

MONSR. DE LA BRIE'S
PROCESS
FOR ACCOMPLISHING
THE TINCTURE

Extracted from a French work entitled:

HISTOIRE des INDIES ORIENTALES

par Monsr. Sou chu de Rennefort, Admiral.

Suivant la copie de Paris
a Leide 1688. 8 vo.

PRODUCED BY:

RAMS

1977

TRANSLATED BY:

S. BACSTROM, M.D.

1797



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It is highly appropriate to acknowledge the many persons who have either materially or philosophically contributed to the present effort and future ones. For some this might well be the first indication that they are considered as members of R.A.M.S. or that such a group even exists! While the list is long, it includes: C. Collins, Rick Stern, Doris Edlein, Arp. Joo, D. and J. Nintzel, N. Ogle, G. Price, F. Regardie, W. van Doren, K. von Koenigseck and especially David Ham. For their labors and contributions, grateful thanks are given. Let their unselfish efforts inspire others to light the fires of Alchemy.

To obtain copies of these materials, or to contribute in some way to this work, contact: **R.A.M.S.** c/o Hans W. Nintzel
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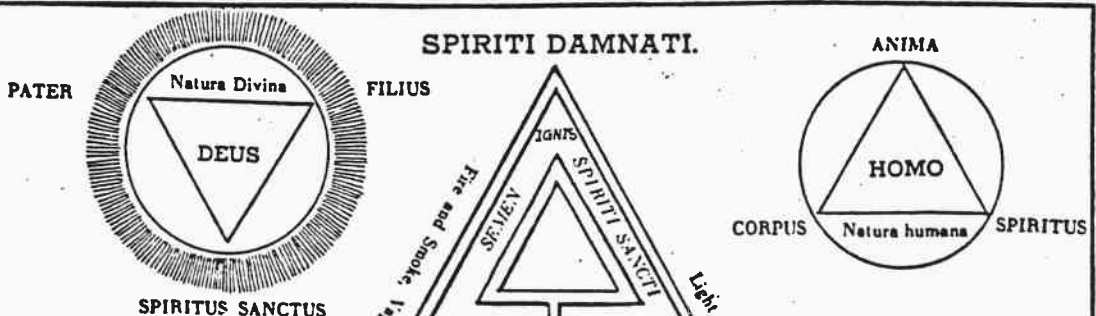
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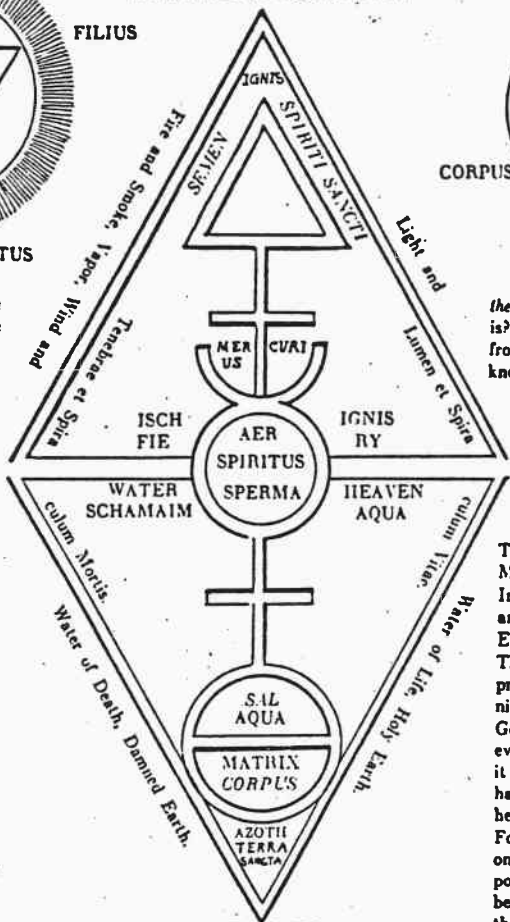
For the Spirit searcheth all things, yea Who can praise Him as highly as He many greater ones are still hidden everything that is and let it be Syr. 43.

the deep things of God. 1 Cor. 2. v. 10, is? we see the least of His works, for from us, for the Lord hath made known to those who fear Him.

ISAIAH XXVIII.
v.16.

Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Colos. 2. v. 3. In whom are hid all the treasures of wisdom and knowledge. Ephes. 1. v. 10. That he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.

For thou wilt light my candle: the Lord my God will enlighten my darkness. Psalm XVIII. v. 28.



So likewise is it in the Parable.

The noble and costly Stone, Misterii Magni and Lapidis Philosophorum. In this Stone lies hidden what God and Eternity, Heaven, Stars and Elements have and are able to do. There hath been none finer nor more precious than this one from all Eternity, and it is offered and given from God to men in his merciful love, and everyone who so desires may get it, it is a stone unsightly to look at, but has in it the power of the entire God-head.

For compounding and perfecting it one needs 2 central Δ, in which the power of all things abides; in it must be the very best in heaven and in the world itself, from the upper and lower spheres, which is from far and near, everywhere it can be proved, but not everyone is qualified to do so.



By steady attendance on the fire and managing it in the right way, one can putrefy, regenerate and perfect the one Universal-Materia in one container and furnace; by one single management of the fires, and Nature does all the work itself, by means of a fire existing within itself, this fire being aroused and revived through the other Philosophic fire. So also the Laborant may have nothing else to do besides attending on the fire, pray God for His blessings and benedictions.

With true reason we say that it is Nature itself which rules this art through boiling in its fire and own container. Nature, as far as it is governed by the Heavenly things, till the work be done and even thereafter. But the will is free and may leave Nature to control the result of its work, and set a certain limit beyond which Nature may not go. Since the will rules Nature it should also attract it, but if the will does not attract and is itself subjected to Nature, Nature will go beyond the purposes of the work and destroy the same.

