State, when
become a snow white O, it contains that same
universal Agent much more copiously, having attracted
and corporified the Solar Light and Lunar Radical
Humidity, as Heat and Cold, or dryness and humidity,
in a snow white precious O. which here contains
the 2 Salts of Ali Puli, his ♂ and ♀, and by
being united, the Universal ray most universal
♀
♀

p:25 This precious matter can be got in Caverns and
on the Mountains and in the fields. because it is
found in all inhabited : N: inhabited by men :/
places of the Earth.

But you must catch it, before the Sun has
darted its Rays on it. : fresh from the Vein :/

p:26 The matter, whereof we prepare the Sophic work,
is nothing else but the small Fish Echeneis, which
has neither blood nor bones, and lies concealed in
the profoundest Centre of the Ocean of the world.

: this is the perfected O of the wise :/
: or the corporified Δ of nature, not yet fixt, nor determinate :/
: Echeneis :/ pray ask Mr. Johnson
- the

the Etymology and derivation from the greek: /
Whosoever does not know, to take the Moon from the
ferment, and convert it into ∇ , and then again into
 ∇ , will never find the true universal matter of the
Stone of the philosophers.

1. I do not doubt, but you understand this fully;
it means the attraction of the cold turned Lunar
rays, and thus Corporeification by means of Solar
Light into ∇ , i.e. a Snow-white Θ /

The Magnet of the Wise possesses a natural property,
to attract from the deepest Centre of our Sea: the Δ /
may from the remotest places, from East to West, the little
Fish Echeneis or Remora and to manifest it.

2. If you catch this in a natural manner: i.e. after having
converted the Coagulum into a white Θ nature: / it will
in a very natural manner be converted into a ∇ , / universalis
salis in forma Aquae, whilst the dry Θ was universalis
in forma sicca / and afterwards into ∇ : probably into
R. i.e. Δ natura regeneratum: / which ∇ , when properly
managed by our natural art, has a power to dissolve
radically, all fixt Metals, / Θ or Δ : / and to volatilise them,
as you will learn from my practise, at the End of my
small Treatise.

3. Most certain and true it is, that neither Θ nor Δ can possibly
tinge, and ameliorate or perfect the other metals, except
the occult Δ , therein concealed, be extracted by means of
our Solar and Lunar adamical ∇ : / Note this: / by means
of our white ∇ , which ∇ can spiritualise and whiten Laton,
i.e. Θ , may exact it to a pure fire, multipliable without
end in one and the same ∇ . / in the regenerated Θ : / or ∇ : /
/ or perhaps he means in the ∇ or Θ of the regenerated ∇ ,
I do not exactly know, which he means? /

3. the ∇ of Life: / universalis: / proceeding from our fountain
of Youth, / vera sectio: / ought to be of the nature of the
metallike ∇ : / ∇ : / this I do not comprehend: /

p. 34 mind that you prepare rightly and naturally the living and dry ∇ : the Θ , before it becomes a ∇ of our fountain, in the manner, I shall teach you, as this is truly the Beginning of our mighty Op. It is, I say, the principall and most necessary Key or Instrument for preparing our Stone.

p. 35 Our ∇ : proceeding from the Θ : is the only Instr.^r of nature, by which means we can obtain the metallie Spum, or the living Θ of the wise ∇ : I think by Spum and living Θ (i. e. Θ reduced into ∇), he means both, pure ∇ and Ordained into ∇ . The ∇ of the Wise cannot be extracted, but by its natural Menstruum, which natural Menstr. is our living and dry ∇ .

C: you will find that Ali Puli says, from his 2 Salts, the metals are generated, and that by means of his Θ nature regeneratam he has transmuted a great quantity of metal into Θ and ∇ :!

therefore think only, ^{that you} prepare naturally, our living and heavenly ∇ of Life, which does not wet the hands, here again he speaks of the universal Θ mundi: the Θ of the wise ∇ and is sweet, without any Corrosive, if you taste it, by this we obtain the metallie Germen, which is the true and nearest matter of the Stone.

p. 35, 36. Argent: vivum is outwardly cold and humid, but centrally and inwardly it is hot and dry. here you have to notice, that that Element which is hot and dry, is smeary, and enclosed in humidity.

∇ is a living Corporal ice, wherein lie concealed all Congelations or fixations of our Stone.

C: This seems to hint at the Count's process, who melted plus with arg. vivo., and others in the Theatrum Chemicum, who proceeded in the same manner.

I mean Elias Ashmole's T. C.:!

6. The Elementary Spirit of Common aeg^t. vive is subject to all other metallic spirits.

(So it is in astrology, & is good with good, and bad with bad aspects.)

Arg^t. vive is subjected to the Sulphur or metallic Spirms, of the great Lights: C—D, & having himself no Form, nor Determination, receives the Sulphur of Every metal, as sealing wax takes the Impression of a Seal.

Common ξ , when it attracts the Elementary Spirit, Δ , or ∇ of C, it receives also the Form and property of C.

In a similar manner our philosophical ξ is impregnated with another nature and property, and receives the nature of the metallic Δ , and when it: the philos: ξ : is digested with the Δ of C, it receives the nature of C, and is coagulated there with.

Therefore, if you like to propagate C or D, you must dissolve their metallic Spirms: ξ vive: in the Universal ξ , and Digest them conformably to nature;

(This proves that I am right in my Conjecture; he has by means of pure vulgar ξ , reduced C into ξ , perhaps by $\alpha\alpha\alpha$ matton, as Sier does, at the End of Count Bernh: of Treviso Msc; this C reduced to a mercurial $\alpha\alpha\alpha$, he digests in the Universal Soppic ξ , which is become cris V, and no doubt the $\alpha\alpha\alpha$ will putrefy and be regenerated therein, and become a fixt, fusible, tinging ξ ial C $\alpha\alpha\alpha$, which after wards, beyond dispute, will vitelify more C in the ξ , to be pressed on fresh ξ , η , θ , or D:)

(I believe I am right.)

our universal C and ξ is the natural V, homogenous to metals and to all ξ things, when in the metals are converted and exalted from one nature into the other.

That is, after the vulgar ξ has extracted the Spirm of C

O or D, from the Centre of their bodies. It is then impreg-
nated with the form or property of O or D, as common ζ is
impregnated with the Essence of meat, when you make
a good Soup.

Q: I think he means that you are to dissolve O by
vulgar yst pure ζ , so that the O appears in the area
under the form of ζ ; I wish I may be right.)

(the original is dark in account of the german words
gemein (common), and allgemein (universal), which
distinction he has not observed, but uses constantly
the german word gemein, and yst sometimes he
means UNIVERSAL at other times common ζ .)

my son: you must not be deceived by the word of
common ζ , as the fools do, you ought to know, that
there is a prodigious Difference between the Universal ζ
and the vulgar ζ , whenever we speak of Common ζ ,
we mean the universal ζ , which gives Life to all Things
in the world, whilst the quick silver of the common
people, which the ignorant take for our ζ , is that, which
you buy at the Druggw's.

✓ Q: If I should be entirely wrong in my distinction between
the Universal and vulgar ζ , then the matter rests here,
that he had digested fine O at once, in his universal ζ ,
wherein it must die and putrify, be regenerated and
^{become} before the White and Red Δ of nature, which can then
by digestion convert vulgar pure ζ into a Red, soft, fusible
linging ζ , to be forward precipitated upon fresh ζ in the ζ ;
or with much more advantage, to be first precipitated
upon O in the ζ , in order to obtain the Solar glass,
and that glass precipitated in the ζ upon ζ , to obtain
a Red lingering ζ , and that upon fresh ζ to obtain
ductile O, in this I cannot be wrong: / J. B.

1. 31 I remember, so does Court de Ch.:

My Son! observe the difference between our ξ and vulgar ξ .
Vulgar ξ does not dissolve C and D, & does not centrally
mix therewith, so as never to be separated.

But our Universal ξ , dissolves C and D centrally, and
unites therewith, so as never to be separated, as little
as ∇ mixed with ∇ , can be separated.

vulgar ξ contains a burning, black, dirty Δ , but our
universal ξ contains an incombustible fixt brilliant
white and high Red Δ of nature.

Vulgar ξ is cold and humid, our ξ is warm and
hunted. \therefore this is a strong hint at the Dam.

vulgar ξ blackens the metals, our ξ makes them
white, nay Crystalline white.

If you precipitate vulgar ξ , it becomes a yellow \ddagger ,
or malignant Δ , but our ξ by means of gentle warmth,
 \therefore by Digestion, is precipitated into a fixt Snow-white,
and fusible Red Δ \therefore Δ nature indeterminatum.

\therefore confer with other processes in of the Dam.
the longer you boil vulgar ξ , the more fluid and vola-
tile he will be. Our universal ξ is quite the Reverse.
The more you boil him, the thicker he will be, and
less fluid. \therefore another hint at the Dam. (* this is not true.)

3 It is most certain and true, that our ξ alone can
do nothing. but when he is united with a metallic
 Δ \therefore C or D, the powers and properties of our ξ , become
or are exalted and multiplied in Indivisum, because
the metallic Δ \therefore C or D, determinates our ξ to a high
Degree of Exaltation.

Nay, our ξ specifies the metallic Δ and gives him
a spermatic and generating or vegetating power, and
a propagating virtue, which our ξ alone cannot manifest,
but gives it now to the metallic sperm in C or D,
because

because I tell you, that the universal Mercury absolutely depends from the Elementary Spirit of the central Δ .
(This is Wise and true, as the universal Θ of nature is a Corporeification of Solar Light and Lunar humidity, of Heat and Cold, of Sulphur natura from the Sun, and Θ nature from the Moon, he is perfectly right; your Θ nature is corporeified Oxygen and Hydrogen (corporeified and concentrated vital air, but S. B.) not yet fixed in a Solar magnet full of Light and Δ v. e. \odot .)

Our universal Θ nature, \odot of the wise: ali Puli has no certain Determined Form, but receives any Form, by uniting in a friendly and natural manner; with the elementary Spirit: i. e. Δ and Light: of the metallic Δ of \odot , as the female unites with the male. (admirable, I like his reasoning much; the universal Θ is willing to receive the Form of \odot , as a fertile ∇ is willing to receive the grain and its form.)

By this friendly and natural union of the Spirits, our universal Θ is impregnated by the metallic Form of \odot or ∇ (accordingly as you work) and receives that Form or Anima, as melted sealing wax receives the Impression of a Seal.

As soon as our coagulated universal Θ has been transmuted into the Form of \odot and fixed, it converts every other mercury into the same nature.

5:45 It is of the first Consequence to know our precious virgin ∇ , but the knowledge and practise of our wonderful heavenly ∇ of Life or vivifying ∇ is known to very few.
If all this you understand at present, and you will find it confirmed by what follows.
5:46 Our heavenly ∇ which is the precious virgin ∇ of the wise: i. e. the universal Θ nature, or \odot of the wise: would

would be of no use to us, if we had not the living
O of the Wise to show therein.

(The living O, aurum vivum, can be nothing else, but O
reduced into ξ ; all Philosophers agree in this; this
makes me think yet, that he reduced O into a mercurial
form: by ξ before he digests and putrefies it in his
V or universal ξ ; perhaps by diligent comparative Study
you may discover his final Intentions better, than
I have as yet done; however let that be as it may,
we have sufficient Light in other processes with the
dam, to work the process of this Master:)

It is certain that without the Δ of the Wise, our
universal ξ can not be brought to perfection.

When common arg. vive is highly purified from all
terrestrial Superfluities, it is then altered in its
mercurial body, and this is the metallic ξ which
generates O. therefore this is the Specified or me-
talic ξ of the Wise.

