

Digitized by the Internet Archive  
in 2009 with funding from  
Research Library, The Getty Research Institute

<http://www.archive.org/details/manlypalmerhabox18v13hall>











Contents of this Volume.

1. The Work of Philope Ponia for accomplishing the Elixir --
2. The Proceſs of D<sup>o</sup>. for accompliſhing the Tincture.
3. The Work of Neptis --
4. The Theory & Practice of the Philoſophers Stone, deſcribed by Quercitan's Daughter --



THE WORK  
OF  
*PHILOPE PONIA*,  
for accomplishing  
*THE ELIXER*

1587.

---

♁♂♀♃☉.

---

Copied from an Antient Manuscript.

1797.



The M. S. from which the following pages were transcribed had this title:

"1587 Philope Ponia his Works.  
To make the ♀ of Life according  
to Quercitauris Daughter,  
being the Works &c."

The M. S. From several notes on the margin, in the same hand writing as the text, appears not to be an original but a copy or translation.

Some of the matter written on the margin of the original, has in making the present copy been transferred to the body of the text,

but they are distinguished by a different hand writing & by being put between crotchets [thus].

Some of the words written in parenthesis (thus) appear to be additions by some former transcriber, as <sup>they</sup> seem in some places to mar the sense. They are preserved in the present copy.

Those marginal notes which seemed to have no relation to the text are copied on the present margins, in an upright character.

In one or two places of the present copy a word is introduced between crotchets, but not in upright hand, where an expletive seemed necessary.



They relate chiefly to the authors preparations, to prevent the one from being mistaken for the other - as in p. 24, the word Truly is introduced to mark more clearly the  $\text{\textcircled{f}}$  of which he is speaking.

The recapitulation given at the end makes no part of the original: it is by another hand.



PHILOPE PONTA'S WORK

---

To make the ♀ of Life, according to Quercitain's  
Daughter: being the Work &c. &c.

Take 2 lib of ♀ and 1 lib of Regulus  
of ♂. Your  $\mathbb{M}$  must be made thus:  
first make a  $\mathbb{M}$  from ♂ alone, then  
add ♂ its half part, (which is the  
Philosophers  $\mathbb{C}$ ) Flux it and cleanse  
it well with ♀ 2 parts and  $\odot$  one  
part. Of a powder composed of these  
two i.e ♀ and  $\odot$  cast now another  
a little upon the metallic matter.  
Let all flow well: then cast it out  
properly, and, being cold weigh

the Reguline composition of ♂ and ♂, and to it add its equal weight of ♀, that is Verdegrese (which is the Philosopher's Luna) Let all be first well mixed, and in a large ♀ fluxed and purified with the said mixed salt and ♀. When pure and clean you have then the true matter.

Of this matter take 1 lib. and 2 lib. as mentioned before of ♀, all in fine powder [But take notice that common ♀ will not do: you must prepare a ♀ yourself. It requires both judgement and labour to get master of the Secret of Diana's Doves] - Mix them well and put them in a quart

retort in sand Use a very easy  
 fire for six hours: then raise the  
 $\Delta$ , the body of your  $\curvearrowright$  being co-  
 vered with the sand. There will  
 then come off a butter and a  
 running  $\nabla$  which you must  
 sever, each from the other.

The running  $\nabla$  is thy  $\nabla$  of Life  
 the butter or oil is the philoso-  
 phic Vegetable saul. [This  $\nabla$  of  
 life should be animated with the  $\nabla$   
 taken out of the caput mortuum which  
 remains in the  $\curvearrowright$  after the  $\circ$  and  
 $\nabla$  is come over.]

How to Animate this ♀ vive or live ♀,  
 so as to convert it into Solar or  
 Double ♀ — the true ♀ of the  
 Philosophers; for this ♀  
 serves only for Multipli-  
 cation — not for the  
 Composition.

Take pure gold, several times pu-  
 rified by ☿, so that the smallest im-  
 purity may not remain in it 1 ♀  
 and of the aforesaid live ♀, after  
 it has been animated with its  
 red ♀, and washed and cleaned;  
 ♀xii: put them in a marble mor-  
 tar and with the pestle work  
 them into an ā ā ā: add some.

pure white  $\ominus$  and grind it well w<sup>th</sup>  
 it: and then with pure fountain  
 water wash the  $\bar{a}\bar{a}\bar{a}$ , and grind  
 it again with fresh common  $\ominus$ , and  
 again wash it with fountain  $\nabla$ .  
 At every washing you are to pour  
 off the  $\nabla$  before you grind ~~fresh~~  
 $\ominus$  in with the  $\bar{a}\bar{a}\bar{a}$ . This washing  
 and grinding with  $\ominus$  you are to  
 repeat so often till the  $\nabla$  at last  
 come off pure and clean as when  
 first poured on.

When by this means your  $\bar{a}\bar{a}\bar{a}$   
 is become exceeding pure strain it  
 through thin shamoy leather, &  
 to the lump remaining in the  
 leather, that is what refuses to goe

through, put  $\text{Zviij}$  more of your  
 $\text{♀}$  of life, and then grind and  
 work the  $\bar{a}\bar{a}\bar{a}$  strongly with  
 common  $\ominus$  as before, and wash  
 it with  $\nabla$  till exceeding pure.

Then dry your  $\bar{a}\bar{a}\bar{a}$  well, and  
 again strain it through leather;  
 and to what remains in the  
 leather add the  $\text{♀}$  which came  
 through in your first straining.  
 Add it by little and little, and  
 work and grind it with  $\ominus$ , and  
 wash it, and dry it and strain  
 it through leather as before.

This work you must repeat till  
 all your  $\text{♀}$  and  $\ominus$  pass through,  
 leaving nothing behind in the





leather. So long as any thing remains you must again amalgamate, grind wash and strain till all goes through the leather.

Your  $\zeta$  of gold will require  $\zeta$  of your live  $\varphi$  to carry it all through.

All your  $\odot$  and  $\varphi$  being pressed through the leather then, in a glass matres, close luted, having a long neck digest in Balneo for 15 days.

At the end of that time press it again through leather, the more to attenuate it, and grind again, as before, with  $\ominus$  and wash it and dry it; & then set it again

in Balneo for 3 or 4 days and now above all you must have great store of patience till all first pass through the leather.

Then put it into a glass  coated, and in sand, set low, give first a very gentle fire for 6 or 8 hours, the head & body of the  being covered with sand to cast more heat over the whole. After 6 or 8 hours gently increase the  $\Delta$ , and having a large receiver, half filled with cold  $\nabla$ , the  $\nabla$  with the  $\odot$  in its belly will arise in fumes and settle into drops, and fall into the  $\nabla$  in the receiver.

If any parts of your ☉ have not come over with your ♀ but remain behind in the ☽ amalgamates such ☉ again with your ♀. This you must repeat till all the ☉ be come over in the belly of your ♀ and nothing be left in the bottom of the ☽, excepting only a little greyish ☽, which if you flux down will become a glass body only.

Now have you the Double ♀, made by ♀, or our ♀ Animated; which is for the first Conjunction in the Composition for the Elixir, sought by many but found by few.

To make the Leaven or Ferment,

Make a most subtil  $\odot$  calx.  
 To  $\text{Zi}^{\frac{1}{2}}$  of pure gold put  $\text{Ziv}$  of the  
 first made  $\text{F}$ , that is the  $\text{F}$  of life,  
 and amalgamate them together.  
 Then draw off the  $\text{F}$  per  $\text{D}$ . Put  
 the  $\text{F}$  to what remains behind, and  
 grind with  $\ominus$  and wash with  $\nabla$   
 so long as any soil will come off.  
 Then dry it and draw the  $\text{F}$  from  
 it again. This repeat so often till  
 the  $\odot$  be brought into subtil atoms  
 and then it is fit for the work.

Then proceed as follows:

Should be  
3 1/2 cups

Take the  $\frac{7}{8}$  of Gold calx you have prepared as above, and of the ♀ of ☉ or Double ♀ animated. (made as already shown by introducing  $1\frac{1}{2}$  of pure ☉ into the belly of  $\frac{3}{4}$  of ♀ and working as directed in the process - it is then called ♀ animated, or Double ♀ of ☉) Give: put them together, and suddenly, in a moment, the ♀ will swallow the Gold ♀ (or calx) into his body, even as one drop of ∇ mingled with another.

Strain the aāa, which you will thus obtain, through a cloth, keeping carefully by itself that ♀ of ☉ which runs through, and which will serve you another time.

Upon that which remains in the cloth, which will be about 1 ounce of ♀ of ☉ and 1½ ounce of ☉ψ, or Leaven, drop, by little & little, a portion of the Spirit Vegetant (the white ☉o taught how to be made, before) so as to moisten it: taking care to keep grinding & and mingling all well together, as you add the ☉ (or ☉o) till it becomes soft as paste. You

are to observe no other rule as to weight or measure.

Having brought it into such a form you will, on a sudden, see wonders, when the Soul (the white So or Gummy liquor) of the said Vegetating Spirit enters, by means of the Spirit (♀ is called the ☉), which is the ♀ of ☉, within the Body of ☉. (Here the ☉♂ or Heaven is called Body: which makes the Philosophers say that their Stone is composed of Body, Soul and Spirit. There is some ☉ also in the Barble ♀ - a twentieth part nearly.) The Soul, and that by means of the said Spirit, shall

join itself with its body — the three becoming but one. And the said body of ©, which before was dead, being by that only and admirable means animated, dignified, and replenished with a vegetating life, will then have an inward multiplying power; and like the seeds and sperms of living creatures and plants will have the faculty of growing and of producing fruit.

This is the first Ferment, which being close dried will be in the consistence of a powder, of a purple orange colour, from



which you shall separate, after digestion to dry the body, by Distillation or sublimation, that which the body could not retain, by a most gentle heat. You will then have a powder which is our True Ferment, which use as follows:

The Use of the True Ferment.

Body  $\zeta 1\frac{1}{2}$  True Ferment  
 Spirit  $\zeta 1\frac{1}{2}$  Double  $\zeta$   
 Saul, some drops of y<sup>e</sup> white Co

Take  $\zeta 1\frac{1}{2}$  of your True Ferment (that is the Purple Powder of the last process) and the same quantity of your  $\zeta$  of  $\odot$ ,<sup>or</sup> Double  $\zeta$ , your ferment being in powder, and put them together into a glass matrass of a convenient size,

which you will then put upon hot ashes. You will then see that in the twinkling of an eye all will be congealed, and presently after fixed.

This is what all the Philosophers testify - that if you do not see, from the very beginning, and instantly, that this effect is produced you may be assured that the work is not right.

If it be not sufficiently fixed you shall know it by throwing a little of your mixture into melted  $\odot$ . If it shews itself to be not fixed let it be di-

gested in the forward matreps  
for certain days.

Then to this  $1\frac{1}{2}\frac{2}{3}$  of Ferments,  
now fixed,\* add of fresh ♀ of ☉,  
or Double ♀ its equal weight as  
before, and proceed as already-  
directed and you will see that  
all will become fixed.

Then have you the Rebis or  
Azock (that is ♀ of Philosophers)  
and the Calx of the Sages — Phi-  
losophical ☉ full of life and heat,  
and virtue Multiplicative; —  
which is not common ☉: so  
say all the Philosophers, because  
it is quite of another virtue &  
property. Now have you the

\* and now increased to  $3\frac{2}{3}$  by the ♀ of ☉ fixed  
with it.

Key of Riches; for after this you  
 need nothing but to augment  
 it in quantity by taking  $\frac{1}{2}$  of  
 the True Ferment and  $\frac{1}{2}$  of your  
 Double  $\frac{1}{2}$  of  $\odot$ , and thus digesting  
 all your powder (True Ferment)  
 in hot ashes; for so within the  
 space of two days all will be  
 fixed. Then add its equal  
 weight of your Double  $\frac{1}{2}$  of  $\odot$   
 and Digest your powder again  
 as before, and so <sup>you may keep</sup> multiplying  
 it in this manner, from day  
 to day, ad infinitum. But  
 without such a Ferment be-  
 ing previously prepared you  
 must concoct it 3 or 4 months.

When you have a great quantity of this powder, prepared as you <sup>have been</sup> directed, one part of this Minerals you may reduce into Gold, reserving the other part for multiplication to infinity.

To bring the said Ferment to  
The Elixer.

You are to notice that what you have obtained cannot yet make projection. This circumstance has deceived many; for it has not the power of making ingreps into metals, it being fixed at the first dash. When

you have prepared the ferment  
 shown of before (i.e. the ferment  
 of the last process) take  $\frac{3}{4}$  of  
 it, and of your Double ♀  $\frac{3}{4}$ , &  
 without  $\Delta$  make an  $\bar{a}\bar{a}\bar{a}$  —  
 Then grind digest and distil,  
 it per  $\mathcal{D}$  as you did when  
 making the Double ♀; and  
 animate it so often that your  
fixed ferment or living gold  
 may become volatile, in the  
 same manner as you did  
 the ♀ of  $\odot$  which was before  
 dead and without virtue.

Observe that by this operation  
 you will quicken it, and the  
 $\Omega$  also, viz the ♀, and you

will make it become Double  
 ♀ truly animated, whereas the  
 other was not of that effect or  
 power, and so you shall have  
 a true ♀ Philosophical, and far  
 more excellent than before.

This is the Liring fountain  
 of Trevisan where he saw the  
 King come to bathe himself.

Take then  $\frac{3v}{4}$  of the said  
Animated ♀, and  $\frac{3}{4}$  of the  
 foresaid Ferment, keeping the  
 other  $\frac{3v}{4}$  of the said ♀ for the  
 second Multiplication and Fer-  
 mentation. Put all into a  
 glass in the form of an Egg:  
 seal it hermetically and set

it in an Athanor to be Digested  
 or bailed. give it a  $\Delta$  vaporous,  
 circulating, airy, dry & moist,  
 which is as good as that made  
 with S.V. and at the end of 40  
 days you will see blackness.  
 Continue the same degree of  
 heat untill it become white,  
 which will appear within 4  
 months or thereabouts.

There being then no more  
 danger give a stronger  $\Delta$   
 - increasing in one degree untill  
 all come into a powder. You  
 are then quite safe: increase  
 your  $\Delta$ , by little and little,  
 till our King put on his



purple robes - that is purple  
red.

Then to this glorious powder add  
your  $\frac{1}{2}$  of Animated  $\frac{1}{2}$ , which  
you have in reserve, made of  
your first Hermit, and Digest  
it again in the same furnace,  
and you will see it a second  
time pass through all the colours  
- But all will be done this time  
in 30 or 40 days. I had  $\frac{1}{2} \times \frac{1}{2}$  of Elixer.

### Projection.

Then I made projection, which  
went one upon ten of Luna, &  
one upon twenty of Quicksilver.

## Multiplication.

While my Elixer was Digesting I made more of my Double Animalc'd ♀, which I animalc'd with my Leaven or Ferment; and 2<sup>d</sup> [or truly] Animalc'd ♀ made with my ☉Υ, which I made as my former ♀x, animating it with  $\frac{3}{4}$  of Ferment. This I had ready as the proper milks to nourish the infant with.

$\frac{3}{4}$  10 $\frac{1}{2}$

Upon 10 ounces which I had of Elixer I put 10 ounces of my Double [Truly] Animalc'd, last prepared ♀, and sealed my glass and set it to Decoct as before, till it passed

through all the colours, which it did in a shorter time than either of the two former fermentations required.

The colours you may see by having a glass window in the furnace wherein your glasses stand.

Then I made projection of one upon 100 of silver, and one upon 200 of Quicksilver; reserving for projection  $\frac{3}{4}$  of my Elixer, the Red purple powder.

The rest of my Elixer I fermented as before with its equal weight of my last made Animated ♀, and Digested again, and it passed

; truly animated  
double ♀;

the colours — and in projection  
it went 1 upon 1000 of  $\text{D}$  and 1  
upon 10,000 of  $\text{F}$ , made & purified  
as at the first.

Thus may you multiply it to  
infinity in weight and virtue,  
by the  $\text{F}$  of Life. — See how the  
 $\text{F}$  of Life is made, in the beginning  
of this work.

*FINIS.*

## ADDENDA.

---

To make Cement of  $\odot$ , or Leaven.

Take two Drachms of Gold, first will refined at the best, and then by the  $\ddagger$  horn: beat it into thin plates, or leaves, and amalgamate it with common, purified  $\ddagger$  two Drachms. Strain the  $\bar{a}.\bar{a}.\bar{a}$  through a linnen cloth, and to that which remains in the cloth, which will be like a Ball, put double its weight of flowers of  $\ddagger$ . Set it on the  $\Delta$  in a large roomy  $\ddagger$ , and

I wish that these  $\ddagger$ s dont mean  $\frac{1}{2}$ s.  
/: it means  $\frac{1}{2}$ !

to  $\bar{a}.\bar{a}.\bar{a}$  1 part-  
of  $\odot$  requires at  
least 4  $\mu$  of  $\ddagger$ !  
with equal parts  
it is absolutely im-  
possible cons equently  
this process is erro-  
neous!  
/ I have a process  
like this of Mr  
Lentz, which he and  
I have done!

1 a Capital Enged:  
which is volatile  
~~it~~ must be  
added: /

1. it is done in  $\frac{1}{2}$   
an hour /  
except you had 2 or 3  $\frac{1}{2}$   
of aā which might  
(take for 4 hours time)  
1. the second time  
it takes with  
difficulty and the  
3<sup>d</sup> time not at  
all. /

keep stirring it constantly with a  
stick, taking care however to avoid  
the fumes, which are of a noxious  
nature, untill all the ♀ and ♂  
be consumed; which will be a  
days work.

Then take the powder which  
will remain in the ♀, and  
amalgamate it again with ♀  
the like quantity, and then treat  
it with flowers of ♂ as before.

Do so three several times, and  
at the last, give it a good strong  
heat, that all the ♀ may be  
driven away, and then you  
will find your ◊ in the forme  
of a fine sand-like powder.

Upon this Powder pour three times its weight of  $\text{A}$  or  $\text{R}$  made with Nitric and Sol-armoniac; and in a gentle heat dissolve it in the  $\text{R}$ , by putting the glass in which your  $\text{R}$  and powder are, upon warm ashes.

Let it stand a little, and then pour in  $\text{Zv}$  or  $\text{Zvi}$  of  $\text{F}$ . Let the whole stand for 24 hours and the  $\text{F}$  will draw into itself the  $\odot$ .

Then pour off the  $\text{A}$  or  $\text{R}$  from the  $\text{a}\text{a}\text{a}$  now formed in the bottom of your vessel; and strain the  $\text{a}\text{a}\text{a}$  through a linnen cloth that you may separate as much of the  $\text{F}$  as will pass through.

The  $\text{Z}$  mentioned here proves that he took at first  $\text{Z}$  and not  $\text{Z}$   $\text{a}$   $\text{a}$   $\text{a}$   $\odot$ .