In the following pages the parts contained between crotchets (in this manner) are no part of the original text, but remarks by Dr. B. by way of explanation. The Doctors comments are however erroneous. There never was nor will there ever be a Tinging medicine elaborated from Sulphur, Nitre, Lime or such subjects. De la Brie's THREE WORDS, which he rubbed out after the Admiral had read them, were the names of the three principles or ingredients required for the work, viz. \odot , OUR \smile , and the SECRET FIRE.

Whoever wrote this above statement, was neither the author or Dr. Bacstrom. It remains to be seen whether he was an Alchemist and what his name was.

Introductory Matter.

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

De La Bries Narrative.

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

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

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

"I obtained the confidence and friendship of the Arabian, who one day, having taken me into a small apartment, said to me "Ishmael! (that was my slave name) "Thy liberty is due to thy virtue, "but thy virtue is the cause why "Coperly refuses to part with thee. "We have something here where with we can reward thee for detaining thee against thy will. Know that there is nothing in the whole empire of the Grand Signor equal in value to this thou seest here." I saw nothing in this room but a table on which stood a small furnace of baked earth. He ordered me to open a door below, in the under part of it, where I observed a lamp burning: above it I saw, through a small glass window, a phial about the size of an egg, wherein appeared a matter, neither water nor earth but both together. He ordered me to attend this lamp night and day, and to take care that it should never go out; and likewise to mind the colours which would appear in the phial.

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

Achmet the son of Coperly succeeded his father in his dignity,

took possession of the Seraglio and all the property, but being no lover of his fathers science our furnace was destroyed.

"The Arabian Philosopher was a great friend of Hali- Basha, whom he perswaded to buy me. This Basha was not more fond of Philosophy than Achmet. The Arabian Philosopher, who had an extraordinary desire to put his science in practice, after having resided 2 months at Grand Cayro, took leave of the Basha, requesting of him to grant me my liberty, which requist the Arabian obtained for a small present made to the Basha.

The Arabian took me with him to Zibith, his native place where we arrived safe and he proposed to me that I should marry his sister. I had heard that the Queen had died at Cologne, and that my family had been ruined: Therefore believing that I ought to make that my country where I could live happily, and enjoying, besides the friendship of this learned Arabian; and taken at the same time with the graces of his sister, I resolved to accept the friendly offer. Religion was no obstacle as the Arabian by the rules of his science, maintained that there could be no true religion but that which taught the doctrine of Christ, which we all three professed.



We were hardly established, when, one day taking a walk out of town, we were surprised and attacked by a small troop of robbers (Arabians) who carried my wife off before my eyes, of whom I could never hear afterwards. My brother-in-law and dearest friend

was killed. I was wounded and made a prisoner: and ran the danger of being more truly miserable among these bandits, but I met with a providential deliverance. They took me with them to plunder the fare of Bassora, we met a carravan of Europeans, the robbers attacked them, and were defeated and put to flight. My deliverers granted me my liberty, gave me a present of thirty golden Jacobus's and a passage to Europe in an English vessel.

I arrived in London in the year 1663, with my 30 jacobus's (since that time called GUINIAS, the first having been made of gold dust from the coast of guinea) and the process which my brother-in-law had revealed to me.

I took it with me to Paris, where I found a number of curious men; but their motive was avarice, and not that real love for the science which must preceed the practice of this work. I viewed the house formerly my own but now the residence of another. I remained Incognito.

Continuing my journey through Champagne and Lorraine I arrived at Strasburgh. I there met with a french gentleman, the Marquis S.D.S.B. the most profound, and the modestest man I ever met with. He had truly the mind of a Philosopher, and if I could have had a heart to communicate, I would have accepted his offer to travel with that illustrious person whom curiosity induced to visit the mines in Germany; although, thanks to heaven, I HAD NO OCCASION TO DESCEND TO THE CENTER OF THE EARTH TO FIND THE FIRST MATTER.

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

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

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

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

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

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

The old Philosopher beheld the Admirals surprise without any emotion, only assuring him that he would communicate truth to him, if he would listen to him with attention and without prejudice. It now grew dark, they agreed to see each other on the following day in the same place: they met accordingly and Admiral Rennefort has related the conversation they then had in the following terms;

Dialogue between De la Brie and Admiral Rennefort in St. James's Park.

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

Rennefort. Although I feel myself impelled, I know not by what power, to respect your words like oracles, yet I can hardly persuade myself that you, who seem to be neither rich nor powerful, should have the means to satisfy that ambition which made me cross the Ocean to explore those countries where I believed the fountain of wealth was to be found.

Philosopher. That is ever the unhappy situation of those who cannot understand the operations of nature; who have never once imagined that all that does exist is centrally but one and the same; (he hints here at the central vivifying universal principle, the Φ of nature or SPIRITUS UNIVERSI) that a leaf of a tree is centrally the same as that precious metal whereof the throne of the Grand Mogul is constructed. We have but to penetrate and we may see perfectly the harmony of all things; and if one could but disengage the most trifling subject from that which dogs it externally a wise man would then produce that which

seems the greatest and most wonderful. Therefore your long voyages and avidity for riches are nothing but vanity and waste of time. I shall cause you to find in a subject, of all those that surround you THE BEST ESTEEMED, more than you ever expected to obtain in the Indies.

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

Philosopher. All the possessions of those great men, and a thousand bushels of diamonds and pearls, DO NOT INCLOSE A BETTER SPIRIT THAN MY SHOE BUCKLE, which is only STEEL: but to obtain this spirit from diamonds and pearls would be more difficult and perhaps impossible. In the same manner men most elevated in rank are most entangled by the exterior which blinds them! They cannot turn inward to their own center whose virtue is corrupted by such displays of grandeur. They may in one sense be compared to gold, which is so determined by nature that it can neither produce nor be multiplied. (The Philosopher is here mistaken) The inferior metals are not so - they produce and multiply: giving us to understand, that where riches appear to be there is inwardly true poverty; and that true riches are, naturally, and centrally, where humility and poverty appears outwardly!