(This agrees with philos. Canons, with Count
Bernhardus and Sier.)

The first O of O is a metallic Vitriolic O, which is highly
pure and free from all Terrestriety.

(I suspect this to be a kind of Delusion, to mislead.)

It is one of the greatest Secrets in our art, to know
how to unlock, open and reduce O into its first
matter by means of our heavenly Viscous V of Life

(heavenly, viscous, V of Life; these words are very Signi-
ficative!

1^o the dam is certainly the Blood, wherein the physical
Life of Man and Beasts does reside, which Moses knew,
when he said "for the Spirit of Life is in the blood.

This principle of physical or natural Life is manifested
by a gentle heat of about 90 Degs. or a 100, 90 in
most Females, a 100 in most males. Sensation

Sensation resides in the Ethereal nervous fluid, which is the most volatile Ethereal Δ and Δ part of the Serum, and is separated from the blood by natural sublimation; by this, the Will (an attribute or power of the rational immortal Ray of the Divine Light, the Soul,) moves the Body mechanically, by Influx, by moving sensation in the nervous fluid in the part to be moved; and this is done electrically, although suddenly; I will move my arm, the Ethereal nervous fluid causing sensation is moved, the muscles must obey (as matter must obey the spirit,) draw the bones, and the whole arm moves; because this Ethereal nervous fluid, at the immediate command of the Soul, (for which reason the 10 pair of nerves conveying sensation are placed in the brain close by the organs of Conception and memory, i. e. of thinking, and not in the belly,) is the genuine and only Medium of uniting the rational immortal Soul with the Body, to command the Body mechanically, not physically, and even that not always, and sometimes not at all, in numberless Infirmities, this Ethereal nervous sensitive fluid is called Nature, although even this, as subtil and spiritual it must be, is only the Vehiculum, wherein the Universal Anima mundi, Δ or Light, resides and manifests itself by universal sensation, where there is sensation, there is Life, where there is sensation and Life there is motion, where there is motion there is heat, where there is heat there is Δ , where there is Δ , there is Light, and where there is Light there is Anima mundi or Universal Agent. (and this principle in my humble opinion constitutes the Soul or thinking Faculty of Animals after man, as not being an immediate Emanation or Ray of Divine Light breathed into the nostrils of Adam, and communicated to his posterity, by what? by

by Emanation, moved spiritually by Will and Love,
(not by not willing nor hatred;) assisted by the
omnipresent Anima mundi or Δ , moved electrically,
by positive Electricity, and all this can proceed only
from the Male, as the animal Agent, whilst the female
is only the passive Receptacle of both, the rational
immortal Ray of Divine Light and the Anima mundi,
or Nature, Δ , manifested and moved into gentle heat,
and this is done by active and passive or positive and
negative Electricity. I believe I am not far wrong.

2) The dam is viscous, and we find that the first
Radiments of animal, vegetable and mineral Subjects
are viscous, Gemmose and Soft. (see aurea Catena msc.)
3) our author calls it heavenly, because if it was
not so, by its innate heavenly principle, Δ and light,
whilst it circulates in the veins of living Man,
it must absolutely become so, as being truly mag-
netical, by the constant Exsiccations in the Sun,
when it absorbs the solar light, and continual
Stimulations by the cold Lunar Rays, when it
absorbs the Radical Lunar humidity, by which
repeated operations the Coagulum is converted
into a virgin ∇ or snow-white Universal Θ Nature,
full of Agent and patient, Light or Dryness,
and Cold or Humidity, universal Δ and universal ∇ ,
the Θ of the Wise, or the Θ , or ∇ of Ali Puli;
his Sun and Moon.

Thus it may well be called heavenly.

S. B. :)

(What does this want else, but a Form? a
2) Solar magnet, the Solar Form, to be fixed and
determinated therein, in order to become a lingering
power, multiplicable without End, by Successing
Regenerations, by means of the same universal ∇ ?)

p:51. To conclude this Section, my Son! I must tell you that the Solar Δ , which we have extracted in a philosophical and natural manner out of our Adamical ∇ : Δ : is the glorious Key, which opens and shuts the Door to our Stone.

It is the unknown metallic sperm or Germen of \odot , and without this Germen, our precious ∇ : the Δ : can not be made. \therefore I think by this Solar Δ , he means the Δ nature in the universal \odot .

p:53 The Spermatic Substances of \odot and Δ can not be extracted in a natural manner, without our Universal ∇ .

54. To find our Secret is as difficult as to draw the Moon from the Firmament, and place it in our ∇ .

We calcine for this reason, that we may dry up the volatile humidity \therefore the Serum \therefore which is united to the more fixt \therefore to the Coagulum \therefore in the very root, \therefore whilst circulating in the veins \therefore and that we may convert our precious matter \therefore the Coagulum, after it has sucked in and dried up its own Serum \therefore in a natural manner, into a Salt or Calx of nature \therefore the \odot of the wise,

our motive for calcining our Matter \therefore in the Sun \therefore and for converting it into a Calx of nature, and thereby dissolve the fixt Δ \therefore in the Coagulum \therefore and evaporate the watery humidity, is for no other reason, than that we might dry up our precious matter in a natural manner, in order to make our matter porous, to be converted by nature into a \odot or natural Calx.

p:55 If the matter was not made porous, or open, it could not attract its own nourishment, its multiplying nourishment could not possibly enter.

In the beginning of our work, Dryness must overcome humidity, ^{and} as this Dryness is of the nature of ∇ , it will gradually be changed into ∇ , yet that the porosity of your ∇ may not be destroyed by too much Imbibition all at once.

our natural Calx converts into its own nature, all the
virgin milk, ϕ : the Serum, its own ∇ : which is given to it,
by imbibition, for its nourishment.

Common chymical Calcination is performed with much
Labour, with Corrosives and violent Δ , which destroy the
porosity, but our Calcination is performed without flames,
by a small heat, which is so natural, that it calcines
our matter in a natural manner, and does not destroy
the powers of the generating Sperm, and preserves the
porosity of the matter.

If our matter ϕ : dam: which contains the first matter
of all things, was calcined in a common violent Δ , in a
furnace, as the common Chemist do, our Flowers, which
are so easily alterable, would be burnt and destroyed.

May the Body of our precious matter, cannot bear or
support the violence of the flames, but is in a short time
almost entirely consumed, and so much altered in its
inward nature, that its virgin Sperm is totally burnt,
and the remaining ashes are perfectly Sterile.

thus, my dear Son! mind, that the Secret of the natural
Calcination of my wise ancestors consists in nothing
more, than to convert the living ∇ : healthy hum an dam:
or the therein coalesced Spiritus mundi, into a Θ of
nature, in such a manner, that of our precious matter
 ϕ : dam in tota Substantia Sua: nothing may be lost,
destroyed or burnt, but that its porosity, and magne-
tical powers, such as the matter had, before you
collected it, may be preserved.

(This is weighty and plain enough.)

When our matter ϕ : the dried Coagulum: is often imbibed
and thereby divided into most minute particles, by gentle
Decoction, ϕ : without common Δ , as all Phils observe:
so that its Radical humidity ϕ : the Serum: is preserved
and inspissated, then I say, its natural heat multiplies
and grows, and the Element Δ increases.

p:63 My Son! you ought to know, that the mercurial substance of our natural ∇ cannot be washed, newashed nor multiplied but in such things, as are of its own nature, and all other things in nature are here useless, and not received as a newishment.

p:64 you must also know, that, in our philosophic work, too much or too little Imbibition and Exsiccation, are 2 pernicious things.

Too much \int : at one time \int hinders perfection, either Imbibition or Exsiccation. Too little, which is the reverse of too much, can do no mischief, therefore the too little is to be preferred to the too much. remember then, that, a small Exsiccation requires only a small Imbibition. (I conceive from this, that you must not dry it up into Dust, nor Drawn it into a Sea, or you destroy it.)

p:65 do not imagine that the ∇ , where with the Philosophers wash, bath and whiten their precious matter, be common wile ∇ .

p:65 after the natural Calcination of our virgin ∇ : Coagulum, the Sperm and A natura, are like Dead, and would never receive life again, if they were not resuscitated. Now it is most certain and true, that they can never be resuscitated, but after you have often washed and bathed the ∇ in the flaming Δ and ∇ of Life, with that heavenly Fire, which is the vivifying Bath, who generates all sublunary things. \int : i.e. the Sun: and when, by frequent Repetition \int : Exsiccation and Imbibition with its own ∇ : you shall have washed and bathed our precious matter in the vivifying Rays of our fiery ∇ and watery Δ : Lunar Reflexion by ∇ : you may then believe for certain, that the Body, which was Dead, is resuscitated and new born, and is become a glorified Body, by the Union with the Spirit of Life.

6 I say, that our Essential Sulphur and Sal natura,
manifested out of our Virgin ∇ , after having been impreg-
nated by the vivifying Influence of the Sun, are now
philosophically and naturally sublimed and exalted.
(This sentence is much to the purpose and must convince
you that I am right, in what I have hitherto explained.)

7. After our Virgin ∇ has ascended up to heaven, and
Heaven has descended into our ∇ , then our ∇ of the
wise: after the ∇ has imbibed all its own ∇ : after having
been impregnated by the purest and most salutary
Influences of the Moon and Stars, \int : this concerns the Lunar
attraction in serene nights: will be dunged and fertilised
with and by her own fatness \int : Radical humidity: and
will then be excellently well prepared, to receive into her
Womb, the metallic sperm of the living \odot of the philoso-
phers, which is resolved in this \odot , dies and putrefies,
resuscitates and multiplies, as the grain of wheat
swells and produces, when sown in a good ground.

Last Operation or Digestion

Having finished your natural Imbibitions, philosophical washings and natural Exsiccations, when your
matter is become a White and gummosc \odot , then
preserve it carefully, shut up in a Glass, that no dust
nor humidity, nor metal may touch it.

(A Dois not appear here that he suffers the magnetical
 \odot , by Lunar attraction, to flow per deliq: into a ∇ , as
one would conclude elsewhere.)

Take your philosophical Matters \int : I suspect he
meant this \odot and \odot either in Leaves, or in a Mercurial
form \int and unite the Summs, and put this Composition
into a philosoph. Egg-Glass, and lute the neck.

(reserve enough for multiplication.)

Mind

mind that you do not put too much nor too little into your Digesting Glass.

In respect to the Composition, let $\frac{3}{4}$ of the glass remain empty, the neck not included, and put no more into one glass than $1\frac{1}{2}$ of Composition or $1\frac{1}{2}$ at most.

Then place your glass or glasses in the Philosophers Δ , and govern your heat in such a prudent manner, that your external Heat may not surpass the internal one. Because if your heat is too great, no union will take place, and the matter will be destroyed.

(I presume it must be blood heat or under.)
If your heat is too weak, the matters will not move, the Radical humidity not being moved, the matter \therefore cannot putrefy.

p. 69 If you govern your heat rightly, in an equal temperature, you will see, that your matters will act into each other, and will heat each other, so that in a little time, the whole Composition will be converted into a slimy or viscid ∇ .

(This is a proof that he does not liquify his universal Θ , by lunar attraction, but uses it as a moist or gummose Θ .)

you must manage your heat so gently, that it may be conformable to natural animal heat, only to excite the Δ within.

p. 71. our work cannot be accomplished, except you congeal and fix our heavenly \therefore the Θ with our philosophic Δ or Metallu Steam \therefore which Fixation takes place by natural Concoction in a nourishing and vivifying heat, which is the Δ of the Philosophers.