\* Surely the  $\text{a}\text{a}\text{a}$  must be first well washed, or else the  $\text{R}$  will burn the cloth.

The globe or ball that remains in the linnen you are to put into a  $\nabla$  on the  $\Delta$ , and then, with a strong heat, drive away all the remaining  $\nabla$  from the  $\odot$  - so shall you have behind, in the  $\nabla$  a fine subtle powder which is  $\Psi$  of  $\odot$ , or the first heaven, or cement, or ferment.

To prepare a  $\nabla$  of  $\odot$  proper and serviceable for this work.

Take  $\odot$  \* and  $\odot$  of each a like quantity and draw off an  $\mathbb{A}$ . In this  $\mathbb{A}$  or  $\mathbb{R}$  dissolve one ounce of purified  $\odot$ , and afterwards

*[This requires great caution, because the  $\odot$  fulminates in the  $\mathbb{D}$  with the  $\odot$  and breaks the vessels more peculiar]*

I would pour cautiously and gradually with relief  $\mathbb{A}$  of Sea  $\odot$  into  $\mathbb{A}$  of  $\odot$  or  $\mathbb{A}$   $\bar{a}$   $\bar{a}$  This forms a most admirable  $\mathbb{R}$  the best of all and made without any danger or trouble when one has both at hand. This is called by Sir Robert Boyle *menstruum peracutum*. It is prepared by pouring the  $\mathbb{A}$  of  $\odot$  gradually into the  $\mathbb{A}$  of Sea  $\odot$ , and not the contrary.



precipitate it with  $\text{So}$  of Tartar,  
pouring it in drop by drop, which  
will make the powder of  $\text{O}$  fall  
to the bottom. Continue to add  
the  $\text{So}$  of Tartar till no more  $\text{E}$   
will fall and the  $\text{So}$  ceases to make  
any more noise.

Then pour off, by inclination,  
all that is clear and dulcify the  
 $\text{E}$  which remains at the bottom  
by often washing it with fair  
 $\nabla$ .

Then dry it in a box in the  $\text{S}$  1. not in the Sun  $\text{aurum fulmi-}$   
 $\Delta$ , not by the  $\Delta$ . It must be a trans. /  
wooden box; for if you should  
dry it in a glass you run a  
risque of having it blown in

pieces — for this powder easily  
 taketh flame by the smallest  
 friction; and there is not any  
 thing in nature that so easily  
 taketh  $\Delta$ . It explodes with a  
 great noise.

Take this powder and grind  
 it upon a marble stone with  
 $\circ\circ$  of  $\text{♀}$  [Taking care to add the  $\circ\circ$   
 of  $\text{♀}$  before you begin to rub it] and  
 then dry it.

Again grind it with  $\circ\circ$  of  $\text{♀}$   
 and dry it; and repeat the grinding  
 with  $\circ\circ$  of  $\text{♀}$  and drying so often  
 untill the said powder hath  
 drunk in four times its own  
 weight of the  $\circ\circ$  of  $\text{♀}$ .

Then put it in a Matreps close,  
sealed and set it in **NB** for the  
space of 40 69, at the end of -  
which time you will find your  
powder changed into a ♀.

End of the Manuscript.

The Adenda on this and the 6  
preceding pages are evidently by a  
different hand than the author of the  
text of Philophe Ponia.



A

*RECAPITULATION:*

*Briefly Explaining*

*the*

PRINCIPAL OPERATIONS

*in the*

*FOREGOING WORK.*



## RECAPITULATION.

In different parts of the foregoing work there appears, on first sight, some ambiguity of expression, in which requires a little attention to be understood thoroughly: in the following summary I have therefore endeavoured to avoid any confusion of names, which is the principal defect in the work itself. Whether the names employed are the best that might have been adopted it is unnecessary to enquire: all that is necessary,

is to avoid the indiscriminate use of any of them; or putting one for another.

### The first Work

Treat 2 lbs of  $\text{Fe}$  with 1 lb of stellated  $\text{M} \text{ \& \; ii} \text{ \& \; iis} \text{ \& \; \text{♀} \text{ is}$ , as directed in pages 1, 2 and 3, and you will have a running  $\text{♀}$ , and a martial Butler of  $\text{♂}$  impregnated w<sup>th</sup> the tincture of  $\text{♀}$ .

### The $\text{♀}$ of Life - or Live $\text{♀}$ ,

is the running  $\text{♀}$  obtained by the above process: what the author



means by animating this ♀ with the ♂ left in the ☺ he does not explain:

### The Vegetable Soul

is the Martial Butter of ♂, also obtained in the first work; and is the same that he afterwards calls (page 12) the Spirit Vegetal, and (in page 13) the Soul.

### The Solar, or Double ♀.

This is prepared by amalgamating Pure Gold Zi, with ♀ of Life or Lime ♀ Zxii, as directed p

in pages 4, 5, 6 and 7 and then  
distilling per D as directed in  
pages 8 and 9.

The amalgamation and  
distillation must be repeated  
till the ♀ of Life carry over all  
the © in his belly into the re-  
ceiver.

### The Leaven or Ferment;

This is neither more nor less  
than converting  $\mathbb{Z}i\frac{1}{2}$  of pure ©  
into an impalpable powder  
or  $\Psi$ , by amalgamating it w.  
 $\mathbb{Z}vi$  of the ♀ of Life, and then

distilling per D as directed in p  
page 10: taking care to repeat  
the process, grinding the  $\bar{a}\bar{a}\bar{a}$   
each time with  $\ominus$  and washing  
it with  $\nabla$ , till the  $\odot$  become a  
subtil  $\mathfrak{F}$  — and —

### Secondly

Joining the above  $\frac{3}{4}$  of  
Gold  $\mathfrak{F}$  or Heaven with  $\frac{3}{4}$  of the  
Solar or Double  $\mathfrak{F}$ . They are  
no sooner put together than they  
make a most perfect  $\bar{a}\bar{a}\bar{a}$  —  
(page 11.) The  $\bar{a}\bar{a}\bar{a}$  being strained  
through linnen preserve the  $\mathfrak{F}$   
for a future occasion. The

lump that remains in the cloth  
is then moistened and ground  
up with some of the Vegetable  
soul (the Butter) See pages 12  
and 13. The mass then becomes  
what the Author in page 14  
calls

The first Ferment

but in page 15 he calls it

The true Ferment

which I think it should always  
be called.

Of this True Ferment he takes  $\frac{3}{4}$  [which is about the whole quantity he had made; for he had no more than what the  $\frac{3}{4}$  of  $\odot\psi$  produced, which perhaps might be augmented a little by the  $\odot$  carried in the belly of the Double  $\psi$  i.e.  $\frac{1}{20}$  th of  $\frac{3}{4}$ ; but if the  $\psi$  when separated by straining still carried his animating  $\odot$  in his belly along with him, then there could be only  $\frac{3}{4}$  of True Ferment.] This  $\frac{3}{4}$  of True ferment and the same quantity of Solar or Double  $\psi$  he puts upon hot ashes or  $\vdots$  in a

glass matress and the mass be-  
comes fixed. When fixed he  
adds another  $\frac{3}{4}$  of Double  $\Phi$   
to it which also becomes fixed  
by the same process that fixed  
the former  $\frac{3}{4}$ .

By becoming fixed I think  
the author means that the  
double  $\Phi$  incorporates itself  
with the True ferment and  
becomes a powder of a purple  
orange colour like the True  
ferment i.e. it becomes one  
with it: so that in fact this  
is a multiplication of the true  
ferment in quantity by means  
of the Double  $\Phi$ .

This powder, now multiplied, in quantity he calls Rebis or Azoch - the Balx of the Sages, or Philosophical Gold, page 17.

By what is directed in page 15 I think the author simply means that the process for multiplying the powder or True ferment, or Azoch, is to be continued by adding more of the Double ♀ to the fixed powder and digesting in hot ashes till it becomes fixed; and then adding more and digesting again - for the virtue of the powder is such that fresh ♀ may be added to it

and fixed by digestion ad in-  
finitum.

This powder obtained and afterwards multiplied as directed in the process, though it has not yet the power of tinging is in fact a transmuted ♀, and may be reduced by fusion into fine ☉. Take care, however, to preserve a sufficient quantity with which to make

The Double ♀ truly animated,  
which is absolutely necessary to  
the perfecting of the Elixir, and



is done by making an  $\bar{a} \bar{a} \bar{a}$   
 with  $\frac{3}{4}$  of the powder of which  
 we have been speaking, and  
 $\frac{1}{4}$  of Double ♀; which is then  
 to be ground with  $\Theta$ , washed  
 with water, strained through  
 leather, and distilled per  $\curvearrowright$ ,  
 exactly in the same manner  
 as was done in preparing the  
 Double ♀ itself - repeating the  
 work till the ♀ carry over all  
 the powder, in his belly, into  
 the receiver. It was before Double ♀ animalized, but by  
 this process it becomes Double  
♀ truly animalized.

The Elixer

You should now have about  
 $\frac{2}{3}$  xi  $\frac{1}{2}$  of Double ♀ truly animated,  
 viz the product of  $10\frac{2}{3}$  of Double  
 ♀ and  $1\frac{1}{2}\frac{2}{3}$  of the True ferment.  
 To  $5\frac{2}{3}$  of the Double ♀ truly animated  
 put  $1\frac{1}{2}\frac{2}{3}$  of the fousaid ferment, and in  
 a proper glafs, put it in the furnace  
 and proceed as directed in pages 21 & 22.  
 Continue a proper heat and in due  
 time it will become white and at last  
 red.

The powder so obtained I consider  
 as a real tincture; but our Author  
 does not make any projection with  
 it in this state. He took his remai-

remaining  $5\frac{1}{2}$  of Double & truly Ani-  
 mated [ $6\frac{1}{2}$  should have remained, but  
 perhaps he reserved some, or had made  
 projection with a part of it] and to the  
 $5\frac{1}{2}$  joined his finished Red powder or  
 Elixer and then digested as before. This  
 I would call

### The first Multiplication

though the Author has not noted it as  
 such, or under that name; for it went  
 through all the colours and in 30 or  
 40 days was again regenerated; and  
 he had now  $10\frac{1}{2}$  of Elixer. (page 23.)

He now made Projection.

## Projection,

and seems to have made use of half an ounce of his Elixer; for at his

## Second Multiplication

he made use of  $10\frac{2}{3}$  of Elixer [he had  $10\frac{1}{2}$ ] and  $10\frac{2}{3}$  of Double & truly animated; which he sealed in its glass and decocted or digested as before; only it passed through all the colours in a much shorter space of time than either of the two former digestions had taken. (Page 24) It was now increased in power as well as in quantity; for at the first projection made mention of by the Author his

Elixer went only 1 upon 10 of  $\mathcal{D}$  and 1 upon 20 of  $\mathcal{F}$ , but now it went 1 upon 100 of  $\mathcal{D}$  and 1 upon 200 of  $\mathcal{F}$ .

Again he made multiplication in quantity and power, by repeating the same process; but here it should be observed that the proportions between the power of the Elixer upon  $\mathcal{D}$  and  $\mathcal{F}$  differ from what they were before; for now instead of going only twice as far upon  $\mathcal{F}$  as upon  $\mathcal{D}$  it goes ten times as far, viz 1 upon 1000 of  $\mathcal{D}$  and 1 upon 10,000 of  $\mathcal{F}$ . I am inclin'd to think that some mistake of a figure has been made in copying from the original work; or else the author had used a less quantity

of ♀ in his two first projections than  
might have been transcribed by the  
power of his Elixer.

FINIS.

*THE PROCESS*

OF

PHILLIP PONEY,

for accomplishing

*THE TINCTURE,*

AS PRACTISED BY

QUERCITAN'S DAUGHTER

---

---

*Copied from an Antient M.S.*

---

---

1805





Copy of a Letter, addressed  
to M<sup>rs</sup> Martin Uiel,  
By the Daughter of Quercitans  
on the Philosophers Stone.

Although all things under heaven  
are composed of the four Elements  
yet one of the principal points ne-  
cessary to be known by those who  
travel after the Stone is to reduce  
and convert a thing into its first  
matter. This might be done by  
Extraction, yet know that these  
extractions are but a mere abuse;  
for as much as the said four  
Elements, although they be the  
principle and matter of the  
Stone, as well as of all other things,  
are but the matter afar off, and

not the nearest to be framed or made into metal, which they search for.

Therefore every kind ought to be sought in his own kind, man begetting man, and horse his like. Therefore they greatly abuse themselves that work upon strange matters, too remote from the metallic nature, and who do not see that all the Philosophers generally affirm, that every metal is engendered of his own proper seed, which they call their Argent vive. It is then that ♀ vive which, by their authority we must search for as the matter of our Stone.

In respect of the admirable

affinity that the said philosophical argent vive hath with silver and gold, which we principally aim at in imitating Nature, this ought to invite us when we see this great affinity of ♀ in all properties, faculties, substances and qualities with the said ☉, especially the finer it is, to consider ♀ as the nearest matter to ☉ and ☽, since these two metals, as well as all others, may be reduced by art (which is very easy to those that know it) into ♀, as is testified by those who have actually done it. For, according to the saying of the Philosophers, every thing is composed of that into which it may be reduced

and converted, even as ice, which by heat may be converted into water, was made from water. Whence it comes that ♀ which is the subject of the matter of our Stone is the subject upon which we ought to operate — following or imitating Nature which in all her generations hath not only need of matter but likewise of form to give form to matter which is the end and scope which she intends for her perfection

This form ought to be searched for and taken from that which we would accomplish; and in as much as that is ☽ or ☉, we ought for ☽ to work

in D, and for O in O, without  
 commixion of any strange thing  
 or matter, not of their proper na-  
 ture: even as Nature does not  
 intermingle any strange thing  
 in the production of animals  
 or vegetables.

And as the seed of living crea-  
 tures and of trees and plants,  
 must be sown, <sup>the</sup> first in their  
 proper matrices and the other  
 sown or planted in their  
 proper earth well manured  
 and prepared; to the end that  
 within their proper matrix &  
 their agreeing earth their semi-  
 nal virtue may be brought  
 from potency into action,  
 by means of one natural course,

to make a new generation. so  
 it is with the seed of metals: the  
 said quicksilver or mercury  
 vine ought to be sown in its  
 proper earth and matrix, which  
 is the perfect body [C or D] with  
 which the said spermatick  
 matter will conjoin itself,  
 digest itself; ripen and perfect  
 itself, to produce in the ends  
 the fruit so much desired.

But as every generation has  
 its own appropriate seed, as  
 the grain of corn to engender  
 corn and the grain of hemp  
 to engender hemp, for each  
 sort can produce only its own  
 like, so likewise every mercury  
 vine is not Philosophers & to

engender our Stone: for, to make  
 ☉ you must have the mercury  
vive of ☉, and to make ♃ you  
must have the mercury vive of  
♃, or such a mercury at least  
as is animated with one or the  
other perfect metal; to the end  
 that it may be, by that means,  
 concocted and digested, and  
 be of another nature than the  
 common ♁, which is raw and  
 undigested, and by consequence  
 not convenient for our work,  
 by reason of his contrary tem-  
 perament to that of ☉, and un-  
 fit to be joined to the perfect  
 body, for the raw and the ripe  
 cannot agree together. The true  
 sign to know the matter of our

46  
 145

Stone is the sympathy and concordance which it ought to have with that which we wish to make, namely  $\odot$  or  $\mathcal{D}$ , as we have before observed. This is the reason why we must search for and employ, in our foresaid work, such a  $\mathcal{F}$  as we have spoken of, which is expressly called the  $\mathcal{F}$  of the Philosophers, because by them it is engendered; that is from them it has received its properties. This is a point which must be well considered and attended to.

Further it must be observed that even good seed, notwithstanding its seminal virtue, may be drowned or lost. If sown



in marshy or barren ground, or in ground or earth of an evil quality, or that hath not been well manured, the seed will often degenerate and instead of gathering good grain like what was sown in such earth you shall reap nothing but weeds. So in like manner it is not sufficient that a philosopher have a good ♀ vive: it is necessary that he also curiously prepare and manure his earth (the ☉ or ☽) and cleanse it well from all impurities and superfluities, & attenuate and reduce it into fine, subtle, impalpable flour, powder, or meal of Philosophers

earth; to the end that the said mercury may join and mingle itself inseparably with the foresaid body; which cannot come to pass when the body is hard & compact such as it is by nature.

Now when you have the seed, that is the ♀ vive such as ought to be prepared, and also the perfect body which serves you for a matrix and earth well manured and prepared, yet this is not all you require. You need still that Vegetative Soul which dwells potentially within the seed of living creatures and in the seed of plants, but not in the same manner in minerals. Therefore you must

search for it; for without this soul your operations would be all in vain, since the Subtile Spirit (which is ♀ prepared) can never perfectly join itself with the Solid Body (that is gold) if it be not by the means of the said soul, which partakes something of the nature of both (the spirit and the body)

The Philosophers affirm that there can be no radical entrance of one thing into another but by a medium, which is the said soul, which hath something of the spirit & of the body. And this soul, in our work, is called the Ferment. For even as the soul of man quickens his body

so the said ferment quickens  
 the said body which was before  
 dead, possessing no vegetative  
 155 vigour and property. Whence  
 it comes to pass that the said soul  
 contains, as it were, one principal  
 degree in the work, exercising  
 there his power and virtue. And  
 the said ferment is none other  
 thing than gold and silver phi-  
 losophical, and not dead as they  
 were before they passed through  
 the hands of the Philosopher.  
 This is the ☉ & ☾ which is digni-  
 156 fied with the name of the two  
 great planets Sol and Luna; because  
 as these great luminaries reign  
 over the other planets in the hea-  
 vens so these two bodies, the ☉ & ☾  
 prepared, have dominion over the

fire other metallic bodies & convert them into their own natures, which is the reason why by many they are called the ferment. To this purpose the wise Marinus saith "It is necessary to introduce  
 " the ferment within the bodies,  
 " and that is the soul. If thou dost  
 " not purify the body impure and  
 " unclean, and if thou dost not  
 " whiten it, and ; being whitened,  
 " dost not introduce his soul, that  
 " is to say his ferment, thou hast  
 " done nothing in our workp."

156

Therefore conjunction must be made of the Ferment solary with the solar body clean and pure; and afterwards when the spirit is joined with them he glorifieth himself and rejoiceth with them.

157

in as much as they are purified  
 from their unclean part, and  
 that which was gross and ter-  
 restrial in them is subtilized.  
 For this cause it is said in the  
 book called Turba "The Spirit  
 "which is of a pure nature will  
 "never join himself with the  
 157 "body if it be not first inter-  
 "nally cleansed from all its  
 "impurity."