Rennefort. I avow that your principle of despising riches in an excellent moral. (Rennefort understands him not in the least.) All things speak in favour of the advantages of an easy life. Our senses fly to such objects as flatter us: nay the strongest fire of our ideas proceeds from the strength of our passions. (Our passions lead us to destruction if not guided by reason, which reason must be guided by the divine influence and mercy, called the holy o.) If you please, favour me with the knowledge of THAT TRUTH which you kindly promised to reveal to me.

Philosopher. The greatest truth is that there is but one truth! That from the same fountain all things flow, (from God first, and next from the SPIRIT or SOUL OF THE UNIVERSE, by means of AGENT and PATIENT, or THE ELEMENTS, \triangle , \triangle , ∇ , ∇ , and further by means of CREATED FORM and MATTER or SPERMA, wherein the Universal \triangle of Nature is always employed towards Generation, destruction, and Regeneration; which UNIVERSAL AGENT is commonly called Nature) how differently they may appear; and that the MOST PROFOUND HUMILITY (the ∇) is the CENTER of the greatest RICHES, as well as of the most perfect tranquility! If you do not meditate attentively on the condition of the ambitious and covetous, you will not comprehend what I say: All is disturbed in them: They are not perfectly in their senses: some wish for chimerical titles, the splendour of which they maintain by mean

actions! Some wish to possess immense riches, the very enjoying of which makes them miserable. Their mind, ever distant from that simplicity of nature, goes further from the center of life as it dilates itself on external objects. Such is that brilliant and shewy world you esteem, and for the sake of which your unguided passions, which has caused you to traverse the ocean with the view of possessing riches, has thrown you into trouble poverty and prison!

(Note what follows)

But that you may not think that the Gate of the SECRETS OF PHILOSOPHY may be easily opened, however simple and common the FIRST AND NEAREST MATTER, which must be set to work, may be, I must tell you, that the knowledge of it is locked up by the MOST DANGEROUS OBSTACLE IN NATURE. (The fulman, as well be explained in its proper place) The most terrible and most dreadful subject in the world (Gun-powder) hides the best and most salutary! ($\textcircled{\ominus}$, \triangle_{\perp} , charcoal a fixt vegetable \triangle_{\perp})-(Every artificial coal is nothing else but a fixt \triangle_{\perp} or $\textcircled{\ominus}$ concealed in ashes or elementary ∇ : if this \triangle_{\perp} or $\textcircled{\ominus}$ is expelled in a ∇ in an open \triangle , the element ∇ , or ashes remains, in which you will find a fixed Alkaline $\textcircled{\ominus}$ as the basis of all Nature. This fixt alkali has a capability to regenerate and melt its own ashes or Elementary ∇ into glass. So that Charcoal is far from being a first principle as some modern chymists have dreamed.) If you do not open

the last barriers of THE EARTH, of THE SEA, and of the FIRE, you will only discover its venom and not its virtue.

(The last barriers of ∇ , \triangle and \triangle are the \triangle : I think this alludes to attraction by exposing your subject to the \triangle that it may become liquid.)

To attain this the Philosopher must make use of the artifices of JASON and THESEUS, which artifices are LOVE and SYMPATHY, more capable to penetrate the subject perfectly than all the force and artifice in the world beside.

(I believe that De la Bries process is exactly the same as that described in the Allegory of Jason going to Colches, to obtain the golden fleece.)

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

(If you study the works of Glauber, you will find that he says in many places that \odot , and its \triangle , as well as mineral \triangle in general, is the PRIMUM ENS AURI: If that be true; and I believe it firmly, that pure \triangle , in the mines, is the father of \odot (and pure as the mother of \circ) then we can easily perceive here, that one of De la brie's principles, which is valued but

very little, is native \triangle_{\perp} .)

(Isaac said to his son Jacob, "God grant thee of the dew of heaven, and fatness of the earth!" This blessing may be explained by the work of Dew or Rain ∇ , and fat ∇ . The soul or spirit of Dew or Rain ∇ , Snow or Hail ∇ , is \odot truly, animated by the universal \triangle of Nature; and what is the fat of the ∇ but \triangle_{\perp} ? What is \triangle_{\perp} but \triangle specified in a universal \perp ? When the universal \perp is expelled by \triangle there remains a black fixt tinging ∇ , which unites in a most kind manner with \odot in fusion, while at the same time \odot refuses to unite with every volatile or common \triangle_{\perp} . Thus Isaacs blessing may be explained in two ways, but which agree centrally.)

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

He afterwards said to Rennefort, "Let us go," I have served you a dish which you will have some trouble to digest; but I will teach you, if you will do as I shall direct you, the great virtue of the most humble subject. (1st. the ∇ , 2dly. the fatness of the ∇ , or \triangle_{\perp} .) They departed, and being arrived before the portico of St. Pauls church, the Philosopher stopped the Admiral, and requested of him to swear, that he would never reveal, to any person living, THREE WORDS, which he then wrote upon the earth,

and which he efaced as soon as he observed that the Admiral had read them.

They parted, the Philosopher returned towards Whitehead, and Rennefort passed on through the ruins of the city to go to his lodgings. Before parting De la Brie gave the Admiral a written paper, folded up, which he looked into in the sheet but being indisquently written, he studied at home, and communicates it to the curious as he received it.

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

Remember that what I have said to you is connected with what is herein written.

1. Dissolve THE MOST SIMPLE, and THE MOST VILE in that which is MOST PENETRATING. Sublime them by the MOST SUBTILE.

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

2. Purify its crudity by a sweet breeze from the East, (a gentle degree of heat.) and vivify its Putrifaction by a soft breeze from the South. (a little more heat.)

It was dead but is come to life again, in such a manner that the body is living in one part, while the Spirit lives in the other - BOTH containing Body and Spirit. The one contains the Spirit in the appearance of the Body: The other contains the

body in the Spirit.