The Philosophers do not burn their Binges, when they make the Stone.

our Δ is warm and humid \therefore Steam or hordeung \therefore

(? here he gives a Curious enigmatical Description of his Δ ,
it alludes to animal heat, but by what Continuance, I know
not.)

The most wonderful Character of our Δ is, that it resembles
perfectly, the first Matter of our Stone ϕ : Dam:
and that it is taken from the most inward parts, or the
purest Substance of its bowels.

The Knowledge of our Δ Discovers the Knowledge of the
first Matter.

(? has he carried the Digesting glass constantly about him
in his Stomach or breast? as this last Enigma seems
to insinuate!)

Fines

(? I have given you the most essential parts of this small
thin Octavo; he says no more about it; the remainder
will be easily supplied from other processes, with the
same Subject. What there is of it is truly natural
and philosophical, and illustrates Ali Puli

I have the honour to be with true Esteem
and Sincere Friendship.

Your most humble Servant
J. Beesfrom.

finished on Sunday Evening.
The 24 April. 1804.
in Wellclose Square.

a certain quaker, who some years ago dabbled in the dam, told me, 4 or 5 years ago, that he once dried the Coagulum in the Sun, and besprinkled it, with its own ∇ , drying and besprinkling, until the ∇ had sucked up all its own ∇ .

That the Superficies of his ∇ , became as white as Snow, but remained dark below.

That he did not know how to use it, abandoned it for many months; then put it into a ζ , and kept it several hours in a fierce heat; he said the greatest part was burnt, and he thought it was all gone, but to his great astonishment he found after the ζ was become cold, a bit of glass as red as a Ruby, of a deep Red fiery Tincture, about the size of a hazel nutt, which would hardly break under the hammer, but at last by very hard blows, it flew in 2 or 3 pieces.

with the Corner of the fracture, he cut a pane of glass with the same ease, as if the Ruby glass had been a diamond.

he said not thinking that it could be of any use, he lost it at last amongst some Rubbish.

(The fixt alkali in the Subject converted its own ashes into glass, and the glorious Ruby Tincture certainly proceeded from the attracted and fixed Light, i.e. from the Solar ∇ natura.)

J. Baafrom

(This proves the Truth of the process.)

(Ali Puli says that the crude Subject dissolves \odot by rubbing Leaf \odot therewith in a mortar, and converts the \odot into a Ureous or Slimy ∇ .)

Remember the sulphureous lingering power of boiled Eggs,
boiled quite soft, on a Silver Tea Spoon. :)



CHRISTOPHORI FERDINANDI

de SAVOR

PRACTICA NATURÆ, VERA;

with

A PROCESS

upon

ANTIMONY

and its great powers .

[Printed 1735.]

Translated from the German, with Explanatory
(Notes interspersed,

By S Bachstrom M.D.

1804.







P R E F A C E .

Qui principia ignorat, ad finem nunquam pervenit.

Vulcan will be propitious to you if you separate the two great lights [the sulphur and the fixt salt] from their mercury, and purify them each separately; and they will unite, when they meet again in their third habitation; and he will accomplish that which you so earnestly wish for.

As soon as the conjunction has taken place the Artist has nothing further to do, but to leave the remaining process to God and Nature, as my Treatise will faithfully and sufficiently teach you.

I attest in the presence of God that it was not in my power to declare the truth more openly.

I received a great deal of instruction from a well meaning friend some years ago, but was

constantly hindered from putting my knowledge in practise. at last a singular opportunity almost forced me to begin the work. I was a good while however between hopes and fears. I was afraid I had not sufficiently separated and purified the three principles, viz Sulphur, Salt and Mercury, but I thought I should discover my mistake afterwards, during the Digestion.

PRACTICA NATURÆ VERA.

I took my selected dew or stirking water and put it in some large glass sugar-basons, well covered to keep the dust out, and set it to ferment and putridity in the ^{warm} open air, in the same manner as the country woman exposes her milk to the air, by which means the milk becomes separated into three principles, viz: cream, whey and curds. I observed that my matter became condensed in like manner; yet I perceived none of the three principles visibly, only by the help of Vulcan [distillation, calcination &c.] I separated the phlegma, the mercury, the sulphur and salt very orderly.

My mercury appeared to me first under the form of a spirituous water, which I poured back upon the residuum and distilled over again; and this distillation and cohobation I repeated four times.

This mercurial liquor I preserved in a bottle with a glass stopper.

Then I took the residuum and calcined it gently in a charcoal fire, and separated my heavenly sulphur and fixed salt, each by itself, from the superfluous dead earth. Afterwards I took my heavenly mercurial water [rectified four times], poured some of it into a digesting globe, and placed it in a very gentle heat, over a lamp, and gave to my mercurial water both its principles to dissolve, yet each separately, and then I put it into a philosophical egg-globes.

My mercury dissolved the beautiful sulphur and fixed salt [the two principles alluded to above] in such a manner that no earth remained behind visible to the sight. [There was no faeces.]

Common mercury swallows up gold in leaves, and will not forsake it untill Vulcan [i.e. fire] obliges it to depart & leave the gold by itself. The reverse of this, however, happened in my works. The fire could not force my mercury, to depart and forsake our sol [the sulphur] and our luna [the fixed salt]. On the contrary the three principles remained united indivisibly in the glass body.

I was in constant fears, thinking I had committed some error, but as I had plenty of patience, and as my mercury had taken up the space previously occupied by our moon [the fixed salt],* whereas I had been obliged before to separate the one [the sun or sulphur] from the other [the fixed salt],† and as my

* His mercury had dissolved all the fixed salt.

† i.e. The sulphur was obtained first.

my mercury finally devoured the moon
[the fixed salt] itself, after I had separated
the sun [the sulphur] from the moon, my
satisfaction was the greater and my mind
became more easy.

Remarks by Dr. Backstrom.

The author here alludes to the first &
extraction of the sulphur (which is of a
deep red colour) from the strongly dried^{*}
residuum of the distilled wines; and to
the second extraction (always with the same
well rectified mercurial spirit) of the fixed
salt from the more strongly calcined &
caput mortuum. — Calcined, perhaps for
an hour, in a covered crucible in the wind
furnace, after the red sulphur had been
previously extracted.

That is — after distilling his matter to
dryness in a sand heat, and by this —

means obtaining his mercurial water by itself, he poured it on the dry residuum (dried in the sand heat) and obtained an extract of a colour more or less deep, which contained his Sun or Sulphur. Again he distilled this extract, per alembicum, in a gentle heat, which brought over the more volatile part, the mercurial water; leaving the more fixed part, the sulphur, behind in the alembick, in the form of a deep-red syrup:— or by care and good management carrying the distillation so far, in *balneo vaporis*, as to dryness he might obtain his sun or sulphur in the form of a red resin or gum.

The residuum left after extracting the sulphur, being strongly calcined, was then put to the mercurial water (or vice versa) and they were digested

together that the mercury might extract the fixed salt from the calcined residuum. The mercury being then separated from the fixed salt (the moon) by means of distillation, the salt would be left behind as white as snow.

Pott of Berlin says that this salt is the fixtest salt in nature, as is also the fixed salt of the human blood. The same thing is confirmed by Sir Robert Boyle.

The above is truly Baron de Sabor's meaning though in the German treatise he explains himself obscurely. I have had his valuable treatise in my possession for many years, but it was only lately that I perfectly understood his meaning, for which light I thank God. I have the highest opinion of the truth of his process.

The Author continued.

Before I united the two lights [the sun or sulphur, and the moon or fixed salt], for the last digestion, I purified each by itself several times, untill there remained no faeces to be separated, then and not before I united them both in my mercury or dissolving mercurial water.

Of the sulphur I took two parts, [say 2 ℥.] and of the fixed salt 1 part [say 1 ℥.] and as much mercury as was just sufficient to dissolve each by itself. These two solutions I united and poured them into the philosophical digesting globe, leaving two thirds of it empty, and luted the glass.

After I had put my glass in my digesting stove, in a gentle degree of heat, such as the egg receives under

under the hen, the principles began to work - a reaction immediately took place between them in order to promote a new birth.

About the tenth day I perceived that the sperm of the male [i.e. the sulphur] had impregnated the female [the fixed salt] and had entered the womb of the female, causing putrefaction, which I clearly perceived by the black colour in the glass.

I rejoiced on perceiving the first hopes of future success! The friendship of the one principle for the other was so great that a constant reaction continued, until the saviour of matter had entered the womb of his mother to be new-born.

In the very beginning I saw here figuratively represented the separation

of the chaos; afterwards the happy re-union of the two sperms [Ali Puli says the same]; and at last the new generation appeared in a dry form [i.e. the matter was dried up] and is deservedly called pulvis ardens. [Because the physical or elemental rest terminates here in the elemental fire.]

The many wonderful colours which appeared in the glass and on the superficies of the matter, in the form of a cuticle, rejoiced my heart:

During the first ten days my matter became black; in the next ten days, of a white hue and brilliant: the third ten days a great number of mixed but transient colours appeared, but shortly after the fortieth day appeared the most glorious permanent red. [The universal corporified fire or sulphur of nature.]

I must inform you that when my matter had transformed itself into the most beautiful white I had nearly committed a folly. Pressed by necessity, I was going to take some of it out for the transmutation into silver, to help myself therewith, but as the Almighty God will be implored, especially in these kind of pursuits, I applied with fervent prayer to our Heavenly Father, and it pleased him to send me a Jonathan, who assisted me with money, whereby I extricated myself from my difficulties & was able to continue the work to the Rec.

I thank thee, worthy friend! if thou art still living, for preserving me at that dangerous period. Time, opportunity, the means & patience are the requisites in this noble art!

When forty days and nights had passed and the fiftieth day was approaching I opened my phial in the name of God. I was then going to make projection with the Red matter as it was, and indeed I wasted a considerable quantity of it, but a sentence of the Philosophers struck my mind forcibly which says

"Lapis noster non tingit nisi tingatur feris."

I therefore took 1 ounce of fine Hungarian gold [Hungarian Kremnetz ducats, or Venetian Sequins are made of pure gold without any alloy] and melted it in a crucible, and then threw my new born red sulphur, the whole quantity, upon the gold in fusion, and kept the crucible with its covers for three days and three nights

in the fire in the wind furnace, though I learned afterwards that 5 or 6 hours would have been long enough.

Remarks.

The Baron must have been very inexperienced to attempt, in the first instance, as we find he did, to project his universal ^{red} matter upon an inferior metal, without first determining it with gold. In its universal state it is far too glorious to unite with the base metals. Gold or silver, as pure receptacles or mediums, are necessary, as the above quoted latin sentence instructed him, to receive first that universal heavenly fire. Then, and not before, such O or D, rendered spermatic, seminal, diffusive, overtinctured, over ponderous,

ponderous, over fusible, and brittle, (which plusquamperfect qualities it has received from the corporified universal fire of nature) can communicate, to an inferior metal, what it has too much for its own simple ductile perfection, losing itself therein, after a ratio of its own power, previously multiplied — Fire being the only element that is multiplicable by its own principles. — He does not inform us what quantity of red matter he had.

The author continues.

When I took the crucible out of the furnace I found in it a red, brittle, glassy mass. [Lapis metallicus.] I projected the whole upon three marks [3 half pounds Troy weight,]

of melted lead. When I poured it out it looked suspicious; therefore I copelled it and refined it, and there remained 2 marks, 2 $\frac{2}{3}$, 3 $\frac{1}{3}$ [i.e. 1 lib 2 $\frac{2}{3}$, 3 $\frac{1}{3}$ Troy] of pure and permanent gold of 24 carats fine, such as was never dug out of any mine.