In this conjunction have  
 all your senses attentive, for  
 you shall see the marvel of  
 marvels, such that if I had  
 not seen it myself I could never  
 have believed it. First of all  
 you shall see here represented  
 158 before your eyes all the colours  
 in the world that can be ima-

gined. You shall likewise see by the same means, and in the same moment of conjunction, the imperfect body to animate itself and to colour itself with a perfect colour by means of the Ferment, which is the soul. And as by the means of the said soul the spirit is conjoined and lies itself with the body so strictly that the said spirit and body become one body with the soul, all converting itself by the self same means into the colour of the ferment, we may herein see the saying of the Philosophers to be true when they affirm that the stone is composed of a body soul and spirit. For they did

compare that which is imperfect, infirm and weak, without strength or power, to a common body which is such by itself and of itself. That is to say, Gold by itself and of itself is none other. — They call the water, that is mercury vive, the Spirit, for as much as in his whole essence he is truly spiritual. — And they call the ferment the soul, in as much as it distributes and gives a vegetative life and multiplicative perfection to imperfect bodies, which were before without life and dead, making them acquire a more excellent form than they had before.



In the assertion that we have made, that the stone is composed of these three things, that is body, soul and spirit, we do not contradict what all the Philosophers affirm with one consent, that the said stone is made of one only thing, and produced of one root; in as much as all our Majesty is made of our water alone.

160

By our only water we make the gross pure, the thick thin, the earthly subtile and crystalline, and the corporeal spiritual — that is the body is converted into a water which moistens not, of which water or mercurial liquor it was composed and made within

the bowels of the earth; and this we effect by means of a philosophical dissolution — and of the same water we make the earth or dry powder, by the means of philosophical calcination. For it is with this only water that we both mortify and vivify or quicken our stone; and it is by this only water that we whiten and purify the said earth (☉) and that we bring our earth to his full perfection, and with which we multiply in virtue, quality and quantity infinitely.

And when some Philosophers say that the Stone is corporeal and Spiritual at the same time they do not contra-

dict themselves nor speak a falsehood, if their words be understood as they ought to be by wise men. For in the stone both the spirit and the body are apparent. The body is made spiritual by the spirit in dissolution and the spirit is made corporeal at that time when the ferment, which is the soul conjoins them inseparably one with the other, which you shall better understand by our practice when we shall speak of the cast of Dice\*, as we call it.

p. 57  
162  
190

And you shall see that it is not without cause that the Philosophers, and among

others the wise Morinus compared our great and admirable majesty to the generation of man; for at first we see the marriage and copulation of male and female, when our Sperm, which is our mercury vive, conjoins itself with the body, which serves in the place of a Matrix.

163

This first operation is called conjunction and marriage.

Secondly follows the conception, that which cometh to pass when the earth or matrix retains the seed, that is ♀ vive; & then the male worketh on the female, that is ♀ on the body, gold prepared.

Now when this earth groweth

and is multiplied by the said  
 ♀ vice, that which cometh to  
 pass commonly when the ♂  
 begins to be white, then we  
 call the third operation Im-  
 pregnation or being with child.

Then in due time followeth  
 the birth, when the ferment,  
 whereof we have spoken as the  
 soul is conjoined with the im-  
 perfect body and the spirit, and  
 of three is made one colour  
 and species; that is when the  
 said ♂ is come to its maturity,  
 witnesed by the red colour which  
 it attains. Then it is that the  
 stone is made and begotten which  
 philosophers call their king who  
 cometh out of the fire, crowned

with a rich and beautiful diadem.

This young thing you must nourish until he comes to his ripe age. That is you must multiply him; and his food must be of the same milk and sperm of which he was begotten or ingendered, giving it to him by little and little and yet so much as may suffice. For, lest he should vomit it up again, he must be fed cautiously till he come to his whole perfection. and this last operation, which is the reiterated imbibition and multiplication, is called giving him his food, just as when the infant suckles his nurse; and

this said nutriment is given after his birth as we said before, and then is our work perfected.

This I was willing in so few words openly to discover, according to my instruction, and by the operations and practice which I have made, the causes manual, formal and efficient of this great work; which being natural and guided upon knowledge and reason, may make the most ignorant to assay the certainty of this most admirable science.

I have declared in general, although secretly enough, the whole theory, the government, the way and the disposition that you must hold — that which I

myself did in making the great  
 mastery twice, which God gave  
 me the grace to bring to a happy  
 end, as you yourself very well  
 know, until I made projection  
 of 1 upon 200 of ♀; which I  
 resolved to have brought to an  
 infinity had not a mischance  
 happened. And still I hope to  
 do it, if God allow me to come  
 to come to that place of rest  
 which I desire, with a little  
 of the Stone which God permit-  
 ted that I meet, and with which  
 I hope to recover the loss and to  
 give you that content which  
 I desire.

And because nothing is more  
 certain than death and nothing



now uncertain than the hour thereof, I was desirous, before I undertake my journey to reduce all my observations and experiments into writing, and in form of a letter well closed and sealed, with the said Testament in it, which I send to you under another pretext that it may the sooner come to your hand, if it should please God to take me before I see you. Not that I think you have any need of my instructions, but to the end I may faithfully give you an account of that which I owe you; and that the Disciple may give you some testimony of her faithful,

memorable affection, and of the remembrance that she desires you should have of her eternally.

## The Practice.

And first the preparation of the materials, of one self same root, which divers times God gave me the grace to bring to a happy end. That which you have committed to me, and trusted me with by the instructions and by admonitions I did work diversly.

The first work was upon the Ferment of Gold which you gave me and which went no further than one upon 25 of silver. The one ounce you gave me I increased unto nine ounces, by two iterate multiplications; increasing it every time its Double weight of

Philosophical ♀, such as shall be set down hereafter.

I could make it go no farther than 1 upon 50 of silver, in regard I did not work for the said multiplication and that I knew not then how to make the double mercury; nor did I understand well the point of fermentations as you made me afterwards to comprehend.

In the mean time I did travel upon the same work from point to point as followeth:

First of all I made the extraction of the mercury out of the mine of  $\text{C}$  which contained a grain or seed of gold and silver, as we did make

trial by Mr. Caslow the Goldsmith  
and refiner. I made it after the  
fashion described in the book C,  
where I have pointed out the fur-  
nace, as well for digestion as ex-  
traction of the said  $\Phi$ ; also the  
form of the glass vessel in form  
of a lute; which book you have  
written in Latin, with your own  
hand, and which you gave me  
in French, where you shall see  
at large the operation of the  
said mine of  $\Phi$ .

First making it into powder  
and washing it so often till the  
water come off clean and nothing  
remain but the pure metallic  
matter; the which being put  
into the said lute of glass and

placed in the aforesaid furnace of digestion, you must let it digest and putrify for 40 days untill such time as the matter begin to look black and to open itself; and without any other art it regorges and spewes out its own mercury, by the neck of the aforesaid vessel in the form of a urte, as it is now plainly described in the said little book to which I refer you and to what you yourself must know respecting the said extraction of the ♀.

Now from the said black ♀ which remains in the bottom I did draw, by way of sublimation, a sulphur as red as a ruby & transparent, with which I did

ferment this said ♀, which after its fermentation became of such a nature that it did swallow and devour gold upon a sudden, so hot and piercing was it.

But I did not make any more use of the said ♀ fermented with its red ♂, which you said was solary, that is of a golden nature, but only to dissolve the said ferment and to make use of it for the multiplication of the one ounce of powder you gave me, as is set down in the paper M.

Now upon the one ounce of the powder I put 2 ounces of the solary powder, <sup>or mercury</sup> as you did teach me; and you yourself

was present at this first operation, and, in the twinkling of an eye, the said powder devoured the said mercury and they became one body. There did appear some change in the colour but not much, and the whole made up three ounces of matter. This conjunction was made in a matrix in the form of an egg, very proper, and a good glass clean and neat. The ♀ was first warm'd upon a platefull of ashes, placed upon a chaffing dish, which heated the ♀, but not much. Then the powder was put in upon it, after the ♀ was warm and instantly all became powder, so that one could not perceive any



mercury. Then the said matrass of glass was closed hermetically and was put to digestion within an athanor with a lamp, and there it was digested near about five months, I in the mean time not being able to see any colours because the furnace was not made like to our last one (with windows).

At the end of that time, you not being present I took the glass from the fire and did see all reduced into a powder of the colour of purple incarnate. I tried a little on a plate, red hot, and I perceived that it did not melt well. I kept about the third part, expecting your coming for to make

a trial, and I did put upon these three ounces of powder, wanting a little, twice as much of the aforesaid ♀, which made up 6 ounces or thereabouts, & I made conjunction in a new matrass of glass, in form of an egg, but bigger than the other, as it contained more matter; yet so as there was only a third part of the glass filled and the other two parts empty.

Then the said matrass, closed hermetically, I put again in the aforesaid attractor; and within 11 or 12 weeks, you, being then present,

was of opinion that I should open the glass. I found the powder of the same colour as before, a purpurian colour. We made trial of it together, throwing 1 penny weight upon 2 ounces and 2 penny weight of silver, refined by the test, which was 1 upon 50 exactly; and the said silver was transmuted into ☉; but it was no higher than pistole gold of Spain, that is 22 carrats.

On that account you desired me to put it again in the furnace for further digestion — without augmenting the quantity for that time; which I accordingly did in the same

glass; for it had neck enough left to seal it again with Hermes seal. But after 20 days digestion, not having taken heed to cleanse the bottom of the vessel, which had gathered soot during the time of all those decoctions, the soot did take fire and did so much heat the pot wherein the glass stood, viz the earthen vessel, and the whole furnace, which was also of earth, that the pot broke in an hundred pieces; and the said matter, the ashes, and the pieces of the said pot were scattered about, so violent was the fire of the soot, to which alone I ascribe that great & violent stroke and not to the matter

which I had recruited with ♀, which by consequence was fixed, if it were not that the too great violence of the fire had stirred up the inward spirit inclosed in the powder and did help to make so great a shock and to scatter all so completely that nothing could be recovered.

179

Behold the end of my first experiment, which I had augmented to nine ounces in quantity and to double virtue in quality. And I judge that in the beginning I did not put sufficient quantity of ♀ to augment it, in as much as having made trial of 1 gros which I had reserved in that beginning for your coming, as mentioned before, we did project it upon 50 of silver

180

which was reduced into powder of  
 a tawney colour, without bringing  
 it into metal, and we could not  
 make it melt, as you know; &  
 then you told me that it was be-  
 cause the said powder was .....  
 or too firey, and that I had not  
 given it enough of ♀ to give it  
 convenient melting and incera-  
 tion. And at the second multi-  
 plication we now put eight  
 ounces of the said ♀ to one of  
 the ferment or calx or powder.  
 We then made projection of one  
 upon 50 of silver, and it turned  
 it into fine and excellent metal,  
 Ⓞ of 22 carrats high & more, as  
 before mentioned.

The  
 Second Practice and Experiment of the  
 Whole Work, from the beginning  
 to the end

First of all, the preparation of  
 the matter.

The first operation to recover this  
 great loss, viz of the nine ounces of  
 what went one upon fifty. You  
 were pleas'd to honour me so much  
 as to trust me with and deliver  
 into my hand all the beginning  
 and progress of the work, to the  
 end that according to my leisure,  
 and the trust that you had in  
 me, I might travel and not  
 suffer to lie hid the great talent  
 that God had given you, and

which you could not make use  
 of yourself, owing to your ordina-  
 ry employment. You did then  
 reveal to me the secret of the  
 whole business, and that the  
 principal point was to work  
 upon the true matter. That it  
 was necessary to have the ♀ of ☉  
 for the making of ☉ and the ♀ of  
 ♃ for the making of ♃ - Mercury  
 which is pure decocted & digested  
 and by the which Nature (which  
 art doth imitate) at first made  
 ☉ and ♃. That is to convert ☉ &  
 ♃ into ♀ by artificial operation,  
 and not to take any other ♀, es-  
 pecially for the beginning of  
 the work. But you also told  
 me that after the work is done



25  
185

the foresaid ♀ of  $\frac{1}{2}$  (fermented with its own ♂) which I used for multiplication, may that the ♀ of ♂ which is the  $\frac{1}{2}$  of Philosophers, & likewise other mercury animated and philosophical, which is prepared by the hand of Philosophers who know how to put them in their just temper and their true and just temperature, approaching near to that of ☉, might suffice for multiplication; concerning which, after you had sufficiently instructed me I experimented and did as follows:

The first Preparation, with  
the Vegetant Menstrue.

C. L. S.

186  
First after the ordinary calcina-  
tion of ☉ by ♀ animated, the disso-  
lution of this amalgam shall be  
made not with a stinking men-  
strue but with the strong water  
vegetant or aqua fortis vegetant,  
which you will find in Book O  
and S page 32 and 52, which leaves  
afterwards a calx of ☉ impalp-  
ble and living.

With this calx of ☉ well prepa-  
red, which is the first ferment, &  
oil of hell strengthened with its  
own spirit and the salt resusci-  
tive of the double flying eagle by  
digestion, which you are to make

For the purifica-  
tion of the ☉ see  
p. 47

for the space of 20 days or there-  
about with warm water, you  
 shall draw the ♀ of ☉ after the  
 manner that is described plainly  
 in book M, which you will find  
 among my books and other pa-  
 pers set apart for you, and which  
 I have given orders that by any  
 means they shall fall into your  
 hands, by the confidence I have  
 in those that are always by  
 me, by the same means that  
 I did before.

51

186

From the first experiments  
 that I did I had happily from  
 6 ounces of ☉ more than 4 ounces  
 of ♀ of ☉, with which you were  
 well contented.

In the mean time while

these digestions were in doing,  
 you taught me how to make  
 that mercury of life of Philosophers  
 with two pounds of mercury  
sublimate and one pound of  
regulus of antimony, with which  
 you drunk and made to be drunk  
 up two ounces of  $\text{D}$  and one of  $\text{O}$ ;  
 then beating all into powder, be-  
 ing mingled together are put in-  
 to a retort, and fire of compression  
 being given there came forth  
 great quantity of running  $\text{♀}$ , and  
a gum or oil which congealed  
 itself.

10  
 11  
 16  
 187

From the which gum, being  
 thrown in common water and  
 often washed with water and last  
 with spirit of wine, and here

note that the  $\Delta$  must be thrown on this oil so often till it comes off fresh as when first on, & then throw on the spirit of wine, and then incere it, that is to make it soft like wax, an oil of gold, you shall have an excellent remedy against the Kings evil.

Now before you do precipitate it, that is the oil, if you mingle it with aqua fortis or aqua regia it maketh one of the greatest resolutions of gold in the world, of which 1 ounce will dissolve 1 ounce of gold.

By this only means may be made an excellent philosophical work, which you will find set down in a book written

in the Italian language, by St. Orzels, at large - that which I have set down in my book of experiments called S.

After the said ♀ is made you must distil it 3 or 4 times by retort, to the end you may more purify it (that is the ♀ that cometh out of the oil) and to deprivate it of its waterishness, which is a principle that you must always abstract; and this is not all - you must moreover animate this ♀ so prepared to make it a true ♀ of Philosophers, which it is not as yet, and therefore could serve your turn for nothing, being, as it is <sup>in</sup> the beginning, not for your composition of the Stone but only for the multiplication.

The preparation of Gold  
to make it a calx.

Take 1 ounce or 2 ounces (as much as you will) of Gold, but I took but one ounce, which you must cause to pass by the spirit of  $\text{t}_2$ , then the antimonial horn, according to the ordinary fashion. And you must handle it so of necessity, for it is not for nothing that the philosophers so often say: "purify, purify the body, otherwise thou shalt beget a leprous child"; for one single grain of impurity may hinder the perfection of the whole work. You may perceive a great difference between the said  $\odot$  so pre-

pared and any other ☉, how fine soever, in making an amalgama, for the ☉ so prepared will join itself 100 times <sup>more easily</sup> with the philosophical ♀ and shall pass both through the clean leather and the retort as is requisite.

To make the dissolution of ☉  
or first Heaven. or Double ♀  
see p. 53

Make an amalgama of the aforesaid ☉ one ounce, and 10 or 12 ounces of the philosophical ♀ aforesaid, that is the ♀ made with the fire of compression, the ☉ being first beaten into thin plates and made red hot in the fire, then throw it upon



your ♀ within a crucible, stirring all very well about with a stick, Then throw the said amalgama into another crucible, which you must have made ready red hot. Then, for a long time, stir all well together with a stick, being very careful that same time to save yourself from the fumes that will come out of the crucible. — So shall you have an excellent amalgama, as soft as any butter, in which you shall see no gold at all, if it be well done, for the ☉ will be drowned in it.

Now put this amalgam in a mortar or on a marble and put to it fountain ∇ very clean

and wash it well so often till  
 the water come off clean as when  
 you put it on. Then strain the  
 said  $\bar{a}\bar{a}\bar{a}$  through a cloth, and  
 that which will not pass through  
 grind again with salt and  $\nabla$   
 and vinegar.

Now when it is very clean  
 put to it 8 ounces of fresh  $\text{♀}$ ,  
 then grind it and pass it thro'  
 a cloth: then mingle that  
 which is passed through the  
 cloth with that which remains  
 and continue this operation so  
 long till all the  $\text{♀}$  and  $\odot$  get  
 through the cloth. and if by  
 chance you have not put to  
 it  $\text{♀}$  enough you must add  
 more. To one ounce of  $\odot$  you

may put 20 ounces of Philosophical ♀ - that is to 1 ounce of pure ☉.

All the āāā being passed through the cloth, then digest it in balneo, in a matrass glass well stopt and having a long neck, for the space of fifteen days. Then pass it through leather the more to attenuate it, grinding that which has passed with that which hath not passed and will not go through the leather, and set it again in balneo for 2 or 3 days. And above all things you must have store of patience in this work till all pass through the leather. Then

15 days

43

3 days

distil off by retort, giving fire of compression by degrees: that is begin gently at the first and continue increasing it above & below.

Now if you should see in the retort any yellow powder, put back upon that powder some part of your distilled ♀ and distil it over again; and this do so often till all pass over and that there remain nothing save a little grayish earth in the bottom of the retort, unprofitable, which if you cause to be melted down will become glass.

Now after this manner hast thou made the Double ♀ by ♀, a ♀ animated and quickened,

sought by many but found by few, notwithstanding it is so much recommended to us by the philosophers.

Now thou hast made the fixed volatile, the body spirit by the spirit, and hast brought the body into his liquid matter of ♀ by ♀, with the conservation of his mind & form and made them one thing inseparable — that which is above being like that which is below, and that which is below to that which is above.

This then is the Sperm or seed and the ♀ hot and moist which we call the Double ♀.

Having all these things you have all, but yet in effect it

is nothing, for you must have the ferment or Leaven, which is the principal point of the work, as we have declared in our theory: for it is that admirable preparation which animates and gives vegetive Spirit to the Stone, which is the key of the whole art.