In order to produce an immortal generation marry or unite THEM, in such a manner, that THE BODY may not be drowned by THE SPIRIT, nor the Spirit be oppressed by the Body.

Make use of a breeze (a heat) proportioned to your ship or vessel, (the lamp furnaces) which must be built of Oak, and lined with glass. (a spherical bottle.)

Set more sails. In the room of ONE SAIL which you set at first, set TWO (increase your heat) when you are fairly at sea and are clear of all land. There is less danger in the open sea than near the shore where there are shoals and rocks.

When you find that you have not above one month more to navigate, in order to cross the Line and Zodiac set THREE SAILS (give more heat still) and push. It is difficult to arrive safe. Make use of twice as much wind (twice as much heat) as you did at first and you will certainly reach your destined port in safety, if you have never lost your breeze.

If you have lost your breeze, (allowed your work to cool) only for one hour, you must begin a new voyage: because in this philosophical navigation the same breeze must blow continually night and day, and must gradually increase. If you lose it you can never catch it again, except you set out on a fresh voyage from the same port, in a vessel new in every respect.

If you arrive safe you will find by the virtue of the breeze

and of the STARS, the whole power of the Sun fixed in your matter in the bottom of your vessel - a powder (the R indetermined) which heals all diseases from the two poles to the equator - an earth which contains every thing that is most precious.

But you must join this Earth to DETERMINED NATURE; of that kind which you wish to produce: (The white medicine must be melted with ☾, the RED with ☉ for perfecting the mineral kingdom.)

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

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

You must multiply your work by the power and virtue of the glorified body (the medicine.) and with the SAME SPIRIT (by the same process) which guided you in the very beginning of your work.

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

ANOTHER PROCESS

FOR ACCOMPLISHING

the tincture

WITH THE SAME SUBJECTS
THAT HAVE BEEN TREATED
OF IN THE FOREGOING REMARKS
UPON

De La Brie's Process
etc, etc, etc

TRANSLATED BY:

S. BACSTROM, M.D.

PRODUCED BY:

RAMS

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ANOTHER

PROCESS

for accomplishing

THE TINCTURE.

With the same Subjects that have been treated of in the

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DE LA BRIE'S PROCESS.

etc.etc.etc.

BY S. BACSTROM M. D.

Copied from the Doctors Manuscripts

1797.

Such a labour as is here recommended would be as fruitless (for the Philosophic work) as those recommended in the preceeding pages.

The First Operation.

I shall begin by communicating to you THE UNIVERSAL DISSOLVENT or ALCHEST. (alcali est.)

Glauber in his APOLOGIA AGAINST FARNER gives instructions for making this very Alkahest of $\textcircled{\text{D}}$ and $\text{M}\ddot{\text{O}}\text{u}\text{♂}$ IS STELLATUS.

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

Take crystals of $\textcircled{\text{D}}$ and dissolve them in hot ∇ ; filter the solution while warm; pour it on 3 or 4 glazed ∇ en ware large shallow dishes; let it stand all night. Next morning you will find beautiful transparent crystals, pretty pure, covering the whole bottom of your dishes; pour the ∇ off, which throw away; for though it still contains some $\textcircled{\text{D}}$, it also contains common \ominus , and is therefore unfit for the present work. Set the dishes on edge exposed to the sun, or before a \triangle , till the crystals are perfectly dry; then scrape them off and preserve them in a wide mouthed glass.

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

Weigh with care 1/2 lib of these crystals and reduce them, alone, to a $\text{\textcircled{O}}$ in a stone mortar. Have ready some very quick-lime, as fresh from the kiln as possible. (If your Ψ is not very fiery the operation will not succeed. Ψ from the stone is more fiery than chalk Ψ .) Weigh exactly 1/4 lib of this fiery Ψ , powder it by itself and then mix it with your $\text{\textcircled{O}}$ in the stone mortar, grind and rub them well together.

Now you must have ready a large roomy ∇ , a round one, with a cover that fits it well. In the cover near the center, there must be a hole about as wide as a quill (or $\text{\textcircled{O}}$) Put your mixed powders in this ∇ , which must be at least so large that one third part of it may remain empty after the powder is put in. Put the lid on and lute or daub the joining well over, a fingers thickness, with moist loam or fat clay, mixed with $\text{\textcircled{\cdot}}$ and a little Ψ , into a tough sticky substance. Lute all over the lid and joint pretty thick, leaving only the small hole in the lid open; which you will easily do by putting a peg into it. After the luting is dry fill up the crevices carefully and let it dry and harden thoroughly. You may prepare 3 or 4 ∇ s in the same manner while your Ψ is fresh and fiery: For as soon as the Ψ cracks and falls in pieces, it becomes unfit for this work.

Set your ∇ into your wind-furnace, the Δ place of which ought to be about 8 inches square; put a piece of flat tile on the grate and the ∇ on the tile; then put lighted charcoal

round it, beginning by first covering the grate with Δ ry coals, and then put over it unlighted charcoal up to the top, or level with the lid of the ∇ . By doing so you heat your work gradually and prevent any hazard.

By the time the coals are all kindled your ∇ will be nearly red hot, but you must not excite or agitate the Δ by too great a draught - and much less by the blast of double bellows. The fire must be kept up quietly, slow and regular, that the $\textcircled{1}$ may be fixed gradually by the Ψ .

The corrosive $+ \text{---} \text{---}$ will blow out of the small hole in the lid, and all round through the luting, although ever so thick and good - But, notwithstanding, a great deal of the same --- is detained and fixed by the Ψ . It blows and hisses all round into the fiery coals, and displays various beautiful colours.

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

When there is no more hissing the Dragon being now quiet, cover your ∇ with dead coals an hands breadth above the lid, and give it strong Δ for two hours more to complete the fixation of the Dragon, but no blast, that you may not vitrify your matter, and thereby spoil your operation.