I expected to have found a much greater prize, but I discovered the cause of my error afterwards. At this time I knew nothing of multiplication, which is done by the same universal mercury that perfected the work at first. — [By the same spirit, says de la Brie, that guided you in the beginning]

That you may not err as I have done I will faithfully discover to you the whole work; but pray to God, that he may make

you a Priest of this sacred Science,
and that he may grant you a
seat in the Temple of Wisdom!

My good friend and well in-
tended investigator of this our Art,
if you will follow my advice be-
gin the work with God and small
expenses.

The matter you can command
for nothing, only you must stoop
for it. A digesting stove, a distil-
ling furnace, a wind furnace and
a few glasses is all you want. yet
I confess that time and oportu-
nity are requisite, and the necessary
means, although but small.

Of the subject or matter of the Stone.

I will declare to you the true matter out of which the Lapis philosophorum is to be prepared, although I will undertake to find matter enough in each of three departments of nature, in the animal, vegetable or mineral, yet one matter is always nearer than another, easier and less expensive to work, in order to obtain its centre.

To obtain the Lapis vegetabilis your vegetable must be first calcined to ashes. Those ashes must be dissolved, putrified, extracted, distilled, and the essence must be coagulated and fixed — yet our water as the universal dissolvent must do the best part.

Minerals must be pulverised, and

then fermented with our water and
putrified, extracted, distilled; The caput
mortuum calcined, extracted again, and the
pure elements re-united, coagulated and fixed.

In the same manner mineral Antimony
must be treated, whereof I shall speak at the
end of this treatise as a valuable subject.

N. Bene.

The animal munda has a preference above
every other matter. There is no need that you
should add to it any foreign matter, as it is most
abundantly provided with every quality we
require for our work. In this grand subject
the artist will find that superfluity and
abundance which he stands in need of for
the vegetable and mineral work; and, believe
me firmly, there is no easier or shorter way
to elaborate the Great Universal work, from any
subject, than from the Animal Department!

Man emits something which he despises

despises and destroys, which, nevertheless, ought to be highly esteemed, because out of that despised subject may be prepared what can preserve man from diseases and from want.

Who can deny that man was created after the image of God, and that he is Master over the three Families of Nature? and if his mind is so, his secretions or fluids must partake of that superiority over other creatures upon earth!

Man lives, not by eating bread only, but by every emanation that proceeds from God! Now if he receives these for his daily sustenance, it is but reasonable to infer that from man something may be procured out of which a master can produce something good.

The husbandman knows well what urine and excrements of animals can effect in his fields! Among animal substances, however, there is a vast difference!

The excrements and urine are superfluities

secreted from the bowels of man. When purified the excrements retain so much vegetative or increasing power, that vegetable seeds, sown in a field well manured with it, can easily receive the extracted mercury, the sulphur & salt, for its own growth, nourishment and perfection. For a similar reason the ancients taught their pupils "nosce te ipsum" which was afterwards interpreted in a moral sense, yet many an ingenious man also learned how to understand it naturally and physically.

This treasure, which man carries with him over hills and valleys, and which he throws away, is a crude and imperfect thing, and must therefore be altered and brought into a better condition by an ingenious artist.

He must separate the pure from the impure and superfluous, like our stomach which only extracts what is useful, rejecting the feces. The enquirer should keep this in his mind.

The Process Repeated.

Separate the pure from the impure. After you have ~~sorted~~ purified the subject unite the three great lights, Sulphur Mercury and Salt, without adding any thing foreign to the matter, and place them in their own bath, & commend the regimen to God and you will not miss obtaining a happy issue.

I tell you truly that our Saviour of matter or pulvis ardens cannot be concocted nor perfected without its own radical humidity. [The animal mercury.]

All that is generated is at first a slimy water, as an experienced Philosopher tells us [Ali Puli]. In this the spirit of every quintessence is hiddden.

The Artist must liberate this spirit from its chains and exalt it.

Your morning or May Dew [collected in the morning in the month of May]

will always conduct you and lead you to discover and experience great mysteries.

Remarks by Dr. Baccstrom.

This is all the Baron says of the first matter and I think we need not complain of his being reserved. I shall here present a few thoughts that have occurred to me upon the process.

You may elaborate the process from $\text{D}\gamma$, from the serum and coagulum, mixed and putrified together; but Baron de Sabor certainly employed the morning urine, which he calls our water, or stinking water. By attending to his process upon antimony it will appear, from the quantity wanted, that he could not possibly employ $\text{D}\gamma$ for his purpose; and, besides, that subject is not despised, but urine is.

The Baron's process in its commencement

seems therefore to resemble that of the Clergyman of New York, communicated to me by Mr Lenz, but afterwards he follows a different and much shorter method.

In April and may he collects his subject which he calls "the morning dew" because he takes the morning urine, and "our water" because secreted in our own bodies. He exposes it to the air in May, in large sugar glasses, closely covered, and lets it ferment and stink.

Then he distills off the volatile animal mercury, or volatile mercurial spirit, full of volatile salt, and afterwards rectifies it 3 or 4 times or oftener, untill it becomes very penetrating. This must be done in a body and alembic, with a large receiver, the joinings being carefully luted with stripes of linen and paste made of flour and water. When the luting is dry distill

with a gentle heat the volatile mercurial spirits loaded with volatile salt. The phlegma goes over first, then comes the volatile salt.

At every rectification the volatile salt increases and the subject in the receiver grows less in quantity but more penetrating.

The phlegma is easily distinguished from the spirit as it makes the alembic appear more watery while the spirit shews subtle veins in the alembic.

During this distillation the fermented urine (like the $\text{D}\bar{\gamma}$) rises in bubbles up into the alembic. To prevent its rising I have touched the inside of the body with good olive oil, applied with a clean sponge all round, and find the rising of the urine thereby prevented.

After the mercurial spirit is come over you must continue the distillation & let all the phlegma go over, but into another receiver. The phlegm contains nothing good.

The mercurial spirit must be rectified by itself untill it has become very subtil & penetrating. The spirit is neither more nor less than a subtil spirit of sal ammoniac, and every spirit of sal ammoniac is a spirit of urine. Spirit of urine is volatile salt of urine diluted in phlegma.

When your urine remaining in the glass body is as thick as liquid honey, or like an oil, so that it can yet be poured out, then pour it into a china bason, which place upon hot sand on a distilling furnace, & let it dry gradually and as gently as possible, or over a balneum vaporosum, that you may lose nothing but the superfluous humidity, and you will obtain a considerable quantity of a brown or dark red earth, full of sulphur and fixt salt. (From this subject phosphorous can be prepared, & we know from Professor Breiling that Goodwin Brown

Elaborated a tincture upon metals from Phosphorous.

Or — After having obtained all or most of the volatile salt, i.e. after the first distillation of your animal mercury charge your receiver, which must be large enough and lute the joinings.

Continue the distillation in the same gentle heat in sifted wood ashes. Observe — this must be done in a high glass body, with a large almbic, untill the subject remains perfectly dry, of a brown red colour, full of red sulphur and fixed salt. Your body should be wide enough to admit your hand in order to loosen the matter from the glass.

During this second distillation or exiccation it is possible that you may obtain more volatile salt which passes over into the receiver and settles on the sides of it, white like snow and very sparkling, the pungent smell

of which penetrates through every luting. This volatile salt should not be lost and should be added if possible to your first animal mercury. This may be effected by rectifying the phlegm in the receiver in order to obtain the volatile salt therein contained.

During this exsiccation your fire (though a charcoal one under the sand pot) must be gentle, as otherwise you would burn your still tender red sulphur.

When all this is done and your residuum is become a dark red saline earth & perfectly dry, beat or rub it to powder in a glass or Wedgewood mortar and then begins

The Extraction of the Red Sulphur,

i. e. Our Sun.

Put your powdered red-brown earth into a digesting glass with a long neck; pour as much of your animal mercury upon it as will cover the powder two or three

fingers high, and stop the glass close: digest
two or three days and nights in a gentle heat,
of 80° or 90° degrees (Fahr.) as a higher degree
would endanger the bursting of the glass by
the expansive force of the volatile and elastic
vapours of the animal mercury.

You will find the volatile mercurial spirit
tinged as red as a ruby and transparent. When
the red tincture is nearly like Burgundy wine
in colour then let it grow cold and settle; after
which decant the clear tincture very carefully
and filter the remaining thick sediment. By
unnecessarily filtering the whole a great deal of
volatile salt might be lost: decantation therefore
of the greater part is preferable to filtering the
whole.

Put the clear red tincture so obtained into
a small glass body; set an alembic upon it
and lute a receiver to it carefully; and then
distill in a vapour bath with a very gentle heat.

This is necessary to be attended to for the safety
of your vessels.

Your animal mercury will come over
perfectly clear like roche water, leaving the
ruddy-red sulphur behind, like a thick deep
red honey or like melted sugar; which may
be farther evaporated, over a vapour bath,
untill it become dry like a transparent
gum or resin, which should be of a fine &
deep red colour. This principle being now fixt
and ponderous than the menstruum willingly
remains behind. This is the sulphur. Keep it
closely shut up in the same body to preserve
it from the air and from dust. — Now proceed
to

The last Extraction,

That of the Fixed salt (Our Moon.)

This is the animal alkali, the female, which is to
be afterwards impregnated by the sulphur, our
(sun) the male, during the last digestion over the
lamp.

Take now the residuum, out of which you have extracted the red sulphur. Dry it again in a china bason placed in a sand heap, covered with paper. Now you can hurt nothing: give it a good heat, so as to make the sand pretty hot. When the mass is pretty dry put it into a roomy crucible and lute a cover upon it, with clay lute pretty thick. When the lute is dry and the cracks filled put the crucible in the wind furnace and calcine the matter, for about two hours, in a red heat. Keep the crucible in a red heat for the 2 hours: no blast is requir'd nor any strong draught — a quiet glowing heat is sufficient. Then let the fire die away gradually.

When cooled, but the matter still warm, beat it to a fine powder in a Wedgewood's mortar and then put the powder in a digesting glass with a long neck (or

account of the extreme volatility of the mercurial spirit) and pour some of your volatile mercurial spirit upon it, so as to overtop it 2 or 3 fingers high. Secure the glass with a cork and bladder and place it in a very gentle warmth over the lamp in digestion, and your animal mercury will extract the fixed salt out of your calcined earth and load itself therewith.

While you digest you must gently shake the glass morning and evening by a circular motion (not up and down) in order to extract the fixed salt the better; and take care that your glass never get hotter than you could bear to touch your face, otherwise the glass will fly, the animal mercury being full of elastic air, which will make room for itself if too much rarified.

(I believe that this gentle degree of heat

must also be observed during the last digestion, for the better security of the vessels, although there will then be less danger, as the principles are in continual reaction upon each other, so that the volatile mercurial spirit is occupied with them.

When you have extracted all the fixed salt let the glass cool before you open it, that it may settle: then decant the clear solution carefully, without disturbing the sediment. Avoid filtering as much as possible to prevent the evaporation of the volatile salt — or filter, if you can, in close vessels.

Put the clear solution into a glass body, place an alembic at the top, and join a roomy receiver. Lute the joinings and let them dry.

Then distil with a very gentle heat — no greater than the heat of sun-shine in summer. Your volatile mercurial spirit will.

come over quickly and leave the fixed salt behind, perfectly dry, as white as snow.

Now you have our Sun (the beautiful red sulphur) and our Moon (this snow-white fixed salt, the passive receiving principle, ever desirous of obtaining a sulphur.)