### Preparation of the Ferment or Leaven.

After you have made all the aforesaid preparations which you may do at one time, and in the doing of which I spent almost three months, viz in making the ♀ of ☉, the calx of ☉ and the Double ♀, which

are great advancements for the work, you must now prepare your Leaven or Ferment, which is the principal thing: may all in all.

Take the half of the calx of ☉, subtle and prepared as you know, and amalgamate it with 3 ounces of the ♀ of gold made out of calx, and suddenly the said ♀ will swallow up the body, as a drop of water mingled with another. Then strain the  $\alpha\alpha\alpha$  through a cloth, keeping carefully apart by itself the ♀ of ☉ which will run through the cloth and will serve you another time.

Now upon that which

i.e. 1/2 oz

188

189  
 1st. Ambition  
 See 60. 61. 189.  
 194. 195

remains in the cloth ( which will be about 1 ounce of ♀ & 1/2 ounce of ☉ ) put of the spirit general vegetive, by little & little, nourishing it & grinding it and mingling all well together till it become soft as pap, for you are to observe no other weight or measure hereof.

190

Having brought it into such a form you shall see on a sudden wonders, when the soul of the said Spirit vegetative, which is the general ferment of all things in the world, but enters by means of the spirit, which is the ♀ of ☉, within the body of ☉, and that



by means of the said soul and spirit shall join itself with its body, three becoming one; and the said body of gold which before was dead being by that only and admirable means animated, dignified and replenished with vegetive life, having then a multiplying power inwardly, as well as the seeds and sperms of living creatures and plants, and being made and prepared to grow and produce fruit, being sown in his prepared earth - which it could not do before. And this is the point which all the Philosophers have hiddden and called the cast of the dice.

h 19  
162  
190

This is then the first Ferment, which will be in the consistence of a powder, of a purple orange colour; from which you shall separate, either by distillation or sublimation, what the body cannot retain, and you shall use it as followeth, to make the coagulation or congelation; for the Philosophers have wrought diversely, some not putting the said ferment until the stone came to whiteness, others using long decoction and iterated fermentation.

But behold how I have reserved it, with happy success, following the first instruction, which you shall find at large

193

191

She made  $\Sigma 1\frac{1}{2}$   
A. 56. 193

written with my own hand, together with all the preparations of the said general vegetative spirit, and other preparations which ought not to be written so plain and openly, in one direct order, as I did learn of yourself, in the foresaid book M.

### The Third Operation.

Which is the first Coagulation and Fermentation, and is the key of the Works.

Take half an ounce of the ♀ of ☉, the Double ♀, and half an ounce of the aforesaid ferment brought into powder.\* Put them both into a matrass of glass, of convenient size,

193

Used  $\frac{3}{2}$ \*She reserved  $\frac{3}{2}$ 

66.68

2<sup>d</sup> imbibition  
see 56.61.189

194

which put upon hot ashes, and then you shall see, in an instant, in the twinkling of an eye, that all will be congealed and fixed; and that is what the philosophers speak of when they say, that if you do not see, from the very beginning, and in an instant, that work to be done, that then thou mayest be assured thou art not in the right way.

If it be not fixed enough you shall know it by throwing a little of it into melted ☉. Then let it digest in the aforesaid matras certain hours or days. Then to this 1 ounce of ferment fixed add of new

Increased the  $\frac{3}{2}$   
to  $\frac{3}{1}$

195

mercury, the same salary ♀, its equal weight according as you did at first; \* then have you the Orbis or Azochu, the calx of the Sages and philosophical ☉ full of life, heat, and virtue multiplicative and seminary; which is not common ☉ as philosophers say, in respect that it is endowed with quite another virtue and property.

Now have you the key of riches and from this hour the ground and foundation of all the minerals; for after this point you need nothing but to argment it, taking 1 ounce of the Double ♀ as before is

\* Joining the vegetable soul

after this was fixed she had  $\frac{3}{2}$  of soph. ☉

described and digesting in hot ashes, till, within the space of two days all will be fixed.

Then add again his equal weight of ♀ of ☉\* and digest & all the powder again as before, multiplying of it in this manner from day to day infinitely; whereas, if you have not such a ferment prepared, instead of such short digestions you must concoct for 3 or 4 months and for the most part nothing succeeding; because you have not given to ☉ the soul and spirit vegetative — although, notwithstanding, there may be made and I have made myself, by other ways, brave

\* Not forgetting to drop in some of the vegetable soul.

works, as you shall see in my book where my experiments are set down; but these are rather fixations of ♀ than true minera philosophical, which is made by the same means that the great work itself is effected.

Now observe after you have made five or six multiplications with the said Double ♀ that you may continue the work to infinity with the ♀ drawn out of cinnabar, as you know that costs you no more than common ♀, which also may serve your turn.

When you have great

quantity of powder of this mine  
you may reduce part of  
it into C, reserving the rest for  
multiplication to infinity. I  
contented myself however with  
seeing the effect without travel-  
ling further in this, because  
of the great quantity of mer-  
cury necessarily required to gain  
profit in this way. I therefore  
adicted myself to the way of  
projection as followeth. Read  
for this effect Proom O page 52  
and Proom M for the solary  
mercury.



The fourth Operations,  
to bring the foresaid Ferment to the  
Elixir.

Your said ferment Azochm  $\#$   
and the true  $\odot$  or  $\ominus$  of the Philo-  
sophers, such as we have now  
spoken of, cannot yet make  
projection, a circumstance which  
hath deceived many, for it hath  
not yet any ingreſs into metals,  
being fixed at the first dash.

It is only the first work  
in the labour towards the elixir.  
We must remember what the  
philosophers say, that the  
beginning and end of this  
work are both alike, and  
they teach the said work in  
the words Dissolve, Coagulate,

which we must observe and which few men understand.

56  
58  
59

You must therefore part the ounce which you have of the ferment which we have spoken of before and take half an ounce of it, with which, without fire, you shall make an amalgam; grinding and digesting and distilling by retort as you did when you made the Double ♀; and animate it so often that the fixed ferment or the living ☉ may become volatile in the same manner that in the beginning you made the calx of ☉, which was before but a dead ☉ without virtue; and by this ope-

$\frac{3}{2}$  converted into double ♀ truly animated - See 216

For this aāā she took  $\frac{3}{10}$  of the ♀ on p. 68.

ration you shall quicken it  
and the spirit also, that is he, ♀,  
making it to become Double ♀  
truly animated, whereas the other  
was not yet of the effect or power.

And in brief you shall  
know and have a true ♀ Phi-  
losophical and far more excellent  
than at first

This shall be the Living  
fountain of Trevisan where he  
saw the king to bathe himself  
and where he lost and drowned  
his booke of gold when he was  
in the city of Aquilia, disputing  
there, that is because he had  
apprehended and understood by  
the mystical science and allegories

with which Apuleius, in his  
book of the Golden ass hath spo-  
ken of that work which few  
men understand.

† The ♀ of p 66  
\* The ferment of p 61  
i.e. the Sophie. ©

Take then 5 ounces of the  
said ♀ animalized<sup>†</sup> and half an  
ounce of the said ferment,<sup>\*</sup> keeping  
the other 5 ounces of the said ♀  
for the second multiplication &  
fermentation. Put all into a  
glass in form of an egg. Seal it  
with Hermes' seal and then put  
it into an athanor to be boyled  
or digested, to which give a fire  
vaporous, environing and going  
about circulatory, airy, dry &  
moist; and which I find as  
good as that which was done  
with spirit of wine.

200  
216

As for the colours and that which the said Trevisan saith, after the end of 40 days you shall see the black, and continuing the same degree of heat the Whiteness will appear within 4 months or thereabouts.

Then increase the fire one degree until all become into powder, and then, there being no more fear of danger, give a strong fire so long until the thing put on his robe of purple red.

Then to this powder add the five ounces of the Double ♀ animated with the first ferment which you were desired to reserve for the multiplication, and digest it again in the self same

furnace, and you shall see at the second time all the colours pass again, but all ~~will~~ will be done then within 30 or 40 days.

Then I made projection which went one upon ten of D and 1 upon 20 of ♀, and I had ten ounces of the Elixir.

While the decoction is in doing animate your Double mercury with that same last ferment or Elixir of which you must keep a little; that is of the Double ♀ which before was animated with the mineræ. And so you shall nourish the infant with the same milk, putting upon the 10 ounces of the said powder which you

have of the Elixer ten ounces more of the ♀ prepared as before, that is of the Double ♀, and putting it as before unto decoction till it pass all the colours; which will come to pass in a shorter time than the two other last fermentations — the progress of which you shall see, having glass windows in your furnace wherein the glass doth stand, as I have painted down for you.

Then did I make projection 1 upon 100 of D and 1 upon 200 of ♀, and I reserved half an ounce of the powder which fell out very happily for me; for I not taking but half as you counselled me to do, for the better security, I thinking to

do for the best and to work for one good stroke, at the third multiplication the vessel that had done before and which was made of strong glass, whether it was by the force of the medicine in the beginning of its multiplication causing it to become volatile, or that Madam Beson, who had the government of the fire, did administer too strong a  $\Delta$  in the beginning, I cannot tell, but within 4 or 5 days of the said multiplication that said vessel broke and all the powder, being but volatile was scattered about among the ashes wherein the glass stood, and brought to me the lop which you sustain,



as well as myself from not following the good counsel which you gave me.

Yet I have still left so much ferment that I can recover the loss in time of rest and give you content. Nor I did not conceal from you that I had reserved some, with a view to deceive or frustrate you, but only for fear such an unfortunate occasion should happen.

The great trouble that hath fallen upon me since, as you know, have too much weakened my spirits to allow me to execute my design of doing any thing further, until such time as God shall give me grace to be in a place where I desire, and where you desire me to be.

Therefore I have in the mean  
time, to the best of my ability,  
as is before expressed in my  
writings and Papers, described  
to you my operations, & experi-  
ments most excellent, to under-  
unto you, before God call me,  
that duty which I owe you.

*THE*  
*WORK*  
OF  
*NEPTIS,*  
Communicated by him to  
*QUERCITANUS.*

1589



The one half ounce of Powder which you gave me in the year 1589, which went 1 upon 50 of ♀, and upon ♂ 1 upon 100, I did multiply in two several fashions to this effect: yet these two fashions are not much different, I having followed one self same way, if it be not that in the one you shall perceiue finer operations; for at first it tingeth into red; but the other and the first operation tingeth only into fixed silver, which, notwithstanding is true gold, as I have proved by experiment, and to which

only strong water with a little more can give the supreme tincture. All of which operation was short and it is made in as great quantity as the other.

I divided the half ounce into two parts, then the half of the half ounce which you gave me, which made  $\zeta ij$ , I did multiply as follows:

First I did make the  $\zeta$  of the two great lights by means of the starry Lion, that is the regulus of S, and suddenly they were devoured and calcined philosophically, that is the  $\odot$  and  $\text{D}$ . The dose of the said lion and of the other light that is of

gold and silver is in my book  
x page

All being then well ground  
I put to it the flying eagle well  
prepared, that is mercury subli-  
mate, and I put all into a re-  
tort and drew first the gummy  
liquor as you know, and then  
the ♀ by fire of compression.

That ♀ being well washed is  
quite of another nature than the  
vulgar. It is the ♀ of philoso-  
phers, the ♀ of life.

The said gum (which is  
the saul) I did distil again  
the more to purify it, although  
at first it is white & crystalline  
and precipitates itself in com-  
mon water into white powder,

which hath inwardly a greater tincture of vitriol, but a still — greater tincture of vitriol when the said flying eagle shall be prepared more philosophically as we shall declare in speaking of the two multiplications.

With these  $\zeta$ ij of the said powder or ferment perfect there ought to be joined, in the beginning, the quantity of the foresaid philosophical ♀ which you shall find marked in the said book  $\mathcal{L}$  page — that is 2 parts of the philosophical ♀ to one of the ferment perfect.

Now as touching the Oil or Siquar crystalline you shall put some of it by desiccation to



to advance the concoction, solution and perfection of the said matter, being in a convenient matrass of glass, sealed with Herms' seal; which you must put in a balneo of a middling or temperate heat, and you shall see that in a short time the matter will become black, which is the Crow's head and is a very good sign that the said ferment hath converted into its own nature the whole paste. This comes to pass in the space of 10, 15 or 20 days; sometimes sooner & sometimes latter.

And when the said matter shall be in perfect blackness

then you must change your heat and place your glass in a furnace of ashes, upon a very gentle heat. Then shall you see a change to white, putting on his robe of Jupiter which is overish, and afterwards the white shirt of Diana which is fair & transparent.

Then you must try if it be fixed by putting it in a cop-pel. But in as much as I had put a quantity of ♀ before and had not proceeded with the tincture of gold, as you shall see in the two multiplications, the medicine did fail in the quality and instead of going one upon 50 of ♂ as I said before, it now went but 1 upon 20; but then there was a great quantity of it. And the produce had only

the colour of silver; but though that was the case it was of as great value as gold, wanting no other thing to give it the tincture of ☉ but only aqua fortis, which being given then it was perfect ☉ of 2 lb carrats.

Now I multiplied this powder again in double its weight, following the same process with the ♀ and crystalline liquor as before. And this time it was increased a double quantity in virtue for now it went 1 upon 10.

I believe its virtue might have been increased by more multiplications, but I proceeded no further in this manner of working, for you advised me that the second way of working

would be much more profitable and more galant, although it would be longer as well in respect of the time of concoction as in regard of the preparation of the matter; because it would have been a thing too tedious & full of vexation to pass through the aqua fortis so great a quantity of the matter in respect of the place where we were.

### The second Operation and Multiplication

First of all I will set down all the preparations that we must use for the second work, far more high and more philosophical than the first, although both come to the same end as to making the true tincture, and

have for subjects the same ma-  
 terials viz Antimony, Gold and  
 silver; together with the means  
 of their conjunction, which is  
 the ♀ of ☉ which we must im-  
 pregnate in the common ♀ for  
 to make it of another nature and  
 truly philosophical, and prepared  
 by that means to give tincture of  
 itself; as you shall see in the  
 work of Gulielmus, the father of  
 Paracelsus, in my foresaid book  
 x page also in the 20th extract  
 page; and likewise the true  
 manner of preparation and ani-  
 mation of the said ♀ page at  
 large, which I will here set down  
 shortly and very intelligibly.

Now followeth the prepa-  
 ration of the matter, and first  
 of all

the

## The Anination and Sublimation of Mercury.

First you must draw a ♀ out of cinnabar by the means of calcined tartar and quicklime, by a fire of compression as you know. Sometimes you shall draw out of one pound of cinnabar ten or fourteen ounces of ♀.

Now let the ♀ be dissolved by common strong water, that is aqua fortis made of vitriol and salt petre, according to the common fashion. Take 1 part of the said ♀ to 3 parts of the said aqua fortis. You shall reduce it into crystals by means of cold as you know. Then separate the water that floweth above the crystals and dry them by a gentle fire or heat. Then mingle them

with an equal quantity of common salt prepared and a double quantity of good Hungarian  $\text{O}$  unless you can get Cyprian  $\text{O}$  which will answer better

All these ingredients you shall mingle and grind well together till they become one confused matter. Then put this matter between two earthen vessels that are not porous and which will endure the fire, one entering into the other; and that which is the uppermost ought to have a hole on the top, that the vapour may exhale, and the humidity be entirely gone before you give a strong fire of sublimation.

Now the said earthen vessels being well fitted within a furnace, in the beginning you shall give a fire of cobation very

gently, and when you see, by no more vapours coming out at the hole, that the humidity is all exhaled, then increase the  $\Delta$  by little and little, stopping the hole above with paper, giving at last a fire of flame with dry wood for 8 or 10 hours. Then let the  $\Delta$  go out of itself.

Now open your vessel and you shall find a very fair sublimate upon the fœces, and a little higher, in the top of the vessel some light flowers. The fœces and flowers reject & take only the middle sublimate, which is fair and crystalline and solid as metal.

Beat this sublimate into powder and add to it fresh salt and vitriol as you did at first, in the same proportion and



fashion. For every time you repeat the operation the ♀ will impregnate itself with the sulphur of vitriol more and more, thereby improving in virtue.

Now having after this manner three several times sublimed the ♀ you shall sublime it with the said ♂ being first calcined philosophically, that is by distilling the vitriol and often putting back upon it its own liquor till the substance in the retort have drunk up the whole and remains very dry and red as blood. If one could have for this last operation ♂ of Cyprus it would be much the best.

Now mingle the said sublimate with double its weight of ♂ thus prepared, grind them

very well together upon a marble stone and put the powder, without any salt, in a sublimatory after the usual manner and sublime as before. Take the sublimate and again grind it on a marble, adding to it twice its weight of  $\text{O}$  calcined as before, and then sublime it again.

Do this four times, or if oftener so much the better; and note that each of these last sublimations will require 8 or 10 hours, and that you must give a strong fire at the end of each so as to make the sand in the sand-pot red hot.

You will know when the said  $\text{Z}$  is sufficiently sublimed and animated with the said sulphur

of vitriol by its not increasing  
any more in weight; for that  
 is a sign that the foresaid subli-  
 mate cannot draw unto it any  
 more of the said ♀ by its mag-  
 netic virtue.

This is the true weight of  
 the Philosophers which they have  
 held secret, and which is not  
 known to every one.

Now for the greater anima-  
 tion of the said ♀ you must  
 make a good Oil of vitriol from  
 ♂ of Hungary or Cyprus.

To make the Oil of Vitriol.

First dissolve your ♂ in wa-  
 ter filtered and distilled and di-  
 gest the solution in Balneo maria

to separate its faeces which is its  
 ocher and is worth nothing but  
 only hinders its pure spirit from  
 coming out and being distilled.

The faeces being separated by  
 inclination, that is by pouring  
 off the clear solution as carefully  
 as you can, you shall filter the  
 solution, while still hot, the better  
 to purify the said  $\text{O}$ . Then you  
 shall dry it in the body of a  
 glass alembic untill it be perfect-  
 ly dry.

Then distil it and pour back  
 his spirit and flegm upon him  
 and distil again, repeating the  
 distillations and pouring back  
 the liquor so often until he hath  
 drunk in all his own liquor &  
 then you shall have a mast

excellent colcothar of a very red colour.

Then take this and reduce it into powder and pour upon it an excellent spirit of wine and put all into a retort of glass or of earth and give a fire for 3 or 4 days, such as you do when you make aqua fortis — the strangest fire you can — and draw out a quantity of oil.

And note, you must have a great quantity of retorts and oil of vitriol that you may not begin with too little. When you have 4 or 5 pounds of the said liquor or oil of  $\text{O}$  you shall mingle it with 1 or 2 pounds of copious vitriol finely calcined as before and all made into fine

powder and put the mixture  
 into one or more earthen retorts,  
 or glass ones well luted. Then  
 join a receiver and lute the  
 joining well that nothing may  
 exhale. Then give a strong fire  
 for 3 or 4 days to drive all the  
 spirit forth that if possible nothing  
 may be lost.