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

This subject is called THE GREEN DRAGON. This is the green dragon in any emblematical drawing, for the frontispiece of my book.

This is the subject from which the Philosophers produce their \triangle ry Solivent or Alcahest.

To obtain the fiery Solvent.

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

The first method.

Powder the cake while it is yet hot and place the powder in a large wide mouthed glass body, dispersed as much as may be that the powder may not lay all in one place. Incline the glass body and let it attract from an increasing \smile and the Stars. The subject will change colours every day; sometimes it will be violet, sometimes green, then blue, scarlet, nay all the colours of the rainbow. It frequently changes colours more than once in

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

This is the Alcahest revealed by Glauber, who faithfully describes its wonderful virtues and qualities.

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

In eight days time it desposes a subtil white ∇ . Then it must be carefully poured off. This must be done every week till it ceases to deposit any more white ∇ and becomes clear like fine olive $\circ\circ$, of a \odot colour. It cannot be filtered. The white ∇ is from the Ψ of the lime.

The Second Process.

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

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

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

I took a small cast iron pot, which I got scoured bright in the inside (\circ^{\nearrow} does no injury) and in it I evaporated my lye, and succeeded to my mind.

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

Put this fat \ominus in a glass body to attract and flow PER

DELIQUIUM as directed in the first method; and you will obtain the same Alcahest in greater quantity than by the former method, but not quite so fiery. Pour it off from its white ∇ as before directed.

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

The use of the \triangle ry Solvent or Alcahest
in our Work.

Take some beautiful red or yellow native mineral \triangle (I think the scarlet coloured $\triangle\circ\ddot{u}$ auratum, would do the same thing) in subtil \circ , a certain known quantity; imbibe it with the \triangle ry alcahest until you have obtained a moist, mortar like $\ddot{a}\ddot{a}\ddot{a}$, as mentioned in the remarks on De la Brie's process. Lute this $\ddot{a}\ddot{a}\ddot{a}$ in a proper glass and digest, and I have no doubt but you will see the same black tinging ∇ observed by Stahl and Becher, as mentioned in the quotation from Stahl in the preceeding remarks.

If Stahl had had faith and patience enough to have pursued the Experiment he would have seen in time the whole composition become black as well as a part of it. I do not doubt but they

will putrify and regenerate together.

The multiplication would then be practicable by imbibing the finished yet UNFIRMED (with ☉ or ☾) or UNDETERMINED medicine with the $\triangle y \circ\circ$ and by digesting as before.

By this time you must have perceived that the process with the Hepar Sulphuris, mentioned in the remarks on De la Brie's process and the one with $\triangle y \circ\circ$ are centrally the same.

FINIS.

DR. S. BACSTROM'S

COMMENTARY

ON THE WORK

of

Monsr. De La Brie's

PROCESS

FOR THE TINCTURE

REMARKS

UPON

MONSR. DE LA BRIE'S

PROCESS

FOR ACCOMPLISHING

THE TINCTURE;

Interspersed with Observations on other matters
connected with the Subject.

BY S. BACSTROM, M.D.

Transcribed in the
Month of June

1797.

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

Dr. Bacstroms thoughts upon De la Brie's process.

I am very certain that the three words which De la Brie wrote upon the ground must either have been "Eaw et Terre," or "Soufre et Nitre." From what he says respecting what he saw in Koperley's house. The matter was neither ∇ nor ∇ , but BOTH TOGETHER: From what he says of the subject being the MOST TERRIBLE AND DREADFUL IN NATURE, and the knowledge of its secrets being prevented by the MOST DANGEROUS OBSTACLE IN NATURE, he hints at \triangle and \oplus the ingredients of gun-powder. That this is Jason's Dragon I do believe: Basilus causes SALTPETRE to say (Hamburg Edit. 1694 p. 104) "Alone I can do nothing fundamentally. My courtship is with A MERRY WIFE; (\triangle or Charcoal, here represented as passive, as it is overcome and destroyed by the \oplus) if I am united with her (in the ∇) and our nuptials are celebrated in Hell, (in the Wind furnace, or in a good charcoal fire) so that we may sweat well, (fulminate and melt) the subtil (\triangle) will throw

out or cast off all filth (the corrosive \oplus s of both \ominus and \triangle) from us, so that we shall leave behind us children with riches, (the black fixed tinging ∇ of \triangle united to the fixed alkali of \ominus) and in our dead corpse (the caput mortuum embracing and receiving the black tinging ∇) will be found the best treasure (a TR.) Note- this means a tincture-D.h.- which we leave or bequeath in our Testament."

Although I call the Acids of \ominus and \triangle corrosives, nevertheless they are nothing else but a specification, or extension, or corporification of the Universal Electrical \triangle of Nature inclosed Radical humidity, which constitutes the UNIVERSAL ACID- \ominus for vegetation, \triangle for the metallic kingdom, and sea \ominus for marine productions, and sea animals. \triangle , I mean burning \triangle is another manifestation of the Universal, cold electrical fire, which being moved produces light and inflammation or combustion, according to the mode and degree of agitation. What is burning \triangle but agitated light, or agitated cold electrical \triangle ; acting on a passive principle - fuel? By what means? RADICAL HUMIDITY animated by electric \triangle in the shape of subtil \ominus ! What is that else but animated \triangle . This doctrine is at least 3000 years old and by it all the phenomena of nature may be as fully and satisfactorily explained as by any of the new Systems of Hydrogen, Oxygen and other gases. Common \triangle is a stronger corrosive than the universal acid \triangle of \ominus - why? Because common burning \triangle

contains less humidity than the smoking ω of $\textcircled{1}$ does. If you want to have \triangle without humidity do not agitate nor move it - consider it in its universal state as LIGHT and ELECTRICAL COLD UNMOVED \triangle , or ANIMA MUNDI which the Divine influence separated out of the Chaos, agitated it Electrically, and then was Light even before the Sun was created. Fire in the state of which we are speaking is without FLEGMA, but it wants and must have a PASSIVE to act upon, when it specifies itself, which is RADICAL HUMIDITY.