(You see why the alcoholised salt or Glauber's alkali is such a powerful menstruum — as a first alkali or passive principle it is ever ready to receive a sulphur or male agent.)

N. B. That Baron de Sabor says, the principles must be well purified and no earth or faeces be left in them.

When you have the principles perfectly pure then follows the Conjunction, by means of the animal volatile mercury, as a medicina conjungendi animaliana (sulphur) — cum corpore (fixed salt) in due proportion, which Baron

de savor teaches us where he informs us that he took 2 parts of sulphur and 1 part of fixed salt, and as much mercurial spirit as was just sufficient to dissolve each principle by itself. Then he united the two solutions in his digesting globe, luted it and set it in digestion. In what follows the Baron is sufficiently plain.

(When you weigh any thing do it in a clean china cup balanced with small shot &c and take care not to let any metals, or even your fingers or your breath touch any of your principles.)

The Author continued.

Of the Philosophical fire and the fire
of Nature.

Every seed sown in the ground grows and thrives if it receive the dews by night.

and gentle showers by day, and is afterwards nourished by the sun's all-cherishing influence. With too much humidity or with none at all the seed perisheth.

I assure you if a seed be ever so good, and be sown in ever so good ground, it will perish if its internal natural fire be not moderated by dew or rain.

Every element has its own fire — Every fire its own water — Every water its own earth. Whosoever is ignorant of this knows very little of Natural chemistry. [The Baron means that the 2 principles cannot be united without their own water or medium, their own radical humidity (the mercurial spirit) to which he alluded in speaking of the Dew or Rain.]

So would the seed [the ♀] sown in the earth [the fixed salt], perish if it had neither dew nor rain; but this it is furnished with in the ascending and descending, or circulating vapours of the mercurial spirit in the digesting glass.

Of the Natural Furnace.

The natural furnace is the place where every production of nature comes to perfection. For animals it is the matrix; for vegetables the earth; for minerals the quartz or silex &c.

Every seed before it can come up must previously become soft or slimy and pass through a kind of putrefaction. Its mercury or threefold ens, after having received the dew of heaven and after having liberated

itself from its coverings, begins then to sprout, to grow and increase; and the more it can enjoy the benign influence of the sun, with natural imbibition of rain the greater is the multiplication.

Corruption hides the external form, dissolves the principles, preserves the secret proportions, changes the colours and regenerates the subject. But none of this can happen unless the thing consist of water and earth.

All this is performed in the natural furnace and in one only vessel. Now if you would ask, What then is this natural furnace? the answer you must have perceived already. You have heard, that if a seed is to produce it must be sown in the earth, which is its natural furnace.

You know likewise that all minerals —
ores and metals, grow in rocks, stones &
loam or fat earth

Should you overlook these things you
would labour in vain and see your
seed perish — because, if you wish to
concentrate your matter into a fixe
powder you must make use of a stony
matrix, somewhat less than the cir-
cumference of the earth, otherwise the
tinging principle would evaporate.

[He alludes here to the digesting glass
which is silex — his stony matrix — and
globular, like the earth; but you must
not fill the whole circumference with
your matter. Should you do^{oo}, the va-
pours from want of room to circulate
would burst the glass; and, on the
other hand should you employ an
open vessel, as a basin or the like,

the tinging principle (the central fire) would be dissipated and lost.]

It is of the greatest importance that the Artist concentrate his matter [and himself also]. The whole art of Natural Chemistry consists in this — concentrate every thing without losing the elements or central principles.

Of the Philosophers Water.

The water of the Philosophers is not common rain water, nor spring water; but it is our water, despised by every one, except ourselves who esteem it highly. There is no living creature upon earth that can boast of having been produced or generated without water.

Should I purify the two great lights ever so much, no new birth could

follow or be effected, should our water,
in which the planet ♀ rules and has
power, not be added to dissolve each
light by itself.

"Lapis noster fit ex tribus [♄, ☉, ♀]

"Nullis datur, sine quibus

"Deus dat Spiramine."

Nothing in the world has power
to dissolve and reunite our two great
lights [♄, our sun, and ☉, our moon],
except our mercurial water.

"Lapis autem Ille Philosophorum,

" i. e. ♀ noster a Natura Creatoris,

" invenitur per Deum Altissimum,

" et nihil plus indiget, nisi quod est

" superfluum in Ea, ut removeatur.

"Ergo ipsa præparatur materia, ut

" purum ex Ea eliciatur, ferreum au-

" tem et faculentum removeatur: hoc

" est nihil aliud quam separatio puris

" ab impuro."

In this our Lilium, which is of a clear white colour, because its inward principle [the volatile salt] is turned outwards, are hidden the three principles of the Philosophers, Salt, Sulphur and mercury, which have a power to tinge into white and red.

If a Philosopher searches for any other than our water he will never accomplish any thing good!

N.B. In the Animal Munnia this water is abundantly to be found, so that the searcher needs not to add any foreign water.

[The animal munnia is the $\text{D}\bar{\text{I}}$, and its secreted serum; and thence comes the secreted urine - all containing the same elements or principles.]

After corruption and digestion is happily ended, which are the two

principal things in chemistry, as —
much water, spirit and mercury will
be left as the Artist can possibly want
for our work.

From all that I have said you
will now conceive, that our mercury
and vinegar, our spirit, our salt wa-
ter, is not common water but our-
water.

Were not our mercury a humid,
spirituous and, though invisibly so,
a volatile, yet a visible mercury, it
could not dissolve our two great lights
[sulphur and salt], much less unite
them amicably.

I hope I have told you plain
enough what our mercury is! If you
do not understand me blame your
own dulness.

Of the Philosophers Earth.

I have said before that every element contains all the elements. The Earth contains fire air and water; and the case is the same with the air and water. Nay the fire, although the purest element cannot act nor manifest itself without the assistance of the other elements

S. B. When you have collected your Philosophical water and have set it in digestion to ferment and putrify, you will observe with astonishment how the earth settles at the bottom. —

[This earth is taken notice of by the New-York Clergyman, by Ali Puli, and by Baron de Willing.]

[When the air is naturally warm as in the summer time the fermentation of the urine requires no digestion; but in winter this cannot take place without the aid of a gentle artificial heat over a lamp, or by means of the heat excited in a dung-bath or the like, as bars.]

What is it that causes the earth to settle? Is it
not the inclosed air and fire?

In this precipitated earth our greatest trea-
sure is hidden, which cannot be extracted
from it but by our water [i.e. our mer-
curial spirit or animal mercury] yet
it cannot be effected per se, or of its own
self, if N.B. the Artist does not understand
how to separate previously the wet from
the dry [This alludes to the first distillation
of the philosophical mercury in the form
of a water abounding in volatile salt,
which must be concentrated by four, five,
or six rectifications and cohobations] in
which operation Vulcan will willingly
assist you if you ask him.

Then, when afterwards [after having dis-
tilled the animal mercury from the well
fermented urine] you know how to
extract our greatest treasure, our Sun

and our Moon, from the remaining earth,
and to purify or separate them from
their extraneous forces, and, when pure,
to reunite and marry them with their
own principle [i.e. with their own re-
tified animal mercury], then, and not
before, you will have reason to rejoice.

Although that earth will at first
seem despicable to you, yet you will see
and know the wonders of Nature, when
your vinegar [the animal mercury] will
be found sufficiently capable to separate
the Husband and the Wife [the sulphur
and fixed salt], and finally to reunite
them that they may multiply and ob-
tain a new birth, more glorious than
the parents, as a blessing. [i.e. the re-
generated red sulphur of nature, ready-
for further multiplication and fermen-
tation with gold].

Read my plain treatise with attention. I write the simple truth. When you have acquired a sound theory, begin the work with God and a happy issue will not be wanting. I declare to you in truth that except the following trifling things I have told you all:

In respect to the philosophical furnace you must have it made of baked clay; but for calcining you want good roomy crucibles, for distillations you must have glass bodies and and alembics that fit well, retorts for rectification, or smaller bodies, and good large receivers.

When I had purified my principles, and was ready to unite them, I procured a few earthen vessels, glazed inside and outside, with convenient covers, and having a groove round

their lip to receive the cover and allow them to be closely luted. Here is the form of the vessels:



After I had put my principles therein I luted on the cover and put the vessel in its natural furnace to be warmed, but I was careful not to give a greater heat than nature requires. I had no accident: the vessels did not burst but remained sound to the end of the operation — even to boil therein another time. In this manner also [i. e. with ^{the} natural furnace — the heat of fermenting hove dung or the lime] you may work. I assure you that you will succeed.

A multiplicity of vessels and diversity of matters, if you do but rightly separate and purify your principles, is perfectly unnecessary, because "In rerum multitudine ars nostra non consistit."

Remarks by Dr. Baegstrom.

We may infer from the Barons Treatise that the work may be accomplished in the Winter as well as in Spring or Summer time; provided you have a conveniency of fermenting and putrefying a quantity of urine (5 or 6 gallons) in an apartment kept at a temperature of about 80° of Fahrenheit. Well digested morning urine must be employed: after fermenting & putrefying the urine, and not before, distill and separate the three principles. But Baron de Sabor seems to have fermented in the month of May, in the open air, as the country woman ferments her milk before she churns it to separate the butter from the whey and curds; which is certainly the best and most natural way. — When your clarified urine is fermented you may begin the distillations and rectifications of the animal mercury and proceed to extract the ^{red sulphur and} snow-white fixed salt, as the

Baron teaches, and afterwards unite and close up your principles in their proper vessel. The vessel is then to be put in the natural furnace, or it may be put over a lamp in a digesting furnace in a well regulated heat, till it pass through its regular changes and crown your labour by attaining perfection.

We may observe however that in what the Baron says respecting the glazed earthen vessels there is something like a philosophical quibble, intended perhaps to mislead the self conceited student who takes every thing literally. If he placed his digesting glass or glasses, surrounded with ashes or sand, in such pots as he has described, with covers luted on how could he see (unless indeed the cover was of glass and transparent, or the neck of the digesting glass came up through a hole in the cover) the different colours in succession which he describes viz first black,

then various tints till the white appeared, and after 40 days the red? Such pots as he describes might be convenient for placing his digesting globes in the dung bath, but certainly not necessary, unless keeping the outside of the globes clean were to be held as essential, which is not the case; but the close luting must be taken with some limitation, unless, as we have said, he had glass covers, or holes in the covers for the necks to come through. If we take him literally, he could not possibly have seen the different colours and changes. The Baron proceeds and gives the following:

Simile

When Man and Wife unite in the Coitus, and when the spirituous sperm of the male is united with the female sperm in the womb, [he means to say, when the ovulum is detached from the ovarium and receives the spiritual

part of the male sperm in the womb] as the male sperm heats and enlivens the female sperm [the ovulum], similar to the egg of a hen, a new creature is produced; but before it can come to perfection and be born it must have its limited time.

It is just so with our great philosophical work. Our mercury is the mother of our wives and previously contains her. As soon as our mercury [the mercurial spirit] has spiritualised our sun or heavenly sulphur, and has given him to his wife [to our moon] in her white garment, this celestial fire or sulphur, from natural love and sympathy, immediately embraces his wife, who, having been absent from him for some time*, receives her husband with eagerness and mixes with him in love untill her sperm becomes impregnated and proper to produce a new birth. This is

* viz while the principles were kept separate.

visible when the work appears black, which is a sign that these pure principles are in putrefaction, without which no new generation could possibly take place.