This being done you shall  
 separate the said Spirit of Wine  
 by B. M. in a matrass with a  
 long neck, and you shall keep  
 that Spirit of wine apart by  
 itself, for it is very useful in  
 physic being impregnated with  
 some portion of that good spirit  
 of vitriol and the most volatile  
 part thereof.

Now the said Spirit of wine

being in this manner separated you shall put the rest of your liquor in an alembic with its head and receiver, and with the fire of ashes distil this spirit, which is very volatile, and useful in phisick. It is a true remedy against the falling sickness, and doth also perfectly and philosophically dissolve coral and pearls.

After you have done this there will remain in the bottom of the alembic an oil redder than blood, which you shall further rectify either by distilling by retort upon sand or by putting it in digestion in B. M. for a few days to purify it from oaker and some earthy faeces

which it doth contain. This is a true method to make a true oil of  $\text{O}$  with which alone may be made many fine particular works; for it is one of the principal secrets of tincture for the Meds.

Having thus prepared the oil you shall mingle therewith some of the former sublimate in the proportion of one pound of the oil to half a pound of the sublimate.

Put the mixture into a retort and give fire by degrees as you did before in making the sublimate, and you shall see the sublimate go up to the top of the retort much more anima-



ted with his ♀ of ☉ and much more white fine and crystalline than it was before, if you work well.

Reiterate this work 3 times, the oftener the better, and take care enough that you have oil enough to serve your turn.

After this manner shall you prepare a ♀ philosophical, perfectly animated. It is by this admirable operation and magnetic attraction by means of venus inclosing the same ☉ which conjoins or marries our said ♀ with his cupid or sulphur, very old and solitary, pure and clean, which is the true and principal subject and generator

of metals and of all Tinctures.

It is by this ♀ so prepared that you shall bring the body of the most solid metal to be soft as wax, of which may be made many great and particular works, serving as well for medicine and curing of mans body as for transmutation of the metallic bodies.

### The Second Operation and Multiplication.

You must calcine with the foresaid stary lion, that is the regulus of Antimony, to which you must put some nails of iron, and of gold only, that is

no silver — for I did not add in this second operation the second luminary, although you were of the opinion that we should follow the fashion and method of Phillip Poney from whom you had the work and the Projection, which is altogether philosophical.

But I am of opinion that gold which is passed by silver before it be perfected is sufficient alone, and that his mercury may be called Lunary as well as solary. You will find the work with Phillip Poney's preparation at large, as you gave it me in my book X — one part of it in the 20th page & the other, which is the last, in page 15 — Those you can compare well

together although I have disguised the matter to the end it should not be understood by any man. The said work of Phillip Poney is also described in page 45 of my book O.

Now to have a mercury more fiery solary it shall suffice to take the said stony lion 6 ounces and 1 ounce of the said gold. Grind all together with a double quantity of the aforesaid sublimate, prepared and afterwards animated as aforesaid. Put all into a retort, which bury in sand in a convenient furnace and then give fire by degrees till the gummy oil come out. Then give fire of compressions

that you may force the ♀ over  
which reserve apart by itself,  
for it is a ♀ philosophical

You must now pour the  
gummy crystalline liquor back  
upon the faces, (as you may  
see written in the works of  
William the father of Paracelsus  
which you will find in my  
book X page 30) and distil a-  
gain.

Such operations are done  
for the better attenuating the  
matter and to make a true  
dissolution philosophical.

By the fire of compression  
the fourth time you may distil  
all the liquor and ♀ which now  
is of a far greater virtue; for

being prepared after this manner almost all comes over and hardly any fœces remain as in the first operation.

Keep carefully the solid liquor which distil three or four times for it is most precious for many things, although it serve not for this operation of which we now treat. For now we make use of the mercury which distils over (the running mercury) and which is quite of another nature than that mercury which we used in the first described multiplication, being much more noble.

The true Tincture of Gold necessary  
 for the third Operations,  
 Necessary for health and  
 Tincture of Metals.

You must take a quantity  
 of the black lion, that is anti-  
 many, choosing that which hath  
 rays strongly twinkling and of  
 several colours, which shews that  
 it is good for this work, and ad-  
 ding to him the strength of Mars  
 you shall make the stary lion  
 after the common fashion, which  
 you must purify well from all  
 his filth.

Now take one part of the  
 regulus and one part of water  
 of gold and mingle them together  
 in this manner:

First melt the regulus which you have made, then cast the ☉ into it and mingle all well together. Then throw it upon a marble stone and you shall find the ☉ devoured and well calcined.

Having done thus grind all into fine powder upon a porphyry stone, or in a mortar of marble. Then add to it six ounces of the aforesaid prepared mercury and mingle and grind them together till they become an amalgam.

Put this amalgam into a retort and set it upon ashes with its receiver and then give a gentle fire at first and at the end a fire of compression,



but not the strangest, that the ♀ may distil alone, which by this means becometh more philosophical and very near approaching to gold in goodness.

Preserve this ♀ carefully apart, and observe, as I have already said, you must not, in its distillation, give too great a fire of compression, but only to such a degree as may bring the ♀ over.

If the black lion be good, that is the antimony, you will find in the retort, after the ♀ has passed over, the stary lion and gold of an azure colour.

Grind it into an impalpable powder, which mingle and grind again with three

times as much powder of pumice stone which hath been quenched in vinegar and calcined and reduced into fine powder. Having well mingled the powders of the regulus and pumice stone put the mixed powders into a philosophers egg made for the purpose, which must be inclosed within two good crucibles very well luted, which you shall place in a reverberatory furnace for the space of 24 hours and then let all cool.

When cold take the matter out of the egg & you will now find it more red than coral.

Pour on this powder some philosophical vinegar\* highly

\* Does he mean literally vinegar? or rather a solution of acetic acid in water? The former is more likely to be intended. The French word for vinegar is vinaigre. The word for solution is solution.

rectified which will draw out the tincture as you shall find in my book X page 8; or pour upon it the spirit of wine that has been seven times rectified or sharpened with its own tartar; then put the mixture into a matrass of glass with a long neck, and you shall behold the white vinegar to tinge itself within the space of 12 hours with a golden colour, very beautiful.

Then pour off gently the vinegar so tinged and keep it apart, and pour on fresh spirit of vinegar upon the matter in the glass; and do this so often till it yield no more tincture.

Now take the matter that remains in the matrass & dry it in a gentle heat. Then powder it again and put it in a fresh Philosophers egg, which, as before, put within two crucibles well luted and give it for 24 hours a fire of reverberation as before.

Then take it out and put it in a matrass of glass again and with fresh Philosophers vinegar take up the Tincture, and continue this operation so long till you have got all the tincture out of the gold.

Then join all the vinegar extracts and digest them in **B.M.** until the liquor or tincture remain thick as syrup, which

you shall circulate in a glass  
 pelican with an excellent spirit  
 of wine for the space of seven  
 or eight days, to make it  
 more spiritual and a true  
 tincture.

The effects of this Tincture  
 are admirable, nay inexpress-  
 ible, for mans health in most  
 desperate diseases, and it is  
 likewise the principal subject  
 of tincture of metals. And note  
 that for this circulation you  
 must have an excellent spirit  
 of wine, to the end that you  
 may entirely purify the said  
 Tincture.

After I had made the  
 aforesaid preparation I proce-  
 ded to

con-

## Conjunction.

I took the other aforesaid zij of ferment, and half an ounce, of mercury prepared as before, and ziiij of the said tincture of ☉. First I put the ♀ in a little glass matrass, then I threw in upon it the ferment and then I poured the Tincture upon them both; and suddenly there was a great change. I closed the glass with Spanish wax, otherwise the matter fuming suddenly the spirit would have evaporated out.

Then I placed the glass in an athoron as you know, hot and moist, and in which all operations may be done together. You must leave it there four

98

106

107

The Tincture  
appears to be  
prepared by  
the 91 & 92

100

or five months at least, until you see the matter pass all the principal colours, black, white, red and at last purple.

And Note, after the white-ness you must put no more water into the caldron, but must give the matter a fire hot and dry, and toward the end you must redouble the heat, the matter being red.

### Inceration and Multiplication

Now the matter having come to the highest red you must put upon it half as much new tincture which is ziiijs for inceration, that is to bring it to be as soft as wax; and then

let it digest in an althamor 12 or 15 days, then shall your medicine be fit for projection and augmented in quantity, in as much as that before it went 1 upon 50 now it went 1 upon 100 of ♀ and 1 upon 200 of ♂; whereas in the first manner of multiplication before described it diminished much in power by reason of the too great quantity of ♀ which I put to it and for want of this lincture of gold.

Now this medicine, as I said before, went 1 upon 100 of ♀ and 1 upon 200 of ♂, transmitting the same into perfect ☉ of 22 carrats standing all a ways.



## Second Multiplication &c

I did further augment my medicine in the same manner observing the very same weight both of the ferment and of the mercury remaining. Then I took half the total and put to it double quantity of the tincture and put it into the foresaid furnace and gave the same degree of fire: but the time of digestion was then short in every multiplication, because in each multiplication the matter became more mercurial and fiery.

My second projection was 1 upon 200 of D. my third 1 upon 300 of D.

I having come thus far and having put a great quantity of the matter in my furnace, the Lamp furnace wherein that matter was deoacted took fire in the bottom of it where the soot was, and burnt so violently that the furnace and all was blown up by the force of the matter, which now did begin to multiply the fourth time, in so much that all was mingled and scattered among the ashes - and I having reserved no part unhappily I remained without any ferment.

## Another Labour

I began again by a certain instruction of the work as it followeth from the first beginning.

First of all I made the same tincture of gold aforesaid, following the same process, saving only that I did calcine my ☉, being first refined by ♂, with the ♀ of cinnabar and sulphur as you know, and did reiterate the calcination two or three times the more to attenuate the ☉.

Then having mingled it with the aforesaid dose of the black lion, according to the receipt of William the father

of Paracelsus, which you will find in my book X page 30, the which I esteem and have found very good — ~~—————~~  
 ——— I proceeded in the extraction of tincture after the same fashion and with the same powder of purple stone prepared as before, and by the same re-verboration reiterated, and the same dissolution; saving only that for this time I took up the tincture with the said menstrue vegetable, adagrated or sharpened with its own salt armoniac according to Sullij's manner, and as it is written in the little book which you call Vade mecum, and which

you shall find at large among my papers in the book M.

In circulating the tincture with the said menstrue, that is the spirit of wine so prepared, 12 or 15 days you make the tincture to pass over the retort, and by that means make it much more excellent (than by the first method) for all kinds of works, both for man's body and for metals; for the more it is spherical and fiery the more active it is and the farther removed from its first form and nature metallic.

Now in place of the Philosophers ♀, how well soever prepared or animated, you

must have, for this feat, of necessity the mercury of gold, without addition of any thing whatsoever or that participates of the nature of common ♀.

Therefore without staying to follow the writings or traditions of the aforesaid Phillip Poney in his extraction of the solary mercury as you see in my foresaid book O p 24, 9 although I was by you counselled, as approving this manner, to draw the mercury of gold, which the said Phillip Poney knew to be good and stranger, since he actually had the true projection —

But I, so far as concerned myself was contented to make the mercury with the salt resuscitate prepared with my eagles, dissolved, adiquated or sharpened, in the same fashion that I had often done before the mercury of silver.

By long digestion and by the grace of God I succeeded so well that of 4 ounces of gold I drew more than 3 ounces of mercury at the very first dash. That same extraction is written at large in my book M ~~with~~ other dependencies of this work.

It is not enough that you have the ♀ of the perfect body thus: you must also prepare it philosophically and impregnate it with the solitary ♂ and vi-

vitriolic, wherein lieth the main secret of the art and the subject of tincture. For ☉ hath no more tincture than for himself, & that is the reason why we add tincture to him and his ♀ and to his tincture in calcining him as we do, exalting his tincture with the blood of the red lion, that is ☿, which do make the Trinity so much commended by all the philosophers, for the making the Azoth i.e. their ♀.

You must therefore dissolve the said ♀ of ☉ with the oil of ☿ described before.

I took the foresaid 3 ounces of the said ♀ of ☉ and put them into a retort and poured upon them 6 ounces and a little more of



the foresaid oil of  $\text{O}$  and I put all in a sand heat and drew off the half of the said oil into a receiver, which I did keep apart.

When all shall become cold you shall see the foresaid  $\text{Q}$  converted into crystals. Separate them from the oil and dry them in a gentle heat, and then in a strong glass matras give them a fire of sublimation. Then will the crystals melt and at last sublime themselves into a fair and crystalline sublimate which you shall dissolve again in the foresaid oil and then sublime again as before. Do this 4 or 5 times with the same oil, so shall you have the secret

dissolution and sublimation of Philosophers and the true animation of ♀ to be joined with his tincture, which the said ♀ giveth, being so prepared and impregnated himself, much more than when he was current ♀ and not animated.

The composition of the Elixir.

Take all the ♀ animated which will be a little more than 3 ounces and grind it into fine powder upon a porphyry stone which answers much better for this work than a glass mortar. Set your pestle be also of porphyry or of rock crystal.

Then put the powder into an egg of glass so that you may be sure that three parts remain empty after the putting in of the powder. Then by little and little pour upon the powder half as much of the tincture as there is of powder. Place the glass in a gentle heat and shake it gently to the end that the said tincture may mix with the said powder, which you will know to be done when you see the matter come to a consistence like mustard. Beware that you do not fill the glass so much as to hinder you from proceeding very softly to the said mixture.

Then the vessel being closed with the seal of Hermes, set it in the Athanasor, wherein you may make windows of glass to enable you to see the colours of the work. Then give it heat by degrees, as you know, redoubling the circle when it cometh to the White, which will not come to pass till after six philosophical days (that is six months) continuing the fire for six hours philosophical (that is six weeks). Then you shall give it a greater degree of fire till it attain to a purple colour.

Then increase it with

half its weight of the foresaid  
tincture or our milk, and  
digest it again in the said  
athanor by the same degree  
of heat as you did before un-  
till it come to a purple colour,  
which will come to pass in  
a far shorter time than at  
first.

Now try if the medicine  
be fixed and flowing and tin-  
ging upon a plate of silver  
made red hot in the fire.  
If it doth not flow then you  
must concoct it again with  
more tincture. And this you  
must do so often untill it be  
fixed and will flow upon a  
plate of silver, which happened

to me at the third revelation.

I spent in the first work more than ten months in the decoction, besides the preparation.

The first of the finished medicine that I made went 1 upon 100 of ♀ and 1 upon 200 on silver.

I reserved half an ounce of this medicine apart, that I might not be without ferment, which fell out very happily in respect of the disaster which happened to the rest of the medicine.

After this first Leaven on medicine is made you may multiply it with the philosophical mercury and the

same tincture described in the second operation to make perfect gold of 24 carrats high.

The first fashion of proceeding is short and makes good but it makes only Luna fixa.

If you project one part of this medicine on 300 parts of common mercury it converts it not into a metal but into a powder of an orange colour, which is a great remedy for health. — You must give at one time but a grain, or two at most in Wine.

To draw the Mercury  
of Gold prepared, Serviceable  
for this Work.

Take  $\text{H}$  (sal ammoniac)  
and  $\text{O}$  (salt petre) equal parts  
and draw an aqua fortis, in  
which you must dissolve one  
ounce of purified gold, then  
precipitate it with oil of tar-  
tar which will make the powder  
of gold fall to the bottom. Con-  
tinue pouring in the oil of  
tartar until there fall no  
more powder to the bottom  
and the oil ceaseth to make  
any more noise.

Let it rest, and then pour  
off by inclination all that is



clear, and dulcify the powder which remains at the bottom, by often washing it in fair water.

Then dry it in a box in the air, not by the fire, in a wooden box, for if you should dry it in a glass it would break in pieces; for it easily taketh fire, more so than any thing else whatever, and explodes with a great noise.

Then take this powder and grind it upon a marble stone with oil of tartar. — Then dry it and grind it again. And do this so often till the powder was drunk

in its own weight. Then put it in a matress close sealed, and set it in B.M. for the space of forty days, at the end of which time you shall find the powder converted into a mercury.

### The balx of Gold.

Take two ounces of Gold refined at the test and then by the antimony horn, beat it into thin plates and amalgamate it with common mercury two ounces, then strain the amalgam through a linen cloth and take that which remains in the cloth,

which will be libne a ball,  
and put it to its double  
weight of flower of sulphur.  
Then set on the fire, in a  
large crucible, and keep  
stirring constantly with a  
stick until all the mercury  
and sulphur be consumed,  
which will be a days work.

Then take the powder  
and amalgamate it again  
with mercury the libne  
quantity, and when the  
fluid mercury is separated  
add flowers of sulphur  
and proceed as before. Do  
this three several times,  
and at last give it a good  
strong heat that all the

Mercury may be driven away and you shall find the gold in a fine powder like very small sand.

Now take this powder and pour upon it three times its weight of aqua fortis, made with nitre and sal ammoniac, and dissolve it in a gentle heat in a glass upon warm ashes.