But to return - What I have said respecting Basil Valentine's hint of a SHORT VIOLENT WAY of Regeneration is fully applicable to JASON, and to De la Brie's by the long way.

If you choose to explain De la Brie's process as comprehended in the words EAW ET TERRE, taking them literally, neither ∇ nor ∇ separately, but both together you will find my opinion in the comment I have given on Ripleys Works.

If we take $\textcircled{1}$ and \triangle to be his meaning then, in my opinion, there are two distinct ways of operating with these ingredients - One in the SHORT VIOLENT VIA SICCA, in the ∇ only, a work of three days, according to the few hints of Basil Valentine, commented on above: see also Glaubers works, almost at the end, either in his PROSERPINA, or in his ANIMAL STONE - another in VIA HUMIDA PACIFICA which is De la Brie's process.

To come to De la Brie's process we must weigh well what we

find in Glauber's works, in Stahl's Philosophical principles of Universal Chymistry and in Baron de Welling's OPUS MAGO CABBALISTICUM ET THEOSOPHICUM of \ominus , \triangle and \circ . Hamburg 1735 4to. (Baron de Welling was a most profound Philosopher who knew also OUR work with the His process I shall give you in its proper place.)

Glauber speaks very much of JASONS WORK: \ominus and \triangle united are the Dragon in Ovid "PERVIGIL ECCE DRACO! SQUAMIS CREPITANTIBUS HORRINS" etc. "Spitting \triangle and flames and blowing smoke out of his nostrils," denotes the power and fulman of \ominus when he meets "his enemy, and yet his best friend" \triangle which Basil Valentine causes \ominus to say of \triangle . No subject in nature contains so much \triangle animated by \triangle as \ominus does, consequently \ominus is truly inwardly, Anima Mundi, Spiritus Universi, the universal agent, fixed for a while till expelled on an Alkaline basis, or COLD PASSIVE MAGNETICAL, PRINCIPLE; which is nothing else but fixed and CONCENTRATED RADICAL HUMIDITY OF NATURE - for which reason Basil Valentine, with great truth, says, that \ominus is outwardly cold but inwardly \triangle .

What else is \triangle but the same ANIMA or SPIRITUS MUNDI, or \triangle proceeding from the central \triangle of the Earth, inclosed in humidity, which constitutes the Universal Mineral \dagger ; fixed for a while on a black, Elementary, Mineral, Tinging ∇ , which it has dissolved, neutralised, diluted, and extended into a concrete yellow,

red, or grey, called NATIVE \triangle , which is the food of the red metals \odot , \ominus , \oplus , and of the Solar Marcasites, such as \oplus , \oplus , etc. According to Glauber and Becher \triangle , either native; or in \oplus , is the PRIMUM ENS AURI ... Glauber teaches us to fix common \triangle by the \sim of \odot or by ∇ ; and Becher by \oplus or \odot of \oplus - by either of which ways it may be done: But then let it be observed that \triangle so fixed by means of a corrosive \oplus loses all ingressive power, and becomes a \odot , or dead ∇ . Glauber indeed confesses this.

Let us now examine what Stahl says p. 161.:

"Hepar \triangle s is made by fusing one part of common \triangle with two parts of any fixt Alkali. The matter being poured out of the ∇ immediately after fusion, appears red: if the moist \triangle comes to it, when it cools, or if it be made to flow PER DELIQU-IUM, it becomes black.

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

The same thing happens, when \triangle is dissolved in a strong Alkaline lye, and the filtered liquor, now of a garnet colour is put in a glass and long detained in a BALNEUM MARIAE; for thus the transparent solution desposes the same black matter at the bottom.

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

But whatever be the cause thereof, or although it should ever so much proceed from the \triangle , the substance itself (the black sediment) deserves to be carefully examined. (So say I.)

If it is not actually of a metallic nature we have certain reasons to think it a something which may be further assimilated thereto.

Becher appeals to experience when he asserts, (MINERA ARENARIA p. 913, 916, 917, 929.) that "this ∇ of \triangle , or \triangle reduced to a fixed ∇ , makes a metallic increase, or almost, A KIND OF TINCTURE."

Becher also declares that this black fixed, tinging ∇ of \triangle melts and unites with \odot and \circlearrowright . Further, that it is found unmixed, or universal, in fixed Alcaline salts - whence I am led (continues Stahl) to suspect that our present alkaline ∇ , thus united into a concrete, with the tinging ∇ of \triangle , wants nothing to its perfection but complete metallisation, or the introduction of this GOLDEN \triangle into MERCURY." (Perhaps such a medicine would require ♀ viv. before it was melted with \odot in the ∇ .)

I shall now repeat part of what I have observed in my own experience. When I made (at the time I lived in Mary le bone) the $\triangle \oplus i$ Auratum, by means of a strong alkaline lye, made of \ominus , I noticed that during the filtering of my lye, weakened with ∇ , my glass funnels and large queens-ware basons were all gilt by the \oplus ial \triangle UNITED and MOST SUBTILITY DISSOLVED IN THE FIXT NITROUS LYE. After I had precipitated my $\triangle \oplus i$ Auratum out of the weakened lye, by dropping ∇ into it, and after having dried my \triangle , now perfectly disengaged and separated from the Alkali, I found that it had no ingressive power, and that it would gild neither \circ , nor glass, nor basons, though when united to the fixt alcali, it tinged my funnels, basons, and every thing it touched, with all the coulours of the rainbow. This circumstance gives a very plain hint of THE PRINCIPLE which \triangle wants TO MAKE IT INGRESSIVE - it is neither more nor less than the fixt alcali or CONCENTRATED RADICAL HUMIDITY - THE COLD MAGNETICAL PRINCIPLE - THE WIFE AND MAGNET of the agent or SPIRITUS MUNDI corporified in \triangle as well as in \ominus , in sea $\omin�$, \oplus and in all things.