When putrefaction is past and the fetus has received life from its parents, it wishes to be cleansed and purified, but this requires a limited time! It exhorts the Operator to have patience, saying: "Hearken ye son of art! would ye pluck fruit before it is ripe, and desire to reap before harvest time? Wait with patience till what Nature herself begins to be perfected by art, and the Infant changes its black mourning for a white gay dress."

When at last this unborn infant has received, in the womb of its mother, the most beautiful whiteness, and perceives, before its birth, that the colour of its fathers garments can bring it to greater honours, the new born infant [Stinctura alba] endeavours to acquire

something of its fathers perfection. which the father does willingly hermit; for which cause the infant begins to be cloathed in various colours, inclining towards redness.

The father [the sulphur] foreseeing that his son will become more exalted in the world than himself, gives him, towards the fortieth day, his own beautiful gold-coloured purple robe.

As soon as the son appears in this perfect red robe he exclaims:

"I am the son of the sun [sulphur], the moon [the salt] was my mother. I am an enemy to all diseases, because my body is indestructible and incombustible. God has given me power to give to men and beasts health and long life, and also riches to men

"Give me one part of fine gold to devour, and let Vulcan assist me, and you will see

that it is in my power to take away all infirmities from the metals, and that I can ripen and ameliorate all that is unripe and impure."

Conclusion.

My Dear friend! you will find, perhaps, my writings too simple: they are, however, agreeable to Nature! Nature will be inspected with simplicity and humillty, not with prolixity and pride!

It is so with our great works! the poor professes it as well as the rich, and may accomplish it as well as the rich; but God has this work under his special direction!

FINIS.

Having promised to add something profitable concerning Antimony, I shall now do it in the form of an Appendix.

The first part of the document
contains a list of names and
addresses. The names are
written in a cursive hand
and are somewhat difficult to
read. The addresses are
written in a plain hand and
are also somewhat difficult to
read. The document appears to
be a list of names and addresses
for a specific purpose. The
names are written in a cursive
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to read. The addresses are
written in a plain hand and
are also somewhat difficult to
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be a list of names and addresses
for a specific purpose.

A P P E N D I X .

PROCESSES WITH ANTIMONY.

Take, in the name of God, of the best Hungarian mineral antimony, which has never been in the fire, and beat and rub it to a most subtil powder in an iron mortar.



Of this powder take the weight of eight pounds and put it into a very large green-glass matras with a long neck, and pour upon it our vinegar which I have taught you how to prepare, or distilled rain water [this is a quibble, he means our

animal mercury or our water], so that the water may stand a hand breadth over the powder.

[Here is a strong proof that the subject employed by the Baron was urine and not $\text{D}\bar{\gamma}$; for such a quantity as would be required of animal mercury for this process could not

be easily procured if he employed that of the $\text{D}\gamma$.
Instead of taking the rectified animal mercury
perhaps the urine itself would answer if pre-
viously clarified, by standing in a close vessel
for 6 weeks or longer, till it has deposited its
first slimy sediment. It is then of a red colour
and perfectly clear like wine.]

Fermentation.

Put a small receiver over your matrass, &
tie a piece of shamoy leather over the joining,
which will allow a little of the air to escape, &
so the glass will be preserved. [Or put a stopper
in the neck, but not tight, and tie shamoy
leather over it.] Place your matrass in the
winter time in horse dung, but in summer
in the sun-shine in a warm garret, for
three months; and when you perceive
some small bubbles or froth on the top
of the liquor then it is fit for distillation.

During the first week of this period the matras must be shaken gently morning and evening, but no more after the first week.

Distillation.

Now shake up the subject in the matras and then pour it into a large glass body, wide enough to admit your hand and of such capacity to be only half filled with the subject, or even larger.

Fit a large alembic upon the body and adapt a large [a two gallon] receiver, and lute the joinings carefully [with stripes of linen applied with flour and water. The body should stand firm in fine sand, five or six inches deep in the sand pot in the distilling furnace.]

Then light the fire and with a gentle heat distill all the humidity over into the receiver, until the volatile salt settles in

the alembic, as white as snow, which by the succeeding vapours will be washed off again and come over into the receiver.

Continue the distillation untill the residuum is perfectly dry or nearly so, then let it stand untill the vessels are cool. Pour the liquor impregnated with the volatile salt into a large glass bottle which must be shut with a glass stopper.

Rectification of the animal mercury.

Pour this liquor into a clean glass body, apply an alembic and receiver and lute the joinings as before; then distill the spirit and volatile salt, which will always go first, over into the receiver.

This must be done with a very gentle heat in balm. vap. The spirit or volatile salt comes over in very small drops. The phlegm makes large drops and covers

the alumine with large watery veins. When you find that the phlegm comes over in large drops take the coals out of the furnace and the distillation will cease in a few minutes.

What you have now in the receiver is the animal mercury. Pour this when cold into a glass bottle & shut it up with a glass stopper.

Rectification of the Phlegm.

Next morning distill the phlegm over. i.e. rectify it from its brown & dirty faeces. The rectified phlegm will be useful to purify the fixed salt with.

Rectification of the principles of the Antimony.

Now take the dark coloured thick residuum out of the large glass body in which it was left: put it into one or

more roomy crucibles and lute on the covers with clay tiles.

When the luting is thoroughly dry and the cracks filled up calcine them in the wind furnaces, in a red heat for 2 hours, so that the covers as well as the pots may be continue all the time of a red heat. This calcination must be done in a quiet glowing pretty strong heat, but not excited by the blast or too strong a draught, as the matter is to be calcined only, not vitrified, which would destroy the work.

When the crucible is cold break it and beat your red matter, while it is yet warm, in an iron mortar till you reduce it to a powder: sift the powder & beat the grosser parts till all is equally fine.

When you have reduced the whole to a fine powder put it into a long

necked matrass and pour your animal
mercury upon it. Shut the matrass as you
did before and place the glass in the sun
shine, or, if in winter, in an equally gentle
heat, shaking the glass gently morning
and evening.

Let it stand a week or longer, in
order to extract the sulphur and fixed
salt out of the calcined antimony.

Your animal mercury must cover
the powder two or three inches. If you
have not enough pour a little of your
rectified phlegm to it to supply the
deficiency.

When it has stood a week, if longer
so much the better, then pour off the
clear impregnated solution, and filter
the remaining thick residuum. Let the
filtered portion by a while to clear itself
still better by depositing what it can.

Distillation.

Put your clear solution into a glass body as you did before when you rectified your animal mercury, and with a very gentle heat distill your animal mercury over as clear as rock water. Continue the distillation until there remains a reddish or brown fixed salt and sulphur dry in the bottom of your glass body.

Further Extraction.

Pour your animal mercury again upon your antimonial residuum and digest for a week or ten days as you did before to extract any more fixed salt and sulphur that may still be in it. Pour off the clear solution, filter the remainder & distill as before. The salt and sulphur which you will thus obtain you will put to the first.

By these extractions your animal mercury will perhaps diminish in quantity: if so supply the deficiency with the phlegm, for the fluid should always stand 2 or 3 inches over the antimony when set to digest upon it.

When you find that the digestions do not take up any thing farther from the antimony discontinue them: what remains then is only a terra motua.

Purification of the fixed Salt and Sulphur of Antimony.

Now dissolve your fixed salt and sulphur which you have collected in the animal mercury, which will soon be effected, in a very gentle heat or in the sun shine. As soon as it is dissolved decant off what is perfectly clear and filter the remainder. Then distil the animal mercury gently from it.

By repeated solution, filtration & coagulation, by distilling the animal ♀ from it this salt & sulphur (in one subject) will become perfectly clear and beautiful. - This must be repeated, says the Baron, untill there remain no faeces on the filter.

Distillation of the Red Oil of Antimony.

Now put your purified fixed salt, which contains its own central sulphur, into a digesting glass, and pour your animal mercury, without phlegm, upon it, so as to cover it 2 inches high, and dissolve the salt therein, by placing it in the sun or in an equally gentle heat. It must now dissolve entirely without leaving any faeces; but if it leave any decant off the clear and filter the remainder once more.

The Baron says - "Now distil in a n^o open fire, and a blood red Oil will come

over. Rectify this oil three times, untill no faeces remain in the retort. Calcine the residuum which was left after distilling the red oil from the fixed salt; lixiviate the fixed salt now obtained from the residuum, and by boiling the water away you will obtain a very beautiful salt.

Explanation

Take a tubulated retort of such a capacity that the subject may only half fill it. Cover it with a thick coating of clay lute & when dry put it in your sand bath so deep as to be near the bottom & place the sand pot over your wind furnace that you may be able to make the iron pot red hot and to make the sand to glow. Apply a receiver to the retort which should have a long beam & be entirely buried in

The sand, except the tubulines. Let the ρ joinings carefully and let all dry. Thus prepared pour the clear solution of the Δ and Θ into the retort & shut it tight with the glass stopper. Distil with a gentle ρ heat untill all your animal Φ is come over and the subject in the retort appears dry.

When the vessels are cooled take away the receiver and preserve your animal Φ for future use.

Now apply another clean & dry receiver and let the joining, unless the retort & receiver have been ground to fit each other. Light your fire and increase it gradually to such a degree that the sand pot may become red & the sand sufficiently hot to make the sulphurous antimonial oil come over into the ρ receiver, leaving the fixed Θ behind. When

all is come over and the residuum remains dry till the fire die away gradually.

This red oil must be rectified per se 3 times untill it leaves no force behind. This may be done in a small tubulated (coated) glass retort and receiver.

Now pour some warm distilled rain water upon the fixed \ominus left in the first retort. When the salt is dissolved filter the solution and then evaporate it to dryness in a baln. vap. Dissolve the \ominus thus obtained in some of your animal mercury, filter the solution again, & then distil the animal ♀ gently from it out of a small glass body over a baln. vaporis. There will then remain behind a beautiful transparent white fixed salt.

Now you have separated the red ♀ from the fixed \ominus .

Union and Coagulation of the purified
Principles.