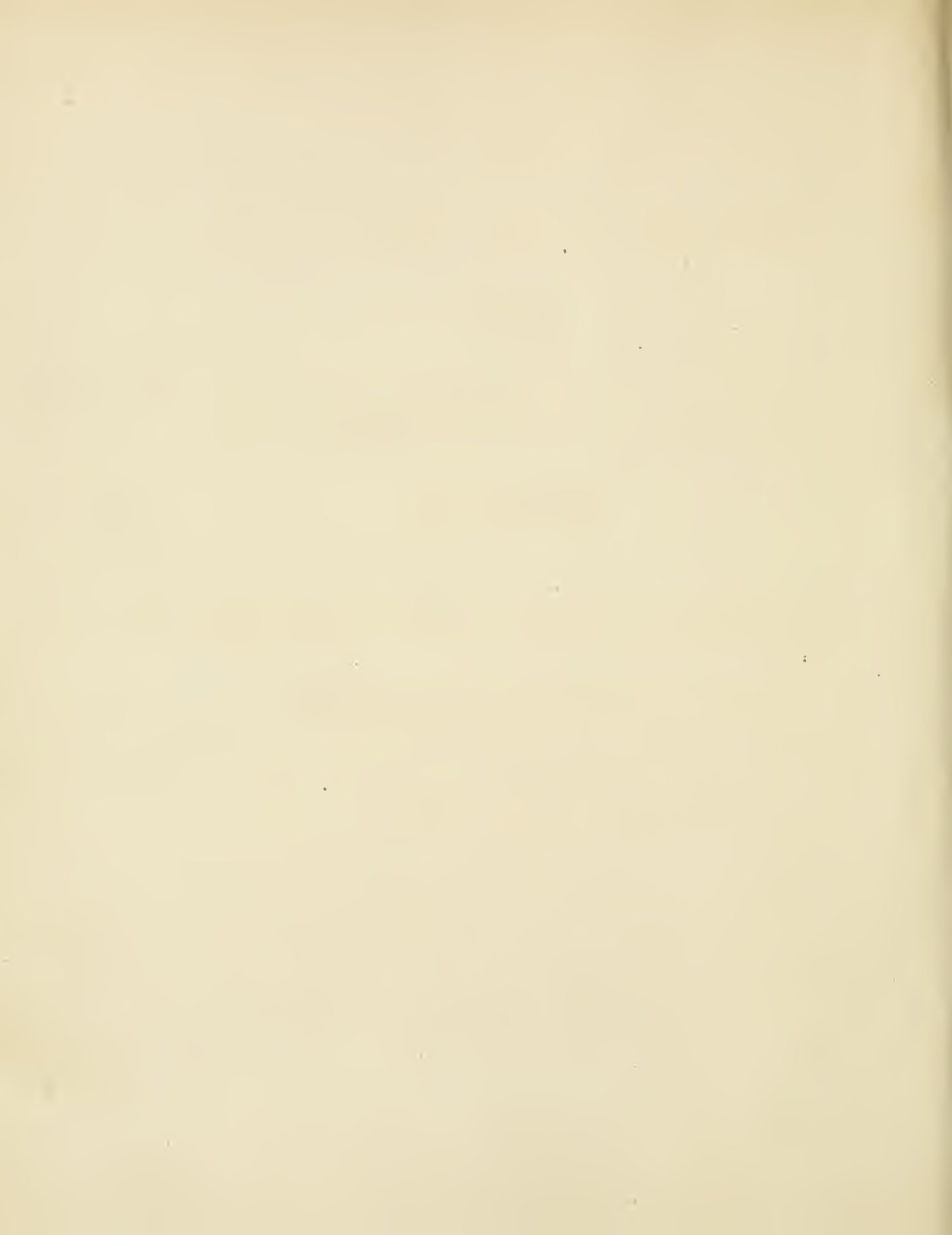
Into this solution, when perfectly made, pour in a quantity of mercury, 5 or 7vi and then let it stand twenty four hours and the mercury will draw into it the gold.

Then pour off the aqua fortis or aqua regia and take the amalgama that is in

The surely  
must here  
mean  $\frac{7}{8}$

the bottom and strain away through a linen cloth all the mercury that will pass.

What remains put into a crucible on the fire, and with a strong heat drive away the mercury from it, so shall you have remaining in the crucible a fine subtle powder which is the calx of gold or the first ferment.



*THE*  
*THEORY AND PRACTICE*  
of the  
*PHILOSOPHERS STONE*

described by

*QUERCITAN'S DAUGHTER*

---

Copied from an antient manuscript.

---

1805.





## The Theory.

Although that all things under the sun being composed of the four Elements is a principal ground of all those that treat of and travel in the search of the secret stone of the Philosophers to reduce and convert that subject which they take in hand to its first matter, as they all say, which happily any one may justly conceive to be the aforesaid four elements by extractions artificial, yet it is to be understood that this extraction is imperfect: for though it be granted that the

four elements are the primary principle and matter of the stone as also of all other things under the sun, as is aforesaid, yet this matter is remote and distinct from our intention, there being far nearer and more proper matter than the said four elements, adapted and fitted by nature to reduce the form of metals — which is the thing we wish for. For every thing must be sought and found out in his own kind. A man begets a man, a horse an horse, and so all other creatures increase and multiply in their own kind and not in any other, according to their first creation

and order of Nature. Therefore all those deceive themselves that work upon strange matter different from the nature of metals, as all Philosophers affirm, saying that each metal is engendered & produced by his own sperm or seed from that only which by a proper name they call ♀.

By the authority & universal consent of all the Philosophers the aforesaid ♀ of theirs is that one thing and all in which we ought to travel and busy ourselves; for in that and in that only is found the matter of the stone. For the said ♀ hath such an admirable property and sympathy with gold and

silver, but especially with gold, the which are the things we intend to make in imitation of Nature, that we cannot doubt but that it is the only true and proper subject and matter of the Mineral Stone, because of the wonderful agreement & bath with ☉ in his substance and qualities.

Therefore I dare affirm, as an undoubted and unanswerable verity that Mercury is the nearest and only next matter of these two metals ☉ and ♃, and not only of them but of all other metals; and my reason for this assertion is, because it is no hard thing by art to reduce

silver and gold, and also all other metals into mercury, to wit quicksilver so commonly called; which demonstrates plainly to the sense that they were originally made of the same nature, the common mother of all things. For all Philosophers say that every thing is made of that into which it may most easily be converted and reduced, as ice is easily dissolved or resolved by heat into water, which makes it apparent that ice was first water before it was ice, being made so from water by congelation.

Thus then it follows that ♀ is the preparation and only subject and matter of our Stone

on which only we ought to fix all our thoughts and contemplations, and in and upon which all our travel and labour should be employed, if we mean to follow and imitate Nature's way, and not wilfully to wander from the beaten paths of truth, in following the fancies and follies of ignorant and false pretend-ers to ~~this~~ art who know nor intend nothing but deceive the covetous and credulous.

Now if we will imitate Nature, the true unerring Guide, observe how in all her operations and generations she not only voideth improper matter wherupon to work but also introduced form

into the matter which she chooseth, for this is the end, scope and period of all her works, which she bringeth unto perfection.

We have declared the matter to be ♀. Now the form to this matter is to be sought and found out, and it must necessarily be in silver if we intend to make silver, and in gold if we intend to make gold, and this without mixture of any strange thing, not of this propriety and nature.

Nature meddles with no strange thing in any of her productions, whether they be animals, vegetables or minerals; for even the sperm of animals & the seed of plants require the

form to be projected, the one into the womb, the other to be sowed or planted in their prepared beds of earth, well husbanded and prepared; that they may produce in the womb or earth their seminal virtue into quick and lively action, by the agency of Nature producing a new generation.

So in like manner in the production of metals it is required that the proper seed be cast in its proper earth, and if ☉ or ☽ be intended, that the fousaid ♀ of ☽ or of ☉ be cast or sown in its prepared earth or womb, which is the perfect body, that is ☽ or ☉ prepared: in which womb or earth the said matter spermatic will join itself and



finally produce the fruit so much desired. Moreover seeds do not properly bring forth strange births; thus it behooveth you to sow corn if you would reap corn, linseed if you expect flax, and so of any other kind.

So every ♀ is not prepared to make our stone to engender. To make ☉ the ♀ of ☉, and to make ☽ the ♀ of ☽ is requisite; or at least ♀ animated with the one or with the other of the said perfect metals, that is silver or gold; to the end that by this means it may be altered and exalted above the nature of common ♀, which is crude, raw and undigested, and by consequence not prepared for this work, or to

be said fit for his earth, being contrary to the temperature of ☉, and therefore unfit to be joined and mixed with him. For the crude and perfect, the digest and undigested, the green fruit and the ripe will not agree together in any sort.

Therefore the true sign to know the true matter of the stone is the sympathy and concordance which the matter hath with the thing which we intend to make, which is ☉ and ☽. Wherefore we ought to take and seek for our work the aforesaid ♀, which is expressly called the ♀ of the philosophers, because but for them it had never been made; for this ♀ is fit and convenient for

this work. Another thing must also be properly considered and attended to because of the consequence that depends thereon. You may have good seed, and yet if it be sown in earth too wet or too dry or barren it will be drowned or parched up & quite lost. Or if the earth be otherwise bad or ill husbanded the seed will often degenerate & for corn you will reap darnel.

In the same manner it is not only necessary for the Philosophers to have good seed, that is good & true, they must also be careful to have the earth, that is gold, well prepared & purified from impurities and superfluities and brought into a fine

subtile impalpable flour or meal,  
 reducing it into a philosophical  
 calx or powder, small and fine  
 as the atoms of the sun beams;  
 which is not done by a gross  
 way of grinding in a mortar,  
 though that be fit to in the  
 work, but in a digesting heat  
 in a double balneo within and  
 without; to the end that the  
 aforesaid ♀ may inseparably be  
 joined with the said body or  
 earth, which it cannot be as  
 long as the said body is hard  
 and compact, as it is naturally  
 after the first melting or fusion.

Now when you have the  
 mercury, that is the seed, such

as it ought to be, and also the calx or earth rightly prepared; something else remaineth to be done; for though this ♀ serveth for the seed, and this calx or earth serveth as your womb to bear this seed unto a full birth and ripeness, which is all that is requisite in vegetables and their productions, yet there is more required in mineral productions above ground in a glass. We must also have the vegetable soul, without which nothing is done, and that being once obtained all is ready for the work, which is then, only ludus puerorum, the sport of children.

Then we have little to doubt to take notice of the colours as they pass in the glass, and it is indeed boys play to gaze upon gaudy colours. Nevertheless it yields a pleasure beyond description to a wise man to see the secrets of Nature's operations under ground and the divine generation of the Great Creator, manifested in the quickening of a dead body, for so all metals are after fusion.

This period is also called opus mulierum, womens work, which is to roast and boil & cook, or diet and wash and wring us, and keep us clean; and will they owe it to our sex for the woman

first defiled us with sin.

But I say after conjunction of the Spirit which is the ♀, and of the body prepared which is gold brought into a fine calx, and the vegetative soul which is the ferment joined with both; this is truly the conjunction copulative of both, and is the holy & heavenly Priest joining them together never more to be separated. And this is done more spiritually & strictly than in common marriage in which the priest only joineth hands, for here the knot is tied so strongly and produces such an union that these three instantly become one, upon the magnetical touch of each other. And this conjunction

is made in *Cubili Nuptialo*; nay  
 more nearly, in *Thoro Hymenaeo*;  
 nay more near than this, in  
*Vase Seminares*, in the secret  
 place of Nature's conception; the  
 male or masculine nature ope-  
 rating naturally & acting on  
 the female, and the female sweet-  
 ly clasping and embracing the  
 masculine, and with yielding  
 overcome and overcoming the  
 vegetative soul; infusing life  
 and the power of life to his em-  
 bryon, that it may live & beget  
 lively issue in kind ad infini-  
tum — and all this in a glass  
 contained in an *athanor* or  
 philosophical chamber, never  
 touching yet embracing equally



on all sides, with aerial heat & digested continually; growing first black, from black to green, from green to white, from white citrine colour and from that to oriental purpuran scarlet red - the colours or insignia. All which is done by a continual digested heat in the space of nine or ten months to the wonder or amazement of the Artist and the immortal praise of the Eternal blessed Creator, who hath given such gifts to men; for this is his gift only whose name be praised for ever more. Amen!

The vegetative soul is necessary in this divine work let liars and babblers say what they

will. Without it the whole operation will be fruitless and vain; for the subtle spirit neither would nor could, naturally and firmly, join itself with the body which is gross and solid. But this vegetative soul, participating of the nature of both, invites these two, standing as the soul between, to a natural conjunction, herself also joining in the union and making it a triunion.

11 All the Philosophers say that there can be no ingression, penetration or natural transition, from one extreme to another unless by a medium or mean, which mean is the vegetative soul aforesaid, which partaketh both

of the Spirit and the Body, as being truly and naturally a body spiritual and a spirit corporeal. It is properly called in this work the Leaven or ferment; for even as the soul in man is the life of a man quickening his earthly body, and as leaven in bread is the cause that maketh it to rise, so doth our vegetable soul put into our body, which was dead and destitute of all vigour, as flourishing virtue.

Our body being thus quickened is then called Philosophical silver and gold, and no more common  $\odot$  and  $\sphericalangle$  such as it was before it passed through the hand of the Philosopher.

12

These bodies being thus animated are called by the name of the two great planets which reign in sovereignty over all the heavenly bodies, because these are perfect bodies or metals reign and rule over all other metals in the earth, and have power to convert them into their own nature. Wherefore some Philosophers call them their ferments. the same is confirmed by the joining the ferment with the body because it is his soul.

13

If thou dost not purify the impure body, if thou dost not at first blanch him, & after he is blanched or whitened dost not then infuse the soul, that is his ferment you have nothing in

thus cert. You must therefore make conjunction of the ferment of ☉ with the body of ☉ first cleansed and purified from uncleanness; then afterwards when the spirit is joined with them both they take great joy, rejoicing together because they are cleansed and purified from their uncleanness, & that which was gross and earthly is made pure and subtle.

Therefore it is said in the *Lurba Philosophorum* "the spirit which is naturally pure will not kindly mix with the body unless it be totally cleansed from its imperities."

In this conjunction, if you make it well, you shall see great wonders; such that if I had not

14

seen them I could never have believed them. First of all there will appear all the colours imaginable, and you shall see, in the very moment of conjunction, the body, which was before imperfect and dead as it were; receive his soul into him, and be clothed with glorious robes of immortality's perfect brightness, by the means of the said ferment or soul.

15

And by the same means the Spirit also is tied in so strict an alliance with the body that of the two are made one individual substance with the said ferment or soul, all being changed into the colour of the

ferment. And thus the saying of the Philosophers is proved true, when they say "our Stone is composed of body soul and spirit;" for they compared the body before it was perfect, being then, as we may say, in its feeble dead and unregenerated state, to any other vulgar piece of earth without life or soul; because it is so of itself and by itself, having no vegetative power to multiply itself from itself until the soul be first infused into it.

16

The Philosophers have called the water or ♀ spirit, because in all its essential properties it is truly spiritual: and the soul they have called soul because it doth infuse a quickning power and

life, vegetable and multiplicabile perfection to the before imperfect and defective body, which had not these properties before, being wholly dead; but the infusion of the soul indueth it well with a more noble and excellent form than before it had.

17

Yet in saying that the Stone is composed of three things, body soul and spirit, we do not contradict or question the saying of the Philosophers who say "the Stone is made but of one only thing produced from one and the same root;" for the said mastery or stone is made of the self same water, and with our water only, by our water alone — our metaline water, no



ways differing in unity and identity of matter, howbeit before the preparation they had three several accidental atamal forms, that is of  $\nabla$ ,  $\nabla$  and  $\Delta$ , or aerial vapour yellow white or red. These three they are but yet one metalline  $\nabla$ , even as rain, snow and ice are but one water originally, although they have three several forms. It is therefore truly said that with our water we do begin our work, and with our  $\nabla$  we do finish it, & being finished do multiply it in quantity and quality infinite.

And when the Philosophers say the Stone is corporal and spiritual both together, they do

not falsely speak; for in it the body and spirit appears really, the body being made spiritual in the dissolution, and the spirit made corporeal in the conjunction - in the very instant of time that the aforesaid soul doth intermeddle in that work making three ~~of~~ one all inseparable; as has been said before and shall appear more plainly in my practical treatise of the Court of the Dice.

19  
57

According to this the wise Morinus sayeth very well that our martery may be fitly compared to the generation of mankinde; for there is first carnal copulation of the male

and female, and in like man-  
ner, our ♀ is joined with his bo-  
dy which is called conjunction  
secondly conception taketh place  
when the body retaineth its ♀  
and then the male acteth upon  
the female nature. After this  
followeth the true time of birth,  
the soul having been infused,  
whereby the spirit soul and  
body become one individual  
thing, that is one body, active,  
quick and living, and indeed  
with vegetative life, the power  
of increasing and multiplying  
in his own kind, by means  
of the said soul entering into  
it, presenting in view one con-  
stant appearance or semblance,

differing in outward form altogether from what it had before. Then when by due and daily concoction this triune body is come to his pure whiteness or oriental purpurean redness, the infant has become a perfect man, strong and able to beget his like: and therefore the Philosophers stile him the Puissant King, as it is said in the *Tarba Philosophorum* "Honor the King which cometh out of the fire triumphing and crowned with a fair and rich diadem; for this is he that hath all power & authority given unto him over his subjects."

I have in these few words so described openly, according to my instructions received from yourself and the manual operations which I did perform and all the causes manual, formal and efficient the theory of this great mystery. Which said causes being natural & grounded upon certain knowledge, plain reason and infallible experience may satisfy even the ignorant of the certainty and truth of this most admirable science.

I have described the said causes and also in general tho' reservedly all the theory, the matter, the regimen and all the way of and manner of

working it, even as I myself  
have wrought it, in all the  
pains which I took about it,  
as well for the multiplication  
of the powder you gave me, as  
also the whole operation from  
the beginning to the end, ac-  
cording to the grace of God of  
his blessing given me, whereby  
it was brought to that happy  
conclusion that my powder  
one ounce of which converted  
200 ounces of  $\text{Q}$ : and I verily  
believe, if misfortune had not  
befallen me, I might have  
brought almost to infinity  
of excellency; which I hope  
yet to do if God give me the  
grace to come to some convenient

place of retirement, suitable to my desire, with the little bit of ferment which I then reserved of all I had lost. And with this I hope to recover all my former disasters and give content to your own hearts desire, which is my whole ambition, having for no other end or purpose reserved the aforesaid ferment.

And because there is nothing more certain than death and more uncertain than the hour thereof, I have therefore purposely declared unto you, in writing, all my manical operations, (having omitted nothing but the process which you have already with you;

as they are word for word set down and with you remaining in the two boxes N M.) and have sent the same to you, sealed up together with the foresaid small remainder of the aforesaid ferment, that it may be in your own proper custody in case God by death should call me from this world before I may be so happy as to see you.

Not but that I think modestly forbids that I should offer any instruction to you seeing all that I know I acknowledge to have learned from you; but to this end, that I may render to you a faithful account of passages as my duty obligeth



me, being your unworthy scholar; and that I may present you with testimony of my faithful and unchangeable affection towards you, and of the dear remembrance which I have of you. And therefore I humbly beg your acceptance of this from her who is & shall for ever be

Your most affectionate  
Handmaid:

The first Practice of Multi-  
plication in two different sorts.

As God gave me grace I brought to a happy end, what you committed to my trust, partly by instruction & partly by demonstration; and this I did in two different ways, one whereof was upon the ferment which you delivered me for the red work, of which 1 ounce would convert 25 ounces of D into C; which ferment or powder I also augmented by two several digestions or multiplications and made 9 ounces of ferment, augmenting each time one by double its weight of philosophi-

cal mercury such as you have in the box M. That is to say, to one ounce of the powder I added two the first time and obtained three, and to that 3 ounces I added its double weight, 6 ounces of Philosophical  $\Phi$ , which by digestion I made, as said before, into powder, being 9 ounces.