Let us now apply the foregoing facts to De la Brie's process in Via Humida. "He had no occasion to descend into the center of the Earth, (into mines) to find the first matter." No. Let it be either ∇ and rain ∇ , or \triangle and \ominus he could come at them without that trouble.

"He disposed the PRINCIPLES in secret" He uses the plural number; he therefore means at least TWO ingredients.

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

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

"The first and nearest matter is simple and common" whether ∇ , or the fatness thereof, \triangle .

From all this it is obvious that he speaks either of ∇ or of \triangle ; that he does not mean simple ∇ , but \triangle the fatness thereof, and \triangle only as ONE of his principles appears plainly from what follows:

"The knowledge of the first and nearest matter is locked up by the most dangerous obstacle in nature" the fulminating power of $\textcircled{1}$ when united with \triangle .

"The most terrible and most dreadful subject in the world, hides the best and most salutary." Gunpowder hides $\textcircled{1}$ and \triangle , both universal subjects, UNIVERSAL VEGETABLE AND MINERAL DWELLINGS OF PROTHEUS OR SPIRITUS MUNDI - \triangle . The union of these two is allegorically set forth by the Behemot, the Leviathon, the Dragon of Daniel, and of Ovid to; and by the emblems of Jupiter, of Protheus, of Isis and Osiris etc. etc. etc.

"If you do not open the last barriers of the earth, of the Sea, and of fire, you will only discover its venom and not its virtue." The last barriers of ∇ , ∇ , and \triangle are the \triangle which contains and is in contact with them all. This I think hints at the exposure of the matter to the action of the \triangle that it may thereby not only liquify, but, at the same time, acting as a magnet, concentrate in itself the astral vivifying spirit and influence of the \triangle . You must not distil corrosive acids (\ominus ∇) from your subjects as Glauber does. These corrosive + spirits are here called "its venom."

"The Philosopher must make use of the artifices of Jason and Theseus which artifices are Love and Sympathy." The whole ingredients must not be put in the fire at once; the fulman would not only destroy the vessels but greatly endanger if not kill the operator. The dragon must be put to sleep by little and little till he be completely at rest, and this must precede the exposure of the subject to the influence of the \triangle , in the doing of which the sympathie's and antipathies of nature must be regarded. The matter must not only be exposed to the \triangle to draw moisture, but be exposed under such aspects of the planets as will promote the attraction of the vivifying principle from the \triangle . If it will not flow completely PER DILIQUIUM I think it should at least run into a moist $\bar{a}\bar{a}\bar{a}$, like mortar.

"All the gold in the world does not possess so much virtue,

to produce and multiply \odot itself, as one single grain of the ROOT which produces \odot , and which is valued but very little." The ROOT or \odot making principle is a Mineral, Sulphureous and Mercurial Androgenal vapour, corporified in common native \triangle , the mineral food or nourishment of \odot , \ominus , \oplus , $\omin�$, etc. and therefore always found with \odot , \ominus and \oplus ore in the mines, fixed in the BLACK TINGING, SULPHUREOUS ∇ or basis of which I have before spoken.

We come now to the Process.

THE PROCESS.

"Dissolve the most simple and the most vile in that which is the most penetrating. Sublime them by the most subtil." I have no doubt of \triangle , (but that which is native) being the Most simple and the most vile subject of De la Brie. By "the most penetrating" cannot be meant the corrosive ω of \odot or ∇ ; for they take away all ingressive power from \triangle fixed thereby. The strong corrosive ω of \odot may be kept for years in glass and also in glazed earthen vessels, without injuring them, therefore it cannot be deemed the most penetrating. It has not the power to dissolve - it can only fix \triangle , reducing it to an unprofitable dead ∇ , without any ingressive power; nor has it any other effect on ω . But on the other hand we have seen the fixed alcali (of \odot) when

united to the \triangle \oplus \dot{i} AURATUM promoting the tinging power of that \triangle and giving it INGRESS, gilding and colouring glass and earthen ware.

Fixt \oplus , sufficiently concentrated and reduced to a fixed alkaline $\circ\circ$ dissolves every sulphur, fat or oil radically; is no corrosive, but a PASSIVE COLD \triangle , or CONCENTRATED FIXT, RADICAL HUMIDITY - empty and void, and extremely desirous to be acted upon by any MALE or SULPHUREOUS AGENT; and is withal so INGRESSIVE, and PENETRATING, that it dissolves glasses, china and earthen ware, crucibles, sand, flints and all the calxes of metals - all markasites - Vitrum and M of \oplus - and almost everything. Therefore I deem this LIQUID OR $\circ\circ$ \oplus \dot{i} FIXATI (which by the lye is Nature's Universal Solvent and Glauber's Alcahest - so called from ALCALI ETC.) to be THE MOST PENETRATING LIQUOR in the whole Universe. (see Glauber's Apology against Turner, in his folio works, where this wonderful Liquor and its more wonderful use is honestly described and revealed. Remember also what Stahl says in the quotation before given from his work.)

"Sublime them by the most subtil." This is easily understood. The most subtil - nay the only subtil agent or instrument is heat or \triangle . Therefore, your ingredients being properly prepared, digest in a gentle, subtil, natural heat, and no doubt vapours will sublime and descend by turns untill they are fixt. (see the foregoing quotations from Stahl.)

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

My ideas respecting the two processes by either of which you may putrify, regenerate and fix our \triangle .