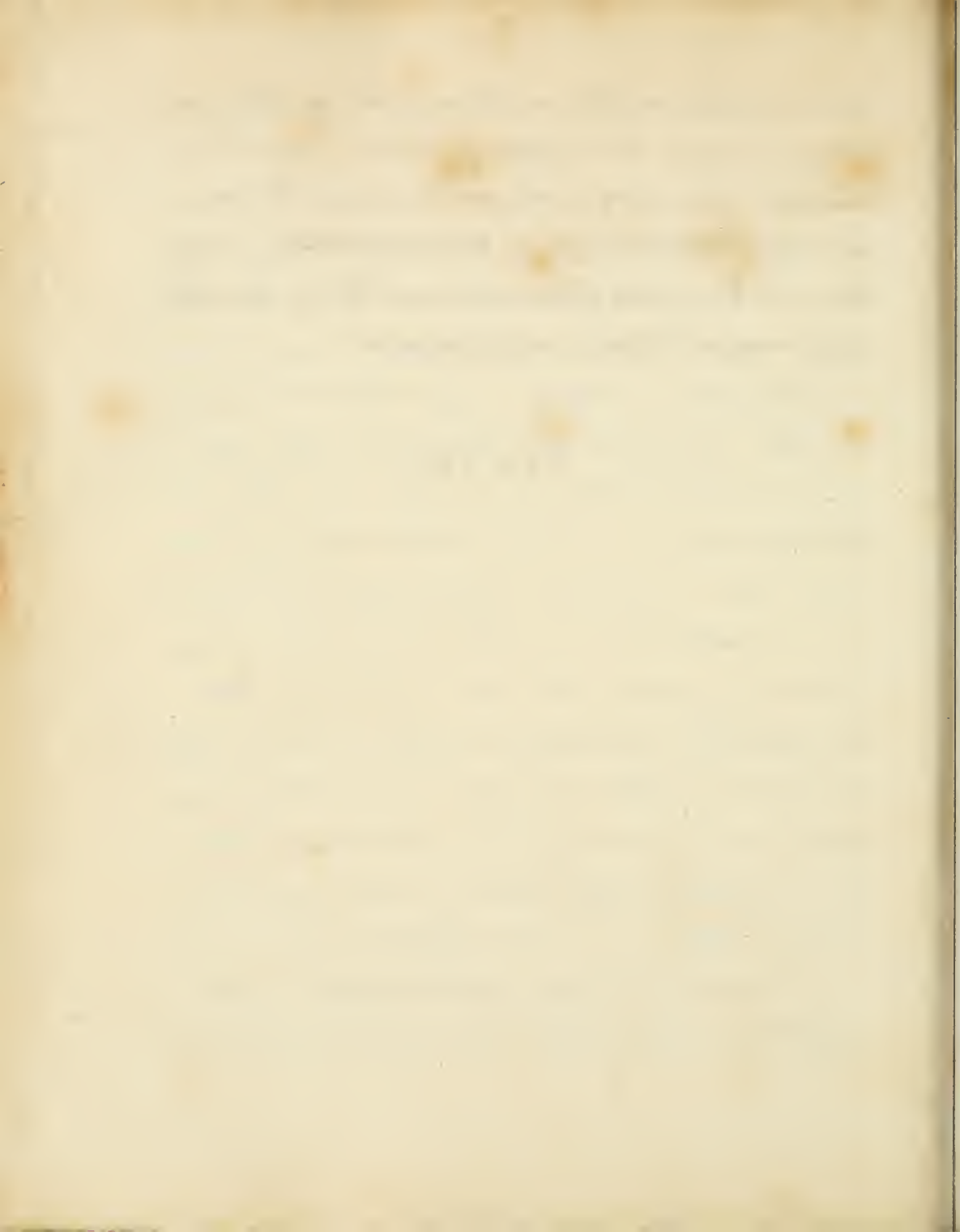
Put your fixed salt, previously warmed and dried, to powder in a warmed glass mortar. Then put it into a digesting globe and pour your rectified ponderous red Oil upon it. Let only a half or a third part of the glass be filled and seal it. Place the globe in ashes in a lamp furnace over a gentle heat, and in a few weeks it will be coagulated and fixed into a deep red very ponderous substance.

This has power to heal every disorder the human body is liable to. If rectified spirit of Wine be tinged with a few grains of this soluble powder you have a ruby-red essence equal to the best ☉ potabile. The dose is from 3 to 6 drops in a glass of wine.

If you project this fixed red powder on ☉ in fusion it renders the ☉ red, brittle,

fusible and vitreous. One part of this substance tinges ten parts of silver, mercury, lead or tin into good gold, and it can be multiplied (before fermentation) by the red ♀ or by the animal ♀ by solution and coagulation and fixation.

FINIS.



EXTRACTS

From

La Clavicule de la Science
Hermetique, ecrite par un Habitant
du Nord, dans ses heures de loisir
L'an. M. D C C X X I I.

1786.

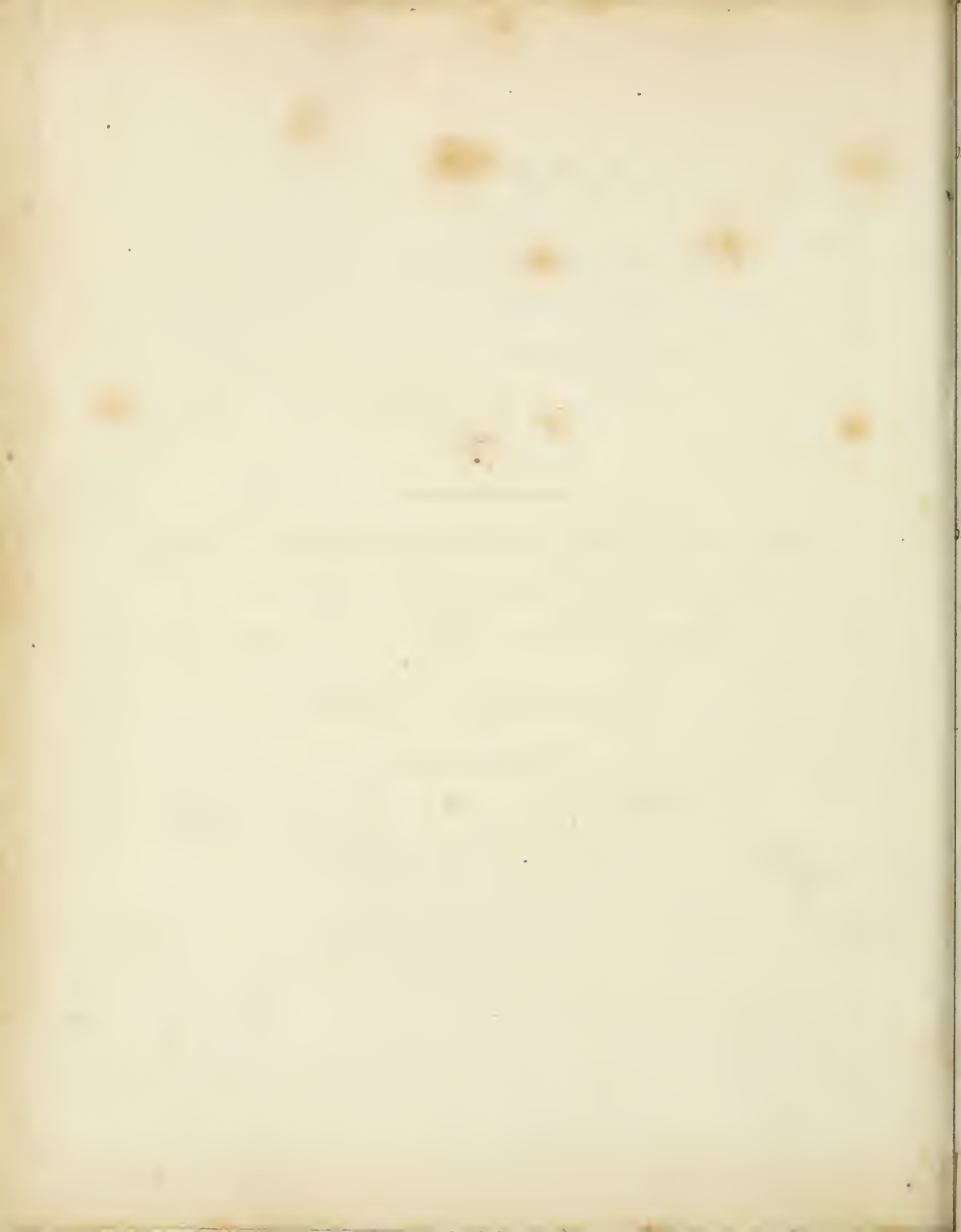
The key to Hermetic knowledge, written
by an inhabitant of the North in his
leisure hours in the year 1732

Printed An. 1786.

Translated from the French, with
Remarks interspersed,

By S. B.

An. 1800.



17. Consule te ipsum, nosce Te mel, et ambula ab intra
When by long Experience the Harmony which does exist
between man and the Universe, became known, Man
has been called the Abridgement of the Universe, or
rather the Microcosm.

This is the Key to the Seal of Hermes, whose
Emblem is a Hand holding a Sphere or Little world
with this Inscription: What is above is like unto
that which is below.

21. Venerable Antiquity judged not of the Excellency of
Man by the corporeal parts nor by the Terrestrial nor
by its Elements, which daily Experience teaches us to be
subject to numberless Calamities, and what proceeds from
the Elements returns to them; but she judged of Man
by the admirable Connexion and Concurrence of Superior
and Inferior Virtues bound in him, as in Their Centre.

Those great Men seeing that other Animals were
formed only of Two principles, viz: of an Organized Body
and of the Vital spirit They remarked in Man a Third
principle, which exists after death, which They named
Sometimes the Soul, sometimes a Celestial Fire and
at other Times a Genius or Spirit.

deprived of Revelation They conceived Various Ideas
concerning

2/
concerning the Origin of Man, whom They judged to be
totally differing from the other Creatures by his Actions
amongst which They reckoned Intelligence, Sense, judge-
ment, Memory, and Will. The Fondness of Man for
mathematical Truth, which cannot deceive, and ~~other~~
other notions totally differing from those observed
in Brutes.

p. 29. But in order to preserve that Medium, which do
exist between man and Nature, which They named the
great Chain, and that Divine Science, which They had
acquired by so much Study and Trouble, from total Oblivion,
It took great pains to transmit the same to
posterity in Columns, on Marble, on Stone and in Books
in hieroglyphic and Sacred Characters, that the worthy
Sons of Israel alone might be taught and the vulgar
excluded.

35. The simple Way of Nature is in my Opinion the only
true Way. It is impossible even to Nature to generate
gold without the Sperm of Gold, and it will never
be more possible to the greatest philosopher to dissolve
C philosophically and Naturally, in order to reduce it
into Sperm of C, without our Art, and without the
Balance of Nature; But the Trouble is to find out
the means to obtain the Key to the Shut Royal
pallace! The Arabians took great pains to hide
the Key, they teach us nothing profitable.

Whatever Author does not directly teach you the simple Ways of Nature, leads you astray.

I will nevertheless advise you, if you can but obtain so much Conquest of Yourself, after having studied good and Genuine Authors, to efface seriously out of your mind every Idea of Metals and Ores.

If you apply yourself only and solely to the Generations of Nature, to make an Examen thereof, be well persuaded that you have entered the Royal path.

1. What becomes here of the Decompositions of O, S, & of Diamonds and Rubies of modern Chymists?

Why do not they thereby find out the Sperm of O, and multiply the same? /

s: 39.

The Matter

My first Matter is neither Animal, Vegetal nor Mineral, but partakes of all Three.

It is Universal and more common in the world than any other Thing whatever.

It ought^{to} be named microcosmical from sympathy, and it deserves it.

It may be found at all times and every Where, in the Indies as Well as at Rome, by Day as well as by Night, in Summer as Well as in Winter.

The matter can be got with very little and a great deal of danger, and no mortal can do without it. It is never at rest, but always acting and in motion never exposed to sight, but always hidden to the Eye.

The Mine, where it is found is deep and covered with thick darkness, because it is locked up in narrow places and in the Entrails of the Earth, from which my matter is taken and made manifest suddenly by an intelligent Artist.

∴ What can he mean for God's sake? pray study seriously to come att' it, and be so kind to favour me with your thoughts; on my side I'll do the same! ∴

Its origin is the Earth and its Life is from Heaven. For that Reason it is animated and not dead.

our Mercury is Vulgar, but it is not Argent vive. Argent vive is a Cold Fluid, mine is a warm Fluid.

To depurate Argent vive cost much Labour, whilst my Mercury demands only one Labour, which is my own Way.

My Mercury is found only in one Body, although Every Creature living under the heavens is jealous the of. It has the same Colour at the End, as it had at the Beginning, although it should become infinitely exalted.

It is

It is formed out of an infinite number of other matters, whereof it indicates, being analysed and crude, the affinity it has with the 3 Departments of Nature.

Although it is out of my power to form or to compose it, that does not vex me; because Nature gives it me prepared and already formed as much as is sufficient for my works.

43 It is extremely vile and abject, no but it is also very precious and esteemed, even before its first preparation or Operation.