But I could not make  $\zeta$  of my powder transmit more than  $\zeta$ l. of  $\mathcal{D}$ , or 1 ounce 50 of  $\mathcal{D}$  into  $\mathcal{C}$ , and this happened because I was but a novice in the said art of multiplication, not then knowing how to make the Double  $\Phi$  which I had not; and besides I was not perfectly skilled in the point of fermen-

tation; yet I went on in the work from point to point as followeth:

28. 11. 185

First of all I made extraction out of lead ore and drew forth its red sulphur with which ♀ I did ferment the said ♀ as you know. Which ♀ so fermented was of such a nature that it presently devoured the gold, so hot and piercing it is of quality. But I had not as yet learned the way of animating the said ♀ with ☉ as afterwards I did.

Then upon this ounce of powder which you gave me for the red work I put two ounces of the said mercury

fermented with its own sulphur, and in the twinkling of an eye the powder swallowed up the said ♀ and became one homogeneal individual body. There appeared some change of colour but not much, and the whole mass was three ounces.

This conjunction was made in a glass matrap like an egg which I placed upon warm ashes with a moderate heat, which did give warmth unto and consequently made the ♀ temperately warm. But you must take notice that the said ♀ was first put into the glass, and, after it grew a little warm upon the ashes,

The powder was put into the glass. As soon as they were put together all presently became powder, so that you could not see any ♀ at all.

After the glass was ripped up, that is sealed with Hermin's seal, it was put to digest in a close Athanor, made warm with a lamp kept continually burning, where it remained in continual digestion full five months; in all which time I could not see how the colours passed and changed, because this Athanor had no windows to open and shut, as my other Athanor had.

At the end of the foresaid

time (5 months) I took the glass out of the aforesaid altar and found my powder all changed into a purpurean carnation colour; of which powder I took a little and put upon a red hot plate and saw it did not flow like melted wax as I expected it to do, wherefor taking out about ʒi more to make a trial of its virtue when you should come, I then added to the said powder in the glass double its weight of the fœrsaid ♀, fermented with this ♀, which made in all ounces and ʒij.

It is to be noted that I took out the powder out of

the former glass and having weighed it put to it its double weight of ♀ as aforesaid, and made conjunction the second time as before; that is putting in the ♀ and warming it upon a temperate heat of ashes, and then the powder. This glass was of the same shape as the former, but greater, because of the addition of more matter - a third part of the glass being empty that it might have room to circulate - that is room for the vapours to ascend & descend upon the matter, which in this art is called circulation.

As soon as the matter was put in I sealed up the glass



as before, placed it in the athanor upon a great fire as before, and three months after, at your coming, by your advice, I took it out, in obedience to you and then did find it all powder & of the same colour as before. yourself then took a penny weight of the powder & made trial casting it upon 50 of coppelled D melted, and it was all converted into good gold enduring all trials; but it was only of 22 carrats fineness as the pistoles.

You perceiving this caused me to put the glass into digestion again, without adding any more ♀ at that time, the

which I willingly consented to do in obedience to your command, and did in the same glass, there being enough of the neck yet left to rip it up, and then I set it in the same apparatus again. But at the end of 20 days (having forgot to wipe the bottom of the vessel containing the glass, where the smoke of the lamp had made it very sooty, during the former long time of digestion) the fire caught hold of the soot so violently, that the pot, being but of earth, as also the furnace, was burst into a thousand pieces, and the glass and the matter

contained within it scattered and lost beyond a power of redemption.

This disaster I earnestly impute to the excessive heat of the fire and not to the matter, for it was sufficiently fixed. But is likely that the violence of the fire caused the spirits inclosed in the matter to break forth as they did, so that nothing at all could be recovered

37

As for this point of misfortune I in some sort may be held blameless, for had the vessel been of brass it would not have broken

and I would fain have had it so but you would not.

This was our first mishap, yet in this we were somewhat recompensed in that I had multiplied the one ounce of powder to nine ounces in quantity and redoubled it in virtue and quality, as appeared in the one ounce I reserved and with which we tried projection.

Nevertheless I perceived that there was one error committed in the very beginning, in that we did not put in mercury enough for the better augmentation; and you will please to call to mind

now that we made projection  
with that Zi of powder upon  
fifty of prepared silver, viz  
copelled silver melted, and  
that it turned it all into  
a tawny coloured powder,  
like calx of gold, and did  
not metallize it neither  
would it melt; and you  
said then the cause of this  
was for that the powder  
was more strong in virtue  
than before, and that I  
had not sufficient of mer-  
cury to give it a natural  
fusion; for in the second  
multiplication where I  
put eight ounces of mercury  
to one ounce of the calx

or powder we then made  
projection of one upon fifty  
of silver produced into fine  
metal of good gold of 22  
carrats and somewhat more.

The  
 Second Practice upon the whole Work  
 from the beginning to its end.

Now to recover this great misfortune and loss, you, seeing me very sad and disconsolate, because I had not had the care to keep the moiety, or two thirds of this ounce of powder or ferment, which too inconsiderately we did project, to make our multiplication, did therefore vouchsafe the honour to trust me with the whole process of the work as you yourself had received it from poor Phillip Pony. before his disastrous departure from Mr Delafin, to the end

that at my leisure, through the confidence you reposed in me, I might work it and not bury ~~it~~ in the ground, the great talent which God in his goodness had given to yourself; you not having time or leisure, in respect you were taken up with daily practice in the profession of Physick and other affairs.

You discovered plainly that the principal point of all the business was, to work upon the true matter; and therefore that it was requisite in the beginning of the work to take the ♀ of gold to make gold and the ♀ of silver to make D - that is the mercury, and to digest the same which



Nature doth tame. And doth ought  
 to imitate Nature, and first make  
 gold and silver into mercury by  
 artificial operation, and not to  
 take any other at the beginning  
 of the work. Albeit, after the  
 work is fully finished the fowlsaid  
 ♀ of  $\frac{1}{2}$  fermented with his own ♀  
 and after that animated with  
 gold, as you know, also the ♀ of  
 antimony, and also all other  
 mercuries, even common ♀ called  
 quicksilver, being animated with  
 gold, although they be not of an  
 equal goodness yet may serve,  
 being made ♀ philosophical.  
 That is to say, having passed  
 through the hands of the philoso-  
 pher who knows how to give

28. 41. 172

them their true adsequation or temperament nearest to their temperature of gold, which I having brought to pass did proceed in the work as follows:

42 First of all by cernation Philosophical is made the calx of  $\odot$   
 a good quantity, according to the  
 process you have in the paper  
 188 n, whereof I reserved half an  
ounce for my base of fixation, &  
 43 the remainder which was five  
 half ounces, I reduced into quick  
 running  $\ddagger$ , according to the aforesaid  
 preparation, and by the help  
 of the oil of tartar and the double  
 flying Eagle so happily that  
 at the first assay I had almost  
 4 half ounces of good  $\ddagger$  of gold,

$\frac{3}{4} 22 = 5 702$  (6 x 29)

of which you joyed heartily—

During the time of digestion I also made mercury animate, double, or collified, following verbatim the process contained in the paper N. And this I did with ♀ extracted from cinnabar, which I did three times animate with new Gold to purge him of his great crudity, not then having any other ♀ by me.

And during the time of precipitation I also made the ferment or vegetable soul, following prudently the process transcribed out of the paper M; and thus obtained that liquor of life which is the principle of the whole work, as I have formerly declared in my

10  
11  
16  
44

Theory; and this is the true thread  
to lead out of and into this labyrinth.

By my diligence within less  
than three months I had all my  
materials prepared and ready for  
the work; that is my calx of gold,  
42 my ♀ of gold, and my blessed liquor  
48 . 44 or soul, in sufficient quantity to  
begin the work twice or thrice, all  
things being in readiness.

54 I first made Leaven or fer-  
ment by conjunction of the  
body with the spirit by means  
of the vegetable soul as followeth:

186 First of all I took my half  
ounce of calx of gold, which I  
had reserved at first, and made  
55 an amalgama with it and  
Ziij of the ♀ of ☉, made out of

the same calx; and this I did  
 without any heat or warmth of  
 fire; and suddenly the said calx  
 swallowed up the solid mercury  
 very greedily. After this I squee-  
 zed out all the superfluous  $\frac{1}{2}$ ,  
 as much as I could wring out  
 of a piece of clean thin leather,  
 and reserved it by itself for  
 further use. I then took that  
 which remained in the leather  
 viz the amalgama of calx, and  
 mercury of gold which was in  
 weight  $\frac{3}{4}$  lbs. afterwards I did stir  
 it with a pestle in a little glass  
 mortar, quickening by little &  
 little with the barm or vegetable  
 liquor; and this I did without  
 fire or other warmth, but cold

1.<sup>st</sup> imbibition

see 56.60.61

194.195.

as it was of itself, until it was  
 brought into a paste of middle  
 consistence between thick and  
 thin: in the doing of which  
 I was much astonished at the  
 admirable strange colours -  
 which did appear when the  
 vegetable soul made the  
 entrance into the body by  
 means of the spirit; uniting  
 them so friendly and kindly  
 together, that of three several  
 things they became one ho-  
 mogeneal thing or body of  
 a purpurian orange colour;  
 which strange secret by  
 reason of the sudden change  
 is called in this art a cast  
at Dice, as I have formerly

56

19

57

162

said in my theory. Then putting this my matter into a fine oval glass I stopp'd it slightly with a little rag of fine cloth and set it upon warm ashes, to the end that what would vapour might, if there had been too much moisture in it, and so left it for fixation.

58

There are some operators and good philosophers that work otherwise, not putting in the said ferment or vegetable soul to the body and spirit till after its first digestion or concoction after it is come to its whiteness; that is till the body and

spirit by daily & temperate concoction pass from colour to colour in his athenae & lastly become white. Others do as I did, adding the ferment at the first; but I for my part follow your counsel, and example of other philosophers, which mix the soul with the body and spirit. The causes and reason for their so doing is fully declared in the first manuscript M. This conjunction of the body and spirit being made as aforesaid by the mediation of the said vegetable soul I then proceeded as follows:



I kept my glass wherein  
 my body soul and spirit was  
 contained in theathanor upon  
 warm ashes 3 or 4 days, until  
 that my foresaid paste was  
 brought by digestion into a  
 calx or powder, of a purple-  
 an orange colour, weighing  
 about  $\frac{3}{4}$  lbs.

Observe that this is the  
 powder of the minera former-  
 ly spoken of in my last prac-  
 tice, which I received from  
 your hands and mixed with  
 the ♀ of saturn. —  $\frac{3}{4}$  lbs of this  
 powder or ferment\* mixed  
 with as much of his own ♀,  
 that is ♀ of ☉, and put it into  
 a proportionable oval glass

56  
58 $\frac{3}{4}$  lb of Minera! $\frac{3}{4}$  lb used59  
\* she reserved  $\frac{3}{4}$  lb

2<sup>d</sup> Imbibition  
 sa 56. 60. 61  
 189. 195

fit for so small a quantity, two thirds of the glass being void and without matter, and then placed it as before upon warm ashes; but I must not forget to tell you that I did imbibe it with its vegetable soul as before, that is by little and little, adding two or three drops of the vegetable soul and shaking and stirring the glass that it might well incorporate together until it became a paste or lump, neither thick nor thin, and then put it in its althanor again, as before upon warm ashes, the glass carefully stopped with a linen cloth to give

liberty of evaporation if needed.  
 and in less time than before,  
 that is in about three days  
 the whole became purple and  
 orange powder, weighing  
 about 1 ounce.

$\frac{3}{2}$  increased to  $\frac{3}{1}$   
 of Coltrine ©

Unto this 1 ounce I added  
 an equal weight of ♀, and  
 after imbibition of the soul  
 set it upon ashes as aforesaid  
 and all became powder as  
 before.

see 56. 60. 61  
 189. 194  
 Thira imbibition.

increased to  $\frac{3}{2}$

Now it is to be noted that  
 this powder after three times  
 imbibition with the aforesaid  
 vegetable soul or liquor of  
 life is the true base or root  
 of all particular Philosophi-  
 cal works. Miserable Phi-

imbibed 189. 194. 195

philosophers who through power-  
 ty are not able to attain the  
 great work or perfect elixir  
 should follow this. For this  
 ☉ thus wrought is no more  
 vulgar, dead and impotent  
 ☉, but philosophical quick &  
 powerful; able to increase &  
 multiply itself in its own  
 kind; although it hath not  
 yet attained its utmost ver-  
 tue and activity, which we  
 aim at, that is to project  
 upon base metals and im-  
 perfect. It hath only power  
 to fix and convert, and that  
 ad infinitum, into its own  
 nature, equal quantity of  
 animated ♀, although made



corporating the said powder with soft wax and so making pills of it, which I cast in one after another upon 4 Ducates of gold ready mollen in a crucible, and instantly all became perfect pure gold.

It was not your pleasure I should at that time reduce any more of the powder into metal, but that I should keep it to serve other occasions, which was for powder of projection, being far more preferable and advantageous than this work of augmentation, which was not worth speaking of in comparison of the perfect linchere.

To proceed therefore: I took 3℥s of the aforesaid powder or mineral imbibed thrice with the vegetable gold or soul and divided it into three equal parts, whereof yourself took one part, another was sent to Monsieur Delafin, and the other part which was 3℥s I wrought with as follows:

But I almost forgot to mention that you said you reserved the 3℥s to work it in a tinging oil, which way at that time we could not follow, by reason we had not sufficient quantity of the vegetative soul to make frequent imbibitions, which

that work did require. But I shall most willingly work that way, if you still have the said powder. It was however your pleasure at that time that I should follow the mercurial, with the ♀ of ☉, which I had in sufficient quantity. But to proceed:

In obedience to your commands I did take my foresaid ℥ss of ferment which I did amalgamate with 5 ounces of ♀ compounded with the one third part of our solary ♀ and two thirds of animated ♀ which I had made in a greater quantity than before, (which ♀ of saturn and one



ounce of ferment once imbibed with the vegetative soul unto which I added one ounce more of the colx of ☉ made before as has been said, to the intent I might have the more of animated ♀.

Thus having done the ♀ suddenly swallowed the foresaid 3/4 of ferment; and then I did imbibe it three times, one after another, imbibing and drinking excessively. Then I put all my matter into my glass shaped like an egg and sealed it with Hermes seal and then placed it upon sifted ashes contained in a vessel of copper, which I had caused to be made to

prevent the danger of breathing as the first did which was made of earth.

Then I did administer the fire of a lamp as at first with only one fillet and within 40 days my matter became black.

I continued the same heat of digestion and within four months it was pure white.

Then I increased the heat one degree till it turned into a citrine colour, when I augmented my heat by adding 3 fillets to my lamp and continued the heat till it came into a pure Oriental purple, the colour of perfection.

Then I took out my glass

and added to my matter five ounces more of the aforesaid compounded ♀ imbibing it as before with its vegetative soul and set it in digestion as before.

And now in 6 weeks I passed through all my colours to the perfect purplean.

70  
221

Having thus happily brought my work to perfection upon your arrival I made assay of my powder by projection, and found that it would not transmute more than 10 of D and 20 of ♀ which you seeing told me I had mistaken the figure 7 for 3 and so had omitted 6 imbibitions with the vegetable soul; but it was no great matter you

said, saw only that it was a retarding of the work, & therefore you wished me to take better heed the next time.

Then, before your departure, you advised me in my next operation to take but 5 ounces of this 10 ounces thus wrought reserving the remainder for other occasions.

But after you were gone, being allured by the aforesaid projection, I took all my powder to put to work reserving only one ounce instead of five. To this 9 ounces I added equal quantity of the aforesaid compound ♀, and imbibing seven times as you had forewarned

me to do with the vegetable soul,  
 I then put it into its heat of  
 digestion and in far less time  
 than before it passed through  
 all the colours until I arrived  
 at the pure purporean, which  
 I took great joy to see, for I  
 had made a window in my  
 athanor for the purpose; and  
 my delight to behold all the  
 colours was such that I wat-  
 ched often and long, omitting  
 to write to you thereof because  
 you were so far distant from  
 me that I could not send.

Having perfectly finished  
 my work I took my glass out  
 of its digestion having within  
 it full  $\frac{2}{3}$  of perfect oriental

powder of projection, whereof I took ʒi to make trial of its virtue and divided it into two parts which I did project upon ☽ and vulgar ♀ severally. Of molten ☽ on which it was thrown I did transmute ʒlss into perfect pure gold. The other ʒss projected upon common ♀ warmed did convert ʒc of the said ♀ into perfect ☉ - Which was a power of 1 upon 100 of ☽ and 1 upon 200 of ♀.

You may imagine how overjoyed I was to find myself possessed of so great a treasure as ʒlxx of this most rich powder. But being too greedy to multiply my powder, having a fair.

crystal glass sufficient to hold as much more matter, I added equal quantity of the foresaid compound ♀, and imbued it seven times as aforesaid with the vegetable soul.

I put my glass into its former digestion and left the government of the fire to my servants care, not being able myself to attend, through extreme pain in my head, caused by long watching, it may be also through excessive joy: But it so fell out, whether through my servants negligence in attending the fire, or whether I had put too much matter into my glass I know not, but it broke into a thousand pieces, so that all

was lost irrecoverably with the ashes. For which loss I can only blame myself, especially my covetousness and disobedience to your commands, in not reserving the moiety as you willed me. I therefore cry you hearty mercy, taking all the fault upon myself.

Howbeit when by Gods permission you shall come hither again I have enough of the Yeas of Ferment to begin again, and sufficient quantity of the said compound ♀ and of the Vegetable soul to work and recover all the aforesaid losses; for now the aforesaid ♂ is not common ♂, dead & impotent



to engender his like, but vigorous and powerful to multiply by his own kind. Although not able to make projection upon the imperfect metals, yet it is able to multiply, that is to convert into ☉, his own equal weight of ♀ animated; and this it will do ad infinitum.

As for example, 1 ounce of this powder or quick ☉, within three days converts as much more, that is 1 ounce of animated ♀ into so much quick ☉. This 2 ounces will convert 2 ounces more of ♀ animate, though it be made of common ♀; but other mercuries cannot but be better, as ♀ of metals,

as of Saturn or Antimony, which are left crude and undigested: these however must also be animated twice or thrice with ☉, as shall be taught hereafter.

— Then have you 4 ounces of powder. This 4 ounces will convert other 4, and these 8 will yield with ♀ 16; and so ad infinitum: provided always that at every multiplication you still imbibe the said powder with the aforesaid liquor after its conjunction, and then fix it 2 or 3 days upon warm ashes into Perichu ☉.

## The work for the Real Tincture.

(This seems to be a mere repetition of <sup>the</sup> work described before, but in other words and in some parts more fully — see seven leaves back viz page 197)

My self to give myself content after my great labour did obtain projection after this manner:

I took my ♀ of ☉ which remained with me being Zij and mingled it with 20 times as much of ♀ animated, to the end it might be so much the more animated and better.