Make a Hepar Sulphuris with native mineral \triangle , either red or yellow, of a fine rich tinging quality; melt some (say 1/2 lib.) well purified crystalised \ominus in a large ∇ , or in a clean iron ladle, on a moderate charcoal fire; project common flowers of \triangle (this is only to save your native \triangle but if you have plenty of it use it.) in small quantities - not more than a tea-spoon full each time, upon the \ominus in fusion, and the Dragon will fulminate and discharge part of his venom, or corrosive acid: The \triangle will burn and be consumed, upon the fluid \ominus , let your \triangle not be too violent, or the \ominus will boil over and cause a dreadful fulmen when it comes in contact with the glowing coals. Continue projecting Flowers of \triangle into the \ominus , in small quantities, after every detonation, keeping up, all the time, a sufficient heat, that the \ominus may remain fluid. In about half an hour 1/2 lib

of $\textcircled{\ominus}$ may be detonated. The sign of the process being finished is, when on projecting the last teaspoonfull of \triangle_{\perp} on the melting $\textcircled{\ominus}$ you find that, instead of causing the $\textcircled{\ominus}$ to fulminate, it lays quiet and is burnt upon the surface of the fluid $\textcircled{\ominus}$.

When you observe this cease to project any more common flowers of \triangle_{\perp} : Encrease your \triangle and cause your fixed alcalised $\textcircled{\ominus}$ to melt well, covering it with a ∇ lid, heated before you put it on. Give now a smart heat and let it keep in fusion for 20 minutes or half an hour and it will look of a GREENISH COLOUR, attracting the vegetable fixt \triangle_{\perp} out of the glowing surrounding charcoal. In the mean time the foeces will burn away, and the subject will purify itself by melting and boiling in the red-hot crucible. When you see that the subject has become greenish, (of a blue green hue) and perfectly clear and fine, take the ∇ quickly out of the \triangle ; cover it, and set it down to cool.

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

You must have at hand some fine Red or Yellow, beautiful mineral \triangle_{\perp} , previously ground to a fine powder in a glass or porphyry mortar - Let it be warmed in a bason set in hot ∇ but take care that it may not take flame nor melt.

Project this gradually, a tea spoonful at a time, on the fluid

alcalised $\textcircled{1}$: stir it in quickly with a red hot stalk of tobacco pipe: do not stir too long or too much of the \triangle_{\mp} will stick to the tobacco pipe. Continue projecting your \triangle_{\mp} , one tea-spoonfull after another, dipping the red hot tobacco pipe into the mixture to incorporate the \triangle_{\mp} with the fixed alcali of the $\textcircled{1}$, keep up a sufficient fire that the $\textcircled{1}$ may continue to melt clear.

You will soon obtain A BLOOD RED MASS. One part of the fixed $\textcircled{1}$ will take up and dissolve at least one half part of \triangle_{\mp} . The way to attain the exact proportion is by noticing how much the fixed $\textcircled{1}$ will receive and dissolve. As soon as you have obtained a deep red mass or Hepar (so called from its liver like colour) take the ∇ quickly out of the \triangle and cover it instantly to stop the further inflaming of the \triangle_{\mp} , which must be prevented as much as possible from burning or consuming itself and thereby losing its universal $+$ or mineral ω .

This business may be done very easily in half an hour. Let the red mass (Hepar \triangle_{\mp} is) stand to cool.

In this subject you have

1st. The Universal Solvent or Alcahest:

2nd. The black tinging ∇ or $\textcircled{\cdot}$ maker:

3rd. The ANIMA MUNDI, specified in the Universal Mineral $+$ of Native \triangle_{\mp} .

The same end may be gained by doing the process in the following manner: Melt 1 part of your native \triangle_{\mp} in a hot ∇ , with no more

heat than is necessary to cause it to flow without inflaming or consuming it. Having at the same time your alcalised $\textcircled{1}$ 2 parts at hand; flowing thin and clean, as soon as your \triangle is in fusion pour the $\textcircled{1}$ gently upon it and then stir it quickly with a red hot tobacco pipe. Cover the ∇ and let them melt together for a few minutes, until the \triangle is radically converted into a red mass or Hepar; then take it out that instant and keep it covered until it is cold.

Whichever process is followed the burning of the \triangle must be spared as much as possible - that some of the mineral ω of the \triangle may be introduced into the alcalised $\textcircled{1}$. You have now the body and the Spirit united in the Hepar, and, due care being taken, in such proportions that the body "is not drowned by the Spirit, nor the spirit oppressed by the body."

How further to proceed.

Before it get cold - while it is yet pretty warm, rub it to powder in a glass mortar, previously heated, and being yet warm, put it in your glass globe, which ought to be of such dimensions that $\frac{2}{3}$ rds. at least of it should remain empty. Cork it tight till a proper season presents itself for opening the glass.

The heavenly union of the SUPERIUS with the INFERIUS.

Having chosen a fit time, the atmosphere being serene, and the ☾ increasing in light, at night open your glass globe and lay it on one side, in a bason filled with bran or dry sand, with the open mouth towards the ☾ that it may receive the Universal ♁ from above. A glass funnel ought to be placed in the mouth of the glass globe. Being so exposed it will attract powerfully, for I believe it is ONE OF THE BEST AND STRONGEST MAGNETS for the Universal ♁. Let it attract all ☿, with the window open. I do not know whether one nights exposure will be enough, but as soon as you find it has attracted the heavenly ♁ sufficiently, so as to be like well mixed mortar conclude that it is enough; for "the body must not be drowned by the ♁, nor the ♁ be oppressed by the body." It must neither remain too dry nor be allowed to become too moist. This celestial union should be performed in perfectly serene, dry weather, the ☉ being in ♋ or ♌, or, at the latest in ♍. Then shut up and lute your glass, digest in a gentle heat, which keep encreasing by degrees as the work advances, following the instructions of De la Brie.

It appears to me that the Universal ♁, specified in the mineral + of ♁, introduced into the Universal Solivent, (extreemely friendly and congenial to all sulphurs,) although partly lost in making the Hepar, is recovered and restored again by

the operation of the heavenly matrimony; being attracted out of the \triangle in the shape of ∇ or humidity, animated by the Universal living, subtil , such as we receive by inspiring the we breathe.

The Multiplication.

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