Its name is very well known by every Body, but its Vertues are more than secret and hidden.

It has deceived several people, who promised to themselves great Things of the Excellency and heavenly Origin of this matter, and took great pains to bring it to perfection, but they were ignorant of its true and Friendly Concoction and kind; so that Reason great Philosophers have rejected this subject and condemned it, and not without a Cause, because it cannot be dissolved, nor can it be enlivened and perfected but in and through its own self, by one method only, which is true natural convenient, hidden and philosophical.

1. This Liquefaction I presume is by exposing it to the Moon and Stars.

Even Elementary Fire, even the smallest, what name

6/ name you may please to call it, disperses and ~~destr~~ destroys it. The subject is more useful than you can conceive it to be, without the exact knowledge of our Fire, our Vessel and our Apparatus.

Authors teach us less than nothing about these things, because they have so carefully effaced even the Hints, that young Beginners soon commence to doubt the Existence of the Whole art.

They praise for Oracles their Errors, Trifles and Dreams, and cause people to take intricate pains and loose their money, and cause them to fall into Labyrinths out of which they seldom get clear.

It is then to be wondered if this noble Science and Research of the most perfect preparation that exists in Nature, should in our days be hated, despised and ridiculed.

I doubt that the necessity of hiding the Truth in these things, as the Philosophers pretend, can justify their Conduct! I think it is better to say nothing than to deceive.

AD: I insist on it, that Nature alone is the only Guide and Mistress of and in this Work.

Because Nature cannot err nor deceive others.

Having declared the matter, there remains to consider and find out, how it is to be corrected and purified.

purified. This cannot be done by any elementary nor artificial Fire, in no Vessel, nor Furnace, but must be performed by its own Fire, which God the Creator has given from the beginning immediate to Nature and which we inherit.

Our Labourer although of a great understanding and genius know it, ~~but~~ but the most expert Alchemist is totally ignorant of it. We feel its virtue every moment, but ^{we} do not know the place where it dwells after its retreat.

It is invisible, i.e. the philosophic Fire / but not insensible, it is pleasant, vaporous, continual equal, and rests round the naked matter.

1. These words underlined the author has borrowed from Seneca!

By that our Fire of Nature the matter is preserved nourished and dissolved, made it die and is corrupted it buds, becomes green, brings flowers and revives, corrects itself is made perfect and multiplied.

The Study of that Fire is much more difficult than that of the matter itself, because it cannot be found out by Books.

2. you know Ser! that I believe the Electr. fluid to be the Fire of Nature, which when agitated becomes light, which Light when agitated becomes Fire,

Fire; when moved in a proper manner yields Heat as the Indians procure Fire by moving a Stick in a groove cut in a piece of hard dry wood, and as the Smith by gently and regularly hammering an iron Rod, wherein the Fire of Nature is tranquil produces Heat and Light by motion.

This my System of Nature causes me to think that our French Philosopher uses no external Heat at all, but his matter is plac'd in a deep Cellar and is perfected, putrefied and regenerated by its own Fire, which in my opinion can be nothing else but the Electrical Cold Fire, manifested in Light, ^{or heat} by motion and in common Fire by a still stronger agitation and by collecting a sufficient number of Rays into a Center, and giving it something to act upon. :/

B: The Knowledge of our Fire! continues the author is far preferable to the Knowledge of the matter itself, because knowing the matter contributes but little to the Knowledge of the Fire, whilst on the other hand if you know our Fire, the Knowledge of our matter can hardly remain a Secret to you.

These last 7 Lines may lead to a Discovery, they seem to be of great moment. :/

The Vessel is neither artificial nor made by Hands, and natural and homogeneous; it is oval with a neck, shut and open, as necessarily requires it, opaque and dark.

1. Here I think he hints at the Bladder of man which contains the urine; in the urine is certainly the necessary portion of the Cold Fire of Nature as appears plainly by its phosphorus.

Urine does putrefy per se becomes Acid, and in process of Time deposits a White Salt, which Salt yields phosphorus. However I may be entirely wrong, nevertheless Alli Puli says plainly that his matter is taken from man; now whether urine or Dam is meant, God knows best, or perhaps neither of the Two.:/

In this Vessel 1. continues the Author:/ which is the only one on Earth, the Matter commences, is boiled and made perfect.

1. Here I am lost again.:/

It can be had every where and every moment, and it does not cost so much as our Fire, whose matter costs much to many people.

It 1. the Vessel 1. shuts itself hermetically and opens itself. It receives no more than what is convenient and refuses what is superfluous; you

10/ you need not trouble yourself concerning the proportion or quantity, nature is not ignorant of what she wants, if we do but assist her.

p. 49. I have had one furnace, which is of Earth, but natural and not made by art. It has two Vent holes, the sides of the Furnace are granite; it is so moveable, that I can easily carry it from one place to another, and even take it with me during a long journey, without any fear of being betrayed.

Q. He must mean his own Body: are the 2 Vent holes the nostrils?

What is astonishing is that my Alkanor contains within itself the strongest Fire of Nature, or as others call it the 4th degree of Heat, and by its virtue it subdues. Nevertheless it creates and is destroyed by the smallest elementary Fire, nay even by a Lamp's Heat.

you may conceive by this how much our Furnace differs from an artificial Vessel.

Q. does he not again mean the Persea, containing the matter in its crude State? with its internal Fire the phosphorus?

p. 51. What renders your Work so difficult, is:

1. The knowledge and Care required to hit the moment when the Matter is born or appears, because this Work resembles much the Generation

of man, as our matter has its hour of Conception and of being born.

1) The Management of the Fire, wherein such as do not use the necessary precautions commit Errors and ruin the Whole Edifice; a Rock which is easily avoided if you pay attention.

2) The Secret of the art. This I learned quickly by ascending to its Fountain or Beginning. The Rest is easy, and not at all disagreeable, except the fetid Smell which strikes in the Beginning.

The Colours are 3, the black, the White which equals Snow, and the Third, which resembles a Ruby, although the mixture of these 3 Colours produces other Tints.

I leave it to any one to examine, be what I have said, if this excellent work is so laborious, painful and difficult, that it should be totally despised and rejected? or that it should be deemed a Sign of a cracked Brain?

3) I am rather convinced that it is so easy, that it can be made as well by one of my peasants, to whom ignorant of Chemistry, provided I have been hand Whispered a few words in his Ear, as by the most expert philosopher.

But the principal Reason why Nature has hid her
 Eyes and Royal Palace to so many Philosophers, even to
 such as are of a subtil and penetrating mind, is because
 They go astray, even from the very Beginning of their
 academical Studies, from the simple Ways of Nature by
 subtil Conclusions, and deceived by Illusions of the
 best Decis, They imagine and Swear that their art
 is more profound and more difficult than Metaphysics.
 although ingenious Nature walks a plain Road in
 the art like in all her other operations, a plain and
 simple Step.

Our Matter is One only and but one simple Coelestis
 N. The Matter, The Vessel, The Furnace and the
 Fire are one and the same Thing.

Q. What can he mean?
 What necessity is there to seek in foreign Countries
 what we have abundantly at home? But object
 Nature, neglected and despised, is not a proper Object
 to attract the Notice and Esteem of great Philosophers.
 If They should learn to know her, she would not
 seem worthy enough to Men of such acknowledged
 merit, to occupy the time and Study of such as
 despise the knowledge of their own selves, and who
 by their pride and pangs elevate themselves above
 the Stars, associate with Them, as with their
 intimate

intimate Friends, who look up to the Sun Their Chief,
and after having offered to Him, the Moon in Marriage,
They demand for a recompence a free access to the
immense Treasures of the House.

1. There seems to be something revealed here, concerning
attraction or Liquefaction by the Moon and Stars, and
Exsiccation by the Sun, until it becomes a snow-
white salt.

But in vain do They expect a posterity of the dead!
The surer Idols of the Vulgar do not enjoy any single
privilege above others in our Works.

They must have our Water the moment they want
to cast the seed, and then They will be blessed with
Fruit, by the assistance of the Sun.

1. here he either hints at a solar Heat, or at the
last Fermentation of the Red power with O in the
Crucible, to specify the Medicine.

v. 61. To return from our Digression to our Subject,
you find many Things in Books concerning distill'd
Works, i.e. the animal, Vegetable and Mineral Works.

1. Isa. Mercurius, Basilius Valentinus &c.
concerning the Universal and particular Works, the
Work of Saturn, the humid and the dry Way.

I do not wish to diminish the Authority of re-
spectable Writers, I doubt nevertheless if by so many
Descriptions, They did not mean one and the same
Work.

∴ That I believe by no means, but am convinced that there are a great many true processes upon different subjects animal, Vegetable and Mineral, to regenerate them and obtain a tinging power, but the most simple processes must be the best. ∴

I believe: continues the author: that many Philosophers after having obtained our true universal Mercury, ∴ our Matter: have endeavoured to abridge the Works by various means, as the patience of the Moderns is seldom of sufficient duration to carry this admirable but long Works to that high Degree of perfection, which can be done by art and Nature.

Nevertheless I could never persuade myself, that any philosopher ever could carry his Work to a desired End by any other Mercury, than by our Matter, where of I have spoken before, and by no other method than ours, wherein Nature has hidden the Key of her Treasures; Where in smallness there are no Superfluities, but the Whole is transformed by means of an assiduous Coction into a glorious Elixir.

That is, in my Opinion, the humid and dry way, the animal, Vegetable and Mineral Works. ∴

Daily Experience teaches that Nature can, according to her own pleasure, and according to the Disposition of the Universal Mercury, produce thereof an animal
a

a plant, a Mineral or Metal

Thou puts me in mind, what you have translated from Girtanner from the Annales de Chemie, concerning the planta feneratoria in the Rain water;

Aurica Catena, the most interesting part you have translated in English from me, teaches to produce animals, Vegetables or Minerals, which last, when expelled, always yields a few grains of C of 24 Carats: Dew, Rain water, Snow & certainly do contain the universal Sophic Mercury in forma of V.

The Regimen and the Cotoines continue the author, teach us and place before our eyes in the course of the Works, the true Seeds of all the planets.

As this our Great Work derive, as do many small Minerals from one source, several particular Works, which I shall not mention.

They are very short, but far inferior to the grand universal Way and more difficult and uncertain.

b. 65. When in my Works, I have once entrusted my Brother closely shut up, to his Fire and Furnace, I then want no other master nor Guide than Nature herself.

Nature is never idle, she is continually at Work, and tends from degree to degree to a new Resurrection and to the highest perfection.

Although the artist should make a mistake, nature nevertheless will immediately remedy the Error.

16/ It is to be regretted that the Work demands so long a time, as it can hardly in less than two Years be concluded in a useful and profitable Retention.

Moreover it requires an artist who must be attentive and free from other Care, that by neglect or being hindered by other Business the Spirit of several Months Labour may not be lost in one moment!

My Distractions, occasioned by public business, have been the Cause, that I have been obliged to recommence this Work 3 times, and only finished and accomplished the 4th time what I had seen at my Masters and assisted him.

If you have more patience or more attention and Care, be glad and contented.

pray to God from the Beginning to the End, and you may be assured after having accomplished the works, that you have obtained the highest and Greatest Good upon Earth after God.

This is it what restores health, no Disorder ever so despairing, can withstand this, it renews Youth and procures Riches &c. Moreover it preserves until the last Breath that desirable Tranquility of the mind. This is the Golden Blosse of Iason, the Urin and Thumim of the Hebrews, and the Splendid Star of the Mage, which conducted them to the Knowledge of the Messia.

Finis.