Then I took a fourth part of my philosophical ☉ very half an ounce, (reserving the rest for the powder of projection) and by little and little, that is by equal quantity of animated ♀ I fixed all in manner aforesaid, and had in all in mineral powder 42 ounces and somewhat more.

Of this I reduced a fourth part into very pure ☉ by making little pellets of the said powder mingled with soft wax which I cast in one after another into a crucible wherein was melted four drachats, and presently all became perfect pure ☉ enduring all assays.

You would not permit me to reduce any more into ☉, but willed that I should leave it as it was in powder, for to serve for present necessity & occasions, and that I should not busy myself further about this mineral powder in making it into ☉ as I had done before, but should proceed to the work of projection which was far more profitable.

I took therefore ʒij of my fousaid powder three times<sup>\*</sup> imbibed with or quickened with the aforesaid liquor of life and divided it into 3 different parts, viz three ʒss; whereof yourself took one, another was sent to

\* It should have been imbibed 7 times. See page

Monsieur Delapine, the other  $\frac{2}{3}$ s  
I wrought as follows:

But I had almost forgot to  
put you in mind that you said  
you wished not to employ the  $\frac{2}{3}$ s  
for multiplication of the said  
powder, but to bring it by art  
philosophical into a Singing oil,  
through often imbibitions with  
the vegetable soul; which way  
for the present I could not follow  
by reason we had not suffici-  
ent quantity of the aforesaid  
vegetable liquor, to make the  
said imbibitions. But all in  
good time may be done if as  
yet you have not disposed of  
the said ferment or  $\frac{2}{3}$ s of pow-  
der; for this  $\frac{2}{3}$ s with other

ferment which I have by me will suffice to begin all again, and recover all our former loss & disappointments.

But it was your pleasure & command I should follow the mercurial way with the ♀ of ☉, which I had made in greater quantity than I did at the first, which I employed to make the ferment, as also to multiply the aforesaid mineral powder.

and this I did in obedience to you, but I had a better stomach to the oil work than the mineral operation by the ♀ of ☉; and verily I believe I thereby had prevented this great misfortune which follows,

and which you know well, had like to have cost me my life, having been ever since tormented with grief & sadness of heart, together with all manner of afflictions. — But to proceed.

I took my aforesaid  $\frac{3}{8}$  of powder, the which I did amalgamate or mingle with  $\frac{3}{8}$  of  $\text{♀}$  made of one third part of  $\text{♀}$  of  $\text{☉}$  and two third parts of animated  $\text{♀}$ , (which I had made in greater quantity than before, which  $\text{♀}$  of saturn and  $\frac{3}{8}$  of powder or ferment, once only imbibed <sup>\*</sup> or quickened with the vegetable liquor which I had reserved, unto which I

68  
200

\* Should we not read "with"?

\* Here we see that that the whole ounce reserved p. 59 was employed to animate  $\text{♀}$  into double  $\text{♀}$  truly animated — For the way in which  $\frac{3}{8}$  of it was so used see 66



added one other ounce of calx  
of ☉ made as hath been said  
before; and this I did to the end  
I might have the greater quan-  
tity of compound & animated  
with ferment of calx of ☉.)

Having thus amalgamated  
my aforesaid  $\zeta$ s with the said  
compound or animated & the  
ferment was suddenly swallow-  
ed up and dissolved in the said  
& - as quickly as ice melteth  
in warm water.

After this I squeezed thro'  
a piece of leather all the super-  
fluous & that would go out. Then  
I imbibed or stirred up that  
which remained in the leather  
with the vegetable soul, having

first gently dried the ball which  
 was left in the leather with a  
 warm heat, the glass being slight-  
 ly stopped with a linen rag,  
 to the end that what would va-  
 pour out by gentle fire might.  
 I say that then I imbibed the  
 aforesaid calx by little and little,  
 a drop at once of the said re-  
 getable soul; and this I did  
 three times, still stirring it in  
 a glass mortar with a glass  
 pestle: and between every im-  
 bibition I still with a gentle  
 heat in ashes only warm dri-  
 ed up the liquor, suffering  
 the said calx to drink up  
 the said liquor, till in the  
 end all became paste or

daugh, or middle consistence  
neither thicker nor thin.

after all this I put the  
said mass, lump or paste, three  
inbiled as aforesaid with the  
vegetable liquor, into a glass  
formed like an egg, having a  
neck which I nipped up  
close; and this glass I placed  
upon sifted ashes contained  
in a vessel of brass, which I  
had caused to be made to  
the end it should not break  
as before it did, unhappily  
being made of earth.

I put to it the fire of a  
lamp with one pellet or  
wick only, as I did in my  
first operation, and within

forty days or thereabouts the whole matter became black.

The same heat of digestion being continued within four months I brought it to the white.

Then I increased the heat 1 degree, that is I employed 2 fetlets or wicks till it became of a citrine colour when I increased my lamp to three fetlets and continued the heat till it became a pure oriental perfect purple.

Having thus obtained the perfect medicine I multiplied it by adding to it 5 ounces of the aforesaid compound & imbibing it as before with

the vegetative soul, and then putting it in digestion and managing the heat as before in 6 weeks it went through all the colours and was again perfected.

70  
203

On trying the powder on your arrival we found it transmuted 10 of  $\text{D}$  and 20 of  $\text{Z}$  into good gold, when you told me it would have been more powerful had I imbibed it 7 times in place of 3 which latter only I had done having mistaken the figure 7 for a figure 3 and so omitted 4 imbibitions; but this you said only tended to retard the work a little and would be

remedied by my next multiplication, to be done exactly as the former, only giving 7 imbibitions in place of 3 before beginning the digestion.

I had now 10 ounces of which I again put 9 ounces, with an equal weight of the foresaid ♀ imbibed as you had directed, into digestion, and in less time than before it passed through all the colours to the perfect purple and I found myself possessed of 19 ounces or thereabouts of powder which was now of such power that an ounce we found it go 1 upon 100 of ♀ and 1 upon 200 of ♂ - converting the same into good ♂.







## The First Work

Take the Stellated Martial  
regulus of Antimony 1 lib, with  
which join by fusion  $\frac{3}{2}$  of D,  
and  $\frac{3}{1}$  of O. Beat the mixed  
Regulus to powder and grind  
it up with Ca 2 lbs previously  
reduced to powder. Distil the  
mixed Powder and you will  
obtain - 1<sup>st</sup> an oil, gum or butter  
2<sup>d</sup> a running mercury.

Provide also some pure O.

44  
79

## The Vegetable Soul,

10

11

16

44

187

153

154

79

which is indispensably necessary for this work, is the oil or butter obtained by the preceding process. The vegetable soul should be distilled from the ☉ left in the retort three or four times, till almost all go over into the receiver.

101

## The ♀ of Life, or First Sopher ♀,

10

11

16

44

is the running mercury obtained in the First Work, which should be distilled per se several times to cleanse it thoroughly.

Now you have the soul, the body and the Spirit necessary for this work.

The soul is the butter or oil before mentioned

The body is Gold which must be well cleansed by the cupel with lead, and then by ♂.

10  
47

The Spirit is the ♀ of Life before spoken of, and which is held to be different in its properties from common ♀.

The Dissolution of the Body  
by the spirit, to produce Solar  
or Double ♀.

48

Make an amalgam with  
pure Gold, in thin plates, ℥ 1  
and ♀ of Life ten or twelve sun-  
ces, in a hot crucible. Grind  
and wash the āāā with water  
till the water come off clean;  
strain the amalgam through  
a cloth and then grind it with  
salt and water and vinegar.

50

When well cleansed add ℥ 8 more  
of Mercury of Life and proceed  
as before. About ℥ 20 of ♀ will  
be required for the ℥ 1 of ☉.

Digest the amalgam for 15 days, then strain it through leather. Grind what passes - with what remains in the leather and digest again for two or three days. Then grind and work with it till all be made to pass through the leather.

51

Distil by retort, and if any thing remains pour back part of the ♀ & distil again: and so proceed till you make all pass over except a little grayish earth which would run into glass if melted down.

52

52

53

Now you have Double ♀ - the  
body brought into his liquid  
matter of ♀ by ♀ - the Sperm  
or Seed - a ♀ animated and  
quicken'd, hot and moist.

The preparation of the Leaven or  
True Ferment

54  
130

First - Make a subtil Gold calx  
as follows:

To  $\frac{3}{2}$  of pure  $\odot$  put  $\frac{3}{4}$  of  $\ominus$  of  
Life obtained in the first Work  
and amalgamate them together.  
Then draw off the  $\ominus$  by retort.  
Put the  $\ominus$  back on the gold and  
grind with salt & wash with  
water till no more soil will  
come off. Dry it. Draw off the  $\ominus$   
again & repeat the operation  
till the Gold be brought into  
subtil atoms. - See the Procep  
of Neptis also p. 130.

42  
186

Secondly amalgamate thus

55  
188

half ounce of Gold calx with  
3 or 4 ounces of the solar or  
double ☿. They will join in  
a moment. Strain off the  
superfluous ☿ through a cloth  
and to that which remains  
in the cloth, which will be  
about  $\frac{3}{4}$  of ☿ and  $\frac{1}{2}$  of ☉, add  
by little and little some of the  
Vegetable soul, grinding all  
well together till it becomes  
soft as pap — You are to observe  
no other rule or measure.

1st  
Imbibition

56  
189

When brought into this state  
there will be a sudden change  
which is called the cast of  
the Dice. The matter will all  
become purple.



Put the composition into a glass matrass, stop it slightly with a linen rag and set it to digest in the Athanor in ashes, and in three or four days the paste will be fixed into a powder of a purple orange colour which is what is called the Third Herment.

191

193

59

Coagulation or Fermentation  
to produce Rebis or Azock, the  
Calx of the Sages or Sophie ☉

59  
193

To  $\frac{1}{2}$  of the Herst Ferment add  
 $\frac{1}{2}$  of the ♀ of ☉ (The Double ♀) in  
a glass of convenient size put  
upon hot ashes, and imbibe  
as before with the vegetable  
soul; and in the twinkling of  
an eye all will be congealed.  
If you do not see this you  
are not in the right way.

2d  
Imbition

60  
194

Stop the glass only with  
a linen cloth that evaporation  
may take place if need be,  
and in about three days all  
will become purple orange

coloured powder weighing  
about  $\frac{3}{4}$  l. — (You may know  
when it is sufficiently fixed  
by casting some of it, mixed  
with soft wax into melted  $\odot$ .)

When sufficiently fixed  
you have the Sophie  $\odot$  sought  
for.

## Augmentation of the Sophie ☉

Take your  $\mathfrak{Z}^1$  of Sophie ☉  
and add an equal weight of  
the Double  $\mathfrak{Z}$  as before, and  
after imbibition with the  
vegetable soul, as before, set  
it on hot ashes and in 2 days  
all will become fixed. Then  
you have  $\mathfrak{Z}^2$  of Sophie ☉.

This powder after three  
imbibitions is the true base  
or root for Particular labours  
short of the Elixer. For, after  
this point you need only to  
augment it by taking with  
each ounce of Sophie ☉ a like  
weight of Double  $\mathfrak{Z}$  as before,

3d  
Imbibition

61  
195

and digesting in hot ashes,  
till, within the space of 2 days  
all will be fixed — Then add an  
equal weight of Double ♀ (al-  
ways imbibing with the vege-  
table acid) and so you may  
argment from day to day  
ad infinitum.

63

Now observe that after  
you have made five or six  
multiplications with Double  
♀ you may then continue  
to multiply with ♀ drawn up  
out of cinnaubar, or with any  
common running ♀ if pure.

When you have suffi-  
ciently argmented you may  
reduce part of the powder or

64  
198  
212

Sophie ☉ into real common ☉  
by casting it, mixed with wax,  
upon ☉ in fusion. The remain-  
der you may continue to argu-  
ment as before.

Observe. The Azoth or Soph-  
ie ☉ cannot yet make pro-  
jection, a circumstance that  
hath deceived many. You  
must first obtain the Elixer,  
previous to which the follow-  
ing labour is necessary.

Dissolution of the Sophie ☉  
by Double ♀ to convert the latter  
into Double ♀ truly animated.

With  $\frac{3}{2}$  of Sophie gold or  
Azoch and  $\frac{3}{10}$  of Double ♀ you  
must make an amalgam ;  
grinding, washing and distil-  
ling, as you did in making  
the Double ♀ itself. And this  
you must do till you make  
the Double ♀ carry over the  
Sophie ☉ in the same way as  
you made the ♀ of Life to  
carry over the ☉ calx.

By this means you will  
quicken the Double ♀ and  
make it become Double ♀

66  
68\*

67

truly animated, which is  
now the Siring Fountain  
of Trevisan.



N.B. — N.B. — Instead of using  
Sophie or Azochu to prepare the  
Double ♀ truly animated, it  
seems not impossible that she  
used The first Ferment; for of the  
58 latter she had prepared  $\frac{3}{4} 1\frac{1}{2}$  of  
which she only used  $\frac{3}{4} \frac{1}{2}$  for coa-  
gulation (i.e. the preparation of  
59 her Azochu), reserving  $\frac{3}{4} 1$ , which is  
probably the ounce spoken of in  
66 page 66; of which she took one  
half for this process. It is only  
the order in which the processes  
are set down that causes any



doubt on this point— But it is not improbable, if the First Ferment was to be used for preparing the Double ♀ truly animated (a process which would require 18 or 20 days digestion like the Solar ♀) that she would put that in digestion first, and then, during the interval, proceed in making and augmenting her Algoem or Sophic ☉

On the whole it seems very probable that this was the case, for she says herself that "the preparations ought not to be written plain and openly in one direct

order." Indeed she affects this  
kind of ambiguity in other  
places: for instance her ♀ of  
☉ described mysteriously in  
page 43 seems to be <sup>the</sup> same  
that she afterwards means by  
her Double ♀ page 51; for  
both require about 20 days  
digestion, and when she comes  
to describe her third operation,  
the preparation of the Uzoche,  
she expressly calls the ♀ of ☉  
"the Double ♀," page 59.



P.S. In page 200 & 216 she speaks of  
the same ounce of First Ferment. It  
was it she joined to her Solar or Double  
♀ to animate it; for the ♀ of  $\frac{1}{2}$  (i.e. ☉, from  
which she drew her ♀ of Life, which is  
here meant) had ☉ calx added to it, &  
consequently was also made solar ♀.

## The Elixer.

Take of Double ☿ truly ani-  
mated  $\bar{z}$  5 and of Sophie  $\odot$   $\bar{z}$  1,  
and make an amalgam. The  
Ferment or Sophie  $\odot$  will sud-  
denly be swallowed up by the  
said  $\bar{z}$ . Separate the superflu-  
ous  $\bar{z}$  by pressing out what will  
pass through leather. Put the  
ball of amalgam into a proper  
glass and let it dry gently,  
slightly stopped with a linen  
rag. Then imbibe the amal-  
gam by little and little, a drop  
at a time of the vegetable soul  
stirring it in a glass mortar  
with a glass pestle (or with

68  
122  
200  
217

a properly contrived glass rod  
in its own vessel. Do this seven  
times, with a gentle heat in  
ashes, still drying up the liquor  
between each imbibition, till  
in the end all become paste  
or dough, of middle consistence  
between thick and thin.

Then seal it in its glass &  
set it to digest in hot ashes,  
keeping up the heat with a  
lamp.

In 40 days all will become  
black and within 4 months  
pure White. Then increase the  
heat till it come to the  
purple, the colour of per-  
fection.

## Augmentation of the Elixer.

Then add to the Elixer  $\frac{3}{5}$   
of Double ♀ Truly animated;  
imbibe as before with the ve-  
getable soul, and set it in  
digestion and in six weeks  
it will come to the perfect  
purple.

69  
203  
220

The Elixer will now be fit  
for projection on ☽ and on ♀.

## Food for the Infant.

70

During the last mentioned digestion; that is during the augmentation of the first made Elixer; you should animate, once more, some of your Double ♀ truly animated, by joining to it some of the first made Elixer itself.

If you have no Double ♀ truly animated, that is animated with sophic C, prepare some as you did before, & now animate it with the Elixer as has been said (say Elixer  $\frac{3}{2}$ , Double ♀ truly animated  $\frac{3}{10}$  - perhaps  $\frac{3}{4}$  of the Elixer will answer) so you will have food for the infant.

## Second Multiplication.

To your Elixir once augmented 35 add an equal weight of the Infants food: imbibe as before and digest. It will now pass through all the colours in a very short time.

The now made projection and it went 1 upon 100 of D & 1 upon 200 of ♀.

Never put your whole quantity of Elixir at once to argument. Preserve a part, for fear of any accident, that you may not have your whole labour to begin again.

71  
204





Epitome of the

1st The Vegetable Sars, necessary for is  
made ♀ animated, when making the Sea  
for imbibing that same True Ferment w<sup>ch</sup>  
♀ truly animated.

M<sup>o</sup> ♂. ♂  
and ♀  
produce

20 ♀ of Life - 320  
at least, which ♀  
by trituration, di-  
gestion & Distillation  
must be made to  
carry in its belly

So you obtain  
animated ♀  
321 for your  
works, of which

10 ounces use

3 or 4 3 were  
used to make  
an amalga  
But the super-  
fluous ♀ being  
separated the  
31 remained  
joined to

⊙ well purified ----- 3<sup>o</sup> 1

⊙ Calx or first ferment ----- 3<sup>o</sup> 1

Or Thus

♀ of 411 { Vegetable Sars -----  
                  { ♀ of Life } Double ♀ { 10 ounces -----  
⊙ ----- }                    { 1 3 } of True Ferment  
⊙ Calx ----- }                    { 2 3 }

# Epitome of the Works.

1st The Vegetable Soul, necessary for uniting the ☉ calx and the first made ♀ animated, when making the Leaven or True ferment - And also for uniting that same True ferment when made & joined with the Double ♀ truly animated

20 ♀ of life - 320  
 at least, which ♀  
 by trituration, digestion & Distillation  
 must be made to  
 carry in its belly  
 301

3 or 10 3/4 were  
 used to make  
 an amalgam  
 But the super.  
 fluxes & being  
 separated why  
 3/4 remained  
 joined to

10 ounces were joined with  
 3 1/2  
 They were fixed  
 together being  
 first united  
 w<sup>th</sup> 1/2 Veg. Soul  
 & produced 3 1/2  
 True ferment

Which produced  
 Double ♀ truly  
 animated

☉ well purified 301  
 ☉ calx or first ferment 3 1/2

These three viz - The  
 Vegetable Soul, The  
 Double ♀ truly animated  
 & the Leaven or True ferment,  
 properly digested  
 produce  
 The Elixer.

## Or Thus

For & All  
 ☉ calx

Vegetable Soul  
 ♀ of life } Double ♀

10 ounces  
 1 3/4 } True ferment 3 1/2  
 2 3/4 }

3 1/2 } Double ♀ animated  
 3 1/2 }

The Elixer

















